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Arnab Chowdhury and Jayanta Mete

Dr. Sarvepalli Radhakrishnan: A Visionary Philosopher, Statesman, and Scholar

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Dr. Sarvepalli Radhakrishnan: A Visionary Philosopher, Statesman, and Scholar

Arnab Chowdhury* and Jayanta Mete**

Dr. Sarvepalli Radhakrishnan, a luminary of the 20th century, was a multifaceted personality who left an indelible mark on Indian and global history. A visionary philosopher, statesman, and scholar, he was an exceptional leader whose life and contributions continue to inspire generations to this day. Dr. Radhakrishnan's journey from a humble background to becoming one of the most revered figures of his time is a testament to his determination and intellectual prowess. His early life was marked by a thirst for knowledge, and with the support of dedicated teachers and mentors, he pursued higher education, excelling in the realms of philosophy and spirituality.

As an academic, Dr. Radhakrishnan's influence spread across the globe, earning him the admiration of scholars, intellectuals, and leaders worldwide. His deep insights into both Eastern and Western philosophies allowed him to bridge the gap between cultures and ideologies, fostering a unique perspective that enriched the realm of philosophical discourse. One of the defining aspects of Dr. Radhakrishnan's legacy is his significant role in shaping India's intellectual and political landscape during its struggle for independence. As an ardent advocate of Indian culture and heritage, he fervently championed the cause of freedom, becoming a prominent voice in the Indian independence movement.

Dr. Radhakrishnan's contributions extended far beyond academia and the fight for independence. He also served as India's ambassador to various nations and later as the second President of independent India, where he brought his diplomatic finesse to strengthen India's global presence and foster international relations.

At the heart of his contributions lies an unwavering dedication to education and the development of human values. Throughout his life, he emphasized the role of education in building a better society and believed that the true purpose of education was to cultivate ethical and intellectual virtues in individuals. The lasting impact of Dr. Sarvepalli Radhakrishnan's ideas is evident in the continued reverence for his work, not only in India but also worldwide. His philosophical writings and speeches continue to be studied and cherished by scholars, students, and spiritual seekers, resonating across cultures and generations.

In this article, we delve into the life, achievements, and enduring legacy of Dr. Sarvepalli Radhakrishnan. By examining

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his philosophies, his contributions to Indian independence, his diplomatic career, and his lasting influence on contemporary society, we seek to unravel the profound significance of this extraordinary individual and the invaluable lessons he imparts to humanity. Join us on this journey as we explore the life of a man who remains an exemplar of wisdom, integrity, and intellectual brilliance.

Early Life and Education of Dr. Sarvepalli Radhakrishnan

Dr. Sarvepalli Radhakrishnan was born on September 5, 1888, in the small village of Thiruttani in the erstwhile Madras Presidency of British India (present-day Tamil Nadu). He hailed from a modest Brahmin family deeply rooted in Indian traditions and culture. His father, Sarvepalli Veeraswami, was a revenue official, while his mother, Sitamma, was a devout homemaker who instilled in him a strong sense of spirituality from an early age¹. Growing up in a traditional Hindu household, young Radhakrishnan received a traditional education, learning Sanskrit and ancient scriptures from local pandits. These early exposures to Indian scriptures and philosophy laid the foundation for his later intellectual pursuits.

Radhakrishnan's innate curiosity and intellectual abilities caught the attention of his teachers, who recognized his potential and encouraged him to pursue higher education. In 1896, he enrolled at the Hermansburg Evangelical Lutheran Mission School in Tirupati, where he received a Western-style education that complemented his traditional knowledge. His academic prowess became evident during his time at the Voorhees College in Vellore, where he excelled in various subjects, including philosophy, which ignited his passion for deeper intellectual exploration. Subsequently, he earned a Bachelor's degree with distinction from Madras Christian College, where he continued to impress his mentors with his philosophical acumen.

Radhakrishnan's thirst for knowledge led him to further his studies in philosophy at the University of Madras. Under the guidance of prominent philosophers like Dr. A.G. Hogg and Dr. V. N. Seshagiri Iyer, he delved into both Indian and Western philosophical traditions, developing a profound understanding of their nuances and intersections. His dedication to philosophical pursuits earned him a scholarship to travel to England in 1905. He joined the University

of London, where he immersed himself in the study of Western philosophy, with a particular focus on the works of British idealists such as Francis Herbert Bradley and Bernard Bosanquet. During his stay in England, he also had the opportunity to engage with eminent thinkers like Bertrand Russell and G.E. Moore.

In 1916, Radhakrishnan obtained his Doctor of Philosophy (Ph.D.) degree from the University of Oxford, with a thesis on the ethics of the Vedanta philosophy. His dissertation showcased his deep understanding of Indian philosophical traditions, earning him accolades from scholars across the globe. Upon returning to India, Radhakrishnan embarked on a remarkable academic career. He served as a professor of philosophy at various prestigious institutions, including the University of Mysore, the University of Calcutta, and the University of Oxford, where he became the first Indian to hold the prestigious Spalding Chair of Eastern Religions and Ethics.

During his formative years, Dr. Radhakrishnan's academic interests spanned a wide array of philosophical themes, including metaphysics, ethics, comparative religion, and the synthesis of Eastern and Western philosophies. His inquisitive mind and unwavering commitment to knowledge paved the way for his extraordinary contributions to the realm of philosophy, eventually earning him recognition as one of the most eminent philosophers of his time.

The early life and education of Dr. Sarvepalli Radhakrishnan not only shaped his intellectual pursuits but also laid the groundwork for his transformative influence on Indian philosophy, education, and diplomacy. His journey from a small village in India to becoming a global intellectual icon serves as a testament to the power of education and the indomitable spirit of a visionary thinker.

Academic Career and Contributions of Dr. Sarvepalli Radhakrishnan

Dr. Sarvepalli Radhakrishnan's academic career was characterized by a relentless pursuit of knowledge and a deep commitment to philosophy and education. Throughout his illustrious journey, he held several distinguished teaching positions and made significant contributions to the fields of philosophy and spirituality, leaving a lasting impact on the global intellectual landscape.²

Teaching Positions and Academic Journey

After completing his education in England, Dr. Radhakrishnan returned to India and embarked on an academic career that would shape the course of his life. In 1918, he assumed the position of Professor of Philosophy at the University of Mysore, where he began to impart his profound understanding of Indian and Western philosophical traditions to his students. His exceptional teaching abilities and erudition caught the attention of scholars and administrators alike. In 1921, he was appointed as the King George V Chair of Mental and Moral Science at the University of Calcutta, further solidifying his reputation as a distinguished philosopher.

In 1931, he traveled to the United States to deliver a series of lectures at various universities, including the University of Chicago and Harvard University. His lectures on Eastern religions and philosophy garnered widespread acclaim, earning him accolades and invitations to speak at esteemed institutions worldwide. In 1936, Dr. Radhakrishnan assumed the prestigious position of the Spalding Professor of Eastern Religions and Ethics at the University of Oxford. This appointment marked a significant milestone, as he became the first Indian to hold this esteemed chair. During his tenure at Oxford, he made invaluable contributions to the understanding of Indian philosophy and spirituality among Western audiences. He served as the Vice Chancellor of Andhra University from 1931 to 1936. In 1939 Pt Madan Mohan Malviya invited him to succeed him as the Vice Chancellor of Banaras Hindu University (BHU). He served as its Vice Chancellor till January 1948. In between he graced the position of President of the Association of Indian Universities during the session 1943-44.

Notable Works and Impact

Dr. Sarvepalli Radhakrishnan's intellectual legacy is preserved through his prolific writings, encompassing numerous books, papers, and lectures. Among his most influential works is 'Indian Philosophy' (1923), a seminal text that provided an authoritative exposition of Indian philosophical traditions to the Western world. The book not only presented the complexity and diversity of Indian thought but also served as a bridge between Eastern and Western philosophies.

His magnum opus, 'The Idealist View of Life' (1932), provided a comprehensive exploration

of idealism and its relevance in the context of both Eastern and Western thought. In this work, Radhakrishnan masterfully synthesized the metaphysical foundations of Indian philosophy with the idealism of Western thinkers, fostering a profound appreciation for the convergence of these diverse philosophical traditions.³

Throughout his academic career, he delivered numerous lectures on topics ranging from comparative religion to the essence of spirituality. His lecture series at the University of Oxford, known as the Gifford Lectures, resulted in the publication of several influential books, such as 'An Idealist View of Life' (1932), 'Eastern Religions and Western Thought' (1939), and 'Recovery of Faith' (1955).

One of his notable contributions was the "Bhagavad Gita: As It Is," a translation and commentary on the Bhagavad Gita, a sacred text of Hinduism. His interpretation presented the Gita's timeless wisdom in a manner accessible to modern readers while preserving its profound spiritual significance.

Philosophy and Worldview: Convergence of Eastern and Western Philosophies

Dr. Radhakrishnan's philosophy was marked by an earnest quest for truth and a deep appreciation for the diversity of human thought. He believed that the best of both Eastern and Western philosophies could be integrated to form a comprehensive worldview that transcended cultural boundaries⁴.

Central to his philosophy was the concept of Advaita Vedanta, which asserts the ultimate unity of all existence. Radhakrishnan's interpretation of Advaita Vedanta emphasized the idea that the Absolute, often referred to as Brahman in Indian philosophy, was not only the foundation of the universe but also the core of every individual's consciousness. This understanding enabled him to bridge the gap between theistic and non-theistic worldviews, providing a harmonious framework for spiritual seekers of different persuasions.

He also emphasized the significance of intuition and spiritual experience in comprehending profound truths beyond the limitations of reason and empirical observation. According to Radhakrishnan, genuine religious experience transcended the boundaries of cultural and religious affiliations, leading to a universal understanding of the divine.

Furthermore, he advocated for the interplay of reason and faith in the pursuit of truth. While Western philosophical traditions heavily emphasized reason and logic, Radhakrishnan believed that faith and intuition were equally important in unveiling the mysteries of existence. His philosophical approach sought to harmonize these seemingly disparate elements, fostering a holistic understanding of reality.

Dr. Sarvepalli Radhakrishnan's unique ability to reconcile Eastern and Western philosophical perspectives profoundly impacted both academic circles and spiritual communities worldwide. By promoting a worldview that embraced diversity and emphasized the unity of human experience, he continues to inspire thinkers and seekers of truth to explore the profound convergence of Eastern and Western philosophies. His works remain timeless testaments to the power of intellectual inquiry, spirituality, and the universal pursuit of knowledge.

Role of Dr. Sarvepalli Radhakrishnan in the Indian Independence Movement

Dr. Sarvepalli Radhakrishnan's deep sense of patriotism and fervent belief in India's cultural heritage drove him to actively participate in the Indian independence movement. As a public intellectual and philosopher, he played a crucial role in shaping public opinion and galvanizing support for India's struggle for freedom from British colonial rule.

Involvement in the Indian Independence Movement

During the early 20th century, India witnessed a surge of nationalist fervor, with leaders and intellectuals advocating for self-rule and independence. Dr. Radhakrishnan emerged as one such influential figure who actively supported the cause of India's freedom.

He joined the Indian National Congress, the leading political party at the forefront of the independence movement, and worked closely with prominent leaders like Mahatma Gandhi, Jawaharlal Nehru, and Subhas Chandra Bose. Dr. Radhakrishnan believed that the preservation of India's spiritual and philosophical heritage was essential for its cultural identity and progress as a nation.

Role as a Public Intellectual and Opinion Shaper

As a distinguished philosopher and academician, Dr. Radhakrishnan had the unique ability to communicate complex ideas in a manner accessible to the masses. He used his eloquence and intellectual

acumen to convey the message of India's freedom struggle to people from all walks of life.

Through public lectures, articles, and speeches, Dr. Radhakrishnan passionately advocated for India's independence and the restoration of its sovereignty. He emphasized the need for self-reliance and the rediscovery of India's ancient wisdom to foster a sense of national pride and unity⁵.

One of his significant contributions as a public intellectual was his role as Vice Chancellor of Andhra University from 1931 to 1936. During this period, he used his position to promote nationalist ideals and encourage academic pursuits that celebrated India's heritage and cultural distinctiveness.

Promoting Indian Culture and Heritage

Dr. Radhakrishnan firmly believed that India's cultural heritage and spiritual traditions were crucial sources of inspiration and strength in the struggle for independence. He asserted that India's philosophy and spirituality provided a moral foundation for the nation's quest for freedom, and these principles could guide India toward a just and equitable society.

In his lectures and writings, Radhakrishnan highlighted the richness of Indian philosophical thought and its potential to contribute to a world marked by peace and harmony. He argued that India's cultural heritage had much to offer to the global community, and its independence was essential not only for its people but also for the collective advancement of humanity.

Efforts in International Diplomacy

Beyond India's borders, Dr. Radhakrishnan actively engaged with international audiences, advocating for India's independence and garnering international support for the cause. During his tenure as India's ambassador to the Soviet Union from 1949 to 1952, he fostered diplomatic relations and promoted India's stance on various international issues.

In 1947, following India's independence, Dr. Radhakrishnan was elected as the first Vice President of independent India. His position allowed him to represent India on the global stage and further the country's interests in international forums.⁶

Political Career of Dr. Sarvepalli Radhakrishnan

Dr. Sarvepalli Radhakrishnan's illustrious academic career did not confine him solely to the

realm of philosophy and education. He also made significant contributions to India's political landscape through his diplomatic endeavors and roles in public office. His diplomatic and political career saw him serve as India's ambassador to various countries, where he played a crucial role in promoting India's interests on the global stage.

Ambassador to UNESCO and Soviet Union

In 1946, Dr. Radhakrishnan's diplomatic career commenced when he was appointed as India's representative to the United Nations Educational, Scientific, and Cultural Organization (UNESCO). His selection for this prominent position underscored his reputation as a renowned philosopher and an advocate of education and culture.

As India's ambassador to UNESCO, Radhakrishnan championed the cause of promoting education, culture, and intellectual cooperation among nations. He fervently believed that the exchange of knowledge and understanding among different cultures was essential for fostering global peace and harmony.

In 1949, Dr. Radhakrishnan's diplomatic responsibilities expanded when he was appointed as India's ambassador to the Soviet Union. His tenure in the Soviet Union was marked by efforts to strengthen India's relationship with the Soviet bloc, furthering India's strategic interests during a crucial phase of the Cold War.

Ambassador to the United Kingdom

Following his tenure as Vice-President of India, Dr. Radhakrishnan took on another significant diplomatic role. In 1962, he was appointed as India's ambassador to the United Kingdom. This appointment came at a time when India was seeking to redefine its position on the global stage and foster stronger ties with the international community.

As India's ambassador to the UK, Radhakrishnan played a pivotal role in shaping India's image and promoting bilateral relations. He engaged with British leaders and the academic community to build a better understanding of India's aspirations, culture, and contributions to the world.

Second President of India

In 1962, Dr. Sarvepalli Radhakrishnan assumed the highest political office in India when he was elected as the second President of the country. Serving

as President from 1962 to 1967, he became the first distinguished academician to hold this esteemed position.

During his presidency, Dr. Radhakrishnan continued to uphold the principles of academic excellence and intellectual rigor. He brought his philosophical wisdom and statesmanship to the highest office, emphasizing the significance of education, culture, and values in nation-building.

Diplomatic Efforts and India's Global Image

Dr. Radhakrishnan's diplomatic efforts were instrumental in bolstering India's image and enhancing its standing on the global stage. As an eminent philosopher and intellectual, he was able to communicate India's rich cultural heritage and its commitment to non-alignment and peace to the international community.

His engagement with UNESCO fostered India's reputation as a nation deeply invested in education and cultural preservation. Through UNESCO, India's voice was heard on issues related to education, heritage preservation, and intellectual cooperation among nations.

His tenure as India's ambassador to the Soviet Union saw the strengthening of bilateral relations with a key global power. He played a crucial role in fostering diplomatic ties and strategic cooperation, helping India maintain a delicate balance in the midst of the Cold War era.

As India's ambassador to the UK, Dr. Radhakrishnan significantly contributed to improving India's international image and dispelling misconceptions about the country. His interactions with British leaders and the academic community helped promote India's democratic values, its commitment to peaceful coexistence, and its role as a responsible global actor.

Contribution of Dr. Sarvepalli Radhakrishnan as the Second President of India

Dr. Sarvepalli Radhakrishnan's term as the second President of India, from 1962 to 1967, was marked by his profound dedication to promoting education, culture, and international relations. As a visionary leader and eminent philosopher, he utilized his presidency to advocate for social progress, national unity, and India's role in the global community.⁷

Emphasis on Education

One of the defining aspects of Dr. Radhakrishnan's presidency was his unwavering commitment to education as a key driver of societal progress. Being an educator himself, he understood the transformative power of knowledge and the pivotal role of education in nation-building.

During his tenure, Dr. Radhakrishnan prioritized initiatives that sought to enhance India's educational infrastructure and accessibility. He advocated for increased investment in schools and universities, aiming to provide quality education to all segments of society, especially in rural and disadvantaged areas.

Furthermore, he stressed the importance of promoting scientific and technological education, recognizing its potential to drive India's progress in various fields. Dr. Radhakrishnan's advocacy for educational reforms and his active involvement in shaping the country's educational policies left a lasting impact on India's educational landscape.

Promoting Indian Culture and Heritage

As a proud advocate of India's cultural heritage, Dr. Radhakrishnan used his presidency to promote and preserve the country's rich cultural traditions. He firmly believed that India's cultural legacy was a source of strength and a binding force that united its diverse population.

Under his guidance, efforts were made to celebrate India's cultural diversity through various events and festivals. He encouraged the revival of traditional art forms, music, dance, and literature, fostering a sense of national identity and pride among Indians.

Dr. Radhakrishnan also actively supported institutions dedicated to the preservation and promotion of Indian culture, such as museums, galleries, and heritage sites. By championing India's cultural heritage on both domestic and international platforms, he played a significant role in enhancing India's cultural diplomacy.

Diplomacy and International Relations

During his presidency, Dr. Radhakrishnan adeptly represented India's interests on the global stage, bolstering the country's position in international affairs. He sought to strengthen India's

diplomatic ties with other nations, promote peace, and advocate for the principles of non-alignment and peaceful coexistence.

As a respected philosopher and statesman, Dr. Radhakrishnan's international engagements garnered respect and admiration from leaders worldwide. He skillfully navigated the complexities of international politics, advocating for India's role as a responsible global player.

His efforts to enhance India's international image and diplomatic outreach yielded tangible results. During his presidency, India enjoyed enhanced bilateral ties with several countries, and he played a key role in building bridges between India and the international community.

Statesmanship and Leadership

As President of India, Dr. Radhakrishnan embodied the virtues of statesmanship and leadership. His demeanor, intellect, and commitment to democratic values earned him admiration and respect both within the country and beyond its borders.

He played a crucial role in upholding the principles of the Indian Constitution, maintaining the dignity of the presidency, and fostering national unity. His presidency was marked by a deep sense of moral responsibility and a vision for an inclusive and progressive India.

Legacy and Impact of Dr. Sarvepalli Radhakrishnan

Dr. Sarvepalli Radhakrishnan's legacy extends far beyond his lifetime, leaving an enduring impact on Indian and global philosophy, education, and diplomacy. His contributions continue to resonate with subsequent generations of scholars, politicians, and public figures, shaping their perspectives and inspiring them to follow in his footsteps.

Impact on Indian and Global Philosophy

Dr. Radhakrishnan's profound insights into both Eastern and Western philosophies have had a transformative impact on the field of philosophy. His works, such as "Indian Philosophy" and "The Idealist View of Life," serve as essential references for scholars and students seeking to understand the complexity and richness of Indian philosophical traditions.

He bridged the gap between different philosophical schools, emphasizing the convergence

of Eastern and Western thought. Radhakrishnan's philosophy of Advaita Vedanta, highlighting the unity of existence and the core of human consciousness, remains an influential aspect of his intellectual legacy⁸.

His vision of harmonizing faith and reason, intuition and logic, continues to inspire contemporary philosophical discourses. Dr. Radhakrishnan's emphasis on spiritual experiences and the pursuit of truth beyond conventional methods of inquiry has impacted philosophical and spiritual thought worldwide.

Influence on Education and Pedagogy

As an educator, Dr. Radhakrishnan's impact on the field of education has been profound. His emphasis on the transformative power of education and the cultivation of ethical values has shaped educational policies and practices in India and beyond.

He championed the idea that education should promote not only academic knowledge but also the development of moral character and a sense of social responsibility. His insights continue to shape discussions on education and pedagogy, inspiring educators to view education as a means to foster well-rounded individuals capable of contributing positively to society.

Diplomatic and Political Impact

Dr. Radhakrishnan's diplomatic and political contributions have played a significant role in shaping India's image and relations with other nations. His engagement with UNESCO and other international bodies strengthened India's position as a nation committed to education, culture, and international cooperation.

His tenure as India's ambassador to the Soviet Union and the UK showcased India's commitment to non-alignment and peaceful coexistence during the tumultuous period of the Cold War. His diplomacy and statesmanship left a lasting impression on the global community and helped garner international respect for India's sovereign aspirations.

