

Rs. 30.00
ISSN-0566-2257



UNIVERSITY NEWS

A Weekly Journal of Higher Education

Association of Indian Universities

Vol. 61 • No. 11 • March 13-19, 2023

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– **Convocation Address**

Let's Create Atmanirbhar Bharat Together

Shahu Shikshan Sanstha (Pandharpur)

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#Let'sBeatCoronaTogether

A New Opportunity for Passionate Teachers

G Palanithurai*

At present the whole world is fighting against the pandemic corona. India being a populous country took earnest effort to fight against corona with the state machinery and active cooperation of the people. The Indian state expected the people's cooperation only in keeping themselves in their places of residence and if possible they can serve as volunteers and contribute money for corona funds at different levels. The pandemic being new in many respects, to deal with the virus the state expects a conscious health behavior on the part of people while they are in houses and in public places. Since the government has to manage 1.34 billion people and of them 60% are poor in relative standards it has to face a volley of challenges and of which one is changing the behavioural traits of the people to suit the new requirement. If people quickly change their behavior as expected by the state, it will be easier for the government to manage the crisis. Apparently it will look so simple as we have 84% of our people are literate and huge government machinery is in action. In reality it is tough as we are having more number of poor in the world in India and we are in democracy whereby the government has to listen to the people rather people listen to the government for every event and incident and in such a way a political culture has been developed.

Achievements

Over a period of time since independence we have made tremendous progress in many of the spheres through our education and its related development in science and technology. Equally our infrastructure for public institutions is strong to meet any eventuality.¹ Yet the impact of all the above developments could not be seen in the society in terms of quality and standard of life as we failed miserably in bringing needed social transformation as expected. While analyzing the reasons for this state of affairs in the society, the kind of education we imparted in our country for our students is one among the factors. Our educational system has been converted into an instrument for making or achieving personal prosperity rather than social transformation and well being of the society. This notion has been further intensified during the period of economic globalization by converting the social and public goods as personal goods. This syndrome has made well meaning people to lose faith in education and the educated.

Are They Really A Source of Strength ?

As a result at present in fighting against pandemic corona, educational institutions should have been considered as a major partner by the government as at least higher learning institutions have

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got resourcefulness to contribute for fighting against Corona. Unfortunately the governments considered that the higher educational institutions are the source of trouble rather than the source of strength. It is not the fault of the students or academics and it is due to the faulty policies and framework of education pursued since independence and more specifically in the past three decades. Everyone's dream in higher education at present is how to get a job to earn huge money and how to enjoy life as people enjoy in the western world. Long back our pundits who guided us made it clear that India can be a model for the rest of the world by following the Indian way of human life which is meaningful and purposeful not only for the human society but also to the whole of the creatures in the world. Indian sub continent had an educational system in the historic past. But it has been made to sink into oblivion with an objective of transforming Indian populace into a work force rather than an evolved citizen.

A New System of Education

Having realized this annihilation of the system in the British Raj during the freedom struggle, M.K.Gandhi fervently tried his level best to evolve a new system of education to transform Indian masses free from exploitation and to lead a meaningful human life in harmony with nature. Way back in 1938 itself M.K.Gandhi's framework of New Education had been accepted by the Indian National Congress as an Education policy for the new India. The education policy created by M.K.Gandhi is for the whole population for the purpose of creative engagement for achieving development². Believing the political pundits in the Indian National Congress, many of the Gandhian workers started such a kind of educational institution to implement the New Education programme of M.K.Gandhi "Nai Talim" in many places without getting any support from the Government and its approval. Subsequently even after Independence Government of India moved in furthering the western education system and on experimental basis Gandhian framework of education was given a trial. Without giving a meaningful trial the education system of M.K.Gandhi was given a go by within a short span of time. The western system of education has spoiled the knowledge system of the natives and discarded all the practices as unscientific. As a result the whole development process has been westernized and oriented towards material advancement giving room for sensory pleasures³.

State Market and Development

Development is defined as achieving economic growth by producing more and selling more products and earning profit. For the above purpose all laws and rules have been shaped. As a result natural resources have been used unfathomably. It is a pity that all ethical and moral values adopted by the society over centuries have been discarded for the simple purpose of reaching material advancement to the highest level. It is done by the state, market and the society. In such a way the economic globalization has changed the state, market and the society.

Indian state through the constitution had promised development to the people and even after 70 years of democratic governance India keeps the largest chunk of people in poor economic condition. People who are closer to power and bureaucracy have got the maximum benefits and leave the majority as beneficiaries to receive the doles of the government. Indian state is not able to provide the basic maximum facilities to lead a decent dignified human life. As a result the state has admitted its failures and sought the help of the market to fulfill the promises of the state to the people. Market demanded its full autonomy without much restrictions to the functioning of the market. The market forces have used its full potentials to achieve growth, prosperity and profit and yet the conditions of the poor have not changed much. Thus the rich have achieved what they wanted to achieve. Finally the market also accepted its failure to address the issues of the poor. So the state and the market have failed miserably and are looking for a new model⁴.

A New Model of Development

The new model of development encompasses entitlement employment, environment and empowerment. The new model envisages the involvement of the people in the development process and while planning for the development environment factor should be in the backdrop. Development is being made as right and hence people should be empowered through devolution of adequate powers appropriate to the peoples institutions at the grassroots. Powers have been given to the people by establishing a governance institution at the grassroots by amending the constitution of India. As a result everywhere a local body system has been established. What has not been achieved so far has to be achieved through the new institution of governance at the

grassroots. For the new paradigm of development actions at the ground should be much stronger with scientific temper. It requires professional assistance to the local institution to achieve sustainable economic development and social justice .

A New Role For Teachers

In the present context, to provide such professional assistance to the communities in the rural areas a new scheme is envisaged at the central government level called Unnat Bharat Abhiyan 2.0⁵. Through this scheme the higher learning institutions have to work with the communities in the rural areas to achieve development. Never in the history of Independent India, higher learning institutions have been asked to do outreach programmes mandatorily. First time it has been made that every institution has to do community service compulsorily and it has been integrated into the career advancement system of the teachers in the higher learning institutions. Now the higher learning institutions have to perform the three functions namely teaching, research and outreach or extension. So a well meaning teacher if he or she understands the context and the intention of the government, teaching will be conducted with an aim of shaping and moulding the students as professionals fit for employment and a well meaning citizen with a concern for the society. In the same way the teachers can take up socially relevant issues for research and the results of the research would be of great help either to policy makers or to the community. Thirdly the outreach programme has to be conducted in such a way that what the higher education institutions have in terms of ideas, knowledge and skills to be transferred to the community to enable the rural population to lead a decent dignified human life.

First two functions will be performed by the teachers without much difficulty. The third function has to be discharged diligently as people in the rural areas expect much from the learned community. They are tired of seeing the officials working in the rural development sector. So the teachers who are willing to work with the community in the rural areas should develop a perspective to work with the rustic folk. Teachers are only enablers and they are not working for the rural populace. They will work only with them.

New Opportunity

Now a new opportunity has come to the teachers if they have a passion to work with the communities.

Recently the Prime Minister has appealed to the panchayat presidents to make the Panchayats self Reliant as envisioned by M.K.Gandhi. How to do it is the question. It can be done through a systematic planning of panchayats to achieve development. Every Gram Panchayat has to prepare a detailed development plan with the active participation of all stakeholders as stipulated by 14th and 15th finance commissions. In this regard people have to be prepared massively and meaningfully people have to be conscientised on the importance of participatory development planning to be done at the panchayat level. Proper guidelines have been issued by the central and state governments. Planning manual has been prepared by the Ministry of Panchayati Raj, Government of India. Training has been given to the representatives of the panchayats on the Gram Panchayat Development plan popularly called 'GPDP'. All the state governments have agreed to prepare a plan document for each gram panchayat. The detailed guidelines are on the website of the Ministry of Panchayati Raj Government of India⁶. In this regard all the state governments have issued orders with guidelines in the regional languages. In the same way for the model village plan preparation for members of parliament, detailed guidelines have been prepared by the Ministry of Panchayati Raj, Government of India and the same document has been published by the National Institute of Rural Development and Panchayati Raj Hyderabad⁷.

If any one internalizes both the two documents, with the input from the two documents, a comprehensive plan can be prepared to achieve Gram Swaraj as visualized by M.K.Gandhi. The two documents have been prepared with the experience of Kerala. Major components of Gandhian framework of Rural Reconstruction have been included in the two documents. To prepare a comprehensive development plan for every gram panchayat it requires a support agency as the planning exercise involves a lot of scientific activities. The support agency should have the expected capacity to help the Gram Panchayats. Even universities can introduce a certificate course on "Gram Panchayat Development Plan" preparation. For that purpose two documents will serve as base material. If every Gram Panchayat is taking up the plan preparation as per the direction of the Panchayati Raj Ministry, Government of India as per the recommendation of 14th and 15th Finance Commissions, all over India 2,64,588 Gram Panchayats have to do

that exercise and for which they need support agency. To help 264588 Gram Panchayats in India, it requires at least 7,93,764 trained persons. So far no such initiative has been taken to prepare human resources in any of the universities in this regard. It can be done in collaboration with National Institute of Rural Development and Panchayati Raj, Hyderabad.

Under Unnat Bharat Abhiyan 2.0 the university teachers can take up one assignment namely the preparation of Gram Panchayat Development plan and work with rural communities through Gram Panchayats. From preparation and conscientization of people to finalize the plan document academics have to play a crucial role. Students can also be involved in data collection and data analysis. Two or three teachers can be key facilitators to enable the Gram Panchayats to mobilize people, collect data, conduct PRA exercises, conduct need assessment meetings, convene meetings with officials to integrate the government schemes with development plans and finally convene the meeting of Gram Sabha to approve the plan. All the above activities have to be coordinated by the Gram Panchayat elected representatives. It needs skill and capacity for all those who are involved in the plan preparation. First the teachers who involve themselves as lead persons to facilitate panchayats to prepare plans will internalize the key principles, perspectives and steps to be followed.

The teachers can do a lot of software activities in the villages based on the need of the villages. Teachers and students can work for the behavioural transformation of the rustic folk on sanitation. To build the skill of the rural women belonging to the poor segments, university can play a key role. It will help the livelihood of the poor. Lots of activities require no money and it requires only passion on the part of the teachers. Costless development activities can be done very effectively by the villagers themselves with the active guidance of the teachers and students. Karnataka state Institute of Rural Development conducted a workshop with Gram Panchayat presidents to identify the activities to be carried out in the villages without any cost. They identified more than 65 activities which require no money at all. It requires only time for the expert or skilled persons who can work with the villagers.

Teachers who are involved in community work under this new scheme that too involved in development plan preparation will enhance their

understanding of village economy and the reality of rural socio political life apart from enhancing their capacity and skill in analyzing the rural reality. Likewise the students involved in community service will get a lot of opportunities either in the employment domain or start up domain as their skill level will be enhanced through their activities. By doing rural service through UBA 2.0, it is not the villagers alone get benefit, both teachers and students will also get a lot of benefits⁸.

I am making all the above observations not based on assumptions and imaginations but based on the works that I have done in the villages in Tamil Nadu⁹. 73 Gram Panchayats have been facilitated by the Department of Political Science Gandhigram Rural Institute to prepare village Development plan in collaboration with the District Administration in the last quarter of 1990's and first quarter of 2000¹⁰. All our activities have been documented. Twice I was given the Independence day award by the District Administration. Never did our university ask us to do this kind of activity. We have acted on our own since we have passion and commitment. It needs passion on the part of the teachers and vision on the part of the university. We did all the activities in the absence of UBA.

In Bhagwat Gita it has been stated that individuals have two functions. They are *crea* and *karma*. The first one is personal development and the second is community development. First one is for the second activity. We have to develop ourselves to serve the community. If we understand the two functions properly we develop passion and enthuse students to work with rural communities by using the new opportunity UBA 2.0. Every university and college or higher learning institution should form a small team of teachers who have concern and commitment towards the services of the rural communities and build perspectives and skill and make use of this opportunity to prepare a development plan for a village panchayat. If the team of teachers and students work with the communities in the rural areas for the preparation of the plan document it is not only the team who works for the village panchayat but the entire institution will get a name as the village transforms itself through the planned activities.

For a period of five years the central government has given Rs.200292.2 crores to the villages as per the

recommendations of 14th finance commission. For yet another scheme MGNREGA the central government dispatched Rs.257596 crores to the rural areas. Apart from above the panchayats get lump sum amounts from the state government as per the recommendations of the State Finance Commissions. More than 37 line Departments are spending huge money under several schemes. In Tamil Nadu the total schemes meant for rural transformation around 370. All the schemes are operationalised in the rural areas. All are not based on the needs of the people. They are being spent as they have supply as per their scheme. Now through the plan all are integrated with the needs of the people. It can be done only by professional agencies not by Gram Panchayats alone. It a Department or centre in any university concentrates in one Gram Panchayat from preparation of plan to implementation of the same for a period of five years, one could see a phenomenal transformation in the rural areas. The transformative process could also be analysed by the teachers and the document will be a meaningful one for policy advocacy.

What is needed at present in the university system is passion on the part of the teachers as there is a scheme UBA 2.0 to deliver services in the rural areas. It has been mandated that every institution has to work with rural communities to transform the rural areas. It is not a stand alone function as the teachers and the students did under NSS in the past. It is a continuous work. It provides a lot of opportunities for the students and teachers for their career development¹¹. If the teachers do it with a sense of commitment and passion, the teachers will emerge as experts and they will become inevitable persons in some of the sectors of rural development. They can contribute to policy making. For the research endeavours of the teachers, there is enough scope for generating data from the rural areas without much difficulty. Teachers will emerge as experts for both the community as well as the government. The student's skill and capacity will also be enhanced¹². The need of the hour is passionate teachers in higher learning institutions to work with the communities in the rural areas.

Conclusion

First time in Independent India, it has been made mandatory that every higher learning institution has to work with rural communities under the new scheme Unnat Bharat Abhiyan 2.0. Teachers working in higher

learning institutions have to put their heads together to operationalise the scheme in the rural areas. A new opportunity emerges in the form of preparation of Gram Panchayat Development plan as mandated by the Ministry of Panchayati Raj, Government of India. The teachers have to internalize the whole procedures and opportunities. The job is not so easy as the class room lectures. It is full of challenges but if they are responded to, huge results would emerge from the exercise. What is needed is a passion and a commitment on the part of the teachers in higher learning institutions.

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Subhas Chandra Bose: Strategic Thoughts and Practices

M S Kurhade*

*No great man lives in vain,
The history of the world is but the
biography of great men.*

Thomas Carlyle

Netaji Subhas Chandra Bose was a charismatic leader and a valiant hero of our freedom movement. He was a man of the curious paradox of spiritual yearnings with a strain of mysticism deep-rooted in ancient Vedic heritage, associated with the cult of the sword for the uplift of humanity. It seemed inevitable for him. It is indeed a mystery how this man, within a short span of life had succeeded in creating such an impact on the life of the Indian people in such a way that even today millions of people in this country think of him not as an old statesman or a politician of the kind of which we have so many in the last twenty-five years, but as a vivacious and fresh young national hero who left his home and comfort and traveled to distant countries with the determination to liberate his motherland. His dream has been realized today but, unfortunately, he is not with us to share the sunshine of liberty. Nevertheless, it is necessary that the glowing example of his life should be made available to generations of young Indians so that they can also be proud of being compatriots of Subhas Bose as we were. Not many would probably follow his example, but everyone can feel satisfied that he was born in this country and that he sacrificed everything so that the people of this country could know the blessings of freedom from foreign rule. People who are used to freedom today cannot realize fully what it meant in those dark days to take such a decision and it is, therefore, more and more incumbent on us to keep the picture of this period as vivid in our minds as possible in order that we may never forget what it was to be under foreign rule. Subhas, no doubt, contributed a great deal to the attainment of India's freedom and make India a great and glorious country as he always contemplated it to be.

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Netaji was born at Cuttack on 23rd January, 1897. His father's name was Janaki Nath Bose and his mother's name was Prabhavati. His school education was completed in Cuttack and his college education in Calcutta and Cambridge. He was brilliant and had been selected for Indian Civil Services (ICS) in 1920. He, however, resigned from the ICS in 1921, and established contacts with Deshbandhu Chittaranjan Das, Subhas joined Indian National Congress under his influence in 1921. He believed then that Mahatma Gandhi's truth and non-violence to promote the freedom movement was the best because it was generating new forces and new activities to promote socio-political conditions leading to open revolt against the British rule by the people of India. But he was doubtful Gandhi's non-violent struggle alone would bring freedom. He always visualized the need for the emergence of a leader like Garibaldi or George Washington to defeat the enemy forces at the battlefield in order to gain Independence.

Subhas Chandra Bose was born into a comparatively well-off middle-class family. His father had settled in Orissa, where he developed his legal practice. Both the parents were deeply religious and the children were brought in up this atmosphere. Young Subhas, however, questioned the pomp and grandeur of festivities and tried to point out the basic teachings of Hindu religious scriptures. He was averse to any kind of superfluous extravagance. Subhas's inspiration for nationalism was instilled in him by his tutor, Benimadhav Das, at the Ravenshaw Collegiate School of Cuttack. But Benimadhav was a Gandhian and a believer in non-violence.

The aspiration for freedom is manifested itself in various movements since the time of Rammohun Roy..... but it was never expressed in the political sphere. The idea of complete freedom is manifest only in Ramakrishna, Vivekananda towards the end of the nineteenth century, 'Freedom, freedom is the song of the soul'-this was the message that burst forth from the inner recesses of Swamiji's heart and captivated and almost maddened the entire nation.... Swami Vivekananda..... laid the foundation for true nationalism in India.

Thus, although Vivekananda left this phenomenal world in 1902, he had in Subhas one of his most illustrious and steadfast disciples. In thought and practice, Subhas remained true till the very last days of his tempestuous life to the spiritual discipline he had readily accepted early in his life. This side of his personal life was never on display; and yet, as he once said, it met a pragmatic necessity of his inner being.

There is some relation between his political life and his political beliefs in the context of the social environment in which he grew up. The relation cannot be denied because Subhash was deeply influenced by the atmosphere of the time in which he lived, and the social milieu and the political cross currents in India in the early twenties amidst which he grew up.

The first important fact of his life, if one looks at it this way, is that he belonged to the powerful Kayastha community of Calcutta. During his early struggle for recognition, this fact was of considerable importance. Some of the earliest settlers in Calcutta had amassed wealth and property during the John Company's days and dominated the social and political life of the city for nearly a century because of their financial power. The rise of the revolutionary struggle for Freedom started by Gandhiji in 1920, developed suddenly into a threat to their long established position in the city. Some of them were the oldest inhabitants of the city and their contribution to its development was considerable. Until the 'invasion' of the city by the gradually increasing middle class from the provincial towns, they were more or less the undisputed leaders of the Indian community of Calcutta. Even when, with the foundation of the British Indian Association and later, of the Indian National Congress, a large number of people from 'Mofussil' began to take part in Calcutta's civic life, their influence did not diminish much, and all the men who distinguished themselves in India's capital, such as Kristodas Pal, Rajendralal Mitra and others, were born in Calcutta.

