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Devender Kawday

*Bahubali Movement in Higher Education System : A Need for
Viksit Bharat@ 2047*

J Madegowda

*Viksit Bharat Shiksha Adhishthan Bill: Reimagining Higher Education
Governance in India—Part-II*

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Bahubali* Movement in Higher Education System : A Need for *Viksit Bharat@ 2047

Devender Kawday*

Recently, ISRO has launched Vehicle Mark-3 (LVM3), famously nicknamed the “Bahubali” rocket due to its massive heavy-lift capabilities, achieving a historic milestone. In a similar pattern, India now needs a Bahubali Movement in Higher Education — one that is bold in vision, strong in research, fearless in innovation, and rooted in Indian values with global excellence.

One such Bahubali Movement will be the launch of *Viksit Bharat Shiksha Adhishthan* (VBSA). It will be a revolution in India's Higher Education System, rooted in Indian values and driven by global excellence. VBSA will comprise three councils:

- **VBSVP** : *Viksit Bharat Shiksha Vinayaman Parishad* (Regulatory Council)
- **VBSGP** : *Viksit Bharat Shiksha Gunvatta Parishad* (Accreditation Council)
- **VBSMP** : *Viksit Bharat Shiksha Manak Parishad* (Standards Council)

For the vision of *Viksit Bharat@ 2047*, we need to scale our economy with double-digit growth consistently. In order to achieve this, the Higher Education System has to be revamped accordingly.

The Bahubali movement is necessary to address the issues pertaining to governance and regulation, reforms and policy challenges, adequate quality in education, commercialisation, skills mismatch–employability gap, innovation and research shortfall, access and equity, etc. The launch of VBSA will be immensely helpful in addressing such issues.

As per the AISHE dashboard as on 1st January 2026 (Ministry of Education), in our Bharat, there are around 1386 Universities, 53,072 Colleges, 16,463 Stand-alone Institutions, and 159 Institutes of National Importance, catering to around 4.33 crore students. It is the second-largest Higher Education System in the world, which we can utilise efficiently to make our country a developed nation by adopting the Bahubali strategy.

For several decades, India's higher education has been governed by multiple regulatory bodies. This has many times led to overlaps, lack of stringent control, clarity, and inefficiencies. To address this issue, the Government of India has recently introduced the *Viksit Bharat Shiksha Adhishthan* (VBSA) Bill 2025 in Parliament. The Bill is a concrete step to rationalise, modernise, reorganise, and

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restructure governance, improve quality, and make Indian institutions compatible with global standards. This Bill is also in alignment with the vision stated in NEP–2020.

VBSA is a concept to replace UGC, AICTE, and NCTE with a single apex commission supported by councils for regulation, accreditation, and academic standards, assuring a rational and principle-based system. The Bill is also in tune with our Prime Minister's mantra of *reform, perform, transform, and inform*.

Main Aim of the Bill

Regulation : A unified regulation in the form of a single apex body to oversee higher education, named VBSA.

Quality : Formation of a dedicated Accreditation Council to further enhance quality in higher education.

Standards : To define academic norms and professional guidelines, the establishment of a separate Standards Council.

Efficiency and Transparency: Formation of a technology-driven, faceless, single-window system for approvals and related compliance.

Worldwide Competitiveness : To align the Indian education system with global standards.

Three-Council Structure Proposed

VBSVP – Regulatory Council

The establishment of *Viksit Bharat Shiksha Viniyaman Parishad* (VBSVP), also known as the Regulatory Council, is proposed. VBSVP will be responsible for the maintenance of standards and compliance with regulatory provisions in Higher Education Institutions (HEIs). It will inspire institutions for public self-disclosure of all procedures, finances, faculty, courses, infrastructure, accreditation, educational outcomes, etc., as mentioned in NEP 2020.

VBSVP will build a system for the setting up and operation of Higher Education Institutions. It will facilitate autonomy of higher education institutions and specify standards for select universities to operate in India. It will help stakeholders of HEIs and students by establishing a transparent and robust grievance redressal mechanism. In addition to other regulatory measures, VBSVP will also

frame policies to prevent commercialisation of higher education and may authorise accredited HEIs, other than universities, to grant degrees with prior approval of the Central Government.

VBSGP – Accreditation Council

The formation of an Accreditation Council, to be known as *Viksit Bharat Shiksha Gunvatta Parishad* (VBSGP), is proposed. It shall function as an accrediting body and take steps to supervise an independent ecosystem of accreditation. VBSGP will develop an outcome-based institutional accreditation framework.

In addition to other responsibilities, it shall empanel or de-empanel accrediting institutions and monitor and review their performance. Thus, it will evaluate and certify the quality standards of HEIs.

BSMP – Standards Council

The establishment of *Viksit Bharat Shiksha Manak Parishad* (VBSMP), also known as the Standards Council, is proposed. It shall determine academic standards for Higher Education Institutions. VBSMP shall frame guidelines and provide guiding principles for HEIs.

In addition to related tasks, it shall prescribe norms for credit transfers, promote the quality of academic institutions, develop a framework for higher education qualifications, and determine minimum academic standards for the setting up and operation of HEIs. Overall, it shall set academic and professional benchmarks across disciplines in higher education.

Anticipated Effects

- **Governance** : It shall initiate a substantial step towards ease of governance through a single-window system, reducing bureaucratic delays and nurturing trust-based regulation. By proceeding with simplified compliance, the VBSA Bill will help HEIs avoid multiple approvals from different regulators.
- **Academic Quality** : The Bill ensures improvement in academic quality, better teaching, and enhanced learning outcomes through uniform standards.
- **Research and Innovation** : There will be a boost to research and innovation in HEIs due to ease of doing business, reduced regulation, transparency, and institutional autonomy. This

will encourage experimentation and global collaborations. Autonomy will also provide greater freedom in curriculum design, research, and innovation.

- **Student-centric** : The proposed Bill focuses on student-centric reforms, comprehensive and holistic education, improved access, and an increase in the Gross Enrolment Ratio (GER).
- **Employability**: VBSA will amplify employability and skills among students in higher education institutions, resulting in capacity building of society, the economy, and the nation, helping achieve the vision of *Viksit Bharat*.
- **Global Recognition**: Degrees awarded by Indian Higher Education Institutions will gain international credibility and recognition.

Inference

In a nutshell, it can be stated that the *Viksit Bharat Shiksha Adhishthan* (VBSA) Bill 2025 is one of the Bahubali steps towards reforming and modernising the Higher Education System of the country. It will be a landmark reform aimed at transforming India's higher education by creating a unified, transparent, and globally competitive regulatory framework.

This step will also revolutionise the Higher Education System by bringing technological integration and a strong push towards the internationalisation of Indian higher education. With the coalescing of regulatory functions, prioritisation of quality, increased transparency, and setting of required standards, the VBSA Bill will lay a solid foundation for Bharat to emerge as a global education hub and fulfil our Prime Minister's vision of *Viksit Bharat@ 2047*. □

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Viksit Bharat Shiksha Adhishthan Bill: Reimagining Higher Education Governance in India—Part-II[#]

J Madegowda*

Critical Analysis of the Proposed Governance Model

The VBSA Bill represents a decisive intervention in India's higher education governance framework. Its objectives align well with reform aspirations articulated in NEP 2020, particularly the move towards coordination, autonomy, and facilitative regulation. Concurrently, the proposed model raises substantive concerns about centralisation, federal balance, regulatory discretion, and academic freedom. In this backdrop, this section critically examines these dimensions to evaluate whether the Bill represents a genuine governance transformation or a reconfiguration of authority under a centralised institutional structure.

Centralisation vs. Decentralisation

One of the significant issues in the proposed governance model is the balance between centralisation and decentralisation. Of course, by consolidating multiple regulators into a single national authority, the Bill intends to overcome fragmentation and inconsistency in higher education regulation. Furthermore, proponents argue that unified regulation reduces inefficiencies, improves coherence in standards, and strengthens national coordination (Sethy & Mahapatro, 2025). However, governance literature cautions that centralisation, without meaningful decentralised participation, can undermine responsiveness and contextual sensitivity (OECD, 2010). One should also realise that India's higher education system is characterised by deep regional, linguistic, and institutional diversity. Uniform regulatory frameworks may risk imposing standardised norms that may not align well with local needs or institutional missions.

Of course, the three-vertical architecture within the proposed authority attempts to mitigate centralisation risks through functional independence

(Reddy & Reddy, 2023). Whether this design adequately prevents the concentration of power remains debatable. Excessive centralisation, in a federal system, may incite political resistance, as reflected in the referral of the Bill to a JPC. The major challenge, therefore, lies in achieving coordination without eroding sub-national agency.

Implications for Institutional Autonomy

At the heart of the reform narrative of NEP 2020 and the proposed Bill is institutional autonomy. Reduced compliance burdens, flexible curriculum frameworks, outcome-based accountability, etc., signify an intent to empower institutions (Tayade, 2024). In principle, autonomy is essential for fostering innovation, interdisciplinary research, and global competitiveness (Albach & Salmi, 2011). On the other hand, in practice, autonomy is driven and shaped by regulatory culture and financial dependence. Indian experience demonstrates that formal declarations of autonomy often coexist with intrusive oversight and conditional approvals (Jandhyala, 2014). This is more so in the case of publicly funded institutions that remain vulnerable to regulatory influence due to their dependence on government financing (Gupta, 2023). While reducing process prescription, outcome-based accountability may increase monitoring intensity through continuous performance assessment and evaluation (Teshome, 2025).

Additionally, there is also concern that regulatory discretion in interpreting frameworks could enable overreach disguised as facilitation (Kuriakose & Nikhil, 2025). Worldwide experience suggests that autonomy expansion rarely translates into substantive freedom without parallel fiscal decentralisation and procedural safeguards (Hoa & Nhung, 2025). However, the ability of the Bill to institutionalise autonomy as a statutory right, rather than a discretionary privilege, remains uncertain.

Academic Freedom and Knowledge Production

It is established that academic freedom is closely linked to institutional autonomy and it encompasses

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freedom in teaching, research, curriculum design, and publication. The emphasis of the Bill on academic freedom and curricular flexibility signifies a departure from earlier restrictive frameworks (Sharma, 2020). Proposed arrangements permit HEIs to design curricula aligned with institutional missions and disciplinary evolution. However, tensions persist between academic freedom and quality assurance imperatives. Although intended to enable flexibility, learning outcomes frameworks may become rigid if applied prescriptively (Tayade, 2024). Standardised outcome assessments risk homogenising curricula despite claims of flexibility.

Scholarly literature illustrates that academic freedom flourishes where regulatory bodies are insulated from political influence and where decision-making is participatory and transparent. Global experience underlines the significance of strong institutional governance and faculty participation in academic decisions (Teshome, 2025). The provisions of the Bill for such protections remain broad, leaving scope for varied interpretation.

Regulatory Discretion and Risk of Overreach

A major concern in governance reform is the scope for regulatory discretion vested in the new authority. Although consolidation simplifies oversight, it also concentrates decision-making power. Crucial functions such as institutional recognition, accreditation standards, and interpretation of learning outcomes frameworks inevitably involve regulatory judgment (Kuriakose & Nikhil, 2025). Indian regulatory history provides cautionary lessons. Overlapping powers and vague mandates have often allowed discretionary interventions beyond formal authority, leading to uncertainty and compliance-oriented behaviour (Agarwal, 2009; Saxena, 2025). Although the Bill proposes transparency and digital governance to address these issues, transparency alone is not sufficient without a federal polity, robust checks, and independent review.

In this regard, comparative studies reveal that regulatory effectiveness depends not only on legal clarity but also on regulatory culture and accountability norms (Paulo Santiago, et al., 2008 and Teshome, 2025). Furthermore, it remains unclear whether India's evolving regulatory environment will adequately constrain discretionary authority under the new framework.

Federalism and Centre–state Relations

'Federalism' is one of the most contested dimensions of the proposed governance model. Education is a Concurrent List subject, with states bearing primary responsibility for public universities and colleges, and financing. The establishment of a powerful central authority raises constitutional and practical questions regarding the appropriate balance of authority (Choudhury, et al., 2023). Moreover, critics argue that the proposed framework may marginalise state governments by limiting their role in standard-setting and oversight. Concerns extend to constitutional boundaries, state discretion in managing HEIs, and broader centralisation trends affecting Indian federalism (Farukh & Aziz-ur-Rehman, 2024 and Choudhury, et al., 2023).

Literature on institutional governance also suggests that federal systems function effectively when national coordination is combined with meaningful sub-national participation (OECD, 2010; Muftahu, 2023). If the proposed authority operates as a coordinating forum instead of a command institution, it could strengthen cooperative federalism. However, the absence of explicit institutional mechanisms for state participation raises doubts about this outcome.

Capacity and Implementation Constraints

Besides conceptual and constitutional concerns, the success of the proposed governance model depends on implementation capacity. Establishing a unified authority with multiple functional verticals requires significant administrative, technical, and human resource capabilities. Experience globally reveals that governance reforms often falter due to capacity deficits rather than flawed design (World Bank Group, 2020).

Even India's regulatory reform experience shows that transitioning from legacy institutions to new frameworks is not only complex but also time-consuming. Without phased implementation, transitional safeguards, and capacity building, the proposed authority may face operational challenges that undermine credibility and effectiveness.

Balancing Reform Ambition with Institutional Diversity

The proposed model must be assessed in light of India's institutional diversity. Universities and other HEIs vary widely in terms of mission, scale, resource base, and regional context. Therefore, it is felt that a

uniform governance framework may risk privileging well-resourced institutions while disadvantaging smaller or regionally embedded universities.

Effective reform demands differentiated regulation that recognises institutional heterogeneity. Structural consolidation alone is insufficient. The major challenge lies in balancing national reform ambition with sensitivity to institutional and regional diversity - a balance that has historically been difficult to achieve in Indian higher education governance.

Stakeholder Perspectives and Political Economy of Reform

In India, higher education governance reform is shaped not only by legislative intent and institutional design but also by a complex political economy involving diverse stakeholders, who differ in their interests, capacities, and ideological orientations. The VBSA Bill has generated varied and often contested responses across the higher education ecosystem. Understanding these perspectives is vital for assessing the feasibility, legitimacy, and long-term sustainability of the proposed governance framework.

Universities and other HEIs

HEIs, including universities, are the primary stakeholders directly affected by the proposed reform. Their responses have been mixed. Elite, research-focused institutions and institutions of national importance often welcome outcomes-based accountability, curriculum flexibility, and streamlined regulatory processes (Sharma, 2020 and Tayade, 2024). They see the unified framework as an opportunity to reduce regulatory fragmentation and strengthen their global competitiveness.

On the other hand, smaller and regional institutions express their apprehension about regulatory centralisation and standardisation (Venkareddy, 2025). These HEIs fear that uniform frameworks may undermine institutional distinctiveness and local responsiveness. Many state universities and their affiliated institutions operate under severe financial constraints and limited administrative autonomy. Therefore, scholars caution that governance reforms premised on performance and autonomy may disadvantage these institutions that lack adequate capacity and institutional maturity (Jandhyala, 2014).

Private institutions represent a heterogeneous stakeholder group. While some of these institutions appreciate regulatory clarity and reduced

discretionary oversight, others fear enhanced scrutiny and uncertainty under a stronger central authority. Therefore, it is inferred that without differentiated regulatory approaches and capacity-building support, the proposed framework may risk reinforcing stratification within the higher education system.

State Governments and Federal Stakeholders

State governments constitute a principal stakeholder group in higher education governance reform. As education is a Concurrent List subject, states have primary responsibility for funding, administering, and overseeing public universities and colleges. In this context, state responses to the proposed Bill vary. Some states view unified regulation as a means to improve national standards and reduce administrative complexity (Choudhury, et al., 2023). On the other hand, others perceive it as an encroachment on state autonomy and constitutionally recognised powers. The literature on federal governance suggests that reforms perceived as centralising authority are likely to face resistance when consultation mechanisms are weak or symbolic (OECD, 2010; Farukh & Aziz-ur-Rehman, 2024).

Moreover, fiscal realities intensify state concerns. Although states shoulder a substantial share of higher education expenditure, regulatory authority is increasingly concentrated at the Centre. This perceived imbalance has shaped political opposition and contributed to the Bill's referral to a JPC.

Faculty, Students, and Academic Bodies

Teachers' federations and academic bodies have articulated cautious and often sceptical responses. Although commitments to academic freedom and curriculum flexibility are welcomed in principle (Sharma, 2020 and Sarita Kumari, 2023), concerns remain regarding increased accountability demands and potential regulatory interference. Additionally, faculty associations question whether autonomy will extend meaningfully to academic departments or remain concentrated at the institutional leadership level. Studies also highlight that governance reforms driven by managerial and performance-oriented logics can marginalise collegial decision-making and weaken the academic voice. From the perspective of India, where faculty participation in governance is already constrained, centralised regulatory authority may further distance decision-making from academic communities. Academic bodies also express apprehension about administrative burdens and the

balance between academic priorities and regulatory requirements (Tayade, 2024).

Students and student unions generally support reforms that promise improved quality, flexibility in program design, and expanded access (Mangat, 2024). At the same time, concerns persist regarding affordability, equity implications, and whether governance reform adequately addresses barriers faced by marginalised groups.