Inspiration for Future Generations

Dr. Sarvepalli Radhakrishnan's life and achievements have inspired subsequent generations of scholars, politicians, and public figures. His

journey from a small village to becoming a renowned philosopher-president serves as a powerful example of determination, intellectual pursuit, and integrity.

Scholars worldwide continue to engage with his works, drawing inspiration from his unique perspective on philosophy and spirituality. Politicians and public figures look to him as a model of ethical leadership and statesmanship, guided by values and principles.

His dedication to education and his vision of a united, culturally rich India continue to inspire educators and policymakers to work toward the betterment of society. His influence on education and cultural preservation remains a driving force in the preservation of India's cultural heritage.

Relevance of Dr. Sarvepalli Radhakrishnan's Ideas in Contemporary Society

Dr. Sarvepalli Radhakrishnan's ideas and philosophy continue to hold immense relevance in the modern world. His insights into philosophy, education, and spirituality offer valuable perspectives that can address current challenges and societal issues. Here are some key aspects of his teachings that remain pertinent today:

Synthesis of Eastern and Western Philosophies

Dr. Radhakrishnan's philosophy emphasized the convergence of Eastern and Western thought, promoting a holistic understanding of human existence. In today's interconnected world, where cultures and ideologies intersect, his approach fosters tolerance, empathy, and appreciation for diverse perspectives.

His belief in harmonizing faith and reason can bridge the divide between religious and secular worldviews, encouraging dialogue and understanding. This synthesis can help address religious and cultural conflicts, promoting peace and harmony in societies marked by diversity.

Spirituality and Moral Values

In an era characterized by materialism and consumerism, Dr. Radhakrishnan's emphasis on spirituality and moral values holds significance. His philosophy underscores the importance of inner contemplation, ethical conduct, and spiritual growth.

Applying his teachings, individuals and societies can seek a deeper sense of purpose, find

ethical anchors, and develop a sense of responsibility towards one another and the environment. This emphasis on moral values can contribute to building more compassionate, sustainable, and humane societies.⁹

Education for Holistic Development

Dr. Radhakrishnan's vision of education goes beyond the mere transmission of knowledge. He believed that education should cultivate intellectual, emotional, and ethical virtues in individuals, preparing them to contribute positively to society.

In contemporary society, where issues like inequality, environmental degradation, and social unrest persist, his philosophy of education can serve as a guiding principle. By fostering critical thinking, empathy, and a sense of social responsibility, education can become a transformative force, addressing these challenges and promoting sustainable development.¹⁰

Non-alignment and Global Cooperation

Dr. Radhakrishnan's commitment to non-alignment and peaceful coexistence remains relevant in a world marked by geopolitical tensions and conflicts. His diplomatic efforts emphasized building bridges between nations, promoting international cooperation, and maintaining India's sovereign identity.

In the contemporary global context, his philosophy of non-alignment can inspire countries to pursue dialogue, negotiation, and peaceful resolutions to conflicts. His vision for global cooperation can guide nations toward addressing pressing challenges such as climate change, pandemic responses, and economic inequalities.

Rediscovery of Cultural Heritage

As societies face the pressures of globalization and homogenization, Dr. Radhakrishnan's emphasis on rediscovering and preserving cultural heritage gains significance. His promotion of art, literature, and traditional knowledge encourages societies to value their unique cultural identities.

In the face of cultural homogenization, his teachings can inspire efforts to safeguard cultural diversity and promote intercultural understanding. The revitalization of traditional art forms and cultural practices can foster a sense of pride and belonging among communities.

Relevance in Education Policy

Dr. Radhakrishnan's philosophy can provide valuable insights for education policymakers. His advocacy for accessible, inclusive, and quality education aligns with contemporary goals of promoting lifelong learning and reducing educational disparities.

His emphasis on a learner-centric approach, where education fosters individual growth and holistic development, can inform educational reforms that prioritize creativity, critical thinking, and character building. Dr. Radhakrishnan's ideas can guide efforts to make education more relevant, responsive, and transformative in the modern era.

The ideas of Dr. Sarvepalli Radhakrishnan remain highly relevant in contemporary society. His philosophy of synthesizing Eastern and Western thought, promoting spirituality and moral values, and emphasizing holistic education can address current challenges and guide societies towards a more harmonious, inclusive, and sustainable future. His teachings inspire us to strive for a deeper understanding of ourselves, our connections with others, and the world we inhabit. As we navigate the complexities of the modern world, Dr. Radhakrishnan's wisdom continues to serve as a beacon of light, offering timeless insights and guiding principles for individual and societal growth.

Critiques and Controversies Surrounding Dr. Sarvepalli Radhakrishnan¹¹

Despite his esteemed reputation as a philosopher, educator, and statesman, Dr. Sarvepalli Radhakrishnan's life and ideas have faced some critiques and controversies. These criticisms encompass various aspects of his work and public persona, which, although not diminishing his contributions, have left an impact on his legacy.

Influence of British Idealism

One prominent critique of Dr. Radhakrishnan's philosophy revolves around his extensive engagement with British idealism during his academic career in England. Some critics argue that his exposure to Western philosophical traditions, especially the idealist thought of Bradley and Bosanquet, led to an overemphasis on Western concepts in his interpretation of Indian philosophy.

They assert that his work showcased Indian philosophical ideas through a Western lens, possibly

undermining the authenticity of indigenous thought. This criticism raises concerns about whether Dr. Radhakrishnan's ideas truly represented the essence of Indian philosophy or were inadvertently influenced by Western philosophical paradigms.

Interpretation of Indian Philosophy

Dr. Radhakrishnan's interpretations of Indian philosophical concepts, particularly Advaita Vedanta, have not been without controversy. Some scholars and philosophers have criticized his portrayal of Advaita Vedanta as overly abstract and divorced from its cultural and ritualistic underpinnings.

They argue that his emphasis on the mystical and metaphysical aspects of Advaita Vedanta might have overlooked the pragmatic and ritualistic dimensions that are equally integral to its practice and understanding.

Criticism of Educational Policies

While Dr. Radhakrishnan advocated for education reform and the promotion of culture, critics contend that his approach to educational policies in India was not without shortcomings. Some argue that his emphasis on traditional values and cultural heritage might have hindered the introduction of more progressive and inclusive educational practices.

Moreover, it is argued that his vision of education might have privileged certain forms of knowledge over others, potentially perpetuating social hierarchies and gender disparities in access to education.

Controversy Surrounding University Appointments

During his tenure as Vice Chancellor of Andhra University and Banaras Hindu University, Dr. Radhakrishnan's appointment of faculty members and administrative decisions faced scrutiny and criticism. Some alleged that his choices were influenced by personal preferences and political affiliations, leading to accusations of favoritism and nepotism¹².

While these controversies did not significantly tarnish Dr. Radhakrishnan's overall reputation, they did raise questions about the transparency and fairness of certain appointments during his tenure in academic leadership positions.

Balanced Analysis and Impact on Legacy

It is essential to approach critiques and controversies surrounding historical figures like

Dr. Sarvepalli Radhakrishnan with nuance and context. While the critiques mentioned above do exist, they should not overshadow the significant contributions he made to philosophy, education, and diplomacy.

It is undeniable that Dr. Radhakrishnan's efforts played a pivotal role in promoting Indian philosophy and culture globally. His ability to bridge Eastern and Western thought and advocate for non-alignment in international relations left a lasting impact on India's diplomatic legacy.

Regarding his interpretations of Indian philosophy, it is crucial to acknowledge that philosophical discourse often involves differing perspectives and interpretations. Dr. Radhakrishnan's ideas have undoubtedly sparked valuable debates and discussions, contributing to the advancement of Indian philosophical thought.

While criticisms of his educational policies are valid, it is essential to recognize that shaping educational systems is a complex and evolving process. Dr. Radhakrishnan's emphasis on cultural heritage and moral values can be seen as an effort to preserve India's identity in the face of colonial influences, although it might have posed challenges in ensuring inclusivity and modernity.

Regarding controversies surrounding university appointments, it is not uncommon for leaders in positions of power to face allegations of favoritism. Such allegations should be addressed through fair and transparent processes, ensuring that academic institutions uphold principles of meritocracy and equal opportunity.

While Dr. Sarvepalli Radhakrishnan's life and ideas have been subject to critiques and controversies, they should be seen in the broader context of his enduring contributions to philosophy, education, and diplomacy. As with any historical figure, it is essential to engage with a balanced perspective, recognizing both their strengths and shortcomings. Dr. Radhakrishnan's legacy continues to inspire and provoke thought, prompting us to critically examine our cultural and philosophical heritage while striving for a more enlightened and inclusive future.

Conclusion

Dr. Sarvepalli Radhakrishnan's life and contributions are a testament to the power of

knowledge, integrity, and statesmanship. Throughout this article, we have delved into the various facets of his journey, exploring his early life and education, his academic career and philosophical contributions, his role in the Indian independence movement, his ambassadorship and political career, as well as his lasting impact on contemporary society.

Dr. Radhakrishnan's formative years were marked by a pursuit of education and a deep understanding of Indian and Western philosophical traditions. His academic journey took him to esteemed institutions both in India and abroad, where he honed his intellectual acumen and cultivated a passion for bridging the philosophical divide between Eastern and Western thought.

As a teacher, philosopher, and public intellectual, Dr. Radhakrishnan made significant contributions to Indian and global philosophy. His works on Indian philosophy and the convergence of Eastern and Western ideas have become seminal texts in the field. His philosophy emphasized the unity of existence and the importance of spiritual experience in understanding profound truths beyond empirical observation.

Dr. Radhakrishnan's role in the Indian independence movement and his diplomatic efforts as India's ambassador to various countries showcased his commitment to promoting India's interests on the global stage. His leadership as the second President of India exemplified statesmanship, dignity, and an unwavering commitment to education, culture, and international cooperation.

The enduring significance of Dr. Radhakrishnan's contributions lies in their relevance to contemporary society. His philosophy of synthesizing diverse philosophical traditions remains crucial in an interconnected world where cultural exchange and understanding are essential for global peace and harmony. His emphasis on spirituality, moral values, and inclusive education serves as a guiding light in addressing current challenges, fostering a sense of social responsibility, and building more compassionate and sustainable societies.

As we reflect on the enduring impact of his work, we are reminded of the profound legacy of this philosopher-president. Dr. Sarvepalli Radhakrishnan's ideas continue to inspire scholars,

educators, politicians, and individuals worldwide. His vision of a united and culturally rich India, an India that respects its heritage while embracing progress and global cooperation, remains a beacon of hope and guidance.

His teachings remind us that the pursuit of knowledge and the appreciation of diverse perspectives can lead us to a deeper understanding of ourselves and the world around us. In a rapidly changing world, his philosophy encourages us to find the balance between tradition and progress, faith and reason, and cultural preservation and global engagement.

Dr. Radhakrishnan's life and contributions stand as a timeless testament to the transformative power of intellect, diplomacy, and visionary leadership. His enduring impact on philosophy, education, and diplomacy resonates today and will continue to inspire generations to come. As we navigate the complexities of the modern world, his teachings serve as a reminder that knowledge, wisdom, and empathy can be powerful tools in building a more enlightened, harmonious, and inclusive global community. Dr. Sarvepalli Radhakrishnan's legacy remains an eternal source of inspiration for those seeking to contribute meaningfully to the betterment of humanity and the world we inhabit.

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Teachings for Life by Great Teachers and Philosophers

M S Kurhade*

There is conflict all around us and there is conflict inside us. Each of us grow up with a whole host of identities: religious, ethnic, racial, family, national, etc. We are conditioned into attaching great significance to these identities. In times of conflict, we invoke any of these according to our individual psychological needs of security gratification, possession and dominance. As individuals, we are fragmented within us, as each identity makes its own demands upon us. Our ethical culture tells us to be tolerant and kind to others, to treat everyone impartially, to be honest and industrious and so on. But in a world full of the struggle for survival, all these counsels of good will be drowned or ignored. Each identity may be trying to assert itself, but in the end, we are driven by the dominant mood of the social dynamics and the principles of self-concern and security operating within us.

Allow yourself to experience your reality as fully as possible, and as you then discover there are places that are not in alignment with your truth, allow them to slowly dissolve, to release from your being. As you become more aligned with your truth, you become happier with your life- even though you are letting go of many aspects of your former self. Your life comes more into balance; you become the being you came here to be. Tamil Scholar Thiruvalluvar proved this more than two thousand years ago! His treatise 'Thirukkural' is a wonderful pragmatic, scientific, ethical and social guide for the whole world. He said, "The best response to those who do ill to you is to return good to them."

We all come to this world to experience our own reality and learn who we are by being what we thought would be best for us. Eventually, most of us reach a place where we are not so content with doing our lives in the old ways. Most people may never recognize this state when it happens. They may go on doing life as they always have until they die discontented. This is not the way life was intended to be lived here. But it is the way many people live their lives. Life is intended to be lived here in great joy, with great wisdom and with energy abounding. Stephen William Hawking, the scientist who also wrote the famous book "A Brief

History of Time: From the Big Bang to Black Holes" rightly said, "However bad life may seem, there is always something you can do and succeed at. We are human but our nature is to fly. What makes us unique is transcending our limits. How we transcend these limits- with our minds and machines."

I see my life as a joyous walk through a beautiful land, encumbered only by my own ability to express joy and give and receive love. If I learn to do things to the best of my ability then there is no more for me to do here-ever. I exist here only to discover the parts of me that have been dormant, waiting for the right moment to come forward. This is what's meant by self-discovery—finding the parts that need to come forward and allowing them to express through us in whatever way seems most appropriate. Thus, Morris Goodman in his book 'The Miracle Man: An Inspiring True Story of The Human Spirit' said, "Man becomes what he thinks about."

Henry George Wells says, "And now, whenever Filby worries about what the future holds for mankind, he finds some comfort in two strange, white flowers that he has kept all these years, although they are brown and flat and brittle by now. For they remind him that even in wretched times, concern, gratitude, love and devotion to others can still live on in the heart of man!". We need to understand that being peaceful and stable is not a sign of weakness or submissiveness. It does not mean bowing down to others. In fact, it is anger that makes one weak emotionally as one is under the control of others. Peace and tolerance are not the form of weaknesses but they are the traits of a strength, when we are the masters of our feelings and destiny, we can maintain good wishes even in the midst of negativity and help the situations to calm down. This, in itself, is a great power available to each one of us. But if we also react to another person's negativity, this will only add to the negative energy already existing and make the situation more complicated and difficult to resolve. So, this is the time for all of us to unite in building love, non-violence, and peace. Violence and war have proved their futility. The solution is to keep the peace under the law through moral agreement. Therefore, on 10th December 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights guaranteeing certain rights for all

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people and declaring 'All human beings are born free and equal in dignity and rights'.

Historically, 'Magna Carta' (1215) in the United Kingdom was followed by the Petition of Rights in 1627 and the Bill of Rights in 1688. Rights of Man was adopted in 1789 by the French National Assembly. *Basaveshwara*, who is popularly known as *Basavanna* (elderly brother) had launched a great social movement of casteless and classless society. He along with *Allamaprabhu*, had started a spiritual assembly called '*Anubhava Mantapa*' prior to the Magna Carta in the 12th century. *Basavanna* gave importance to the Right thought (*Vichara*) and right conduct (*Achara*) and cautioned against discrimination on any account. '*Anubhava Mantapa*' was the first parliament in the world where people from all walks of life indulged in heart-felt thoughts which are known as *Vachanas* (utterances). The utterances (*Vachanas* originally in Kannada language) of *Sharanas* (followers) at *Anubhava Mantapa* were noted down by *Shiva Sharanas* are considered the most sacred literature.

"The way of life of a people may be modern or primitive to the core, the essential reality of all belonging to the human race cannot be dismissed by any stretch of the imagination," writes J. C. Johari in his book 'Human Rights and New World Order: Towards Perfection of the Democratic Way of Life' (1996). It is true that the realization of human rights is and will remain the first and final goal and purpose of the state for all times to come. Human personality regardless of colour, race, sex, or religion human rights are fundamental moral right of the person that are necessary for a life with human dignity. Saint *Dnyaneshwara* said, "Give equal treatment to all. Help those in trouble and allay their misery." This was his message to the people. He wrote his outstanding book '*Dnyaneshwari*' in Marathi. He preached the ideal of brotherhood among all men.

According to Francis Fukuyama, "All persons have the drive to be respected, and the ultimate form of personal respect finds satisfaction in the idea of human rights". (Fukuyama, 'The End of History and the Last Man', 1992). Hence, Sree Narayana Guru said,

*"Devoid of diving walls
Of caste or race,
Or hatred of rival faith,
We all live here in brotherhood:
Such, know this place to be,
This model foundation".*

Sree Narayana Guru's efforts to bring about inter-religious harmony are well-known. He organized the All Religions Conference in Asia in 1924 and said, "We meet here not to argue and win but to know and be known."

Ultimately a man's character is shaped not only by the totality of influences beamed upon him but by his reaction to them. Mahatma Gandhi was probably not the first brown man to be thrown out of a 'white only' railway compartment in South Africa. Another man could have nursed his bitterness the rest of his life, impotent to assail the system. By fighting back with creative imagination, Mahatma Gandhi saved himself from bitterness and obscurity. By forging a non-violent reaction he gave the world a new dimension in the struggle against injustice. He believed that 'the greatest prophecies are actions for the relief of the suffering'.

Remember the Biblical truth that he who would exalt himself shall be humble and he who humbles himself shall be exalted. This paradox is surprising to some. Have you ever noticed the persons who exalted themselves, living only for the purpose of satisfying their own desires- the Hitlers, the Mussolinis, the Napoleons, the Capones? Lincoln and Gandhi stand in sharp contrast. When a person dedicates his lifetime and effort and energy to a cause greater than himself he develops a dynamic purpose that truly makes life a romantic and glorious adventure. "The greatest use of life is to live that the use of your life will outlive your life." Mahatma Gandhi redefined the concept of politics. Upon his definition, he built a whole system of values that was the cement of his structure of statesmanship. 'For me' he said, there is no politics devoid of religion. They subserve religion. Politics bereft of religion is a death trap because it kills the soul. He was quite earthy and realistic about the impact of private morals on public performance. 'Great causes' he said 'call for spiritual effort or soul force. Soul force comes through God's grace and God's grace is a man who is a slave to lust.

Is there a consolation of religious hope? But which religion can solace the world amid the noise and hate? The whirlwind of hate, superiority complex, ego, lust, jealousy, evil, anger and power has ruined the world. In truth, it is hard enough to believe that after World War -I and World War- II, the useless, hopeless socio-economic and politico-religious had led us to such a sorry situation. Who will rescue the people from religious extremism, racism, casteism and dirty politics?

An unprecedented situation has arisen. Now is the time for all nations to ponder seriously to find out the socio-economic and political solution to the present crisis. The common men desire to assert themselves as true human beings, as slaves of terrorism or imperialism.

How to hide the misery? Who is responsible? The misguided zeal of so-called leaders has exploited the whole world. Can the leaders of the world go beyond evil? Is it not so, that the journey of human beings is the history of will to survive and brutality? So, there is an immediate need for corrective action for the relief of suffering through the teachings of the great heroes of the world.

Fame is the spur for some, as power is for some others. There are still others who live for what people say. They are tossed by every wind of opinion and public fancy. There are a few others who steer a clear course. "I desire to so conduct the affairs of this administration," said Abraham Lincoln, "that if, in the end, when I come to lay down the reins of power, I have lost every other friend on earth, I shall at least have one friend left and that friend shall be down inside of me."

All this shows the need for clear, dispassionate thinking about humanity. Gautama Buddha said, 'Hatred is never ended by hatred but by love, and misunderstanding is never ended by an argument but by tact, diplomacy, conciliation and a sympathetic desire to see the other person's viewpoint'. To do so, we must rise above the accidents of hatred and prejudices and cultivate the attitude of impartiality and love towards others. The use of intolerance means embarking on a slippery path that moves from evil to greater evil with no end. Apparently, we cannot curtail the tolerance of our opponents without curtailing our own. It is an old and true maxim that 'a drop of honey catches more flies than a gallon of gall'.

Teaching tolerance is one of the best practices that helps people to live together in harmony and stability. The more the tolerance in our society, the less the violence and conversely, the more the violence, the less the tolerance. Here, I remember the feature film 'Blood Diamond' which depicted the loss of freedom and tolerance through coercion in Sierra Leone in Southern Africa. 'Not my will, but my poverty consents', became the paradigm for the use of physical force representing total violence and loss of tolerance.

The concept of tolerance is far more difficult to understand than the concept of violence. Despite

the inherent difficulties, we should explore avenues through which individuals can be made tolerant. Education is one of the strongest factors associated with social capital in general and with greater trust and higher tolerance in particular. Thus, the better-educated individuals are, the more likely they will have high levels of interpersonal trust and low levels of discriminatory attitudes. Consequently, public education should promote tolerance which is a commonly shared view among schools, colleges, and universities.