The new style of the struggle for political freedom that emerged with Gandhi was something new to them and the all-India character of the struggle robbed them of the importance. They enjoyed in the life of the Metropolis. First, it was far too revolutionary and secondly, not confined to Calcutta and Bengal alone. The Lals, the Borals

and the Mullicks, the Indian equivalent of two hundred families did not understand the movement and generally kept away from it; yet their financial power was such that at the first municipal election of Calcutta, under the reformed Constitution, C. R. Das sought their help. This realistic approach proved to be wise and the Swarajya Party swept the election. On the other hand, as these families had survived many upheavals in the life of the city, they soon realized the strength of the upsurge and as they did not want to be left behind, they supported, though not openly but privately, those leaders of the movement with whom they had social affiliations. Thus they gave their support first to C.R. Das and then to Subhas Bose in the hope of preserving at least some of their influence which was being challenged by the appearance in the political arena of new types of men of the lower middle class, hailing often from the interior of the province. This was not characteristic of Bengal alone, for after the first setback of Chauri Chaura, when Indian nationalism reasserted itself in the form of Swarajya Party, people with money realized that it had come to stay. Hence one witnessed the curious spectacle of our well-known tycoons, edging their way slowly to the Congress platforms, in order to ensure their earthly possessions which they had acquired by being loyal to the British.

This introduction is necessary because until he emerged as a national leader and became the President of Congress, Subhas's life had followed the usual path of a Bengali nationalist. His commitment to Bengali culture was self-evident and as he grew up in the home of a cultivated Bengali family of early 20th century, he had acquired all that was finest in that culture and his touching letters to his mother (Prabhabati) show how deeply integrated he was in life and ideology of Bengal of that period. When he joined the Non-Co-operation Movement, he still did so as a Bengali patriot and that was why he could easily accept C.R. Das's leadership but left somewhat disappointed when he met Mahatma Gandhi. Poetry and literature of Bengal were impregnated with a neo-nationalism, and Subhas came to the political arena with his mental and spiritual equipment of a nationalist Bengali. He soon shot into prominence and caused much 'bonlvessements' to the class and society to he belonged. But the well-established Calcutta society had begun to realise that the new currency

to thought was going to undermine its position. The 'Bonedi' or the firmly established middle class needed someone to represent them in the new turmoil that was to change India and it just happened that Subhas won their approbation. At the same time, soon after the death of Das, serious antagonism had broken out in Congress politics between the Swarajists and the No-changers which was also a fight for power between the Congressmen rooted in the social life of the city and the 'outsiders' who had 'invaded' Calcutta from the district towns. In this fight, Subhas had the support of the Calcutta families who resented the influence of the country folk in the political life of the town. All that mental and intellectual refinement had sprung from them and one should not forget that the Tagores had laid down the law for social conduct in Bengal for half a century. It is true that Subhas had received substantial support of the revolutionary youths of the districts, but until the end, the conflict, though under the surface remained a fight between the capital and district towns, although ideological labels such as 'Swarajists' and 'No Changers' were given to them.

With this initial advantage, Subhas made his debut in politics and, although he grew more and more revolutionary in his outlook, the influence of his early environment as well as his later association, colored vastly his political thinking. It is important to remember that his intellectual formation took place at a time when Gandhiji was not yet the idol of the nation and when especially in Bengal, Vivekananda, although long dead, was the source of inspiration to the youth. Subhas had missed the influence which Gandhiji exercised so strongly over a whole generation, for at the time of Gandhiji's appearance in Congress politics, Subhas was already a young man of definite ideas who knew his mind and who had already found his vocation in life. He was free from the mental conflict which tormented his younger contemporaries because they were torn between the two ideologies of Tagore and Gandhi. Subhas knew what he was fit for and he went for it and almost always got it, whereas the youth of India in the early twenties remained afflicted with indecision. After the failure of the first Non-cooperation Movement, i.e. after *Chauri Chaura*, many young men drifted to Viswabharati and many found their way to Sabarmati and Pondicherry. Since his school days, however,

Subhas had set before himself the idea of a sanyasi-statesman, and he went right into the political fight without ever doubting the rightness of the course he had taken. Some of his best friends, like Dilip Roy and Hemanta Sarkar, did not follow him on his adventure and some of his earlier comrades even adopted a way of life that was quite opposed to his. He had found something worth following in the positive assertions of Swami Vivekananda, and although Vivekananda's exhortations lacked in the idealism of Gandhi and in the profundity of philosophy of Tagore, to Subhas they seemed to have the validity of truth, for he had opted for a life of action_ after having rejected that of meditation and inaction.

It has been said that the popularity he began to enjoy from the very beginning of his career, rather than his own decision, had led him to militant politics. This does not seem to be fair to Subhas for he was proverbially modest and could always rise above his immediate surroundings. In fact, very few popular leaders have used their power with so much humility. Even long after the death of C.R. Das, Subhas had kept himself very much in the background allowing the elderly leaders to dominate the political scene although he could have easily taken their place if he wanted to. Similarly, throughout his stay in Europe before the war, he seldom took advantage of his position as an outstanding nationalist leader of India, although there were occasions he could have made use of his position. His politeness towards his colleagues and the anxiety he showed constantly for their welfare, brought relief to his self-effacing nature and his remarkably human approach to his friends. Even at the height of his fame, he always remained self-possessed, kind, and deeply human. All his major decisions, whether political or personal, he made entirely on his own responsibility without an eye to public applause. He was one of those rare men who could lead the masses without being strictly one of them and in whatever situation he found himself, he never lost his balance nor the sense of proportion and never his own judgment of men and things.

But in what exactly consisted his greatness? Subhas was not a great orator. He could never come to such great orators as Surendranath Banerjea, C. R. Das, or Srinivasa Sastri. He spoke too slowly, his imageries were often faulty and his choice of words

was far from being dynamic. Still, he was effective and he could move people. This success lay only in the directness of his speech and the homeliness with which he touched unsophisticated hearts, Subhas's art of speaking was quite different and his success in that field was not unlimited. His mind concentrated so much on a single problem that his friends often felt embarrassed to bring up in front of his subjects of a speculative nature. It was not that he was not familiar with them but he had made up his mind at a certain stage of his life not to deal with them because he had already made his choice in life and had shut his mind to things that were not of immediate interest to the work he had in hand. It would be unjust, however, to say that he was insensible to the finer side of things or to the finer arts. He loved Bengali poetry and Indian music and he was very much moved by songs and his knowledge of Bengali literature was considerable. Those who can still remember his writings (in *Banglas Katha*) and, in fact, he contributed a great deal to polemical and political literature of Bengal. He had also a flair for philosophical controversies; but like everything else, this too he had forgone, in order to give himself entirely to the vocation he had chosen for himself.

This vocation for him was the attainment of freedom for India; and having found what he wanted to do, he set about it without any mental reservation. The search for the vocation that befits him led him perhaps not to the discovery but to the belief that India's urgent need was to learn how to organize. India had intelligence, courage, fortitude and patience, but she lacked the spirit of organization, hence the will to freedom of the Indians did not result in its achievement. The superiority of the western world, especially of Britain over India, was its superiority in organization only, and in nothing else. Indians were good at improvisation, he said, but they do not know, yet, how to organize themselves in a way that would lead to tangible and perceptible results. Hence he considered it to be the mission of his life to organise India's national energy in a way as to lead to the maximum results and he succeeded in being perhaps the greatest political organizer in India, second only to Mahatma Gandhi. All problems to him appeared as problems of organization and he judged them according to their organizational possibilities or impossibilities.

The value of a person or an idea to him was his or her practical utility for a certain action to be

taken. If an idea seemed to be devoid of practical possibilities, he rejected it without ceremony and without regret. This attitude gave him an advantage over others in as much as everyone who came in contact with him aspired to no other relationship with him than that of a particular type of work or the completion of a mission or a project. He thus became the idea of action personified and everything about him centered around this single object. Even his great courtesy, his gentleness of demeanor, his touching references to one's health, or the simple acts of human kindness were all parts of a single purpose and they all emanated from his one idea of getting something done for the fulfillment of the plan he was pursuing at a given time. That was why he seemed so inaccessible to many, in spite of the great personal interest he took in them. His anxieties about his colleagues were genuine but they were not purposeless, the purpose being to harness as many men as possible _ their will and their energies into a common organization to build up India's strength, step by step, in opposition to her scheming enemy and to finally overwhelm, outwit and destroy him. He did it in such a concentrated and singular manner that even his ardent followers found it hard to keep pace with him or his ideas.

But the mere and correct determination of his political views and programmes cannot, however, do full justice to Subhas as a man. As a man, he was superior to the idea he lived and died for. His deep humanity, broad culture, and passionate pride in being Indian were not the results of his holding a particular political view. These were things apart and part of the man himself. No special political ideology alone could have made him as kind as he was. He was indeed great both in small and big things: His cultivated manners reminded one of the great epochs in Indian history when we the Indians were not only free but also uninhibited.

He was inspired by the idealism and scientific values of the great spiritual Masters of India. These Masters of great imaginations roused in him aesthetic sense and moral courage. When he was barely fifteen years old, he underwent a great inner revolution - psychic, emotional mental after-studying the writings of Swami Vivekananda and others. How shall I express in words my indebtedness to Sri Ramakrishna and Swami Vivekananda? It is under their sacred influence that my life got first awakened.

If Swamiji had been alive today, he would have been my Guru, that is to say, I would have accepted him as my Master. It is needless to add, however, that as long I live, I shall be absolutely loyal and devoted to Ramakrishna- Vivekananda..... If Vivekananda helped young Subhas find his vocation in life, Chittaranjan Das leadership shaped his political future. Indeed with Deshbandhu C.R. Das (1870-1925) and his wife, Basanti Devi, Subhas Bose's relationship was almost filial. Das's, leadership which, had he lived longer, might have changed the course of India's freedom struggle.

It is a fact that he never relaxed and never enjoyed anything thoroughly in a spirit of abandon. Neither his mind nor his spirit was ever free from all-consuming ideas and his colleagues and co-workers had the impression that he was all the time debating within himself the problems which his ambitious project went on creating for him. That was why fundamentally, he was a very lonely man although his loneliness never depressed others, nor did he seek anyone's sympathy in order to focus attention or pity upon himself. He was completely devoid of self-pity and, as becomes a man who took great risks, Subhas one great desire in life was to face all the consequences of his action as far as possible without involving others. This very often hurt the feelings of his colleagues, for they too wanted to share his disappointments but he had molded his character in such a pattern that he wanted to feel and make others also feel that he was the strongest of them all and, it is for this reason that even some of his intimate co-workers felt sometimes a bit afraid of him. He naturally towered above everyone around him and men of talent, who wanted to work with him often felt that his shadow on them was too great, to allow them personal development. Besides, as he kept his innermost secrets not personal to himself, even those who thought that they knew him well, found afterward that it was not true. He was never expansive when he was thinking of some new steps for although Subhas was a fearless man, he was terribly afraid of failure.

What was the role model Subhas cherished? Was it perhaps the one he saw in Vivekananda who had Subhas as his posthumous disciple? In his own words: "Reckless in his sacrifice, unceasing in his activity, boundless in his love, profound and versatile in his wisdom, exuberant in his emotions, merciless in his attacks but yet simple as a child he was a rare

personality in this world of ours". Nature endowed Subhas with some of the qualities he attributed to Vivekananda.

He was one of the most acclaimed heroes fighting for India's liberation from the yoke of British colonial rule; as a national leader he enjoyed equal status with Mahatma Gandhi and Pandit Jawaharlal Nehru, but to many, his personality was most attractive of the three and his reputation in a certain area even rivaled that of Gandhi himself. In his manner and political style, ideology and action, Bose represents a unique phenomenon in India's National Movement. While Gandhi has been viewed as the father of the Indian Awakening, Bose is seen as the father of the Indian Revolution.

Yet Bose continues to be little understood. Despite the allegation of his overriding, even 'prodigious' 'arrogance' (Toye, 1984: 176), his alleged impatience and 'superficiality' 'opportunism and adventurism' (Das, 1983:338), the story of Bose's life is absorbing interest, not only because of his idealism but also because of his political astuteness, and his plan of action for attaining India's freedom.

Some analysts tend to view him as an 'arch-rebel', against the British Raj; Bose, however, humbly called himself "The Servant of India" (Bhattacharya, u.d.:50). While the British propagandists stigmatized him as an enemy agent and a Nazi or a Fascist collaborator, Rabindranath Tagore had once hailed him as "the long-sought Deliverer of the Bengali Nation" the one who would, 'unite and reawaken the Indian nation' (Toye, 1984:178). Netaji shall always remain enshrined in our hearts for having had the courage and conviction to attempt the impossible.

It was Bose's deep spiritual leaning on Vedanta philosophy that had shaped his personality and throughout his life, he followed the tenet of *sarvadharmasamabhava* meaning "the equality of all communities and the spirit of accommodation between them" of great Indian tradition. It was this tradition that had given him the courage to play the role of a pragmatic leader in fighting the communal virus which was injected by the colonial rulers to divide the people of India and thereby undermined the freedom movement at different levels and places. Netaji's perception and practice of communal amity and harmony in social, economic and political life both as President of the Congress Party while in India

and as a Commander-in-Chief of Indian National Army while outside India can be ascertained from several of his speeches, articles and letters written to various persons.

It was Subhas's strong sense of nationalism that distinguished him from others. Mahatma Gandhi called him "patriot of patriots". The Mahatma and Subhas were poles apart in philosophy but each saw the patriotic soul in the other. It was a tribute well paid. Gurudev Rabindranath Tagore had crowned Netaji Subhas Chandra Bose with the title Deshnayak, just two years before his earth sojourn ended in 1939.

Subhas organized the Indian National Army in a foreign land, mobilized the overseas Indian PWOs and others for launching military attacks on British rulers under extremely difficult circumstances. He formed the Provisional Azad Hind Government of Free India at Singapore and got back the sovereign rights on the Japanese-held Indian territory of Andaman and Nicobar Islands from the Government of Japan and renaming them as Shaheed (martyr) and Swaraj (freedom) etc. showed his diplomatic and military acumen Commander-in chief of INA. It is just incredible.

No one but Subhas could have persuaded Indian P.O.Ws to accept the drudgery and hardships of work with so much cheerfulness and no other Indian leader could have kept such a team together for a long time. His broad understanding of men, his insight into the failings of others and his great ability to turn such failings into positive qualities were remarkable and whatever the judgment of history on Subhas it would never underestimate his almost unparalleled genius for organization.

Subhas's dynamism, however, was always leavened with a fine sense of diplomacy and that was why his success was so conspicuous. Very few Indians before him had the opportunity of conducting discussions with foreign chanceries at the highest levels and although some were inexperienced in the ways of European diplomacy, Subhas, nevertheless, met some of the shrewdest professional diplomats on their own grounds and came out with flying colours. The circumstances under which he was placed in Germany and Japan were not very happy, to say the least, yet by sheer superiority of his native intelligence, he dominated the situation and got what he wanted for his country without either compromising his honour or the

interests of India. Because of his close contact with international policy-making, he had vastly widened his outlook and he could speak with knowledge of world affairs.

Regarding India's foreign relations, he had developed very definite ideas, for he had very wide experience in that field. He valued greatly all contacts with foreign countries and believed that such contacts would be beneficial if India's foreign affairs were conducted by men with personal and practical experience of world affairs. It was a pity he often said, that so few Indians experienced countries other than England and America. He strongly believed that the foreign affairs of the country should not be conducted on an ideological basis, for no country worth the name sticks to such principles when its vital interests are involved. As a man, because he was a great Indian nationalist, they all found him always deeply human and as a leader, the noblest. If he had any political theory, it was that of Indian nationalism for above everything, Subhas was an Indian nationalist, and his nationalism was an integral nationalism of the kind whose exponent General de Gaulle turned out to be in France. Subhas's love for India was, no doubt, tinged with some romanticism, but he did not love India because he had acquired this love from beliefs in some theory or other. He was completely an Indian and felt it his duty to free India from her bondage by all possible means.

Such being the basis Subhas's life, it is difficult to analyze his political beliefs according to the categories of 'isms'. He did not shape his action in conformity with a pre-determined theory. He took first thing first and the first thing in his opinion was to get rid of the British at any price. As to the future of India, the only thing he held to be necessary was a strong Central Government during the period of transition, after which the people of India were to decide for themselves.

What form of government they would like, Judging from the type of government he had set up for the purpose of carrying on the struggle in India, it can be presumed that Bose wanted a strong Central Government and he was, of course, opposed to the division of the country. Brought up in the cosmopolitan atmosphere of Calcutta, Subhas Bose, though a good and cultivated Bengali, never thought of free India in provincial terms and he was profoundly convinced of the fundamental unity of India and united nationhood of the Indian people.

He did not want to foresee a political situation that was still in the making, and above all, he did not want to bind himself to a hard and fast formula, although he planned in advance for the realization of a certain objective. "India," he said again and again, "would make history and a people who make history can never be saddled with dogmas whether social or political". But it did not mean that he had not thought of a social programme. He had outlined such a programme in his book, *Indian Struggle: 1920 - 1934*, and he had remained more or less convinced of its validity although, in the changing circumstances, after independence, he would have modified it also. All this does not look like either Fascism or near Fascism, and it holds good, in spite of the fact that Subhas admired some aspects of German life. He liked the German form of military discipline although he was never a militarist himself. He liked to see people well turned out, and spruce and that was why he felt attracted by the order and cleanliness which reigned in Germany and in the German Army. His ambition was to build an Indian Army, as efficient and as well-trained as the German Army. It is necessary to make it clear that Netaji never accepted a German or any other model for India. Through bitter opponents of British rule in India, he admired the British Political System, which appeared to him as the state system of a mature people. He knew very little of Germany's past, but he admired Italy of 'Risorgimento' and Garibaldi was, for him, a great hero and it was probably because of his admiration for Garibaldi that he named his only daughter after Anita, a lifelong companion of Garibaldi in his fight for the liberation of his Italian motherland.

In his Presidential address at the Maharashtra Political Conference held at Poona in May 3, 1928, Subhas Chandra Bose said, "Regarding our communal problem while I do not condemn any patch-up work that may be necessary for healing communal scores, I would urge the necessity of discovering a deeper remedy. It is necessary for the different religious groups to be acquainted with the traditions, ideals and history of one another because culture intimacy will pave the way toward communal peace and harmony. The fundamental basis of political unity between different communities lies in cultural rapprochement, and as things stand today, the different communities inhabiting India are too exclusive. In order to facilitate cultural rapprochement a dose of secular and scientific training is necessary. Fanaticism is the

greatest thorn in the path of cultural intimacy; and there is no better remedy for fanaticism than secular and scientific education. This sort of education is useful for another reason. It helps to rouse out "economic" consciousness. The dawn of "economic" consciousness spell the death of Fanaticism. There is much more in common between a Hindu peasant and a Muslim Zamindar. The masses have only got to be educated about wherein their economic interests lie, and once they understand that, they will no longer consent to be pawns in communal feuds. By working from the cultural, educational and economic side, we gradually undermine Fanaticism and thereby render possible the growth of healthy nationalism in this country".