Private and Deemed-to-be-Universities

Private and deemed-to-be-universities occupy an increasingly influential position in India's higher education landscape. Responses within this group about the central governance framework vary by institutional type. Large and well-established private universities often welcome regulatory consolidation and transparency. However, they also express concern about financial oversight and potential constraints on operational autonomy. Furthermore, newer private institutions perceive heightened regulatory oversight as a risk, especially in the absence of stable and predictable regulatory norms. Deemed-to-be-universities face specific uncertainties regarding governance transitions, including whether existing privileges and autonomy arrangements will continue under the new framework.

Scholars also caution that while private participation may enhance capacity and innovation, governance reform must ensure alignment with public interest objectives such as equity, affordability, and quality assurance (Agarwal, 2009). Balancing these interests remains a central political economy challenge.

Political Parties, Civil Society, and Parliamentary Dynamics

Studies on political economy suggest that durable governance reform in socially sensitive sectors such as education needs transparent deliberation, broad-based consensus, and incremental implementation (World Bank Group, 2020). The referral of the Bill to a JPC reflects recognition of these imperatives.

The parliamentary trajectory of the Bill signifies broader political contestation over higher education reform. Opposition political parties have raised apprehensions about centralisation, federalism, and democratic oversight, framing the Bill as a dilution of state powers and institutional autonomy (Chakrabarti,

2025). Civil society organisations echo these critiques and warn against the potential politicisation of higher education through concentrated regulatory authority. Equity-focused social movements emphasise that governance reform must address systemic inequalities and barriers faced by disadvantaged groups (Mangat, 2024).

These critiques emphasise the risk that efficiency-driven reforms may prioritise rankings and competitiveness over social inclusion.

Reform Incentives and Institutional Behaviour

It is established that governance frameworks shape institutional behaviour by influencing resource allocation, incentives, and priorities. Both the performance-based regulation and accreditation-linked autonomy may support and augment quality improvement. Simultaneously, they may incentivise strategic compliance and metric-driven behaviour. Global experience shows that poorly calibrated incentive structures can lead institutions to prioritise easily measurable outputs over broader educational and societal goals (Paulo Santiago, et al., 2008). In the case of India, where institutional capacity differs widely, such dynamics may exacerbate existing inequalities unless corrective mechanisms are embedded within the governance framework.

Implications for Reform Sustainability

Notably, the diversity of stakeholder perspectives highlights that higher education governance reform is basically a political process. Structural soundness alone is not sufficient, and the reform's sustainability depends on stakeholder trust, perceived fairness, and demonstrable benefits across institutional types. Previous reform experience suggests that effectiveness and legitimacy are mutually reinforcing. Without stakeholder confidence, governance reforms may risk resistance, partial inclusion, or symbolic implementation. Therefore, the VBSA Bill must be examined not only on its design but also on its capacity to navigate India's complex political economy of higher education.

Comparative Perspectives and Global Lessons

Comparative perspectives provide valuable insights for examining higher education governance reforms. Although governance models are shaped by national history, constitutional arrangements, and institutional capacity, cross-national experience emphasises common principles and recurring

challenges. International reforms increasingly emphasise on balancing autonomy, accountability, and coordination. Against this context, this section examines selected global governance models and distils lessons relevant to the proposed VBSA Bill.

An Overview of Higher Education Governance Models

Global scholarship identifies three broad ideal types of higher education governance: state control, state supervision, and market-oriented or network-based models (Burton R. Clark, 2023). Historically, many systems relied on direct state control, characterised by centralised decision-making and prescriptive regulation. However, over the last few decades, most nations have shifted towards supervisory and facilitative governance. Governments increasingly “steer at a distance,” setting strategic objectives while granting institutions operational autonomy. This shift signifies recognition that excessive control undermines innovation and institutional differentiation.

A common reform trend is the separation of governance functions. Funding, regulation, academic standard-setting, and quality assurance are increasingly assigned to distinct bodies. Independent accreditation agencies, transparent performance frameworks, and outcome-based accountability mechanisms have become standard features (Paulo Santiago et al., 2008). These developments offer an important reference point for evaluating India’s proposed governance framework.

UK’s Arm’s-length Regulation and Quality Assurance

The United Kingdom (UK) provides an important example of arm’s-length governance. Universities enjoy considerable academic and administrative autonomy. Quality assurance is overseen by independent agencies such as the Quality Assurance Agency (QAA). Funding and policy direction are managed separately through public funding councils and government departments. This model benefits from unequivocal role separation and predictable regulatory processes. HEIs have the flexibility to innovate and differentiate. Simultaneously, scholars caution against excessive reliance on performance metrics and market signals, which may distort academic priorities and undermine collegial values (Marginson, 2024). The experience of the UK highlights the importance of balancing accountability with academic freedom. It also demonstrates the risks of over-incentivising competition and measurable outputs. These lessons

are directly relevant to India’s attempt to shift towards outcome-based governance.

Australia’s Coordinated Federal Governance

Australia provides an instructive example of higher education governance within the federal system. Despite constitutional differences from India, the Australian model shows how national coordination can coexist with institutional autonomy. A unified national framework governs quality assurance and qualifications. Concurrently, universities enjoy significant freedom in academic programs, research priorities, and internal governance. The effectiveness of this model is attributed to transparency, regulatory stability, and strong institutional capacity (OECD, 2010). More importantly, federal coordination in Australia is supported by extensive stakeholder consultation. This enhances legitimacy on the one hand and reduces resistance on the other. Australian experience underscores the value of cooperative mechanisms in managing centre–state relations for India in higher education governance.

EU’s Diversity within a Common Framework

Developed through the Bologna Process, the European Higher Education Area (EHEA) denotes a distinctive governance model, based on voluntary coordination rather than centralised authority. Notably, member states retain sovereignty over education policy. Common frameworks for qualifications, credit transfer, and quality assurance enable and support comparability and mobility across countries. At the same time, institutional and national diversity is preserved. Research studies emphasise that the success of the EHEA lies in mutual trust, shared standards, and respect for diversity (Paulo Santiago, et al., 2008). This model illustrates that coordination need not imply uniformity. For a diverse system such as India’s, the EHEA model provides an important lesson in balancing national coherence with institutional and regional variation.

State-led but Performance-oriented Governance Model of East Asia

East Asian models such as South Korea and Singapore represent a different governance trajectory. These systems are characterised by strong state involvement combined with performance-oriented incentives. Furthermore, governments play an active role in steering higher education towards national development objectives, particularly in science, technology, and innovation. Singapore’s centralised

model achieves high-quality outcomes through capable regulatory bodies but raises concerns about institutional autonomy (Muftahu, 2023). Japan follows a more distributed approach, emphasising institutional differentiation and autonomy within national quality frameworks. These models have achieved substantial gains in research output and global rankings. Scholars, however, caution that their success depends on strong state capacity, clear institutional hierarchies, and relatively homogeneous systems (Albach & Salmi, 2011). Therefore, the direct transferability of East Asian models to India is limited. India's scale, institutional diversity, and federal structure constrain the applicability of highly centralised, state-led approaches.

Key Lessons for India

From the above higher education governance models/practices, a few cross-cutting lessons emerge as summarised below:

- **Separation of Functions:** Clear separation between regulation, accreditation, and funding functions reduces conflicts of interest on the one hand and enhances trust in governance systems on the other.
- **Balancing Coordination with Diversity:** Effective coordination need not require rigid centralisation. Incentives, information-sharing, and collaborative forums can improve coherence while respecting institutional diversity.
- **Statutory and Fiscal Support:** Institutional autonomy is effective and successful when it is embedded in law and supported by fiscal decentralisation through formula-based and performance-linked funding.
- **Federal and Sub-National Participation:** In federal systems, sustainable reform requires meaningful and effective participation of sub-national governments and stakeholders.
- **Capacity and Phased Implementation:** Governance reforms succeed when they are accompanied by investment in regulatory and institutional capacity, and implemented gradually in a phased manner.
- **Metrics to Support, Not Drive, Academic Mission:** Over-reliance on quantitative performance metrics can narrow academic priorities and weaken the public purpose of higher education.

Relevance to the Proposed Indian Framework

The proposed VBSA Bill reflects many international best practices. These include functional separation, regulatory consolidation, and outcome-oriented oversight. Concurrently, comparative experience cautions against the mechanical adoption of global models. Successful adaptation requires contextual sensitivity. India's governance framework must reconcile national coordination with institutional diversity, federal balance, and social inclusion. International lessons reinforce the argument that governance reform is not merely about institutional restructuring, but it is equally about normative clarity, process design, and stakeholder engagement.

Policy Implications and Reform Recommendations

The analysis of the VBSA Bill shows that its success depends more on how governance principles are operationalised in practice, and less on formal restructuring. Although the proposed framework addresses long-standing regulatory weaknesses, it also introduces new risks related to centralisation, capacity, and legitimacy. Therefore, policy refinement is necessary to translate reform intent into sustainable outcomes. Against this backdrop, this section outlines key policy implications and offers targeted recommendations to strengthen effectiveness, trust, and long-term viability.

Strengthening Cooperative Federalism in Higher Education Governance

As higher education is a Concurrent List subject, governance reform must be grounded in cooperative federalism rather than hierarchical control. The proposed authority should institutionalise genuine federal partnership through: (i) Formal representation of state governments in advisory and decision-making structures; (ii) Structured and mandatory consultation with states before issuing binding regulations; (iii) Clearly defined procedures for resolving Centre–State disagreements on regulatory matters (Choudhury, et al., 2023); and (iv) Alignment of regulatory consolidation with fiscal decentralisation to support state-level higher education financing (Hoa & Nhung, 2025). International experience shows that governance reforms in federal systems are sustainable when states are treated as partners rather than implementers (OECD, 2010 and Muftahu, 2023).

Statutory Safeguards for Institutional Autonomy

While the Bill aligns with NEP–2020's autonomy narrative, autonomy must be legally

protected to prevent discretionary erosion. Therefore, institutional autonomy should be explicitly codified as a statutory right, not a revocable privilege (Gupta, 2023). Legislation should clearly demarcate areas of autonomous decision-making, including curriculum design, pedagogy, research orientation, and internal governance (Teshome, 2025). Clear appeal and grievance-redressal mechanisms must protect institutions from arbitrary intervention. Such safeguards are necessary for sustained academic innovation and institutional development (Albach & Salmi, 2011).

Ensuring Regulatory Accountability and Transparency

The consolidation of authority under a single regulator heightens the need for strong accountability frameworks. Transparency alone is not sufficient without enforceable oversight. Therefore, the governance framework should incorporate: (i) Clearly articulated regulatory principles and decision criteria; (ii) Mandatory publication of regulations, decisions, and performance reviews; (iii) Independent review and appellate mechanisms, including judicial review (Chakrabarti, 2025); (iv) Periodic parliamentary oversight and reporting requirements, with impact assessments for major policy changes (Sethy & Mahapatro, 2025 and Muftahu, 2023); and (v) Diverse stakeholder representation within regulatory governance structures to prevent dominance by government appointees (Reddy & Reddy, 2023). These measures would improve procedural fairness and regulatory legitimacy (Paulo Santiago, et al., 2008).

Differentiated Regulation for Institutional Diversity

As already mentioned, India's higher education system comprises institutions with varied missions, capacities, and regional contexts. Uniform regulation risks reinforcing inequality. Therefore, the proposed authority should adopt differentiated regulatory frameworks recognising categories such as research-intensive universities, teaching-focused institutions, and regionally embedded colleges. Accordingly, accreditation criteria, performance metrics, and compliance expectations should be calibrated. This approach would preserve diversity while promoting quality and equity (Jandhyala, 2014). Differentiated regulation is necessary for preventing elite bias and supporting inclusive system development.

Phased and Consultative Implementation Strategy

Abrupt transition from legacy systems to a unified framework risks disruption and resistance.

Therefore, implementation should be phased and consultative, including: (i) Pilot implementation across select institutional categories before system-wide rollout (Rani & Oli, 2025); (ii) Wider consultation with states, HEIs, faculty federations, and civil society (Choudhury, et al., 2023); (iii) Clear transition timelines with adequate lead time for institutional adaptation; and (iv) Transitional arrangements to honour existing institutional commitments and privileges. International reform experience underscores that gradual implementation enhances reform acceptance and effectiveness (World Bank Group, 2020).

Capacity Building and Institutional Readiness

Governance reform demands strong regulatory and institutional capacity. In its absence, reform ambition may outpace implementation ability. Therefore, capacity-building should include: (i) Investment in professional regulatory capacity, with recruitment of experienced personnel and continuous training (Teshome, 2025); (ii) Support for institutional governance capacity, especially in smaller and marginalised institutions (Damor & Patel, 2025); (iii) Faculty development initiatives enabling effective exercise of academic freedom and innovation (Tayade, 2024); and (iv) Use of modern digital systems to reduce administrative burden while improving transparency (Rani & Oli, 2025). Capacity building must be treated as a core reform component, not a supplementary measure.

Protecting Academic Freedom and Collegial Governance

Academic freedom is foundational to higher education and must be explicitly safeguarded. In this regard, legislation should clearly affirm academic freedom in teaching, research, publication, and institutional self-governance. Faculty participation in academic decision-making must be strengthened. Regulatory intervention should be limited to minimum standards, ethical compliance, and public interest concerns. Strong collegial governance is necessary to preserve universities and other HEIs as spaces of independent inquiry.

Aligning Quality Assurance with Educational Purpose

The focus on accreditation and outcome-based evaluation presents opportunities as well as risks. Quality assurance frameworks should balance quantitative metrics with institutional self-evaluation,

qualitative peer review, and contextual assessment. Performance metrics must serve educational objectives rather than drive them. Excessive reliance on rankings or narrow output measures should be avoided (Paulo Santiago, et al., 2008). Balanced evaluation frameworks are more conducive to sustainable quality improvement.

Building Stakeholder Trust and Policy Legitimacy

Governance reform is ultimately a trust-based process. Without stakeholder confidence, reforms risk resistance or symbolic compliance. Therefore, the reform process should prioritise transparent communication, inclusive consultation, and responsiveness to feedback. The JPC process offers an important opportunity to incorporate diverse perspectives and strengthen legitimacy. Continuous engagement beyond legislative enactment is necessary for sustained reform success.

Conclusion

The proposed VBSA Bill marks a pivotal moment in the evolution of higher education governance in India. Building on the reform vision articulated in the NEP 2020, the Bill seeks to address long-standing structural weaknesses in the regulatory architecture. These weaknesses include regulatory fragmentation, procedural overload, and constrained institutional autonomy. By proposing a unified governance framework centred on coordination, transparency, and facilitative oversight, the Bill signals a clear departure from the control-oriented regulatory traditions that have shaped Indian higher education for decades.

This study has positioned the proposed reform within the historical trajectory of higher education governance in India. It is shown that regulatory centralisation initially supported system expansion and standard-setting but gradually fostered compliance-driven behaviour and diluted academic autonomy. The analysis illustrates that NEP 2020 represented a conceptual shift by recognising governance reform as a prerequisite for quality improvement, innovation, and global competitiveness. Therefore, the VBSA Bill can be understood as the legislative articulation of this policy intent.

The study also highlights that higher education governance reform is inherently complex and politically contested. The consolidation of regulatory authority under a single national-level institution

raises legitimate concerns regarding centralisation, regulatory discretion, and the marginalisation of state governments within a federal polity. While coordination is necessary in a system of India's scale and diversity, the analysis highlights that coordination must not undermine institutional diversity, cooperative federalism, or academic freedom.

The study concludes that institutional autonomy cannot be realised through policy declarations alone. Autonomy must be embedded in statutory design, regulatory culture, fiscal arrangements, and accountability mechanisms. Without clear safeguards, autonomy risks remaining contingent and unevenly distributed. Similarly, quality assurance and accreditation, though essential, must be carefully calibrated to avoid metric-driven governance that narrows academic purpose and exacerbates institutional stratification. Comparative international experience also reinforces these conclusions. Successful higher education governance systems combine functional separation of roles, statutory protection of autonomy, transparent accountability, and inclusive stakeholder engagement. International models caution against both excessive centralisation and uncritical marketisation.

Furthermore, the political economy analysis shows that the sustainability of the proposed reform depends on stakeholder trust and legitimacy. Universities, faculty members, state governments, and civil society players respond not only to formal institutional arrangements but also to perceptions of fairness, participation, and respect for constitutional principles. The referral of the Bill to a JPC reflects recognition that sustainable reform requires broader deliberation and consensus-building.

In synthesising these insights, the extant study argues that the transformative potential of the VBSA Bill lies not in institutional consolidation alone, but in the quality of governance it ultimately enables. A facilitative, trust-based regulatory regime - anchored in cooperative federalism, differentiated regulation, statutory autonomy, and academic freedom - provides the most promising path forward. On the other hand, a framework that reproduces legacy control mechanisms under a new institutional form risks perpetuating existing inefficiencies and contestations.

As India seeks to build a knowledge-driven economy and improve the global standing of its

universities, higher education governance must evolve in ways that are efficient, legitimate, inclusive, and future-oriented. The Bill/framework provides an opportunity to reimagine governance not as an exercise in control, but as an enabling framework that empowers institutions to fulfil their academic, social, and developmental missions. The extent to which the proposed Bill incorporates these principles will determine whether it becomes a milestone in India's higher education reform journey or another missed opportunity.