So, it is very important and useful to note that everybody, including lawmakers and policy-makers of the nation-states who wish to set right the educational system, would benefit from introducing a course on tolerance in the educational institutions of their respective nation-states. This would make the future citizens and rulers tolerant and desirous of living in peace and harmony along with the people of different faiths, languages, regions, cultures, and other differences. Hence, the great philosopher Spinoza aptly said, "I shall regard human actions and desires exactly as if I were dealing with lines, planes and bodies."

Once, Pythagoras said 'revere the heroes who are full of goodness and light'. It is true that the individuals who are wholeheartedly committed to mankind are the real torchbearers. They are experts in the 'Science of the Service'. They come from all over the world. Although they belong to different nations, regions, religions, races, castes, and creeds they are cohesive in their efforts to help the devastated people.

The great heroes of the world, such as Abraham Lincoln, Mahatma Gandhi, Martin Luther King Jr., Nelson Mandela, the Dalai Lama, Mother Teresa, Albert Schweitzer, Alan Paton, Odd Nansen, B.R. Ambedkar, Vinoba Bhave, and Baba Amte, all have applied the laws of truth and love, in a world ruled by fear and war. Their mission has been to prevent a violent revolution. They were the opponents of injustice, exploitation, violence, ignorance, war, and prejudice and they were champions of Truth and Non-violence. Their honesty and bitter experiences have made strong impressions on mankind. Their philosophy was sheltering the homeless, feeding the hungry, creating an awareness of existing problems, and helping the people who are suffering the most.

Great personalities such as Gautama the Buddha, Socrates, Basaveswara, Vardhaman Mahaveer, Ramanujacharya, Guru Nanakji, Sree Narayana Guru and many ancient sages, mystics, prophets of every religion and culture across the world have guided

mankind on the path of humanity and spirituality. They always thought in terms of “what is good for all people” without discrimination of any sort. For them, love is more powerful than enmity and feelings of hatred. Their action counteracts fear and despair, and their mission has been to elevate the ignorant people onto the righteous path, by insisting on ethical thinking and living. They were the ‘Men of Science’. Voltaire aptly said,

*“Let’s trust to ourselves, see all with our own eyes;
Let these be our oracles, our tripods and our gods.”*

The philosophy of such heroes has continued to exercise a profound influence throughout world. In the contemporary world, we need to introspect and draw inspiration from these great personalities, to lead a devoted life in the pursuit of the truth and humanity. The essence of their teaching is equality, purity and freedom of mankind. They point the way to create a sane society and a peaceful world. Human values to imbibe to learn to allow the presentation and dissemination of views with which we disagree is most significant. It is imperative that the basic indices of humanity, happiness and standard of living are not measured in terms of material and technological advances but by way of comparing the morals and ethics of society with those standards that were laid down by such great heroes. What is worth understanding is the fact these great leaders and philosophers always had a vision of the times to come. They were always ahead of their times and were so precise in their observations. Society, which embraces the principles of progressive thinking, upholding the ideology of placing others before self and practicing self-restraint and control while dealing with the members of the society, shall always survive the boundaries of any nation. Socrates, ‘the gadfly of Athens’, did something that only a handful of men in all history have been able to do: he sharply changed the whole course of human thought; and now, twenty-four centuries after his death, he is honored as one of the wisest persuaders who ever influenced this wrangling world.

In this world, plagued with such discriminations as instability, intolerance, inequality, inconsistencies, and disparity, these great personalities stand firm and tall amongst the modern ruins of the charts on the humanity index. Their life stories share personal experiences and inspire common men to deal with the complexities of the modern world in a simple and efficient manner. On 28th August 1963 at Lincoln Memorial Washington DC, USA, Martin Luther King

said: “I have a dream that one day this nation will rise up and live out the true meaning of its creed: we hold these truths to be self-evident, that all men are created equal”. The heroes and their heroic deeds, when read, introspected, and interpreted, resemble the lighthouse, giving solutions for their day-to-day battles. Therefore, Swami Vivekananda aptly said, ‘You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul’.

What we believe about life is entirely dependent on how we view *Supreme Bonum*. Theory one of the universe says that God is a monarch and we are subjects to Him. This theory of life says that we are all separate from everything else in existence, seen and unseen. Theory two of the universe says that God is an infinite source of energy and intelligence. This theory of life says that we are all one with our source and because everything that exists, seen and unseen, is made up of source energy, we are all one with everything in existence. Therefore, Richard Blackstone rightly said, “Some believe in the concept that we are all separate from each other and others believe that we are all one with our source.”

Our life is judged along the lines of truth and justice; therefore, in order to gain true happiness it is imperative that we do not violate the laws that constitute the very core of our existence, so long as we continue to indulge in negative practices, so long as our aspiration is to amass wealth by any possible means, we can never attain true happiness, simply because we have deviated from the path of righteousness. Therefore, Gautama the Buddha said,

*“The greatest achievement is selflessness.
The greatest worth is self-mastery.
The greatest quality is seeking to serve others.
The greatest precept is continual awareness.
The greatest medicine is the emptiness of everything.
The greatest action is not conforming with the world’s ways.
The greatest magic is transmuting the passions.
The greatest generosity is non-attachment.
The greatest goodness is a peaceful mind.
The greatest patience is humility.
The greatest meditation is a mind that lets go.
The greatest wisdom is seeing through appearances.”*

We are all conscious that there is another inside of us; that accompanies us through life a divine silent messenger- that higher better self, which speaks from the depths of our nature and which gives its consent, its ‘Amen’, to every right action and condemns every

wrong one. Men and women in all times have tried to attain happiness by ignoring their conscience which keeps reviewing all their good and bad actions on a constant basis. Therefore all efforts to buy its approval; to silence its voice in nervous excitement; to drown it in pleasure, with intoxicating substances are bound to go in vain.

Socrates rightly said, “There is no real knowledge until the mind turns round and examines itself.” Therefore, he said *‘Know Thyself’*. The mind’s attentive nature comes upon the innate truth. This power of knowing is within the mind itself. It is true that the mind at birth is not a blank slate (*tabula rasa*). Instead, it consists of knowledge as its main function and it comes out as *a priori* form of knowledge. So, this knowledge must have resulted from the birth itself as latent knowledge. It is only to be recollected through proper method of inquiry. Hence, it has been said that the only road to knowledge ‘is through the divine mind. Everything, in so far as it is in itself—which is the very essence of man.’ Spinoza aptly said: “In so far as the mind sees things in their eternal aspect it participates in eternity.”

Rene Descartes advocates in ‘Meditation’, ‘since it is now manifest to me that even bodies are not properly speaking known by the senses or by the faculty of imagination, but by the understanding only, and since they are not known from the fact that they are seen or touched, but only because they are understood. I see clearly that there is nothing which is easier for me to know than my mind.’ Mind is our consciousness—the canvas on which our thoughts are projected. Consciousness is fundamental and all else will have to rise from consciousness, wrote Max Planck.

The mind can see the ideas with its inner and intelligible eye. The truth is eternal and the mind can grasp it through proper attention. Therefore, Descartes postulates that there is a ‘natural light’ of reason. It has a direct relation to knowledge. It is understood when there is an awareness of it. So, awareness is an inborn capacity that is not derived from sensory knowledge. It means, ‘we have genuine knowledge of all things, through a certain inborn light.’ It is true that knowledge will not arise from outside or from ourselves but from the divine light. Hence, St. Augustine said ‘truth is a kind of light. The light may be received by an individual or by groups of individuals. Men can know it through the divine word and it is possible when there is a divine illumination’.

According to Plato ‘knowledge must be innate and nothing enter the soul from outside’. The knowledge we acquire is *a priori* incarnation. It is already in the soul. Therefore, it is not teachable. It is because of this Galileo Galilei said, “The true philosophic knowledge which is knowledge of the very essence of being, and I, I say to you that if one does not know the truth by himself, it is impossible for anyone else to give him that knowledge.”

Nothing enters our soul from the outside. It expresses all the thoughts as a matter of innate ideas. We have in our soul all knowledge for all time. It means ‘our soul is always aware of innate truths.’ St. Bonaventure’s view is that the soul turns by its superior part towards God, and by its inferior part towards lower things. It means that the soul does not possess ‘innate’ knowledge but acquires knowledge from God in and through divine light.

Truth, thus, can be perceived as ‘inner light’. The soul naturally contains it. Through a process of knowing our own minds, it is possible to achieve the truth. The eternal truths are ‘in God’s understanding’, said Leibniz. Therefore, the concept of ‘truth’ is known as *a priori* by the divine mind. Leibniz developed the dispositional form of the doctrine of innate notions, using the analogy of a block of marble from which a sculptor produces a statue of Hercules. Once we perceive the contours of truth within our minds, we will also gain knowledge of truth by studying and knowing our own minds. Genuine philosophers are citizens of the world as their teachings are essentially to understand the real knowledge of the world. The wise words of Lord Tennyson are,

*Let knowledge grow from more to more
But more of reverence in us dwell.
That mind and soul according well
May make one music as before.*

India and Indianness are synonymous with spirituality and spiritualism. It is not for nothing that India is known as a ‘Land of Mystery’. The whole world looks upon India with awe and wonder. Awe because of the diversity of Indian culture, and wonder because of the unique ‘Oneness’ underlying it. ‘Unity in Diversity’ is a famous phrase coined with special reference to India. Every nation is torn with strife and conflict and India is no exception. But what is remarkable is the speed with which India recovers! The entire credit goes to the strong spiritual base upon which are erected the pillars of the Indian culture, traditions, customs and

mores. The rich Indian heritage is a tribute to the true meaning of spirituality. 'Peace within, and Peace without', harmonious co-existence, and rising above the material world are the unwritten, unspoken principles of spiritualism that India has imbibed effortlessly. On this characteristic of the Indian culture, McDonell says, 'Owing to a remarkable continuity of Indian culture, the religion and social institutions of modern India are constantly illustrated by those of the past.' Therefore, Indian culture represents the world's philosophical tradition, one that had not only the longest and most continuous development but also a rich and varied growth, reaching up to modern times.

India is an ancient nation with a continuity of great civilization. The greatness of India's culture, due to which Bharat was known as '*Vishwaguru*', lies in the heart of spiritual India. India, rich with its heritage of religion and philosophy has been a treasure house of great saints. The saints made their names immortal and left footprints on the periods of our Indian Heritage. The teaching of the saints is,

"Be self-giving and selfless and all the joys of this life are yours, give and give every ray of your intelligence, and every atom of your power, radiate all the petty and evanescent ambitious of your life and by a total dedication of all your powers, realize your true being which is immortal radiance and love."

Sainthood is a universal phenomenon. Saints also speak the same languages: the language of love, divine care, and divine name. They are spiritual seekers or aspirants. They incessantly work for the spiritual betterment of the people at large. As public educators, they are spiritual enlighteners. They also preach and practice love for human beings and reverence for Nature as well. Genuine saints are citizens of the world as their teachings are essentially the same. They serve God in man. They are thus servants of the Divine.

"The sun makes a lotus bloom without being requested and so does the moon with the lily. The cloud showers water without being asked. Saints have the nature of helping others on their own."

India with a diversity of cultures has people belonging to different religions and speaking a variety of languages. Yet, they are all Indians. Kabir openly criticized all sects and gave a new direction to the Indian people. Kabir touches the soul, the conscience, the sense of awareness and the vitality of existence in a manner that is unequalled in both simplicity and style. Kabir Says,

*Pothi Padh Padh Kar Jag Mua, Pandit Bhayo Na Koye
Dhai Aakhar Prem Ke, Jo Padhe so Pandit Hoye.
(Reading books everyone died, none became any wise.
One who reads the word of Love, only becomes wise.)*

Sri Aurobindo had predicted nearly a century ago: "India of the ages is not dead nor has She spoken Her last creative word; She lives and has still something to do for Herself and the human people. And that which She must seek now to awake is not an anglicized oriented people, the docile pupil of West and doomed to repeat the cycle of the occident's success and failure, but still the ancient immemorial 'Shakti' recovering Her deepest self, lifting Her head higher towards the supreme source of light and strength and turning to discover the complete meaning and vaster form of Her Dharma". It is this sentiment that makes us proud of our heritage, and binds all people in one common bond, no matter what their religion, caste, region language and social custom may be. It is a very strong Shakti that creates unbreakable ties among people, who identify themselves as Indians. It encourages people to contribute to the welfare, peace, and prosperity of the country as a whole. 'We belong to India, India is ours' is the basis of this sentiment.

It is a well-known fact that India is the torch-bearer to the entire humanity- a nation with rich sonorous music of Unity. A 24-year-old monk Adi Shankaracharya hoisted the flag of Sanatan Dharma in all directions and accomplished his mission before he departed from his mortal body at the age of 32. The four muths established by Adi Shankaracharya at four corners of the country are unshakable pillars of India's emotional unity.

With the passage of time, the saints founded different religions. But it is interesting to note that even though different religions have been founded by different Saints, Sages and Prophets at different times and in different parts of the world, at the core of all the religions, lie the principles and laws of life and the values, which are common to all of them. Therefore, Tuesday Lobsang Rampa says, "No one religion holds the keys of Heaven but a thousand monks, a thousand religions."

Every Indian is proud of the Ajanta and Ellora paintings. The Meghadoot by Kalidas brought the South and the North under one Canvas. The great Bhakti Movement preached an understanding among the people practicing different religions and observing different customs. Great Bhakti reformers like Philosopher saint Dnyaneshwara, Tukaram,

Guru Nanak, Kabir, Sri Ramakrishna Paramahansa, Swami Vivekananda, Basaveshwara, Sufi saints like Hazrat Khwaja Muinuddin Chisti, Khwaja Qutbuddin Bakhtiyar Kaki, Baba Farid. Hazrat Nizamuddin Auliya, Khwaja Banda Nawaz attracted thousands of devotees from all faiths and effectively conveyed the message of the Prophet. They have prayed for a happy life. Kabir, a worshipper of Rama, said that the Universal God may be worshipped anywhere. Kabir condemned idolatry, caste, and religion and asked, "If God be within the mosque, then to whom does this World belong?" "If Ram is within the image which you find upon your pilgrimage, then who is there to know what happens without?..... Look within your heart, for there you will find both Rahim and Ram." It is true that 'Mandir, Masjid tere dham, Ishwar, Allah tere nam'. Mandir and Masjid are your abode and *Ishwara, Allah* are your names.

Saints, Sages and Rishis have proclaimed and practiced that all human beings are one and they must be kind and merciful to all living beings. The Saints themselves have presented exemplary behaviour in society as living symbols of spirituality. In thought, word, and deed they were free from the prejudices of caste, religion, language, region, and sex. Therefore, we find India is a land of very tolerant people who believe in secular ideas. Tolerance, secularism and accommodation have been the most admirable characteristics of Indian Culture. Dadabhai Navaraji said, "Whether I am Hindu; a Mohammedan, a Parsi, a Christian; or of any other creed, I am above all an Indian. Our country is India, our nationality is Indian."

According to Taoism, the true sage is one who follows the path of heaven and earth without pursuing selfish goals. It means, no saint advocates ego, greed, lust, anger, hatred, or violence. All the saints taught love, compassion, tolerance and respect for one another. Guru Nanak was known as the teacher of mankind. Guru Nanak declared, "There is no Hindu and no Muslim." He taught Hindus and Muslims to regard each other as brothers and stood for the realization of a profound human being. The worship in Sikh temples begins with, "There is but one God, whose name is True, the Creator."

Mahatma Gandhi said, "As those who are born in this country and claim her as their motherland, whether they be Hindu, Muslim, Parsi, Christian, Jain or Sikh are equally her children and are therefore, brothers, united together with a bond stronger than that of blood." It means reverence and respect with all the love and compassion for all the religious people is

one of the cardinal principles of Gandhian Philosophy and he firmly believed that the same life force resides in the form of Atman- the Soul in the entire creation. He believed in non-violence, tolerance and peaceful co-existence and advocated the philosophy of transforming the entire world into One Family i.e. *Vasudaiva Kutumbakan*.

Respect for the environment and all living beings is enshrined in our cultural values and has its moorings in our sacred scriptures. The saints, sages, seers, or rishis believed in maintaining harmony among the people. Lord Gautam Buddha's mission was to make the Wheel of Dharma turn again or Dharmachakra Parivathnam. The teaching of Lord Buddha is "True Friendship. Reverence and Respect for All Living Beings is the pathway for the well-being of mankind."

Max Muller writes in his book "India: What Can It Teach Us": "Anyone who wants to write on the story of world civilization, he will have to take note of the Vedas. I categorically maintain that for a study of man, or if you like for a study of Aryans humanity there is nothing in the world equal in importance with the Vedas". India serves as a great example of co-existence. It is a conglomeration of various kinds of cultures and religions. In our culturally plural society, saints and their teachings have fostered universal and eternal values, oriented towards the unity and integration of our people. India implies recognition and appreciation of diversity. The diversity in Indian culture is a strength and not a weakness. To protect this cardinal principle, there is a need to follow the philosophy of Swami Vivekananda. He said, "What our country now wants are muscles of iron and nerves of steel, gigantic wills which nothing can resist, which can penetrate into the mysteries and the secrets of the Universe, and will accomplish their purpose in any fashion even if it meant going down to the bottom of the ocean and meeting death face to face."

It is in this task we have to understand the mission of Great spiritual leaders like Bhagawan Mahavira, Lord Swaminarayan, His Holiness Sri Sri Ravi Shankar, Swami Chinmayananda, J. Krishnamurti, St. Gonsalo Garcia and so on. The lives of Lord Rama and Lord Krishna were truth in action intended to serve as beacons for man. Abdu'l-Baha rightly said, "Truthfulness is the foundation of all the virtues of mankind. Without truthfulness, progress and success in all of the world are impossible for a soul. When this holy attribute is established in man, all the other divine qualities will also become realized." Since India is the

birthplace of spiritualism, it is the only country in the world, which understands truthfulness as a Human value and believes that 'God is one'.

Time and again we veer away from our designated course, we give in to temptations, and we let emotions rule and destroy reasoning. But let us not forget that we are Indians, true Indians in thought and deed. Let us reflect the spirit of our Motherland in whatever tasks we undertake and perform. Let us pray that the message and spirit of our great saints help us to live life happily and harmoniously. Maharshi Patanjali said in the Yoga Sutra: 'When you are inspired by some great purpose, some extraordinary project, all your thoughts break their bounds. Your mind transcends limitations, your consciousness expands in every direction, and you find yourself in a new, great wonderful world. Dormant forces and talents come alive, and you discover yourself to be a greater person by far than you ever dreamt yourself to be'. This is the path of Astanga Yoga which frees man from his helpless entanglement in the currents of egoity, desire and ignorance by a progressive discipline of rejection, purification, detachment, observation, concentration, meditation, and absorption in subtler and subtler states of consciousness till all the coverings of Nature are set aside one by one and an identity is gained with his pure Self which is forever free.

This makes us realize that it is the wings of our prayers and meditation that count- wings that help us fly to make the impossible possible. Wings that take us to that unreachable (remember, if you do not aim for the stars you will not even reach the rooftop); these are the wings on which we must soar ever so gently, ever so slowly, but ever forward, ever higher inch by inch; wings that could be so often injured, sometimes weakened, sometimes aching to fold in defeat, even broken. And then prayer somehow opens them again.

In the silence of lonely hours, in the inconsolable moments of intense pain, in the vice-like grip of uncertainty and doubt, we turn to Him in our prayers. In our close togetherness, we place in His hands our innermost thoughts and fears and He becomes the wind beneath our wings. He touches us with the softest touch, with the gentlest nudge. And so fortified by the Divine touch, our wings find strength again to lift our spirit out of despondency, to rise above the insurmountable. And it is then we soar into the realm of high-flying dreams where only eagles dare-with immense strength and courage to face hurdles, confident in the wisdom and understanding to choose the right path, with the

profound love and tenderness of a mother eagle when our bruised eaglet bleeds.

According to J. Miller, 'To the Vedic mind, to praise is to sound the right word as well as to illuminate'. The rhythm of the prayer and repetition of praise affect the mental activity and bring about the harmonization of the whole person. The words originate in the seat of the truth or spiritual insight. The *Mantra* meditation consists of an absorption of sound and its effect on the psyche. The *Gayatri Mantra* has retained its greatness and power, its glory and sanctity, from Vedic times to the present. This is commonly experienced while chanting the *Gayatri Mantra*. Therefore, I would like to end this essay with the *Gayatri Mantra*,

*Om bhur bhuvah Svah
Tat-Savitur Varenyam
Bhargo devasya dhimahi
Dhiyo yo nah pracodayat om*

(Maharshi Dayanand Saraswati's Translation of the *Gayatri Mantra*,

*"You are the giver of life,
The remover of pain and sorrow,
The bestower of happiness;
O Creator of the Universe, may
we receive Your Supreme
sin-destroying light; may You
guide our intellect in the right direction".)*

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Futuristic Frameworks: Rethinking Teacher Training for Learner-centric Education

Neeraj Saxena*

The evolution of education has been steered largely by the progression of communication technology, evident in the previous century, and more recently, by the rapid advancements in data processing and storage technologies. This evolution is also reflected in the enhanced appeal and interactivity of educational materials, attributed to the refinement of user interface technology circumscribing virtual reality, touch screens, voice recognition, etc. Collectively, these technological advancements have caused transformative shifts in the journey of digital learners.