Bose was a staunch Indian nationalist. As a logical sequel to his patriotic zeal, Bose developed an invincible faith in India's destiny, and hence took up the case of India's independence as a spiritual goal and a righteous cause. He was not a believer in any escapist philosophy but a revolutionary who was drawn 'to politics inspired by the love of his country and mankind' (Das, 1963:312-13). The deification of India as the mother and the glamour attached to sacrifice for the motherland constituted the main trend of his strategic thought -the ultimate policy ambition- and contributed to the development of his concept of nationalism on a basis of religious consciousness. India thus featured in his thought not as a mere territory but as a spiritual being, 'a living thing' (Das, 1963:313).

To attain India's liberation he laid his firm faith in revolutionary struggle, which consisted of two phases: a phase of nationalist struggle against British imperialism and a phase of inter-class struggle against all privileges, distinctions and vested interests, Bose was equally of the firm view that no country could win its independence without any sacrifice and without fighting a war. Such a conviction led him to advance a militant strategy of direct action and made him an ardent advocate of revolution, as against the Indian National Congress plea for moderation based on constitutional methods. He exhorted all people to be prepared for dharma buddha i.e., making sacrifices for a righteous cause, as he viewed patriotism with an added emphasis on religiosity. His strategy of direct action and his emphasis on force and violence in fighting the war for India's liberation were thus in full accord with his strategic outlook. It was this approach that made

him a subject of bitter controversy in then-Indian socio-political life.

Secondly, Bose from his own analysis came to the conclusion that all the efforts of the Indians themselves may not be sufficient to expel the British and, therefore he wanted to rouse international public opinion in favor of India's liberation movement. He was of the view that India must exploit an opportune international situation and seek foreign help to drive Britain from India. The second world war, he thought, provided such an opportune moment he was looking for and afforded him that moment to organize an army and equip it with arms and ammunition to launch an armed struggle against British rule in India. It was, for this reason, Bose escaped from India during the war to seek international help so as to fulfill his determination to win India's freedom.

As Subhas became more and more involved in politics, he developed his idea of a free India on a surer basis. He was a strong believer that a socialist system of state organization was necessary to ameliorate the evils of the alien system of government, which extended poverty, illiteracy and ill health. An alternate system had to be thought of and the blueprint prepared. Subhas realized that social emancipation had to be preceded by economic self-sufficiency and well-being. The process was realistic and factual. It could not be an idle dream.

Bose's idea of a socialistic pattern of society was developed chronologically and logically over the years. The main points of his thoughts were:

1. There needs to be a planned program to revive and develop the agriculture and industry of the nation after independence.
2. Panchayat System of Government will have to be introduced in the villages which will introduce political self-government, which will also eradicate the stifling age-old customs and practices like the caste systems.
3. Zamindari system will have to be abolished and a modern system of fiscal management like loans like those given by banks be introduced through banking and other financial institutions.
4. Production units will have to be modernized and distribution made equitable.

"Free India will not be a land of capitalists, and landlords and castes. Free India will be a social and political democracy, he said. Bose argued

in favor of social ownership and control of both production and distribution, and the setting up of large-scale industries for the economic regeneration of the country.

Bose's political thought was thus based on twin principles of nationalism and socialism, but it will be erroneous to conclude that he was in any manner a supporter of national socialist thought as of Germany. Outspoken as he was, sometimes his words and writings gave rise to misconceptions and misunderstandings. He repeatedly said that India had to evolve her own idea and form of socialism and his own ways to achieve the goal. Socialism for India will not only be a political idealism, but it will also provide a programme for future reorganization. He was certain that in the future India had a contribution to make to providing the world with a new ideology.

The goal of Subhas Chandra's thoughts and ideas was the well-being and development of the entire people- without biases against any caste, class, sex, or religion. Hence, the programme he wrote was universally true for all. He was also not ready for any compromise whether political, social, or economic. He also firmly and equivocally believed that political freedom must precede freedom from social and economic bondage. To attain this freedom nothing could deter him. He was himself prepared to make the supreme sacrifice and expected all who followed him to do the same. He further believed that India's freedom will herald the freedom of all other oppressed nations as the country had the propensity to assume the leadership position, certainly of the Asian nations. But a position of leadership can only be justified if the socio-political set-up was free from oppressive factors generally encouraged and created by class and group's interests, who at the detriment of all, was constantly trying to protect their own interests.

Socialism to Subhas Chandra Bose was as much a political idealism as it was the way to create and organize future India. He gave a complete work plan for the socialist reconstruction of free India. His programme would ultimately create a free and classless society in India. "The salvation of India lies in socialism", he said, but "India should be able to evolve her own methods in keeping with her own needs and her own environment. This socialist

system will be developed in an Indian way and under Indian conditions”.

Subhas Chandra Bose’s thoughts and ideas regarding participation of women in Indian politics had been consistent all through. Born in a more or less conservative traditional family, he was basically brought up in the Hindu tradition of reverence for established customs, elders and basic religious values. His faith gave him inner strength, which sustained him through the vicissitudes of life. At the same time, his modernism and scientific bent of mind gave him the option to choose and ultimately decide his own path. All educated, enlightened people of the late nineteenth and early twentieth century India, felt unhappy about the way women were treated as second-class citizens in their own country, and each in their own way wanted to see the situation changed. As Subhas was immersed in the political arena, it here that he wanted equal participation and responsibility. A leader, modern in outlook, had given equal rights and opportunities to the women of India, in war and in peace; which has to be recognized and recorded. Subhas Bose’s contribution to the organization and building of women’s movement in India needs to be placed in its proper perspective.

Subhas was always pleading for more active participation of women in the Congress movement of which, he had become a front-rank leader. He said, “I venture to think that there is room for a country-wide political organization amongst our women. It should be the primary object of such an organization to carry on political propaganda among women and to help in the work for social, intellectual and moral uplift of women”. He goes on to say, “The status of women should also be raised and women should be trained to take a large and more intelligent interest in public affairs. In 1928, speaking at a meeting of the Independence League of India in London, Subhas Chandra Bose said following:

“I understand by the emancipation of women that they are freed from:

1. The veil or purdah;
2. Should be given compulsory primary education;
3. Must be trained in physical exercise;
4. Widow remarriage should be dependent on the will of the widow; and
5. Men and women must have equal rights and

privileges in all spheres; all necessary changes must be made in-laws”.

As a student of philosophy and social history, Subhas had always been enamored by the tales of valour and sacrifice of India’s women through the centuries. He with some others believed that the uprising of 1857, referred to in history as the Sepoy Mutiny, was the first challenge to British occupation and hegemony in India. The ballads and glamour of Lakshmi Bai, Rani Jhansi, inspired freedom-seekers, particularly her oft-quoted courageous remark, ‘I shall not give up my kingdom, Jhansi’ was quoted off and on by all.

Despite the constraints and limitations imposed by the existing frame of the national liberation struggle and the colonial surroundings of the time in the realm of world politics, Bose was perhaps the only nationalist leader of the period in the subcontinent, who had demonstrated a great deal of understanding of the dynamics of strategy and tactics involved in India’s liberation struggle and made a significant contribution to the conceptual appraisal of international relations, which indeed, brought together a world-view very specific to Subhas and his time.

The whole career of Netaji is really an embodiment of an unflinching fight for the goal which he had set before himself, which is completely independent of the motherland, and through uncompromising struggle. He was an uncompromising fighter for the cause of Indian independence and also an uncompromising fighter against the domination of British imperialism all over India. Netaji Subhas Chandra Bose was in southeast Asia for merely two years (1943-45), but the heroic role that he played during this period would always be written in golden letters. He introduced revolutionary dynamics in our freedom struggle, which had been avoided so far. He led our freedom movement to great heights by defeating the British forces at the battlefield in 1944 and making the North-East frontier vulnerable. This was the first victory of the Indians in an open battle, which generated great hopes of success against the British in the forthcoming liberation war. This greatly boosted the morale of the nationalists and shook the foundations of the British Colonial System. It is a reality that Netaji’s endeavors were strongly backed by the Nationalist leaders in south-east Asia and we must acknowledge their support in those days.

(contd. on pg. 30)

Learning, Mass Media, and Changing Curriculum

Punita Harne*

This paper defines learning as a process in which the learner as subject critically and constructively responds to the object of learning. This process is a conscious effort that helps the learner to re-articulate and re-fashion the existing reality in such a way that it inspires/transcends one, from the position in which one lives and constantly encounters that.¹ In general, this object may be a broader sociopolitical situation and a text within a curriculum that must be learned. Based on this idea, the present paper argues that mass media is not just a 'manufacturing consent' machine for existing political-economic establishments but it has tremendous potential to transform society too. To accept mass media only as an interpreter of vested interest, be it political or economic, and to assume that people acknowledge them as they portray things or reality negates the consciousness of people. Studies show that mass media make people think critically about the context in which they live.² In fact, mass media is elevating learning tool that initiates a process of learning that breaks the barrier to go beyond the existing situation. Moreover, mass media works as a learning tool both directly and indirectly. Presently, it addresses social and political questions and stirs and awakens people to respond to them. Indirectly, it brings out social changes often very silent and unnoticed.

Significance of Mass Media as a Learning Tool

The significance of media as a learning tool can be seen in the process of transformation of India. Historically, the early impact of mass media as print media from the late 18th century and the 19th century led to some awakening which primarily aimed at the abolition of certain social practices and reinterpretation of traditional religion.

During the freedom struggle, press, as a learning tool awakened people to understand colonialism and get rid of it. Second, it also prompted people to generate the idea of nationalism and think about their destiny.³ About 4,000 printed newspapers and magazines were published in the country, in 1941, in seventeen languages.⁴

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In brief, the mass media was instrumental in bringing a national awakening, and after independence, it is becoming increasingly important in influencing and molding the opinion of people relating to various matters of life including many things, what is known as the sociological phenomena of society. From the content point of view, if nationalism was the major issue of mass media before independence, in independent India it has been imparting modern rational ideas to people. The content of the mass media in India has shown more of a humanistic, secular, and liberal outlook.

However, mere statistical figures relating to the circulation of newspapers and the radio and TV sets alone do not indicate how much factual awareness is being imparted to the people. A few years back, the tea stalls happen to be the symposium grounds for rural people where groups of people tend to express their divergent views after listening to a news item that is read from a newspaper by a literate or listening to a point given by the community radio set. It is an impact of mass media as an inspiring learning tool that public debate on various political and social issues can be traced anywhere in India. Some of the research scholars maintain that the tea stall has replaced the rich man's courtyard or the temple precinct as the new place of social gathering in rural India.⁵

Far more potential medium is the TV which has spread all over India. TV is the most powerful medium because a picture is primal to human consciousness and whatever is conveyed through pictures has a greater impact than the symbolism of words. They don't only entertain people but transform them. During the 1980s, emphasis on TV as a tool for social change proves the significance of mass media as elevating learning tool.⁶ Elevating learning should be re-defined as a pedagogy that cultivates an orientation toward the welfare of others characterized by a sense of mutuality and interdependence rather than competitive individualism.

Disseminating complex information to illiterate and poor people through easier representation is the special feature of TV that is creating a conscious world in rural India. Because of TV programs illiterate and poor are now getting conscious of their political and social rights and getting vocal against their oppression. Thus, mass media serves today as a learning tool that

can be said to be a pedagogy of the oppressed. In this process, on the one hand, the democratic value of India is being disseminated to remote areas, on the other hand, it strengthens the Indian democratic culture.

Further, mass media allowing learning has been one of the most influential instruments of modernization in India. It has contributed to the growth of an intelligentsia that is eager for social and cultural reforms. Further, it has created a sub-culture among people consisting of elements of transition from tradition to modernity. The most important contribution of mass media as a learning tool can be seen in the growth of new forms of a public sphere in an organized way – as in the shape of the regular public forum -which serves as a network for the exchange of knowledge and cultural categories.

Present Media/Communication Education Scenario

The contribution of mass media as a learning tool is also dependent on mass communication and journalism education scenario. 'By estimates at the end of 2010, India alone will require about 15, 00,000 media professionals. Today, India has over 200 media institutes compared to just over 25 in the early 80s'. At least 80-odd media schools of which over a dozen have come up in the last three years. There are three forms of media/communication education institutions in India today: government, private, and workplace-based. (Desai 2010). As of 2023 February, there are 2355 Mass Communication & Media Colleges in India.⁷

Government Players

UGC had set up Sir C P Ramaswami Iyer Committee in 1959 recommending setting up All India Council for journalism training the subject panel for journalism and communication and designed the model curriculum in 2001. It suggested eligibility criteria, entrance test, intake size, staffing pattern, infrastructure requirements including library, placement service, examination/assessment/evaluation procedure, separate faculty recognition, and uniform nomenclature of "Journalism and Mass Communication" but most universities continued with the older processes and nomenclatures and there was a debate 'whether there should be such uniformity' or not. The most debated issues have been the lack of focus and applicability of journalism education for the media industry.

There are two Journalism Universities in India- 'Makhanlal Chaturvedi Rashtriya Patrakarita Avam

Sanchar Vishwa Vidyalaya (Makhanlala Chaturvedi National University of Journalism-MCNUJ)' (<http://mcu.ac.in>) established in 1990 through a Bill in the State Assembly of Madhya Pradesh (M.P.) "to create a niche for itself through academic excellence" (Anon, 2006). The State University at Chhattisgarh (newly formed State) inaugurated "Shri Kushabhau Thakre Patrakarita Avam Jansanchar Vishwavidyalaya" in April 2005 (<http://www.ktujm.ac.in>) offering undergraduate and postgraduate programs.

Apart from that Indira Gandhi National Open University (IGNOU) established in 1985 started the School of Journalism and New Media Studies (SOJNMS) in 2007. SOJNMS (<http://www.ignou.ac.schools/sojnms>) opted for a mix of on-campus and open and distance learning programs. Within government ambit spaces like the National Institute of Rural Development (NIRD) and about a dozen agricultural universities offer courses in agricultural communication embracing the print and broadcast media. IIMC (<http://iimc.nic.in>) offers many courses in journalism and mass communication including courses for middle-level working journalists from Afro-Asian countries and news agency journalists from non-aligned countries.

Private Players

There are three types of players as far as private initiatives of media education are concerned: professional bodies offering programs, private universities/institutes, and media agencies themselves having educational endeavors. Professional bodies like Press academies, Advertising Clubs, the Association of Voice Artists-Mumbai, and Kerala Press Club-Thiruvananthapuram offer regular vocational training programs of varying duration. There are 'deemed' universities like Gujarat Vidyapith, Ahmedabad and many others are offering the course with nominal fees, whereas private universities like Symbiosis Institute/University, Manipal Academy of Higher Education, and Narsee Monjee Institute of Management Studies offering programs under a self-financing framework charging very high fees, unlike traditional universities. Other institutes like Bharatiya Vidya Bhawan through its network of institutes across India offer diploma programs in journalism and allied subjects. One such college Rajendra Prasad Institute of Communication and Management- Mumbai was established in 1961. There are others like K.C. College of journalism, Horniman College of Journalism, Bombay College of Journalism, Siddhartha College of Mass Communication Media,

Trichur Institute of Journalism Studies, Dateline School of Journalism, Vocational Training College for Women, The City Tab School of Journalism and the Xavier's Institute of Communication.

Workplace-based Training Facilities

Institutionally many media agencies have in-house training schools for their employees, in some cases, open to the general public commercially. Newspaper establishments like The Times of India, Indian Express Group, and The Hindu; regional dailies Vaarta, Eenadu, and Daily Thanthi have formative schools for training. Ramoji Rao, owner of Eenadu, Telugu daily sent his son to study journalism abroad and started his school of journalism in the early nineties 'admitted students by paying them a stipend and work in his publication. BCCL (Bennett Coleman & Co), 'The Times of India' group restarted its media school in Delhi in 2004 after having shut it down in 1997. 'Times School of Journalism' was inaugurated in Mumbai in January 2009. Express Institute of Media studies launched its 8-month program in October 2009. (Desai, 2010)

The beginning of the twenty-first century witnessed many more private initiatives like Wigan and Leigh UK setting up centers in India, Whistling Woods International (WWI) - Mumbai, ZEE Institute of Media Arts (ZIMA)-Mumbai, Sri Centre for Media Studies-Bangalore, Journalism Mentor- Mumbai, The Hindu group, Reliance industry's Mudra Institute of Communication, Ahmedabad and so on. Most of these institutes either offer very generic or very specific courses. Institutes like ZIMA and WWI are promoted by media owners providing direct employment to the 'good' students.

Another approach is, "The Hindu hires from IIM-Kozhikode and XLRI-Jamshedpur. Star TV visits the SIBM and Management Development Institute (MDI), Gurgaon. Starcom, which recruits from MDI, Gurgaon, and JBIMS, has an in-house training program for recruits. Trainees go through 10 weeks of training. This includes hands-on training on tools and software, training at media owner companies, and field sales training at a client company. Similarly, at Lodestar, the media analytic arm of FCB Ulka; fresh recruits are put through one month of classroom sessions conducted by senior managers. This is followed by another month of sales training".

Reviewing the Status

Agrawal (2006) notes that the "Private sector

made no investment in media education, so was not the case with educational institutes supported by government". Analysis of FICCI's (Federation of Indian Chamber of Commerce and Industries) annual event 'Frames' (<http://www.ficci-frames.com>) for the media sector since 2000 suggests a lack of concern for media education by the industry. The panels 'Education and manpower training' (2002), 'Education & Manpower Training: Mandatory for Growth' (2003), and 'Talent Crunch in the Media & Entertainment Industry (2008) discussed 'talent and resource' not 'education'.

The programs started under traditional universities "naturally situate themselves in the academic mold of the university system with concern for nomenclature, curriculum inputs, evaluation criteria, and faculty resources. While private institutions can be proactive to market needs and job demands, the pressure to 'place' students makes 'education' a mere exercise of giving the diploma/degree to provide/get the job. They generate resources from students' fees without any other regulatory body to control/monitor their finances. Fees are exuberantly high, making it out of reach for the student from the average economic background. The policies in terms of recruitment, curriculum reform, and evaluation are far more arbitrary compared to traditional universities. The universities have not wrested much recognition from media organizations. Newspapers remain indifferent to university training programs. Indian media industry 'expects media education curricula to meet the industry demands' but is not very positive about the 'suitability of training for long-term career goals.

Balasubramanya reports a national survey of journalists in India covering 835 journalists working in 11 different languages and publications covering 14 States of India. He found that only one-third had 'formal education in journalism at graduate or postgraduate level including diplomas or certificates of which nine percent had formal training abroad. A majority (75 percent) were young (20 to 40 years of age), and sixty percent were educated in urban areas, for seventy-two percent it was their first job. This in a way indicates little relevance of formal education in media/communication.

India: Diversities or Divides?