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Invitation to Authors

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Dr Sistla Rama Devi Pani, Editor

Intra-National Mobility: India's Next Mega Trend in Higher Education through Inter-Institutional Mobility

Sagar Bahadur*, Bhawna Kumar** and Nikunj Agarwal***

India stands at the threshold of an educational transformation. While global discourses on student mobility have focused largely on International Branch Campuses (IBCs), Transnational Education (TNE) partnerships, and the outward flow of students, the reality is that over 98 per cent of Indian students pursue their higher education within India itself. With more than 42 million students enrolled in Indian higher education institutions (AISHE 2022) and ambitious national goals articulated under NEP-2020 and *Viksit Bharat 2047*, India requires bold and innovative approaches to reimagine student mobility not only across borders, but also within them.

This article introduces the concept of Intra-National Education Mobility (INE): a policy and institutional framework designed to enable structured, credit-recognised student mobility across Indian states, regions, and institutions.

INE proposes that Indian students should have the opportunity to complete parts of their academic programmes at different universities within India, thereby leveraging the country's extraordinary cultural, linguistic, disciplinary, and institutional diversity. Such mobility strengthens academic flexibility, broadens student exposure, and unlocks the full potential of India's vast higher education landscape.

At Acumen, our experience working at the nexus of global higher education policy and operationalising complex Transnational Education (TNE) partnerships for over a decade provided the foundational insight for INE. We recognised that the logistical, governance, and academic challenges faced in building TNE pathways between India

and the world are the same challenges now solved domestically by the Academic Bank of Credits (ABC) and the National Credit Framework (NCrF). INE is thus a framework derived from global best practice, adapted and perfected for the unique scale and diversity of the Indian system.

INE is not merely a logistical possibility. It represents a new mega-trend in global higher education, recognising that countries as large, diverse, and multi-layered as India can themselves serve as internal ecosystems of mobility: offering scale, affordability, interdisciplinarity, and immersion comparable to transnational education models.

This vision of mobility is now an operational imperative, not merely a future aspiration. The foundational policy architecture, specifically the Academic Bank of Credits (ABC) and the National Credit Framework (NCrF), are active and rolling out nationwide. These mechanisms provide the vital digital and academic scaffolding necessary for seamless credit recognition and student progression.

Furthermore, INE directly addresses the challenge of enhancing the Gross Enrolment Ratio (GER) while simultaneously ensuring quality and accessibility. By democratising the opportunity for mobility, INE makes exposure to high-quality, diverse institutions an affordable reality for the millions of Indian learners who pursue their higher education domestically.

If even one in eight higher education students (around 12 per cent) participate in structured inter-institutional and interstate pathways, enabled by the Academic Bank of Credits (ABC) and the National Credit Framework (NCrF), India could see over five million students participating in domestic mobility annually by 2032. This number is nearly equivalent to the total annual global outbound student population, positioning India, through INE, as the world's largest mobility hub within its own borders.

This approach ensures that the pursuit of *Viksit Bharat 2047* is supported not just by high-skill graduates, but by culturally fluent and adaptable citizens.

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The Idea of INE

The concept of INE is built on a simple but transformative idea: a student in India should be able to begin their degree at one institution and complete part of it at another, with full credit recognition, seamless academic continuity, and equitable student support.

This aligns directly with the flexibility envisaged under the Academic Bank of Credits (ABC) and the National Credit Framework (NCrF) and mirrors global best practices adapted to India's federal and cultural context.

INE mobility pathways can take two primary forms:

- **Joint Programmes** : Where two (or more) institutions co-design curricula, co-deliver teaching, and contribute academic oversight. These require high levels of alignment on academic standards, curriculum design, and governance.
- **Progression Pathways** : Where the “sending” institution provides a partial programme and students advance into a “receiving” institution that awards the final degree. These are administratively lighter and can scale rapidly through articulation agreements and credit transfer.

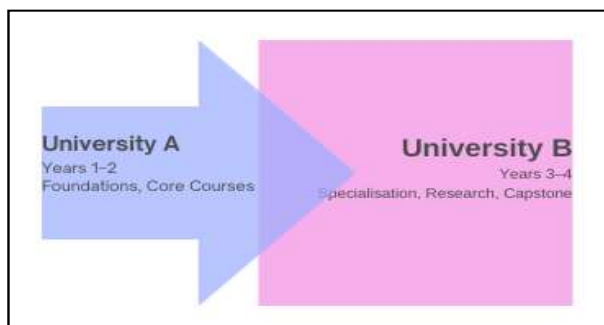
Both approaches can coexist, with joint programs signaling deeper partnerships (often between research-intensive or globally positioned institutions), while progression pathways offer a practical and scalable mechanism for student mobility.

Possible Models within India

2+2 Model

- In this model, students complete the first two years of their programme at University A, focusing on foundational coursework, core subjects, and broad multidisciplinary exposure (Fig 1).

Fig 1: 2+2 Model



- They then progress to University B for the final two years, where they undertake advanced disciplinary coursework, specialisations, research projects, and capstone requirements.
- The degree is awarded by the receiving institution (University B), while all credits from the first two years are formally recognised through the Academic Bank of Credits (ABC) and the National Credit Framework (NCrF).

The 2+2 model is especially suitable for engineering, business, liberal arts, design, and emerging interdisciplinary programmes.

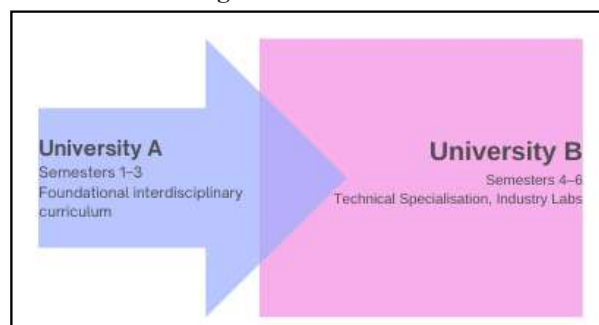
From a strategic perspective, the 2+2 model allows the 'sending' University A to focus on delivering high-quality foundational, multi-disciplinary, and skill-building curricula. The 'receiving' University B benefits by gaining a guaranteed cohort of academically vetted students, ready to immediately immerse themselves in advanced, specialised coursework, research projects, and capstone requirements. This structure is not just a credit transfer; it is a strategic partnership for optimising talent development.

1.5+1.5 Model

- Under this model, the undergraduate degree is divided equally between two institutions. Students complete 18 months (3 semesters) at University A and another 18 months (3 semesters) at University B, enabling an integrated learning experience (Fig 2).
- Credit mapping and curriculum alignment are essential, but the model enables deeper collaborative teaching, shared faculty input, and more robust multidisciplinary pathways.

This structure is well aligned with modular and competency-based curricula, making it ideal for professional programmes such as design, media, business, data science, public policy, environmental studies, and applied sciences.

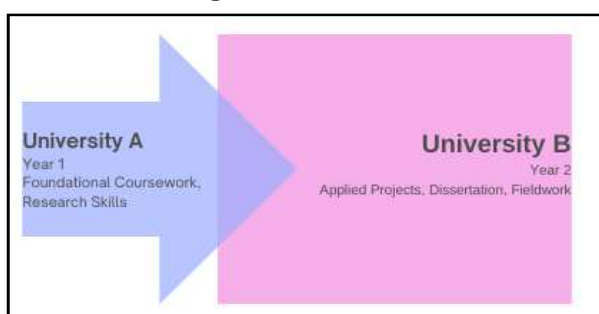
Fig 2: 1.5+1.5 Model



1+1 PG Model

- In the postgraduate 1+1 format, students undertake the first year of a master’s programme at University A, focusing on coursework, foundational research training, or sectoral specialisation. They then complete the second year at University B, where they may pursue a dissertation, industry placement, international labs, or advanced electives (Fig 3).
- Depending on regulatory permissions, the degree is awarded either jointly (allowed only when one institution is foreign) or solely by the receiving institution domestically.

Fig 3: 1+1 PG Model



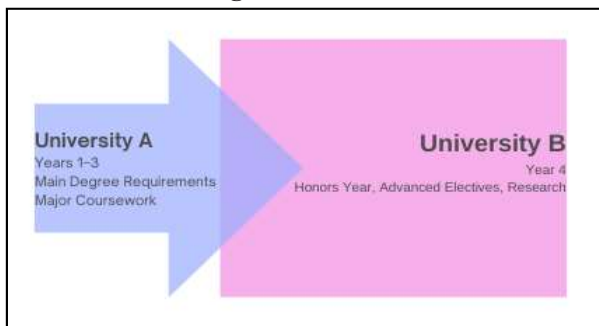
This model is particularly relevant for public policy, international relations, management, education, development studies, STEM, and emerging interdisciplinary PG programmes.

3+1 Model

- The 3+1 pathway allows students to spend three years completing the majority of their coursework at University A, followed by a final year at University B (Fig 4).
- The final year may include advanced electives, research modules, project-based learning, internships, or an honours thesis.

This model is well-suited for institutions looking to offer an enriched “final-year experience”

Fig 4: 3+1 Model



and can serve as a structured progression route from state public universities into nationally recognised private or central institutions.

The 3+1 pathway offers a clear mechanism for enhancing the final-year experience for students from large public university systems. For University A, it reinforces its core mission of providing foundational disciplinary depth and broad access. For the 'receiving' University B, it provides an opportunity to offer a high-value, specialised final year focused on research training, advanced electives, or industry-linked modules, which may be resource-intensive to replicate at every institution. This is one of the most practical pathways for scaling public-to-private progression in India.

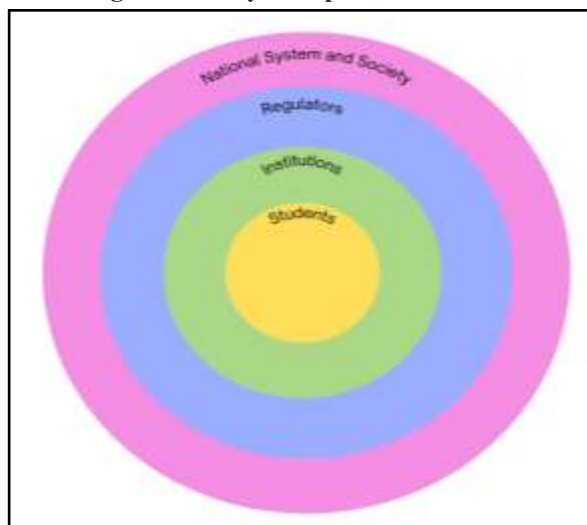
A Four-layer Impact Framework for Intra-National Education Mobility (INE)

The concept of Intra-National Education Mobility (INE) generates value at multiple levels of India’s higher education ecosystem. This can be understood through a four-layer impact framework, represented in the concentric-circle diagram (Fig 5).

Students (Core Beneficiaries)

At the centre of the model are students, who stand to gain the most immediate benefits from INE. Structured interstate mobility expands academic choice, improves access to high-quality programmes, enables interdisciplinary exposure, and builds the adaptability and cultural fluency needed for a dynamic labour market. INE democratizes mobility by making it accessible and affordable to millions of learners who may never study abroad.

Fig 5: Four-layer Impact Framework



Case Study: IIT Gandhinagar (IITGN) → IISc Bangalore

This high-value progression pathway is already being championed by premier institutions and serves as a powerful validation of the INE model. The collaboration, established via an MoU, features the following structure:

Years 1-3 (IIT Gandhinagar): High-performing BTech students at IIT Gandhinagar complete the first three years of their undergraduate program. They focus on foundational engineering, core disciplinary knowledge, and developing the academic base required for advanced study.

Progression and Final Year (IISc Bangalore): After a competitive selection process, these students transition directly to an MTech program at IISc Bangalore. The final requirements of their BTech degree (often a final-year project or advanced course credits) are completed while they simultaneously begin their Master's degree coursework at IISc.

Outcome: The student ultimately receives two degrees: their BTech degree from IITGN and their MTech degree from IISc.

This model provides an accelerated, highly selective academic progression. It demonstrates how INE can leverage the complementary strengths of two elite Central institutions: IITGN, providing high-quality foundational cohorts, and IISc, providing specialised MTech and research environments.

Source: <https://iisc.ac.in/events/iisc-and-iit-gandhinagar-join-hands-to-foster-unique-academic-exchange/>

Institutions (Enabling Environment)

The next layer represents universities and colleges. INE allows institutions to diversify their student cohorts, share faculty and curricular strengths, collaborate on joint and progression pathways, and extend their academic footprint beyond geographical boundaries. Instead of capital-heavy branch campuses, institutions can leverage mobility partnerships to enhance visibility, quality, and competitiveness.

Regulators and Policy System

The third layer captures the role of regulators such as UGC, AICTE, state councils, and accrediting bodies. INE directly aligns with national reforms like the Academic Bank of Credits (ABC), the National Credit Framework (NCrF), and NEP 2020's emphasis on flexibility, multidisciplinary learning, and seamless progression. Regulators provide the policy architecture and quality assurance mechanisms that allow mobility to function smoothly across states and institutions.

National System and Society (Macro-level Outcomes)

The outermost circle represents India's broader social and economic system. At this level, INE contributes to national cohesion, regional development, and economic upliftment. Interstate student flows create significant multiplier effects through housing, transport, local services, and talent distribution. INE also strengthens India's position as

Fig 6: Pillars for Intra-National Education Mobility



a global innovator by pioneering a domestic mobility framework comparable to the Bologna Process.

Four-key Pillars for Intra-National Education Mobility

Institutional Partnerships and Governance

Effective intra-national mobility depends on strong partnerships between universities that share academic standards, transparent governance structures, and mutually agreed responsibilities. Institutions must collaborate on curriculum design, learning outcomes, quality assurance, and assessment practices to ensure a smooth student transition. Clear governance mechanisms, including articulation agreements, programme boards, and shared review processes, create predictability and trust, making mobility scalable and sustainable across diverse Indian institutions. However, achieving this requires a standardised approach to quality assurance and assessment equivalences, ensuring that a credit earned for a specific learning outcome in one state is reliably recognised and valued across the country. Drawing on our experience at Acumen, in formalising TNE agreements, we are actively supporting institutions in developing the necessary legal frameworks, academic governance protocols, and articulation agreement templates required to launch these complex inter-institutional pathways at scale.

National Coordination and Policy Alignment

A coherent mobility system requires national-level alignment with regulatory frameworks such as the Academic Bank of Credits (ABC), the National Credit Framework (NCrF), and NEP 2020. National coordination ensures uniform standards, transparency in credit transfer, and inter-state portability of academic records. By establishing policy clarity, common digital infrastructure, and financial or administrative incentives, India can enable mobility at scale while ensuring equity and consistency across regions and institutions. The primary challenge here is ensuring seamless policy coherence and operational synergy between Central, State, and private regulatory frameworks. National coordination must actively mitigate administrative burdens that could otherwise slow inter-state academic record portability.

Student Experience, Equity, and Support Systems

For INE to succeed, students must have access to robust support systems throughout their mobility journey. This includes transparent information

on pathways, housing assistance, orientation programmes, counselling services, linguistic and cultural support, and mechanisms to ensure financial affordability. Prioritising equity ensures that students from smaller towns, first-generation learners, and underserved regions can benefit equally from mobility opportunities. A strong student experience fosters confidence, encourages participation, and enhances learning outcomes. A key enabler for ensuring this equity is the establishment of a centralised digital portal. This platform must provide transparent, standardised information on all approved INE pathways, housing assistance, and financial support mechanisms, serving as a single point of entry for all prospective mobility students.

Credit Mobility and Academic Flexibility

The heart of INE lies in seamless credit mobility. A flexible academic architecture, built on ABC, NCrF, CBCS, and competency-based curricula, allows students to transfer credits across institutions without loss of progress or academic disadvantage. Flexibility in course structures, elective options, assessment equivalences, and recognition of prior learning ensures academic continuity. When credit transfer becomes predictable and transparent, mobility becomes an accessible, mainstream feature of Indian higher education. This demands rigorous adherence to the National Credit Framework (NCrF) by all participating institutions. The policy focus must now shift to resolving common academic implementation challenges, such as reconciling differences in course naming conventions, assessment methodologies, and the accurate recognition of prior learning.

Policy Opportunity

As India moves toward a more integrated national higher education system, there is an opportunity to examine the feasibility of collaborative or co-branded degrees between accredited Indian institutions, supported by robust quality assurance mechanisms. At present, UGC regulations allow joint degrees only in partnerships with foreign universities. Expanding this provision, in a carefully regulated form, to include domestic higher education institutions could significantly enhance academic integration. Such a reform would be especially valuable within HEI clusters and INE mobility networks, where institutions already share aligned curricula, credit transfer systems, and academic governance structures. It would strengthen institutional collaboration, create clearer pathways

Table 1: Intra-national Mobility Model

Region/Country	Mobility Model	Relevance for INE in India
United States	Community College to University 2+2 Pathways	Demonstrates how structured domestic mobility can scale nationally. Supports millions of students through credit transfer, lower cost entry points, and clear progression routes. Shows that mobility <i>within one country</i> can be large, affordable, and student-friendly.
European Union	Erasmus Plus Intra-European Mobility	Illustrates the power of automatic credit recognition across institutions. Normalises mobility as part of a degree, even when short-term. Shows how regional mobility frameworks can be harmonised and institutionalised.
China	Joint and Progression Programs (2+2 and 3+1)	Models how a large country can operate thousands of coordinated mobility pathways. Regional colleges feed into top ‘Double First Class’ universities. Shows how tiered mobility can increase access and improve quality nationally.
United Kingdom	Articulation Agreements between Colleges and Universities	Provides a mature system of progression from Higher National Diplomas (HNDs) into second or third year of university degrees. Ensures structured pathways with curriculum alignment and predictable credit transfer.
Australia and New Zealand	TAFE and Polytechnic to University Credit Transfers	Shows strong integration of vocational and academic streams. Pre-agreed credit recognition allows students to move smoothly across institutions. Demonstrates how mobility can connect diverse types of institutions.

for students, and offer nationally recognised qualifications that formally acknowledge multi-institution learning. We, at Acumen, stand ready to partner with regulators to develop the essential quality assurance and governance frameworks needed to safely pilot and scale these new domestic collaborative degrees.

