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EDUCATIONAL TECHNOLOGY AND MANAGEMENT ACADEMY

and

ASSOCIATION OF INDIAN UNIVERSITIES

Present

International Conference on Hybrid, Blended and E-Learning

3-4-5 December 2021

Association of Indian Universities (AIU) and Educational Technology and Management Academy (ETMA) are jointly organizing an Online International Conference on 'Technology Integrated Learning Focusing on Hybrid, Blended and E-Learning' during December 03-05, 2021.

The primary objective of the Conference is to create a forum for practitioners to meet the global leaders in technology-integrated education. To meet this objective, the Conference will be bringing together some of the finest experts on technology integrated education from all over the world and India at a common platform. The Conference will have four keynote sessions, two panel discussions, ten paper presentation sessions and eight workshops.

Patrons of the Conference are: Col. Dr G. Thiruvasagam, President AIU and Vice Chancellor, AMET University, Chennai; Prof Marmar Mukhopadhyay, Former Professor, NIEPA and President, ETMA; and Dr Pankaj Mittal, Secretary General, Association of Indian Universities, New Delhi.

Invited Keynote Speakers of the Conference are *Prof. Stephen Petrina*, Professor, Department of Curriculum and Pedagogy, University of British Columbia, Vancouver; *Prof. V. Chinapah,* Emeritus, Department of Education, Stockholm University, Stockholm; formerly at UNESCO Headquarters in Paris-France for 16 years; *Dr N. M. Ostashewski,* Associate Professor, Athabasca University Distance Education Program, Alberta, Canada; *Dr Libing Wang,* Chief of Educational Innovations and Skills Development and Senior Programme Specialist in Higher Education at UNESCO, Bangkok.

The Sessions will be chaired by *Dr. Pankaj Mittal,* Secretary General, Association of Indian Universities, Former Vice Chancellor, BPS Women University, Government of Haryana; *Prof Tony Bates,* Distinguished Visiting Professor, Chang School of Continuing Education, Ryerson University; *Prof Matiul Alam,* Professor of the Education, University of British Columbia, and CEO of World Education, Vancouver, Canada; *Dr Sanjaya Mishra,* Education Specialist, e-Learning, Commonwealth of Learning, Vancouver.

There will be two panel discussions – one each on *Technology-enabled Learning Assessment and Examination Management; and Innovations* and *Research on Technology Enabled Learning* on 5th December, 2021.

Expert panelists invited for the Session on 'Technology-Enabled Learning Assessment and Examination Management' are Dr *Vineet Joshi,* Additional Secretary, Ministry of Education, Government of India and Chairman, National Testing Agency, India; *Mr Anshul Sonak,* India Global Director, Digital Readiness Programs and Senior Director for Global AI Readiness at Intel Corporation, Singapore; *Dr Manish Gupta,* Director of Google Research India & Infosys Foundation, Chair Professor at IIIT.

Expert panelists invited for the session on 'Innovation and Research on Technology-Integrated Education' include *Dr Som Naidu*, Principal Fellow of the Higher Education Academy (PFHEA); Executive Editor, Distance Education Journal (Australia's ODLA), Former Pro-Vice Chancellor, The University of South Pacific, Fiji; *Dr Indira Koneru*, Associate Dean and Head, e-Learning Department, ICFAI Business School and Founding Director, Koneru Bhaskara Rao and Hemalata Human Development Foundation; *Prof Amarendra Behera;* Joint Director, Central Institute of Educational Technology (CIET), National Council of Educational Research and Training, New Delhi.

There will be 8 parallel workshops on the themes: Learning 321 Going forward to Normal: Education in a Different World Design Thinking Repurposing OER for Blended Learning; Virtual Reality in Education; Open Education Resources; Advanced Educational Research Methods; AI and Machine Learning. Workshops are free for all the participants. Workshops will be run parallel, participants can choose one theme, and must register in advance.

Call for Paper Presentation and Participation: The Conference invites participation and presentation of case studies, thematic and research papers on *Technology-integrated Education, Hybrid Learning, Blended Learning, Online Education and e-Learning*. The last date for submission of abstracts is 15th October, 2021 to *etma.india@gmail.com*, with cc to *chandansetma@gmail.com.*

A nominal Registration Fee of Rs.1000/- need to be paid for registration through the link *https://docs.google.com/forms/d/e/1FAIpQLSffPXeR10iGh_T83pSh0JivJvmC0kBTUIxPw7ZqChTCSUM9Q/viewform*.

For updated information, please visit: *www.aiu.ac.in* **or** *www.etma-india.in.*

For further information contact, Principal, Amitava Ghosh, Conference Secretary at a*mitavaghosh2k1@gmail.com* or Sri Chandan Sarkhel at *etma.india@gmail.com.*

or

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In This Issue

Higher Education in India: Significance of Tamil Nadu Private Universities Act, 2019

P Manisankar* and M Ravichandran**

India is becoming a knowledge society and higher education, both by public and private sector, has a leading role cut out in achieving the same. Relevance of tertiary level education has increasingly been felt as a strong factor of development by our nation since Independence. Since then, both the Central and State governments have established universities and all India Institutions across the states and union territories of our nation. Private sector too chipped in sharing the responsibility of promoting higher education.

At this Juncture, it is necessary to take stock of the situation on the higher education front to discern the contemporary relevance and steps needed to upgrade the system to becoming globally competitive. In the absence of level playing field, a nation with enormous diversity will have to be cautious in taking everyone on board regardless of rich or poor, rural or urban, boys or girls; an inclusive approach is the need of the hour. The present paper aims at two things: updating the status of higher education institutions in India and Tamil Nadu, and secondly, to outline the relevance of private universities in the backdrop of enactment of Tamil Nadu Private University Act, 2019.

Macro Scenario

In India, establishment of Central and State universities are fundamentally based upon an Act of Parliament, coming under the control of the Department of Higher Education in the Ministry of Education. The University Grants Commission (UGC) Act, 1956, empowers the UGC to accord recognition to universities in India. The Central Universities Act, 2009 made provision for establishing central universities in India and there are 54 central universities functioning now, as per the UGC published list of central universities. State Universities are primarily controlled by the UGC and establishment of universities across different states and territories of India are governed by the Acts passed in the legislative assembly of the respective states and union territories. Deemed to be universities come under section 3 of UGC Act, 1956. Deemed to be universities are similar to private universities, where Ministry of Education can grant affiliation with the recommendation from the UGC. Under Section 3 of the UGC Act, 2003, deemed to be universities status is granted by the Central Government to those educational institutions of repute, which fulfill the prescribed standards and comply with various requirements laid down by the UGC (UGC Regulations, 2003). Private universities are established as per the Act passed in the state assembly. As per

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the Act, Private universities can start off-campus programmes after the completion of five years of existence.

According to the available source of information, there were 799 universities in 2016 (AISHE) and the UGC showed the total number as on August 2021 as 1005. Looking at the total number of universities listed in the UGC website, there are 54 Central Universities, 437 State Universities, 126 Deemed to be universities and 388 Private universities. Evidently, the Private universities are catching up and no wonder it may outnumber the state universities in another one decade down the line. A healthy competition between state and private universities should do more good than harm and the end results might enhance the qualified manpower and skills. Increased manpower with good education and values would help build better knowledge society in India.

As per the UGC website (as on 06.08.2021), in Tamil Nadu, the total number of universities stood at 56, with 2 Central Universities, 22 State Universities, 29 Deemed to be Universities and 3 Private universities. The Deemed to be universities are more than the State universities. Two out of three Private universities came into existence before the enactment of Tamil Nadu Private Universities Act in 2019. This is exactly the context in which the present paper proposes to address the provisions made in the Act towards promoting higher education, roping in increased role of private sector.

Issues Confronting Higher Education

Both at the macro and micro levels, higher education has been facing a host of problems. A few of them are time honored and the rest being recent, emerging from time to time. Fundamental ethos of higher education stand for efficiency, equity, and sustainability will have to be realized in its totality. Lagging in any of the aforesaid may lead to lop-sided victory. Technological advancements and its application into education sector, particularly higher education and research have brought in a paradigm shift in tertiary level education. Be it a central, state, deemed to be and private universities, all the higher education institutions have been striving to promote higher education subject to the constraints of challenges and issues.

At the national level, Teaching Quality, Financing, Privatization, Political Factors, Moral Issues, gaps in Supply and Demand and Mushrooming of Low-quality Institutions are the challenges found in the literature. Teaching quality is a national issue and there are apprehensions about the deterioration in teaching at the tertiary level. Quality teaching is the need of the hour, where teaching of students shall go beyond teaching of concepts, theories, tools and techniques for the purpose of examinations. Teaching that transforms students' perception and the way they go about applying their knowledge to real world problems, is all about quality teaching. Technology such as computer aided internet and smart class rooms may provide impetus to quality teaching better. Financing, no doubt, is a bottle neck for higher education in India. Financial allocation as percentage of Gross Domestic Product (GDP) of India still stays between 3 and 4 per cent, while in developed countries it is more than 6 per cent. Even for private universities being self financing with no financial assistance from the Government, face a lot of financial problems. Privatization of higher education is a challenge. Private sector participation in higher education is on the increase now. It is healthier if private sector plays a complementary role with the state/central universities. Private sector can hardly supplant public sector in higher education and it can only supplement towards the promotion of higher education.

Political factor as a challenge may have mixed impact on higher education. Lobbying for a good cause by means of bringing in changes to achieve equity among all sections of society is welcome. Political lobbying for vested interests may do more harm than good. Inculcation of moral values and ethics is of utmost importance now keeping in view social unrest and clashes among students. Gap between supply and demand is a time-honored issue in higher education. Evidently, there is a mismatch between academia and job market; the expectations of job market are becoming more of skill based rather than knowledge based. Young graduates presumably possess more of domain knowledge. And what is expected in corporate or any other sector is skills to deal with real world problems, where candidates whose domain knowledge coupled with skills convert them into employable. Entry of substandard educational institutions is a menace and there is an urgent need to curb this. The spillover effects of mushrooming of low-quality educational institutions would be causing more damages to higher education by means of promoting social groups with indulgence in anti-social activities in the campus.

Another issue is curriculum revision. There is no gain saying the fact that revision of syllabus is done periodically, may be yearly once or once in three years and the board of studies approving the same on a ritual basis. Time has come, where there is need for constant updation of syllabi in line with changes happening around and mainly responding to suit the changing requirements of industry and other sectors. In this milieu, aspects relating to Innovation and Entrepreneurship ought to be inculcated and included in the curriculum itself. Tamil Nadu alone produces, roughly about, ten lakh graduates per annum, of which 1.5 lakh are engineering graduates. Curriculum should be designed in such a way that passed out students become job providers rather than job seekers, and the former is possible only if they become entrepreneurs, that too innovative entrepreneurs.

Tamil Nadu Private Universities Act, 2019

The Legislative Assembly of Tamil Nadu has enacted the Tamil Nadu Private Universities ACT, 2019. Notification issued by the Higher Education Department of Government of Tamil Nadu was published in Tamil Nadu Government Gazette as the Tamil Nadu Private Universities Act, 2019 (Tamil Nadu Act No. 14 of 2019, G.O. Ms.No.128, Higher Education (k2), 8th July, 2019). Notwithstanding the fact that Gross Enrolment Ratio (GER) in higher education in Tamil Nadu stands at 51.4 percent (AISHE 2019-20), still the Tamil Nadu state endeavors to sustain the momentum besides improving the quality of education to match and provide a worldclass higher education institution in the state. The GER of Tamil Nadu is almost twice that of national figure. No doubt, the GER performance is far better when compared to other states in India; however, the sharp increase up to 51.4 per cent was attributed to a reduction in population in the age group of 18-23 owing to a declining birth rate (The Hindu, 12th June, 2021). Crucial is the population under the age group of 18-23 in calculating GER in higher education as students who pass out schools after completing 17 years of age to join colleges in pursuing higher studies.

In India, many states have already established private universities, in addition to central, state and deemed to be universities. In Tamil Nadu too, there are 56 universities functioning inclusive of central, state, deemed to be universities and private universities. Incidentally, there exist only three private universities as of 2021 as per the UGC list of private universities in India. However, no single university is fully established as per the Act, 2019. A few universities under the Private Universities Act, 2019, are in the take–off stage now. In this milieu, it is essential to discuss the provisions made under this Act, 2019. Explanation and interpretations of the Act shall facilitate better implementation towards appropriate establishment of private universities in Tamil Nadu in the years to come.

Primarily it is going to be the *Green field Universities of Unitary nature in private sector.* It has to be unitary type in the sense that it holds no power to affiliate and recognize any college or institution under its regime. Academic programmes offered shall be multidisciplinary in nature and the location is confined only to the state of Tamil Nadu. The Act, 2019 clarifies this as university to be established to give a new and fresh beginning devoid of consideration to any existing educational institutions or anything related to such institutions. This means, an aspirant starting a green field university shall not bring in their already existing institutions for reckoning in terms of building, faculty and other facilities for the purpose. Essential character is that it is a self-financing university.

Sponsoring body is fulcrum in establishing private university, as the sponsoring body takes the initiative to get the permission to establish and to run the Private University. The Act clearly spells out the eligible sponsoring bodies as per the central and state acts. An aspirant may choose any one of the types, a trust registered under the Indian Trust Act, 1882 (Central Act 2 of 1882) Or a society registered under the Tamil Nadu Societies Registration Act, 1975 (Tamil Nadu Act 27 of 1975) Or a company registered under section 8 of the Companies Act, 2013 (Central Act 13 of 2013)

The sponsoring body is expected to fulfill the following conditions, which are mandatory as per the Act.

1. Land area must be no less than one hundred acres, *contiguous* land situated in one area, a stretch connected throughout in an unbroken sequence and the land allocated exclusively for the purpose of establishing a university campus.

2. Construction of buildings in the aforesaid land to arrange for administrative offices, class rooms,

laboratories with all necessary infrastructure facilities.

3. Teaching faculty to be appointed in accordance with the UGC rules and regulations

4. Any other conditions prescribed by the Government to be fulfilled in establishing the private university.

A formal application for establishment of Private University has to be submitted by the sponsoring body with necessary fee along with a detailed project report. It is expected of a sponsoring body to specify the details of sponsoring body in the proposed project report, besides its track record, location, objectives of the university, available facilities, the proposed academic programs, campus development, financial sources to make capital expenditure, the scheme for mobilizing financial resources to run the university, proposed modalities of selection of students, faculty and non teaching employees all other details pertaining to promotion of higher education. All the stipulations of the Act must be followed while preparing the project report for submission for consideration. An Expert Committee as prescribed in the Act shall visit the applicant's site for further process.