India represents 28 states and eight union territories. The country has 22 official languages. Language is a crucial element of debate and discussion for communication. The nation is filled with contradictions yet united by a composite policy

framework. While most Southern States including Kerala have near-total literacy with the claim of almost 74 percent of its population read at least one newspaper or magazine, a northern state like Bihar, one of the poorer states, having half of its population illiterate, has just about 15 percent of its population read newspapers or magazine. Yet interestingly both the state journalism universities (The Makhanlala Chaturvedi National University of Journalism-MCNUJ in Madhya Pradesh (M.P.) and “Shri Kushabhau Thakre Patrakarita Avam Jansanchar Vishwavidyalaya” in Chhattisgarh), as well as IGNOU media school, exist in the north of India. (Desai, 2011)

Mass Media and Ever-changing Curriculum

Media education in India has come a long way but still has not been shaped properly. Regional diversities and needs control curriculum designs. Though Journalism and mass communication departments are producing agents for the mass media industry, they find it difficult to co-op up with others. As Technological advancement forces the industry to change and adopt advancement to exist in the market, M-school students have to learn from the media and work in the media. This duality of the mass media industry creates haste in the learning process too. Role and priorities of the mass media industry are changing every hour. As there is a structure to follow and guidelines to obey many a time it has been seen that media products are considered consumables and all the rules of the FMCG industry are applied to media products and at that time whatever has been taught at M-school is of no use. Elevating learning means different things to different people, for some it has more to do with self-service, and self-learning rather than service to others. According to Chambers’s Thesaurus and Roget’s thesaurus, there are several meanings for elevate and it goes like this acclivity, advancement, aggrandizement, altitude, eminence, exaltation, loftiness, mountain, nobility, nobleness, preferment, promotion, sublimation, sublimity, upgrading, uplifting and so on

As media can’t afford to follow the sciences of teaching i.e. pedagogy- but many times media has taken the world in its stride and has brought huge remarkable changes in the sociological, political, and economic life of the citizens. There are some case studies from international issues to local issues, from black money to corruption, from the change in the political system to the great fat royal wedding, from baby showers of celebrities to big boss winners, from Anna’s movements toand the result is that media has played a sort of

pedantic role to society, for society, and with the help of society (citizens), with a mere changing, a tumbling curriculum of current affairs.

Conclusion

Although mass media may be criticized for inculcating values, generally established by the political and capitalist establishment, its transformation power cannot be ignored. Mass media has helped India in the process of modernization and has brought out social changes. This capacity to reach people without any formal and hard structure, produces a vibrant public sphere from where social changes begin. In particular, it has proved to elevate learning tools for illiterate, oppressed, and poor people of India who are now getting right conscious and demanding both social and political space which is necessary for their development.

Notes and References

1. The impact of mass media has been studied from a variety of perspectives. This paper attempts to present mass media as elevating learning tool which has transformation power.
2. At the level of definition, mass media is defined here as the dissemination of information, ideas, and entertainment through the use of technological media such as radio and television, film, the press, publications, and advertising. Interestingly, they continue to co-exist with important traditional media such as folk dance, drama, and puppetry.
3. <http://socyberty.com/education/education-and-mass-media>, downloaded on 15-11-2011
4. “The press was a powerful factor in building and developing Indian nationalism and the nationalist movement, social, cultural, political and economic.” See. Desai, A.R. Social Background of Indian Nationalism, Bombay: Popular Prakashan, 1996, p.236
5. The vernacular press also played a crucial role in this, Jana Sakti, Anand Bazar Patrika in Bengali Navakal in Marathi, Prajamitra, Vandematram in Gujarati, Matribhumi in Malayalam were prominent dailies or weeklies in these languages.
6. Ibid., p.229
7. <https://www.shiksha.com/mass-communication-media/colleges/colleges-india#:~:text=There%20are%20over%201590%20colleges,of%20Mass%20Communication%20and%20Media>.
8. <http://socyberty.com/education/education-and-mass-media>, downloaded on 15-11-2011
9. Issues in Mass communication edited by J S Yadav, Pradeep Mathur Indian Institute of mass communication New Delhi.
10. Taking stock of Media/Communication Studies in India: North-South Divide, Desai Mira, a research paper presented at 20th AMIC conference 2011 at Hyderabad. □

Employability Issues in the Context of Indian Higher Education

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With the evolution of the Industrial revolution, to put up with societal sine qua non-education slowly but steadily embarks on ratifying its shape as skilled workforces are the prime and first concern of employability. Whatever transformation and surgery the education system has gone through so far is only to effectuate employability in the workforce (Pal & Sarkar, 2021).

In addition to that, the coinage 'development' also reshapes its image from 'generating income to income distribution to human resource development' (Sheehan et al., 2014) to boost up the new concoction 'sustainable development' keeping space with mutation of the economy from agricultural to industrial and now onwards service economy (UNCTAD, 2017). The makeshift surge of connecting 'education to work' enlightens the 'skills hierarchy' from primary up to tertiary levels (World Bank, 2002). The main purpose of budget allocation for the education field is to breed human capital for high tax generation to catalyze the economy (Chanda, 2004). The 'Neo-Classical Model' contrives the interrelation between education along with the labour market by assimilation the importunity of employers and employees both. If there occurs any discrepancy in this chain reaction, the result will be fatal for employees as well as for society as a whole. 'Dual Labour Market Theory' also asks for building strong relations and connections between changeovers of education with the requisitions of the labour market. In addition to that, 'Segmented Labour Market Theory' adds that learning outcomes and employability skills of education ensure an individual's position in job annuity in the erection of labour market which is transmuted and reflected in the mobility of the social class system. Carnoy (2001)

has therefore rightly vindicated that "knowledge and information' though were always important, have become a primary commodity of exchange in the new global environment and will be at the core of the 21st century society". With the amplifying of employment opportunities, the whole stress falls upon the education system from the beginning of the 1990s which later also ameliorates the entry of communication technology leading towards knowledge-driven' evolvement of the society.

The knowledge-oriented economy puts its emphasis more on specialization in different fields which enlarges the streams and branches of education. The relationship between higher education and employability breeds different segments according to stratifications and segregation generated from "class-cultural and academic profiles of graduates from different HEIs, along with different rates of graduate return (Little and Archer, 2010).

Therefore, induction of employability is one of the important commitments of HEIs. It has the liability and exasperation to furnish the entrepreneurs with the desired skills to present them in the labour market as an important and inevitable commodity to meet the needs of the economy and the demands of employers. (Mason et al., 2009). To put more emphasis, there is a necessity to quote UNESCO (2012), "a new and broadened conceptualization of learning is required, which encompasses learning of generic skills and meta-cognitive skills (including creativity, flexibility and adaptability), learning for living together, and learning for a world in which sustainability is becoming increasingly vital".

This very notion now shapes the education system throughout the world whether it is developed or developing. The present paper is going to through light on how far Indian Education standardise its standard of generating employability skills among its aspirants. Again, it will analyse if any shortcomings are there then what are those areas and what prescribed measures help to conceal those loopholes and create a more effective ambience for generating employability among the aspirants.

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Objectives of the Study

- To bring out the present standard and scenario of Indian Higher education in comparison to the World.
- To highlight the contemporary learning outcomes from which employability skills also are reflected in entering into the work field along with getting the promotion to the next level in the real work-field scenario.
- To calculate the present scenario of backlogs in job scenarios to access whether Indian students have employability skills or not.
- To prescribe the framework which can provide a low-cost blueprint to enhance employability skills among students.

Research Method

The research is a qualitative study. A descriptive research methodology is followed based on secondary data. Data is collected from various government reports, survey reports and relevant journals.

Research Questions

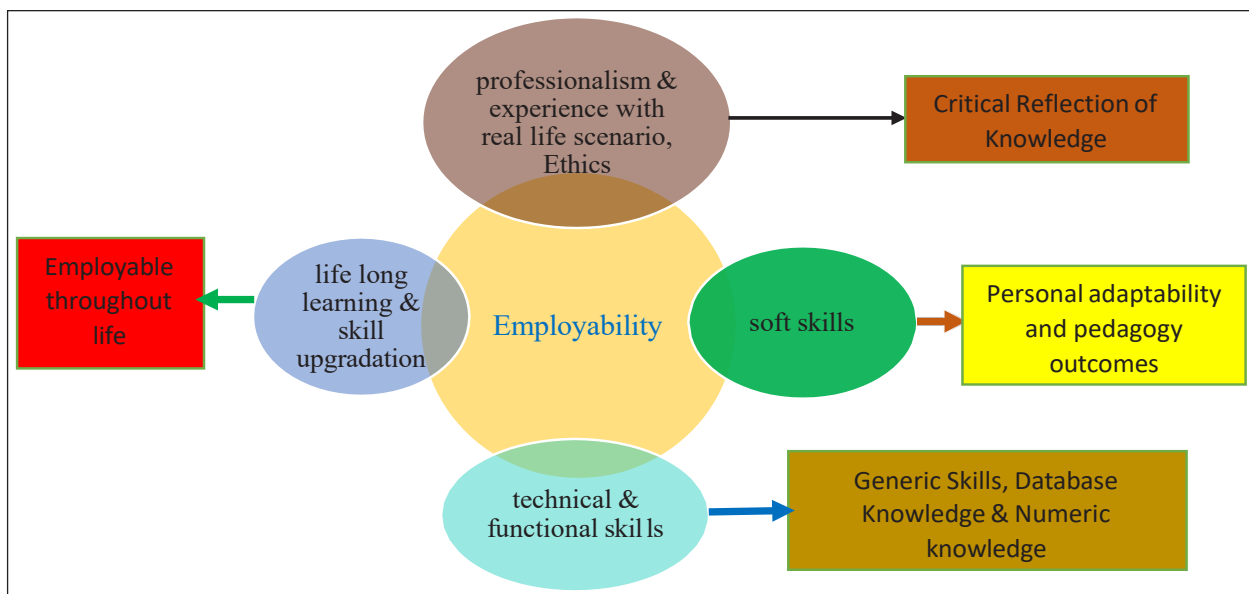
1. What is the present status of Indian Higher Education?
2. What are the expectations of global corporate leaders?
3. What are the causes of the high unemployment rate?

4. What are the drawbacks of Indian higher education to inculcate employability skills among learners?
5. What are the obstacles faced by Indian students in the employment market?

Etymological Basis of Employability Skills

Robinson has enumerated, “Those basic skills necessary for getting, keeping and doing well on a job” (Robinson, 2000). Where ‘employment’ is visualised as output, ‘employability’ has been considered as the process. Employability is a package of different combined elements wrapped under one item: skills, understanding and knowledge, personal inclinations with professional attitudes, professionalism and attitude to carry on employment with efficiency, ability to switch over to a new one reskilling the competencies, shaking off the undesired one (Hillage and Pollard, 1998). The World Bank has asserted that employability skill is necessary for the individual as well as for the country to progress and develop to its extreme which is not limited only to knowing 3R but to assimilating the ‘soft skills’ such as group activities, critical and problem-solving skills with capability for doing something new in collaboration with professional or vocational training appropriate for the jobs, the individual chooses to go for. Effects of globalization, neo-liberalism policies fabricate the scope for multi-tasking, opportunities for cross-sectional jobs and migration to other regions for jobs

Figure 1: Employability from Employer’s Perspective



Source: Author

accelerating rapidly worldwide. Thus, employability is conceived as a criterion to conglomerate the gamut from ‘getting a graduate job’ to mutating into a ‘product of skillful career planning and interview technique’ (Knight & Yorke, 2004).

Employability is such a tool that helps the individual to struggle, survive and gradually make his path in his life. ‘Sustainable Employability’ contains some basic features in its criteria encompassing skilled based for the solution of economic sustainability and work-based solutions to answer deprivation in society and to create developmental sustainability (Khare, 2016):

- credentials to save present employment
- capacity to keep up employment and adopt the transfiguration
- credibility to attain new employment
- competence to persist in employability throughout a life’s span

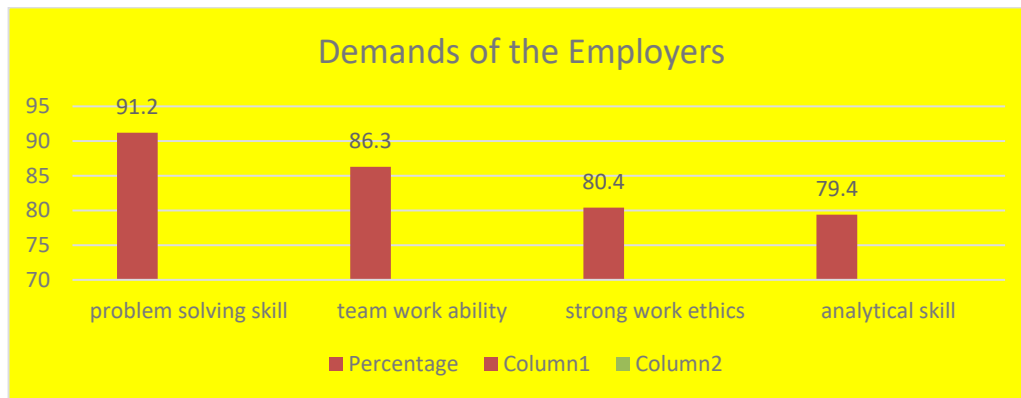
- Capability to build up after another excellence in the strata of employment

Thus, the journey of employability skill has been starting from a graduate aspirant knocks on the door of higher education, gets himself entrance into work fields, persists there, opting for a good option and till the end of his life makes himself efficient and compatible as per present work culture.

Diversified work fields need diversified employability skills to get entry into work fields. Furthermore, if everyone emerges from the same employability skills, there is stagnation in the job fields and progress in the work fields will shorten and evanesce.

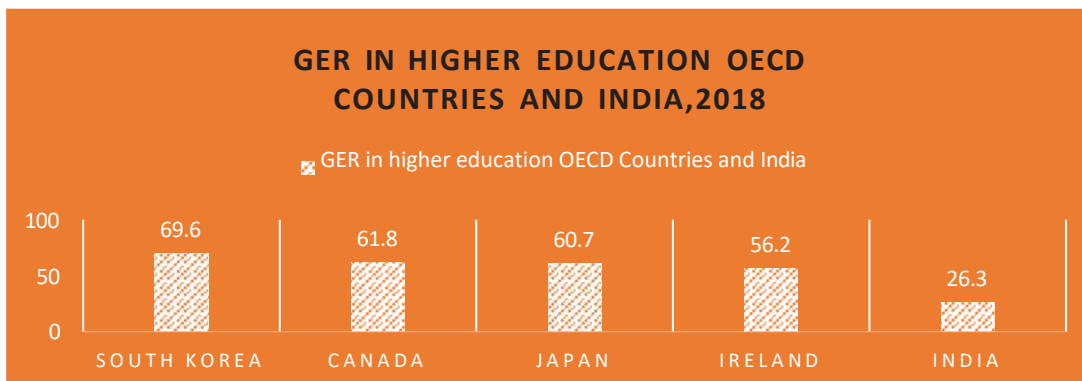
Again advancement of skills and development of desired properties within the self needs long-time practices and dedication (Atkins, 1999). The ‘National Association of Colleges and Employers’ (NACE) 2020 has come out with a report to show

Figure 2: Skills Required by the Employers



Source: NACE, 2020.

Figure -3: GER in Higher Education in OECD Countries and India, 2018



Source: OECD Report on Tertiary Education, 2018

the most demanding skills for a professional career by the end of employers.

An employer looks up corporeal skills such as taking the drive to do something new, listening, sorting out issues and problems, remaining adaptable and being able to accept changes. In addition to that, employers also want an employee that values the work in the work field (Brungardt & Gould, 2001) in addition to being educated and able to make communication with others.

Indian Higher Education Scenario in Respect of Global

India has the world’s largest youth population. The country registered a 26.3% Gross Enrolment Ratio (GER) of its youth population in higher education in 2018. But the picture of Gross Enrolment Ratio (GER) as shown in figure – 2 in comparison with the global average and OECD countries is gloomy.

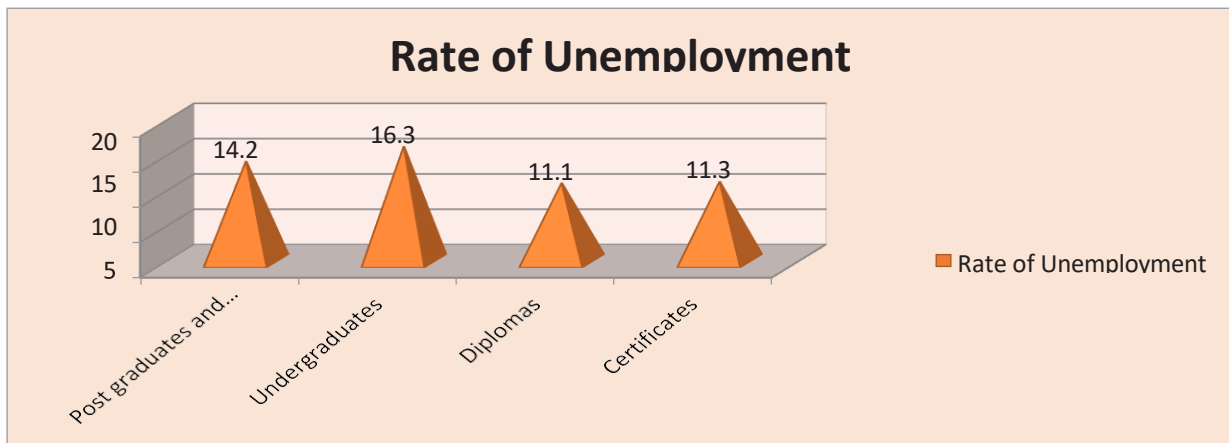
Total enrolment in higher education has been estimated to be 37.4 million. About 79.8% of the students are enrolled in an undergraduate-level programme. 10.8% of students are enrolled in post-Graduation which is approximately 40.42 lakh students. But 16.3% undergraduates and 14.2% of postgraduates and above are unemployed.

Figure 4, clearly shows the dolorous picture of employability skills of the students of higher education. The country ranks 129th on Human Development Index (HDI) according to the UNDP Human Development Report, 2019.

From Figure-5 it is evident that not only the country’s Education Development Index is far from the world standard but also in comparison with countries ranked top in HDI.

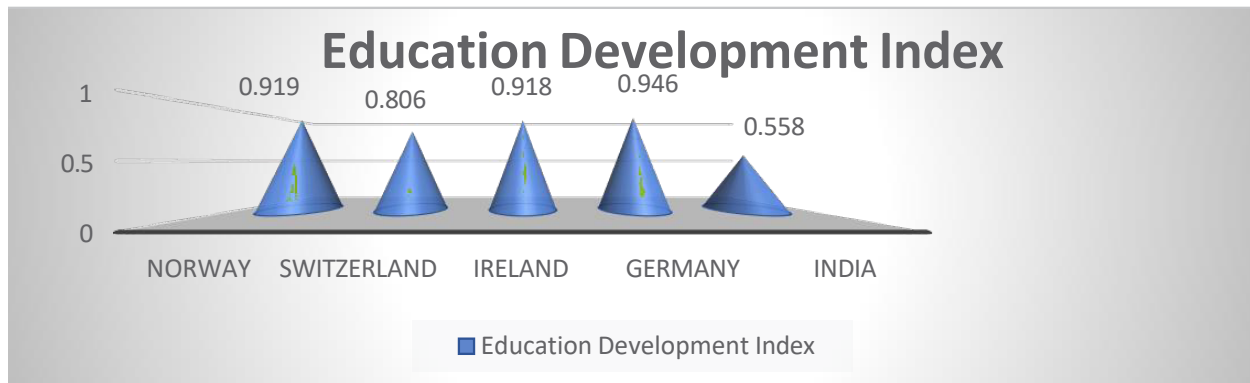
Research extends a great help in the path of national progress which is still now neglected in

Figure -4: Rate of Unemployment among Postgraduates and Above, Graduates, Diplomas, etc.