Global Parallels

India is not starting from zero. Several established mobility systems around the world offer strong proof of concept for an intra-national model (Table 1).

Paving the Way for a National Mobility Ecosystem

Intra-National Education Mobility (INE) is the essential next phase in India’s higher education reform journey. By strategically combining the regulatory scaffolding of the Academic Bank of Credits (ABC) and the National Credit Framework (NCrF) with the aspirational goals of NEP 2020 and Viksit Bharat 2047, India has a unique opportunity

to create the world’s largest and most democratic student mobility ecosystem within its own borders.

Moving forward requires the concerted effort of all stakeholders: institutional leaders must champion new partnerships and governance models, regulators must swiftly address implementation challenges such as assessment equivalences and policy coherence, and the government must invest in the digital infrastructure necessary to support equity and student experience.

At Acumen, we are committed to supporting this transformative policy agenda. Our operational expertise has proven that structured, scalable INE pathways are not only feasible but are the most powerful mechanism for leveraging India’s vast cultural and institutional diversity for the benefit of its 42 million students. By actively partnering with institutions and regulators, Acumen aims to ensure that by embracing this next mega-trend, India can secure its position as a global innovator and ensure that academic quality and opportunity are accessible across every state and region. □

Swami Vivekananda's Message to the Youth: A Philosophical Framework for Character Building and National Regeneration[#]

Sreelogna Dutta Banerjee* and Jayanta Mete**

The twenty-first century presents Indian youth with unprecedented opportunities alongside profound challenges. Rapid globalisation, digital acceleration, competitive individualism, unemployment anxieties, moral disorientation, and declining civic commitment have collectively produced what many scholars describe as a crisis of values and national character. While technological progress has expanded access to information and material aspirations, it has also intensified alienation, ethical confusion, and a weakening of social cohesion. In such a context, education often prioritises skill acquisition and employability while neglecting character formation, moral responsibility, and spiritual growth. This imbalance raises a critical question: how can education contribute not only to economic productivity but also to the moral and national regeneration of society?

Swami Vivekananda (1863–1902), one of India's most influential philosopher-monks, offered a powerful response to this dilemma through his concept of *man-making education*. For Vivekananda, education was not merely the transmission of information, but the manifestation of the perfection already present within every individual. He believed that the true purpose of education was character building—developing strength, fearlessness, self-confidence, discipline, and a deep sense of social responsibility. His message to the youth was rooted in Vedantic philosophy, yet it was profoundly practical, addressing social reform, national awakening, and cultural self-respect.

Vivekananda's relevance in contemporary India has been widely acknowledged by scholars across disciplines. Studies on his educational philosophy emphasise its enduring significance for youth development, national integration, and moral

leadership (Verma & Maurya, 2025). His ideas on nationalism, grounded in spirituality rather than exclusionary politics, continue to inspire debates on cultural identity and social unity (Kumar, 2025 and Dutta, 2025). In an era marked by ideological polarisation and ethical uncertainty, Vivekananda's synthesis of spirituality, humanism, and nationalism offers a holistic framework for youth empowerment and national regeneration.

The purpose of the present study is to examine Swami Vivekananda's message to the youth as a philosophical framework for character building and national regeneration. Drawing upon his writings and contemporary scholarly interpretations, the paper analyses the philosophical foundations of his thought, explores his vision of youth as nation builders, and proposes an integrated framework for character formation through education. The study further examines how youth empowerment, grounded in Vivekananda's philosophy, can contribute to social unity, cultural revival, and national development in present-day India.

Family Background of Swami Vivekananda

Swami Vivekananda was born on 12 January 1863 in Calcutta (now Kolkata) into a well-educated, progressive Bengali family. His childhood name was Narendranath Datta. His family background played a crucial role in shaping his personality, intellect, and spiritual outlook.

His father, Vishwanath Datta, was a successful attorney at the Calcutta High Court. He was known for his rational thinking, liberal values, and interest in Western philosophy and science. Vishwanath Datta encouraged independent thinking, debate, and intellectual freedom at home, which helped Narendra develop a questioning and logical mind.

His mother, Bhuvaneshwari Devi, was a deeply religious and compassionate woman. She influenced Narendra with stories from the Ramayana, Mahabharata, and Puranas, instilling in him strong moral values, self-discipline, and devotion. Her spiritual influence later became the foundation of Vivekananda's deep religious insight.

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The Datta family had a rich cultural and intellectual atmosphere, where discussions on religion, literature, music, and philosophy were common. Despite later financial difficulties after his father's death, the family upheld values of simplicity, courage, and service to humanity. This balanced environment of rationality and spirituality profoundly shaped Swami Vivekananda's mission of harmonising science, religion, and human welfare.

Childhood and Early Education

Swami Vivekananda, born as Narendranath Datta on 12 January 1863 in Calcutta, grew up in an intellectually vibrant and culturally enriched environment that significantly shaped his personality and educational outlook. From early childhood, Narendra displayed exceptional intelligence, curiosity, and a questioning spirit. His upbringing combined rational inquiry inherited from his father and spiritual sensitivity nurtured by his mother, laying the foundation of his later philosophy of man-making education (Dutta, 2025).

Narendra received his early schooling at the Metropolitan Institution, where he excelled in literature, history, philosophy, logic, and science. He later joined Presidency College and subsequently General Assembly's Institution (now Scottish Church College). During this phase, he was deeply influenced by Western philosophers such as Kant, Hegel, Mill, and Spencer, which sharpened his analytical thinking and critical reasoning abilities (Kanrar, 2024). This exposure helped him synthesise Western rationalism with Indian spiritual traditions in later years.

Alongside formal education, Narendra was trained in music, physical exercises, and debate, emphasising holistic development rather than rote learning. His engagement with intellectual debates on religion and truth reflects his early inclination toward character formation over mere information gathering (Verma & Maurya, 2025). Despite his academic excellence, he experienced deep spiritual restlessness, constantly questioning the nature of God and existence, which eventually led him to Sri Ramakrishna.

Scholars highlight that Vivekananda's childhood education cultivated fearlessness, self-confidence, nationalism, and moral strength, values he later advocated as central to education (Kumar, 2025 and Yadav et al., 2024). His early experiences thus shaped his lifelong commitment to education

as a tool for character-building, social service, and national regeneration (Bhattacharya & Diabagh, 2025 and Pallathadka, et al., 2021).

Philosophical Foundations of Swami Vivekananda's Thought

Swami Vivekananda's philosophy is deeply rooted in Vedanta, particularly the Advaita tradition, while simultaneously engaging with modern humanistic and nationalist concerns. His reinterpretation of Vedanta, often described as Neo-Vedanta, emphasised the divinity of the human soul and the inherent potential for perfection within every individual (Kanrar, 2024). According to Vivekananda, Vedanta was not an abstract metaphysical system but a practical philosophy capable of transforming individual character and social life.

Central to Vivekananda's thought is the idea of spiritual humanism. He viewed human beings as manifestations of the divine, endowed with infinite strength and dignity. This perspective rejected fatalism, passivity, and self-negation, which he believed had weakened Indian society under colonial rule. Instead, he called for a fearless assertion of self-worth and moral courage. Education, in this context, was to awaken inner strength and self-confidence rather than impose external discipline alone.

Vivekananda's concept of spiritual nationalism emerged from this philosophical foundation. Unlike political nationalism rooted solely in territory or power, his nationalism was based on cultural unity, ethical values, and spiritual consciousness. He believed that India's national regeneration depended on the moral and spiritual upliftment of its people, particularly the youth. Scholars have noted that Vivekananda's nationalism integrated spiritual ideals with socio-political relevance, making it both inclusive and transformative (Kumar, 2025).

The notion of *man-making education* occupies a central place in Vivekananda's educational philosophy. He famously declared that education is 'the manifestation of the perfection already in man'. This idea underscores his belief that education should develop character, intellect, physical strength, and moral integrity in an integrated manner. Mere book learning, divorced from ethical and spiritual values, was insufficient for personal and national development (Verma & Maurya, 2025).

Strength, fearlessness, and self-confidence were recurring themes in Vivekananda's message.

He urged youth to cultivate a strong will, disciplined habits, and unwavering faith in themselves. For him, weakness—physical, moral, or spiritual—was the root cause of social decay. Education, therefore, had to be transformative, empowering individuals to overcome fear, ignorance, and social injustice.

Vivekananda's Philosophy of Life

Swami Vivekananda's philosophy of life represents a powerful synthesis of Vedantic spirituality, humanism, nationalism, and rational inquiry. His life philosophy was not speculative or abstract; rather, it was practical, action-oriented, and socially transformative. Vivekananda viewed life as a sacred opportunity for realising one's inner divinity and serving humanity, famously declaring that 'man service is service to God'. This integrated vision continues to hold relevance in addressing contemporary moral, social, and educational challenges (Kanrar, 2024).

At the core of Vivekananda's philosophy of life lies the Vedantic idea of the divinity of the soul. He believed that every individual inherently possesses infinite potential, strength, and purity. Life, according to Vivekananda, is a process of self-unfoldment, where education, discipline, and spiritual practice help manifest this latent perfection (Dutta, 2025). This belief rejected pessimism and fatalism, replacing them with confidence, courage, and self-faith. His emphasis on 'Arise, awake, and stop not till the goal is reached' reflects his dynamic and optimistic worldview.

A central pillar of his life philosophy was character and moral strength. Vivekananda asserted that without character, intellectual brilliance or material progress becomes meaningless. Truthfulness, self-control, fearlessness, compassion, and discipline were essential virtues for leading a meaningful life. Scholars argue that Vivekananda's insistence on character-building was a response to the moral erosion caused by colonial subjugation and blind materialism (Verma & Maurya, 2025 and Yadav, et al., 2024). For him, life was an ethical journey guided by conscience and responsibility rather than selfish desire.

Another defining aspect of Vivekananda's philosophy of life was Practical Vedanta. He reinterpreted Vedantic principles not as escapist spirituality but as tools for social transformation. According to him, realisation of the oneness of existence naturally leads to compassion and service.

Poverty, ignorance, and social injustice were not merely economic problems but spiritual failures of society. Therefore, life must be dedicated to uplifting the masses, especially the poor, women, and marginalised communities (Pallathadka et al., 2025). His travels across India deeply shaped this conviction, making social service an integral part of spiritual life.

Vivekananda's philosophy of life was also deeply nationalistic, though not narrow or exclusionary. He believed that India's regeneration depended on rediscovering its spiritual heritage while embracing modern science and rational thought. Life, in his view, must contribute to nation-building through disciplined action and ethical leadership. Scholars note that Vivekananda's spiritual nationalism inspired generations of freedom fighters and reformers by linking personal growth with collective responsibility (Kumar, 2025 and Rajput, 2023). For him, serving the nation was a sacred duty rooted in spiritual consciousness.

Religious tolerance and universalism formed another crucial dimension of his life philosophy. Vivekananda believed that all religions are valid paths leading to the same ultimate truth. His experiences at the Parliament of the World's Religions (1893) reinforced his conviction that harmony, dialogue, and mutual respect are essential for peaceful coexistence. Life, therefore, should be guided by pluralism, acceptance, and understanding, not dogmatism or fanaticism (Widyastuti et al., 2025). This universal outlook made his philosophy globally relevant.

Rationality and scientific temper also occupied an important place in Vivekananda's philosophy of life. Unlike orthodox spiritual leaders, he encouraged questioning, experimentation, and intellectual freedom. He believed that reason and spirituality are complementary, not contradictory. Scholars highlight that Vivekananda's engagement with Western philosophy and science enabled him to articulate Vedantic ideas in a modern, rational framework, making them accessible to contemporary minds (Kanrar, 2024 and Pallathadka et al., 2021). Thus, life for Vivekananda was a balanced pursuit of faith and reason.

Education, for Vivekananda, was the most powerful means to realise his philosophy of life. He envisioned education as a process that nurtures self-confidence, discipline, moral values, and social

responsibility. Life without education that builds character and purpose, he believed, leads to frustration and moral decay. His educational philosophy was deeply connected to his life philosophy, emphasising inner awakening over external success (Dutta, 2025 and Bhat, 2023).

Vivekananda's philosophy of life presents a holistic vision that integrates spirituality, ethics, social service, nationalism, rationality, and education. Life, according to Vivekananda, is not meant for selfish pleasure or passive contemplation but for self-realisation through selfless action. His philosophy offers enduring guidance in an age marked by material excess, moral uncertainty, and social inequality. As scholars note, Vivekananda's life philosophy remains a timeless blueprint for building fearless individuals and compassionate societies rooted in values, wisdom, and service (Bhattacharya & Diabagh, 2025 and Rajput, 2023).

Vivekananda's Vision of Character Building: A Holistic Framework

Swami Vivekananda envisioned character building as the very foundation of individual excellence and national regeneration. For him, education was not merely the accumulation of information or preparation for employment; rather, it was a transformative process aimed at manifesting the inherent perfection within every human being. His philosophy of education emphasised the harmonious development of moral, spiritual, intellectual, and physical dimensions of personality. This integrated framework reflects Vivekananda's conviction that true character emerges only when all aspects of human life are nurtured in balance (Dutta, 2025 and Verma & Maurya, 2025).

At the core of Vivekananda's vision lies the moral dimension, which he regarded as indispensable for both personal integrity and social harmony. Moral education, according to him, cultivates virtues such as truthfulness, honesty, self-control, compassion, and a sense of responsibility toward society. Vivekananda warned that intellectual brilliance without moral grounding could become dangerous, as knowledge divorced from ethics might be used for selfish or destructive ends. He believed that the strength of a nation ultimately depends on the moral fibre of its citizens. Hence, education must consciously aim to build character so that individuals grow into ethical leaders and responsible members of society (Bhat, 2023; Rajput, 2023). In this sense,

morality functions as the guiding force that directs human abilities toward collective welfare rather than personal gain (Kumar, 2025).

Closely connected to moral development is the spiritual dimension, which forms the inner core of Vivekananda's philosophy. Spirituality, in his understanding, did not mean ritualistic or sectarian religious instruction. Instead, it referred to self-realization, inner discipline, and awareness of one's higher nature. Vivekananda believed that every individual possesses infinite potential, and education should help awaken this latent power (Kanrar, 2024; Pallathadka et al., 2021). Spiritual education fosters qualities such as fearlessness, self-confidence, empathy, and resilience—traits essential for strong character. By encouraging introspection and self-mastery, spirituality enables individuals to rise above narrow identities and recognise the unity of humanity. This universal outlook, central to Vivekananda's teachings, nurtures tolerance, compassion, and a deep sense of purpose in life (Widyastuti, et al., 2025).

The intellectual dimension occupies a significant place in Vivekananda's framework of character building. While he strongly criticised rote learning and mechanical education, he equally emphasised the importance of intellectual rigor, critical thinking, and rational inquiry. Vivekananda advocated an education system that stimulates independent thought, creativity, and the courage to question. He believed that education should empower individuals to think for themselves rather than merely conform to authority or tradition (Pallathadka et al., 2025; Rajput, 2023). Intellectual strength, when guided by moral and spiritual values, enables youth to analyse social problems critically and seek innovative solutions. Thus, intellectual development in Vivekananda's vision is not isolated scholarship but a dynamic force that contributes to social transformation (Bhattacharya & Diabagh, 2025).

Equally important in this holistic framework is the physical dimension, which Vivekananda considered essential for the development of a strong character. He famously remarked that it was better to play football than to read certain philosophical texts if it helped build strength and courage. For him, physical health was not merely about bodily fitness but about cultivating energy, discipline, and fearlessness. A weak body, he argued, often leads to a weak will, whereas physical vigor supports mental clarity and moral resolve (Dutta, 2025 and Verma & Maurya, 2025). Therefore, physical education,

sports, yoga, and disciplined habits form an integral part of holistic education. Vivekananda's emphasis on physical strength was particularly significant in the context of colonial India, where he sought to instil confidence and self-respect among the youth (Kumar, 2025).

These four dimensions—moral, spiritual, intellectual, and physical—are not independent compartments but deeply interconnected aspects of human development. Vivekananda believed that neglecting any one of these would result in an imbalanced personality. Moral values provide ethical direction, spirituality offers inner strength, intellect ensures rational judgment, and physical health supplies the energy required for action. Together, they form a comprehensive framework for character building that prepares individuals to face life's challenges with courage, wisdom, and compassion (Yadav, et al., 2024 and Pallathadka et al., 2025).

Teachers and educational institutions play a crucial role in realising this vision. Vivekananda viewed teachers not merely as transmitters of knowledge but as living embodiments of values. The character of the teacher, he believed, has a profound influence on students, often more powerful than textbooks or lectures. A teacher who lives by the ideals of truth, service, and self-discipline naturally inspires students to emulate these qualities (Pallathadka et al., 2021; Bhat, 2023). Educational institutions, in turn, must create environments that encourage discipline, ethical reflection, community service, and holistic growth. Learning should extend beyond classrooms into real-life experiences that cultivate empathy, cooperation, and social responsibility (Bhattacharya & Diabagh, 2025).