Role of an Expert Committee

As per the Act, a five-member committee shall be constituted which comprises, the Higher Education Secretary of the State as Chairman, Former or serving Vice Chancellor of the State University as Member, the Commissioner of Technical Education as Member Secretary, along with the Director of Collegiate Education, and the District Collector as Members. The Expert Committee shall examine the merit of the proposal submitted by sponsoring body and based on the recommendations of the Expert Committee the State Government shall issue Letter of Intent, if found suitable. The Higher Education Department of the State Government shall subsequently issue notification in the Tamil Nadu Government Gazette. The Act, 2019 categorically states under Grants and Financial Assistance from the Government that Private Universities are not eligible for any such grant-in –aid from the UGC or State Government for running the university. However, there is a silver lining that Private Universities are eligible to apply for financial support for carrying out research projects by faculty members. In addition, private universities are eligible to apply for the UGC 12(B) status under section 2(f) after

having established fully the infrastructure, faculty and offering academic programs in the university. Conferment of 12(B) under section 2(f) enables universities to become eligible for financial assistance from the Central Government. Financial assistance under 12(B) envisages funding for minor/major research projects, funds for organizing seminars, conferences, workshops, and symposiums. Funding from UGC for aforesaid schemes are not automatic but ensures eligibility to apply and compete with other aspirants.

Objectives of Private Universities as Per the Act

Dissemination of knowledge at an advanced level besides promoting research and extension shall be the prime objective. Academic institutional logistics will be provided in creating state-of–the–art facilities for both faculty and students to achieve higher ideals set by Private Universities. Holistic approach to education with innovation as an integral part of education with cutting-edge disciplines, modern methods of teaching and training towards achieving robust results in higher education. Orientation will be multidisciplinary and inter-disciplinary in nature. Curriculum shall be structured to imbibe national integration, secularism, social equity, in a global setting. Academic programs leading to degrees, diplomas, postgraduate, doctoral and postdoctoral degrees with very high standards. Within the framework of the UGC, collaboration at national, international institutions shall be allowed so as to enhance academic programs to achieve global standards.

Powers of Private Universities

The Act, enlists the powers of private universities to govern the running of private universities established after the enactment in 2019. Specifically, the powers include offering undergraduate and postgraduate programmes in multi-disciplines like engineering, medicine, arts, sciences, and law in a single campus, besides starting off-campus and satellite centers or through distance education mode. To identify and recognize academically accomplished personalities by means of honoring them with Professor Emeritus status. Based upon examination, evaluation and duly approved methods of testing students, university has the power to grant, confer degree with certificates, diplomas on the one hand. And withdraw the same if there is any foul-play. Outstanding personalities

devoid of academic qualifications may be conferred with honorary degree based on their extraordinary qualities and contributions to society. The Act makes room for outsourcing persons of eminence from any other university for the benefit of students on temporary or permanent basis.

The Act makes provision for academic collaboration with any other university with in the country and universities abroad. In making headway there is a provision in the Act to institute school of excellence, advanced centers and specialized laboratories. The Act permits to associate with other institutions and enter into memorandum of understanding (MoU) to promote research and consultancy. This shall promote need based advanced research and augment the financial position of Private universities.

Almost all the powers given in the Act are similar to State universities, barring a few. Central or State universities can hardly offer sciences, humanities, engineering, medicine, management, and law under one single university. Natural, physical, social sciences, arts, humanities and management can be offered in one university but engineering, medicine and law will be offered separately by state and central universities. Interestingly, Private University Act empowers to offer multi-disciplinary programs, starting from sciences to law, by a single university under one roof. There is clear cut description of powers for admission of students, appointment of faculty members, prescription of course fee, and to institute scholarships, fellowships, medals and prizes. Noteworthy power is that Private universities can borrow without security by means of *hypothecation or mortgage* against their property with the consent from sponsoring body.

Authorities and Officers of Private University

The Officers stated in the act are similar to State Universities, excepting the Pro-Chancellor and Pro-Vice Chancellor. In the case of State University, the Governor will act as Chancellor by virtue of authority, while in Private University; a distinguished founder member nominated by the Management Committee shall be the Chancellor. The powers and functions of the authorities stated in the act are specified in detail in the Statutes of respective Private University. However, the nomenclature of authorities may vary depending upon the Statutes. For instance, the authorities may include the Board of Governors, the Board of Management, the Academic Council, the Finance Committee and the Research & Innovation Council.

The Act empowers the Governing Council to frame Statutes for executing the purpose of the Act. Regular functioning of universities is subject to directions of Statutes of universities as by-laws meant for governing the functioning of colleges. Statutes in regard to Private Universities encompass the structure and composition of Authorities and Officers of university concerned along with a host of guidelines: defining the powers of authorities, appointment of members of authorities, framing powers and responsibilities of officers and their salary, appointment of faculty and administrative staff and their service tenure, to consider employees' seniority of services, settling disputes between students and teachers or other employees, giving honorary degrees, instituting scholarships, fellowships, medals and prizes in recognition of merits, upkeep of discipline among students and eventually approving delegation of powers by virtue of being the authorities or officers of Private university. Preparation of statutes is challenging but formidable task, primarily a team work at the university level. A comprehensive data is required across all sectors of university is needed to formulate organizational structure, administrative procedures of university. Most importantly, statutes of a university shall be valid only with the legal support of universities. Legal section of the university shall include aspect pertaining to disputes over conducts/misconducts and legal actions to be initiated in the event of any violation from the set rules of conduct. A comprehensive note with an elaborate description is needed while preparing the statutes of universities. Both academic and administrative functions of universities shall be in line with the statutes in place.

Statutes, after the preparation by the Executive Council, shall be approved by the Management committee of the university. Protocol next is to submit the same to the Government of Tamilnadu and the Law department shall take a final call. The Law department of the State Government may seek certain clarifications and approve the same if found satisfactory.

Private Universities, established in II Tier cities, aim at creating a level playing field for all its students as most would be from the surrounding small towns and villages. Introduction of language training in

developing communication skill, cognitive power, and writing skill along with public speaking, report writing, cultural, sports, innovation, entrepreneurship, creative thinking, leadership, social and environmental in the curriculum from the day one would help create a holistic ambience in the campus. Competition between state and private universities ought to result in better quality of teaching faculty, better laboratory facilities, better hostel facility, and better placement prospects.

Private universities with due recognition from the UGC, stand to enjoy the right to frame their own curriculum. It could offer an opportunity for students crossing over from their selected streams to other university which offers UG programs with open eligibility in subjects taken in school level. Extra courses could be offered during the first year in Mathematics, Physics, Chemistry and Biology to those students, who wish to switch their selected course. Private universities can introduce innovation culture through curriculum, it is easier to incorporate aspects promoting innovation in the syllabus, at-least one module in each course and ultimately students on completion of UG or PG programs will be entrepreneur ready. Happiness curriculum is yet another concept, gaining currency at the school level, may also be brought in higher education too. Happiness curriculum envisages a shift from examination and marks oriented education to holistic education with the focus on cognition, literacy, numeracy, values and learner well-being (Anonymous).

A challenge, facing with officers of newly started private universities, is obtaining 12(B) status to become eligible for financial assistance from the University Grants Commission (UGC) under section 2(f). In Tamil Nadu, as of now, there are two universities finding a place in the UGC listed Private Universities and a few more are in the offing and certainly it would pave the way for taking the GER in higher education to better heights in the future.

UGC Regulations, 2003 vis-à-vis Private Universities

The University Grants Commissions laid down certain regulations in 2003 towards establishment and maintenance of standards in private universities. It is mandatory for all private universities to comply with the regulations. Specifically, the regulations stipulated that the undergraduate/or post graduate/or diploma courses warranted a formal approval of the Board of Studies followed by the Academic Council and finally from the Governing/Executive Council of the concerned Private University. Another requirement in this context is private universities shall furnish all the relevant particulars about the academic programs offered in the universities in the UGC proforma, prescribed format to be submitted to UGC. Required information includes curriculum structure, contents, teaching and learning process, examination and evaluation system. The UGC Regulation, 2003, indicates a periodic inspection by the UGC experts to check the veracity of the information provided by private universities.

Conclusion

The role played by Private Universities in higher education has been significant so far at the national level. However, the State of Tamil Nadu is yet to catch up with the nation in regard to starting of Private Universities, notwithstanding the fact that the Private Universities Act was passed only in 2019. The silver lining is that the State of Tamil Nadu registered 51.4 per cent in GER in Higher Education. As more number of Private Universities in the state of Tamil Nadu is growing, the growth trajectory of higher education would be better leading to better access to higher education to students across all sections of students in the state and in the country.

References

1. Tamil Nadu Private Universities Act, 2019, (Act. No.14 of 2019- original version).

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Mahatma Gandhi's *Nai Talim* and It's Reflection in National Education Policy—2020

Sagufta Sahin* and Jayanta Mete**

By education I mean an all-round drawing out of the best in a child and man - body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the condition being that the State takes over the manufactures of these schools.

M. K. Gandhi Ji

According to Gandhi Ji, education is the realization of the best in man - body, soul and spirit. He maintained that education must be based on ethics and morality. Ethics and morality are integral to Gandhi Ji's life. All his thoughts, actions and speeches are based on these two concepts. Mahatma Gandhi Ji, the father of the nation gave the scheme of education for modern India, which can be called the first blue print of national system of education, which is job centered, value based and mass oriented, etc. Gandhi Ji was an advocate of national education. He established national level institutions like Gujarat Vidyapith during the wake of non-cooperation movement. The aim of national education according to him was the inculcation among the young people the values of patriotism and similar other social and cultural values. Though India became politically independent, the impact of British colonialism continued in all facets of Indian life. Literally independent India followed all institutions and systems of the colonial period with slight modifications. Everybody thought that after independence, the system of education will radically change, but nothing of that sort happened and practically the same system of education continued. Education plays an important role in the life of an individual. Mahatma Gandhi Ji has given his scheme of *Nai Talim* (New Education) in a well formulated

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approach to education in 1937 in his newspaper 'Harijan'. It is essentially a mass education approach due to its centrality of socially useful work, and was expected to create National System of Education. *Nai Talim* is an educational system that draws out the best in child and man. It takes care of all the problems related to his body, mind and spirit. It is a system of education for life, through life and throughout life. It was universal education, free for all and free from the control of the Government and others. If you want to have freedom in education, it has to be self-reliant and self-supporting. It was an education through medium of craft. All subjects were correlated to the basic craft. An appropriate craft has to be selected which will ensure socially useful production. It will make the education system self- supporting. This handicraft has to be taught scientifically and not mechanically. This in turn requires highly trained teachers. They should know why and wherefore of every process of the craft selected. Man is born with two hands and the process of education should be "learning by doing" and not from the books alone.

Before we begin to understand Gandhi Ji's views on education, it is necessary to know the background of the educational system which was introduced during the British rule. By the end of 19th century, the modern education system totally replaced the old and indigenous system of India. The system in the villages that ran public institutions like temples, monasteries, hospitals and schools were replaced with the advent of British and gave way to the adoption of English language, destroying the indigenous culture and found an immediate acceptance from the younger generation. 'The system divorced the child from his social surroundings, created new castes, laid emphasis on literary education, and there was a neglect of mass education' (M.S. Patel, p.79). Gandhi's theory of education evolved against these glaring discrepancies.

Gandhi Ji believed that separating education from work led to birth of many social injustices in the society. In 1937, Mahatma Gandhi seeded an important idea to revamp the education system, at a conference in Wardha, Maharashtra through *Nai Talim*. Gandhi Ji felt a need to nullify what the education at the

time of British Raj was trying to create – distinctions between knowledge and work, teaching and learning, among others. He also considered education as a medium to combat the dominant societal malice of 'untouchability' associated with caste-based vocations, such as spinning, weaving, basket-making, leather-work, and pottery. He envisioned his scheme of education as the one that would lead to silent social revolution by eradicating poisoned relationship between classes. He was a believer in the power of education and wanted education to be accessible to all. This, he thought, would then help changing the dominant mind-set that considered:

- manual work as inferior to mental work
- education to be a prerogative of upper castes alone

He wanted an education system in which education and labour are complementary and felt this move in turn would help in eliminating unnatural division between 'haves' and 'have-nots', rural-urban divide through equitable balances. The dignity of labour and skill-based learning were the hallmarks of the Gandhian approach.

Unfortunately, his efforts did not attain fruition. During the British regime, the British realised that mass education had the potential to bring about a transformation which would stand as a threat to their supremacy. Post-Independence, the changes in the societal norms and values led to change in the meaning and expectations from education itself, in which the *Nai Talim* approach stood out like an alien.

Nai Talim of Mahatma Gandhi

Mahatma Gandhi has given his scheme of Nai Talim (New Education) in a well formulated approach to education in 1937 in his newspaper 'Harijan'. It is a well-developed philosophy of education based on experiments he did right from 1904 when he was in South Africa to his stay in ashrams in India at Sabarmati (Gujarat) and Sevagram (Maharashtra). It is an approach to the total personality development of body, mind and spirit and was based on four basic principles (Panse 2007): i. Education or learning in mother tongue along with handicraft work, ii. Work should be linked with most useful vocational needs of the locality, iii. Learning should be linked with vocational work, and iv. Work should be socially useful and productive needed for living. This approach of work centric education with technology accessible locally was the basic approach of *Nai Talim*. It is essentially a mass education approach due to its centrality of socially useful work, and was expected to create National System of Education. Failure of *Nai Talim* in Implementation History of inducting *Nai Talim* in Indian education system has been a story of failure. After Indian independence in 1947, Nai Talim was introduced in some states in India in primary schools. However, the knowledge centric learning culture from text books and dominance of leadership educated in western model of education created during the British colonial rule, decided the policies of education. Further, the western model of education founded on personal development and competitiveness was of a class nature and could not gel with mass education system (Kamat1994). This program continued for a couple of decades and was abandoned. It appeared again as Socially Useful Productive Work (SUPW) in school education, and has remained peripheral and never got integrated with mainstream curricula and classroom teaching. Another opportunity of introducing *Nai Talim* came up while implementing national policy on education based on Education Commission Report of 1966. The Report had two distinct approaches for educational policies, one for linking education with national development as suggested by Mahatma Gandhi in his Rastriya Shikhsan (National System of Education), and another for developing industrial society on the lines of western education and developmental models--- both capitalist and communist. The first approach whose exponent was J P Naik, who was a freedom fighter and true Gandhian, worked as a member secretary of the Commission and was intimately attached with the concept of 'Educational Revolution' for linking education with socio-economic transformation of society as detailed in the Report (ECR 1966). The education revolution was never started. Among others, the two main reasons attributed to the failure of educational revolution were (Naik, 1982):

- *Wrong choice of change makers*: the teachers and administrators of the existing education system. The people who were having vested interests in the continuation of the system can never be the change agents of revolution.
- *Unclear relationship between education and development*: Only two developmental models were available - capitalist and communist. India adopted a mixed model of development.