Source: Statista, 2019.

Figure -5: Education Development Index, 2020



Source: UNDP HDR Report, 2020

our country. Every country as a weapon of national development efforts invests a significant amount on research and its activities.

The research and development expenditure that has been spent on higher education in India is the lowest vis-à-vis its global peers. Not only that, amongst the Asian countries, it also has less contribution in the field. As a result, talented and gifted students prefer to study abroad and our country has to combat those huge brain drains. Fig. 6 depicts the dilapidated condition of the Indian education system. Indian Education system lags far behind in the issues of quality and excellence.

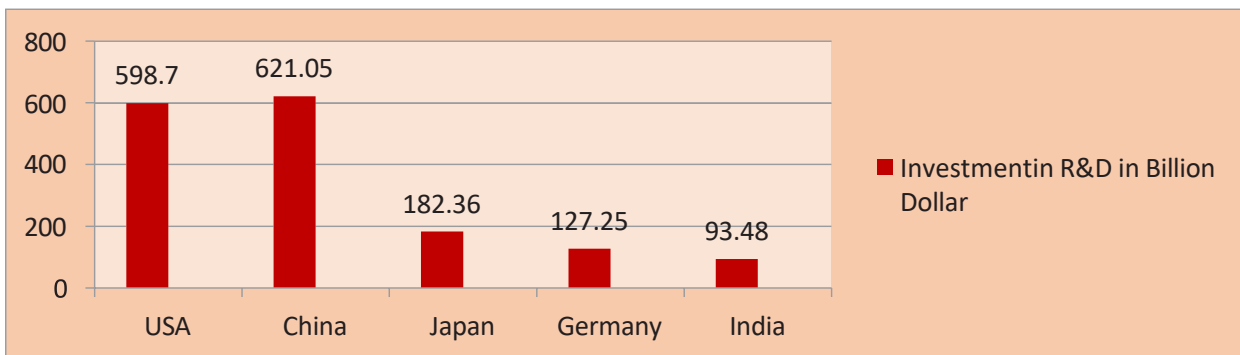
Another disheartening scenario in the IP filling procedure is that a lion's shares of patent filling from India registered as a Non-Resident patent. While

in 2017; 1,712 patents are considered Resident Individuals and Entities; 10,675 go to non-Resident. The government of India should simplify the whole procedure and create excellence in the higher education system to stop such wastage and brain drain.

Employability Skills Gap

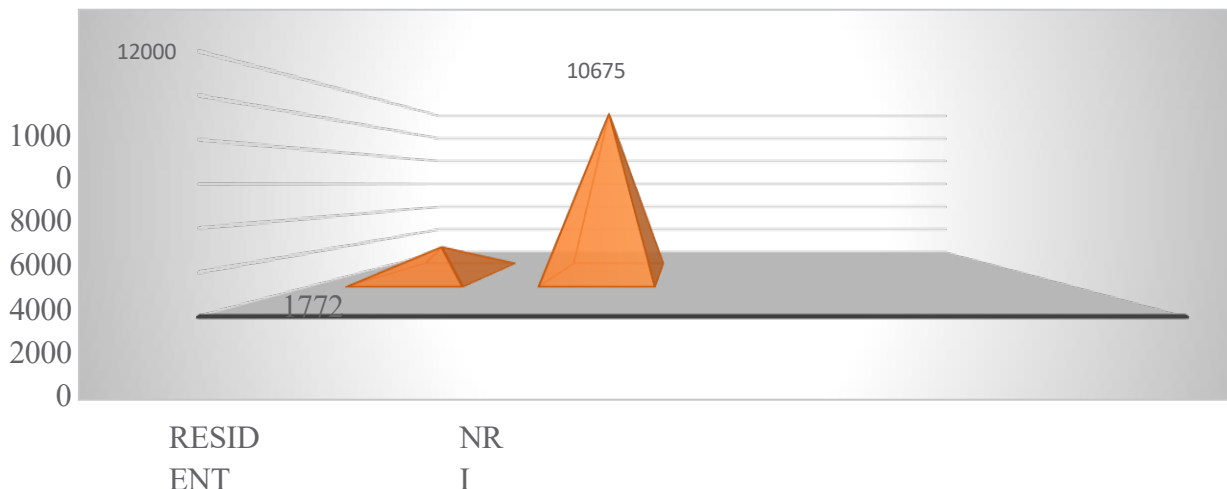
The prolific zones of the economy help to catalyze the ratios of employment by consuming job aspirants specifically those who have high educational qualifications out of the requirement of emerging different job sectors and demands in technological, industrial and service economies along with the requirement of different high order skills. But India shares a complete contrast picture of this with a rising degree of unemployment.

Fig-6: Expenditures by the Nations in the Field of Research and Development- 2021



Source –Statista.

Figure 7: Ranking of Total (Resident and Abroad) IP Filling Activity by Origin 2016



Source: World Intellectual Property Office

Table 1: Striking Out Youth Population/ Missing Youth Population (15 years- 29 years)

	2004 - 2005	2011 - 2012	2017 - 2018
NEET Rate by Age : 15-19	23	18.1	18.1
20 – 24 years	36.8	36.8	43.1
25 – 29 years	33.9	39.3	43.7
NLET (Million)	69.5	83.7	100.2
Open Unemployment Rate (%)	5.4	6.1	17.8

Source: NSS Rounds & PLFS 2017- 2018

In India, it is again an emphatic issue that with the rise of the educational level, the unemployment ratio has increased at a drastic level. The lacuna in the employability skills generation has appeared from the lack in the education system. The below-graded infrastructure and below-graded incubation cell that the Indian Higher Institution provides impose a wall before the entrance door of employability. Both two pictures enumerate that quality, standard and employability opportunity is below than desirable level for young aspirants because of transforming them into less employable. Again, India's rank in Global Competitiveness Index shows the deplorable condition of employability, Higher Education and its related training and employability skills go downwards from 55 in 2007- 08 to 68 in 2019 being not promoted in 8 out of 12 measurement tools and parameters. Even countries like Colombia (57), Azerbaijan (58) even Turkey (61) have left India behind (Global Competitiveness Report, 2019).

The barriers which create a hole in the arena of employability are in a nutshell:

- More focused on disciplinary-based curriculum rather than adapting tailor-made curriculum.
- Lack of flexibility in adopting new streams and ICT and as a result of poor service
- Less interaction between industry and higher educational institution
- Lack of problem-solving skills and innovative thinking
- Lack of proficiency in calculating and interaction skills
- Absence of integrity, reliability and teamwork skills

The reason for the imbalance between higher education and employability lies in three gaps in

gross i.e., perception gap, Awareness gap, and Skill Gap.

Restructuring of Curriculum to Fill up Gaps

The main aim of higher education is to educate and acclimate students by ameliorating their knowledge, understanding, skills, behaviours and potentialities in intention to endorse them as lifelong learners. Accrediting students implies building among students the potential to take control over the educational process during their post-educational period (Harvey, 2001). A few proposals and a prescribed framework are given as recommendations and suggestions to boost its excellence and competencies:

- A committee should be formed comprising policymakers from the educational field in collaboration with entrepreneurs from industrial sectors to reshape education.
- Institutions have to pay heed to iconographic drives that happened in higher institutions portfolios by appealing in planning regarding strategies accompanied by the changes and demands of the business world.
- The curriculum should be prioritized the necessity to incorporate the 'Leadership Practices Inventory' developed by McCroskey in 2008 in its syllabus for appropriate modelling of young minds.
- The 'Academic –Industry Interaction' should be on continuous mode to celebrate the legacy of updating curriculum and syllabus as per needs so that both can be benefitted from this partnership.
- The curriculum should incorporate in its syllabus 'In Hand Practical Experience' in the simulated situation and 'Industry Related precise openness' to broaden the scope for the students.
- Internship opportunities are provided to the students to make them apt for the work field.

The education framework should provide the opportunities to carry on internship programmes during large vacations.

- Include sector-related specific work placements as an important component of Education to bring out excellence in the study.
- Soft Computing should be used to evaluate students' progress and to provide necessary feedback. AI should be used to create a knowledge sink by using the single-window approach in assimilation with business and technological society.
- It is an urgent need to standardise the quality and arrange all related things to promote quality education in the institutional periphery accepting the best components from a global perspective to excel in the field. (Bhattacharya & Pal, 2020).
- Psychological tests such as 'Interest Test', 'Psychological Test' and 'Career Counselling' bring out the best in the students and help them to choose the right track to employability.
- Policymakers in the field of Education should be recruited as panel members to visualize the needs of the work field and transform the syllabus accordingly.

Proposed Curriculum Framework to Achieve the Quality of Sustainable Employability

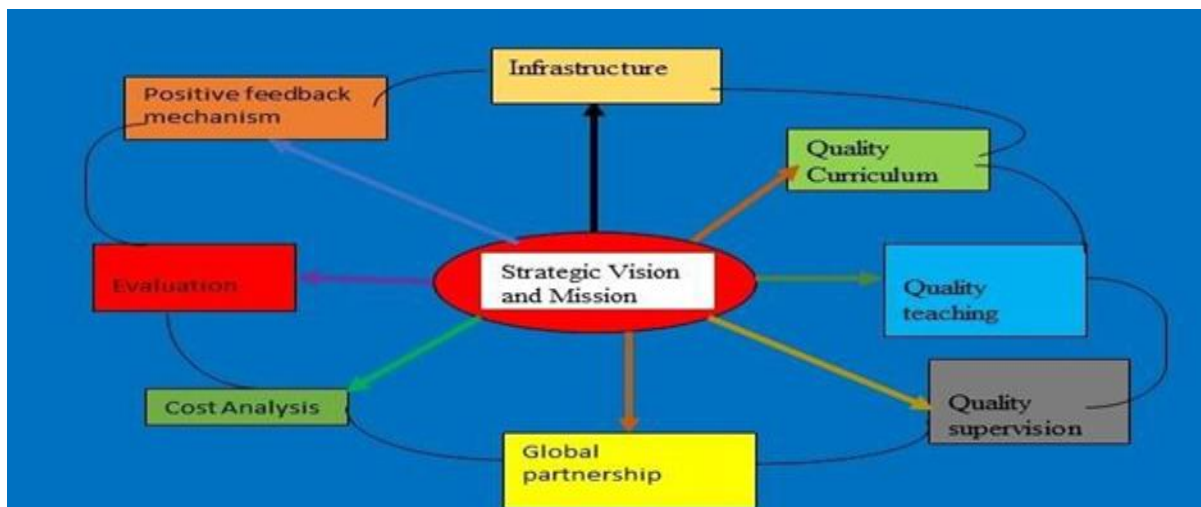
This prescribed format helps to create that desired sustainable employability ambience to enhance the skills of employability.

The business world works to integrate and impart desired employability skills with quality education, it ensures the smooth transformation of students from institutions to the work field. Higher education has the responsibility to perform the role of making connectivity with local, national and global levels to make an effective transaction of knowledge and helps those young minds emerging as a participant in the global economy.

Barriers in the Path of Progress Generating Employability Skills

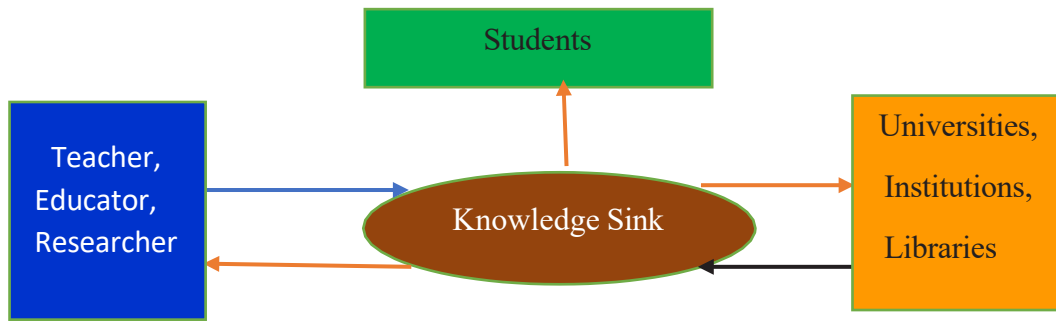
- Low budget allocations in Education make constraints to adopting changes.
- There is a necessity to improve the infrastructure of the building and transform it into green so that saving some money that can be added to generate employability skills.
- Lack of communication between Industry with Education.
- Lack of motivation on the part of policymakers as well as government to work for this purpose.
- Teachers also don't have adequate training and knowledge for this purpose.
- Lack of use of ICT decreases employability levels.
- Till now, no such blueprint is available to execute the picture of collaboration education with industry.
- Lack of research in this field builds provocation in the process.

Figure 8: Strategic Planning



Source: Bhattachaya and Pal, 2020

Figure 9: Single Window Approach in Knowledge Sharing



Source: Pal and Bhattacharya, 2020

Figure 10: Proposed Curriculum Framework



Source: Author

- Lack of quality in curriculum and transaction of lessons are a few prominent hurdles.
- Service economy-related streams should be generated with practical in hand experiences to stimulate the work field.

Conclusion

There is a noticeable skill shortage among the graduates of India and they are left behind in employability skills. The only way left to upgrade this skill is to make assimilation between higher

education with the work field to promote sustainable employability skills. Except for Government, none is responsible for making this collaboration between the two. Therefore, there is a network of activities from each end by providing mutual adaptability in an association of Higher Institutions, Industries, the business world and community participation. Different methods of curriculum transaction have already prevailed, but the emphasis has to be given to adopting new technologies and ICTs to enhance the level of employability among graduates. In this scenario, higher education should opt for skill transaction in curricular and co-curricular activities, improve the standard of existing faculties and contingency of compulsory internships and field works for graduates with others. For long-term benefit, a systematic and need-oriented curriculum framework has to be designed for better learning outcomes. Government should play a pivotal role in creating pathways by weighting their percentage of importance to adopt for desirable changes. Only devoted efforts to address the awareness gaps, perception gaps along skill gaps assures implanting of sustainable employability skills among graduates.

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(contd. from pg. 16)

Bose was the only nationalist leader of his period in the subcontinent who demonstrated a tremendous understanding of the dynamics of world politics and his tactics to utilize it not only for India's benefit but also for the benefit of the whole of southeast Asia. In this way, Bose had made a tremendous contribution to the conceptual appraisal of international relations and this worldview was very much specific to Netaji Subhas Bose only. Bose's unique strategic ideas and his action plans of seizing political power from the colonial rulers as a top tactician as well as a superb policymaker provide a common thread of heritage even if there are differences.

Few political personalities of the Indian National Movement have earned so much admiration and laurels for the saga of demonstrated courage, vision and sacrifice and at the same time have been the target of an equal amount of condemnation as Subhas Chandra Bose (1897-1945), presumably for his arrogance, refusal to compromise and seeming lack of realism.

A deeply spiritual person Netaji Subhas Chandra Bose was not only a symbol of communal amity but also an uncompromising hero of the freedom movement and a valiant fighter against British imperialism. He is no more but his eternal spirit and unorthodox principles are still there to inspire the younger generation of today's India. Netaji's views on communal amity and his sincere

endeavors in establishing a solid foundation of non-communal and united India by delinking dogmatic religion completely from society and politics are much more relevant today and should be sincerely followed if his dream is our prime concern. It is then, and only then, his great immortal soul can bless the Motherland for whom he had shed every single drop of precious blood till the last breath of his life.

How great his love for India was brought home one evening when talking of some Indian leaders, he was asked what he thought of them. Subhas listened carefully and kept on simply saying, either, "he will remain in history" or "his name will not be remembered in history". Today after so many years as we think of him again it seems to us that Subhas, too, judged himself on his ability to 'remain in history' and that the criterion he employed in judging human beings was whether one has worked well enough to be remembered in the history of his country. The question to all of us is then: will Subhas be remembered by the generations to come? I think he will. At least it was for this recompense that his restless soul traversed oceans and foreign lands in search of an answer to India's freedom. To his colleagues, he will remain ever alive, evergreen, and immortal. He imposed on them his vivid personality so well that they will not forget him as long as they live. And Netaji shall always remain enshrined in our hearts for having had the courage and conviction to attempt the impossible. □

Urgent Need for New Policy Initiatives to Improve the Agricultural Sector of the Country

SA Patil, Former Director, Indian Agricultural Research Institute, New Delhi, Former Vice Chancellor, University of Agricultural Sciences, Dharwad, Karnataka and Former Chairman, Karnataka Krishi Mission delivered the Convocation Address at the 19th Convocation Ceremony of Anand Agricultural University, Gujarat on January 19, 2023. He said, "Learning is a continuous process and therefore you will keep yourselves always learning throughout your life and offer your best services to society. Knowledge of technologies, Language and communication skills, diplomacy, confidence, courage and guts, involvement, hard work, and sacrifice for taking agricultural science to new heights can come through You and only You. Hard work and perseverance can lead to greater success in your life. Let the process of learning continue throughout your life." Excerpts

I am pleased to be amongst this august gathering on the occasion of the 19th Convocation of Anand Agricultural University, Gujarat. I am grateful to the university authorities for the invitation to deliver this convocation address. I am well aware that Anand Agricultural University is well recognized at National and International level due to its outstanding performance. It is also at the forefront of agricultural development in the state of Gujarat, especially middle Gujarat region covering 9 districts, which is around 18 percent of the geographical area of the state of Gujarat. I compliment all those who have been associated with this University for their contribution in making it one of the foremost Institutions in the country for agricultural education, research and extension education.

At the very outset, let me congratulate the students who have successfully completed their studies and have received their degrees and awards today. You are indeed privileged to have studied in this prestigious institution in this pristine area of the man of Unity, Shri Sardar Vallabhbhai Patel. I also compliment the faculty members who have imparted high quality education to make you capable of addressing the challenges in your life ahead. Today signifies a memorable event in your life. You have all worked hard to gain new knowledge and have inculcated values that would stand in good stead to achieve new heights as you climb high. The joy and happiness today are a reflection of your perseverance, hard work and determination to fulfill your dreams. No doubt, this is a day of great pride and happiness for each one of you as much as it is for your parents and teachers. At the same time, do remember that

you may face several uncertainties and challenges in your life, but then the education received will enable you to overcome those successfully.