Still fresh in our memories are the video conferencing tools that made an inroads into the educational system during the global pandemic enabling real-time interactions, discussions, and allowing virtual guest speakers; they are here to stay for remote or hybrid learning scenarios as we settle for virtual learning environments. The global lockdown threw opportunities for the development of educational Apps that offer interactive simulations, quizzes, and games making remote learning more engaging. Teachers were quick to adopt social media and online collaboration platforms to facilitate group discussions, peer learning, and knowledge sharing among students. E-books and digital textbooks gained traction due to features like annotations, searchable content, and multimedia integration.

The institutions are now getting comfortable with Learning Management Systems (LMS) that facilitate personalized learning experiences by allowing teachers to organize content, assignments, and assessments. Adaptive learning platforms allow adjusting the difficulty and pace of content based on a student's performance, enabling tailored learning paths. Virtual Reality (VR) and Augmented Reality (AR) technologies immerse students in interactive, immersive learning environments, enhancing engagement and understanding of complex concepts. Data analytics and learning analytics tools help teachers monitor student progress, identify areas of struggle, and adjust their teaching methods accordingly. All these and many such interventions should no longer evoke xenophobia in the academic fraternity.

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Keeping pace with the changes requires teachers to shift from a sage-on-the-stage to in the pack-at-back which means they should transition from being the source of information to facilitating and guiding students in navigating their curricular paths. They should be able to craft individualised learning plans based on students' strengths, weaknesses, and interests and foster a learner-centric approach with generous use of Artificial Intelligence (AI). Incorporating learning strategies like group discussions, problem-solving tasks, and hands-on projects that encourage active engagement, is necessary now. Also identifying real-life problems that challenge and encourage students to analyze, evaluate, and synthesize information that promotes deeper understanding; besides ensuring the practical relevance of their learning, to justify their renewed role.

Inverting traditional teaching by assigning lectures as homework and using class time for discussions and application of concepts (flipped learning) is the way forward as much as creating spaces for peer or collaborative learning. Further, allowing students to lead discussions and share their perspectives prepares them to take ownership of their learning and this approach must be integrated. With the internet empowering students through information and knowledge, they no longer need to be examined for retention of information and grade the memory; instead, they must be handed out feedback by teachers through regular assessments that contribute to their learning. To stay on the course, teachers should regularly update their skills more often than knowledge, to effectively integrate new technologies and teaching approaches.

The educational landscape appears to be fairly steady and tractable with the changes happening currently and teachers would, though hesitatingly, accept the change in their roles. However, the exponential changes in the technologies related to communication, computation, interface and allied technologies are not going to stop and we can expect some interesting developments beyond five years and it is worth keeping the following in sight:

- Neuroadaptive Learning Systems: Advanced AI-driven systems will adapt learning content in real-time based on brainwave patterns and cognitive

states, offering an unprecedented personalized learning experience.

- **Holographic Learning Environments:** Holographic technology will create immersive, 3D learning spaces where students can interact with digital content and simulations, enhancing understanding and engagement.
- **Neurofeedback Devices:** Wearable devices that provide real-time feedback on brain activity will help students regulate their focus and cognitive states, optimizing learning outcomes.
- **Brain-Computer Interfaces (BCIs):** BCIs could enable direct communication between the brain and computers, allowing students to access information and learn in entirely new ways.
- **AI-Powered Virtual Teachers:** Highly advanced AI avatars will serve as virtual teachers, capable of understanding and adapting to individual learning styles and needs.
- **Biometric Learning Analytics:** Biometric data like heart rate and facial expressions will be analyzed alongside learning data to provide insights into students' emotional and cognitive states.
- **Ubiquitous AR Integration:** Augmented reality will seamlessly blend the physical and digital worlds, providing continuous access to information and learning resources.
- **Emotion-Sensing Technology:** Devices will be able to detect and respond to students' emotions, allowing for immediate interventions to enhance well-being and engagement.
- **Quantum Computing for Complex Problem Solving:** Quantum computers will enable students to tackle incredibly complex problems and simulations, revolutionizing fields like scientific research and engineering.

With these seemingly bemusing dots on the educational landscape ahead, teachers are poised for significant evolution in their roles, to drive a holistic and future-ready learning experience. At the forefront of this transformation lies the concept of meta-cognitive coaching. Teachers will veer from traditional knowledge dissemination to cultivating advanced meta-cognitive skills within students, enabling them to comprehend and regulate their learning processes. This shift will empower learners with a deeper understanding of their cognitive strengths and weaknesses, equipping them to autonomously navigate their educational journey.

Beyond the boundaries of conventional subjects, the educational paradigm will shift towards holistic skill development, through experiential learning. In response to the widening demands of an ever-changing world, teachers will nurture skills that transcend textbook knowledge. Adaptability, emotional intelligence, and complex problem-solving will take centre-stage, preparing students to navigate the challenges of the future with ingenuity. Simultaneously, the ethical dimensions of technology will emerge at the forefront of education. As students engage with advanced AI and digital tools, teachers will guide them through the complex terrain of ethical considerations.

One of the distinctive mainstays of this educational evolution is the facilitation of virtual collaboration. Teachers will seamlessly connect students from diverse cultures, allowing them to collaboratively address real-world challenges. With the incorporation of insights from neuroscience, teachers will tailor their strategies to align with cognitive processes, enhancing engagement and comprehension. Furthermore, transdisciplinary curriculum design will slay the barriers between subjects, highlighting the interconnected nature of future careers. This approach will promote holistic understanding and innovative thinking, vital for traversing a rapidly evolving landscape. While this transformation happens, an emphasis on digital well-being will become necessary to ensure that students strike balanced and healthy relationships with technology.

The lifelong learning culture will be embraced not only by students but by the teachers as well. As technology incessantly reshapes the educational landscape, both teachers and learners will go for continuous skill updates and growth. Learning analytics literacy will be a must-have competency for teachers, as they mine data for insights to tailor instruction effectively. To put it straight, this educational rejigging will be defined by teachers transforming into mentors, counselors, pathfinders, navigators, and collaborators-guiding students toward a future characterized by adaptability, innovation, ethical consciousness, and a commitment to lifelong learning.

To usher in a new era of education, three transformative pillars will delineate the revamped landscape of teacher training programs. Firstly, the integration of experiential AI will immerse teachers in interactive playing out with cutting-edge technologies, promoting familiarity and confidence in their applications. Through hands-on experiences, teachers will navigate AI-powered tools, setting the stage for a dynamic and technology-rich classroom environment.

The second pillar will be specialization in neuroeducation, which will not stay esoteric to the academics. Training programs will offer teachers the opportunity to understand cognitive processes and optimal teaching techniques, with information and insights from neuroscience. Armed with this deep understanding, teachers will be, aided by tools, able to design instructional methods to enhance engagement and comprehension.

Ethics and technology modules will constitute the third vital pillar. In a world continuously overwhelmed by AI and the like, teachers will be able to understand and value the ethical aspects of these tools. This knowledge will empower teachers to guide students as responsible digital citizens, navigating the ethical challenges of the digital landscape.

Over and above these pillars emerges the transversal theme of collaboration. Global collaborative learning experiences will connect teachers across borders, enriching their perspectives and knowledge of innovative pedagogical approaches. The infusion of personalized learning AI tools will enable teachers to create personalized educational pathways. This personalized approach will optimize learning outcomes, catering to the need for holistic education that students would yearn for in the future.

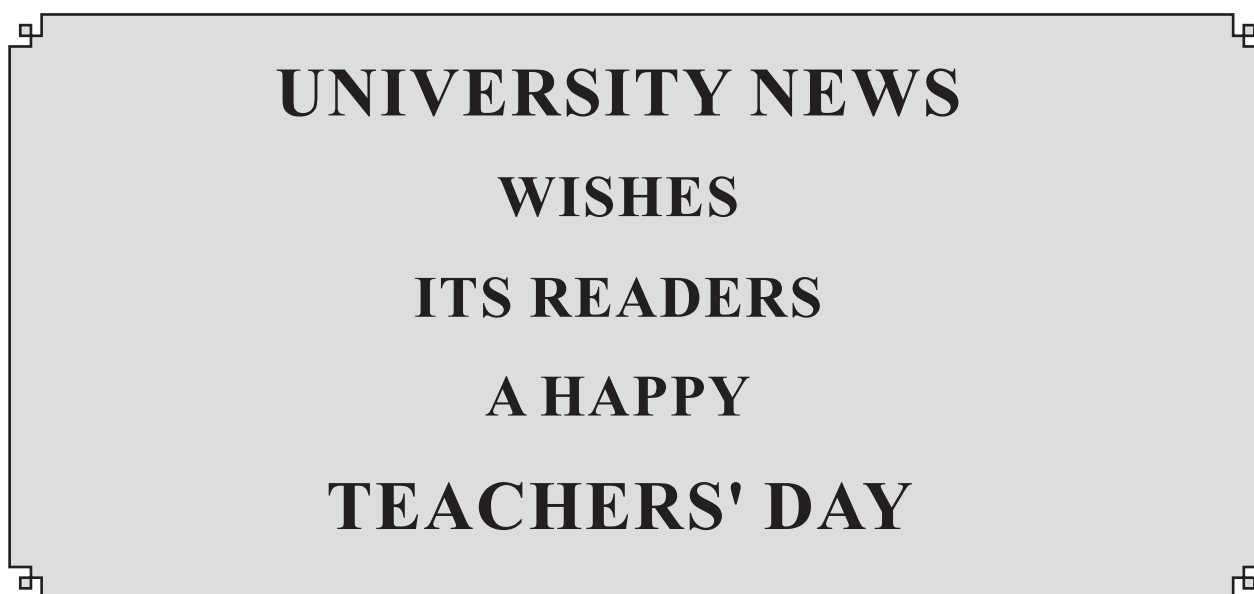
Even as the scenario presented evolves and responses are contemplated, it is convincingly clear that conventional classroom activities of teachers like reading out texts, imparting foundational knowledge, and evaluating answer sheets will no longer suffice as advanced technologies discussed earlier, mainstream

into education. Teachers must adapt and elevate their roles to transcend traditional functions and boundaries. This paradigm shift will propel them to higher orbits of educational engagement and innovation.

With India aiming to enhance its intellectual prowess and reclaim its position in the global GDP while in its *Amrit Kaal*, there is a pressing need to elevate the role of teachers. This necessitates a corresponding restructuring of their training approach, emphasizing the cultivation of teachers who possess the expertise to create an enriching learning environment aimed at personalized learning, rather than being facilitators guiding students through semesters and years.

The training must change from merely enriching their domain knowledge as it is done presently, to hands-on experience *inter alia* on components like flipped learning (for better learner engagement), design thinking (to fire up imagination and creativity), rubrics (for assessment and giving feedback rather than grades), mentoring (to guide a learner to tread a path effortlessly) and use of AI-based tools (to create dynamic and personalized learning spaces). These are some immediate imperatives to training that should be reconfigured, towards nurturing true *Gurus, Drishtas, Acharyas*, or *Pandits* (all embedded in our ancient learning systems) who will have significant roles (casting aside themselves as *Upadhyays* or *Adhyapaks*) to play in the age of personalized and learner-centric education.

Note: The views/opinions expressed in this article are those of the author. They do not purport to reflect the opinions or views of his organisation. □



Future Perspectives of G-20 through Teacher Education

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Education as a process helps in shaping human behavior. It is rightly said that 'the best curriculum and the perfect syllabus remains unfunctional unless the right method of teaching and right kind of teachers are not available'. It is well said that the future of our nation is being shaped by our teachers in the classroom (Kothari, 1964). According to NEP-2020, Teachers must be grounded in Indian values, languages, knowledge, ethos, and traditions including tribal traditions, while also being well-versed in the latest advances in education and pedagogy. Teacher education is vital in creating a pool of teachers that will shape the next generation. Teacher preparation is an activity that requires multidisciplinary perspectives and knowledge, the formation of dispositions and values, and the development of practice. Even for achieving the vision and mission of G -20, teacher education plays an important role in the implementation of its recommendations in an effective way and also can work on its future goal.

Quality teachers at different levels namely primary, middle and secondary stages are prepared through teacher education programmes. Even in higher education, faculty induction programmes are organized to update the faculty not only in content and pedagogy but also sensitize them to current and crucial issues relating to the country. Teachers teach the students by transacting the curriculum both in schools and colleges. They prepare the students for meeting the challenges of the future at national and global levels. Integrating current developmental issues including the role of G20 in teacher education will provide both the teacher educators and student teachers a wider perspective of the country. Let us first understand what G-20 is and what are its futuristic vision.

Origin of G-20

The G-20 is an international group founded in 1999 after the Asian financial crisis. Since it is a

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group of 20 (19 countries and the European Union), it is called G20. In the initial stage, it was having members as the finance ministers and central bank governors to discuss global economic and financial issues. Later group of twenty was strengthened and upgraded to the level of Heads of State during the global financial crisis of 2007 and was designated as the 'premier forum for international economic cooperation in the year 2009. Efforts were made to broaden the discussion of policies that are beneficial for resolving the global economic and financial crisis. It became a truly global forum for economic cooperation mutual understanding and support. The first G20 Summit was held in 2008 in Washington DC (USA). From that time onwards, the G20 Summit is held annually, under the leadership of a rotating Presidency. This made G-20 truly an international organization for economic cooperation among its member countries.

These countries as a part of G20 represent around 85% of the global GDP. These countries also represent over 75% of the global trade, and about two-thirds of the world population. Though every country wants to become economically developed and self-sustaining in the context of globalization it is difficult in isolation. That is why the role of G20 as an organization becomes important from the current economic, political and socio-cultural perspectives. The G20 being a forum for international economic cooperation and mutual understanding is now not only confined to economic and financial crises but also addresses issues related to the global economy, such as international financial stability, trade, climate change, sustainable development, health, agriculture, energy, environment, and anti-corruption. Last year, G 20th summit was held in Indonesia.

Presidency of India

India holds the Presidency of the G20 from 1 December 2022 to 30 November 2023. Besides G20 members, Some Countries and International Organizations are also invited as Guests to the G20 Summits and meetings. The logo for is G2 with earth in place of zero on the lotus, our national flower. Under this is Bharat written in



Hindi, 2023 and India in English. The G20 Logo draws inspiration from India's national flag – saffron, white and green, and blue. It put together planet Earth with the lotus, India's national flower that reflects growth amid challenges. Ancient Sanskrit text, taken from Maha Upanishad, *Vasudhaiva Kutumbakam* means 'One Earth, One Family, One future' also written down the logo. It illustrates India's message to the world that -'the World is one family' and there is a need to live together and live with others. The theme also spotlights LiFE means 'Lifestyle for Environment' which is environmentally sustainable. Lifestyle choices, both at the level of individual as well as national development needs responsible and transformative actions resulting in a cleaner, greener and bluer future. Theme affirms the value of all life –human, animal, plant, and microorganisms – and their interconnectedness on the planet Earth and in the wider universe. The theme of G20 titled '21st Century Skills and the Future of Work', focuses on the implementation of National Education Policy- 2020 and how it is aimed at gearing up youth for taking on the challenges of the next generation of work opportunities.

Other key areas included are digital transformation, climate, financing, Sustainable Development Goals (SDGs), and food security. Talking about the importance of multilateral platforms, for the first time, broadening the G20 umbrella, PM Modi called upon more than 125 developing countries of the Global South to share their perspectives and priorities on a common platform called the Voice of Global South Summit under the theme of 'Unity of Voice, Unity of Purpose'.

Organization of Activities and Events under G 20

India has been hosting over 200 meetings in over 50 cities of the country on different themes and areas for realizing the goals of G-20 under its Presidentship. These meetings are providing an opportunity for G20 countries to glimpse India's rich cultural heritage and traditions. It will be a unique experience for them. In these meetings, some countries are invited as guest

countries as shown above like Bangladesh, Egypt, Mauritius, Netherlands, Nigeria, Oman, Singapore, Spain and United Arab Emirates (UAE). Bringing all the countries means bringing the peoples of the world together to lead a harmonious life. Many international organizations like the United Nations, United Nations, International Monetary Fund (IMF), World Bank (WB), World Health Organization (WHO), World Trade Organization (WTO), International Labour Organization (ILO), Financial Stability Board (FSB) Organization for Economic Co-operation and Development (OECD) and many more regional organizations like Asian Development Bank (ADB) are also participating in the G20 activities during India's presidentship. Activities organized at various levels are bringing closer to the public and making it truly a 'People's G20'.

G 20 through Teacher Education

Teacher education can strengthen the G 20 by making it operational and functional in the country. It can create awareness and expertise about G20 among policy makers, administrators, community leaders, curriculum developers, teacher educators, teachers and more importantly through students at large in schools and in higher education institutions. India is home to over 444 million children, which is one of the world's largest child and adolescent populations. India alone has the largest adolescent population in the world, 253 million, and every fifth person is between 10 to 19 years. If this large number of children and adolescents in schools and higher education institutions are made safe, healthy, educated and equipped with information and life skills as per the G 20 guidelines, India stands to benefit socially, politically and economically. At present, our country has about 16000 teacher education institutions including universities and colleges in which different programmes of teacher education are being run. So, for effective implementations is concerned, all the issues and components related to the regulations of G20 can be integrated into teacher education courses. Teacher education is having mainly

Table -1 Countries that are Part of G 20

Countries which are Part of G 20	Guest Countries	International Organizations
Argentina, Australia, Brazil, Canada, China, France, Germany, India, Indonesia, Italy, Japan, Republic of Korea, Mexico, Russia, Saudi Arabia, South Africa, Turkey, United Kingdom and United States, and the European Union	Bangladesh, Egypt, Mauritius, Netherlands, Nigeria, Oman, Singapore, Spain and United Arab Emirates	United Nations, United Nations, International Monetary Fund (IMF), World Bank (WB), World Health Organization (WHO), World Trade Organization (WTO), International Labour Organization (ILO), Financial Stability Board (FSB) Organization for Economic Co-operation and Development (OECD) and many more regional organizations like Asian Development Bank (ADB)

two major components - pre-service and in-service education. Different strategies for implementation of G20 in both the components of teacher education are discussed below.

G 20 through Pre-service Teacher Education

G-20 can be made part of pre-service teacher education programmes. In our country, we have many programmes such as Bachelor of Education (B.Ed.), Master of Education (M.Ed.), B.Ed.- M.Ed. (Integrated 3- Years Course), 4- Years Integrated Teacher Education Programme (ITEP) which is being run in different universities and institutions in our country. The 2-year B.Ed. programmes are also offered, by the same multidisciplinary institutions offering the 4-year integrated B.Ed., and will be intended only for those who have already obtained Bachelor's Degrees in other specialized subjects. Multidisciplinary higher education institutions offering the 4-years integrated B.Ed. programme and having accreditation for ODL may also offer high-quality B.Ed. programmes in blended or ODL mode to students in remote or difficult-to-access locations. Also, in-service teachers who are aiming to enhance their qualification, with suitable robust arrangements for mentoring and for the practicum-training and student-teaching components of the programme can benefit." All these programmes have four major components, namely, theory courses including Curriculum and Materials, pedagogy, practical activities, field engagements and internship. Therefore, G-20 guidelines and focal points can be made part of these components for its implementation in schools and higher education institutions.

Awareness about G 20

The first and foremost need is to create a favourable environment for acceptance of the urgent need to integrate G20 guidelines in schools and higher education institutions. It has been experienced over a period of time that in most cases the resistance has been because of the lack of proper appreciation of the needs of the changing context and also of this educational area. Already organization of awareness-building activities for having interaction with policy framers, opinion leaders, and media persons are taking place. There is a need to have more interaction with curriculum developers, teacher educators, teachers and parents to create a favourable environment in teacher education institutions for creating awareness and better interaction with policy framers, opinion leaders, media persons, curriculum developers, teacher educators, teachers and parents. Activities and events such as

quizzes, debates, essay competitions, and physical events can be organised to create awareness about different themes of G20 among students and faculty members. Mass media and electronic media will be very useful for creating awareness among students and teachers.

Advocacy Materials on G 20

Adequate materials on G20 with respect to the curriculum content, curriculum transaction, and educational technologies are not available with the institutions. Therefore, there is a need to develop material on different components of G20 for better implementation. In all, the theory papers of pre-service teacher education programme like contemporary India and education, philosophical and sociological perspectives in education, knowledge and curriculum, teaching and learning, gender and society and inclusive education G20-related concerns can be integrated for generating awareness among the implementers and the students community. The material on G20 can also be included in online Courses offered through National Schemes – SWAYAM, NPTEL, V-Lab, etc. Such material will be useful for teachers, teacher educators and other functionaries.