Basic Formulation of *Nai Talim*

The three elements of education - learning, work and locally available technology- are linked by an iterative process: Education + Work + Technology = Socially Useful and Productive Work (SUPW). In this formulation:

- Work is assumed to be wholesome, having routine, rest, progress and pleasure all integrated into working and using technology (Kumarappa 1957)

- Technology is either empowering and / or non-exploitative of people and nature, and does offer wholesome work, and does not make a human being a 'cog in the machine' and degrades human creative nature, or pollutes and degrades the nature around.

- Education is the learning through working and using technology for creating SUPW, in which quality is embedded due to output of work (products and services) being socially useful and helpful in raising productivity of all those involved in using the products and services. This is the Nai or newness aspects that could be involved in the process of working- in its inputs, throughputs and outputs – giving freedom and autonomy to the learner and his/her work in choosing and creating new processes and results.

Post Independent Education System

Many notable attempts were made by governments in post-Independence. Many schools, mandated to promote *Nai Talim,* were set by the government across the country. However, over a period of time, these schools lost their vigour and vitality to the changing dynamics of changing society.

In 1978, the Ministry of Education limited the role of *Nai Talim* in the form of craft-work alone to be covered through the Socially Useful Productive Work – or SUPW. Later, National Curriculum Framework 2005 included 'Work and Education' section, highlighting its utility in knowledge acquisition, skill formulation and value creation.

However, *Nai Talim* always remained a peripheral system and could never integrate with the mainstream education till now. The reasons for the lack of mainstreaming of *Nai Talim* approach happened due to the ways in which this approach was perceived by consumers of education. With the changing structure and form of the society, there were changes in the expectations of outcomes of education.

Mahatma Gandhi's Philosophy of Life

Gandhi Ji viewed social service as an inherent part of education. Some of his words deserve to be quoted in this context: 'The end of all education should surely be service, and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its complement' (Young India, 13-10-1927). Gandhi Ji lived his life on three pillars of peace, truth and non-violence. He believed in these values so deeply that he claimed, "I have no God to serve, but truth." He further says that truth is the end and non-violence is the means. He took his-own life as an experiment with truth.

He preached universal brotherhood, service to humanity, simple living and deep commitment the values of truth and non-violence through his own life. Gandhi Ji's philosophy is a fusion of naturalism, idealism and pragmatism. He believed that education should be based on needs and aspirations of Indian society. His educational philosophy can be understood by his scheme of Basic Education in particular and his life philosophy in general. His basic education attempted to create an ideal society in which there will be small, self-reliant communities by incorporating values like hard work, respect for manual work, self-respect and generosity. In spite of failure, it has influenced Indian education system at many points.

Aims of Education as per Gandhi Ji

As per Gandhi Ji, man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education. Gandhi Ji believed that the aims of education, ultimate and immediate are implied in the very meaning of education.

Ultimate aim of education is identical with the goal of life, which is 'Self-realization'. Self-realization is the realization of the self-proper. True education should result not in the material gains but in spiritual uplift. Gandhi Ji laid great stress on religious education which teaches fundamental virtues of truth, love, justice and non-violence. According to Gandhi Ji, "Life without religion is life without principles. "Gandhi Ji is also of the opinion that God could be achieved not by returning into jungles but by living in a society and serving it. He preferred to

call a student "Brahmachari", a searcher after God. Self-realization can take place through self-control, character and abstinence, he believed.

Immediate aims include 'bread and butter aim', the cultural aim, the harmonious development of all powers, the moral or character development aim, and sociological aim.

Cultural Aim

According to Gandhi Ji cultural aspect of education is more important than the literacy. Culture is the foundation, the primary thing which the students ought to get. It should show in the smallest detail of conduct and personal behaviour, how to sit , how to walk, how to dress etc. it is the education through which students or everyone learn the glorious culture of the India, its incredible arts, religions and so on. Education is the device which makes them familiar with our great culture and it is to be taught as to how they adopt and what is the importance of value of our culture. Thus, Gandhi Ji laid much emphasis on cultural aim of education and recommended that Geeta and Ramayana to be taught as a means of introducing students to their rich cultural and spiritual heritage

Harmonious Development

Education should develop all the three levels of learning i. e. 3RS- read, write and arithmetic. The education should help in feeling what is taught and to express what he wants to do. So, all the faculties of person should be developed. Writing and reading will makes one literate and arithmetic will help in calculating day-to-day expenses and more importantly it will help in logical thinking and analyzing things. Gandhi Ji aimed at creating a set of youth who would 'uphold these ideals in their daily lives, and at the same time, devote themselves to the service of the people and the liberation of the country' (Avinashilingam, p.12).

The Moral or Character-Building Aim

It is the chief aim of education. The central purpose of education is to build character. If choice is to be made between character and other things in life, then ever thing else can be subordinated to the former. Man must be a man of word. He must be ready to do something for the humanity at the first call to this conscience. Gandhi Ji often reminded the students the positive effect of these qualities through right education. To say it in his words, 'your education should be built on the foundation of truth

and love. Unless this is done, your education will be rendered useless' (To the Students, p.113).

Social and Individual Aim

The aim of education of Gandhi Ji is both social and individual. He wanted individual perfection and a new social order based on "Truth" & "Non-violence". Education trains an individual and makes him an ideal citizen who will help his nation. An individual learns so many things from surrounding, culture, society and so on and with individual's progress society progresses because the individuals' growth is nothing but the growth of the society and nation.

Bread and Butter Aims

This is also called utilitarian aim. It is due to this aim that he gave the principle of 'self-supporting education'. The educand should not only be made capable of earning own livelihood in later life after school but also during the schooling. The child must be an earning unit who must be self- sufficient right from the beginning of the education of the child. This is really an important aim of even modern education.

National Education Policy—2020

The Union Cabinet chaired by Hon'ble Prime Minister Shri Narendra Modi approved the National Education Policy—2020 (NEP—2020) on July 29, 2020. The policy is based on the report of the Committee for Drafting National Education Policy– chaired by Padma Bhushan Dr. K. Kasturirangan, former Chairman of the Indian Space Research Organisation – submitted to the Ministry of Human Resource Development on December 15, 2018.The National Education Policy—2020, that will certainly be a landmark in the history of education in India, has been approved by the government after wide ranging consultations. The policy places a welcome emphasis on a holistic, learner centred, flexible system that seeks to transform India into a vibrant knowledge society. It rightfully balances the rootedness and pride in India as well as acceptance of the best ideas and practices in the world of learning from across the globe.

The Main Aims of NEP—2020

The main aims of NEP—2020 are:

1. The policy seeks to restructure school curricula and pedagogy in a new '5+3+3+4' design, so that school education can be made relevant to the needs

and interests of learners at different developmental stages – a 'Foundational Stage' (five years), a 'Preparatory Stage' (three years), a 'Middle Stage' (three years) and the 'High Stage' (four years, covering grades nine, 10, 11 and 12).

2. It aims to achieve 'universal foundational literacy and numeracy' in primary schools by 2025. For this, the Ministry of Human Resource Development shall set up a National Mission on Foundational Literacy and Numeracy.

3. Public and private schools – except the schools that are managed, aided or controlled, by the central government – will be assessed and accredited on the same criteria, benchmarks, and processes.

4. The Gross Enrolment Ratio from preschool to secondary education should be 100 per cent by 2030. (GER is defined as the ratio of the total enrolment in education – regardless of age – to the official population in a given school year, expressed as percentage.) The policy states that universal participation in schools shall be achieved by tracking students and their learning levels to ensure they are enrolled and attending school, and have suitable opportunities to re-join or catch up at school in case they have dropped out or fallen behind.

5. The medium of expression until at least grade five – but preferably till grade eight or beyond – shall be the student's mother tongue, or the local or regional language. The 'three-language formula' will continue to be implemented in schools, where two of the three languages shall be native to India.

6. The policy seeks to standardise the school curriculum for Indian Sign Language across the country.

7. The government of India shall constitute a 'Gender-Inclusion Fund' to provide equitable and quality education to all girls and transgender students. States shall use this fund to implement the central government's policies for assisting female and transgender students, such as provisions for toilets and sanitation, conditional cash transfers and bicycles. The fund will enable states to support 'community-based' interventions.

8. The policy suggests establishing 'school complexes' consisting of a secondary school and other schools offering lower grades of education – including *Anganwadi* centres – in a radius of 5 to 10 kilometers. Such a complex will have "greater resource efficiency and more effective functioning, coordination, leadership, governance, and management of schools in a cluster."

9. All education institutions shall be held to similar standards of audit and disclosure as a 'not-for-profit' entity, says this policy. If the institution generates a surplus, it shall be reinvested in the educational sector.

10. The policy says that all 'higher education institutions' (HEIs) shall aim to be multidisciplinary by 2040. By 2030, there shall be at least one multidisciplinary HEI in or near every district. The policy aims for the Gross Enrolment Ratio in higher education to increase to 50 per cent by 2035 from 26.3 per cent in 2018.

11. HEIs shall have the flexibility to offer Master's programmes of two years for those who have completed a three-year undergraduate programme, of one year for students who have completed a four-year undergraduate programme, or five-year integrated Bachelor's and Master's programmes.

12. M.Phil. programmes shall be discontinued.

13. The policy says that 'high performing' Indian universities shall be encouraged to set up campuses in other countries. Similarly, selected universities – such as those from among the top 100 universities in the world – shall be encouraged to operate in India.

14. A National Research Foundation shall be established to facilitate "merit-based but equitable" peer-reviewed research funding.

15. The policy says that the centre and states shall work together to increase public investment in education to 6 per cent of the gross domestic product, from the current 4.43 per cent

Reflection of *Nai-Talim* in NPE 2020

The notable changes in school education under the New Education Policy (NEP) 2020 resonate with that of Mahatma Gandhi Ji's ideas of education. However, the NEP—2020 brings in a new hope that Gandhi Ji's vision would be fulfilled if the policy is implemented with the same intent with which it was drafted. Some reasons for the failure of *Nai Talim* approach and the remedies of cure offered by the NEP are:

1. *Nai Talim* approach emphasised on the importance of education through any productive work that we do in our everyday life (learning by doing). However, with the changing dynamics of the society, work itself got categorised into many categories, namely blue-collared work verses white collared work. The macro and micro-level factors such as social, economic, political, cultural factors led to change in connotation of work itself. The hierarchy within the work systems became more rigid than what it was earlier. Manual work continued to remain inferior to mental work. Gandhi Ji explained the purpose as imparting 'education of the body and the mind and the soul through handicraft that is taught to the children' (Harijan, 11-6-1938).

   However, the NEP—2020 rectifies this by proposing importance of making children 'learn how to learn'. It also mentions the exposure of skills and use of one's hand to learn skills like gardening with clay. It suggests having 'no hard separation' of contents between curricular versus extra-curricular or co-curricular and emphasises treating all the extra-curricular subjects – yoga, woodwork, gardening and electric work as subjects per se.

2. Nai Talim approach focussed on imparting education in mother tongue based on the logic that familiarity in language being used in home as well as school would help the child to see the school as a natural extension of home. However, westernisation of education and the attraction of the society towards learning English language, projected this model as the one that could be used for rural population only.

   The NEP emphasises the importance of three-language formula for every child and encourages children to be multilingual. It also acknowledges the importance of beginning of learning in mother tongue/local language in the 'foundational stage'.

   It acknowledges that a proficiency in 'English language is seen as a marker of high education among those looking for employment. It lays emphasis on developing an appreciation of Indian culture, an aspect of which is local/regional languages. Gandhi Ji had enormous reservations regarding English education and opined that 'to give millions a knowledge of English is to enslave them'. He was also of the opinion that the English-knowing Indians have not hesitated to cheat and strike terror into people (Hind Swaraj, 1908, ch. 18).

3. *Nai Talim* focussed on nurturing multiple skills in a child based on her/his interest. This required customisation of productive work and education to suit the natural flair of the child. However, the current education system remains focused on standardisation in the format of content and delivery of the curriculum.

   The NEP addresses this concern and suggests providing flexibility to students in choosing courses based on the interest of the child. It proposes flexibility in the assessment methods used by the schools. It also proposes promoting 'gifted/special children' through different scholarship programmes.

4. *Nai Talim* approach presented a concept of learning that went beyond textbooks. The success of this approach hinged a lot on the teacher and her/his motivation to drive learning in children based on every child's interests. However, over a period of time, teachers' were often employed to teach multiple subjects. The burden on them to complete the syllabus made it difficult to focus on the needs of every child. Also, reputation of teachers in the society underwent a change, making it difficult for teachers to support this format of learning.

   The NEP—2020 acknowledges the role of a teacher in shaping the future of the nation. It also acknowledges the dwindling status of teachers in the society and outlines reasons for the same. To bridge this gap it suggests:

- Investing in reinstating the 'status of teachers' by investing in their long-term development

- Giving teachers more autonomy to choose finer aspects of curriculum and pedagogy

- Supporting teachers and community to build smallest viable unit of governance and foster a culture of learning in and around the schools.

The *Nai Talim* approach advocated for participation of the local community and visualised communities as primary owner of schools. However, over a period of time, societal values underwent a lot of change in which schools became the responsibility of the government and its administration. The NEP--2020 talks of developing mechanisms to incentivise

local residents to join the education system and contribute to the nation building exercise through education.

NEP's Fate Should be Different from that of *Nai Talim*

The NEP aims to operationalize the entire policy in the decade of 2030 to 2040. It aims at imparting 21st century skills to children in which creativity, scientific temper, multilingualism, social responsibility among others is important so that children evolve as "engaged, productive and contributing citizens for building equitable, inclusive, and plural society as envisaged by our Constitution". It also acknowledges the importance of creating a supportive ecosystem for teachers, and for the community to contribute to the best of their potential. This is indeed in the right direction.

