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## Relevance of Gandhian Principles in the Contemporary World

Upinder Dhar\* and Santosh Dhar\*\*

The relevance of timeless wisdom sometimes gets lost in the fast-paced world. However, the principles for which Mahatma Gandhi stood continue to shine as guideposts of hope and wisdom in the 21<sup>st</sup> century. With non-violence, truthfulness, simplicity, self-reliance, and compassion at their core, Gandhian principles offer valuable insights into addressing contemporary global challenges. We need to understand why these principles remain essential and how they can contribute to a more harmonious and sustainable world. The value-based principles stand tall even today. The essence of Gandhian principles needs to be absorbed by the youth for a peaceful world.

### Non-violence (*Ahimsa*)

Gandhi's commitment to non-violence goes beyond physical harm; it extends to avoiding emotional, psychological, and societal violence. It emphasises resolving conflicts through dialogue and understanding rather than resorting to aggression. The Indian independence movement led by Gandhi serves as a very good example of non-violence as a powerful force. Through peaceful protests, boycotts, and civil disobedience, India gained independence from British rule in 1947. This event showcased the transformative potential of non-violent resistance on a global scale. Think of the global protests for peace and social justice, where peaceful resistance and non-violent civil disobedience have sparked change. Non-violence is, thus, a tested tool to protest against injustice.

The words of Martin Luther King Jr. echo Gandhi's principles when he said, "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." In the digital age, non-violence extends beyond physical actions to online interactions. The rise of *cyberbullying*, online harassment, and the spread of hate speech calls for a renewed commitment to Ahimsa. Social media platforms can play a role in fostering respectful discourse by enforcing policies against hate speech and promoting positive online interactions. Bullying may not serve the purpose of seeking justice.

### Truthfulness (*Satya*)

Truthfulness forms the foundation of Gandhian philosophy. Embracing honesty and transparency in our personal and public lives can help build trust and promote genuine dialogue. Gandhi's own life was a testament to truthfulness. Acts of civil disobedience, including the famous Salt March in 1930, exposed the injustices of the time, grounded in truth. In today's world, where misinformation and fake news proliferate, Gandhi's emphasis on truth is more relevant than ever. Responsible journalism, with its rigorous fact-checking standards, embodies a commitment to truthfulness. The institutions have learned

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from Gandhi that the truth must always prevail. The battle against disinformation and fake news requires a collective effort. Media literacy education, critical thinking skills, and fact-checking initiatives are essential to upholding the value of truthfulness. Responsible journalism remains a cornerstone in this fight, emphasising accurate reporting and ethical standards. It has been realised across national boundaries that an ethical approach has a definite edge over falsehood in the long run.

### **Simplicity (*Saral*)**

Gandhi's advocacy for simplicity reminds us to live with fewer possessions and a smaller ecological footprint, reducing stress and promoting meaningful experiences. During the Indian independence movement, Gandhi famously lived a simple life, wearing khadi (handspun cloth) and promoting self-sufficiency through local production. His personal commitment to simplicity inspired millions to follow suit. The Tiny House Movement, where people downsize their living spaces to reduce their environmental impact, is a modern expression of simplicity. It echoes Gandhi's belief in living with only what is essential. Embracing simplicity can also lead to a more sustainable and less consumer-driven society. Gandhi's call for simplicity finds resonance in the global movement towards sustainable living. From reducing single-use plastics to embracing minimalism, individuals are making conscious choices to reduce their environmental footprint. Governments and businesses can support these efforts through policies that promote sustainable practices and eco-friendly products. Efforts need to be made to live a simple life while minimising the complexities and luxuries.

### **Self-reliance (*Swaraj*)**

Gandhi championed self-reliance as a means of empowerment. It encourages us to take charge of our own destinies and be resilient in the face of challenges. Gandhi's call for self-reliance extended to economic self-sufficiency. He promoted cottage industries and self-sustaining rural communities, emphasising the importance of local production. In an era marked by globalisation and technological advancements, Gandhi's principle of self-reliance takes on new meaning. The open-source software movement, with its emphasis on collaboration and community-driven development, reflects the spirit of self-reliance. It's a modern echo of Gandhi's call for individuals and communities to be self-sufficient. The principle of self-reliance takes on new dimensions in a globalised world. While international cooperation is essential, encouraging local entrepreneurship and supporting

small businesses can enhance self-reliance at the community level. The open-source movement and collaborative innovation demonstrate that self-reliance can coexist with global interconnectedness. Dependence proneness needs to be discouraged while being receptive to each other.