Projects and Assignments on G 20

The tasks, projects and assignments from theory courses may be given to student teachers to enhance their professional capacities and about implementation strategies of the G20. For example, the projects can be assigned on different themes of G 20 such as on international financial stability, trade, climate change, sustainable development, health, agriculture, energy, environment, and anti-corruption and quality education.

Field Interaction and Internship on G 20

In the field interaction and internship programme, student teachers get the opportunity to visit institutions /colleges and can try out their theoretical concepts and ideas about G20 in these institutions and colleges. They can also interact and discuss various issues of G 20 mentioned above with students, teachers, teacher educators and other functionaries about its implementation during field interaction and internship programme.

Pedagogy and Curricular Activities on G 20

The traditional teaching methods may not be fruitful for transacting the different concepts of G20. It requires an interactive and participatory methodology

for transacting it. Non-conventional methods like experiential learning, enquiry approach, discovery method, storytelling, sports integrated, art integrated and debate should be followed. Besides this, different activities namely, group discussion, role play, painting, poster competition, essay competition and quiz contests can be organised about G20.

Monitoring Mechanism on G20

Monitoring mechanisms will play an important role institutionalization of G20 in universities and institutions. Therefore, there is a need to evolve a suitable monitoring mechanism design for the implementation of G20 programme at the university and institution levels. It will monitor the outcomes of the implementation of G20 on a regular basis. Necessary corrective measures can be undertaken from time to time on the basis monitoring mechanism. Best practices can be shared at various forums.

G-20 Through In-service Teacher Education

Different themes of G 20 can be included in the in-service education programmes organized for students, teachers, community leaders, curriculum developers, teacher educators, policymakers, administrators, and faculty of higher education to update their knowledge about this programme. Our country has a strong mechanism for in-service education from the national level to the far-flung areas of the country. Many institutions and universities namely, Colleges of Teacher Education (CTEs), Institutes of Advanced Studies in Education (IASEs), the National Council of Educational Research Training (NCERT), National Institute of Educational Planning and Administration (NIEPA) Human Resource Development Centres, Teaching Learning Centres, Faculty Development Centres, Inter-University Centre for Teacher Education and School of Education have been organizing such programme on regular basis. These institutions organize orientation programmes, faculty induction programmes, and refresher courses on a regular basis for their growth and development. According to NEP 2020, each teacher is expected to participate in at least 50 hours of CPD opportunities every year for their own professional development, driven by their own interests. CPD opportunities in particular, systematically cover the latest pedagogies regarding foundational literacy and numeracy, formative and adaptive assessment of learning outcomes, competency-based learning, and related pedagogies, such as experiential learning, arts-integrated, sports-integrated, and storytelling-based approaches,

Stipulation of G20 can also become part of these capacity development programmes.

Futuristic Perspectives of G20

The logo of our country has provided a clear message that the whole world is one family on this earth and the future will be bright for the country. In this regard, many activities, programmes, events and summits are being organized involving many developed and developing countries for the first time in India. The umbrella of G 20 has been broadened by involving 125 developing countries of the Global South to share their perspectives and priorities on a common platform. It is called the Voice of Global South Summit under the theme of 'Unity of Voice, Unity of Purpose'. Our focus is on post-pandemic economic recovery as well as the disruption of global values. The Presidentship of our country has shown the path to bring the whole world on one platform of G 20 by involving most of the countries. This will be followed in future also. No doubt such initiatives will meet the goals of international financial stability, trade, climate change, sustainable development, health, agriculture, energy, environment etc. in future but more importantly empower them to realise that the earth is one. Working against the nature of this earth is going to affect everyone in one way or the other. Preparing future generations in this regard is the only way to save the world. Therefore there is a need to include the issues and challenges that emerged from the different events and programmes conducted under G 20 in different cities of our country under our Presidentship in teacher education programmes so that students, teachers, teacher educators, administrators and faculty of higher education can be trained about implementation strategies of G 20 in future.

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Perception of Pre-service and In-service Teachers on Equity in Education

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The quality of education strongly influences the life of a person. Therefore, the aim of the schools is to provide children with knowledge, understanding, skills, and interpersonal competencies that are essential for their development of adult life and contributions to the economy and society. Schools can offer learning experiences that a child may not obtain at home, particularly if he or she is living in a disadvantaged environment (Heckman, 2008; Heckman, 2011). As countries are seeking to enhance the performance of all students while reducing achievement gaps between different groups of students irrespective of race, language, religion, class, clan, culture, gender, and ability, there has been a greater focus on ensuring that resources are directed to those areas where improvements in teaching and learning can best be achieved. An optimal distribution and use of resources (both human as well as material) would achieve both efficiency and equity objectives together, by ensuring that resources are channeled to where they are most needed.

Educational equity is a systemic effort that encourages teachers, schools, and communities to work together to simultaneously improve student achievement, teacher development, community partnerships, and the future success of all students (Elisabeth Ferreira D'Azevedo, 2015). Equity in education can be seen through two dimensions: fairness and inclusion (Field, Kuczera, and Pont, 2007). Equity as *inclusion* means ensuring that all students reach at least a basic minimum level of skills. Equity as *fairness* implies that personal or socio-economic circumstances, such as gender, ethnic origin, or family background are not obstacles to educational success. Hence, it is the responsibility of the Government to ensure that every student has access to the resources and educational rigor they need during their education irrespective of race, gender, ethnicity, language, disability, family background, or family income. India's New Education Policy 2020 is framed with the goal of providing equitable education that is fair and inclusive and supports children to reach their learning

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potential without either formally or informally pre-setting barriers or lowering expectations.

In this 21st century, education is broadly re-imagined in terms of its role in building human capital and productivity. Contemporary rationalizations of equity in policy are not only linked to the economy but are also capable of operating in stratified education systems, defined by an increasing array of market technologies. A growing trend in this marketized climate is for policies to encourage secondary schools to tailor and personalize their provision in line with the needs of individual students and local markets (Peters, 2010). Far from offering a 'one-size-fits-all' system, policies seek to enable clients (students and parents) to exercise freedom of choice in quasi-markets that offer different education products to different individuals (COAG, 2012; Dixon, 2011). The intended effect is a kind of bespoke education tailoring, whereby schools operate as reflexive service providers, adapting to the needs and desires of local markets. Responsiveness to user demand seems to be the new policy *mantra*. In this environment, schools are thus required to be equitable places, committed to providing 'every child, every opportunity'. They should be flexible and adaptive to service providers, capable of packaging different types of education for consumption by different young people and communities.

Thus, Equity in education enhances social cohesion and trust. It makes society fairer and helps avoid the large social costs of marginalized adults with few basic skills. Teachers, whether trainees or already in-service, have a greater responsibility of ascertaining equity in education. In this context, a research study was conducted to find out the perception of pre-service and in-service teachers about equity in education. Key terms used in the Study are:

- **Pre-service teachers** are the student teachers of B.Ed college.
- **In-service teachers** are the teachers who are already working as school teachers.
- **Equity in education** means that each child receives what they need to develop to their full academic and social potential in various dimensions—school

system, educational practice, community, parents, and resources.

The researcher has gone through many researches on equity in education such as Pre-service Teachers' Initial Perceptions of Equity in Education: Implications for Multicultural Pedagogy in Teacher Education (James Christopher McShay, Iowa State University), Perception of Educational Equity and School Climate (Elisabeth Ferreira D'Azevedo, George Fox University), Equity and Social Justice in Teaching and Teacher Education (Baljit Kaur), Exploring Teachers' Understanding of Equity and Inclusive Education and Their Pedagogical Choices, Kelley Porteous Jones, Teachers' Perceptions of Dealing with Mixed Ability Classrooms (Smruti Mirani & SugraChunawala). All these researches have been made:

- On the relationship between perceived equity, school climate, and race
- Prospective and novice teachers' perspectives toward diverse learners
- Teaching in a low-diversity school environment affects equity education

From various researches, it is understood that the term equity is being used in many ways by different thinkers, educators, and policymakers. The conceptual framework defined in the OECD Report *No More Failures*, equity in education can be seen through two dimensions: fairness and inclusion (Field, Kuczera and Pont, 2007). Glenn C. Savage, discussed tailored equities in schools in response to local conditions, and the needs and desires of local communities and markets. PingPing Zhu Lincoln described educational equity as the software of an equal education that ensures students the spiritual equity of education from educational, cultural, and psychological aspects. Equity in education has been mentioned in various education policies in India. Indian Constitution has committed itself to providing free and compulsory education to all children up to the age of fourteen. Both the National Policy on Education, 1968 and the National Policy on Education, 1986 laid special emphasis on removal of disparity and equalizing educational opportunity by attending to the specific needs of those who had so far been denied equality.

In the Sarva Shiksha Abhiyan (SSA), 2001 and Rashtriya Madhyamik Shiksha Abhiyan (RMSA), 2010 special focus is given to providing access to education to disadvantaged groups, minorities, and

girls who are often left behind. On 1st April 2010, the Right of Children to Free and Compulsory Education (RTE) Act in India initiated a rights-based framework where every child between the ages of six and fourteen years has the fundamental right to education. The RTE Act makes child-friendly quality education, the fundamental right of every child. A child-friendly school (CFS) ensures every child an environment that is physically safe, emotionally secure, and psychologically enabling. Inclusive Education (IE) is also an approach ensuring equity by educating the children with disabilities and learning difficulties with that of normal ones within the same roof. It helps bring all students together in one classroom and community, regardless of their strengths or weaknesses in any area and seeks to maximize the potential of all students. Similar treatment of all individuals from the point of view of rights and opportunities is called equality. The right to equality has been provided to all in our Indian Constitution but special concessions (facilities) have been provided to scheduled tribes, scheduled castes, backward castes and classes, women and children. Here, we have various types of schools run by different agencies, i.e., government, government-aided, private, and minority institutions, providing educational access to children from diverse backgrounds. The NEP 2020 is also based on the principle of full equity and inclusion in educational institutions ensuring all students thrive in the educational system.

Education can serve as a transformative space, and through education, we can create the conditions of possibility for social justice and transformation (Freire, 1996). However, this is possible only through the participation and involvement of teachers. Teachers must be part of this process and they must have access to education that enables them to develop such levels of understanding (Burke, 2012). Teachers form their identities through the discourses of teaching and being a teacher. This shapes their understanding of the purpose of being a teacher and their relationship to their students. Teachers bring their values, assumptions, and judgments to play in the fields in which they operate as "teachers".

Secada (1989) supports the notion that equitable education requires that teachers examine and continually evaluate their teaching to ensure justice is afforded to all students within the learning environment. Grant (1999) defined educational equity as "fairness" and justice. He asserted that equitable teaching necessitates instruction that is sensitive to

differing learning styles that are attributed to a student's culture or gender. In this way, we can understand that teaching and teachers are crucial in the process of social justice and transformation. Therefore, equity must be explicitly embedded in teacher education programmes for pre-service teachers.

Becoming an effective teacher requires more than developing socio-political awareness and teaching skills, and understanding how children learn and develop. Moving from theory to practice also requires the courage to create schools that look very different from those we have now (Kugelmass, 2000, P. 193).

Teachers whether trainees or already in-service have a greater responsibility of ascertaining equity in education. In India, the pre-service teachers have a course on equity and inclusive education, where they acquire knowledge and understanding about equity. Again, the national system of Education as par with international organizations has adopted the education system that believes in education for all. This is why pre-service and in-service teachers typically should have regard for equitable teaching as being a priority in the school education environment.

Taking into consideration the present scenario it is essential that the teachers should have proper attitudes, values, knowledge, understanding, and skills to function sensitively and responsibly in the increasingly diverse democratic schools and society. In an educational system for all students to benefit and succeed, teachers being the champions of social justice ensure that equity in education is attained.

Since the meaning of equity in education is gradually evolving and becoming more flexible and, more and more voice is raised about the importance of social justice, multiculturalism, inclusiveness in education, it is interesting to know how the teachers who are the leading actors of providing equity in education perceive and implement it in the present scenario. In earlier research perception of teachers of equity in education in relation to race, school climate, and diverse learners is found. But in this present study attempt has been made to find out the perception of both pre-service and in-service teachers about equity in education in four dimensions: school system, educational practices, parent and community, and resources.

The present research study is delimited to Navi-Mumbai only. The pre-service and in-service teachers

of Navi Mumbai are taken as samples for this study. Pre-service teachers are the student teachers of B.Ed colleges of Navi-Mumbai. The In-service teachers are the teachers of ICSE, CBSE, and State Board English medium schools of Navi Mumbai. The objectives of the study are:

1. To study the perceptions of pre-service and in-service teachers about equity in education in various dimensions – school system, educational practice, community and parents, and resources.
2. To find out the difference between the perceptions of pre-service and in-service teachers about equity in education.
3. To find out the difference in perceptions of teachers of different boards about equity in education.

Hypotheses for the Study are:

- There is no significant difference in perceptions of pre-service and in-service teachers about equity in education.
- There is no significant difference in perceptions of teachers of different boards about equity in education.

For the present research descriptive survey method is used. The number of pre-service and in-service teachers taken as samples for the present research study by simple random sampling technique is 205. For the collection of data, a questionnaire on the perception of pre-service and in-service teachers about equity in education was prepared by the researcher. The tool consists of 33 items under four dimensions---school system, educational practice, community, parents, and resources. The test-retest reliability coefficient of the tool is .84. The content validity of the questionnaire was ensured through consultation with experts in the field.

Results and Discussion

Table 1 depicts the mean and standard deviations of perceptions of pre-service and in-service teachers about equity in education with respect to dimensions such as school system, educational practice, community, parents, and resources. It is observed that the pre-service and in-service teachers do not significantly differ in their perceptions about equity in education in the school system, educational practice, and community and parents. However, they differ significantly in their perceptions of equity in education in resources.

Table 1: Perceptions of Pre-service and In-service Teachers of Equity in Education in Various Dimensions

Dimensions	Pre-service teachers' perception		In-service teachers' perception		t value	Significance at .05 level
	Mean	SD	Mean	SD		
School System	48.68	3.42	48.01	3.90	1.29	NS
Educational Practice	34.14	2.37	33.47	2.82	1.82	NS
Community & Parents	23.28	2.23	23	2.56	.83	NS
Resources	30.19	2.81	29.05	2.57	2.99	Sig

From Table 2, it is evident that there is a significant difference in perceptions of pre-service and in-service teachers about equity in education. Hence, the hypothesis 1 is to be rejected. According to hypothesis 1, there is no significant difference in perceptions of pre-service and in-service teachers about equity in education. However, from the result, it was found that the t value 2.06 is significant at 0.05 level. Therefore, the stated null hypothesis is rejected. The t value is 2.06. The p value is .0406. The result is significant at $p < .05$

Table-2: Difference in perceptions of pre-service and in-service teachers about equity in education

Categories	N	Mean	SD	t value	Significance at .05 level
Pre-service teachers	100	136.32	7.57	2.06	Sig
In-service teachers	100	133.93	8.78		

From Table 3, it is evident that there is no significant difference in perceptions of teachers from State Board, ICSE Board, and CBSE Board schools about equity in education. Hence the second hypothesis is accepted and retained. The teachers from the State Board, ICSE Board, and CBSE Board do not significantly differ in their perceptions of equity in education. The F ratio value is .34566. The p-value is .708583. The difference is not significant at $p < .05$.

Table-3: Result of ANOVA on Difference in Perceptions of Teachers from Different Boards about Equity in Education

Categories/School Boards	Sources of Variance	Sum of Squares	df	Mean of Squares	F Value	Significance at .05 level
State Board	Between	55.7714	2	27.8857	.34566	NS
ICSE Board						
CBSE Board						
	Within	8228.8571	102	80.6751		

Conclusion

The present study reveals that teachers of different boards i.e., State Board, Indian Certificate of Secondary Education (ICSE), and Central Board of Secondary Education (CBSE) do not significantly differ in their perception of equity in education. However, the pre-service and in-service teachers' difference in perceptions about equity in education was found to be significant. It is also observed that the differences in perceptions of pre-service and in-service teachers about equity in education with respect to the school system, educational practice, and community & and parents are not significant. This result shows that both pre-service and in-service teachers are very well aware of and understand that equity in education in school systems in the form of policies, safe environment, and administration can be attained. They believe that schools can adopt various innovative strategies in curriculum in order to meet the needs of diverse learners. Both pre-service and in-service teachers also realize that without the involvement of other helping professionals from the community and the participation of parents, equity in education is not possible. The pre-service teachers have a better understanding of the mobilization of resources for achieving equity in education as the in-service teachers do not have much clarity about the availability of various resources like basic infrastructure, instilling moral behaviour among

students, incentives to dedicated teachers, providing professional development to teachers that can be utilized for the benefit of students and the society at large.

Both pre-service and in-service teachers understand that inequitable education policies and practices have a negative impact on individuals and also limit economic and social development. For sustainable educational attainment, improvements in education need to enable all students to have access to quality education early, to stay in the system until at least the end of upper secondary education, and to obtain the skills and knowledge they will need for effective social and labour market integration. Effective school systems require the right combination of high-quality and well-trained personnel and teachers, adequate educational resources and facilities, and motivated students ready to learn. Designing the right policies to improve equity and reduce school failures is essential. National Education Policy 2020 has rightly enlisted full equity and inclusion in its fundamental principles. It believes in an educational institution in which every student feels welcomed and cared for, where a safe and stimulating learning environment exists with a wide range of learning experiences, good physical infrastructure, and appropriate resources conducive to learning are available to all students.

It is observed that schools that foster participation by parents and help parents to support their children in their school work tend to have definitely better outcomes. Schools need to measure success in improving equity, performance, and quality education. The school and its management with their available resources need to ensure that they are being directed to those most in need.

Teachers' perception and understanding of equity in education is essential and beneficial for the smooth functioning of schools and society. It is the teachers who can transform the school system, teaching-learning practices, proper channelization of resources, and school relationships with the parents and the community. This requires critical reflexivity and praxis-based approaches that provide teachers and pre-service teachers with the framework to consider the complexities of equity issues in relation to diversities, pedagogies, curriculum, and epistemic access. Therefore, teacher education reform has to be linked to broader struggles for social justice in order to engage the complex dynamics of equity. Efforts are

also needed to bring about an attitudinal change in school management. A collective effort on the part of schools and the community is needed to address all forms of inequities in education. All educational institutions should realise that investing in equity in education has high returns: in the current context, it represents one of the best strategies that schools, governments and societies can adopt.

Educational Implications

The above major findings and conclusions helped the researcher to suggest the following for achieving equity in education.

- In the present education scenario multiple challenges related to equity, equality, and quality can be tackled with multi-pronged, context-specific strategies for addressing the needs of children from diverse backgrounds.
- In preparation of study materials much care should be taken for the inclusion of multilingualism and bilingual approach.
- The training programmes organized by several national, state, and private agencies at the pre-service and in-service level need to integrate into its content humane concerns of caring and sharing, valuing each other's contributions, respecting diversity, tolerance, and learning to live together, concerns related to gender, life skills, environment, conflict management, and social tensions in an integrated manner with disciplinary knowledge.
- In the school system, a safe and supportive environment can be ensured by providing classrooms with proper ventilation, lighting, basic facilities, and medical aid with equipment for catering to the medical exigencies of teachers and students.
- There should be the provision of mentoring programs for novice teachers; the development of supportive working conditions to improve teacher effectiveness and increase teacher retention; and the development adequate financial and career incentives to attract and retain high-quality committed teachers.
- Early tracking of students through selection should be deferred.
- Schools should give more emphasis on reducing the dropout rates and increasing the enrolment, retention, and performance of students.
- Schools can offer learning experiences like socio-emotional skills that a child may not obtain

at home, particularly if he or she is living in a disadvantaged environment.

- It is good to strengthen the links between school and home to help disadvantaged parents help their children learn.
- There should be a proper mechanism for monitoring information on attendance, performance, and involvement of students in school activities.
- Teachers can provide clear guidelines on what is expected from parents.
- Focus should be given to targeting existing education expenditure to ensure that it contributes to equity.
- Instead of trying to get recognition only on the basis of results, schools should emphasize on redistribution of educational resources and representation of all the diverse groups in the educational process.

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Footnote

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Setting Long-term Goals through Healthy Mind

Jagdeep Dhankhar, Hon'ble Vice President of India delivered the Convocation Address at the 48th Convocation Ceremony of All India Institute of Medical Sciences, New Delhi on August 21, 2023. He said, "Don't get too much involved with competitiveness. Go for your aptitude and you will be able to contribute enormously. If you go against your own decision-making process, then you will be taking uphill tasks and that may not be good." Excerpts

Spinal strength of an Institution is its faculty, its staff- my greetings to all of them. Most important are the students, who are taking their degrees today. Congratulations to you. Congratulations to your parents, whom you have made proud. All your life you will remember that teacher or the faculty who was tough in class, because he shaped you, he mentored you, I am sure, and you will never let them down.

Friends, I come from legal profession. I know, what professionalism means. A slight dilution, slight commercialisation, slight ethical deviation, can be ruinous for those who seek to serve. Therefore being an institute like AIIMS, on the great occasion of 48th convocation, I am delighted. It is a moment for me to ever cherish.