I am delighted to know that AAU is well accredited by ICAR, and most recently awarded 20th rank at national level. This year another first-of-its kind masters programme is started in Agriculture Analytics by Anand Agricultural University jointly with Dhirubhai Ambani Institute of Information and Communication Technology, Gandhinagar and Indian Institute of Remote Sensing, Dehradun. University has also established a Centre for Agricultural Market Intelligence under the prestigious ICAR-World Bank funded NAHEP-CAAST Project.

It is my pleasure to learn that Anand Agricultural University is also playing its role in building up an ecosystem for stimulating and supporting Agri-startups by implementing various startup support schemes of both state and central governments. University has not only released 89 high yielding crop varieties, but it has also licensed technologies like Liquid Biofertilizer and Date Palm Tissue Culture to various organizations. All these have certainly benefited the farmers of Gujarat in general and Middle Gujarat in particular. I wish the graduating students will become university ambassadors to further the interests of the University and spread technology awareness amongst the farmers and other stakeholders across the country.

India's transformation of its food system from a highly deficit in mid-1960s to a self-reliant and even surplus is a story of success which holds lessons for many developing nations in Africa and South and South-east Asia. India has now emerged as the

largest producer of milk, spices, cotton, and pulses; second largest producer of wheat, rice, fruits, and vegetables; third largest producer of eggs; and the fifth largest producer of poultry meat and soybean and potato. It is also the largest exporter of rice, spices, and bovine meat. From agricultural exports, today India is earning almost US\$40 billion annually. All this could be possible with the infusion of new technologies, innovative institutional engineering, and right incentives.

Agriculture is probably the most complex commercial venture today which depends on various uncertain inputs like soil, water, pests, diseases and above all markets. To reach about 100 million farm families in India, spread over more than six lakh villages in a diverse agroecological situation, is an uphill task. Farmers' needs are much more diverse today and they need good scientific knowledge and capacity building to make a better living. India is largely a rural economy with 66 per cent of the country's population living in rural areas and agriculture being the mainstay of this section of population. The sector employs the largest share of India's working population – about 42 per cent and contributes 20.2 per cent (2020-21) to the country's gross domestic product (GDP). According to the Economic Survey 2021-22, agriculture and the allied sector proved to be the most resilient to the Covid-19 shock as it registered a growth of 3.6 per cent in 2020-21 and improved to 3.9 per cent in 2021-22. This became possible due to good monsoon and various government measures to enhance credit availability, improve investments, create market facilities, promote infrastructure development in the agriculture sector and increase provision of quality inputs to the sector. The timely intervention in the form of *Atma Nirbhar Bharat Abhiyan* coupled with other growth promoting schemes have further helped agriculture to achieve an improved growth in 2021-22.

However, as India looks towards 2030 and beyond, its food system faces many challenges ranging from increasing pressure on natural resources (soils, water, air, forests) to climate change to fragmenting land holdings, increasing urbanization, and high rates of malnutrition amongst children. The world population is likely to reach 9 billion by 2050 requiring an estimated 70 per cent more food. Looking into the future towards 2030 and beyond, the challenge to feed India's growing population is going to be a major task. According

to the UN Population Prospects (2019), India will be the world's most populous country by 2027, surpassing China. Currently, its population with only 2.41 per cent area supports around 18 per cent of the total world population, and it will increase from 1.40 billion (2022) to 1.51 billion in 2030 and 1.64 billion in 2050 (United Nations, 2019). Hence, our main challenges relating to sustainable development goals (SDG) are: to alleviate poverty and hunger, reduce the impact of agriculture on the environment and global warming, sustain water and land resources, ensure profitability, and social and economic equity. Currently, around 900 million people in the world live below poverty - about 150 million got added during COVID-19 pandemic period. No poverty and zero hunger are the two major sustainable development goals (SDGs) that we need to address successfully by 2030.

Therefore, the future thrust will be around producing more from static arable land and declining water resources. Fortunately, beginning with Green Revolution in mid-sixties, India's food production has increased more than six-fold (316.06 MT) in 2021-22 (estimated 328 MT in 2022-23; 3.7 per cent higher as compared to previous year). In order to meet the increasing demand of food for additional 15-16 million people each year, despite availability of more diversified food such as fruits, vegetables, milk, meat, poultry, fish, etc., India would still need to produce around 39-40 MT of additional food grains by 2030, i.e., around 5.0 MT more per annum. By 2030, 600 million people in India are expected to live in urban areas and would require a continuous supply of safe and healthy food from hinterlands. This challenge is further compounded by limited availability and declining natural resources such as - land, water, and air. On top of this, is the challenge of climate change, with rising temperatures and greater frequency and intensity of droughts, floods, and hurricanes. Considering the existing stress on natural resources, this is likely to be a bigger challenge.

Simultaneously, trends in overweight and obesity, along with micronutrient deficiency, portend an emerging public health challenge. There is a need to examine the interactions between India's economic development, agricultural production, and nutrition through the lens of a "food-systems approach". This raises a fundamental policy question: how to design a food system that ensures not only sufficient availability of food for

India's large population, but also ensures good nutritious food that is environmentally sustainable and globally competitive. Achieving all these goals seems a tall order but the efforts are going on jointly by government and the private sector ensuring many multi stakeholder partnerships.

Meeting these challenges successfully, India needs a right mix of policies from subsidy driven to investment driven, and from price policy to income policy approach, promoting agricultural diversification towards more nutritious food. It also needs to incentivize its private sector to build efficient and inclusive value-chains, giving due importance to environmental sustainability. More innovative technologies from green to gene, increasing digitalization, Internet of Things (IoTs), Artificial Intelligence (AI), would be needed to 'produce more from less' with a goal to feed the most populous nation on this planet by 2030 in a sustainable manner.

There is an urgent need for strengthening and consolidating 'thinking' around food security, nutrition and right to food to widen our understanding of food security and to adopt a food systems analytical and policy framework. Public sector investment in food and agriculture has declined, raising questions about the appropriate balance between the roles of the public and private sector in supporting food systems. Government should enhance adequate funding from existing

0.39 per cent to at least 1.00 per cent (China spends 0.62%, Brazil 1.80% and USA 3.00%) for agricultural research innovation for development in this cutting-edge science in intellectual property rights (IPR) era when Hon'ble PM Shri Narendra Modi ji in his address from Red Fort this year, added a new slogan 'Jai Anusandhan' to Jai Jawan, Jai Kisan, Jai Vigyan. Research showed that every rupee spent on agricultural research and development, yields much better returns (11.2), compared to returns on every rupee spent on fertilizer subsidy (0.88), power subsidy (0.79), education (0.97) or on roads (1.10). Increasing R&D spending on agriculture is, therefore, not only a vital necessity for ensuring food security, but also important from the socio-economic point of view. There is a need to keep farmers at the center stage, make nutrition security a key role in agri-food system, need to integrate science social responsibility (SSR) with

corporate social responsibility (CSR) and to adopt food system approach and not food production approach. Disruptive innovations need to be in place. Gene-editing technology opens new opportunity to modify new traits conditioning adaptation to biotic and abiotic stresses. Capacity building in these technologies is necessarily required. It was also emphasized that science, technology, and innovation need to be kept at the core of the policy which is the need of the hour.

It was emphasized that agriculture must be seen as an important sector of national economy, which has a direct role to contribute towards SDGs, promote inclusive development and welfare of millions of small holder farmers and accelerate growth of national economy. This would, however, need mobilizing resources for investment, incentives for sustainable farming practices, ease of doing business, progressive market reforms, improved governance to balance center state relations and strengthened public-private partnership. There is also an urgent need for scientific agro-ecoregional planning and balanced 'agri-food system-based' multi sectoral approach for faster agricultural growth and to contribute at least one trillion (20%) of targeted five trillion economy. Timely implementation of these reforms shall surely help achieving this goal and to meet SDGs by 2030.

Various progressive steps have been taken by the Government of Gujarat to strengthen agriculture of the state through a series of regional Krishi Mahotsavs, water harvesting and conservation programmes, Jyotirgam, Soil Health Card System, RKVY, Krishi Vigyan and Farmers Training Centers etc. Similarly, Union Government is also continuously taking up new policy initiatives to mitigate the challenges in agricultural sector.

Crop diversification can be used as a tool to promote sustainable agriculture, reduction in import dependence and higher incomes for the farmers. It is one of the most ecologically feasible, cost-effective, and rational way of reducing uncertainties in agriculture especially among smallholder farmers. Shifting some area from staple cereals to high value produce can lead to a sizable increase in the returns for farmers. This would also bring in water use efficiency and sustainability of soil health. The existing cropping pattern is skewed towards cultivation of sugarcane, paddy and wheat which has led to depletion of fresh ground water resources at an

alarming rate in many parts of our country. In view of the above, Crops Diversification Programme (CDP) is being implemented in the original green revolution states viz. Punjab, Haryana and Western UP as a sub scheme of Rashtriya Krishi Vikas Yojana (RKVY) since 2013-14 to shift area under paddy cultivation towards less water requiring crops such as oilseeds, pulses, coarse cereals, nutri-cereals, cotton, etc. Crop diversification also increases resilience, is more agronomically stable, and ensures greater spatial and temporal biodiversity in farms. The resilience is due to factors such as reduced weed and insect pressures, less reliance on nitrogen fertilizers (especially if the crop mix includes leguminous crops), reduced erosion (because of the inclusion of cover crops), and increased soil fertility and yield per unit area. Diversification can also enhance climate resilience and conservation of natural resources (soil, water, and biodiversity) by replacing more exploitative approaches and focusing production systems on regenerative agriculture. Expansion of crops in non-traditional areas can lead to rapid progress due to faster adoption of full technological packages without any prejudices for traditional practices. COVID-19 has also highlighted the importance of crop diversification for greater sustainability of agricultural production systems, as well as for household nutrition security and improved health and immunity.

Area coverage needs to be increased substantially under hybrid technology (maize, pearl millet, sorghum, rice). Also, there is need to adopt gene-edited and GM food crops (soybean, mustard, maize, brinjal), conservation agriculture, protected cultivation, micro-irrigation; bio-fortified crops (quality protein maize, iron and zinc rich rice, iron rich pearl millet, zinc rich wheat etc.); and use of ICT involving youth (including women) as private paid extension. We need to rationalize input subsidies through direct benefit transfer (DBT) mechanism. Also, converting subsidies on fertilizers as incentives for good agronomic practices (GAP) like nutrient application based on need assessment through soil health cards, power, and irrigation subsidy as incentives for adoption of conservation agriculture and micro-irrigation, and for bringing more land under trees (e.g., Har Med Par Ped) by scaling innovations in agroforestry would be win-win for all.

In addition, requirement of insurance of horticultural crops, livestock and fishery be given

high priority, which requires operational efficiency through accurate weather forecasting, mapping of losses using satellite imagery and timely settlement of claims. For enhancing the income of farmers, and for attracting youth in agriculture, emphasis is clearly needed now on secondary and specialty agriculture, supported well by value-chain for efficient postharvest handling, rural-based primary processing and effective linkage with markets. All these options require policy support, technical backstopping and hand holding. Also, there is need to enhance markets intensity in rural areas and ensure market linkages through e-NAM. Proactive advice to farmers based on weather forecast, market information and management information is necessary to protect the farmer from vagaries of nature and market fluctuations. Establishment of weather forecast centers network, remote sensing facilities, market intelligence centers, agribusiness centers, internationally acceptable certification centers, etc. are needed for effective and need based agricultural production and in turn, for economic survival, of the farmers. Further, special efforts are required to develop appropriate technologies to predict and manage the disasters like floods, droughts, cyclones, etc. Effective and reliable information and communication systems, contingency planning, mobilization of technologies and resources are a must. Experiences of other countries in prevention and management of the disasters should be shared. The revolution in information technology and telecommunication has made the global agriculture more knowledge intensive and competitive. It has provided new opportunities for employment and income generation, productivity gains and increased flow of investments in sustainable agriculture and rural development. Efforts must be made to strengthen the informatics in agriculture by developing new databases, linking databases with international databases, and adding value to information to facilitate decision making at various levels. Development of production models for various agro-ecological regions to forecast the production potential should assume greater significance. Using remote sensing and GIS technologies, natural and other agricultural resources should be mapped at micro and macro levels and effectively used for land and water use planning, as well as agricultural forecasting, market intelligence and e-business, contingency planning and prediction of diseases and pest incidence.

The Government of India has launched a Central Sector Scheme of “Formation and Promotion of 10,000 Farmer Producer Organizations (FPOs)” to form and promote 10,000 new FPOs till 2027-28. Under the scheme, the formation and promotion of FPO is based on Produce Cluster Area approach and specialized commodity-based approach. One of the objectives of the Scheme is to enhance productivity through efficient, cost-effective and sustainable resource use and realize higher returns through better liquidity and market linkages for their produce and to become sustainable through collective action. As of January 2022, a total of 1963 FPOs have been registered under the scheme.

Natural Farming offers a solution to various problems, such as food insecurity, farmers’ distress, and health problems arising due to pesticide and fertilizer residue in food and water, global warming, climate change and natural calamities. It also has the potential to generate employment, thereby stemming the migration of rural youth. Natural Farming, as the name suggests, is the art, practice and, increasingly, the science of working with nature to achieve much more with less. The main aim for promotion of Natural Farming is elimination of chemical fertilisers and pesticides usage and promotion of good agronomic practices. Natural Farming also aims to sustain agriculture production with eco-friendly processes in tune with nature to produce agricultural produce free of chemicals. Soil fertility & soil organic matter is restored by natural farming practices. Natural farming systems require less water and are climate friendly. Natural farming in India is being promoted through a dedicated scheme of Bharatiya Prakritik Krishi Paddhati Programme (BPKP). The scheme promotes on-farm biomass recycling with major stress on biomass mulching, use of on-farm cow dung-urine formulations, periodic soil aeration and exclusion of all synthetic chemical inputs. Under BPKP, financial assistance of ₹ 12200/ha for 3 years is provided for cluster formation, capacity building and continuous handholding by trained personnel, certification, and residue analysis.

The role of the food processing industry becomes extremely critical in increasing the farmer’s income through value addition and reducing wastage, resulting in enhanced income for farmers. The sector links agriculture, the manufacturing sector, and final consumers. It has huge growth potential, considering that more

than 25 lakh entrepreneurs are working in the unorganised food processing sector in the country, most of them are unregistered and informal. About 66 percent of these units are in rural areas. These unorganized food processing industries in India face several challenges, which limit and weaken their performance and development. All these enterprises need skills training, knowledge of entrepreneurship, technology and marketing, credit, and hand-holding support for the entire value chain. To support these micro food processing units, the Ministry of Food Processing Industries, in partnership with the States, has launched Pradhan Mantri Formalisation of Micro Food Processing Enterprises Scheme (PMFME) on 29th June 2020, a centrally sponsored scheme, with an outlay of Rs. 10,000 crores, to provide financial, technical, and professional support for up gradation of micro food enterprises. The scheme was launched by Hon’ble Prime Minister Shri Narendra Modi under *Atma Nirbhar Bharat Abhiyan*. I understand that Ministry of Food Processing Industries, Govt. of India has appointed Anand Agricultural University as the State Level Technical Institute (SLTI) for implementation PMFME scheme in the state of Gujarat, which has huge potential to transform the unorganised food Processing sector of the state.

To meet these challenges, the academic programmes must be flexible and modular based. The reconstruction of course curricula should essentially facilitate cafeteria approach. There orientation of mind set of farm graduates can be brought out only by innovative changes in curricula and courses. In all applied areas among business and financial management should be added to the disciplinary training to give the graduates self-confidence, essential for embarking a career of self-employment. This is possible through knowledge and skill development programme. I am happy to know that the Anand Agricultural University is gearing itself to implement the new National Education Policy. India’s National Education Policy-2020 (NEP- 2020) provides diverse opportunities. It aims to make ‘India a global knowledge superpower’. The policy proposes to make all universities and colleges multidisciplinary by 2040, set-up Multidisciplinary Education and Research Universities. It is innovatively crafted and going to be executed across State Agricultural Universities of India with increased access, equity, and inclusion. Our faculty

and scholars must amend their mindset for fitting into new principles of NEP-2020.

Dear Graduates,

I have tried to highlight some of the burning issues, challenges, policy initiatives and opportunities which would act as guiding lamp to focus yourself to mitigate the challenges in agricultural sector in our country. Future of India's Agriculture is in your hand. Only you can reshape it. Agricultural productivity in India is below its potential. Feeding a growing population and ensuring food and nutritional security would remain a daunting task, especially with climate change. In fact, India needs to advance from traditional system (labor intensive) to modern agribusiness systems (capital- and technology intensive). New and exciting opportunities do exist for harnessing science for new gains like precision agriculture, biotechnology, sensor technology, bioinformatics, climate-smart agriculture, robotics, drones, big data management, artificial intelligence (AI) and soil health and biology. Adoption of best management practices can reduce area under cropland, decrease water demand, and reduce resource inputs of chemicals. The food system transformation in India, like elsewhere in the world, must produce more from less, optimize the use efficiency of inputs, and minimize leakage of agri-chemicals in the environment (e.g., soil, water, air). The focus must be on nutrient-dense food through nutrition- sensitive agriculture.

We also need to incentivize the private sector, especially young entrepreneurs, to build efficient and inclusive value chains for farmers' prosperity. Dear students, after graduation most of you pursue higher studies, those who have completed higher

studies will only search for jobs. However, here, in Gujarat, people have inherent entrepreneurial spirit. I feel that at least one out of four graduates should settle with their own business in future to become a job provider instead of a job seeker.

You have acquired knowledge in agriculture but its effective use for the cause of fulfilling the aspirations of the rural poor are required. Learning is a continuous process and therefore you will keep yourselves always learning throughout your life and offer your best services to the society. Knowledge of technologies, Language and communication skills, diplomacy, confidence, courage and guts, involvement, hard work, sacrifice for taking agricultural science to new heights can come through You and only You.

I once again congratulate the students of this University who have received degrees, medals and awards today and wish them all the best for their journey ahead. My best wishes to all faculty members for their success in taking this university to newer heights. Dear graduates, hard work and perseverance can lead to greater success in your life. Let the process of learning continue throughout your life. I wish you all the success and a bright career ahead.

I would like to end my address with a quotation of Dr. Verghese Kurien, a visionary leader, who has transformed Anand as the 'Milk Capital of India':

"India's place in the sun would come from the partnership between wisdom of its rural people and skill of its professionals."

JAI HIND THANK YOU

CAMPUS NEWS

International Conference on Women and Careers in STEM

The One-day International Conference on ‘Women and Careers in STEM: Representations, Challenges and Opportunities (WSTEM 2022’) was organized by the Amity School of Languages and Amity School of Applied Sciences, Amity University Rajasthan in collaboration with the University of Rajasthan, Jaipur, recently. The event was sponsored by DST- PURSE.

The event commenced with the inaugural session. The Welcome Address for the event was delivered by Prof. Jagdish Prasad, General Chair, WSTEM-2022 who highlighted the history of women in STEM careers. Prof Prasad quoted the role of women in STEM subjects, starting from Madam Curie, Indira Nui, Dr Shakuntala, etc. He shared women’s participation in the field of science and technology.