In the contemporary context, Vivekananda's vision of character building remains deeply relevant. Modern education systems often prioritise technical skills and academic performance while neglecting moral and spiritual development. This imbalance has contributed to rising ethical crises, social fragmentation, and mental stress among youth. Vivekananda's holistic framework offers a corrective by reminding educators that the ultimate goal of education is the formation of character (Rajput, 2023; Widyastuti et al., 2025). By integrating moral values, spiritual awareness, intellectual rigour, and physical well-being, education can produce not only skilled professionals but also compassionate, confident, and socially committed individuals.

Swami Vivekananda's vision of character building represents a timeless and comprehensive philosophy of education. His emphasis on the harmonious development of moral, spiritual, intellectual, and physical dimensions provides a powerful framework for nurturing strong individuals and a resilient society. By adopting this holistic approach, education can truly fulfil its highest purpose: the realisation of human potential in service of humanity (Dutta, 2025; Verma & Maurya, 2025).

Religious and Cultural Influences on Swami Vivekananda

The religious and cultural environment in which Swami Vivekananda was raised played a decisive role in shaping his spiritual vision and philosophical outlook. Born into a culturally refined Bengali family during the Bengal Renaissance, Vivekananda was exposed early to a synthesis of traditional Indian spirituality and modern rational thought. This unique milieu nurtured his lifelong effort to harmonise religion with reason and spirituality with social responsibility (Kanrar, 2024).

From childhood, Vivekananda was deeply influenced by Hindu religious texts, particularly the *Upanishads*, *Bhagavad Gita*, *Ramayana*, and *Mahabharata*. These texts instilled in him the ideas of universal divinity, self-realisation, and service to humanity, which later became central to his neo-Vedantic philosophy (Pallathadka, Pallathadka, & Roy, 2025). His mother's devotional practices and moral storytelling cultivated in him reverence for spiritual discipline, compassion, and ethical living (Dutta, 2025).

At the same time, Vivekananda's cultural exposure was not confined to orthodox religiosity. He actively engaged with Western philosophy, Christianity, Islam, and Buddhism, developing a pluralistic understanding of religion. This comparative religious engagement strengthened his belief in tolerance, harmony, and the unity of all faiths (Widyastuti et al., 2025). His encounter with Sri Ramakrishna Paramahansa became the most transformative religious influence, grounding his intellectual quest in direct spiritual experience and reinforcing the principle that all religions lead to the same ultimate truth (Rajput, 2023).

Culturally, Vivekananda was influenced by Indian traditions of music, yoga, asceticism, and social ethics, which shaped his emphasis on discipline

and self-control. Scholars argue that these religious and cultural influences enabled Vivekananda to reinterpret spirituality as a dynamic force for national regeneration and character-building education rather than mere ritualism (Verma & Maurya, 2025; Bhattacharya & Diabagh, 2025). Thus, his religious and cultural upbringing laid the foundation for a universal, humanistic, and socially engaged spiritual philosophy.

Family Values and Discipline in the Life of Swami Vivekananda

Family values and disciplined living formed the moral and ethical foundation of Swami Vivekananda's personality. Born into the Datta family, Vivekananda inherited a unique blend of intellectual freedom, moral rigour, and spiritual discipline, which profoundly influenced his later educational and philosophical ideas. His family environment emphasised truthfulness, self-respect, courage, and social responsibility, values that he consistently upheld throughout his life (Dutta, 2025).

His father, Vishwanath Datta, promoted independent thinking, rational inquiry, and ethical conduct, encouraging young Narendranath to question blindly accepted beliefs while remaining morally grounded. This rational discipline helped him develop intellectual honesty and fearlessness, which later became central to his idea of man-making education (Verma & Maurya, 2025). His mother, Bhuvaneshwari Devi, played an equally significant role by instilling emotional discipline, devotion, and moral restraint through religious stories and daily spiritual practices. Her influence cultivated compassion, patience, and inner strength in Vivekananda (Yadav, et al., 2024).

Discipline in the Datta household was not enforced through rigid authority but through self-regulation and ethical example. Vivekananda was trained from an early age in regular study habits, physical exercise, meditation, and music, which contributed to the balanced development of body, mind, and soul (Pallathadka, et al., 2021). This disciplined upbringing helped him endure hardships later in life, particularly after his father's death, when financial instability tested his resilience and moral commitment.

Scholars argue that Vivekananda's emphasis on character, self-control, and moral strength in education directly reflects his family upbringing

(Kanrar, 2024; Rajput, 2023). His belief that education should build disciplined, fearless, and socially responsible individuals can be traced back to the values nurtured within his family. Thus, family values and discipline were not merely personal influences but became the cornerstone of Vivekananda's broader educational and spiritual mission (Bhattacharya & Diabagh, 2025).

Educational Milestones of Swami Vivekananda

Swami Vivekananda's educational journey reflects a rare synthesis of traditional Indian wisdom and modern Western learning, which later shaped his philosophy of man-making and character-building education. Born as Narendranath Datta in 1863, his early education began at home under the guidance of private tutors, where he developed a strong foundation in Bengali, English, Sanskrit, logic, and religious studies. From childhood, he exhibited exceptional memory, analytical ability, and intellectual curiosity, indicating an education that went beyond rote learning (Dutta, 2025).

One of the major milestones in Vivekananda's education was his admission to the Metropolitan Institution, followed by Presidency College, Calcutta. However, he later transferred to the General Assembly's Institution (present-day Scottish Church College), which became a crucial centre for his intellectual growth. Here, Vivekananda was exposed to Western philosophy, science, and literature, studying thinkers such as Kant, Hegel, Mill, Darwin, and Herbert Spencer. This exposure sharpened his critical thinking and helped him appreciate rational inquiry, which later became integral to his neo-Vedantic thought (Kanrar, 2024).

Another significant educational milestone was his success in the Bachelor of Arts examination under the University of Calcutta. His academic training included subjects such as philosophy, history, economics, political thought, and natural sciences, reflecting a multidisciplinary approach. Scholars note that this broad-based education enabled Vivekananda to critically examine social, political, and religious issues of colonial India with intellectual depth and clarity (Kumar, 2025).

Beyond formal education, Vivekananda's most transformative learning experience occurred through his spiritual apprenticeship under Sri Ramakrishna Paramahansa. This phase marked a shift from

book-based knowledge to experiential and spiritual education, where he learned the unity of religions, self-realisation, and service to humanity. This milestone profoundly influenced his belief that true education must awaken inner strength and moral character rather than merely transmit information (Verma & Maurya, 2025).

Another landmark in his educational life was his participation in intellectual debates, lectures, and self-study, through which he synthesised Indian philosophical traditions with Western rationalism. His travels across India as a wandering monk further educated him about the socio-economic realities of the masses, reinforcing his conviction that education should serve national regeneration and social upliftment (Bhattacharya & Diabagh, 2025).

Scholars emphasise that Vivekananda's educational milestones collectively shaped his vision of education as a means of character formation, discipline, nationalism, and social responsibility (Yadav, et al., 2024 and Pallathadka, et al., 2021). Thus, his educational journey was not merely academic but transformative, laying the foundation for his enduring influence on Indian education and contemporary educational reforms.

Vivekananda's Vision for Education

Swami Vivekananda's vision for education was deeply rooted in Indian spiritual traditions while being responsive to the demands of modern society. He viewed education not merely as the acquisition of information but as a powerful process of man-making, character-building, and self-realisation. According to Vivekananda, the true aim of education was the manifestation of the perfection already present in every individual, a principle that continues to influence contemporary educational thought (Dutta, 2025).

A central element of Vivekananda's educational philosophy was character formation. He believed that education must cultivate moral strength, self-discipline, fearlessness, and integrity. Mere intellectual development without ethical grounding, he argued, could not lead to social progress. Scholars note that Vivekananda emphasised the development of both inner values and outward competence, integrating spiritual wisdom with practical skills (Verma & Maurya, 2025 and Yadav, et al., 2024). This approach aligns closely with modern holistic education models.

Vivekananda also stressed the importance of self-confidence and self-reliance in education. He criticised colonial education systems for producing dependent and submissive minds and instead advocated for an education that empowered individuals to think independently and serve society. His vision connected education with national regeneration, emphasising pride in India's cultural heritage alongside scientific and technological advancement (Kumar, 2025). In this sense, education was both a personal and national responsibility.

Another key dimension of Vivekananda's vision was inclusive and mass education. He strongly advocated for the education of women, the poor, and marginalised communities, asserting that social upliftment was impossible without educational equality. He emphasised the use of mother tongue in early education and vocational training to make education accessible and relevant to everyday life (Bhattacharya & Diabagh, 2025). This inclusive outlook reflects his deep concern for social justice.

Spirituality formed the core of Vivekananda's educational vision, but it was not confined to ritualistic practices. He promoted practical Vedanta, which encouraged service to humanity as service to God. Education, therefore, was meant to awaken social responsibility, compassion, and ethical leadership (Kanrar, 2024 and Pallathadka, et al., 2025). His idea of harmony among religions further shaped his emphasis on tolerance and pluralism in education (Widyastuti, et al., 2025).

Scholars argue that Vivekananda's educational philosophy remains highly relevant today, particularly in the context of value crisis, moral decline, and skill-oriented reforms in education systems (Rajput, 2023 and Bhat, 2023). His vision offers a balanced framework that integrates knowledge, values, discipline, and service, making education a transformative force for individual growth and societal well-being.

Vivekananda's Message to the Youth

Youth as the Driving Force of National Transformation

Swami Vivekananda regarded youth as the primary driving force of national transformation. In his speeches and writings, he consistently addressed young people, urging them to rise above narrow self-interest and dedicate themselves to the service

of humanity. He believed that youth possessed the energy, idealism, and courage necessary for social reform and national regeneration.

Character Building as the Core of Youth Development

Character building formed the core of Vivekananda's message to the youth. He emphasised virtues such as truthfulness, self-discipline, courage, compassion, and perseverance. According to him, character was not shaped through moral preaching alone but through disciplined living, self-control, and the pursuit of noble ideals. Education, therefore, needed to create environments that nurtured ethical conduct and moral responsibility (Yadav, et al., 2024).

Youth as Nation Builders

Vivekananda envisioned youth as nation builders and believed that the destiny of a nation depended upon the character of its young citizens. In his view, national regeneration required youth who were physically strong, intellectually alert, morally upright, and spiritually awakened. Such individuals could effectively resist injustice, promote social harmony, and contribute meaningfully to national progress (Dutta, 2025)

Discipline, Self-control, and Service to Humanity

Discipline and self-control were essential components of Vivekananda's philosophy for youth. He emphasised mastery over the senses, regulation of desires, and the cultivation of inner harmony. These qualities enabled individuals to channel their energies toward constructive social purposes. Service to humanity (*seva*) occupied a central place in his thought, as he considered service to the poor, the marginalised, and the nation as the highest form of worship, thereby integrating spirituality with social responsibility (Duta, 2025)

Education as a Process of Character Formation

In Vivekananda's vision, education was fundamentally a process of character formation. He strongly criticised education systems that produced skilled professionals without moral integrity or social commitment. True education, he argued, must harmonise intellectual development with ethical values and spiritual insight (Dutta, 2025).

Contemporary Relevance of Vivekananda's Message

Vivekananda's emphasis on youth responsibility reflects his enduring influence in contemporary

educational and national discourse. His vision provides a strong philosophical foundation for integrating skill development with character formation within modern national education frameworks (Yadav, et al., 2024).

Vivekananda's Vision of National Regeneration through Youth Empowerment

Swami Vivekananda regarded youth as the most powerful force for national regeneration. His philosophy firmly linked the moral and spiritual development of young people with the revival of Indian society and the strengthening of the nation. For Vivekananda, national progress could not be achieved merely through political reforms or economic growth; it required the cultivation of character, confidence, and social responsibility among the youth. He believed that a nation's destiny is shaped by the ideals, energy, and ethical strength of its younger generation, making youth empowerment central to national reconstruction (Dutta, 2025; Kumar, 2025).

Vivekananda's concept of national regeneration was deeply rooted in character building. He argued that social unity, cultural revival, and national strength depend on the moral and spiritual quality of citizens rather than on external power alone. According to him, without strong character, freedom and progress remain fragile. Youth, endowed with energy and idealism, were seen as the primary agents of transformation. By nurturing virtues such as truthfulness, discipline, self-sacrifice, and courage, young people could overcome social evils and contribute meaningfully to national life (Bhat, 2023 and Rajput, 2023).

A key aspect of Vivekananda's vision was the integration of spiritual values with national consciousness. He did not promote narrow nationalism based on exclusion or hostility; instead, he emphasised a spiritually grounded nationalism rooted in universal human values. Vivekananda believed that spiritual awareness fosters fearlessness, self-respect, and unity—qualities essential for national regeneration. For him, youth empowerment meant awakening the inner strength of young people so that they could transcend divisions of caste, class, religion, and region. This inclusive vision aimed to build a nation based on harmony, mutual respect, and collective responsibility (Kanrar, 2024 and Pallathadka, et al., 2025).

Education occupied a central place in Vivekananda's strategy for youth empowerment. He

criticised colonial and mechanical education systems for producing passive individuals disconnected from social realities. Instead, he advocated an education that combines intellectual excellence with moral integrity and social commitment. According to Vivekananda, education should instil confidence, critical thinking, and a spirit of service. Such an education empowers youth not only to earn livelihoods but also to become conscious citizens committed to national development (Verma & Maurya, 2025 and Bhattacharya & Diabagh, 2025).

Social service was another cornerstone of Vivekananda's approach to national regeneration. He believed that serving the poor, the marginalised, and the oppressed was not merely charity but a form of national worship. By engaging in service-oriented activities, youth could develop empathy, leadership skills, and a deep sense of national belonging. Vivekananda emphasised that true patriotism lies in alleviating suffering and addressing social inequalities. Service, therefore, became both a moral duty and a practical method of empowering youth for nation-building (Yadav, et al., 2024 and Pallathadka, et al., 2021).

Vivekananda also highlighted the importance of physical and mental strength in youth empowerment. He famously stressed that a strong body is essential for a strong mind and a fearless character. In his view, physical weakness often leads to moral weakness and social dependence. Youth empowerment, therefore, required the cultivation of health, discipline, and resilience. Through physical training, sports, and disciplined living, young people could develop the stamina and courage necessary for national service and leadership (Dutta, 2025 and Kumar, 2025).

In addition to individual development, Vivekananda emphasised collective unity as a foundation for national regeneration. He believed that empowered youth could play a decisive role in bridging social divisions and fostering unity. By rising above narrow identities and embracing a shared national purpose, young people could counter fragmentation and social conflict. Vivekananda's emphasis on unity in diversity remains particularly relevant in the Indian context, where social and cultural plurality demands inclusive and ethical leadership from the youth (Widyastuti, et al., 2025 and Pallathadka, et al., 2025).

In contemporary India, Vivekananda's ideas resonate strongly with ongoing debates on

education policy, youth development, and nation-building. Challenges such as unemployment, social polarisation, ethical decline, and mental stress among youth highlight the need for a holistic approach to empowerment. Vivekananda's philosophy offers valuable insights by emphasising value-based education, holistic development, civic responsibility, and social engagement. Policies aligned with these principles can help transform youth into responsible citizens and active contributors to national progress (Bhattacharya & Diabagh, 2025 and Rajput, 2023).

Furthermore, Vivekananda's vision aligns closely with modern initiatives that stress civic engagement, leadership development, and inclusive growth. By integrating ethical values with skills and knowledge, youth empowerment can move beyond economic productivity to encompass social transformation. Vivekananda's emphasis on service, self-confidence, and moral leadership provides a timeless framework for addressing contemporary national challenges (Verma & Maurya, 2025 and Widyastuti, et al., 2025).

Swami Vivekananda's vision of national regeneration through youth empowerment represents a profound and holistic philosophy. By linking character building, spiritual awareness, education, and social service, he articulated a model of nation-building rooted in human values and collective responsibility. Youth, empowered through ethical education and social commitment, become the driving force of national renewal. In an era marked by rapid change and complex challenges, Vivekananda's ideas remain deeply relevant, offering a powerful blueprint for nurturing a strong, united, and morally grounded nation (Dutta, 2025 and Kumar, 2025).

Indian Philosophy and Its Importance in Modern Cognitive Science and Youth Empowerment: Vivekananda's Perspective

Swami Vivekananda presented Indian philosophy as a dynamic and practical system of thought capable of addressing modern intellectual, psychological, and social challenges. He interpreted ancient Indian philosophical traditions—particularly Vedanta, Yoga, and allied schools—not as abstract metaphysical doctrines but as scientific explorations of the human mind and consciousness. According to Vivekananda, Indian philosophy offers a profound understanding of cognition, selfhood, and human potential, making it highly relevant to modern

cognitive science and youth empowerment. For him, the true aim of philosophy and education was the manifestation of inner strength, self-confidence, and moral clarity, especially among the youth who would shape the nation's future (Vivekananda, 2015 and Dutta, 2025).

A central contribution of Indian philosophy, as interpreted by Vivekananda, lies in its conception of the mind and consciousness. Vivekananda emphasised that consciousness is not merely a by-product of material processes but a fundamental reality underlying mental functions. Drawing from Advaita Vedānta, he argued that the mind (*manas*), intellect (*buddhi*), and ego (*ahaṅkāra*) are instruments through which consciousness operates. This layered understanding of cognition resonates with contemporary cognitive science, which increasingly recognises the complexity of mental processes beyond simplistic stimulus–response models. Vivekananda viewed Indian philosophical psychology as an early scientific inquiry into attention, perception, memory, and self-regulation (Vivekananda, 2015 and Pallathadka, et al., 2025).