However, along with a robust implementation mechanism, NEP will require a big shift in the mindset of all the stakeholders so that it does not meet the same fate as *Nai Talim* did. Nevertheless, the vision of education laid down in the NEP—2020 suggests Gandhi Ji's ideas on education that are relevant even today as it attempts to bring in some key elements of *Nai Talim* into the current education system. However, the name of Mahatma is missing in the document.

Conclusion

Gandhi Ji's experiments with education began during his stay in South Africa. John Ruskin's 'Unto This Last' made a profound impact on Gandhi Ji. He was deeply impressed by the concepts of the good of all and that the life of a labour is the life worth living. He radically translated his impressions towards living a simple life and thus started the Phoenix Settlement and Tolstoy Farm with community living as one of its basic principles. Gandhi Ji himself took up the training and educating the boys and girls, who belonged to different communities. He carried out his experiments with true character formation as the sole aim. The curriculum knowledge included teaching of history, arithmetic, geography and Sanskrit; 'it was a training in the temperament to accept the simplicity of the physical and social climate, in a spirit of self-denial and sacrifice, keeping in mind the needy and poor whom they wished to imitate in actual life' that became the focus of Gandhi's concept of education years later (Mukalel,). His *Ashrams* are also exemplary models of self-discipline and high moral values. The National Education Policy (NEP) 2020 introduced recently is set to change the face of education ecosystem in the coming time. In the coming time, we may also hope to see bright young adults with innovative approach towards work and life, instead of pawns obsessing over marks and mugging up bookish knowledge.

Thirty-four years ago, in 1986 Education Policy, the focus was on 'operation blackboard' to strengthen the primary school system. Keeping in view the changing demands, the NEP—2020 now aims to offer skill-oriented education. What appears to be an idealistic policy will need proper implementation to help the youth make wise choices. Change is possible if all the recommendations laid down in NEP—2020 are implemented in a structured way.

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Relevance of Gandhian Philosophy of Education in the Cyber Age[#]

Rashmi Soni* and Anshumali Sharma**

The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education. (M. K. Gandhi *True Education* on the NCTE site)

- M. K. Gandhi

There is a new world offering new opportunity and new potential, particularly for the new generation who are accessing it. This world of new technology known as Information and Communication Technology (ICT) exists within the real world but has rules and behaviours exclusive to it. Cyber world offers knowledge, personal growth, extended relationships and fun. There are also new exclusive dangers and challenges, particularly for children and young people. Children and youth should be safeguarded wherever they are, including in Cyber world.

The youngsters use the Internet like the telephone of yesteryear. They use it for entertainment, education and communication and not necessarily in that order. In some ways chat rooms are like milk bars and coffee houses of the past where young people could spend time without adult interference. The Net itself is not to be feared but it can become a distorted reality if the adolescent spends all their waking hours online. While the research is thin on the ground about the NET and its effects on children and young people it is fair to say that many concerns concentrate around overuse at the expense of offline activities and relationships.

The adolescents of today are the first generation

to be raised in a world where computers are a common entity in classrooms and homes. This is a big change to prior generations where technology did not overlap into all areas of our lives. In addition to the tremendous benefits that technology offers, including access to information and educational resources, the increased immersion of students into a digital age has also contributed to the evolution of new participants in and witnesses to the emergence of social problems in the cyber world (Berson, & Ferron, 2002).

The increase of modernization, westernization and globalization has tremendously changed our lives in general and the lifestyle of youth in particular in the last few decades leading to change in social institutions and structures as well. The life of our present generation, our youth in particular, has become very complicated and overloaded due to the pollution of information, rapid demographic change in terms of population, political corruption, rising unemployment, and eroding value system combined with excessive market-oriented economy. If the youth is falling prey to a rapidly changing value system on one hand, they can also be moulded by inculcating good thoughts, actions, habits and values on the other because as Swami Vivekananda said that divinity lies in man. The present-day social environment needs to be cooperative and responsive to these expectations of the youth so as to make them partner to over-all development and nation building.

In order to make the youth of modern India more actively engaged in nation-building, a force that has lot of zeal and purpose to do something, the present system needs to be all-encompassing to be able to move with the young and old with the right perspective. To achieve harmony among the young and old and effortlessly function as a vibrant society, the youth of our country need to become the engine of change. It thus becomes essential that Gandhian values are inculcated among the youth to make them more energetic and active for nation-building.

To address these issues, Gandhian philosophy is best suited for the present day situation and needs to be epitomized among the youth. The healthy and

pious lifestyle of Gandhi Ji may outwardly look very common but in reality it is very effective and lasting in the long run. The young may instinctively be repulsive to such values but elders, teachers and, above all, parents need to help the youth to imbibe these values in the long run.

Gandhi Ji and Education

For Gandhi Ji, education did not imply spiritual knowledge or spiritual liberation after death. In essence, knowledge consists of all that is imperative for the service of the humankind; and for liberation, which means freedom from enslavement to domination and from the domain of one's own created needs. We understand very well how our youth are bound up in chains of the of the cyber world. Recent example is the PubG game wherein children and youth both were addicted mentally and emotionally to the vicious cycle of the game. They had become so hooked that they could not think consciously what harm they were doing to themselves. Education, therefore, has to be geared in this direction. Children and youth need to be trained in developing decision making and problem solving skills which will help them in taking correct decisions in life especially in the cyber world. For Gandhi Ji, our ancient system of schooling and the education imparted in those schools was enough because character building was accorded the importance it deserves. For Gandhi Ji, character building was basic in any educational system.

Mahatma Gandhi Ji in his article titled 'National Education' published in Young India on 1 September, 1921 has written that it might be true regarding other countries but in India where 80% of the population is occupied with agriculture and 10% of it with industries, it is an offence to make education merely literary. It is apparent from these lines that according to Mahatma Gandhi Ji, education is not only to gain literary knowledge. Each and every student should develop life skills and have a definite aim before he enters the field of higher education; otherwise it is meaningless to pursue higher education.

True education is all-round development of the faculties, best attained through action. It bases itself on the fact that knowledge and understanding develop in relation to problems set right by action. Information thrust on the mind only burdens the memory and causes intellectual indigestion, casting learning into oblivion. Education must be concrete and interconnected, not abstract or given in isolated sections. Therefore, theory needs to be supplemented with practical knowledge. Concrete education allows the learner to manipulate problems or sets of problems and study their relationships, character and artistic sense. It allows the mind, heart, hand and eyes to work simultaneously in a correlated manner, resulting in a harmonious and well-balanced personality.

It is the need of the hour that in this cyber age each individual must develop "a scientific attitude of mind". It means a clean intellectual curiosity to know the "how" and "why" of things; the patience detachment to test all phenomena, all ideas and all traditions by the standards of truth; the courage and power to think for oneself; the intellectual and moral authority to abide by all the facts.

He stressed that the educational system must be one in which the highest development of mind and soul is possible and which instilscourage and self-reliance in the individual, while at the same time, helping them cultivate the highest intellectual scientific, moral, and ethical accomplishments. Gandhi Ji aimed at developing a society, "a socially conscious 'man' dedicated to truth and nonviolence." His educational scheme was nationalist in setting, idealist in nature and pragmatic on one hand while social in purpose and spiritual in intent on the other hand.

Simple living and high thinking was the motto of Gandhi Ji. This in itself is suggestive of the fact that thoughts of an individual have a great role in shaping his/ her life. This philosophy is very simple in talking but much difficult to practice in day to day life. For instance, remaining truthful, tolerant, non-violent and respecting others in difficult circumstances of life require a great degree of commitment. Especially in the internet era our children and youth need to be more tolerant and patient. Truth, the core values of Gandhian philosophy, has been given a special importance by Gandhi Ji as he himself tried to remain truthful throughout his life.

Gandhian virtue of self-control is much needed in a materialistic and digital world driven by the desire to achieve, exhibit and acquire more. Societal values have degraded to such an extent that people don't hesitate to kill someone for the gratification of their own needs. Respect for women is one of the major ideas of Gandhian philosophy. The world is witnessing increased level of violence, suppression of

women as cases of domestic violence are increasing to a great extent. Gandhian dream of a safe country necessities safety for women and that will come from the virtue of self-control.

The youth of today need to inculcate more important values in the digital world today where they are engaged in technology day and night. Adding more to this list of moral qualities of Gandhi Ji are punctuality, commitment to one's duty and honesty. The basic objective of meaningful education was to generate the potential in children to create a new world order. This, Gandhi Ji felt, was possible by way of engaging in socially useful labour, i.e., labour in the service of welfare of humankind. This idea formed the basis of his *nai-talim*, which was conceptualised in a way that would involve a harmonious development of the body, mind and soul. The process incorporated involvement in craft and industry as a medium of education.

Having become a graduate with technical knowledge any young boy or girl would be capable of seeking self-employment in a country with a population as large as in India and it will be comparably easy for him/her to get a government or non-government job. He or she can also pursue his or her studies further while doing his/her job. In this way, being self-dependent, a young boy/girl can continue his/her studies further to fulfil his/her aim and object. This is what Gandhi Ji wanted. One who is self-employed will not have to run about after graduation for post-graduation or any other higher degree. Apart from this, he will not be required to waste precious time and money. It will naturally bring down the unnecessary crowding in colleges and universities. Besides, education will be purposeful and will be able to guide in the right direction.

His idea of education rested on the mission to place learning of a craft at the centre of the teaching programme whereby, spinning, weaving, leather-work, pottery, metalwork, basket- making, book-binding and other such activities that were often associated with the lower caste people or 'untouchables' were performed by upper caste pupils and literacy and acquisition of knowledge which were the privilege of the upper caste people were available to the 'untouchables'. He wanted the schools to be self-supporting or else providing education to all the children would never become a reality. Further, financial independence would bring with it freedom from intervention by politicians and political parties.

Crisis of Tradition and Modernity

The world of information and technology is to large extent drifting our youth away from themselves and emotions and feelings. This alienation, this dehumanization aspect of the established types of education is happening in India because we do not understand Gandhi's views on education. Dr. Radhakrishnan has also commented on the tension being created among the educated youth because of the established types of education and the over domination of science and technology. It is not the over domination of science, but it is probably the misinterpretation of science and technology that is the underlying cause for much of the tension. We have heard about several of the educational reports contained in the UNESCO Report on Education that examines the different types of tension that are being created in educated individuals. The tension that exists between tradition and modernity is a very significant tension and it is not a new thing.

Right from the start of the industrial revolution, this tension between tradition and modernity has been there. Not only in education, but also in the Arts, Literature, and our day-to-day life, these tensions exist. There is a feeling that science and technology can solve our problems immediately and naturally. Thus, we resort to immediate and short-term solutions, neglecting the long-term views on development, thus, naturally causing concern in realms of the environment, ecology, and other areas. If modern education is creating tension between these areas of concern, we definitely need to build consensus because of the way in which education is imparted. We need to understand that real education according to Gandhi Ji is one that brings a harmonious development of the personality of the individual in all aspects.

Gandhi Ji believed that education should be intimately related with human experience, "... what better book can be there than the book of humanity?" he asked. The convergence of ideas and action was the key note of his approach, which was national in scope, as he wanted to present an alternative to the system introduced by the British colonial system. He stressed that the educational system must be one in which the highest development of mind and soul is possible and which instils courage and self-reliance in the individual, while at the same time, helping them cultivate the highest intellectual scientific,

moral, and ethical accomplishments. Gandhi Ji aimed at developing a society, "a socially conscious 'man' dedicated to truth and nonviolence." His educational scheme was nationalist in setting, idealist in nature and pragmatic on one hand while social in purpose and spiritual in intent on the other hand.

Gandhi Ji advocated the principles of Right Conduct, Excellence and Truth as the effective weapons with which to fight the war of negative influence of the digital world. Gandhi Ji was himself a disciple of the Bhagwad Gita and exalted the younger generation to follow it too. The Gita mentions three different qualities viz. Satva, Rajas and Tamas. In case of Tamas the happening comes from violence and laziness. In case of Rajas it comes from material gains. Gandhi Ji proposed that the youth follow the Satvik model where happiness is inward development, i.e. it emphasizes the inclusion of basic human values. Right conducts refers to a set of norms or code of conduct accepted by the society on the basis of thoughtful behaviour and is displayed when we discharge our duties and various actions such as obedience, etiquettes, fulfilment of social obligations, co-operation, sympathy etc.

The youth should take into consideration various dimensions of their conduct such as the social, cultural, religious and the political aspect. Especially in young people, there is a constant flow of energy. They are dynamic, vibrant and excessively energetic. Hence it becomes all the more necessary for them to discharge their energies in a positive manner to attain long-term happiness and goodwill in society and to contribute to the progress of society. Right conduct, he believed, comes from the right education and education should not only help gain knowledge, but should also contribute towards character building. Gandhi Ji often referred to that one should do his duty and remain unconcerned about the fruit which is the essence of The Holy Gita.

Youth must be able to differentiate between truth and blind belief. Gandhi Ji wanted every individual and society to practice truth at any cost. He emphasised that all religions, philosophies, societies have unambiguously advocated truth. According to him truth was God and that truth must manifest itself in the thought, word and deeds. He did accept that the path of truth will always be full of hardship, difficulties, sufferings, and sacrifice

and one needs courage to tell the truth. Youth must note that no society readily accepts any social transformation. Hence the students who are acting as agent for reformation will have to face challenges and resistance from society. Self-determination, strong will power and profound belief in one's conviction will help the youth to lead the society. Trading the path of truth is a continuous and unending process which has to be followed by every generation.

Thus, on all fronts Gandhi Ji believed that youth should be prepared as a cadre of inspiring and competent role models and change agents with the courage of conviction who in turn will trigger off the process of building a healthy nation. This war has to go along way still to bring fruitful results. Social transformation must be undertaken on priority and this is nothing less than a revolution. Long term fundamental changes and not merely outward changes are required. The youth of the country are the catalysts who will bring about this change. The entire system needs revamping and the young people will play an instrumental role. It is surely a great challenge but with our youth this challenge can be faced with utmost graciousness.

The weapons he gave were not just meant to overthrow the British but to be used at all times. Today we require these weapons more than ever to build a better society. Even after so many years of freedom we are still struggling to gain independence in the true sense; to pull ourselves out of the physical and mental clutches of addiction, violence, crime and corruption which have rendered our entire society sick. Although free from foreign rule, we are still enchained by many kinds of internal and external influences which are corrupting our youth and driving them astray. The very agents of social transformation are engulfed by the fatal diseases of poverty, illiteracy, over-population and unemployment. It is now the need of the hour that we wake up and revolt in a non-violent way but effective war needs to be waged keeping in mind all that the great Mahatma taught us years ago.