AIIMS has earned global recognition and for that much hard work has gone in. I will not take your time as your Director already- in all humility, in an unassuming manner- has imparted all details that will make any institute proud. What you are doing in AIIMS at every level is worth emulation by other Institutes and health organisations.

The convocation is taking place after a period of three years. This gap reminds us of the COVID pandemic. This interregnum is spelt out how the world successfully and Bharat particularly, home to 1/6th of humanity, combatted it, contained it. This was primarily due to painstaking efforts of health warriors, all of you are in that category.

Can you imagine when everyone was facing the pandemic challenge, non-discriminatory challenge on the planet with the global spectrum, our health workers fully vindicated our civilizational ethos at the cost of their own lives. They took risks and came to our rescue.

The vision of the Hon'ble PM, his innovative strategies and seamless execution secured unprecedented participation of the people. Friends, I had the occasion to be Governor, state of West Bengal then. The world never thought of a strategy of mass

involvement, as the Hon'ble Prime Minister did. That was people's curfew. The entire nation cooperated and it yielded geometric results on all fronts, to contain and combat COVID.

The challenge to humanity has also revealed, to the entire world that we in Bharat are not in isolation. We believe in *Vasudhaiv Kutumbakam*, not for the sake of it. On one hand the government in a committed manner was taking care of 1.3 billion people. At the same time, the government took to Vaccine Maitree and helped around 100 countries. In such a situation, it is imminently befitting that this is the motto of G-20 of which our Bharat at the moment is the president. "One Earth One Family One Future", it is definitive of our civilizational essence. It is a moment of great pride for all of us that while we battled with COVID at home, successful hand holding was there and we simultaneously helped several countries. I have been abroad on three occasions, several heads of governments have conveyed to me during those stressful times, India took care of them, which is the remarkable global achievement and a soft power which is functional at this stage in our country.

While Bharat was tackling the COVID pandemic, I would not reflect more, but it was painful to find some irritating voices raising concern, not believing in our ability, that as a nation we need to escape- it does not help anyone.

Convocation is a moment to be ever cherished in the lives of those who are before me, to get fruits of their hard work and were waiting for this great day. My greetings to the six faculty members connected to this Institute who were endowed with lifetime achievement awards, their presence will generate a live contact, and give you the kind of energy and strength which you will cherish all your lives.

I would appeal to all the youngsters, who are getting their degrees today to read the lifetime achiever's profile, to go behind the person, the commitment made by them, the results they brought for us, how and why

they could come to this level. There can be no greater achievement in life, than to be honoured by one's own institution, and one's own peers.

It is a proud moment for every parent because the AIIMS tag has a very high valuation. You have only to say, "I am from AIIMS" and you will know the person will give you a different look. That tag you will carry all your life. You are walking out of this place into the larger world with a degree, but trust me you will always have to be a student because that is what AIIMS teaches you.

Congratulations to those who are receiving MBBS, MS, MD, DM, MCH, Ph.D, today. When you will spread out across the country you will become an epicentre of quality healthcare and welfare to the people at large.

The message you carry is encapsulated, in your motto which is: A healthy body is the vehicle of all our virtues. Our virtues have no meaning if health is not in order. That speaks volume about its importance.

Growth of every nation is rationally correlated to the health of its populace. If the populace is not healthy, you cannot have achievements, let alone incremental achievements. अपने तो समाज में कहा जाता है, 'पहला सुख निरोगी काया' and 'Health is Wealth', इस पर ध्यान देना हर सरकार का काम है, हर नागरिक का काम है, खास तौर से स्वास्थ्य से जुड़े हुए सभी लोगों का परम कर्तव्य है। यह किसी धर्म से कम नहीं है। इसको व्यवसाय नहीं बनाया जा सकता। यह पैसे का साधन नहीं हो सकता। मैं जानता हूँ कि जो डॉक्टर AIIMS से निकलते हैं, या यहां कार्यरत हैं, उनको कहीं भी यहां से ज्यादा पैसा मिलेगा, they will be having many avenues in the country and outside. The kind of satisfaction and the kind of sublimity, the kind of feeling you get in serving the people at large, ओर कहीं नहीं मिलेगा।

आदमी समझ नहीं पाता कि इस संस्था में कितने लोग आते हैं, I can tell you that there is zero dissatisfaction of a patient after he comes to AIIMS. He takes it, that I have met my maker, God has been kind to me that I am being looked after by Doctors of AIIMS. Rest he leaves to his destiny. This satisfaction is a great success at your end.

I find it extremely relevant the reflections in the Shloka from our scriptures:

पुनर्वित्तं पुनर्मित्रं पुनर्भार्या पुनर्मही।
एतत्सर्वं पुनर्लभ्यं न शरीरं पुनः पुनः॥

which means: Everything in life can be regained- your relative, kingdom, friend and wealth. The only thing that you can't ever regain is your body.

Therefore we have to take full care of it. This body if in order has enormous potential. It can exploit your full talent, unleash your total energy, and you can contribute for the welfare of people at large. But if the body is not in order, your calibre, confidence, expertise or exposures are meaningless.

I congratulate the Director, the Faculty, and Hon'ble Minister for sustaining the incremental progress trajectory of AIIMS that has earned top ranking amongst the country's medical institutions in the National Institutional Ranking Framework but to me it was obvious, because everything is so authentic, full of commitment and direction. It had to happen but this will be a source of inspiration to many other institutions. It is the dedication and devotion of doctors and paramedical staff that has evoked wide appreciation and has resulted in milestone achievements. This can't be the work of one individual. I recollect a movie in which there was a reflection that every person in a hospital matters and that dedication one can see here, commitment to service and deep sense of duty is worth emulation by all.

I take the occasion to congratulate and express my respect to everyone who is working in AIIMS as doctor, members of the faculty, paramedicals and other staff members. It is heartening that AIIMS has created an ecosystem of excellence by forging partnership with other premiere institutions like IITs of Delhi, Kharagpur and many other institutions within the country and abroad. These are times when we must bring about convergence of talent of thinking, of innovation, Research, Development so that all those who converge can benefit and there can be larger results.

I had the occasion to discuss, once I was having my medical check-up after I became the Vice President of the country and the director who was indicating to me a master plan to make AIIMS Delhi a world class Medical University. I have no doubt with the Hon'ble Minister being here, this will fructify. And let me tell the Hon'ble Minister this is the need of the hour. This needs to be there. AIIMS has rich human resource. It needs to have a matching infrastructure of a global level.

Series of affirmative steps and imaginative policies executed in recent years have secured for the common man an extremely effective and affordable health mechanism. It was not there when in late 80s my father was suffering heart ailment and we in the country did not have bypass surgery facilities. He was taken to London. The doctor treating him looked at me and asked. Is he on stage grant? I said no. Is he on insurance? I said no. Who will sustain his medical

bills? I said, I will do that. Those days and now imagine Ayushman Bharat. September 23 2018- a gift for economically vulnerable people, middle class. They can get that advantage and they are getting that advantage. It's a novel idea. It has contributed hugely to the economy also. In the absence of Ayushman Bharat, many families would have been fiscally ruinous. A great step taken.

Government has executed several policies but medicines have to be good value for money. That unfortunately was not a scenario few years ago. Now there is an all Indian network of Janaushadhi Kendras and there are more than 9000 such kendras all over the country and people are getting great benefit of it.

Imagine the physical impact it has on the middle class and lower middle class. Their economy grows because they are assured that Ayushman Bharat is full assurance to their health and that is what is happening. Whenever I go abroad I find people saying India is a Pharmacy of the world. We have that skill, that human resource but we have to work more to make medicine available to the common man. The government has done massive in this direction but we have to create an ecosystem that everyone falls in line, that this is an area that you cannot monetize commercially to that level as can be done by ordinary business. This has to have a service element inbuilt.

India's rich human resource can be impactful globally and it is a matter of satisfaction that of late in last few years there has been a real growth in the number of medical colleges. We have increased number of admissions to the MBBS and MD. We need to take it to a much greater height and once that happens, I have no doubt that the globe will feel the impact of our health warriors all over.

The rise of AIIMS in the country from number 7 to 23 of which 15 are fully functional and some are yet to be functional. Now we have to have a positive attitude. Everything is being done. Let us not look into the holes. There are bound to be challenges but I am quite sure a way will be found out.

Having 23 AIIMS is a remarkable achievement. It is a matter of time and all of them will be fully functional and they will become centres to give relief to the people and ease some burden from AIIMS Delhi.

Friends, 2nd October 2014 and 15th August 2014 are two very remarkable important dates. When our visionary Prime Minister Shri Narendra Modi spoke from the ramparts of Red Fort- Swachh Bharat, some people made light of it, how come Prime Minister of

this great country is speaking about Swachh Bharat? They forgot that Mahatma Gandhi did so and did so by exemplifying his own action but it was formally launched on 2nd October 2014; it has given rich dividends.

All of you, particularly the seniors present here- whenever we go abroad, we will never throw a banana skin out of our car. At the moment we are back to this country we think this is our national right. But no one does it now. That awareness has reached peak. As a matter of fact, Swachh Bharat has given rise to many startups and many entrepreneurs have come forward to take advantage of it.

What a scene it was when we go to our beaches and we found plastic and bottles all around. That thing is declining but we need to still inculcate in the people a great habit. I was elected to Parliament in 1989 and was a Minister also for some time. What we could never visualise, never dream, never conceptualise is a ground reality now.

It was unthinkable for a mind to think that in every household we will have a toilet, it's a ground reality now. Open defecation free villages make us proud and things are taking right shape. That also contributes to good health of people at large.

In 1989, I had 50 gas connections. That was a great power in my hand. I could gift 50 gas connection to anyone I like. I could never imagine that there would be a visionary Prime Minister who will do it and 170 million households will get it for free. The impact lies in the health of those families. They become part of our growth stories. It is because of such contributions that there is rise in India's economy. We are number 5 at the moment, a milestone that we achieved in September 2022 overtaking our erstwhile colonial ruler UK. By the end of the decade we will be third. The economy grows not only on the account of industry, business or trade. It grows on the account of overall satisfaction of the society.

Health and education are vital to that. There are certain diseases the world is dealing with it. Diabetes is one, cancer is another. Dialysis was a problem which has now been nearly resolved, otherwise it gave a family a panic state of mind.

Heart ailments, people put them as lifestyle diseases. You know better as it is your stream but all I know if you look back into a civilisation ethos our Upanishad, Vedas, we have enough to know how to combat them. Time for us to focus on that and a great lead was taken by the Prime Minister. Yoga is there

in our scriptures; yoga is our gift to the world. How vital and important it is. Its importance for health is indicated in our country for thousands of years. But it was on 11th December 2014- a moment of great pride for all of us- the United Nations, 175 countries, came together to declare International Yoga Day. The lead was taken by Indian Prime Minister. Never in the history of this country such a global lead by Indian Prime Minister received such a wide support from the countries in such a short time. I have the occasion to be at Jabalpur when the nation celebrated the last yoga day and the Hon'ble Prime Minister was there in the United Nation premises. I could find how people are involved. How they are inspired. That has changed the lifestyle and that is taking off some burden out of such institutions like AIIMS.

We have to always subscribe to our treasures. If we do not tap the resources which are there in our country for centuries, we will not be doing service to humanity at large. On November 9 2014, another large step taken by Prime Minister. A separate AYUSH Mantralaya was formed.

If I go to official statistics that all these steps that have been taken by the Government, the community impact thereof, then a recent study conducted by UNDP and NITI Aayog suggest that in five years from the year 2015, India could uplift 13.5 crore citizens out of multi-dimensional poverty by improving their prospects in respect of education, healthcare and overall standard of living. What is this in terms of population? Twice the population of United Kingdom!

I would call upon everyone that competitiveness that got into our way. I keep on telling my lawyer friends that we Indians have strong litigating mind. We wouldn't rest unless we have knocked on the doors of Supreme Court. Similarly, the situation with respect to competition. We need to create an ecosystem that there is enough in this country to be contributed and I will tell you why. In my position, as the vice president I had had the occasion to receive trainees, probationers of IAS, Indian Foreign Service, Indian Forest Service, Indian Information Service, Indian Defence Accounts Service and I find doctors are there, IITians are there, those from IIMs are there, lawyers are there. The underline concept is very clear. You will find your place. Don't get too much involved with competitiveness. Go for your aptitude and you will be able to contribute enormously. If you go against your own decision making process, then you will be taking uphill task and that may not be good.

There was an indication about the pledge the medical practitioners take: I will attend to my own health, wellbeing and abilities in order to provide care of highest standard. Now certain things are easier said than done. But I dare say from this platform: there will never be a doctor on this planet, more so in our country, who will sacrifice the welfare of a patient for his own health. He will give his heart and soul to save the patient. That is a great tribute to the service in which you are going to be engaged.

In conclusion, I join millions in this country and outside in saluting our doctors and health warriors in helping us successfully overcome COVID pandemic. I extend my warm greetings to those who are here for the convocation today and gratitude to the hard work of the faculty members; particularly it is a proud moment for the parents. Their respect in society has certainly gone up as their progeny happens to be from AIIMS.

Thanks to the series of significantly impactful steps, including in the health sector, India is on the rise as never before. Now our rise is unstoppable. Our rise is phenomenal. International Monetary Fund says we are the brightest spot of investment and opportunities. Surely this is an occasion for all of us to take pride.

I would therefore conclude: Always keep your Nation first. This is not optional, this is not imperative, this is the only way. You have to keep your Nation always first. We have to believe that we are proud Indians and take pride in our historic accomplishments. If there are some voices here and there I wouldn't reflect much on that but all of us owe duty towards this nation to neutralize them. Our silence on that front may not be very wholesome.

Friends let us take pledge to do all we can to reduce human misery, secure healthy life for all.

ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।

May all be happy, may all be free from illness.

Once again I express my deep sense of gratitude to the Hon'ble Minister who is the president of AIIMS, and the Director for affording me such an opportunity and such an audience who will act all their life as warriors for Bharat at 2047, when we will be celebrating centenary of our independence.

Thank you so much!

Jai Hind! □

CAMPUS NEWS

National Conference on Biotechnology for Sustainable Development and Human Welfare

A two-day National Conference on 'Biotechnology for Sustainable Development and Human Welfare' was organized by the Department of Biotechnology, Jamia Hamdard, New Delhi in collaboration with the Department of Biotechnology and the Department of Science and Technology, Ministry of Science and Technology, Government of India, recently. The event was sponsored by DBT and DST (SERB), Government of India. The Chief Guest, Prof. Asim Ali Khan, Director General of Central Council for Research in Unani Medicine (CCRUM), Ministry of AYUSH, Government of India graced the event with his presence and enlightened the participants about the need for interdisciplinary research and collaboration between industry and academia as well as research institutions. The presidential speech was delivered by Prof. M Afshar Alam, Vice Chancellor, Jamia Hamdard, New Delhi in which he said that hunger, poverty, and climatic changes are big challenges that the world is facing, for which a coordinated and dedicated research-based approach and implementation is required. Prof. M Z Abdin, Organizing Secretary of the event informed that the Department of Biotechnology, Jamia Hamdard is engaged in various biotechnological research projects and has been granted patents.

More than 250 scientists, delegates, and researchers working in the field of biotechnology, agriculture, and sustainable development presented their research papers and views on cutting-edge technologies and ongoing research in the field of biotechnology to achieve the United Nation's Sustainable Development Goals. There were eleven Plenary talks and twenty-five invited talks on a variety of important topics related to sustainable development which contributed to addressing the global challenges we are facing and what measures we can take to solve the hurdles.

The oral presentations by seventeen researchers and poster presentations by more than sixty Ph.D. students illuminated their important and advanced research works carried out in their labs from different backgrounds throughout India and communicated/published in peer-reviewed journals.

Prof. Deepak Pental, in his keynote lecture, talked about the past and future of agriculture. He mentioned that the major developments in the 20th century have helped to beat the scarcity of food but as the global population is continuously increasing and under-nutrition is still rampant in many parts of the world. His focus was on the positive role of genetically modified crops to fulfill global food needs. Dr. Sudhanshu Vraty shared his work on the development of the Indian rotavirus vaccine. As part of the Indo-US vaccine action programme, his team established the safety and efficacy of the 116E rotavirus vaccine 'Rotavac' and launched it for commercial use. The vaccine has since been prequalified by the WHO.

Prof. S P S Khanuja described the importance of organic farming in order to cultivate health and nutrition in farmers' fields. He concentrated on strategic agriculture which opens the possibilities for farmers to enter into ventures of novel nutraceutical products that today the world is crazy about, for preventive healthcare. This approach of enabling farmers with the scope of nutraceuticals farming offers high-value agriculture and better incomes.

Dr. Ajit Kumar Shasany and Dr. Viswanathan Chinnusamy highlighted the importance of genetic modifications in crops to get the desired traits for sustainable crop production. They were inclined to develop crops by genome editing technique (CRISPR/Case) falling under SDN1 and SDN2 because of exemption from stringent GM rules. Such crops can be released for commercial cultivation for the benefit of farmers and consumers. Dr. A K Panda introduced the concept of cellular engineering for the frontline of medical biotechnology. He discussed the applications of tissue engineering, gene therapy, and cell therapy particularly immunotherapy of cancer. Dr. Vibha Ahuja elaborated on the series of guidelines that have been issued from time to time by regulatory authorities to provide scientific guidance for R&D and biosafety evaluation of products of modern biotechnology.

Dr. Sanjay Kumar talked about the development of a Bio-based economy using Himalayan bioresources. He mentioned that there is enough opportunity to utilize Himalayan bioresources for socio and economic development through biological

interventions and at the same time, conservation and propagation of these resources is also essential. Dr. Aseem Bhatnagar marked out the relevance of incubation centers to high-end research labs and highlighted the uniqueness of the Jamia Hamdard incubation center.

Dr. MK Reddy discussed the improved agronomic performance in rice crops. His team successfully improved the architecture of rice plants by increasing the tiller number, grain length, panicle branching, and spikelet number to enhance the rice yield using the Cas9 system. Dr. Niranjan Chakraborty described the mechanism of action of stress-responsive genes in chickpeas.

All invited talks from different themes like sustainable agriculture, environment sustainability, pharmaceuticals and nutraceuticals, IPRs, entrepreneurship, infectious diseases, molecular medicine, and nano-diagnostics were very lively.

The valedictory session was conducted after the prize distribution to winners of oral and poster presentations. The vote of thanks was proposed by Dr. Javaid Ahmad Sheikh, Convener of the event. The event ended with the 'National Anthem'.

International Conference on Sustainable Development Goals and Education

A two-day International Conference on 'Sustainable Development Goals and Education: Opportunities and Challenges' is being organized by the Directorate of International Affairs, Guru Gobind Singh Indraprastha University, New Delhi from October 05-06, 2023. The event will provide a platform for participants to discuss and explore how the G20 can support the implementation of the SDGs in education and explore ways to ensure that education is a priority for international cooperation and partnerships. The conference will focus on the importance of quality education and explore ways to ensure that education is of high quality and relevant to the needs of learners. It aims to provide a platform for researchers, teachers, policymakers, institutions, and practitioners to discuss and explore the opportunities and challenges of SDGs in the context of education.

Education plays a crucial role in achieving the Sustainable Development Goals, it's not only an instrument for the development of individuals but also a key driver of sustainable development. The National Education Policy (NEP)- 2020 in India

also emphasizes the importance of quality education in achieving sustainable development. It aims to transform the education system in India by making it more inclusive, flexible, and multidisciplinary. The policy emphasizes the importance of quality education and the need to ensure that education is accessible to all. Sustainable Development Goals (SDGs) are intended to be a universal call to action to end poverty, protect the planet, and ensure that all people enjoy peace and prosperity by 2030. The G20 has recognized the importance of sustainable development and has set targets for education, gender equality, and climate action in its Sustainable Development Agenda. The agenda acknowledges that achieving sustainable development requires a comprehensive and integrated approach that takes into account economic, social, and environmental factors. The Themes of the Event are:

- Technology and Innovation in Education for Achieving the SDGs.
- Inclusive Education and the SDGs.
- Quality Education for Sustainable Development.
- Role of Teachers and Institutions in achieving the SDGs.
- The Impact of the COVID-19 pandemic on Education and the SDGs.
- Education for Environmental Sustainability.
- Inclusive Education for Marginalized Communities.
- Education and Entrepreneurship for Sustainable Development.
- Addressing the Digital Divide in Education for Achieving SDGs.
- Role of Civil Society and Non-Governmental Organizations in Achieving SDGs in Education.
- Financing Education for Achieving SDGs.
- Education and Global Citizenship for Sustainable Development.

For further details, contact Organising Secretary, Directorate of International Affairs, Guru Gobind Singh Indraprastha University, Sector 16-C, Dwarka, New Delhi 110 078, E-mail : conference2023dia@gmail.com. For updates, log on to: www.ipu.ac.in

National Conference on Multidisciplinary Design, Analysis and Optimization

A three-day National Conference on

‘Multidisciplinary Design, Analysis and Optimization’ is being jointly organized by the Department of Mechanical Engineering, Indian Institute of Technology Guwahati, Assam and Design Division Aeronautical Society of India during December 06 - 08, 2023.