### **Compassion and Service (*Seva*)**

Compassion and service to others lie at the heart of Gandhi's teachings. Embracing these principles can foster empathy and unity. Gandhi's commitment to service extended to the upliftment of the marginalised. He dedicated his life to fighting untouchability and promoting social justice, showing that true leadership involves serving those in need. In a world marked by social inequality and division, embracing compassion and service can foster empathy and unity. Charitable organisations like 'Doctors Without Borders' exemplify the spirit of compassion and service. They provide medical care to those in need, regardless of their background, embodying the Gandhian idea of selfless service. In an increasingly polarised world, compassion and service can bridge divides. Community service programs play a pivotal role. Volunteer initiatives and empathy-building education can foster a sense of unity and shared humanity. Leaders in politics, business, and civil society can set an example by prioritising social responsibility and inclusive policies. One needs to be resilient and humane.

### **Conclusion**

As we steer through the complexities of the 21<sup>st</sup> century, Mahatma Gandhi's principles of non-violence, truthfulness, simplicity, self-reliance, and compassion remain not only relevant but also important for the global civilisation. They offer a roadmap towards a more peaceful, sustainable, and harmonious world. Historical events and modern examples demonstrate that these principles are not confined to the past; they continue to shape our present and future. Gandhi's wisdom resonates through time, urging us to endeavour for a better world. Let us pay sincere attention to his call to action, embracing these principles as guiding lights in our journey towards progress and harmony. In doing so, we honour the legacy of a man whose vision transcends generations. Gandhi is relevant even today and shall remain so in times to come.

### **Weblinks**

1. <https://www.mkgandhi.org/main.htm>
2. <https://indiaculture.gov.in/gandhian-heritage>
3. <https://amritmahotsav.nic.in/district-repository-detail.htm?4159>
4. [https://www.drishtiiias.com/blog/relevance-of-gandhian-principles-in-the-21<sup>st</sup> century](https://www.drishtiiias.com/blog/relevance-of-gandhian-principles-in-the-21st-century) □

# Open Access Publishing: Merits, Demerits, Present Status, and Future Perspectives

Ravipudi Venkata Rao\*

Open Access (OA) publishing is a scholarly publishing model in which research outputs such as journal articles, conference papers, books, and data are made freely available online to anyone, without financial, technical, or legal barriers. OA publishing is different from the traditional subscription-based publishing, where research articles are published in journals that require readers (or their institutions/libraries) to pay subscription fees to access the content. Access to subscription-based journals is restricted behind a paywall, i.e., paying subscribers can read the full text, while others may only see abstracts. This often restricts access to knowledge, especially for individuals who cannot afford expensive subscriptions or who are not affiliated with well-resourced institutions. The OA movement arose as a response to growing concerns about the limitations of restricted access to scholarly knowledge. With the rapid advancement of the internet and digital technologies, researchers and advocates began calling for a publishing model that is more inclusive and accessible. A major turning point came in December 2001 with the Budapest Open Access Initiative, which played a crucial role in formally establishing the core principles of OA. The OA makes scholarly articles freely accessible online and generally reusable under Creative Commons licenses. Over the past two decades, OA evolved from a marginal concept into a cornerstone of global international research policy.

## Different Models of Open Access Publishing

Different OA publishing models exist to support the dissemination of research and scholarly works. These include the following:

### *Gold Open Access Model*

In the gold OA model, articles are published directly in fully open access journals (e.g., journals of MDPI, BioMED Central, PLOS One, and some of the journals of Elsevier, Springer, Wiley, etc.). This ensures that the content is available to readers

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worldwide immediately upon publication, without any financial or legal barriers. To sustain operations such as editorial management, peer review, and digital infrastructure, these journals typically charge Article Processing Charges (APCs), which are covered by authors, their institutions, or research funders. Gold OA is the most common and widely recognized form of OA (STM Association, 2024).