Conclusion

The modern system of education acts as an instrument to increase the value of consumerism, materialism, undue competition and violence. The growing concern over the erosion of ethical values, youth unrest, ecological violence and increasing cynicism in cyber world and society have brought to

focus the need of revival of indigenous Indian heritage and life-style. His educational thoughts are based on eternal principles of truth, love, and self-sacrifice, character building non-violence, which will never lose their relevance. The requirement is to adapt his thoughts according to the present scenario. When environmental consciousness, moral values, intrapersonal skills, community and society oriented awareness are all inculcated in young minds through education, then only development of the country in true sense can be possible.

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Navigating the Pandemic COVID-19 with Emotional Intelligence : A Theoretical Consideration

Ajit Mondal*

Corona virus disease 2019 (COVID -19), an infectious disease caused by a newly discovered corona virus has affected educational systems worldwide, leading to the widespread closure of schools, colleges and universities. The COVID-19 pandemic is also having a dramatic impact on societies and economies around the world. Persons not only have to deal with consequences of infection but also have to deal with measures taken to contain the infection like quarantines, social distancing and lockdowns. Individuals face issues related to health, finances and security concerns and these can impact their mental health and their relationships. During Covid-19, everyone has been facing many challenges in the society either at home or at workplace regardless of age, education, occupation and status. Under these circumstances, it becomes important to develop our emotional intelligence (EI) on a large scale during this pandemic. A positive attitude towards life and high level of emotional intelligence provides a new way to understand and assess people's behavior, management, styles, attitudes and interpersonal skills, potentials and optimum levels of stress. And this will help a person to cope with his/her personal and professional life, which result in good performance in her/his job. This paper provides some insights on the role of emotional intelligence and its competencies to mitigate stress in everyday life and on confronting the existing crisis of COVID-19.

Pandemics like COVID-19 make significant impact on individuals, families and countries. Persons not only have to deal with consequences of infection but also have to deal with measures taken to contain the infection like quarantines, social distancing and lockdowns. Individuals face issues related to health, finances and security concerns and these can impact their mental health and their relationships (Desai & Chandra, 2020, p. 63). During COVID-19, everyone is facing many challenges in the society either at home or at workplace regardless of age, education, occupation and status. A positive attitude towards life

and high level of emotional intelligence provides a new way to understand and assess people's behavior, management, styles, attitudes and interpersonal skills, potentials and optimum levels of stress. And this will help a person to cope with his/her personal and professional life, which result in good performance in her/his job. Now let's deal with the implications of emotional intelligence particularly in the times of COVID-19.With various measures of lockdowns and social distancing in place, it becomes important to develop our emotional intelligence (EI) on a large scale during this pandemic. Emotional Intelligence plays a vital role in human beings to lead a well-balanced life in the society.

Conceptualizing Emotional Intelligence

Emotional Intelligence is grounded primarily in psycho-biology and modern neuroscience. Emotional Intelligence is the capability of individuals to recognize their own and other people's emotions. Emotional Intelligence can be defined as the ability to monitor one's own and other's feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions. Emotional Intelligence plays a vital role in behavior of human beings to lead a well-balanced life in the society. In fact, emotional intelligence is a type of social intelligence that helps to control one's own as well as others emotions; make a choice between them and the ability of using these emotions to set one's life. Therefore, this skill is really required to make our performances very effective.

When examining the meaning of EI, it is necessary to differentiate between emotions and EI. Emotions are developed in our environment, resulting from circumstances and knowledge. Emotion may be described as a natural instinctive state of mind that derives from our current and past experiences and situations. Our feelings and things that we experience affect our emotions. On the other hand, emotional intelligence refers to one's ability. It is having the awareness, and skill, in order to know, recognize, and understand feelings, moods, and emotions and use them in an adaptive way.

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What is meant when we refer to emotional intelligence? Intelligence refers to the unique human mental ability to handle and reason about information (Mayer, Roberts & Barsade, 2008). Thus, emotional intelligence (EI) "concerns the ability to carry out accurate reasoning about emotions and the ability to use emotions and emotional knowledge to enhance thought," (Mayer et al., 2008, p. 511). Emotional intelligence (EI) results from the interaction of intelligence and emotion (Mayer, Salovey & Caruso, 2004). EI refers to an individual's capacity to understand and manage emotions.

One of the most popular definitions is "Emotional intelligence is the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships" (Goleman, 1998). This definition emphasizes that knowledge about emotions can be used to make sense of our internal and social worlds and arrive at decisions accordingly. Salovey & Mayer (1990) initially defined emotional intelligence as a sub-set of social intelligence - "the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions". Later, this definition was revised to make it more comprehensive. Mayer, Salovey & Caruso (2004) define it as "the capacity to reason about emotions, and of emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth." Thus, emotional intelligence refers to the non-cognitive abilities of a person that includes the ability to be aware of the emotions of one and others and also to be able to manage these emotions. Hence, getting aware of the emotions, and knowing proper ways to express emotions are crucial for success in life. In simple terms, emotional intelligence refers to the ability to process emotional information accurately and efficiently. The notion of emotional intelligence broadens the concept of intelligence beyond the intellectual sphere/domain and considers that intelligence includes emotions. Emotional intelligence is a set of skills that underlie accurate appraisal, expression, and regulation of emotions. It is the feeling side of intelligence.

The Five Components of the EI

Daniel Goleman's model (1998) focuses on EI as a wide array of competencies and skills that drive leadership performance, and consists of five areas: Self-Awareness, Self-Regulation, Self-Motivation, Empathy and Social Skills.

1) **Self-awareness** can be defined as the ability to recognize and understand your own emotions. It is the foundational building block of emotional intelligence since regulating ourselves, having empathy for others; and so on all rely on identifying and understanding emotion in us.

2) **Self-regulation** is one step further—to have high EI, we must not only be able to recognize our own emotions, but we must also be able to appropriately express, regulate, and manage them.

3) People who have high EI also generally possess more **intrinsic motivation**. In other words, people high in EI are motivated for internal reasons rather than external rewards like gaining wealth, respect, or fame. Those with high EIs are motivated for their own personal reasons and work toward their own goals.

4) **Empathy** can be defined as the ability to understand how other people are feeling and recognize, on an intimate level, how you would feel if you were in their position. It does not mean you sympathize with, validate, or accept their behavior just that you can see things from their perspective and feel what they feel.

5) Finally, **Social Skills** are what allow people to interact socially with one another and to successfully navigate social situations. Those with high EI generally have higher-than average social skills and are able to effectively pursue their goals and get the outcomes they want when interacting with others.

Characteristics of Emotionally Intelligent Persons

The characteristics of persons who are high on emotional intelligence have been cited below for better understanding:

1) Perception and sensitivity of one's own feelings and emotions.

2) Perception and sensitivity to various types of emotions in others by noting their body language, voice and tone, and facial expressions.

3) Capable of relate emotions to thoughts while solving problems and taking decisions.

4) Understanding of the powerful influence of the nature and intensity of emotions.

5) Ability to control and regulate emotions and their expressions while dealing with self and others to achieve harmony and peace.

Increased Risk of Violence, Abuse and Exploitation during the COVID-19

1) High stress in family due to social isolation, economic hardship and loss of livelihood increase risks of domestic violence and child abuse, including spanking or beating children, or using harsh language.

2) School closures and movement restrictions means children are forced to spend much more time at home with adults and caregivers who are already stressed and worried.

3) Sexual abuse can happen to any child or adolescent at any time or place. The chances are more during this phase for obvious reasons.

4) Children spend more of their time online – and face the risk of exposure to online sexual abuse and grooming for sexual exploitation, cyber bullying and other online threats.

5) Children in quarantine or isolation may be away from adult supervision, which may also increase protection risks.

Implications of Emotional Intelligence in the Times of COVID-19

COVID-19 is an infectious condition, which means it can be spread, directly or indirectly, from one person to another. It is caused by the newly discovered corona virus, called as novel corona virus, first identified in Wuhan, China, in December 2019. The lack of verified facts and floating rumors are to be blamed for the so much panic.

Nowadays, everyone is facing many challenges in the society which is causing struggle and conflicts, whether at home or at workplace regardless of age, education, occupation and status. A positive attitude towards life and high level of Emotional Intelligence provides a new way to understand and assess people's behavior, management, styles, attitudes and interpersonal skills. Potentials and optimum levels of stress will help a person to cope with personal and professional life, which result in good performance in her/his job. People are not only physically vulnerable to crises, but psychologically vulnerable too.

As a by-product of the COVID-19 pandemic, we are confronted with a battle against untamed emotions. The National Commission of Women has reported a rise in domestic and gender-based violence since the imposition of the countrywide lockdown. Financial hardship, risk of unemployment, worry of pay-cuts and the fear of contracting the disease are all affecting our collective mental well-being. This scale of negativity can have devastating impacts on the physical and mental health of individuals, and the community as a whole (Mumtaz, 2020). At times of crises like this, showing empathy, self-regulation and positive relationships is much needed to maintain a healthy environment in our homes, workplaces, and the public sphere. Thus, it is imperative for policymakers to appreciate, advocate and channelize the power of emotional intelligence (EI) to overcome this hardship.

The virus brought about many changes in our daily lives. Hand washing, no face touching, gloves and masks, self – isolation, social distancing measures, shut down of public life may have negative effects on both mental and physical health of people. Many of these negative effects can last much longer than the existence of the virus. Concurrent anxiety about the virus and its spread will increase stress levels and any other physical or mental disorders. The abrupt and complete change of daily life comes to trigger the whole difficult and strange situation.

An emotionally intelligent individual will recognize stress or other negative feelings, will not panic, will handle these emotions because he/she has self-control and self-management and as a consequence he/she will detect stress and anxiety to other individuals and due to social management will provide the necessary help because the final target is common· to be optimistic, to be resilient, and to overcome a difficult situation whether it is called a virus or something else. EI is also a crucial skill. Extensive research shows that EI significantly influences our decision making and our actions. Mastering the emotional brain is a matter of accepting, understanding, and regulating one's feelings.

While social distancing and washing hands are effective means to fight this contagious virus, emotional intelligence is the weapon to overcome emotional turmoil. The world must unite to overcome the disturbing and overwhelming consequences of this pandemic with a positive spirit and an empathetic

attitude, key traits of emotionally intelligent minds. As we prepare for life after lockdown, work towards avoiding recurring waves of infection, and consider how to revive the economy, we must all use our emotions wisely, because after all, emotions are contagious too.

At workplaces, organizations must help employees cope with anxiety and fear. Listening to and understanding what an employee is feeling, showing empathy, and delivering constructive criticism are of prime importance. Well-being surveys can also help in understanding the general mood of the employees and identify people who need more support to get over the impact of the pandemic.

Emotional Intelligence affects decision-making. High emotional intelligence improves decision-making abilities. Those who have a good understanding of themselves and those around them are more likely to be efficient at decision making. Emotional intelligence is also closely related to communication skills; people with high EI tend to be efficient in their communication skills.

People who are high in EI are generally able to pick themselves up when they fall as we now in pandemic crisis as corona virus. So emotional intelligence is directly related to resilience and, through that connection, it's related to achievement and achievement motivation.

Navigating the Pandemic COVID-19 with Emotional Intelligence – The Ways and Means

1) Sharing the official and accurate facts about COVID-19 and understanding the risk to oneself and people can make an outbreak less stressful.

2) Parents and caregivers deal with the COVID-19 calmly and confidently, they provide the best support for their children. Parents can be more reassuring to their children, if they are better prepared.

3) Giving enough time to talk with the children about the COVID-19. Answering questions and sharing facts in a way they can understand.

4) Reassuring family membrs that they are safe. Letting them know it is ok if they feel anxious. Teaching him how can deal with their own stress so that they can cope with it.

5) Decreasing exposure to news coverage of the crisis, including social media. Children may misinterpret what they hear and becoming frightened about something they do not understand.

6) Keeping up with protective measures from infections. If schools are closed, training to create a schedule for learning and other activities.

7) Parents must be role models in creating discipline. They should take breaks, get sufficient sleep, exercise, and eating well, and connect with their friends and family through chats and multimedia coverage.

8) Identifying the source of anxiety and knowing ones feeling as a part of EI can remove the source of anxiety.

9) Accepting: emotional like anxiety, fear, anger or frustration is absolutely normal and is a good sign that our body's trying to protective us.

10) Considering the received information: we may find it useful to restrict our input to sources of information or consciously seek out information only from trusted sources.

11) Taking self-care: we can learn ways to calm ourselves down and fulfilling our time with useful projects

12) Practicing self-compassion: not to be hard on oneself as fear is a normal human emotion to protect us.

13) Thinking about the effects on others: consider how others feel about this threat at the moment. This might be those who are currently suffering.

14) Connecting and connecting: It's essential to stay in communication with family, friends, neighbors and other resources by media.

15) Avoiding shaming and blaming: doing best efforts by following up the official instructions from government.

16) Focusing on what could be controlled: writing all emotion's what can control it and what cannot? And sharing it with loved ones.

17) Focusing on the present moment: focus on what is happening right here and right now.

18) Preparing for the worst: precautionary measures must be done and making a brain storming in the futures to making alternative plans if its worst.

Concluding Remarks

In the current context of lockdown and restriction of movements, children have constrained access to socialization, play, and even physical contact, critical for their psychosocial wellbeing and development. School closures are preventing children from access to learning and limiting their interactions with peers. Children may feel confused and at loss with the current situation, leading to frustration and anxiety, which will only increase with the overexposure to mass and social media, specially among adolescents. Some adults may struggle to find ways to explain and communicate with children about the current situation in a way that is understandable by this age group, which will add frustration and disquietude. COVID-19 is also bringing new stressors on parent and caregivers. This can hamper their capacity to provide care and remain engaged with their children. Being very keen observers of people and environments, children will notice, absorb and react to the stress in their caregivers and community members, which unavoidably will affect their well-being.