Vivekananda also highlighted the relevance of Yoga philosophy for understanding and training the mind. He described Yoga as a systematic method for gaining control over mental fluctuations and enhancing cognitive clarity. Practices such as concentration, meditation, and self-discipline were seen by him as techniques for strengthening attention, emotional regulation, and self-awareness. Modern cognitive science has validated many of these claims, demonstrating the positive effects of meditation and mindfulness on neural plasticity, executive functions, and emotional balance. Vivekananda's interpretation of Yoga thus anticipates contemporary cognitive and neuroscientific research on mental training and self-regulation (Verma & Maurya, 2025 and Widyastuti et al., 2025).

From the perspective of epistemology, Vivekananda emphasised the Indian philosophical theory of *pramāṇa* (means of valid knowledge), particularly perception, inference, and testimony. He argued that Indian thinkers approached knowledge systematically and rationally, challenging the colonial notion that Indian philosophy was purely mystical. This rational orientation aligns closely with modern cognitive science, which examines how humans perceive reality, form beliefs, and correct errors. Vivekananda believed that such

epistemological clarity empowers youth to think critically, question dogma, and develop intellectual independence—qualities essential for both scientific inquiry and democratic citizenship (Dutta, 2025 and Bhat, 2023).

Indian philosophy, in Vivekananda's vision, was inseparable from character building and youth empowerment. He repeatedly asserted that education without character is incomplete and even dangerous. Philosophical ideas such as *dharma* (ethical duty), *karma* (responsible action), and self-control were, for him, tools for psychological empowerment. These concepts help youth develop resilience, moral judgment, and a sense of purpose. In contemporary terms, Vivekananda's approach aligns with psychological models that emphasise intrinsic motivation, self-efficacy, and moral reasoning as foundations of empowered behaviour (Rajput, 2023 and Kumar, 2025).

The *Bhagavad Gītā*, which Vivekananda regarded as a practical guide for life, plays a significant role in linking Indian philosophy to cognitive and emotional balance. Its teaching of *niṣkāma karma*—action without attachment to outcomes—offers a powerful framework for managing stress, anxiety, and fear of failure. Vivekananda believed that this philosophy enables youth to act decisively while maintaining emotional equilibrium. Modern cognitive science similarly highlights the importance of adaptive coping strategies and emotional regulation in sustaining motivation and mental health, especially among young people facing competitive pressures (Kanrar, 2024 and Pallathadka et al., 2021).

Vivekananda also emphasised the social and collective dimension of empowerment rooted in Indian philosophy. He interpreted the Vedāntic idea of unity as a psychological and ethical principle that fosters empathy, cooperation, and social responsibility. Youth empowered by this worldview are less likely to be driven by narrow self-interest and more inclined toward service and leadership. This resonates with contemporary research in social cognition and moral psychology, which underscores the role of empathy and prosocial behaviour in effective leadership and community engagement (Pallathadka, et al., 2025 and Widyastuti, et al., 2025).

In the context of modern education, Vivekananda strongly advocated integrating Indian philosophical insights with scientific knowledge. He believed that such integration would produce

youth who are intellectually competent, emotionally balanced, and morally grounded. Education, in his view, should awaken inner strength and self-belief rather than merely transmit information. This vision aligns with contemporary educational psychology, which stresses holistic development, emotional intelligence, and experiential learning as key factors in youth empowerment (Bhattacharya & Diabagh, 2025 and Verma & Maurya, 2025).

In conclusion, Swami Vivekananda's interpretation of Indian philosophy offers a powerful bridge between ancient wisdom and modern cognitive science. By presenting Indian philosophy as a scientific, practical, and human-centred system, he highlighted its relevance for understanding cognition, consciousness, and self-development. For youth empowerment, Vivekananda's ideas emphasise inner strength, ethical clarity, and purposeful action—qualities essential for navigating the complexities of the modern world. Integrating his philosophical vision into contemporary education and cognitive research can contribute significantly to nurturing empowered youth capable of intellectual excellence, emotional resilience, and social leadership (Dutta, 2025 and Pallathadka, et al., 2025).

Relevance of Philosophical Thought and the Vision of NEP–2020 in the Light of Swami Vivekananda

Philosophical thought has always served as the foundation of educational theory and practice, shaping ideas about knowledge, values, human development, and social purpose. In the Indian context, Swami Vivekananda stands out as a philosopher-educator who reinterpreted ancient Indian wisdom to address modern educational and social challenges. His vision of education as “man-making” and character-building resonates strongly with the core principles of India's National Education Policy (NEP) 2020. The relevance of philosophical thought, particularly Vivekananda's philosophy, is clearly reflected in NEP 2020's emphasis on holistic development, value-based education, and national regeneration through empowered youth (Dutta, 2025 and Government of India, 2020).

A central philosophical idea in Vivekananda's thought is that education should aim at the integral development of the individual. He rejected the notion of education as mere information transmission and instead emphasised the harmonious growth of moral, intellectual, physical, and spiritual dimensions of

personality. NEP–2020 echoes this holistic vision by advocating the development of cognitive skills alongside ethical reasoning, emotional intelligence, creativity, and physical well-being. This alignment demonstrates how philosophical ideas rooted in Indian thought continue to inform contemporary education policy (Verma & Maurya, 2025 and Bhattacharya & Diabagh, 2025).

Vivekananda placed strong emphasis on value-based and character education, believing that knowledge without morality could be harmful. He argued that the moral and spiritual strength of individuals determines the progress of society and the nation. NEP 2020 similarly underscores the importance of constitutional values, ethics, empathy, and social responsibility. By integrating these values into curricula, the policy reflects Vivekananda's belief that education must produce responsible citizens and ethical leaders rather than merely skilled professionals (Bhat, 2023 and Rajput, 2023).

Another significant point of convergence between Vivekananda's philosophy and NEP 2020 is the emphasis on critical thinking and intellectual freedom. Vivekananda criticised rote learning and encouraged independent thinking, rational inquiry, and self-confidence. He believed that true education empowers learners to think for themselves and question injustice and dogma. NEP 2020's focus on conceptual understanding, critical thinking, and experiential learning mirrors this philosophical commitment. By moving away from memorisation toward inquiry-based learning, the policy reflects a philosophical understanding of knowledge as an active and reflective process (Pallathadka, et al., 2021 and Dutta, 2025).

The vision of multidisciplinary and flexible education in NEP 2020 also aligns with Vivekananda's philosophical outlook. He believed that knowledge should not be fragmented into rigid compartments but integrated to address real-life challenges. NEP 2020 promotes multidisciplinary education, flexibility in subject choice, and the integration of arts, sciences, and vocational studies. This approach reflects a philosophical belief in the unity of knowledge and the need to nurture creativity and adaptability among learners (Verma & Maurya, 2025 and Pallathadka et al., 2025).

Vivekananda's emphasis on teacher as a role model and moral guide finds resonance in NEP 2020's vision of teacher empowerment. He viewed

teachers as living examples who shape students' character through personal conduct as much as through instruction. NEP 2020 recognises teachers as central to educational transformation and emphasises continuous professional development, autonomy, and ethical responsibility. This reflects a philosophical understanding of teaching as a moral vocation rather than a purely technical profession (Bhat, 2023; Rajput, 2023).

Social inclusion and national integration were key concerns in Vivekananda's philosophy. He believed that education should uplift the marginalised and foster unity beyond divisions of caste, class, and region. NEP 2020 similarly prioritises equity, access, and inclusion, aiming to reduce educational disparities and promote social justice. This alignment highlights the ethical and philosophical foundations of the policy, which view education as a tool for social transformation and national regeneration (Kumar, 2025 and Bhattacharya & Diabagh, 2025).

In the contemporary context, NEP 2020's focus on youth empowerment and nation-building strongly reflects Vivekananda's ideas. He regarded youth as the driving force of national progress and emphasised the need to instil confidence, discipline, and a spirit of service among them. The policy's emphasis on life skills, leadership, civic engagement, and holistic development echoes this vision. By aligning education with social responsibility and national values, NEP 2020 operationalises Vivekananda's philosophical ideal of education for national regeneration (Dutta, 2025 and Widyastuti et al., 2025).

The relevance of philosophical thought to the vision of NEP- 2020 becomes especially clear when viewed through the lens of Swami Vivekananda's educational philosophy. His emphasis on holistic development, value-based education, critical thinking, teacher leadership, social inclusion, and youth empowerment finds strong resonance in the policy's objectives. NEP 2020 can thus be seen not merely as a policy reform but as a philosophical reaffirmation of India's educational heritage, reinterpreted for contemporary needs. By grounding educational transformation in Vivekananda's philosophical vision, NEP 2020 aspires to nurture enlightened individuals capable of contributing meaningfully to a just, inclusive, and progressive nation.

Conclusion

Swami Vivekananda's message to the youth represents one of the most profound and enduring

philosophical frameworks for character building, social transformation, and national regeneration in modern Indian thought. Rooted in Vedantic spirituality and enriched by humanistic, rational, and ethical values, his vision of man-making education transcends the narrow goals of mere information acquisition or vocational training. Vivekananda firmly believed that the destiny of a nation is shaped by the character, confidence, and moral strength of its youth, and therefore, education must aim at the holistic development of individuals by harmonising moral, spiritual, intellectual, and physical dimensions of human personality (Dutta, 2025 and Verma & Maurya, 2025).

At the core of Vivekananda's educational philosophy lies the concept of character formation. He consistently emphasised that education should awaken inner strength, self-belief, fearlessness, and discipline among young people. According to him, intellectual brilliance without ethical grounding could become destructive rather than constructive. Thus, education must cultivate values such as truth, compassion, self-control, and social responsibility, enabling youth to emerge as morally conscious individuals and responsible citizens (Bhat, 2023 and Pallathadka et al., 2025). This emphasis on value-based education aligns closely with India's philosophical traditions, where knowledge has always been viewed as a means of self-realisation and social upliftment rather than personal advancement alone (Dutta Banerjee & Mete, 2024a).

Vivekananda's vision of national regeneration is inseparable from his understanding of youth as the most potent agents of social change. He regarded young people not merely as passive recipients of education but as active participants in nation-building. Empowered with character, confidence, and a sense of service, youth could transcend narrow identities of caste, class, religion, and region, fostering social unity and national integration (Kumar, 2025; Rajput, 2023). His insistence on fearlessness and self-confidence was particularly aimed at liberating youth from psychological subjugation and cultural inferiority, encouraging them to rediscover pride in India's spiritual and intellectual heritage (Kanrar, 2024).

One of the most significant contributions of Vivekananda's thought lies in his holistic understanding of education. By advocating a balanced development of body, mind, and spirit, he proposed

an integrated educational model that nurtures complete human beings rather than fragmented specialists. This holistic approach finds resonance in Indian philosophical traditions such as the Darśanas, which emphasise the unity of knowledge, ethics, and spiritual insight (Dutta Banerjee & Mete, 2024b). In contrast to modern education systems that often prioritise technical competence and measurable outcomes, Vivekananda's philosophy reminds educators that education divorced from moral reasoning and emotional well-being can lead to social alienation and ethical decline (Bhat, 2023).

The relevance of Vivekananda's educational philosophy becomes even more pronounced in the contemporary context, marked by moral uncertainty, unemployment, mental health challenges, and social fragmentation among youth. His emphasis on inner strength, self-belief, and ethical discipline offers a powerful response to the psychological vulnerabilities of modern learners. By fostering resilience, purpose, and moral clarity, Vivekananda's ideas provide a framework for youth empowerment that extends beyond economic success to include personal fulfillment and social harmony (Bhattacharya & Diabagh, 2025 and Pallathadka, et al., 2021).

Service occupies a central place in Vivekananda's vision of education and youth development. He viewed service not as charity but as a form of spiritual practice and national duty. Through service-oriented education, youth develop empathy, leadership skills, and a deep sense of responsibility toward society. This perspective resonates with the contributions of other Indian reformers such as Savitribai Phule, who emphasised education as a tool for social justice and women's empowerment, highlighting the transformative potential of education in addressing inequality and marginalisation (Rakshit & Mete, 2021). Vivekananda's emphasis on service thus equips youth to engage constructively with issues of poverty, inequality, and social injustice, contributing to inclusive and sustainable national development (Yadav et al., 2024 and Widyastuti, et al., 2025).

Vivekananda's educational philosophy also finds meaningful continuity in the ideas of later Indian thinkers and reformers. The emphasis on holistic development, ethical leadership, and nation-building can be traced in the educational visions of figures such as Dr. Sarvepalli Radhakrishnan and A. P. J.

Abdul Kalam. Radhakrishnan's insistence on value-based education and Kalam's vision of youth-driven national development echo Vivekananda's belief that education must combine scientific temper with moral and spiritual values (Dutta Banerjee & Mete, 2024c; Dutta Banerjee & Mete, 2025a). Similarly, contemporary tributes to thinkers like Krishnaswamy Kasturirangan underline the continued relevance of integrating ethical vision with educational and scientific progress for realising national goals such as Viksit Bharat @2047 (Dutta Banerjee & Mete, 2025b; 2025c).

In policy terms, Vivekananda's philosophy aligns closely with contemporary educational reforms, particularly India's National Education Policy 2020, which emphasises holistic development, critical thinking, value-based education, and civic responsibility. This convergence demonstrates that Vivekananda's ideas are not merely of historical interest but continue to inform modern educational thought and policy frameworks. By grounding reforms in philosophical principles, policymakers can ensure that national development remains ethically anchored, socially inclusive, and culturally rooted (Bhattacharya & Diabagh, 2025 and Dutta, 2025).

In conclusion, Swami Vivekananda's message to the youth presents a powerful and enduring vision of education as a transformative force for individual and national development. His philosophy underscores that true empowerment lies in strength of character, clarity of purpose, and dedication to service. By integrating Vedantic spirituality with humanistic values, Vivekananda articulated an educational framework that prepares youth to become agents of social transformation and national regeneration. Adopting his philosophical insights in contemporary education can nurture responsible citizens and visionary leaders, ensuring that national progress is grounded in ethical integrity, social unity, and spiritual depth (Verma & Maurya, 2025 and Pallathadka et al., 2025).

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ATTENTION READERS

The government is commemorating the 150th birth anniversary of Sardar Vallabhbhai Patel with a two-year-long nationwide programme from 2024 to 2026 to honour his monumental contribution to the country. University News also invites articles on the 'Contributions of Sardar Vallabhbhai Patel to the Nation'. Authors can submit manuscripts throughout the year till September 30, 2026 to Dr Sistla Rama Devi Pani, Editor, University News, via Email: ramapani.universitynews@gmail.com, and also send a copy to: universitynews@aiu.ac.in.

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Editor

Defining Success Beyond Titles

Lieutenant General Gurmit Singh (PVSM, UYSM, AVSM, VSM (Retd.), Hon'ble Governor of Uttarakhand delivered the Convocation Address at the 9th Convocation Ceremony of the DIT University, Dehradun, Uttarakhand on December 13, 2025. He said, “Enhance the nation’s pride through your knowledge, diligence, and skills. Shape society through your character. Enrich the nation through your sense of duty. Capable youth like you will form the strong foundation of a developed India, a self-reliant India, and a global leader India.” Excerpts

It gives me immense pleasure to be present among the energetic youth at the Ninth Convocation of DIT University.

Today is a day of dreams, efforts, and faith—a day for which all of you students have undertaken a long journey with tireless hard work. With your achievements today, the pride of your families, teachers, and this prestigious institution has undoubtedly risen to greater heights.

This achievement in your life is much more than merely obtaining a degree. It marks the beginning of a new journey—one that points the way toward responsibility to the nation, contribution to society, and value creation for the planet. The true value of education lies in building character within a person, strengthening thoughts with purpose, and establishing compassion in conduct.

The dedication with which you have completed your education reflects years of discipline and relentless effort. I extend my heartfelt congratulations to all the students, their parents, and the teachers of this university, whose collective efforts have made these achievements possible.

Today is an era of technology, innovation, and global competition. The nature of knowledge has changed, the character of skills has evolved, and the model of employment has transformed. Those who understand and adapt to this change will lead the future. DIT University has prepared you for this future by providing not only quality education but also nurturing curiosity, research aptitude, a scientific outlook, and a strong sense of responsibility.

I am pleased to note that this university has made outstanding contributions in several modern fields—from engineering, pharmacy, architecture, AI, design, and healthcare to forensic science and environmental science. The initiatives taken in

nursing and healthcare will not only strengthen medical facilities but will also play a vital role in delivering healthcare services to the remote regions of Uttarakhand.

The New Education Policy marks the beginning of a new era. It promotes multidisciplinary education, balancing science and humanities, ethically blending technology with tradition, and harmoniously integrating Indian values with modern skills. I am glad to learn that DIT University has embraced the spirit of the NEP by focusing on entrepreneurship, innovation, ethics, and global thinking among students.

Your research work has established the reputation of this university at national and international levels. Faculty members have found a place among the world’s leading researchers. This is a significant achievement reflecting the university’s intellectual leadership and strong research culture.

As we celebrate the Silver Jubilee of Uttarakhand, DIT University has completed 27 glorious years of its journey. It is a matter of pride that Uttarakhand is emerging as a vibrant centre of knowledge.

Today, you are entering a new chapter of your lives. Success is not measured merely by position, salary, or designation. True success is that which serves society, improves the nation’s future, and awakens compassion for humanity.