Prof. Dipa Chakrabarti, General Chair, WSTEM 2022 and Head, Amity School of Languages, Amity University Rajasthan spoke about the conference and the pertinence of the conference in the contemporary scenario. Prof Chakrabarti emphasized on the active participation of women in STEM which indeed is pragmatically unseen by the reviewers and writers.

The event was also addressed by Chief Advisor of the event Prof. S L Kothari who spoke about pursuing positive role models in STEM careers. Prof Kothari also mentioned the challenges women face in giving 100% to their careers, especially in the case of Rajasthan.

Prof. Amit Jain, Vice Chancellor, Amity University Rajasthan emphasized the significance of the topic in the present times. The Chief Guest, Dr. Rouhi Dahiya, Vice President, Amol Pharmaceuticals highlighted her personal journey in the field of agriculture and emphasized upon her experience in India as a person of Iranian origin.

Dr. Archana Lakhani, Guest of Honour and Invited Speaker spoke about various solutions that can be provided to make STEM careers an attractive

field for women. The Guest of Honour from USA, Ms. Manasi Pandey spoke about the relevance of women in the field of Artificial Intelligence and Software Engineering. The session ended with the release of the e-souvenir of the conference.

During the next segment of the event i.e. Panel Discussion on ‘Women in STEM and International Experience’ five speakers; Dr. R H Dahiya (offline), Dr. Archana Lakhani (offline), Ms Mansi Pandey (online) and Dr. Lubna Aamir (online) participated in the discussion. The panel discussion went a long way in inspiring the audience where the speakers answered various questions on their professional experiences, particularly in the international scenario. The speakers shed light on their sources of inspiration, their professional roles and advised the young audience about pursuing STEM careers.

The panel discussion was followed by Workshop for school children on ‘Inspiring Young Minds for STEM Careers’ conducted by Dr. Neha Tiwari, NIIT University, Neemrana. Through her interactive delivery, she inspired the girl students from Dhruv Public School and motivated them to pursue STEM careers.

During the parallel sessions, paper presentations were made by students of sciences and humanities. The presentations ranged from topics like ‘From Motion Pictures to Cinema: A Chronicle with special reference to French Cinematographers’, Comparison of the Portrayal of Male and Female Scientists in Big Bang Theory’, ‘On Screen Women in STEM: Inspiring or Dispiriting’, Rural Women in STEM: A Changing Scenario, and The Gender Pay Gap and Mental

Health of Women in STEM etc. The event also witnessed a poster and painting exhibition and competition.

The conference concluded with the Valedictory Session during which awards were given to prize winning students in poster competition, painting competition and paper presentation. The event was an endeavour to bring together the academicians and industry leaders in STEM fields on a common

platform to ultimately influence policymaking in the field of STEM education and subsequently careers.

National Conference on Institutional Values and Best Practices

The One-day National Conference on 'Institutional Values and Best Practices' is being organized by the Internal Quality Assurance Cell (IQAC), Virudhunagar Hindu Nadars' Senthikumara Nadar College, Virudhunaga, Tamil Nadu on March 24, 2023. The event is sponsored by National Assessment and Accreditation Council (NAAC). The College faculties invariably in all disciplines, who promote quality education at all levels may participate in the event.

The Best Practices are one of the key components in academic practices, which highlights the institutional potential and has been recognized as a decisive component in NAAC. Developing and executing an innovative, high-quality, and acceptable best practice with global competence is always a challenging task, which needs strategic thinking, well defined short/ long term goals, efficient methodology and outcome analysis. This conference aims to create a wonderful platform to share individual views and perspectives on institutional best practices with relevant expert teams. Ultimately, the outcome of the conference is to strengthen the knowledge of faculty members to bring out groundbreaking Best Practices from the discussions of the participants in the conference either in-person or online. The Subthemes of the event are:

- Identifying the Key Components of Individual Institutional Best Practices.
- Outcome Analysis of the Existing or Proposed Best Practices Exposing various successful Best Practices by the Experts of Various Leading Institutions.
- Evaluation Strategies on Best Practices by NAAC Peer Team.

For further details, contact Convener, Dr. T Kathirvalavakumar, IQAC Coordinator, Virudhunagar Hindu Nadars' Senthikumara Nadar College, Virudhunaga, Tamil Nadu-626001, Mobile:

09487132819, E-mail: iqac@vhnsnc.edu.in. For updates, log on to: www.vhnsnc.edu.in.

National Conference on Innovation and Quality Enhancement in Higher Education Institutions

The One-day National Conference on 'Innovation and Quality Enhancement in Higher Education Institutions in the Context of the New Education Policy- 2020' is being organized by the Internal Quality Assurance Cell (IQAC), St. Joseph's College of Commerce, Bengaluru on April 17, 2023. The event will be a platform for Academicians, Industry Practitioners and Research Scholars to come together, to learn, share and to discuss topics pertaining to NEP-2020. The Faculty Members, Deans, IQAC Coordinators, Professionals, Research Scholars, Industry Practitioners, Policy Makers and others who are involved in practices and research areas related to Higher Education Sector may participate in the event. The Topics of the event are:

- NEP and Employability.
- Quality Assurance in HEIs.
- Innovation and Creativity in Teaching and Learning in HEIs.
- Higher Education and Industry Interface.
- Internalization and Integration of Quality Education.
- Skill Development Courses.
- Academic Bank of Credit.
- NEP and Autonomous Colleges.
- Multiple Entry and Exit System.
- Interdisciplinary and Multidisciplinary Approaches.
- Vocational Education and NEP.
- NEP and Student Mobility.
- Any Other Areas Pertaining to the conference theme.

For further details, contact Conveners, Dr. D Raja Jebasingh and/or Dr. Sridhar L S, St. Joseph's College of Commerce (Autonomous) 163 Brigade Road, Bengaluru- 560025 (Karnataka). Mobile No: 09788348923 / 09886987978, Phone No: 080-25360644/46, Extn: 222. For updates, log on to: www.sjcc.edu.in.

***ANVESHAN* –Student Research Convention South Zone**

A two-day South Zone Student Research Convention, *ANVESHAN* was organized by the Presidency University, Bengaluru during February 09-10, 2023 under the aegis of the Association of Indian Universities (AIU), New Delhi in which students from 17 universities participated from south zone region. A total of 69 innovative projects were showcased by students and their mentors. Projects showcased in the event were indeed exemplary and are expected to have significant impact on the society.

Inaugural session commenced on 9th February 2023 and the ceremonial dais was honored by the presence of the Chief Guest, Dr. Pankaj Mittal, Secretary General, AIU, New Delhi, Guest of Honor, Dr. Amarendra Pani, Director I/c and Head, Research Division, AIU, Dr. Nissar Ahmed, Chancellor, Presidency University, Dr. D Subhakar, Vice Chancellor, Dr. Muddu Vinay, Pro Vice Chancellor, Dr. Surendra Kumar, Pro Vice Chancellor and COE, Ms. Sameena Noor Ahmed Panali, Registrar, Mr. Mrinmoy Biswas, Registrar Accreditations and Corporate Relations, Dr. Vinay Joshi, South Zone *Anveshan* Coordinator and Associate Dean, SOC, Presidency University, Faculty members of Presidency University and the august occasion was also graced by the presence of Jury members of prestigious institutes.

Dr. D Subhakar, Vice Chancellor, Presidency University welcomed the dignitaries on the dais, he appreciated the participants for their interest towards research and taking initiative to present their project in *ANVESHAN*. Dr. Subhakar expressed his gratitude to the Association of Indian Universities for an enterprising initiative like *ANVESHAN* and for considering Presidency University for hosting the mega event at the South Zone level. Dr. Subhakar acknowledged the presence of eminent Jury members from other institutes and corporate organizations, he also expressed his gratitude to the project mentors.

Dr. Vinay Joshi, South Zone *Anveshan* Coordinator interacted with the participants and shared the success stories. He also mentioned that this

research convention is one of the biggest conventions of south zone, where 159 students presented their 69 projects in five different categories. Dr. Joshi while sharing the ethos of Presidency University, Bengaluru highlighted that strengthening research acumen among students and faculty members has been on their priority list. He warmly welcomed all dignitaries with a deep sense of respect.

Guest of Honor, Dr. Amarendra Pani, Director I/c and Head, Research Division, AIU, in his interaction, shared his thoughts and future in research. Dr. Pani gave a brief background of AIU explaining how it was established. Furthermore, he shared that the Research Division of AIU as part of capacity building activities regularly organizes various seminars and conferences for strengthening Indian higher education. Last but not the least, he motivated the participants to take part in such kind of events organized by other universities.

Chief Guest, Dr. Pankaj Mittal, Secretary General, AIU appreciated Presidency University for hosting *ANVESHAN*: She adopted a story telling approach to elucidate about the changing trends in various industries and the importance of upskilling the students to be abreast with the recent trends. Dr. Mittal spoke about every student being unique and importance of adapting an experiential learning pedagogy to meet the thrust for knowledge and learning approach among students of different caliber.

In the second phase students from various south zone universities displayed their project charts, equipment's working model which were assessed by the jury members of respective areas such as Agriculture, Social Science, Engineering and Technology, Basic Science and Health Science. In the second round, the participants presented their projects to the jury members followed by question and answer session. The projects were assessed on the parameters such as scientific principles, creativity, relevance, thoroughness, cost effectiveness, teamwork and skill. Keeping in mind the excellence and usefulness of the various research projects presented in the convention during the two-days, jury members scrutinized and declared first,

second and third prizes in different subject areas. Prof. Monica Satish and Dr Chaitra V H handled the proceedings of the inaugural session and coordinated with the Area chairs for the smooth conduct of the technical session.

The Valedictorian Session was anchored by Prof. Monica which began with welcome speech of Dr Balu Assistant Dean, SOC, Presidency University. The dignitaries present were Dr. Amarendra Pani, Dr. D Subhakar, Dr Surendra Kumar, Dr Muddu Vinay, Dr Usha Negi, Assistant Director (Research), AIU, Ms Sameena Noor Ahmed Panali, Dr. Vinay Joshi. Dr Hemanth Kumar, Professor, SOC Presidency University presented the report of two days' event.

Dr Muddu Vinay and Dr Surendra Kumar congratulated the students for their presentation during the technical session, they addressed the participants about the importance of learning in the competition, learning to be an ongoing phenomenon,

and advised them to have an open-ended approach to new experiences in life.

Dr Amarendra Pani acknowledged the presence of dignitaries on the day II of *ANVESHAN*, he appreciated the students for their efforts towards the projects presented. Dr Pani applauded Presidency University and Team *ANVESHAN* for a well-organized event.

Dr Usha Rai Negi appreciated the students for their project presentations, she addressed the students about the guidelines for participation at National Level competition.

Dr Annette, Assistant Professor, SOC proposed the vote of thanks, she expressed her gratitude to the officials from Association of Indian Universities. Dr Annette acknowledged the participants, faculty mentors and Jury members for being a part of *ANVESHAN*.

South Zone Avneshan Winning Team

Group	Project Title	Position	Name of Participant	Name of University
Basic Science	Performances and Perspectives of Edible Packaging	I	Devatha SM, Uthra B, Kamini K	Avinashilingam Institute for Home Science and Higher Education for Women University, Coimbatore
	Pico Satellite	II	Sukarna Jana, Shovin Wilson A.W, Umraz Khan	Presidency University, Bengaluru
	Heavy Metal Ion Sensor	III	Manjunatah Kumar, Shiva Kumar, Krupa Krishna Murthy	Reva University, Bengaluru
Agriculture	Planning and Analysis of Cultivated Crop Protection against Bird and Animals Using Sensor Based Acoustic	I	Mushalovini M, Arjun Prasad D	S R M Institute of Science & Technology (Deemed to be University), SRM Nagar, Kattankulathur
	Depletion of Quality of Ground Water and Its Assessment Due to Municipal Solid Waste Disposal.	II	Mr. A.V.Sarveshwarn, Mr. Nitesh Kumar, Mr. Gautam Kumar	Vinayak Missions's Research Foundation (DU) Salem
	FIDEM (farm Invasion Detection System Axle Machines	III	Tarun C Reddy	Presidency University, Bengaluru

Engineering & Technology	Design and Development of Early Warning System for Landslides and Strengthening of Slopes using Bio-Reinforcement Techniques	I	Divyalakshmi J, Aishvarya R, Ashokprabud	S R M Institute of Science & Technology (Deemed to be University), SRM Nagar, Kattankulathur
	Digital AIR Writing PAD	II	Chinmay Raut, Sourav Patil and Anubhav	VIT AP
	Indigenous Design and Development of Low Cost Energy Efficient Additive Manufacturing Technology Using Cold Metal Transfer ARC Welding Process	III	Bellamkonda Prasanna Nagasai, B. Prabhakaran	Annamalai University, Annamalai Nagar, Chidambaram, Tamil Nadu
Health Science & Allied Sciences	Development of Millet Mouth Freshener	I	N. Komathy and D. Tinu	Avinashilingam Institute for Home Science and Higher Education for Women University, Coimbatore
	New Path to Old Destination: Reversing Multidrug resistance In Ancinetobacter Baumannii With a Novel Efflux Pump Inhibitor	II	Brindanganam P	Pondicherry University
	Bio based ointment	III	Deepika E, Amrisha Pavithra and Aparna G Kumar,	Avinashilingam Institute for Home Science and Higher Education for Women University, Coimbatore
Social Science, Humanities, Commerce & Law	VERDE (Hydroponics)	I	Darshini. M, Manoj C. Charya, Shruthi R Mohan	Presidency University
	IOT based smart biogas monitoring	II	Devanathan A, Deepan Vishwa S R, Kiruthiga D	S R M Institute of Science & Technology (Deemed to be University), SRM Nagar, Kattankulathur
	Center of Excellence for language learning with AI	III	Ashok Shetty	REVA University – Bengaluru

THESES OF THE MONTH

HUMANITIES

A List of doctoral theses accepted by Indian Universities (Notifications received in AIU during the month of Dec 2022-Jan 2023)

Geography

1. Bhosale, Sunil Gunga. **Social amenities and regional development in Kolhapur District: A spatio-temporal analysis.** (Dr. P B Achole), Department of Geography, Swami Ramanand Teerth Marathwada University, Nanded.
2. Das, Meghna. **Livelihood pattern and sustainability among the scheduled tribes in Kamrup District, Assam.** (Prof. Barnali Gogoi), Department of Geography, Cotton University, Guwahati.
3. Shelar, Mohan Kisan. **Geographical study of Bhimashankar and Trimbakeshwar tourism centers in Maharashtra.** (Dr. Khakre R D), Department of Geography, Swami Ramanand Teerth Marathwada University, Nanded.
4. Tribhuvan, Leena Keru. **Assessment of livelihood of street children in Pune City.** (Dr. Ratnaprabha S Jadhav), Department of Geography, S.N.D.T. Women's University, Mumbai.

History

1. Chavan, Devidas Govind. **Marathwadyateel shetk-yancha itihās va saghisthiti.** (Dr. U S Sawant), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.
2. Inze, Rajebhau Sahebrao. **Vasudev Vishnu Mirashi yanchey sanshodhan muktavaleentun pratit honare itihās lekhan: Ek abhyās.** (Dr. Bocharē J M), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.
3. Khuman, Jitubhai Ukabhai. **Danevdham Chalala Establishment, development activities and contributions from beginning to 2010 A.D.** (Dr. Smitaben S Zala), Department of History, Saurashtra University, Rajkot.

Languages & Literature

English

1. Dohtdong, Andreas Treki. **The Abyss of Divine Comedy: Existential concern in the film narratives of Woody Allen.** (Prof. K S Nongkynrih), Department of English, North Eastern Hill University, Shillong.
2. Kulkarni, Digambar Shamrao. **Interpretation of myth in Devdutt Pattanaik's The Pregnant King and Jaya: A critical study.** (Dr. Praful D Kulkarni), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

3. Nousheen, Farha Abdul Aala. **Hari Kunzru's novels: A search for identity.** (Dr. Prafull D Kulkarni), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

4. Phukan, Sudipta. **Mapping Terrains and locating memory: A study of select narratives of Roma Tearne.** (Dr. Namrata Pathak), Department of English, North Eastern Hill University, Shillong.

5. Shinde, Vidya Dadarao. **Mahesh Dattani's recent radio and stage plays: A study in multiculturalism.** (Dr. K Rajkumar), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

6. Suryawanshi, Sanjeev Mashanaji. **Diasporic consciousness in Jhumpa Lahiri's works.** (Dr. B T Lahane), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

7. Tenkale, Mahadev Nagnath. **Novel as biography: A study of the select novels of Nayantara Sahgal.** (Dr. Rajkumar M Lakhadive), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

Garo

1. Momin, Cassie Neelam M. **Katta Agana: A study of select A'chik Epic.** (Dr. Faneline K Marak), Department of Garo, North Eastern Hill University, Shillong.
2. Sangma, Bilnang K. **A descriptive study of the dual variety of A'Chik.** (Dr. Dokatchi Ch Marak), Department of Garo, North Eastern Hill University, Shillong.

Hindi

1. Bhagat, Urmila. **Women consciousness in contemporary Hindi novels (1990-2011): With special reference to Mujhe Chand Chahiye, Madrasa, Alma Kabutari and Aawa.** (Dr. Jeetendra Gupta), Department of Hindi, Cotton University, Guwahati.

2. Sajan Kumar. **Madhukar Gngadhar ke katha-sahitye mein Koshi ka anchlik jeevan, Sanskrit aur sangharsh.** (Dr. Pratibha Rajhans), Department of Hindi, T M Bhagalpur University, Bhagalpur.

Khasi

1. Marbaniang, Maybecalljane. **Ka Bynta kaba Dum ha ka Mut ka Pyrkhat u Briew: Ka Bishar Bniah ia ka Dur jong ka Syrngiew kumba ka Paw ha ki Parom-Mutdur Ba**

La jied. (Dr. Bandarilin Bairo), Department of Khasi, North Eastern Hill University, Shillong.

2. Thabah, Walter. **Ka jinglong Kyrpang u Khasi: Ka Bishar Bniah ia ka Poitri Khasi shuwa ka Jinglailuid.** (Prof. D R L Nonglait), Department of Khasi, North Eastern Hill University, Shillong.

Marathi

1. Lekule, Suresh Bhimrao. **Sathotari katha sahyateel istrichitran: Ek chikitsak abhyas (Vishesh sandarbh: Charuta Sagar, Sakha Kalal, Mahadev More).** (Dr. M M Jadhav), Department of Marathi, Swami Ramanand Teerth Marathwada University, Nanded.

Sanskrit

1. Darakhshan. **Sanskritvaangmaye swaantryasan-gram vimarshah.** (Prof. Gazala Ansari), Department of Sahitya, Central Sanskrit University, New Delhi.

2. Guru Parshad. **Contribution of Haryana province in the development of Sanskrit literature.** (Prof. Parmeshwar Narayan Shastri), Department of Sahitya, Central Sanskrit University, New Delhi.

3. Jha, Sneha. **Feminine voices in the select poems of Seamus Heaney: A stylistic study.** (Dr. Uday Kumar Mishra), Department of Sanskrit, T M Bhagalpur University, Bhagalpur.