### *Green Open Access Model*

Green OA refers to the practice where authors deposit a version of their manuscript either a preprint (before peer review) or a postprint (after peer review but before final publisher formatting) into an institutional or subject-specific repository. While the final published version often remains behind the paywall of a subscription-based journal, the repository copy provides free public access. Some publishers impose an embargo period, after which the manuscript can be made openly available. This model is cost-effective and widely adopted by universities and research institutions. With Green OA, the final formatted publisher PDF usually remains behind a paywall, but preprints or postprints can be made openly accessible in repositories like *arXiv*, *PubMed Central*, *institutional repositories like MIT DSpace*, *Harvard DASH*, etc.

### *Hybrid Open Access Model*

Hybrid OA is offered by subscription-based journals that allow authors to pay an APC to make their individual articles open access, while the rest of the journal remains accessible only to subscribers. This model provides flexibility for authors who wish to increase the visibility of their specific article without the entire journal converting to open access (e.g., some of the journals of Elsevier, Springer, Taylor and Francis, Wiley, etc.). However, hybrid OA has been criticized for leading to double dipping, where publishers receive revenue both from subscriptions and APCs.

### *Diamond (or Platinum) Open Access Model*

Diamond or Platinum OA, represents the most inclusive and equitable form of OA, as it

does not charge APCs to either readers or authors (e.g., journals of *SciPost*, *JMLR*, Nordic Journal of Linguistics, Directory of Open Access Journals (DOAJ)-listed Diamond Journals, *etc.*). All articles are made freely available, and the operational costs of the journal are covered through institutional subsidies, government grants, academic consortia, or volunteer contributions (DOAJ, 2025). This model removes financial barriers on both ends, making it especially valuable for researchers from underfunded institutions or developing countries. However, sustaining diamond OA journals can be challenging without reliable external funding.

### ***Bronze Open Access Model***

Bronze OA describes articles that are made freely available by the publisher, but usually without an open license. Access is often granted after an embargo period, during which the content is restricted to subscribers or pay-per-view. Although this model provides eventual free access to research, the absence of reuse rights (e.g., under Creative Commons licensing) limits how the content can be shared or reused. Bronze OA is sometimes used by publishers as a transitional model between subscription and full open access.

These five models, i.e., Gold, Green, Hybrid, Diamond, and Bronze reflect the diversity of pathways through which open access is implemented. Each model balances accessibility, cost, and sustainability in different ways, collectively shaping the global landscape of scholarly communication.

### ***Other Models***

OA is supported by several important practices that enhance transparency and accessibility. Preprints (e.g., *arXiv*, *bioRxiv*) allow early sharing of manuscripts before peer review, speeding up knowledge circulation. Open peer review (e.g., *F1000Research*, *Frontiers*) makes the review process more transparent and trustworthy by publishing reviewer comments. Transformative agreements (such as *Projekt DEAL* in Germany) redirect subscription spending into open access through bundled “read-and-publish” deals. The transformative agreements involve a single bundled payment covering both reading rights and publishing services with a publisher whose portfolio includes a mix of paywalled and open access content (Robinson-Garcia, Costas & van Leeuwen, 2020).

Subscribe-to-Open is another model where a group of libraries collectively funds a publisher’s portfolio so it can be made freely accessible to all. When enough libraries participate, the content is opened to the public; otherwise, access remains limited to subscribers. Finally, rights retention policies (e.g., *Plan S* and *UKRI*) empower authors to immediately share their accepted manuscripts in repositories.

### **Merits of Open Access Publishing**

Some of the important merits of OA are described below.

#### ***Increased Accessibility and Equity***

Research outputs are freely available to anyone with an internet connection, removing subscription barriers to researchers, practitioners, teachers, patients, start-ups, policymakers, and the public. OA promotes equitable access to knowledge, particularly benefiting researchers, students, independent scholars, and institutions in low- and middle-income countries. When paired with multilingual abstracts, plain-language summaries, and easy-to-read formats, OA helps share knowledge more fairly worldwide, making it easier for people to adapt and apply research in their local contexts.

#### ***Increased Visibility and Citations***

OA articles are more widely read and cited compared to subscription-based works. Studies across fields have found higher downloads and often citation advantages for OA articles relative to paywalled counterparts, especially in applied and fast-moving areas. The citation boost for OA articles is real and it **may vary** from 10% to 20% in OA articles. However, 50% boost is reported in hybrid and repository-deposited (Green OA) contexts (STM Association, 2024). Broader dissemination enhances the academic impact and recognition of authors and institutions.