With a deeper understanding of the physics of the system along with growing powerful computing technology, it is now viable to design more efficient and optimized engineering systems incorporating multiple physics. The field of Multidisciplinary Design, Analysis and Optimization (MDAO) enables researchers and designers from academia and industry to build optimized systems that are efficient, accurate, reliable and robust. The event provides a unique platform to bring together the researchers and industry professionals working in the field of MDAO and share their expertise. The focus will be on design and analysis as applicable to the optimization of engineering systems in aerospace, mechanical, automotive, manufacturing, biomedical and other domains. The themes of the Event are:

- Structural Optimization: Size, Shape, and Topology.
- Design and Optimization of Materials and Metamaterials.
- Multiscale and Multiphysics Problems.

- Metamodeling or Surrogate Modeling.
- Systems Design and Optimization.
- Machine Learning and Data Science in Optimization.
- Mixed Integer and Linear Programming.
- Evolutionary, Bayesian, Heuristic Optimization Techniques, and Quantum Algorithms for Optimization.
- Uncertainty Quantification, Reliability, and Robustness in Design.
- Optimization and Additive Manufacturing.
- Industry Applications and Case Studies in MDAO.
- Emerging Trends in Optimization, Online Optimization.
- Optimization in Industry 4.0/Digital Twin/IoT/Smart Manufacturing.
- Generative Engineering/Design Synthesis.
- Miscellaneous Topics.

For further details, contact Organizing Secretary, Mr. Deepak Sharma, Mechanical Engineering, Indian Institute of Technology Guwahati, Guwahati-781039, Assam. E-mail: ncmdao@iitg.ac.in. For updates, log on to: <https://www.ncmdao.org/>

AIU News

Faculty Development Programme on Technology-enabled Teaching and Learning

A five-day Faculty Development Programme on ‘Technology-enabled Teaching and Learning in Food Science and Nutrition’ was organised by the Association of Indian Universities (AIU) New Delhi—Academic and Administrative Development Centre (AADC) and Amity University Haryana, Gurugram in association with the Department of Dietetics and Applied Nutrition, AMS and Amity Academic Staff College during July 24-28, 2023.

The opening address was delivered by Dr. Sanjna Vij, Deputy Director, Amity Academic Staff College and Head, Centre of Excellence for Innovation in Education, Amity University Haryana. Dr. Vij gave a brief introduction to the topic and summarized the need for technology-based teaching

and learning in the field of food science and nutrition and highlighted that Food Science and Nutrition remain at the forefront of addressing contemporary challenges related to health, sustainability, and food security in the technology-driven world. The pandemic showed us how important food science and nutrition are in today’s tech-driven world. By using technology in this field, we can meet the growing need for healthier, sustainable food systems, tackle public health issues, and ensure food security worldwide. Dr. Luxita Sharma, Director, AMS and Head, Department of Dietetics and Applied Nutrition welcomed all the dignitaries and participants. She also briefed the topic of the FDP and shared some of her life experiences in the field of clinical nutrition and academics without technology throwing light on the benefits of digitalization in the nutrition field. She also welcomed Dr. Amarendra Pani, Joint

Director and Director (I/C), Research Division, AIU. Dr. Pani congratulated the organisers of the FDP and motivated them to continue with such informative and unprecedented topics for the FDP in the future. Dr. Pani stressed the significance of integrating technology into the teaching and learning of Food Science and Nutrition, acknowledging the potential advantages of leveraging modern tools and methods in this field of study. The session was continued with Dr. Gaurav Bhardwaj, Head, Department of Optometry, AMS who applauded the programme organizing team with wholeheartedness.

The whole session was enlightened with the presence of the Guest of Honor, Ms. Sandhya Pandey, Chief Dietician, Medanta-The Medicity Hospital, Gurugram. In her session on 'Use of Digital Technology in Clinical Nutrition and its Application in Hospitals', Ms. Sandhya emphasized the benefits like personalized nutrition, improved patient monitoring, improved communication, and collaboration. She gave in-depth knowledge about the use of software-assisted delivery of nutrition, nutritional risk screening, and food service delivery through digital menu planning like EMR. The digital form of NRS 2002 can be used for research purposes by the faculty and our research scholars.

Dr. Vijay Kumar, Associate Professor, Department of ASLP, AMS, AUH delivered his lecture on 'Application of Technology in the Teaching and Learning Process'. Dr Kumar introduced the topic and provided practical aspects of digitalization in teaching teaching-learning process. After every session, the speakers helped the participants to clear their doubts. At the end of the session, Feedback forms and assignments were provided to participants.

Dr Geeta Bisla, Associate Professor, Department of Food Science and Nutrition, Banasthali Vidyapith, Rajasthan. The Session was on 'Role of ICT in the Enhancement of Nutrition-based Skills among Learners'. Dr Bisla explained the importance of ICT in the field of Teaching for the students as well as faculty based on the nutrition skills. She also discussed the search engine for scientific research. She nicely explained the different online courses available since COVID-19 such as Swayam, Coursera, and MOOCS. She took a Q&A session where participants got the opportunity to clear their doubts. The feedback was received from the participants.

Dr. Deepti Verma, Nutrition Head in VLCC spoke on 'New Approaches for Teaching in Food

Science and Nutrition'. She discussed online tools regarding diet planning. Participants learned many key points of digitalization and also gained practical knowledge about being healthy and staying fit. She also emphasized how eating apples a day keeps the doctor away. She explained the apple contains more than 9000 phytochemicals, and also explained the effective use of magnesium and calcium in fat loss. She also discussed her life motto, '30 minutes walk is better than 30 minutes talk' over the phone. After her lecture, there was an interactive discussion session, where participants got the opportunity to clear their doubts and discussed their queries. The feedback was received for her session. The session was enriching practical knowledge of new approaches to teaching in the field of Food Science and Nutrition.

The Next Session was on 'Innovation in Technological Learning: Food Science and Nutrition'. Dr. Mehak Sharma, Associate Professor, Department of Nutrition and Dietetics, Manav Rachna International Institute of Research and Studies delivered her speech on 'Insight on Current Advances in Food Science and Nutrition'. She thoroughly discussed the utility of various advanced statistical tools and techniques like 'SPSS' and 'R'- Software in conducting various statistically significant research. She also talked about the significance of various qualitative and quantitative tests in the analysis of the research data. She gave a demonstration of an Excel sheet for clearing the various doubts of participants on using statistical software. The question-answer session was taken up after the lecture of Dr. Sharma and the feedback was received from the participants.

Dr. Puneeta Ajmera, Associate Professor, Head, School of Allied Sciences, Delhi Pharmaceutical Sciences and Research University, Govt. of NCT, New Delhi was welcomed by Dr. Luxita Sharma, HOI, Dietetics and Applied Nutrition, Amity Medical School, Haryana. Dr. Puneeta delivered her speech on 'National Programme for Technology Enhanced Learning for the Students of Food Science and Nutrition'. She delivered a very detailed speech on various government and private programmes running currently in the Nation for enhancing the technological learning of the people. The session was closed with a Vote of Thanks proposed by Dr Luxita Sharma and participants submitted their feedback forms.

Dr. Renu Shrestha spoke during the session on 'Different Domains of ICT Enabled Effective Nutrition Learning'. She delivered her speech on 'Innovative

Technologies in Food Product Development'. She thoroughly discussed several current innovations taking place in the respective domains of food science and nutrition across the globe. She cleared the doubts of participants with real-life examples and by citing relevant research studies. The question-answer session was taken up after an enlightening and detailed lecture by Dr. Renu Shrestha and the participants were requested to give their feedback for the event.

Thereafter, the session continued with the lecture of the next Speaker, Dr. Soumya Gupta, School of Health Sciences and Technology, UPES, Dehradun. She delivered her speech on 'National Programme for Technology Enhanced Learning for the Students of Food Science and Nutrition'. She delivered a detailed speech on various e-learning platforms such as SWYAM, and NPTEL to uplift the learning process in today's era. She thoroughly talked about various courses offered by these e-platforms which can be of great significance for participants belonging to multiple disciplines. Finally, the session was closed with a Vote of Thanks proposed by Dr. Luxita Sharma and participants submitted their feedback.

Dr. Shilpa Thakur, Senior Consultant Dietitian, Asian Hospital and General Secretary, IDA and IAPEN, Delhi Chapter delivered the lecture on the 'Role of AI in Clinical Nutrition'. Dr. Thakur discussed the different AI tools used in the field of Clinical Nutrition. She talked about the different mobile applications available for the management of different disease conditions like weight loss, diabetes, and Gastrointestinal. She also insights into the features of current popular smartwatches relevant to clinical nutrition care. After her lecture, there was an interactive discussion session, where participants got the opportunity to clear their doubts and discussed their queries. The participants gave the feedback for their session.

Dr. Gaurav Kumar Bhardwaj, Associate Professor and Head, Department of Optometry and Vision Sciences, Amity Medical School, Amity University Haryana gave his valuable thoughts on 'Technological Advancement of the Learning Process: Opportunities and Obstacles'. He elaborated on the topic with various mobile and computer applications used currently by professionals. He showed demo videos of the applications for easy understanding of the participants. He not only briefed about the benefits

of technological advancements but also showed the negative points of technology application.

Dr. Alka Joshi, Scientist, Food Technology Division of Food Science and Postharvest Technology, ICAR-Indian Agricultural Research Institute (ICAR-IARI) gave a lecture on 'Food Technology: Innovative Value-addition Technologies for Horticultural Produce'. She elaborated on all the technological advancements in the field of nutrition and horticultural produce to eliminate hidden hunger prevalent in the country. She showcased technically sophisticated machinery and processing methodology by using which nutritionally superior food products have been formulated in the laboratories.

Dr. Sanjna Vij also thanked eminent speaker Dr. Alka Joshi for delivering such an insightful lecture. She also congratulated Dr. Luxita Sharma and the whole team for organizing a systematic and well-arranged programme. Dr. Vij also thanked participants for attending the session patiently and for giving feedback. At last, Dr. Luxita Sharma proposed the Vote of Thanks to each, and every member associated with the programme and congratulated the whole team for the successful completion of the event. □

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COMMUNICATION

Teachers of Department of Economics, Osmania University, Hyderabad

Indrakant Sulibhavi* and Mahendran Arumugam**

Economics has been taught at Osmania University, Hyderabad right from its inception in 1918. It was initially taught as a part of the History and a separate Department of Economics existed only for administrative purposes. In 1935, a full-fledged Department of Economics was established and comprehensive courses in the subject were formulated. Since then, Economics has been offered as a major subject at the undergraduate level in the University. The postgraduate course in Economics was started in 1937. As in the other Departments of the University in 1948, the medium of instruction was changed from Urdu to English.

During the 1950s, attempts were made to diversify the Courses offered to the post-graduate students. New courses in Statistics and Keynesian Macro Theory were introduced. To train students in the conduct of independent research, a compulsory paper on the writing of monographs was also introduced.

Prof. Gautam Mathur in 1965 thoroughly revised the syllabi both at the undergraduate and post-graduate levels. Dr. N S Iyengar, Professor at the Indian Statistical Institute, New Delhi, was appointed to the Chair in Econometrics. The new syllabus had a bias in favour of Development Economics. Specialisation was introduced at the post-graduate level through the inclusion of Econometrics and Economic Statistics.

Mathur's book on 'Planning for Steady Growth' and 'Disparity Tax' attracted the attention of national and international Economists and Policymakers. Prof. N S Iyengar, on account of his reservation about the restrictive assumptions of the conventional

least square method of estimation, developed the Concentration Ratio Method to estimate elasticities which is based on more realistic assumptions and yields consistent estimators. His work on non-parametric methods of estimation is well-received in empirical literature.

The Department has a fairly long tradition in independent research into economic problems. During the Second Plan Period, a Socio-Economic Research Unit was started in the Department. During the mid-sixties with four Professors in the Department, theoretical and empirical research activities got a boost. They were Prof Gautam Mathur, Prof N S Iyengar, Prof R J Chellaiah, and Prof M F Jussawala.

In fact, the Department of Economics, Osmania University is well-known in the country and outside because of the contribution of Prof. Gautam Mathur, Prof N S Iyengar and others. Many people do not know that both Prof Gautam Mathur and Prof A K Sen did Ph.D. under the guidance of Prof Joan Robinson of Cambridge University. She visited Osmania University, Hyderabad in 1970s. Prof Manmohan Singh, former Prime Minister of India happened to be a student of Gautam Mathur in Punjab University where he worked for a short period of time before coming to Osmania University. The books authored by Prof Gautam Mathur namely, Planning for Steady Growth and Disparity Tax are popular among Academicians and Researchers.

Prof Gautam Mathur had a nice art of teaching. It is well-known that for effective policy formulation, one should concentrate on active variables and not on dormant and passive variables. In the famous Fisher money equilibrium equation I.e., $MV=PT$, V is a dormant variable whose value gets adjusted to bring equilibrium. He argued that for the Economic Development of a country, it is the physical resources that are going to play a key role and not the financial resources. His lectures were full of illustrations to convey the Central point to the students.

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Prof N. S. Iyengar sold his Gold Medal which he won in BSc to travel to Calcutta to study BStat at Indian Statistical Institute, Calcutta. He had lost his father at a young age and had no money to go to Calcutta. Prof Mahalnobis, after learning the news, sent back Iyengar with sufficient money to Bangalore to get back his Gold Medal. Unfortunately, by that time the Medal was melted. Prof Iyengar developed the

Concentration Curves Method to estimate consistent elasticities from NSS data (then) available form.

Prof Iyengar even during his childhood was deeply involved in his studies. While returning home from school, he was too eager to solve the problem given as homework. On the road wherever sand was unloaded for the construction of the building, he used to solve the problem on the sand. His classmates used to copy down the solution to the problem.

Both Prof Gautam Mathur and Prof N S Iyengar were invited to come to the Department of Economics, Osmania University. I was fortunate to be a student of both the professors. For further strengthening of teaching and research in the Department of Economics, O.U., the UGC sanctioned the Special Assistance Programme (SAP) in October 1972 which continued up to 2004. During the headship of Prof. Indrakant efforts were made to revive the Scheme. On account of the better performance of the Department, the Scheme was revived for 2009-14. In the year 2003, the UGC awarded ASIHSS Programme to the Department. It is a distinction as only a few Universities in the Country have been granted this Programme. The UGC also invited the Department to participate in the University Leadership Programme from November 1979 to October 1984.

Prof. Ch Hanumanth Rao and Ali M Khusro strengthened the Department with their practical and realistic research works having important policy implications.

In short, the Department is well-known in the country and outside because of the contribution of Prof. Gautam Mathur, Prof. N S Iyengar, Ch. Hanumanth Rao, Ali M Khusr and others. Many students of the Department are in good positions in Teaching and Research Institutions, in Departments of both State and Union Governments, and in important Public and Private enterprises.

I wish Happy Teachers' Day to all the Teachers. □

THESES OF THE MONTH

SCIENCE & TECHNOLOGY

A List of doctoral theses accepted by Indian Universities (Notifications received in AIU during the month of June-July, 2023)

AGRICULTURAL & VETERINARY SCIENCES

Biochemistry

1. Suveditha, S. **Management of plant viruses in capsicum annum L. through induced systemic acquired resistance.** (Dr. M Krishna Reddy), Department of Biochemistry, Jain University, Bangalore.

Biotechnology

1. Gayathri, M. **Development of genomic resources in okra *Abelmoschus esculentus* (L.) Moench using next generation sequencing.** (Dr. K V Ravishankar and Dr. M Pitchaimuthu), Department of Biotechnology, Jain University, Bangalore.

2. Sripathi, Srujana. **Development of nanomaterials based sensor for agriculture pest management.** (Dr. Deepa Bhagat), Department of Biotechnology, Jain University, Bangalore.

BIOLOGICAL SCIENCES

Biotechnology

1. Aravintharaj, R. **Studies on Thrips (Insecta: Thysanoptera) transmission of Groundnut Bud Necrosis Virus (GBNV) to tomato (*Solanum lycopersicum* L.): A biotechnological approach.** (Dr. R. Asokan), Department of Biotechnology, Jain University, Bangalore.

2. Ashrini, B S. **Anticancer metabolites from lichens: An in vitro study.** (Dr. Varalakshmi K N), Department of Biotechnology, Jain University, Bangalore.

3. Chandana, M. **Malaria parasite heme biosynthesis regulates hemozoin formation, food vacuole integrity and cerebral pathogenesis.** (Dr. V. Arun Nagaraj and Dr. K. Sony Reddy), Department of Biotechnology, Kalinga Institute of Industrial Technology, Bhubaneswar.

4. Ghosh, Arup. **Comparative genomics of airborne pathogens to understand the evolution and transmission patterns the evolution and transmission patterns.** (Dr. Sunil Kumar Raghav and Dr. Bhawna Gupta), Department of Biotechnology, Kalinga Institute of Industrial Technology, Bhubaneswar.

5. Gupta, Nayan. **Designing novel multi-epitope peptide vaccine against campylobacter jejuni using immunoinformatic approach.** (Dr. Ajay Kumar), Department of Biotechnology, Rama University, Kanpur.

6. Kavya, D. **Isolation, purification and characterization of l-methioninase from microbial solate and evaluation of its anti cancer application.** (Dr. Varalakshmi K N), Department of Biotechnology, Jain University, Bangalore.

7. Khushbu Kumari. **Investigation of *Brevibacterium casei* LS14 biosurfactant from Loktak Lake, Manipur:**

Genome insights, characterization and toxicological assessment for environmental applications. (Dr. Vishakha Raina), Department of Biotechnology, Kalinga Institute of Industrial Technology, Bhubaneswar.

8. Lavudi, Kousalya. **Role of Aldehyde dehydrogenase 1A1 in maintaining PARP inhibitor resistance in Ovarian cancer.** (Dr. Srinivas Patnaik), Department of Biotechnology, Kalinga Institute of Industrial Technology, Bhubaneswar.

9. Pharendra Kumar. **Understanding the regulation of sumo pathway genes during *Salmonella typhimurium* infection and intestinal inflammation.** (Dr. C. V. Srikanth), Department of Biotechnology, Kalinga Institute of Industrial Technology, Bhubaneswar.

10. Poornesha, Bathina. **Colonization and persistence of different strains of *Beauveria bassiana* and *etarhizium anisopliae* as endophytes in cabbage for management of diamond back moth (*Plutella xylostella* (L.)).** (Dr. B Ramanujam), Department of Biotechnology, Jain University, Bangalore.

11. Pradhan, Lilesh Kumar. **Deciphering the putative role of stress paradigm on neurobehavioral response of zebrafish: Implication of taurine towards therapeutic intervention.** (Dr. Saroj Kumar Das), Department of Biotechnology, Siksha O Anusandhan University, Bhubaneswar.

12. Sahoo, Pradyumna Kumar. **Understanding the molecular mechanism of bisphenol: A-induced neurotoxicity and determination of neuroprotective efficacy of quercetin.** (Dr. Saroj Kumar Das), Department of Biotechnology, Siksha O Anusandhan University, Bhubaneswar.

EARTH SYSTEM SCIENCES

Geology

1. Akolkar, Gayatri Nakul. **Tectono-metamorphic evolution of calc-silicate rocks around Lunavada, Gujarat.** (Dr. Manoj Limaye), Department of Geology, The Maharaja Sayajirao University of Baroda, Vadodra.

ENGINEERING SCIENCES

Aerospace Engineering

1. Samlal, Stanley. **Impact response of foam core sandwich panels with hybrid face sheet.** Department of Aeronautical Engineering, Hindustan Institute of Technology & Science, Chennai.

Architecture

1. Mani, Manju. **The impact of daylight as a contributing factor in electronic industry: Case study in Chennai metropolitan area, India.** School of Planning, Architecture and Design Excellence, Hindustan Institute of Technology & Science, Chennai.

Civil Engineering

1. Alali, Manal. **Study on performance of footings on geosynthetic reinforced ferrochrome slag granular bed.** (Dr. Bandita Paikaray and Dr. Benu Gopal Mohapatra), Department of Civil Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.

2. Arunchaitanya, Sambangi. **Experimental investigation on strength and durability properties of high strength self-compacting concrete using fly ash and copper slag.** (Dr. E. Arunakanthi), Department of Civil Engineering, Jaypee Institute of Information Technology, Noida.

3. Chinnasamy, M. **Flexural behaviour of high volume fly ash concrete slab reinforced with glass fibre reinforced polymer.** Department of Civil Engineering, Hindustan Institute of Technology & Science, Chennai.

4. Das, Mohd Areef. **Experimental studies on fiber reinforced copper slag concrete.** (Dr. P. Srinivasa Rao,), Department of Civil Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

5. Jagaragallu, Ushasree. **Experimental investigation on geopolymer concrete by incorporating biomass ashes.** (Dr. H. Sudarsana Rao), Department of Civil Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

6. Karthick, J. **Air impact assessment of SO₂ emissions in North Chennai area using aermol.** Department of Civil Engineering, Hindustan Institute of Technology & Science, Chennai.