In such a critical situation that humanity is experiencing today, the need for emotional intelligence is imperative. A person with high emotional intelligence will be helpful for people who have been overwhelmed by stress and other negative emotions since social awareness, social skills and empathy, superior characteristics of an emotionally intelligent person, will work in a supportive way towards others. High EI is thought to promote the adaptive regulation of distressing emotions and affect the successful management of daily stresses and challenges. People in the face of a crisis tend to stand together and cooperate. They understand that the risk is shared and are worried not only about themselves but also for others. Similar research shows the mediating role of emotional intelligence in reducing stress levels in students. Emotional intelligence will help students to manage stress in educational processes, in interpersonal/intrapersonal relationships, improve self-awareness and will contribute to their physical and mental well-being.

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Amalgamation of Learning and Education

Ram Nath Kovind, Hon'ble President of India delivered the Convocation Address at the 16ᵗʰ Annual Convocation of Thiruvalluvar University, Vellore on March 10, 2021. He said, "It is a matter of great satisfaction that India's higher education system has expanded to reach out to serve the rural and marginalised sections. In the process, it has become the third largest education system in the world. However, there is no room for complacency, and we have to catch up for the lost time if we aspire to scale greater heights." Excerpts

I feel happy to be with you all in the 16th annual convocation of the Thiruvalluvar University.] It has always been my pleasure to come amid young scholars like you all. My heartiest congratulations to all students being awarded degrees today.

This university is named after one of the greatest saint-poets and thinkers who is revered for his eternal messages for the welfare of entire humanity. Let us salute the memory of Thiruvalluvar. Let us also resolve to imbibe his noble teachings. Let his kurals be integral parts of your education and life.

I feel proud to stand on this soil that witnessed one of the first challenges to the might of the East India Company. The Vellore Sepoy uprising of 1806 was one of the precursors to our Independence movement. It is my great privilege to be the chief guest of the 16th annual convocation of the Thiruvalluvar University.

Each time I visit Tamil Nadu, I find myself connected to the great tradition of excellence achieved here. As fertile in agriculture as in Literature, Tamil Nadu is a unique place where one of the earliest engineering marvels, the Grand Anicut, one of the most ancient dams and irrigation systems in the world exists. The dam constructed by the great Cholas on Kaveri River in Thanjavur, is a testimony to the engineering excellence in our society during those ancient times. Knowledge and scientific temper appear to be intrinsic traits of people in this region. That is why great mathematicians and scientists like S. Ramanujan, the Nobel Laureates C.V. Raman and S. Chandrashekhar came from this region. The list of luminaries from this region is endless.

It is worth mentioning that the only Indian Governor General, C. Rajgopalachari and two of my illustrious predecessors R. Venkataraman and Dr. A.P.J. Abdul Kalam are great sons of this soil.

Dear Students, The wise words of Thiruvalluvar serve as your motto: which means, "The learned alone have eyes on face, whereas the ignorant have two sores of disgrace."

In a short span of about two decades since it was established, your university has emerged as one of the prestigious universities in the country. It has blossomed into a premier institution, imparting quality education to students, many of whom are from economically and educationally backward regions. This also includes women who come from socially challenged sections.

I am happy to know that 65 percent of the students in this university are women. Our daughters and sisters are breaking barriers and achieving success in all fields. This is clear from the fact that today out of 66 students conferred with gold medals for academic excellence, 55 of them are women students. Similarly, doctorate degree has been conferred upon 217 scholars today of which 100 are women candidates. Out of the 10 students who came on the stage to receive their medals and degrees, I observed that nine were girls i.e. 90 percent of medals given today. This reflects bright future of India. When the women of our country are educated, it not only secures their own future but also of the entire country. I am sure that under the mentorship of Vice Chancellor Dr. Thamarai Selvi Somasundaram, this university will achieve greater heights.

It is a matter of great satisfaction that India's higher education system has expanded to reach out to serve the rural and marginalised sections. In the process, it has become the third largest education system in the world. However, there is no room for complacency, and we have to catch up for the lost time if we aspire to scale greater heights.

India had a rich system of education prior to the

British rule. Gandhiji described it as a "beautiful tree" that was cut down by what the British rulers called reforms. We are yet to fully recover from those drastic changes and recover our legacy.

Ladies and gentlemen, The National Education Policy 2020 is a well-planned and decisive step in that direction. It has a holistic vision of transforming the way children and youth will be educated to make learning a part of personal development while also serving the needs of society. To this end, it brings together the best of our ancient heritage and the best of the modern learning. It gives emphasis on moral education and awareness of Indian culture. A student coming out of such a system will have a higher degree of self-confidence and will also be better equipped to meet the challenges of the future.

Moreover, the new policy also takes into account what is needed to build a prosperous and self-reliant nation. For this, the higher education system must enable equity, expertise and empowerment. The National Education Policy seeks to achieve these objectives. As Sir C.V. Raman had put it, higher education institutions should lead the nation towards knowledge expansion and economic growth. That precisely is the thrust of the new policy.

Dear Students, It's a proud moment in your life today. You are receiving your hard-earned degrees. My congratulations to you all – and also to your parents and teachers who have made this journey possible for you. Indeed, it is an auspicious beginning of your life in society. Hereafter you have to climb up the ladder of success in your life on the strength of your own choices, efforts and wisdom. Your education will open up plenty of opportunities for you. Many of you will pursue higher studies. Learning is, of course, a life-long process. The more we learn, the more we realise the extent of our ignorance. There is a Tamil saying which puts it beautifully:

Our learning is akin to a hand full of sand while that we need to learn is as wide as the world.

Also, please remember that educational qualifications alone will not make you a good son or daughter, or a good neighbour. Your good deeds will fetch you a good name in the society. You should keep in mind an important difference: What we learn from books is learning, while what we learn from life is wisdom.

Your choices in the career ahead should be guided by your skills and aptitude. I will also urge you to keep our Motherland in mind. You should strive to contribute to the growth and development of our nation as a token of gratitude not only to your alma-mater but also to our Motherland. I am confident that you will excel as duty-conscious citizens of India.

We all have the solemn responsibility to do our part in making India shine on the world stage. More importantly, we also have the opportunity to do so. Our country is in a unique position to offer crucial lessons to the world in how to live together peacefully and how to nurture nature. As India achieves more economic growth and more equity, the world is eagerly turning to us to learn more. Each of you has the capacity to write the next chapter in this India saga. All that is needed is the right aspiration. When you find yourself confused in that regard, Gandhiji's advice will brighten your path. He had said: "Emphasis laid on the principle of spending every minute of one's life usefully is the best education for citizenship."

Ladies and Gentlemen, On this occasion, I also convey my appreciation to all the family members of the students present here. I also appreciate the faculty members and non-teaching staff of the university, for their important role and major contribution in shaping these young minds to attain excellence in their respective fields.

I wish all of you a bright future. My best wishes are with you in all your future endeavours.

Thank you,

Jai Hind!

CAMPUS NEWS

Latest Events at Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore

The following latest online events were organized at Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore, recently.

Recent Cyber Attacks and Role of Digital Forensics

One-day webinar on 'Recent Cyber Attacks and Role of Digital Forensics' was hosted by the Shri Vaishnav Institute of Forensic Science. The webinar was attended by the students, research scholars, forensic scientists and faculty members of various universities and institutions.

The purpose of the webinar was to make students aware about the recent cyber-attacks and its incident response strategy. The speaker of the webinar was Mr. K. Sastry Pendyala, Partner, Cyber Security, Ernst and Young (E&Y) LLP, India. Vice Chancellor, Dr. Upinder Dhar delivered the opening remarks. The webinar was briefed by Dr. Kavita Sharma, Coordinator, SVIFS, Indore. The webinar was attended by more than 250 students and professionals across the nation. In webinar, resource person briefed about cyber-attacks and their modes to infect the system and discussed emerging challenges and their solution in cyber security and forensics domains. Coordinator, Mr. Dinesh Kamble proposed the vote of thanks.

National Moot Court Competition-2021

One-day National Moot Court Competition was organized by Shri Vaishnav Institute of Forensic Science. About twenty participating teams registered for the event. The event was grouped into two parallel preliminary sessions and one final round with concluding session in which the winner was declared.

Dr. Upinder Dhar apprised various court officials and highlighted the importance of judiciary in forensic sciences in his speech. Dr. Kavita Sharma, Convener of the competition explained the activities taking place in the competition. The Chief Guest, Shri Alok Verma, Former Judge Madhya Pradesh High Court highlighted the importance of mooting process and their usefulness for fair delivery of justice in the court decorum. Dr. Nirmal

Kumar Pagariya, Shri Avinash Kumar Khare and Dr. Vinayak Patnaik were present as special guests. Ms Nandini Bansod, Coordinator expressed gratitude at the end of the inaugural function.

The first session of the competition was conducted in two parallel preliminary rounds. Earlier, Dr. Vinayak Patnaik served as a Judge in the session-I which included a total of ten teams. In the parallel session-II, Dr. Nirmal Kumar Pagariya and Shri Avinash Kumar Khare served as Judges which included a total of eight teams. Two teams were selected from preliminary sessions, and they participated in the second session in which Justice Alok Verma served as Judge.

Ms. Priya Gupta and Kiran Choubey, Banasthali Vidyapeeth, Tonk, Rajasthan and University of Calcutta declared as a winner for the competition. The winning team was felicitated by the Chief Guest in the final round. Mr. Anurag Srivastava, Co-coordinator, NMCC, 2021 presented the report at the closing ceremony and expressed his gratitude. In the end, the Convener of the moot court competition 2021, Dr. Kavita Sharma, thanked all the guests and participants. Participants from various states of country participated in the competition.

Celebration of World Environment Day-2021

One-day World Environment Day-2021 was celebrated on the theme 'Bio-medical Waste Management and Ecosystem Restoration for Good Health and Well-being (SDG-3)' by the Centre of Excellence in Sustainable Development. The webinar was attended by environmentalists, academicians, waste management experts, professionals, researchers and students. Dr. Rakesh Kumar, Council of Scientific and Industrial Research, New Delhi and Former Director, National Environmental Engineering Research Institute, Nagpur delivered a lecture on the theme. Dr. Kumar discussed various methods available for Bio-medical Waste Management. He emphasized that every living organism on the earth has a right to live and survive. In his address, he covered Sustainable Development Goal-3 -Good Health and Well-being. The Welcome Address was delivered by Dr. Upinder Dhar. He said that the second wave of COVID-19 was devastating and the safe disposal of bio-medical waste

is the biggest challenge for the whole world. Shri Purushottamdasji Pasari, Chancellor, SVVV, Indore talked about the history and working of Vaishnav Trust. Shri Pasari highlighted that Shri Vaishnav Trust has been actively working since last 135 years for various social causes.

Dr. Santosh Dhar, Chairperson, Centre of Excellence in Sustainable Development introduced the Centre to the participants with and the events and activities undertaken by the Centre since its establishment. She said that the Centre is spreading awareness towards sustainability and the need of environment conservation by organizing various activities and conducting events not only in university campus but in nearby villages as well. Shri Kamal Narayan Bhuradiya, Secretary, Shri Vaishnav Vidyapeeth Trust proposed the Vote of Thanks. The event was coordinated by Dr. Namrata Jain, Secretary, Centre of Excellence in Sustainable Development. Ar. Abhijit Kulkarni, Member, Centre of Excellence in Sustainable Development was the master of ceremony and Dr Raana Pathak was the rapporteur.

International Conference on Advanced Network Technologies and Intelligent Computing

A two-day Online International Conference on 'Advanced Network Technologies and Intelligent Computing' is being organized by the Department of Computer Science. Institute of Science, Banaras Hindu University. Varanasi during December 17-18, 2021. The academicians, scientists. researcher scholars and UG/PG graduates across the globe may participate to exchange and share their research outcomes. This will enable the participating researchers to exchange their ideas about applying existing methods in these areas to solve real-world problems. The topics of the event are:

Advanced Network Technologies

- 4G and SG Networks.
- Blockchain Technology.
- Bluetooth Communication.
- Body Area Networks.
- Cellular Networks.
- Centralized Computing Cloud Computing Cluster Computing.
- Communication Technologies.
- Computer Networks.
- Cyber Physical Systems.
- Data Communication.
- Delay Tolerant Networks.
- Digital Forensic.
- Distributed Computing.
- Edge and Fog Computing.
- Embedded Systems.
- Grid Computing.
- High Performance Computing Infrared Communication Wireless Networks.
- Wireless Sensor Networks Internet and Web Applications Internet of Things.
- Microwaves Communication.
- Mobile Ad-hoc Networks.
- Mobile Computing Multi Agent Systems.

Intelligent Computing

- Algorithms Design Artificial Intelligence Augmented and Virtual Reality.
- Automated Software Engineering.
- Big Data Analytics.
- Bioinformatics Compilers and Interpreters Computational Intelligence Computer Animation and Games Computer Architecture.
- Computer Graphics Computer Vision Data Analytics Data Sciences.
- Data Text and Web Mining Deep Learning Evolutionary Algorithms Expert Systems.
- Formal Methods.
- Genetic Algorithms Human Computer Interaction Image Processing Information Retrieval Knowledge Discovery Machine Learning.
- Multimedia Applications.
- Natural Language Processing Neural Networks Optimization Pattern Recognition.
- Programming Languages.

For further details, contact Dr. Anshul Venna, Programme Chair and Convener, Department of Computer Science, Institute of Science, Banaras Hindu University. Varanasi-221005 (Uttar Pradesh). Mobile: 098260746181 and 07903496917, E-mail: *antic.bhu@gmail.com, anshulverma87@gmail.com*

and *anshul.verma@bhu.ac.in.* For updates, log on to: *www.antic.co.in*

National Seminar on Business in the New Normal

One-day National Seminar on 'Business in the New Normal' is being organized by the Department of Commerce, University of Science and Technology, Meghalaya on November 21, 2021.

In the dynamic world where the business environment is changing drastically, conducting business needs to be in tune with the changing environment. COVID-19 brought a new wave in the business environment in the form of digitization of the business. Moreover, the disruptive technologies are becoming mainstream at a faster pace than ever. The data-driven competence is emerging to be dominant as we evolve from the industrial era to the intelligence era. Thus, responsive strategies need to be critical to remain ahead in this dynamically changing global scenario. The Subthemes of the event are:

Entrepreneurship

- Entrepreneurship and New Value Creation.
- Social Entrepreneurship and Innovation.
- Women Entrepreneurship.

Business Analytics

- Business Analytics and Big Data.
- Fintech, Blockchain and Emerging Technologies.

Marketing

- Marketing and Consumer Behaviour in Age of Disruption.
- Social Media and Digital Marketing.
- E-Marketing.
- Supply Chain Management.

- Logistics and Transportation Management.