Today, the daughters of India are leading in every field of life. I especially commend the female students present here. I firmly believe that educated, empowered, and confident daughters will play a decisive role in building a developed India.

My energetic youth, you are the nation’s invaluable asset. You are the architects of India’s bright future. Always keep one resolve in your life—

the nation above all. Dedicate your talent, hard work, and character to nation-building. Place the country and society first, and yourself thereafter.

This is the age of entrepreneurship. Along with seeking jobs, become job creators. Make innovation your life mantra. The youth of the hills possess immense potential. If they move forward in research, technology, and entrepreneurship, Uttarakhand can become an important contributor to a developed India.

It is extremely important for today's youth to stay away from substance abuse. Addiction destroys the energy and future of young people. Strengthen your health, mind, and thoughts, and become ambassadors of a drug-free society. I call upon the entire society to participate in the "Drug-Free Uttarakhand" campaign.

Teachers do not merely teach; they shape lives. Their role in nation-building is of the utmost importance. I express deep appreciation for all the teachers of this university. You impart not only knowledge, but also values—this is the true educational tradition of India.

Artificial Intelligence is influencing every sphere of our lives today. AI is not just a technology; it is a key foundation for the future of humanity, economic development, education, and governance. In India, AI is opening new dimensions in education, healthcare, transport, service management, and industry.

Under the leadership of Hon'ble Prime Minister Shri Narendra Modi, India is placing special emphasis on ethical, transparent, and human-centric

AI. An investment of over ₹10,000 crore in the 'India AI Mission' is a significant step toward making this new digital power accessible to every citizen.

The objective of our national policy is not to limit technology merely to commerce, but to create new models for humanity, the environment, health, and service. Our journey toward a developed India is guided by the principles of 'development with dignity' and 'innovation with compassion'. I am confident that by using emerging technologies, you will play a vital role not only in your own progress but also in the welfare of society.

Today, our nation is becoming self-reliant. It is moving toward a developed India. It is progressing in the direction of becoming a global leader. You are the torchbearers of this journey. Enhance the nation's pride through your knowledge, diligence, and skills. Shape society through your character. Enrich the nation through your sense of duty. This is my expectation from you.

In conclusion, I extend my best wishes to all the degree recipients and sincerely wish you a happy, bright, and glorious future. May you always continue learning, keep moving forward, become responsible citizens, and remain dedicated to the service of humanity.

Capable youth like you will form the strong foundation of a developed India, a self-reliant India, and a global leader India. With this faith, I conclude my address by offering you my heartfelt blessings and best wishes.

Jai Hind!

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University News
Wishes its Readers
A Very Healthy and Happy
New Year 2026

CAMPUS NEWS

National Workshop on One Nation One Subscription for Research Excellence

The One-day National Workshop on ‘One Nation One Subscription for Research Excellence’ was organised by the Department of Library and Information Science and Internal Quality Assurance Cell (IQAC), Government Degree College, Mulugu, Telangana State under the financial assistance of RUSA–PM Usha, recently. The event aimed to create awareness and understanding of the Government of India’s initiative ‘One Nation– One Subscription (ONOS),’ which seeks to provide equitable access to global academic and research publications across all educational and research institutions in the country.

The inaugural session was presided over by Dr. K Mallesham, Principal of the College and Chairman of the event. Prof. S. Sudarshan Rao, Former Professor of Osmania University was the Chief Guest. In his keynote address, he described the ONOS initiative as a revolutionary step in the Indian education and research ecosystem that will standardise and strengthen research quality across the nation. He noted that the Union Cabinet approved this initiative on November 25, 2024, and it came into effect on January 01 2025, with an initial funding of ₹6,000 crore for the period 2025–2027.

The Convener, Dr. B Jagadish, Head, Department of Library and Information Science, highlighted the objectives of ONOS and emphasised the pivotal role of libraries in enhancing research quality. He stated, “Libraries are the backbone of research, and with access to global information resources through ONOS, researchers and students can achieve greater academic excellence.” Delivering a resource lecture on the topic ‘Equitable Access through a Consolidated Research Platform’, Dr. B Radhika Rani, Head, Department of Library and Information Science, Kakatiya University, Warangal, Telangana elaborated on how the ONOS platform facilitates inclusive access to global research content and strengthens the nation’s research potential. Another Resource Person, Dr. I M Shettar, Dy. Librarian, National Institute of Technology (NIT), Warangal, presented on ‘Expanding Access to Global Knowledge’. He

explained the importance of ONOS in providing uniform access to international scholarly resources for all academic communities in India. Mr. V Krishnamachari, Former Library Assistant, Kakatiya University, addressed the gathering and encouraged students to develop a research-oriented mindset, stating that research is about exploring new frontiers, and such initiatives play a vital role in the nation’s academic development.

The Principal, Dr. K Mallesham, in his presidential address, expressed that ONOS is a great boon for faculty, researchers, and students, particularly in rural areas, as it provides access to the same global research materials available in premier institutions in metropolitan cities.

The workshop saw enthusiastic participation from more than 200 faculty members, research scholars, and students representing various universities and degree colleges across Telangana. Two specialised hands-on training sessions on computer-based access to research databases were also organised as part of the workshop. The event was coordinated by Dr. B Balayya, Vice Principal and Co-convener. The NAAC Coordinator, Dr. S Kavitha was the Organising Secretary of the event, while Dr. C H Bhaskar was the Academic Coordinator during the event. The workshop concluded with a vote of thanks, marking a successful academic event that significantly contributed to promoting awareness of India’s national research access policy.

International Workshop on Air Quality Monitoring and Data Analysis

A two-day International Workshop on ‘Air Quality Monitoring and Data Analysis’ is being jointly organised by the Department of Environmental Science and Engineering, Indian Institute of Technology (IIT) (Indian School of Mines), Dhanbad, TEXMiN Foundation, IIT (ISM) Dhanbad, and EIACP (PC-RP), IIT (ISM) Dhanbad from February 14-15, 2026.

Air quality monitoring has become important over the last two decades and its importance continues to grow. The goal of the event is to transfer state-of-the-art information on measurement principles, available instrumentation and their limitations, data

analysis methodologies, and global challenges and opportunities. It will focus on measurements both in surface and subsurface facilities, such as mines, tunnels, and industrial facilities. One of the major goals is to nurture students and young professionals in this topical area. The contents of the event are:

- ***Fundamentals of Air Quality Measurement and Reporting***

Understand Core Principles and Techniques Used in Capturing Air Quality Data.

- ***Scientific Concepts behind Measurement of Key Air Quality Parameters***

Explore the Methodologies behind Measuring Pollutants like PM_{2.5}, NO_x, SO₂, CO, and More.

- ***Monitoring Air Quality in Surface and Subsurface Environments***

Gain Insights into Strategies for both Ambient and Indoor/Underground Monitoring.

- ***Data Analysis Techniques: Current Practices and Future Improvements***

Review Existing Analytical Tools, Identify Gaps, and Explore Areas for Methodological Improvement.

- ***Digital Integration in Air Quality Monitoring***

Learn how IoT, AI, and Remote Sensing are Transforming Air Quality Measurement. And Data Analysis.

- ***Overview of Existing Air Quality Regulations***

Examine National and International Policies Guiding Air Quality Standards and Reporting.

- ***Instrument Demonstration and Practical Training***

Hands-on Sessions with Advanced Air Quality Instruments, Including Real-time Data Collection and Interpretation.

- ***Case Studies from Air-quality Monitoring Projects***

Analyse Field-based Success Stories and Challenges in Air Quality Management.

- ***Interactive Open Discussions and Q&A***

Share Perspectives, Raise Questions, and Collaborate on Innovative Solutions.

For further details, contact the Organising Secretary, Department of Environmental Science and

Engineering, Indian Institute of Technology (Indian School of Mines), Dhanbad-826004, Jharkhand, Mobile No: 06307956336/ 08114475818, E-mail: aqmda@iitism.ac.in. For updates, log on to : www.iitism.ac.in/events/

International Conference on Green Chemistry and Engineering towards Sustainable Development

A two-day International Conference on ‘Green Chemistry and Engineering towards Sustainable Development: An Industrial Perspective’ is being organised by the Department of Chemical Engineering, Sardar Vallabhbhai National Institute of Technology, Surat, Gujarat in association with the Institute of Chemical Technology, Mumbai and the Indian Institute of Technology, Jammu from April 17-18, 2026. The faculty members, research scholars, undergraduate and postgraduate students, as well as participants from research organisations and industry worldwide, from engineering, science, and allied disciplines may participate in the event.

The 2030 Agenda for Sustainable Development, adopted by all United Nations Member States in 2015, provides a shared blueprint for peace and prosperity for people and the planet, now and into the future. At its heart are the 17 Sustainable Development Goals (SDGs), which are an urgent call for action by all countries - developed and developing – in a global partnership. Out of 17 SDGs, Good health and well-being, Clean water and sanitation, Affordable and clean energy, Industry, innovation and infrastructure, Sustainable cities and communities, Responsible consumption and production, Climate action, Life below water, Life on land require focus on greener aspects as the final outcome must be attained using the zero or minimum environmental impact, energy efficiency, benign chemicals (raw materials, solvents, and products) with economic feasibility. The topics of the event are:

1. Process Intensification Techniques.
2. Sustainable approaches in Pharmaceutical and Chemical Industries.
3. Catalysis.
4. Novel Separation Methods.
5. Green Solvents.
6. Functional Foods and Nutraceuticals.
7. Green and Sustainable Chemistry in the Environment.

8. Green Nanotechnology.
9. Waste to Wealth.
10. Carbon Capture, Utilisation and Storage (CCUS).
11. Renewable Energy and Clean Energy.
12. Energy Storage.
13. Process Modelling and CFD.
14. Future Trends in Green Chemistry and Engineering.
15. Any other area relevant to the theme of the conference.

For further details, contact the Organising Secretary, Department of Chemical Engineering, Sardar Vallabhbhai National Institute of Technology, Surat-395007, Gujarat, Phone No: 0261-220 1649/1657/1658, Mobile No: 09869607692, E-mail: gcesdip2026@gmail.com, For updates, log on to: <https://gcesdip2.com/>

South Asian Conference on Policy Advocacy and Social Entrepreneurship

A two-day South Asian Conference on 'Policy Advocacy and Social Entrepreneurship' is being organised by the Tata Institute of Social Sciences, Deonar, Mumbai from February 13-14, 2026. The scholarly researchers, academicians, and practitioners may participate in the event. The thematic areas of the event are:

Social Enterprises and Advocacy Engagements

- What are the strategies and tactics do social enterprises use in their advocacy engagements?
- How do we judge the effectiveness of advocacy campaigns?
- What are the internal and external organisational factors influencing advocacy initiatives?
- Which strategies or tactics do social enterprises perceive as more effective in influencing policies?

Collaborative Approaches in Advocacy Engagement

- How do partnerships and coalitions among social enterprises and government agencies facilitate the process of decision-making in government?
- How do building relations and trust among social enterprises foster a culture of collaboration and social support for advocacy engagements?

- How do social entrepreneurs work with government, business organisations and civil society organisations to co-create policies and programmes?

Policy Entrepreneurship, Innovation and Advocacy

- To what extent the social enterprise advocacy influence different stages of the policy process?
- How do social enterprises establish relations with people in power and positions in government?
- In what ways and means 'policy entrepreneurship' is evolving in government and how do they influence the decision-making process?

Organisational Dynamics and Advocacy Engagement

- What kinds of organisational structures are more influential for the effective advocacy process?
- In what ways and means the organisational culture and leadership influence the decisions and choices in the advocacy process?
- What advocacy methods and tactics are adapted to different organisational cultures?

Effectiveness and Impact of Advocacy Engagements

- How do we measure advocacy outcomes?
- How do social enterprises develop their advocacy skills and capacities?
- What are the methodological issues and challenges in research and policy advocacy?
- In what ways are big data and analytics transforming advocacy engagement by social enterprises?

For further details, contact the Coordinator, Edakkandi Meethal Reji, Centre for Social Entrepreneurship, Room No. 302, School of Management and Labour Studies, Tata Institute of Social Sciences, VN Purav Marg, Deonar, Mumbai-400088, Maharashtra, E-mail: cse.conference@tiss.ac.in. For updates, log on to: www.tiss.ac.in/events/

International Conference on Literature and Culture

A two-day International Conference on 'Literature and Culture in the Digital Age' is being organised by the Department of English and Culture Studies, Mizoram University, Aizawl, Mizoram from April 29-30, 2026.

The digital age has transformed how literature and culture are produced, circulated, and experienced. Though literary forms have continually evolved, the core power of literature—the emotion, insight, and truth carried through language—endures, even as it reaches audiences through diverse, technologically mediated channels. Where writers once slowly built readerships and shaped cultural sensibilities, today’s literary landscape is defined by rapid shifts driven by digital technologies and shrinking attention spans. Literature and cultural production now compete with fast-moving trends and fleeting digital spectacles. In this continuous flow of information, there is a growing risk of normalisation, where war, trauma, hunger, disease, violence, and even religion become consumable fragments within an endless media stream.

Historically, literature has illuminated human truth and reshaped individual and collective consciousness. In the present moment, however, technology, including digital platforms, algorithms, and artificial intelligence plays an increasingly central role in generating and disseminating narratives. This raises urgent questions about authorship, authenticity, and the evolving place of literature when human and technological modes of storytelling intersect. The themes of the event are:

- Authorship and Creativity in the Digital Era.
- Indigenous Voices and Intersectional Identities in the Digital Age.
- Body, Performance and Representation in Digital Literature.
- Digital Cultures and Communities: Fan Fiction and Online Readerships.
- Literature, Culture, and Artificial Intelligence: Philosophical, Ethical, and Cultural Implications.
- The Posthuman Body in Literature and Media.
- Pedagogy and Research in the Digital Age: E-learning, Digital Pedagogy, Open Access, Future of Literary Scholarship.
- Posthumanism, AI and the Future of Cultural Studies.

For further details, contact Organising Secretary, Department of English and Culture Studies, Mizoram University, Aizawl, Mizoram-796004, Mobile No: 09862296755 / 09717339807, E-mail: ecs.iclc2026@gmail.com. For updates, log on to: <https://mzu.edu.in/events/>



Edited Book
on
Realising United Nations Sustainable Development Goals through Higher Education Institutions
By
Dr (Mrs) Pankaj Mittal
and
Dr Sistla Rama Devi Pani

The Association of Indian Universities has come out with a new publication on the vital theme ‘*Realising United Nations Sustainable Development Goals through Higher Education Institutions*’ this year 2024. AIU undertook several initiatives, like organising consultancies, debates, discussions, and Vice Chancellors Meets with experts from the United Nations, the Government, NITI Aayog, and Industries to deliberate extensively on the various issues regarding SDGs. AIU also gathered articles from experts and erudite scholars on the implementation of the SDGs. Each article in the Book is unique and deals with a wide range of issues involved with SDGs in the words and opinions of the authors. This Book covers a range of articles on the status of implementation and the role that Higher Education Institutions can play in the speedy implementation of all 17 Sustainable Development Goals (SDGs). It certainly acts as a reference guide for those who are stuck in the process of achieving this extremely inevitable Agenda 2030. It provides a roadmap for the government and the universities to act timely to achieve the 2030 agenda for sustainable development.

For further details contact the Editors on Email Id : ramapani.universitynews@gmail.com

THESES OF THE MONTH

SOCIAL SCIENCES

A List of doctoral theses accepted by Indian Universities
(Notifications received in AIU during the month of Nov-Dec, 2025)

Commerce

1. Andrabi, Nida Feroz. **Impact of emotional intelligence on innovative work behaviour: Testing the mediating role of knowledge sharing behaviour in Indian telecom sector.** (Prof. Riyaz Ahmad Rainayee), Department of Commerce, University of Kashmir, Srinagar.
2. Asma Anjum. **Impact of digital marketing strategies on purchase intention and post-purchase consumer engagement of cosmetic products amongst women: A study in Karnataka State.** (Dr. Manju Priya R), Department of Commerce, Jain (Deemed-to-be University), Bangalore.
3. Bukhari, Syed Murtaza Kamal. **Impact of employer branding on employee retention: Testing the mediating role of organizational commitment in Indian retail sector.** (Prof. Riyaz Ahmad Rainayee), Department of Commerce, University of Kashmir, Srinagar.
4. Fazlul Karim. **Human resource development climate and emerging challenges of BSNL: A case study in Assam.** (Prof. N Rokendro Singh), Department of Commerce, Mizoram University, Aizawl.
5. Jasim, Muqdad Abed. **IFRS and FDI: A study of Indian corporate sector.** (Dr. Kamlesh Rani), Department of Commerce, Chaudhary Devi Lal University, Sirsa.
6. Mapara, Janki Manishkumar. **A comparative study on the financial performance of selected public and private sector banks in India.** (Prof. Jayesh K Pandya), Department of Accounting and Financial Management, Maharaja Sayajirao University of Baroda, Vadodara.
7. Milan Tah. **A study on consumers online buying behavior of beauty products: With special reference to Bhubaneswar.** (Dr. Puspallata Mahapatra), KIIT School of Social Financial and Human Sciences, Kalinga Institute of Industrial Technology, Bhubaneswar.
8. Nyorak, Mobom. **Performance evaluation of Arunachal Pradesh State transport services.** (Prof. Otem Padung), Faculty of Commerce and Management, Rajiv Gandhi University, Itanagar.
9. Panicker, Preeti Janardhan. **An empirical study on customer expectation perception and satisfaction on household and personal care products of Patanjali Ayurved Ltd of selected cities in state of Gujarat.** (Dr. Kalpesh D Naik), Department of Commerce & Business Management, Maharaja Sayajirao University of Baroda, Vadodara.
10. Sahu, Antarjyami. **Exploring the impact of ESG disclosure on corporate financial performance in India: An empirical analysis.** (Dr. Sukanta Chandra Swain and Dr. Debasis Pahi), KIIT School of Economics and Commerce, Kalinga Institute of Industrial Technology, Bhubaneswar.
11. Sowmya, T.S. **Spiritual intelligence and behavioral biases determining retail investors investment decisions in India.** (Dr. Muralidhar S), Department of Commerce, Jain (Deemed-to-be University), Bangalore.
12. Umar Sadeeq. **Impact of heuristic biases on investment decision making in Indian stock market: Moderating role of financial literacy.** (Prof. Khurshed Ahmad Butt), Department of Commerce, University of Kashmir, Srinagar.
13. Yadav, Mamta. **Changing pattern of demand for E-banking services in modern era.** (Dr. Ritika Moolchandani and Dr. Sanjay Kumar Saini), Department of Commerce, Bhagwant University, Ajmer.