7. Karuppaiah, PL. **Flexural behaviour of damaged RC beams strengthened using CFRP laminates and fabrics.** Department of Civil Engineering, Hindustan Institute of Technology & Science, Chennai.

8. Rawat, Garima. **Studies on concrete properties using nano titanium dioxide.** (Dr. Sumit Gandhi & Dr. Yogesh Iyer Murthy), Department of Civil Engineering, Jaypee Institute of Information Technology, Noida.

Computer Science & Engineering

1. Aarathi, S. **Design of arrhythmia prediction strategies using machine learning and fusion of distribution diversity assessment measures.** (Dr. S Vasundra,), Department of Computer Science & Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

2. Anchuri, Saritha. **Mitigating DDoS attacks in software defined networks using machine learning techniques.** (Dr. B Ramasubba Reddy and Dr. A Sureshbabu), Department of Computer Science & Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

3. Ankam, Sreejyothsna. **Detection and mitigation of flooding attacks in Iot based cloud data centers.** (Dr. N. Sudhakar Reddy), Department of Computer Science & Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

4. Dharishini, PPadma Priya. **Concurrency aware worst case executive time analysis for multithreaded programs on multicore architectures.** (Dr. P V R Murthy), Department of Computer Science & Engineering, M S Ramaiah University of Applied Sciences, Bangalore.

5. Gadde, Sai Suddha. **Automated synergic model to detect and classify the disease in fundus images with entropy based processing for early intervention of diabetic retinopathy.** (Dr. K V D Kiran), Department of Computer Science & Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

6. Jagadev, Nibedita. **Efficient QOS provisioning in mobile ad-hoc network using modified evolutionary computation.** (Prof. Binod Kumar Pattanayak), Department of Computer Science & Engineering, Siksha O Anusandhan University, Bhubaneswar.

7. Kamma, Vidya. **Product recommendations using deep convolutional network and ontology-based sentiments.** (Dr. G Sridevi), Department of Computer Science & Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

8. Perumalla, Subhadra. **Efficient authentication and access control in internet of drones for secure communication.** (Dr. Santanu Chatterjee), Department of Computer Science & Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

9. Prathapnayudu, Pothineni. **Design of dynamic Ciphertext Policy-Attribute Based Encryption (CP-ABE) with secure access policy for cloud environment.** (Dr. K Raja Sekhar), Department of Computer Science & Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

10. Rao, Peechara Ravinder. **A framework for securing cloud with special reference to user connections, source code migration and data transmissions.** (Dr. T Praveen), Department of Computer Science & Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

11. Santoshi Kumari. **Design and development of hybrid-NLP model for sentiment analysis of social media data.** (Dr. Pushphavathi T P), Department of Computer Science & Engineering, M S Ramaiah University of Applied Sciences, Bangalore.

12. Sheema, D. **IOT-based deep learning approach to analyse and detect pest fall army worm using odor substances in maize fields.** Department of Computer Science & Engineering, Hindustan Institute of Technology & Science, Chennai.

13. Singh, Jay Prakash. **Smart cultivation of rice using deep learning approaches.** (Dr. Chittaranjan Pradhan), Department of Computer Science & Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.

Electrical & Electronics Engineering

1. Ajay Kumar. **Load frequency control for hybrid power system using intelligent techniques under deregulated environment.** (Dr. Deepak Kumar Gupta and Dr. Sriparna Roy Ghatak), Department of Electrical Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.

2. Amritha, K. **Design of a fast- performing control technique with optimized performance for an isolated wind energy conversion system.** (Dr. K Narasimha Raju and Dr. V Rajagopal), Department of Electrical & Electronics Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

3. Bodha, Venugopal Reddy. **Mitigation of power quality issues for transformer less PMSG based wind energy system.** (Dr. K Narasimha Raju and Dr. K A Srujana),

Department of Electrical & Electronics Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

4. Ponnala, Ravi. **Power system monitoring and fault identification in dynamic state using direct phasor measurement technique and effective data storage system.** (Dr. S V N L Lalitha), Department of Electrical & Electronics Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

5. Shashavali, Palthur. **Reliability evaluation of solar PV arrays and associated power electronic converters using CUTSET approach.** (Dr. V Sankar), Department of Electrical Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

6. Swetalina, Sarangi. **Development of adaptive protection scheme for microgrid.** (Prof. Binod Kumar Sahu), Department of Electrical Engineering, Siksha O Anusandhan University, Bhubaneswar.

7. Terence, E. **Optimal sizing and Energy management of prosumer microgrid.** Department of Electrical and Electronics Engineering, Hindustan Institute of Technology & Science, Chennai.

Electronics & Communication Engineering

1. Behera, Bhagyalaxmi. **Few-mode fiber designs for next generation communication networks.** (Prof. Mihir Narayan Mohanty), Department of Electronics & Communication Engineering, Siksha O Anusandhan University, Bhubaneswar.

2. Chhipa, Mayur Kumar. **Design and analysis of 2D photonic crystal based passive devices for photonic integrated circuits.** (Dr. B T P Madhav), Department of Electronics and Communication Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

3. Doma, Lakshmi. **An advance brain tumor identification and classification in MR and CT image through AMF-CNN-GBML, LT-ISVM algorithms.** (Dr. Syed Inthiyaz), Department of Electronics & Communication Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

4. Lokku, Gurukumar. **A deep neural network approach for face recognition and facial expression detection using optimized feature descriptors.** (Dr. G. Harinatha Reddy and Dr. M.N. Giriprasad), Department of Electronics & Communication Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

5. Mali, Sabita. **Performance enhancement of free space optical communication links employing optical orthogonal frequency division multiplexing.** (Dr. Jayashree Ratnam), Department of Electronics & Communication Engineering, Siksha O Anusandhan University, Bhubaneswar.

6. Reddy, Katireddy Harshitha. **Design and analysis of a reconfigurable electrically small antenna for UHF band applications.** (Dr. M Venkata Narayana), Department of Electronics & Communication Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

7. Srilatha, Kantamneni. **Design and analysis of conformal microwave metasurface cloak for the reduction of radiation blockage.** (Dr. B T P Madhav), Department of Electronics and Communication Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

8. Suman, Turpati. **Improved active noise cancellation using various adaptive algorithms for DUCT application.** (Dr. M. Venkatanarayana), Department of Electronics and Communication Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

Mechanical Engineering

1. Kanthasamy, S. **Mechanical and metallurgical properties of varying particle size and varying cooling rate of magnesium alloy composites using powder metallurgy.** Department of Mechanical Engineering, Hindustan Institute of Technology & Science, Chennai.

2. Rao, B Gangadhara. **Thermal analysis on AL & GI casing of sandwich bus bar for bench marking geometry of compact structure.** (Dr. K. Elangovan Kariappan), Department of Mechanical Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

3. Sarangi, Sangita. **Wear and corrosion characteristics of AISI 304 stainless steel coated with stellite 6 alloy.** (Dr. Seshadev Sahoo), Department of Mechanical Engineering, Siksha O Anusandhan University, Bhubaneswar.

4. Shaik, Abdulla. **An experimental investigation to enhance COP of automobile air conditioning system by inclusion of nano particles in refrigerant.** Department of Mechanical Engineering, Hindustan Institute of Technology & Science, Chennai.

5. Tamilanban, T. **Effect of silicon carbide compositions and process parameters on the thermo-mechanical properties of aluminium silicon carbide particulate composite.** Department of Mechanical Engineering, Hindustan Institute of Technology & Science, Chennai.

Metallurgical Engineering

1. Patel, Sonam Mukeshkumar. **Study of the effect of 'Mn' in magnesium and Magnesium based alloys.** (Dr. Vandana Rao), Department of Metallurgical and Materials Engineering, The Maharaja Sayajirao University of Baroda, Vadodara.

MATHEMATICAL SCIENCES

Mathematics

1. Mohapatra, Deepak Kumar. **Heat and mass transfer effects in micropolar fluid: A theoretical study.** (Dr. Satya Ranjan Mishra), Department of Mathematics, Siksha O Anusandhan University, Bhubaneswar.

2. Panda, Sumitra. **Fuzzy stochastic calculus and its applications in financial problems.** (Prof. Jayanta Kumar Dash), Department of Mathematics, Siksha O Anusandhan University, Bhubaneswar.

3. Pradhan, Nirakara. **Dynamics of SH and Rayleigh-type waves in monoclinic gradient layered structure.** (Dr. Sapan Kumar Samal), Department of Mathematics, Kalinga Institute of Industrial Technology, Bhubaneswar.

MEDICAL SCIENCES

Biochemistry

1. Kantilal, Vasiyani Hitesh. **Study of expression of cyclic-GMP-AMP synthase (cGAS) and Stimulator of**

Interferon Genes (STING) in breast cancer and its potential for anti-cancer therapy. (Prof. Rajesh Singh), Department of Biochemistry, The Maharaja Sayajirao University of Baroda, Vadodara.

Biotechnology

1. Pradhan, Rajalaxmi. **Study the anticancer potentiality of nano-formulated resveratrol in pre clinical model of oral cancer stem cells through deregulation of inflammatory cytokines in tumor microenvironment.** (Dr. Chankya Nath Kundu), Department of Biotechnology, Kalinga Institute of Industrial Technology, Bhubaneswar.

Diet & Nutrition

1. Bardoliwala, Yamee Chirayu. **Assessment of nutritional status, fitness profile and capacity building of football players of Urban Vadodara to understand food labels and healthy processed food choices using smartphone application.** (Dr. Komal Chauhan), Faculty of Family and Community Sciences, The Maharaja Sayajirao University of Baroda, Vadodara.

2. Patel, Shweta Rameshchandra. **Evaluation of Mid Day Meal programme in rural schools of Vadodara and impact of nutrition health education on nutritional status of moderate and severely thin upper primary school children of rural Vadodara.** (Prof. Uma Iyer), Faculty of Family and Community Sciences, The Maharaja Sayajirao University of Baroda, Vadodara.

Pharmaceutical Science

1. Chauhan, Monica. **Design and synthesis of some novel anti-tubercular agents.** (Dr. Prashant Revan Murumkar), Department of Pharmacy, The Maharaja Sayajirao University of Baroda, Vadodara.

2. Ghosh, Tanmoy. **Development of carboxymethyl chitosan/gelatin scaffold embedded with Vitamin E for wound healing applications.** (Dr. R Deveswaran), Department of Pharmaceutics, M S Ramaiah University of Applied Sciences, Bangalore.

3. Yanadaiah, P. **Prevalence of depression in type II diabetes mellitus patients- evaluation of cognitive therapy in diabetes distress.** (Dr. J.P Yanadaiah and Dr. K.B.Chandra Sekhar), Department of Pharmaceutical Science, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

PHYSICAL SCIENCES

Chemistry

1. Khandarkar, Nisha Vitthalrao. **Extraction and chromatographic determination of organic pollutants and plant extracts.** (Dr. Prakash Samnani), Department of Chemistry, The Maharaja Sayajirao University of Baroda, Vadodara.

2. Patel, Hemanshubhai Ashokbhai. **Oleochemicals based L-proline derivatives as organocatalysts: Their synthesis, characterization and applications in asymmetric organic transformations.** (Dr. Hemant Soni and Dr. Girish Behera), Department of Chemistry, The Maharaja Sayajirao University of Baroda, Vadodara.

3. Prajwal. **Exploration of nanomaterials and their composite membranes for water purification.** (Dr. Mahesh Padaki), Department of Chemistry, Jain University, Bangalore.

4. Puppala, Ravi Kumar. **Synthesis, characterisation and quantification of genotoxic impurities present in various drug substances.** (Dr. K Sesha Maheswaramma), Department of Chemistry, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

5. Ramayanam, Saileela. **Synthesis, characterization, biological and docking studies of organophosphorous-nitrogen heterocyclic compounds.** (Dr. G.V.Subba Reddy), Department of Chemistry, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

6. Shaikh, Naznin Abduljalil. **Fabrication of capped/ supported Nanosystems-characterization and applications.** (Dr. P. Padmaja Sudhakar), Department of Chemistry, The Maharaja Sayajirao University of Baroda, Vadodara.

7. Sonika Kumari. **Synthesis, characterization and catalytic applications of hydrotalcite-type anionic clays.** (Dr. Ajay Sharma), Department of Chemistry, Career Point University, Hamirpur.

Physics

1. Akhil, S. **Quantum dot sensitized solar cells: Strategies and advancements towards efficient and environmental friendly solar cells.** (Dr. R Geetha Balakrishna), Department of Physics, Jain University, Bangalore.

2. Raghupathi, P. **A study on visible luminescence properties of PR³⁺, SM³⁺ and DY³⁺ doped lithium aluminoborate phosphors for lighting applications.** (Dr. B.C. Jamalaih), Department of Physics, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu. □

MAR ATHANASIUS COLLEGE ASSOCIATION



KOTHAMANGALAM, KERALA - 686 666
Phone : 0485-2822326, 9447082501,
E-mail : hr.maca2955@gmail.com
www.macollegeassociation.org

Re-notification

Applications are invited for the following notified permanent vacancies in **Mar Athanasius College (Autonomous), Kothamangalam.**

Assistant Professors in : Physical Education-1 and Hindi-1 (Reserved for Persons with Disability).

Age, Qualification, Scale of pay etc. will be as per the norms prescribed by the UGC/Mahatma Gandhi University/State Government. Application form and other details can be had from the **Secretary, Mar Athanasius College Association, Kothamangalam-686 666, Kerala** on payment of Rs.2000/- or can be downloaded from www.macollege.in and forwarded to the Secretary along with DD for the requisite amount.

Filled up application should reach the office of the undersigned within 30 days from the date of publication of this notification.

28.08.2023

SECRETARY

CHISHTIYA COLLEGE OF ARTS, SCIENCE & COMMERCE

Khuldabad Dist. Aurangabad (NAAC B+ Grade)

(Second Time)

WANTED

Urdu Education Society's, (Minority Institute)

Govt. of Maharashtra recognized and affiliated to Dr. Babasaheb Ambedkar Marathwada University, Aurangabad invites applications for the post of **PRINCIPAL** from the eligible candidates **within 15 days** from the date of publication of this advertisement. Eligible candidates are required to apply for the post along with their necessary photocopies of qualification details. (Email id- chishtiya_college@rediffmail.com)

Sr. No.	Post	No. of Granted Post
1.	Principal	01

Qualification and other Rules:-

1. Minimum Qualification required for the above post is as per Govt. of Maharashtra, UGC, Dr. Babasaheb Ambedkar Marathwada University and Rules of Minority Status Institutes are applicable.
2. Experience, Age and Pay Scale as per 7th Pay Commission Guideline dt.08.03.2019 and 10.05.2019 with all corrections and increments will be applicable.
3. Candidates are required to present API Score Record as per UGC norms.
4. As per Govt. of Maharashtra, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad, Minority Institutes Urdu Education Society, Aurangabad Rules. The appointment for the post will be for five (5) years from the date of appointment or till the retirement, which ever will be earlier is considered.
5. Present post will be governed as per rules and regulations issued by Govt. of Maharashtra, Dr. Babasaheb Ambedkar Marathwada University, Aurangabad from time to time.
6. If the applying candidate is in-service he/she need to apply with proper channel with No Objection Certificate from the senior authorities.
7. Any change in rules and regulations of the government or Minority Institutes will be binding in the future.
8. No TA/DA will be paid to candidates appearing for interview.

Address for correspondence:-

Hon'ble General Secretary, Urdu Education Society, C/o Fatema Girls High School, Abdul Azeem Educational Zone, Nagsen Colony, Roshan Gate, Aurangabad.
Contact Number: 02437-299424 / E-Mail: chishtiya_college@rediffmail.com.

General Secretary
Shaikh Abdul Waheed

Chairman
Shaikh Mohd. Ayyub

Dempo Charities Trust's DHEMPE COLLEGE OF ARTS AND SCIENCE Miramar, Panaji - Goa 403001

Invites applications for appointment as **COLLEGE PRINCIPAL & PROFESSOR**

Eligibility:

- i) Ph.D. degree.
- ii) Professor/Associate Professor with a total service/ experience of at least fifteen years of teaching/research in Universities, Colleges and other institutions of higher education.
- iii) Minimum 10 research publications in peer reviewed journals as approved by Goa University from time to time, or UGC-listed journals, out of which at least two should be in Scopus/Web of Science Journals.
- iv) Minimum Research Score of 110 as per Appendix II, Table 2.

Essential requirements:

- a) Certificate of minimum 15 years of residence in Goa.
- b) Knowledge of Konkani. Additionally, knowledge of Marathi shall be desirable.

Tenure: The College Principal shall be appointed for a period of 5 years, extendable for another term of 5 years on the basis of assessment of performance.

Scale of Pay: As prescribed by Goa University and Directorate of Higher Education, Govt. of Goa, from time to time.

Applications, along with self - attested copies of academic records, publications, experience, API score sheet, and other relevant certificates should reach the **Administrator, Dhempe College of Arts and Science, Miramar, Panaji-Goa 403001, within 21 days** from the date of this advertisement.

Candidates who are already employed shall forward their applications through proper channel.

**Tale Vibhag Shikshan Prasarak Mandal's
D. G. TATKARE ARTS & COMMERCE COLLEGE, TALA
Taluka – Tala, Dist – Raigad - 402 111. Maharashtra
Accredited with 'A' Grade by NAAC,
APPLICATIONS ARE INVITED FOR THE POST OF
PRINCIPAL
FROM THE ACADEMIC YEAR 2023 – 2024
AIDED**

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

The above post is open to all, however candidates from any category can apply for the post.

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 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 8th 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.

Application with full details should reach the SECRETARY, Tale Vibhag Shikshan Prasarak Mandal's D. G. Tatkare Arts & Commerce College, Tala, At. Post – Tala, Taluka – Tala, Dist – Raigad, 402111, within 15 days from the date of publication of this advertisement. This is University approved advertisement.

Sd/-

SECRETARY

Tale Vibhag Shikshan Prasarak Mandal's
D. G. Tatkare Arts & Commerce College, Tala
At. Post – Tala, Taluka – Tala, Dist – Raigad 402111.

**APPLICATIONS ARE INVITED FOR THE FOLLOWING CLOCK HOUR BASIS POSTS
FOR THE ACADEMIC YEAR 2023 – 2024**

AIDED

Sr. No.	Cadre	Subject	Total No. of CHB Posts	Category
1.	Assistant Professor	Marathi	01	01 - OPEN
2.	Assistant Professor	English	01	01 - OPEN
3.	Assistant Professor	Mathematics	01	01 - OPEN
4.	Assistant Professor	Commerce	01	01 - OPEN
5.	Assistant Professor	Accountancy	02	02 - OPEN

The above posts are open to all, however candidates from any category can apply for the post.

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 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 8th March, 2019 and University Circular No. TAAS/(CT)/ICD/2018 – 19/1241, dated 26th March, 2019 and revised from time to time”. Remuneration of the above post will be as per University Circular No. TAAS/(CT)/01/2019-20, dated 02nd April, 2019 & University Circular No. CTAU/23/2021-2022, dated 25th January, 2022.

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

Application with full details should reach the SECRETARY, Tale Vibhag Shikshan Prasarak Mandal's D. G. Tatkare Arts & Commerce College, Tala, At. Post – Tala, Taluka – Tala, Dist – Raigad- 402111. Within 15 days from the date of publication of this advertisement. This is University approved advertisement.

Sd/-

SECRETARY

Tale Vibhag Shikshan Prasarak Mandal's
D. G. Tatkare Arts & Commerce College, Tala
At. Post – Tala, Taluka – Tala, Dist – Raigad 402111.



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(Pharmaceutical Quality Assurance,
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Pharma. Chemistry)
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[AI & DS, Automobile, Chemical, Civil,
Computer, CE (Software Engineering), CSE,
CSE (Cyber Security/ Cloud Computing/ AI & ML),
Cyber Security, Electrical, EC, Environmental, ICT, IT,
Mechanical, Mechatronics]
M. Tech.

Science

B.Sc. (Hons.)
M. Sc.
(Mathematics, Physics,
Chemistry, Microbiology,
Biotechnology)
PGDMLT

Medical & Paramedical Sciences

GNM, P.B.B.SC.
B.Sc. (Nursing)
M. Sc. (Nursing)
BPT, MPT

Design, Planning & Architecture

Diploma in Fashion Design
Diploma in Interior Design
Bachelor of Fashion Design
Bachelor of Interior Design
B. Arch

Humanities

B.A. (English) (Hons.),
B.A. (Psychology)(Hons.)
B.A. (Journalism & Mass
Communication) (Hons.),
M.A. (English)

Computer Science

B.Sc. (IT) (Hons.), M. Sc. (IT)
BCA (Hons.), MCA

Commerce & Management

BBA (Hons.), MBA
B.Com (Hons.), M.Com

Agriculture Sciences

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in Agriculture

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