Finance and Economics

- Finance and Banking in the Digital World: Issues, Challenges and Road Ahead.
- Banking.
- Capital Structure Issues.

Business Environment

- International Business and Global Trade in pre and post COVID-19 Era.
- Business Environment and Public Policy.
- Act East Policy and Economic Development of NE India

Organizational Behaviour and Human Resource Management

- HRM in Generation Z.
- Emerging Challenges Faced by HR in Post-Pandemic Era.
- Job Stress in The New Normal.

General Management

- Strategic Management.
- Sustainability, CSR and Humanitarian Operations.
- Travel and Tourism Management.
- Industry 4.0.

For further details, contact Coordinator, Dr. Santa Kar, Assistant Professor, Department of Commerce, University of Science and Technology, Meghalaya-793101, Mobile No: 8638404465, E-mail: *commercewebinar@gmail.com*. For updates, log on to: *www.ustm.ac.in*.

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THESES OF THE MONTH

HUMANITIES
A List of doctoral theses accepted by Indian Universities
(Notifications received in AIU during the month of July-August, 2021)

Geography

1. Jadhav, Rahul Pradip. **Naded Jilhyateel Loha va Kanghar Tehseelmadheel gramin loksankhya va vastecha tulnatamak abhyas**. (Dr. Rathod H B), Department of Geography, Swami Ramanand Teerth Marathwada University, Nanded.

2. Kamble, Kerba Namdevrao. **Latur Jilhyateel yatra kendrancha bhougolik abhyas**. (Dr. R S Dhanushwar), Department of Geography, Swami Ramanand Teerth Marathwada University, Nanded.

3. Tiwari, Anurag. **Demographic profile of tribals and non tribals population: A geographical analysis of Madhya Pradesh**. (Dr. Y G Joshi), Department of Geography, Vikram University, Ujjain.

4. Vanlalruata, Samuel R. **Impact of marriage pattern on community structure of Saiha District, Mizoram**. (Dr. K C Lalmalsawmzauva and Prof. G Kumar), Department of Geography and Resource Management, Mizoram University, Aizawl.

5. Yadav, Gaurav. **Demographic scenario of scheduled caste in Bundelkhand Region: A geographical study**. (Dr. Y G Joshi), Department of Geography, Vikram University, Ujjain.

History

1. Basumatary, Umananda. **Society and economy of the Bodos during colonial period**. (Dr. Luke Daimari and Dr. Oinam Ranjit Singh), Department of History, Bodoland University, Kokrajhar.

2. Lalthasanga. **Varieties of Christianity: History of Sects in Mizoram**. (Prof.O Rosanga and Prof. J L Dawar), Department of History and Ethnography, Mizoram University, Aizawl.

3. Lariya, Priyankar. **Makhanlal Chaturvedi: Ek itihasparak anusheelan (1889 isvi-1968 isvi)**. (Prof. B K Shrivastava), Department of History, Dr Harisingh Gour Vishwavidyalaya, Sagar.

4. Rajiv Kumar. **Colonial recruitment and remittance: A study of Fiji Indian indentured labour, 1879-1920**. (Prof. Swaraj Basu), School of Social Sciences, Indira Gandhi National Open University, New Delhi.

5. Suman, Anjani Kumar. **Purve-madhyakaal mein Angg Kshetre ke sanskritik parivesh mein tantrewaad kee parivyapti: Ek adhyayan**. (Dr. Bihari Lal Choudhary), Department of Ancient Indian History, T M Bhagalpur University, Bhagalpur.

6. Thangminlian. **Resistance to colonialism in the Lushai Hills**. (Dr. Hmingthanzuali and Prof. J L Dawar), Department of History and Ethnography, Mizoram University, Aizawl.

7. Thorat, Mahadeo Shamrao. **Swarajyachi isthpna ani tukaramchey vichar: Ek chikitsak abhyas**. (Dr. Ram Funne), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.

8. Udhan, Anirudh Sarjerao. **Ch Sambhaji Maharaj yancha Rajyakarbhar: Ek abhyas**. (Dr. R S Funne), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.

Languages & Literature

Bodo

1. Basumatary, Mitinga. **A study on Bwrdwn dialect of the Bodos**. (Dr. Bijitgiri Basumatary), Department of Bodo, Bodoland University, Kokrajhar.

2. Basumatary, Mwina. **Traditional children's games of the Bodos with special reference to Chirang District**. (Dr. Indira Boro), Department of Bodo, Bodoland University, Kokrajhar.

English

1. Arya, Dhanaji Wamanrao. **A linguistic study of advertisements in the print media: A case study of the Times of India**. (Dr. Rajkumar M Lakhadive), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

2. Babal, Nikita. **Theoretical sources in the non-fictional works of Amitav Ghosh**. (Prof. Pankaj Sharma), Department of English, Chaudhary Devi Lal University, Sirsa.

3. Barot, Sweta Jayeshkumar. **Different methods of teaching English as a second language in the higher secondary school of Gujarat: A comparative study**. (Dr. Nilesh Sathvara), Department of English, Gujarat University, Ahmedabad.

4. Chaudhari, Truptiben Changalabhai. **Diasporic consciousness in the select works of Bharti Mukherjee and Jhumpa Lahiri: A comparative study**. (Dr. Vipul Kapoor), Department of English, Saurashtra University, Rajkot.

5. Dodiya, Udaysingh Karasanbhai. **Indian milieu in Girish Karnad's select plays: A critical study**. (Dr. G D Chaudhari), Department of English, Saurashtra University, Rajkot.

6. Galchar, Madhuben Punjabhai. **The novels of Sunetra Gupta: A critical study**. (Dr. Audrey Barlow), Department of English, Saurashtra University, Rajkot.

7. Jadeja, Shailendrasinh Anupsinh. **The portrayal of rural life in the select short stories of R K Narayan, Munshi Premchand and Pannalal Patel: A comparative study**. (Dr. G D Chaudhari), Department of English, Saurashtra University, Rajkot.

8. Jayakumar, M Samuel. **Teacher-intervention in the curriculum for enhancing the performance of the rural-urban Fringe ESL learners**. Department of English, Hindustan Institute of Technology & Science, Chennai.

9. Mamadge, Pandurang Dhondiram. **Platonism in the poetry of Wordsworth, Shelley and Keats: A reassessment**. (Dr. Kranti V More), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

10. Mukherjee, Rupayan. **Idling with (in) History: Flanerie and alternative historiography in selected novels of Orhan Pamuk**. (Dr. Ranjan Ghosh), Department of English, University of North Bengal, Darjeeling.

11. Patar, Ashishkumar Virambhai. **Depiction of war, social and cultural issues in the novels of Khaled Hosseini: A critical study**. (Dr. G D Chaudhari), Department of English, Saurashtra University, Rajkot.

12. Rohilla, Surender Kumar. **Surperposition of identity: A study of the selected poems of James Thomson and T S Eliot**. (Dr. Pema Eden Samdup), School of Humanities, Indira Gandhi National Open University, New Delhi.

13. Santra, Mehuli. **Narrativity in visual art forms with special reference to the selected paintings of Rajasthan: A study in cultural poetics**. (Prof. Nivedita Maitra), Department of English and other Modern European Languages, Dr Harisingh Gour Vishwavidyalaya, Sagar.

14. Solanke, Rameshwar Sureshrao. **A comparative study of biological metaphors in the select novellas of Nikolai Gogol, Franz Kafka, O V Vijayan and Philip Roth**. (Dr. D N More), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

15. Solanki, Kalpeshkumar Hasmukhlal. **Eco-criticism in the novels of Amity Ghosh: A study**. (Dr. G D Chaudhari), Department of English, Saurashtra University, Rajkot.

Hindi

1. Agarwal, Navneet. **Nai kahani aandolan aur Shekhar Joshi kee kahaniyan**. (Prof. Smita Chaturvedi), School of Humanities, Indira Gandhi National Open University, New Delhi.

2. Gabu, Sonal Gagjibhai. **Kathakaar Sanjeev ke sahitye mein aanchlikta**. (Dr. K S Chotaliya), Department of Hindi, Saurashtra University, Rajkot.

3. Patidar, Jyoti Nahar. **Bal sahitye mein naitik mulyoan ka chitran: Devputra baal-patrika ke vishesh sandarbh mein**. (Dr. Uma Bajpai), Department of Hindi, Vikram University, Ujjain.

4. Rupapara, Rashmiben Dhirubhai. **Vishnu Prabhakar ke upanyasoan mein nari chetna**. (Dr. Dipika V Dave), Department of Hindi, Saurashtra University, Rajkot.

5. Shukla, Aradhana. **Abhimanyu Anat ke upanyasoan mein Mauritius ke aapravasi Bhartiyoan ka jeevan sangharsh**. (Prof. Sanjay Kumar), Department of Hindi, Mizoram University, Aizawl.

6. Sapan, Raj. **Nayi kahani- alochna ka mulyankan**. (Prof. Virendra Mohan), Department of Hindi, Dr Harisingh Gour Vishwavidyalaya, Sagar.

7. Shukla, Manish Chandra. **Swadheen Bharat mein Hindi patrkarita ke adarsh ke srijan mein diinmaan kee bhumika (1965-1982 ke vishesh sandarbh mein)**. (Prof. Jitendra Kumar), School of Humanities, Indira Gandhi National Open University, New Delhi.

Marathi

1. Waghmode, Narshing Sopanrao. **Adhunik Marathi kadambriteel shikshakanchey jeevandarshan: Ek vivechak abhyas (Nivdak sahityekriticheya adhare)**. (Dr. Balaji V Digole), Department of Marathi, Swami Ramanand Teerth Marathwada University, Nanded.

Sanskrit

1. Gohil, Hardik Maheshbhai. **Shishupalvadhma-hakavye prayutakpadanam prayapadparivartandursha samikshaatamakmadhyayanam (Ekat: Navsargparyantam)**. (Dr. M K Moliya), Department of Sanskrit, Saurashtra University, Rajkot.

2. Nakum, Kajal Ukabhai. **Rasa Theory in Sanskrit poetics and its application in Bhasa Drama's based on Mahabharata**. (Dr. H M Kikani), Department of Sanskrit, Saurashtra University, Rajkot.

3. Sharma, Preeti. **Maharishi Parashar ke jyotish ka aitihasik drishti se adhyayan**. (Dr. Vandana Tripathi), Department of Sanskrit, Vikram University, Ujjain.

4. Sunit Kumar. **Pātañjalayoga - yogācārabauddhamatayoh antahkaranasya ādhunikamanovijñānasiddhāntaih pariśīlanam**. (Dr. Surendra Mohan), Department of Sanskrit, Kurukshetra University, Kurukshetra.

5. Surender Singh. **Vyakaranasiddhantasudhanidhigata 3.2.3 se 3.3.1 paryanta paṭhita krtpratyayavidhayaka sūtra: Eka samiksatmaka adhyayana**. (Dr. Arvind Kumar and Dr. Surendra Mohan), Department of Sanskrit, Kurukshetra University, Kurukshetra.

6. Thakkar, Bhaktiben Himatlal. **Adhunik Sanskrit sahitye mein Keshavchandra Dash ka pradan**. (Dr. Durga N Joshi), Department of Sanskrit, Saurashtra University, Rajkot.

7. Tripathi, Vipul Nath. **Amritodey natak ka samikshnatamak adhyayan**. (Dr. Amar Nath Thakur), Department of Sanskrit, Jai Prakash University, Chapra.

Telugu

1. Chopparapu, Srinivasa Rao. **Hasya Brahma Sankara Narayana Jeevitham-rachana vinyasalu**. (Dr. Chintapalli Satyanarayana), Department of Telugu and Oriental Languages, Acharya Nagarjuna University, Nagarjuna Nagar.

2. Perugupalli, Balaram. **Tenali Ramakrishnuni kavyalu-paatralu-pariseelana**. (Prof. N V Krishna Rao), Department of Telugu, Acharya Nagarjuna University, Nagarjuna Nagar.

3. Santhi, Pitta. **Acharya Mudigonda Sivaprasad vamsadhara navala-samaajika chitrana**. (Dr. Chintapalli Satyanarayana), Department of Telugu and Oriental Languages, Acharya Nagarjuna University, Nagarjuna Nagar.

Urdu

1. Ali, Syed Habeebunnisa Begum Syed Yousuf. **The Urdu novel in Maharashtra (After 1980)**. (Dr. Mohammed Maqbool Ahmed), Department of Urdu, Swami Ramanand Teerth Marathwada University, Nanded.

Performing Arts

Drawing & Painting

1. Chawre, Hemlata. **Adhunik kal ke chitrakar satish Gujral-vyaktitva evam kratitava**. (Dr. Alpana Upadhyaya), Department of Drawing, Vikram University, Ujjain.

2. Marmat, Mahima. **Amrut-kalakar Yusuf kee kala ka vivechnatamak adhyayan**. (Dr. Alpana Upadhyaya), Department of Drawing, Vikram University, Ujjain.

Music

1. Dublay, Sameer Moreshwar. **Understanding of voice training practices in Gwalior Gharana of Hindustani music-with special reference to select performers**. (Dr. Mallika Banerjee and Dr. Vinod Vidwans), **School of Performing and Visual Arts**, Indira Gandhi National Open University, New Delhi.

Philosophy

1. Devmurari, Jaydeep Hasmukhbhai. **The concept of self, world, Brahman, Maya and liberation: A study**. (Dr. D J Yagnik), Department of Philosophy, Saurashtra University, Rajkot. ❑

CENTRAL UNIVERSITY OF RAJASTHAN
Bandarsindri, NH-8, Tehsil Kishangarh, Ajmer Rajasthan-305817

Advt.: R/F.130/2021/1196   **Date: 10.09.2021**

Special Recruitment Drive for various Teaching Positions of SC, ST, OBC, PWD and EWS category

Online applications are invited from eligible Indian Citizens and Overseas Citizens of India (OCIs) in the prescribed format through **Website: www.curaj.ac.in** for recruitment on the posts of **Professor, Associate Professor and Assistant Professor** in various Academic Departments. Minimum Qualification, Experience, Reservation, Relaxation in Age, Service Conditions, Emoluments, Age of Superannuation, etc. will be as prescribed by the University/UGC/GoI, which are available at university **Website www: curaj.ac.in.**

Application Fee: Rs. 1500 (OBC & EWS category)
                              Rs. 750 (for SC/ST/PWD category)

Note: After successfully applying online, the self-attested copies of all the required documents along with application form should reach the university within 10 days. It is mandatory for the candidate to sign on each page of the hard copy.