4. Kishor Kumar. **A critical edition of the commentary rahasya by Shri Mathuranatha Tark Vageesha on Shabdatattvachintamanyaloka.** (Dr. R Balamurugan), Department of Navya Nyaya, Central Sanskrit University, New Delhi.

5. Mahala, Sarita Kumari. **A critical study of Kalikal-sarvagya Shreehemachandraacharya's Trishasthishalakapurushacharita mahakavyam.** (Prof. Shriyansh Kumar Singhai), Department of Sahitya, Central Sanskrit University, New Delhi.

6. Patel, Namrata. **A critical study of the Narsimahavijayamahatanaka of Sri Jivanji Maharaja on the Dramaturgical Principles.** (Dr. V S V Bhaskar Reddy), Department of Sahitya, Central Sanskrit University, New Delhi.

7. Purohit, Jaydeep Rameshbhai. **Sutre vartik-bhasheygatanam gyapkanam samiksha.** (Dr. Duragaben N Joshi), Department of Sanskrit, Saurashtra University, Rajkot.

8. Shah, Gayatri Sureshchandra. **Anusuyacharitnat-akam: Ek samikshnatamakam adhyayan.** (Dr. Hitarthi G Agravat), Department of Sanskrit, Saurashtra University, Rajkot.

9. Sharma, Pankaj. **Paribhashendushekarasya vyakhyayoh vakarthachandrikanage shagoodharthdeepi-**

kayostulanatmakam sameekshanam. (Prof. K V Somayajulu), Department of Navya Vyakarana, Central Sanskrit University, New Delhi.

10. Shukla, Avnish Kumar. **A study of poetics reference of Anirudha Champu poetry by Mahakavi Devraj Sarma.** (Dr. Ramjee Pandey), Department of Sahitya, Central Sanskrit University, New Delhi.

11. Singh, Anita. **Kadambriharshcharitayoh pramukh-streepurush patranam tulnatmakamadhyayanam.** (Prof. Vishwambharnath Giri), Department of Sahitya, Central Sanskrit University, New Delhi.

Urdu

1. Md Aftab Alam. **Rais Amrohwi kee Shairana Azmat: Ek tajziyaati motala.** (Dr. Md Badruddin), Department of Urdu, T M Bhagalpur University, Bhagalpur.

Linguistics

1. Rawat, Arvind Kumar. **Trends and turns of translation in North-East India: Paradigms and shifting viewpoints.** (Prof. S K Singh and Dr. S A Lyngdoh), Department of Linguistic, North Eastern Hill University, Shillong.

2. Rymbai, Ruth. **Some aspects of intonation in Khasi: An autosegmental: Metrical analysis.** (Dr. Barika Khyriem), Department of Linguistics, North Eastern Hill University, Shillong.

Performing Arts

Music

1. Jain, Kalpana Rakesh. **Sangeet samaysaargranthachi Karnatak ani Hindustani sangeetamadhey upyogita: Ek tulnatamak adhyayan.** (Prof. Sheetal More), Department of Music, S.N.D.T. Women's University, Mumbai.

2. Patra, Vilina. **Khayal gayiki ka riyaz tantre: Ek suksham adhyayan.** (Dr. Pournima Dhumale), Department of Music, S.N.D.T. Women's University, Mumbai.

Philosophy

1. Kulkarni, Surekha Bhalchandrarao. **Ghatsafot sankalpnecha tatvik aanvyayarth.** (Dr. Kirtankar Prabhakar), Department of Philosophy, Swami Ramanand Teerth Marathwada University, Nanded.

2. Thacker, Smit Rushin. **A study of Swaminarayana-siddhanta-sudha in light of the Dasopanisads.** (Prof. T S Girishkumar), Department of Philosophy, M S University of Baroda, Vadodara.

3. Vianney, W Maria Joseph. **Mysticism in the Bhagavadgita and the Gospel according to St. John: A study in the philosophy of religion.** (Prof. X P Mao), Department of Philosophy, North Eastern Hill University, Shillong. □

ST. TERESA'S COLLEGE (AUTONOMOUS)
ERNAKULAM, KOCHI-682011
Website : www.teresas.ac.in
TEL: 0484-2351870, 2381312
Email : principal@teresas.ac.in

WANTED ASSISTANT PROFESSOR

Applications are invited from eligible candidates to the following **Assistant Professor** post in St. Teresa's College (Autonomous), Ernakulam against permanent vacancy. Scale of Pay, Qualification, Age etc. will be as per the norms of UGC/University/Government of Kerala. Application form can be downloaded from the College website (www.teresas.ac.in) on an online payment of Rs. 2000/-. Duly filled application along with copies of all the required documents should reach the Principal **within 30 days** from the publication of this notification.

Subject	No. of post	Community Quota
PHYSICS	1	1

Date of Notification: 13.03.2023

Sd/- Manager

ST. TERESA'S COLLEGE (AUTONOMOUS)
ERNAKULAM, KOCHI-682011

CORRIGENDUM

Ref : Advertisement Publication inviting Applications to the posts of **Assistant Professors** dated 02.01.2023

Please refer to the above referred publication wherein the 5th column print may be read as "PERSON WITH DISABILITY QUOTA" instead of "PERSON WITH DISABILITY QUOTA (VISUAL/ HEARING IMPAIRMENT)".

- (a) Fresh application pursuant to the corrigendum should reach the Principal **within 30 days** of the publication of this corrigendum.
- (b) Candidates already applied as per the above referred publication need not apply again.

Other context will remain unchanged.

Sd/-
MANAGER

Vidya Prasarak Mandal's
DR. GHALI COLLEGE, GADHINGLAJ
Tal. Gadhinglaj Dist. Kolhapur 416502 (MS)
(Affiliated to Shivaji University, Kolhapur)
(Permanently Granted)

WANTED

Applications are invited from eligible candidates for the following post:

Sr. No.	Name of Post/ Subjects	Subject wise vacant posts	Total Number of Posts	Total Reservation
Assistant Professor				
1	Commerce	1	10	ST- 1 VJ (A) - 1 NT (B) - 1 OBC - 3 EWS - 1 Open - 3
2	Chemistry	4		
3	Economics	1		
4	Physics	1		
5	English	2		
6	Zoology	1		

Note: For detailed information about qualifications and other terms and conditions, please visit university website: www.unishivaji.ac.in and college website: www.ghalicollege.edu.in.

Principal **Secretary** **President**
Dr. M. R. Patil **Adv. B. G. Bhosaki** **Dr. S. S. Ghali**

Vishwas Shikshan Prasarak Mandal
Deshbhakta Anandrao Balwanrao Naik Arts and Science College
Chikhali, Tal. Shirala, Dist. Sangli (Maharashtra)
(Affiliated to Shivaji University, Kolhapur)

WANTED

Applications are invited from eligible candidates for the following post:

Sr. No.	Name of Post/Subject	Subject wise Vacant Posts	Total No of Vacant Posts	Total Reservations
A	Assistant Professor :			
1	Chemistry	3	07	S.T. - 1 V.J.A- 1 N.T.C- 1 O.B.C.- 3 E.W.S.-01
2	Microbiology	2		
3	Zoology	1		
4	Physics	1		

Note: For detailed information about post, qualification and other terms and conditions, please visit University website: www.unishivaji.ac.in.

President
Vishwas Shikshan Prasarak Mandal
Chikhali, Tal. Shirala, Dist. Sangli
Place: Chikhali **Date: 11.03.2023**



SHIVAJI UNIVERSITY, KOLHAPUR

RE - ADVERTISEMENT NO. 07/2023
RE - ADVERTISEMENT NO. 08/2023
RE - ADVERTISEMENT NO. 09/2023

Applications in prescribed format are invited from the eligible candidates for the posts of:

- 1) Dean, Faculty of Science and Technology.
- 2) Dean, Faculty of Inter disciplinary Studies.
- 3) Director, Innovation, Incubation and Linkages.

The details of Post, Qualification, Age, Pay Scale and Emoluments, Process of online application form and the instructions therein etc. are available on University website www.unishivaji.ac.in (URL www.unishivaji.ac.in/recruitments).

- Interested candidates may apply on or before 07/04/2023.
- The last date of submission of printout of online application alongwith attested photo copies of necessary documents is 15/04/2023.

Kolhapur
Date: 09/03/2023

Dr. V. N. Shinde
Ag. Registrar

SACRED HEART COLLEGE (AUTONOMOUS)

THEVARA, KOCHI - 682 013

Tel : 0484-2870500; 2870503, 2870504

Email : office@shcollege.ac.in

NOTIFICATION

Applications are invited from eligible candidates to the following Assistant Professor posts in Sacred Heart College (Autonomous), Thevara against permanent vacancies. 1 vacancy is reserved for person with benchmark disabilities mentioned in clause 34 of the Right of persons with Disability Act 2016 and G.O (MS) No. 96/2021/HEdn.15.02.2021.

ASSISTANT PROFESSOR

Subject	No. of post	Open quota	Community quota	Person with disability quota (visual/hearing impairment)
Mathematics	1	0	0	1
Sociology	1	0	1	0

Age, Pay, Qualifications, etc., as prescribed by Kerala Government/MG University/UGC Rules. Apply through the college website with online payment of Rs.2000/-.

Last date for submission of application **within one month** of this notification. For more details: www.shcollege.ac.in.

Date: 01/03/2023

Manager

Priydarshini Seva Sanstha, Kalamnuri
Late. Dr. Shankarrao Satav College of Education
Kalamnuri, Dist. Hingoli - 431702
(Affiliated to S.R.T.M. University, Nanded)
(Permanent Non-Grant)

WANTED

Applications are invited from eligible candidates for the following post:

Sr. No.	Position	No. of Posts	Nature	Reservation
B.Ed. Assistant Professor				
1	Perspective in Education	2	-	Open 03 SC 01 ST 01 VJ(A) 01 OBC 01 EWS-01
2	Pedagogy, (Math, Science, Social Science, Language)	4	-	
3	Health & Physical Education	Part Time	1	
4	Performing Art (Music/Dance/Theatre) Fine Art.	Part Time	1	

Note: For detailed information about post, Qualification and other terms and conditions, please visit University website : www.srtmu.ac.in.

Secretary
Place : Priydarshini Seva Sanstha, Kalamnuri
Date : Tq. Kalamnuri. Dist. Hingoli

Janata Shikshan Mandal's
(Minority Institute)
Devchand College Arjunnagar
(Via-Nipani), Tal. Kagal, Dist.Kolhapur (Maharashtra)
(Affiliated to Shivaji University, Kolhapur)
(Granted College)

WANTED

Applications are invited from eligible candidates for the following post:

Sr. No.	Designation	Vacant Post	Open Post
A	Principal	1	1

Note: For detailed information about post, qualifications and other terms and conditions, please visit University website: www.unishivaji.ac.in

Place : Arjunnagar
Date : 08/03/2023

President
Janata Shikshan Mandal, Arjunnagar
Tal. Kagal, Dist. Kolhapur

JAYPRAKASH EDUCATION SOCIETY'S
Dr. Babasaheb Ambedkar College

Barrister Tatyasaheb Mane Vidyanagar, Peth Vadgaon,
Tal. Hatkanangle, Dist. Kolhapur 416112
(Maharashtra)

(Affiliated to Shivaji University, Kolhapur)
(Permanently Granted)

WANTED

Applications are invited from eligible candidates for the following post.

Sr. No	Name of Post/Subject	Subject wise Vacant Posts	Total No. of Vacant Posts	Total Reservation
Assistant Professor				
1.	Commerce	1	6	ST - 1 VJ (A) -1 OBC -1 EWS - 1 OPEN -2
2.	Economics	1		
3.	English	2		
4.	History	2		

Note : For detailed information about post, qualification and other Terms and Conditions, please Visit University Website : www.unishivaji.ac.in.

ATTENTION ADVERTISERS

Advertisers are requested to send their text matter at following Email IDs:

1. advtn@aiu.ac.in
2. publicationsales@aiu.ac.in

Text matter may be sent in MS-Word document file OR in PDF file in original (as per Mechanical Data/Size of the Advertisement).

All the correspondence may be addressed to the **Under Secretary (Publication & Sales)**, Association of Indian Universities, AIU House, 16 Comrade Indrajeet Gupta Marg, New Delhi-110002.

Mob: 09818621761

Phone Office: 91-11-23230059, Extn. 208/213.



INDIAN INSTITUTE OF TECHNOLOGY MADRAS
Chennai – 600 036



Admission to M. Tech Programme 2023-24

Applications are invited for admission to the M. Tech programme for the Academic Year 2023-24 commencing from July 2023, as per the following schedule:

Programme	Mode of Application	M.Tech Admission portal opens	Portal closes on the given last date	Website
M.Tech (Regular)	Online	17 th March 2023	7 th April 2023 (at 23.59 hrs.)	http://mtechadm.iitm.ac.in
M.Tech (Sponsored)				https://mtechspons.iitm.ac.in

Seats are reserved for SC/ST/OBC(Non-creamy layer)/ PwD /EWS (Economically Weaker Section) as per Government of India rules. **Please visit the above websites for online applications, information brochures and further details.**

Date: 12.03.2023

Deputy Registrar
(Courses)

WANTED

Application are invited for the post of **Principal** to be filled in **Matoshri Kesharbai Kale College of Education, Latur** (Permanent Non-Granted) run By **Kisan Shikshan Prasrak Mandal Borgaon, Kale, Tq. & Dis. Latur** (Maharashtra). Eligible Candidates should submit their application along with all necessary documents **within Fifteen Days** from the date of the advertisement by Registered post only.

Sr. No.	Name of Post	Number of Post	Reservation
1	Principal	01	Unreserved

Education Qualification:-

- Academic and professional qualification will be as prescribed for the post of Lecturer.
- Ph.D. in Education and
- Ten years teaching experience out of which at least five years teaching experience in a secondary Teacher Educational Institution.

Provided that, in the event of non-availability of eligible and suitable candidates for appointment as Principal / Heads as per above eligibility criteria, it would be permissible to appoint retired Professor / Head in Education on contract basis for period not exceeding one year at time till such time the candidates complete sixty-five years of age.

The term of appointment of the college Principal shall be tenure with eligibility for reappointment for one more term only after a similar selection committee process.

Salary and Allowances: -

Pay Scales as per the U.G.C., State Government & Swami Ramanand Teerth Marathwada University's rules from time to time (Pay Scale Rs. 37400-67000+AGP Rs. 10000).

Note:-

- Prescribe Application form is available on University Website (www.srtmun.ac).
- No T.A./D.A. will be paid to attend the interview.
- Eligible Candidates those who are already in services should submit their application through proper channel.
- All attested Xerox copies of certificates and other relevant documents should be attached with the application form.

Address of Correspondence: -

Secretary
Kisan Shikshan Prasrak Mandal, Borgaon, Kale,
Tq. & Dist. Latur

Secretary

A.V.A. Education Society's
Padmashree Bhausaheb Vartak College
Virar (E), Tal. Vasai, Dist. Palghar 401 305

**APPLICATIONS ARE INVITED FOR THE FOLLOWING POSTS FOR
THE ACADEMIC YEAR 2023-2024
UNAIDED**

Sr. No.	Cadre	Subject	No. of Posts	Posts Reserved for
1	Principal*	--	01	01-Open
2	Assistant Professor	Accountancy	01	01-SC/ST
3	Assistant Professor	Commerce	01	01-DT(A)
4	Assistant Professor	Business Communication	01	01-OBC
5	Assistant Professor	Economics	01	02-Open
6	Librarian	--	01	

*Applications are invited for Principal from the Academic Year 2023-24

The Posts reserved for the Backward Class candidates will be filled in by backward category candidates (Domicile of state of Maharashtra) belonging to that particular category only.

Reservation for women will be as per **University Circular No. BCC/16/74/1998 dated 10th March 1998** and **University Circular No. TAAS/(CT)/ICD/2018-19/1241 dated 26th March, 2019** and revised from time to time. The Government Resolution & Circular are available on the website : mu.ac.in.

Candidates having knowledge of Marathi will be preferred.

“Qualification, Pay Scales and other requirement are as prescribed by the UGC Notification dated 18th July, 2018, Government of Maharashtra Resolution No. Misc. 2018.C.R.56/18/UNI-1 dated 08th March, 2019 and University Circular No. TAAS/(CT)/ICD/2018-19/1241 dated 26th March, 2019 and revised from time to time”. The Government Resolution & Circular are available on the website : mu.ac.in.

Applicants who are already employed must send their application through proper channel. Applicants are required to account for breaks, if any, in their academic career.

Applications with full details should reach **President, A.V.A. Education Society's Padmashree Bhausaheb Vartak College, Virar (E), Tal. Vasai, Dist. Palghar, Pin - 401 305** within 15 days from the date of publication of this advertisement. This is University approved advertisement.

Sd/-
President

DNYAN BHARTI SOCIETY'S**Sau. Sitabai Ramkrushna Karandikar Senior College of Commerce****& Late Mehernosh Boman Burjor Irani College of Arts****Vadkun, Dahanu Road(W), Tal. Dahanu, Dist. Palghar - 401 602****APPLICATIONS ARE INVITED FOR THE FOLLOWING POSTS
FROM THE ACADEMIC YEAR 2023-24****AIDED**

Sr. No	Cadre	Subjects	No. of Posts	Total No. of Posts	Posts Reserved for
1	Principal	---	01	01	OPEN – 01
2	Assistant Professor	Commerce	01	02	SC – 01
3	Assistant Professor	Economics	01		EWS – 01

This advertisement is approved subject to the final decision in the Writ Petition No.12051/ 2015.

The posts for the reserved category candidates will be filled in by the same category candidates (Domicile of State of Maharashtra) belonging to that particular category only.

Reservation for women will be as per **University Circular No. BCC/16/74/1998 dated 10th March, 1998. 4% reservation shall be for the persons with disability as per University Circular No. Special Cell/ICC/2019-20/05 dated 05th July, 2019.**

Candidates having knowledge of Marathi will be preferred.

“Qualification, Pay Scales & other requirement are as prescribed by the UGC Notification dated 18th July, 2018, Government of Maharashtra Resolution No. Misc-2018/C.R.56/18/UNI-1 dated 8th March, 2019 and University Circular No. TAAS/(CT)/ICD/2018-19/1241 dated 26th March, 2019 & revised from time to time.”

The Government Resolution & Circular are available on the website : mu.ac.in.

Applicants who are already employed must send their application through proper channel.

Applicants are required to account for breaks, if any, in their academic career.

Candidates belonging to reserved categories should send two Xerox copies of their application along with the attested copy of the Caste Certificate to the Deputy Registrar, Special Cell, University of Mumbai, Fort, Mumbai – 400032.

Application with full details should reach the **HON. SECRETARY, DNYAN BHARTI SOCIETY'S, Sau. Sitabai Ramkrushna Karandikar Senior College of Commerce & Late Mehernosh Boman Burjor Irani College of Arts, Vadkun, Dahanu Road (W), Tal. Dahanu, Dist. Palghar - 401 602 within '15' days from the date of publication of this advertisement. This is University approved advertisement.**

Sd/-

HON. SECRETARY