Economics

1. Barik, Sarita. **Analysis of economic factors of consumer behavior for fast moving consumer goods in rural Odisha market.** (Dr. Sukanta Chandra Swain), KIIT School of Economics and Commerce, Kalinga Institute of Industrial Technology, Bhubaneswar.
2. Deepika. **A study of unemployment in Rural Haryana.** (Dr. Anju Rani), Department of Economics, Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan.
3. Jaiswal, Uma Nandini. **Chhattisgarh Rajya mein gramini shramikoan ka pravast: Ek vishleshanatamak adhyayan (Janjgir-Champa Jila ke vishesh sandarbha mein).** (Dr. Manjulata Kashyap), Department of Economics, Shaheed Nandkumar Patel Vishwavidyalaya, Raigarh.

4. Parihar, Rajkumari. **Chhattisgarh ke Bilaspur Jile mein krishkoan ke jeevan istar mein prabhav ka vishleshan: Fasal Bima Yojna ke sandarbh mein.** (Dr. Manjulata Kashyap), Department of Economics, Shaheed Nandkumar Patel Vishwavidyalaya, Raigarh.
5. Pattanaik, Madhuswapna. **Mutuality of knowledge-attitude-practice in addressing anemia among pregnant women: A cross section analysis in Gajapati District of Odisha, India.** (Dr. Damodar Jena), KIIT School of Rural Management, Kalinga Institute of Industrial Technology, Bhubaneswar.
6. Sagar, D. **An economic analysis of pineapple cultivation in Karnataka: A case study of Shivamogga District.** (Dr. S N Yogish), Department of Economics, Kuvempu University, Shankaraghatta.
7. Mahure, Gargi Purushottam. **Enhancement of life skills through cooperative learning in social sciences among elementary school students.** (Prof. S C Panigrahi), Department of Education, Maharaja Sayajirao University of Baroda, Vadodara.
8. Mir, Bilal Ahmad. **Unhealthy risk taking behaviour of adolescents in relation to their perceived social support, peer relationship and socio-economic status.** (Dr. Syed Ishfaq Ahmad Shah), Department of Education, University of Kashmir, Srinagar.
9. Mir, Mohammad Ishfaq. **Perceived leadership styles, innovative work behaviour and teacher burnout: A study on college teachers.** (Dr. Mohammad Amin Dar), Department of Education, University of Kashmir, Srinagar.
10. Shafi, Shaista. **Usage and perceived effects of digital technology: An analytical study on college students of Kashmir Valley.** (Dr. Kounsar Jan), Department of Education, University of Kashmir, Srinagar.

Education

1. Baddar, Attiya. **Teaching competency professional commitment and teaching aptitude of most effective and least effective higher secondary school teachers.** (Prof. Mahmood Ahmad Khan), Department of Education, University of Kashmir, Srinagar.
2. Das, Mayuri. **Academic achievements in mathematics at secondary school stage in Upper Assam in relation to cognitive and non-cognitive variables: An analytical study.** (Dr. K C Kapoor), Department of Education, Assam Don Bosco University, Guwahati.
3. Dishnara Begum. **Influence of socio-economic status and education on women empowerment among Muslim women in Barpeta District, Assam.** (Dr. E B Myrthong), Department of Education, North Eastern Hill University, Shillong.
4. Gayatri Prakash. **A study of education model for holistic development of students in CBSE schools in Gujarat.** (Dr. Geeta R Thakur), School of Education & Humanities, Manav Rachna University, Faridabad.
5. Kanta. **Academic achievement of secondary school students in relation to emotional competence learning style and academic stress.** (Dr. Monika), Department of Education, Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan.
6. Khilwani, Meenu. **A study of emotional intelligence and aspiration level of secondary school students in relation to their educational achievement.** (Dr. Sanand Kumar), Department of Education, AKS University, Satna.
11. Sumaya Mushtaq. **Impact of Covid-19 on school education: A study of mental health, student motivation and academic anxiety.** (Dr. Shabir Ahmad Bhat), Department of Education, University of Kashmir, Srinagar.
12. Tadvi, Meghaben Kanchanbhai. **Enhancement of LSRW skills through activity based Gujarati teaching among students of standard IX.** (Prof. Dipti Oza), Department of Education, Maharaja Sayajirao University of Baroda, Vadodara.
13. Tahir, Syed Inshaallah. **Social relations, academic anxiety, mental health and scholastic achievement of engineering students of Kashmir.** (Prof. Tasleema Jan), Department of Education, University of Kashmir, Srinagar.

Home Science

1. Bano, Farheena. **Impact of occupational stress on health and lifestyle of female employees working in commercial banks in Kashmir.** (Dr. Naheed Vaida and Prof. Mushtaq Ahmad Darzi), Department of Home Science, University of Kashmir, Srinagar.
2. Muthu Reka, S. **Educational intervention for prevention and control of metabolic syndrome among rural adults.** (Dr. S Vijayanchali), Department of Home Science, Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.
3. Sharma, Garvita Mahesh. **Traditional textiles and costumes of the indigenous Lepcha and Bhutia Communities of Sikkim State: Documentation and design innovation.** (Prof. Anjali Karolia), Department of Clothing and Textiles, Maharaja Sayajirao University of Baroda, Vadodara.

Journalism & Mass Communication

1. Darji, Rahulkumar Laxmikant. **Assessing the impact of social media on urban working women: A study of Gujarat State.** (Dr. Nita Udani), Department of Journalism, Saurashtra University, Rajkot.
2. Sharma, Asha. **Braj ke yuvaon mein parampragat sanchar kee bhumika ka vishleshnatamak adhyayan.** (Dr. Ranjan Singh and Dr. Meeta Ujjain), Department of Mass Communication, Makhanlal Chaturvedi National University of Journalism and Communication, Bhopal.
3. Sulabh Singh. **Naveen sanchar madhyamoan se janjatiyoan mein hone vale samajik-sanskritik vyavhar parivartan ka adhyayan: Jila Dindori Madhya Pradesh ke Bega Janjati ke vishesh sandarbh mein.** (Dr. Sanjeev Gupta), Department of Mass Communication, Makhanlal Chaturvedi National University of Journalism and Communication, Bhopal.
4. Thomas, B Sindhu. **Human rights and Rohingya migration during military and democratic regimes: An analysis of media reports.** (Dr. Archana Arul), Department of Journalism & Mass Communication, SRM Institute of Science and Technology, Kattankulathur, Chennai.

Law

1. Jagesh Kumar. **Bharat mein shwetposh apradh ke sandarbh mein: M P istar par ek alochnatamak adhyayan.** (Dr. Antima Baldwa and Dr. Rohit Prakash Singh), Department of Law, Bhagwant University, Ajmer.
2. Jyothi, M N. **An evaluation of the legal framework of electronic banking with special reference to data protection and cyber security in India.** (Dr. Rashmi K S and Dr. B S Reddy), Faculty of Law and Policy Studies, Alliance University, Bengaluru.
3. Mir, Syed Rabia. **Children in conflict with law and efficacy of rehabilitation processes: A socio-legal study of Kashmir.** (Prof. Mohmmad Hussain), Department of Law, University of Kashmir, Srinagar.
4. Mohapatra, Swati. **A study of young adult offenders under the Indian criminal justice system: With special reference to the State of Odisha.** (Dr. Rose Varghese and Dr. Bhavani Prasad Panda), KIIT School of Law, Kalinga Institute of Industrial Technology, Bhubaneswar.
5. Neeraj. **Witness protection laws in India: A critical study.** (Dr. Seema Dahiya and Dr. Archana Malik), Department of Law, Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan.

6. Samriti. **Custodial violence vis-a-vis subversion of human rights in contemporary India: A socio legal study of National Capital Region.** (Dr. Pawan Kumar and Dr. Ashish Kumar), Department of Law, Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan.
7. Singh, Arun Pratap. **Prachin Bhartiye dand vyavastha ke sandarbh mein: Vartman paripekshey mein ek tulnatamak adhyayan.** (Dr. Antima Baldwa and Dr. Rohit Prakash Singh), Department of Law, Bhagwant University, Ajmer.
8. Singh, Guru Prasad. **Emerging issues and challenges under the POCSO Act, 2012: A study on the working of special courts in the NCR Districts of Uttar Pradesh.** (Dr. Mamta Sharma), School of Law Justice and Governance, Gautam Buddha University, Greater Noida.
9. Sivakumar, Thiru S. **Socio legal issues of mutual romantic relationships in Protection of Children from Sexual Offences act (POCSO) cases: A critical study of Madurai District, Tamil Nadu.** (Prof. S K Ramani), Department of Interdisciplinary Studies, Tamil Nadu Dr Ambedkar Law University, Chennai.

Library & Information Science

1. Bag, Biswa. **Research support services in selected technical institutions of Odisha: An exploratory study.** (Prof. Pravakar Rath), Department of Library and Information Science, Mizoram University, Aizawl.
2. Pal, Surendra Kumar. **Citation analysis of doctoral theses in physical sciences submitted to Tezpur University, Assam during 2012-2021.** (Dr. Sudip Bhattacharjee), Department of Library and Information Science, Maharaja Bir Bikram University, Agartala.
3. Rout, Lulu. **Youtube as a source of information for Library and Information Science education: A content analysis on global perspective.** (Prof. Pravakar Rath), Department of Library and Information Science, Mizoram University, Aizawl.
4. Sailo, Lalhmangaihnsangi. **Information seeking behaviour of faculty members and students of paramedical and nursing institution in Mizoram.** (Prof. Pravakar Rath), Department of Library and Information Science, Mizoram University, Aizawl.

Management

1. Asati, Roopal. **Impact of digital payment tools on online consumer purchase behaviour.** (Dr. Sonal Pathak), School of Leadership and Management, Manav Rachna International Institute of Research and Studies, Faridabad.

2. Banerjee, Torit. **Factors affecting cloud computing adoption in textile and apparel industry.** (Dr. R Satish Kumar), Department of Management, Jain (Deemed-to-be University), Bangalore.
3. Bhardwaj, Mohita. **Effectiveness of curriculum and delivery mechanism: A study of primary schools in Delhi.** (Dr. Deepti Dabas Hazarika), School of Leadership and Management, Manav Rachna International Institute of Research and Studies, Faridabad.
4. Chetan, T.R. **Role of compulsive buying behaviour: The mediating effect of materialism and happiness on customer satisfaction.** (Dr. Hemanth Kumar S), Department of Management, Jain (Deemed-to-be University), Bangalore.
5. Dashami, G D. **Application of Omni-channel personalisation strategies in E-commerce industry in India.** (Dr. Lubna Ambreen), Department of Management, Jain (Deemed-to-be University), Bangalore.
6. Desai, Shachi. **Service stress, negative customer engagement and behavioural outcomes: An empirical investigation.** (Dr. Jayesh Aagja), Faculty of Management, Nirma University, Ahmedabad.
7. Dhanalakshmi, V. **A study on the supply chain management of the dairy cooperatives in the Union Territory of Puducherry.** (Dr. C Pitchai), Department of Cooperation, Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.
8. Ghosh, Avilasha. **Confronting chronicity: Illness experiences and the healthcare system around type-2 diabetes and obesity management in India.** (Prof. Mahuya Bandyopadhyay), Department of Humanities & Social Sciences, Indian Institute of Technology Delhi, New Delhi.
9. Goswami, Anabil. **Sustainability and competitiveness of small-scale pig farms of Assam.** (Dr. Rashmita Barua), Department of Management, Assam Don Bosco University, Guwahati.
10. Gupta, Rajat. **Exploring the pattern and association of Haryanvi festival food with local culture and tourism.** (Dr. Ishan Bakshi and Dr. Prashant Kumar Gautam), Department of Hotel Management, Maharishi Markandeshwar (Deemed to be University), Ambala.
11. Harchandani, Priya. **Vulnerable employment and labour market transitions: Evidences from India.** (Dr. Samik Shome), Faculty of Management, Nirma University, Ahmedabad.
12. Jain, Rashmi. **An analysis of algorithmic trading of commodity futures and its impact on market quality in India.** (Dr. Chaya Bagrecha), Department of Management, Jain (Deemed-to-be University), Bangalore.
13. Jain, Richa. **Capital controls as policy instruments for macroeconomic stabilization in emerging market economies.** (Prof. Amlendu Dubey), Department of Management Studies, Indian Institute of Technology Delhi, New Delhi.
14. Johnson, Patrick. **Impact of online advertisements and website layout on consumer discernment: A study using neuromarketing techniques on the youth of North Bengal.** (Dr. Rashmita Barua), Department of Management, Assam Don Bosco University, Guwahati.
15. Joshi, Abhay D. **Effect of individual values and organizational culture on productivity.** (Dr. Rajesh Jain), Faculty of Management, Nirma University, Ahmedabad.
16. Kanimozhi, B. **A study on credit management in short term cooperative credit structure in the Union Territory of Puducherry.** (Dr. C Pitchai), Department of Cooperation, Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.
17. Khan, Arifa. **Study of large language models through bottlenecks and gender biased artificial intelligence decision making: An information theoretic management perspective.** (Dr. Saravanan P), Department of Management Studies, SRM Institute of Science and Technology, Kattankulathur, Chennai.
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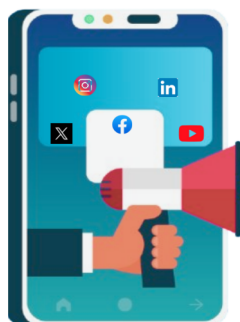


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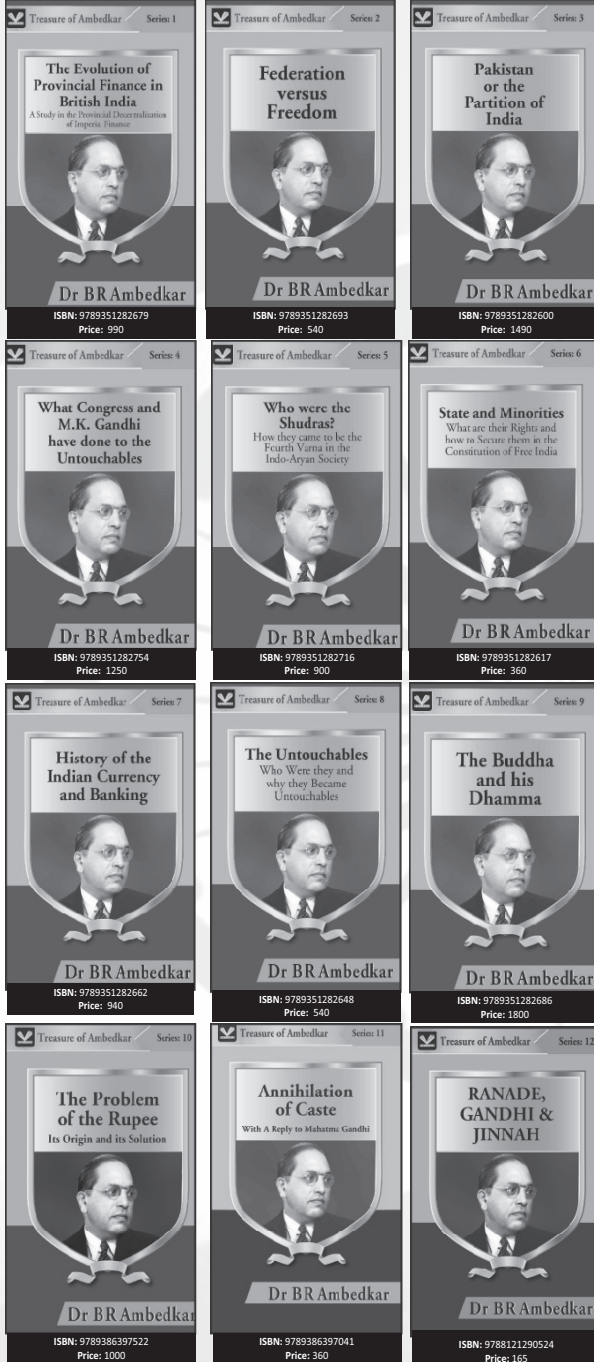
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- *AI-Driven Indigenous Research and Product Development.*
- *Global Regulatory Framework for AI and Ethics in AI.*

The last date for submission of articles for this Special Issue is **February 06, 2026**.

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