Registrar

JAYPRAKASH EDUCATION SOCIETY'S

Dr. Babasaheb Ambedkar College

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

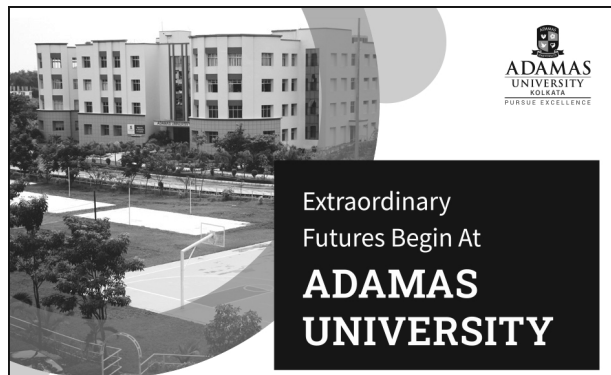**(Affiliated to Shivaji University, Kolhapur)**

(Permanently Granted)

W A N T E D

Applications are invited from eligible candidates for the following post.

Designation	Total Post	Open Post
Principal	1	1

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

A N SINHA INSTITUTE OF SOCIAL STUDIES, PATNA

Advertisement for the Post of Director

A N Sinha Institute of Social Studies, Patna, invites fresh applications for the post of Director, from suitable persons. Interested persons may apply in the prescribed format (with signature and self attested documents) to the Chairman of the Selection Committee either in hard copy or scanned soft copy through email id: ansiss1964@gmail.com. The deadline for submission of applications is 30/10/2021 at 5pm IST. Any application submitted after the deadline will not be entertained. Applications for the post made with reference to earlier advertisements will not be considered under any circumstances and the Institute shall not be responsible for non submission of fresh applications. Details regarding the advertisement may be seen at the website of the Institute: www.ansiss.res.in.

Registrar

DR. L. H. HIRANANDANI COLLEGE OF PHARMACY
P.B. No. 17, Opp. Railway Station, Smt. Chandibai Himathmal Mansukhani Road,
Ulhasnagar – 421003, Dist. Thane
(Minority Education Institution)

APPLICATION ARE INVITED FOR THE FOLLOWING POSTS
FROM THE ACADEMIC YEAR 2021-22

UN-AIDED

Sr. No.	Cadre	Subject	Total No. of Posts	Category
1.	**Associate Professor**	Quality Assurance	01	01-OPEN
2.	**Assistant Professor**	Pharmacy	03	03-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.

The Educational Qualification, Experience and pay-scale for the post of Associate Professor & Assistant Professor is as prescribed by the University of Mumbai, AICTE from time to time.

Please refer University Circular No. मशिमाक / विशिमाक / तंत्रशिक्षण / 11 / 2020–2021 दिनांक 11 जानेवारी, 2021 for qualifications and experience at the time of interview.

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

Applications with full details should reach to the **Secretary, Hyderabad (Sind) National Collegiate Board, H. R. College Bldg., 124, Dinshaw Wachha Road, Churchgate, Mumbai-400020, within 15 days** from the date of publication of this advertisement. **This is University Approved advertisement.**

Sd/-
SECRETARY

DPM'S
SHREE MALLIKARJUN
&
Shri. Chetan Manju Desai College
Delem, Canacona Goa – 403702
Email: shreemallikarjuncollege@gmail.com ; Contact No. 08322633433/422

Applications with full bio-data are invited from the Indian Citizens for the Full Time Regular post of **Assistant Professor for aided programs.**

Sr. No.	Name of the Post	Reservation	No. of Post
1.	Assistant Professor in Marathi	Unreserved	01 Post
2.	Assistant Professor in Economics	Unreserved	01 Post
3.	Assistant Professor in Sociology	Reserved for OBC	01 Post

Minimum Qualifications:

Master's degree in the relevant subject with at least 55% marks or its equivalent grade and Good academic record.

Candidate should have cleared the eligibility test such as NET/SET or similar test accredited by UGC. However, candidate who are or have been awarded Ph.D Degree in accordance with U.G.C regulations in force in the concerned subject as incorporated in Goa University Statute shall be exempted from requirements of minimum eligibility conditions of NET/SET. In case NET/SET candidate is not available or not found suitable, candidates fulfilling other conditions would be considered for appointment on purely temporary basis till the end of the academic year.

Pay Scales and the service conditions are as prescribed by UGC, Government of Goa, Goa University and Governing body from time to time.

Mandatory Requirement: 15 years Domicile in Goa, Knowledge of Konkani is essential and Marathi is desirable.

Candidates possessing the above said qualifications should send their application completed in all respects along with self attested Xerox copies of the statement of marks of all public examinations from S.S.C. and onwards, **within 20 days** from the date of publication of this advertisement.

Those employed have to apply through proper channel.

Place: Canacona – Goa
Date : 30/09/2021

Prof. (Dr.) Manoj S. Kamat
Principal

SHRI VAISHNAV VIDYAPEETH VISHWAVIDYALAYA, INDORE

(Established under Madhya Pradesh Niji Vishavidyalaya Adhiniyam)

Campus: Ujjain Road, Indore-453111

INVITES APPLICATIONS

for the following positions:

Shri Vaishnav Institute of Law
DIRECTOR
PROFESSORS/ASSOCIATE PROFESSORS/ASSISTANT PROFESSORS
Criminal Law, Business Law
Shri Vaishnav Institute of Agriculture
PROFESSORS/ASSOCIATE PROFESSORS/ASSISTANT PROFESSORS
Agronomy, Seed Science & Technology, Agricultural Extension & Communication; Agricultural Economics; Plant Pathology; Soil Science & Agricultural Chemistry; Agro-Meteorology; Agricultural Biochemistry; Crop Physiology; Food Science & Technology, and Entomology.
Eligibility: As per UGC/BCI/ICAR norms for all the positions.
Remuneration: As per UGC norms. Salary is not a constraint for deserving candidates.
Interested candidates may send applications in the **prescribed format** available on the University Website alongwith Curriculum Vitae, photocopies of certificates and two passport size photographs to **The Vice Chancellor, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Shri Vaishnav Vidya Parisar, 177 Jawahar Marg, South Rajmohalla, Indore – 452002. It is mandatory to send applications in hard copy.**
All those who had applied in last one year need not to apply again.
Last Date: October 14, 2021   **E-mail: career@svvv.edu.in • website: www.svvv.edu.in**

R.V. BELOSE EDUCATION FOUNDATIONS

N.K. VARADKAR ARTS & R.V. BELOSE COMMERCE JR. & SR. COLLEGE & SHANTILAL JAIN JR. COLLEGE OF SCIENCE, DAPOLI, RATNAGIRI- 415712 (MAHARASHTRA)

APPLICATIONS ARE INVITED FOR THE POST OF
PRINCIPAL
FROM THE ACADEMIC YEAR 2021-22
AIDED
(Second Advertisement)

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 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. TASS/(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, R.V. BELOSE EDUCATION FOUNDATION, DAPOLI, TAL. DAPOLI, CARE OF R.R. VAIDYA ENGLISH MEDIUM SCHOOL, DAPOLI. TAL. DAPOLI, DIST. RATNAGIRI- 415712 within 15 days** from the date of publication of this advertisement. **This is university approved advertisement**.

This is a re-advertisement. The candidates, who have applied earlier for the post, need not apply again.

Sd/-
SECRETARY
R.V. BELOSE EDUCATION FOUNDATION DAPOLI

Announcement

The **Special Number of the University News** on **'Realising Sustainable Development Goals through Higher Education Institutions'** is being brought out on various themes. The **Special Issue** will cover articles of eminent educationists and policy makers. Readers of the University News are also invited to contribute to the Special Number by submitting papers/articles on above theme by **October 25, 2021**. The papers will be published in the Issue subject to the approval of the Editorial Committee of the University News. The Issue shall contain papers on Sustainable Development Goals on the following Subthemes:

A. *Implementation of SDGs in India: Status, Scope and Future Action.*

B. *Strategies and Approaches in Teaching-Learning to Realize SDGs.*

C. *Realising SDGs through Research and Innovation: Strategies and Approaches.*

D. *Engagement of Universities with Society to Realise SDGs.*

E. *Creating Policies and Roadmap for Realizing SDGS through Indian Higher Education.*

F. *Individual Article on each of the 17 SDGs.*

Guidelines for Contributors

Articles submitted for the Journal should be original contributions and should not be under consideration for any other publication at the same time. A declaration is to be made by the author in the covering letter that the paper is original and has not been published or submitted for publication elsewhere.

Manuscripts including tables, figures and references should be around 3000-4000 words for articles, 2000 – 5000 words for Convocation Addresses, 1000 words for Book Reviews and 600 words for Communications. All the manuscripts should typed in double-space with 12 point font and ample margin on all sides on A 4 size paper.

The cover page should contain the title of the paper, author's name, designation, official address, address for correspondence, contact numbers and e-mail address.

The main text should not contain footnotes. References should be given at the end of the manuscript and should contain only those cited in the text of the manuscript. The full reference should be listed at the end in alphabetical order running the following style:

Books

• Miles, M., and Huberman, M., (1994). *Qualitative Data Analysis*. London: Sage.

Articles

- Over, R.(1982). Does research productivity decline with age? *Higher Education* 11: 511-20.

Chapter in a Book

- Rendel, M. (1986). How many women academics 1912-1977? In R. Deem(ed.), *Schooling for Women's Work*. London: Routledge.

Authors may send their articles addressing to the Editor through e-mail: **ramapani. universitynews@gmail.com/rama.pani2013@gmail.com with a copy to universitynews@ aiu.ac.in**.

Authors are responsible for any copyright clearance, factual inaccuracies and opinion expressed in their paper.

The final decision on the acceptance or otherwise of the article rests with the Editorial Committee and it depends entirely on its standard and relevance. The article accepted may be modified to meet the journal's standards of contents, presentation and style. Authors may also be requested to revise their manuscripts before they can be accepted for publication. Correspondence in this regard will be done with the first named author unless otherwise indicated.

The Editor is free to make editorial corrections in the content as well as title of the article and change the title in accordance with the content of the article as well as the overall theme of the Issue.

Maximum time taken for processing the article is six months. Contributors are free to send the material to any other publication after a period of six months from the date of their submitting the article to the University News, if they do not receive any intimation from AIU.

Author will receive two complementary copies of the Journal immediately after its publication.

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Manuscripts be sent to: The Editor, University News, Association of Indian Universities, AIU House, 16 Comrade Indrajit Gupta Marg (Kotla Marg), New Delhi- 110 002. E-mail: *ramapani. universitynews@gmail.com / universitynews@aiu.ac.in* on or before **October 25, 2021.**

Editor, University News

AIU Invites Proposals for Collaboration for organizing
ANVESHAN- Student Research Conventions -2021-22

Association of Indian Universities, New Delhi organizes *Anveshan*-**Student Research Convention** every year to identify and nurture the young talents and budding researchers in the Indian Universities. In these Conventions, Innovative Research Projects are invited from the Students (Undergraduate to Ph.D. level), and assessed by a group of experts of the field on a well laid criteria. The best Research Projects are conferred with certificates and awards. The Projects are invited from the disciplines of Basic Sciences and Applied Sciences, Engineering and Technology, Agriculture and allied fields, Health Sciences and allied fields, Social Sciences; Humanities; Commerce; Business Management; and Law. The Conventions are to be held at two levels i.e. **Zonal and National**. The duration of each convention is of **two days**. These events are to be conducted in the current Financial Year i.e. before **March 31, 2022**.

AIU invites proposals from member universities/institutions for hosting these Conventions in Five Zones - East, West, North, South, Central and One National Level Convention. Interested Member universities/institutions may send their Expression of Interest (EoI) along with proposal duly endorsed by the Head of the Institutions to AIU at the address given below:

Dr Amarendra Pani
Joint Director and Head
Association of Indian Universities
AIU House, 16 Comdrade Indrajit Gupta Marg
New Delhi – 110 002
E-mail: *researchaiu@gmail.com*

The proposals are required to be submitted latest by October 20, 2021. The Event will be finalized on mutually convenient dates and terms and conditions laid down by AIU. For any further query, please contact on: 011-23230059, Extn-202/209, **E-mail:** *researchaiu@gmail.com*. The details can also be downloaded from AIU Website: *www.aiu.ac.in*

N.B.: AIU is not a Funding Organization. All these events are AIU activities for which Collaboration from member institutions are solicited. Primarily, the events will be conducted under the banner of AIU. The details of terms and conditions will be communicated on selection of the Proposal. In case of the events to be organized in physical/ conventional mode, a token financial support will be provided by AIU.

Proposal must be sent to AIU with the Approval /Endorsement of Vice Chancellor/ Head of the Institution.

Announcement

Edited Volume
on
'75 Years of Higher Education in Independent India'

An Edited Volume is being brought out on the theme **'75 Years of Higher Education in Independent India'** to commemorate *75 years of Indian Independent, Azadi Ka Amrit Mahotsav.* The Volume will cover articles of eminent educationists and policy makers. Readers of the University News are also invited to contribute to the Edited Volume by scholarly papers on the above theme, and below sub theme by December 15, 2021. The Volume shall contain papers on the following Subthemes:

i.   *Significant Landmarks in Higher Education in Independent India.*

ii.   *Higher Education Policies and their Impact.*

iii. *Democracy, Plurality, Equality and Universality of Indian Higher Education.*

iv.   *Rise of Research, Innovation and Entrepreneurship in Independent India.*

v.   *Student dynamics in Indian Higher Education.*

vi.   *Impact of Indian Higher Education on Community.*

vii. *Functional Dimensions of Indian Higher Education: Governance, Leadership, Financing.*

viii. *Professional Education in India.*

ix.   *Islands of Excellence in Indian Higher Education.*

x.   *Higher Education in India: Roadmap for 75 years Ahead.*

The papers will be published in the volume subject to fulfillment of AIU Norms for publication as given in AIU Website and on the approval of the Editorial Committee. Manuscripts may be emailed to the Editor, University News, Association of Indian Universities, AIU House, 16 Comrade Indrajit Gupta Marg (Kotla Marg), New Delhi-110 002. E-mail: *ramapani.universitynews@ gmail.com/universitynews@aiu.ac.in/rama.pani2013@gmail.com*, Phone: 011-23235009 (6 lines), Fax: 011– 23232131 on or before ***December 15, 2021***.