#### ***Faster Dissemination of Knowledge, Transparency, and Reuse***

OA accelerates science progress through preprints, open peer review, and post-publication commentary, and hence the time required for new knowledge to circulate can be reduced by months. For urgent issues such as public health or climate change, this rapid availability can generate immediate real-world impact. OA speeds up the integration of new findings into further research, policy, and practice.

Moreover, OA fosters transparency by linking code, data, and protocols, thereby enhancing replicability and facilitating meta-analyses. Creative Commons (CC) licensing supports text and data mining, teaching, translations, and reuse. OA promotes open science practices, improving reproducibility and verification of findings.

### ***Broader Impact, Public Engagement, and Societal Impact***

Open access significantly broadens the impact of research by making it freely available to a global audience. This unrestricted access allows not only academics but also educators, practitioners, policymakers, NGOs, journalists, and the general public to engage with scientific findings. It contributes more effectively to public understanding of science, informs evidence-based policymaking, and enhances educational resources, thereby extending its influence far beyond the academic community.

### ***Support for Collaboration and Interdisciplinarity***

Freely accessible research encourages cross-disciplinary use and global collaboration, reduces duplication of efforts, and encourages the new ideas and breakthroughs development. It facilitates partnerships between academia, industry, policymakers, and society.

### ***Institutional and National Benefits***

OA publishing enhances the visibility of universities, research institutions, and funding agencies that support OA. The OA lets the research results be used more widely in classrooms, policymaking, healthcare, and industry. That's why more governments and funders now require research to be openly available. Many governments and funders (e.g., DST and DBT of India, Horizon Europe, Plan S, etc.) now mandate OA to maximize the return on public investment in research.

### ***Assessment Reforms***

OA has stimulated a re-examination of how research is evaluated. Initiatives such as San Francisco Declaration on Research Assessment promote assessing scholarship based on its intrinsic quality rather than journal prestige. Practices like open peer review, portable review reports, and the publication of negative results further help realign incentives toward rigor and practical value.

## **Demerits of Open Access Publishing**

Some of the important demerits are described below.

### ***High Article Processing Charges (APCs)***

A key drawback of open access publishing is the high APCs imposed by many journals. For researchers without strong institutional affiliation or external funding, these APCs can be prohibitively expensive. The APCs can go beyond \$10,000 per article in case of certain top journals. Such financial barriers may restrict participation and reduce the diversity of voices and perspectives represented in academic scholarship. An irony is that the publishers of the reputed journals who talk high about the research ethics, go on increasing the APCs of their journals once the impact factors of their journals increased! In fact, how much cost the publishers incur? The disparity between actual publishing costs and the APCs raises serious concerns about the current economics of scholarly publishing.

While society and smaller journals often operate with APCs in the range of \$400–\$1,500, the charges demanded by top-tier journals frequently exceed \$10,000, while the real per-article cost may be around \$200–\$1,000. This suggests that large commercial publishers are securing profit margins far beyond reasonable sustainability, effectively monetizing prestige and brand recognition rather than true publishing expenses. Furthermore, certain OA journals keep on publishing in a continuous manner on digital platforms and there is no limit to the number of papers in a single issue, thereby earning huge money. Such practices risk undermining the equity, inclusivity, and credibility of the OA movement, as high APCs create barriers for authors without substantial institutional or funding support.

It is ironical that researchers who put all their efforts to do the research work and prepare the paper are forced to pay the APCs to get their papers published (imagine a farmer paying money to a dealer to accept his harvest)! How many papers can be published by a researcher by paying the APCs himself/herself? Even the authors are required by some journals to prepare the papers as per the template in a “camera-ready” form. Many journals do not pay any remuneration or incentive to the reviewers and the editors. Then how can the publishers claim huge

expenditure to publish the papers? If open access is to fulfil its promise of democratizing knowledge, reputed publishers must reconsider their pricing strategies, ensuring that charges are more closely aligned with actual costs and that the system serves the global research community rather than corporate profit imperatives.

### ***Lower Editorial Standards, Lower Status, Predatory Practices, and Quality Assurance***

Since many OA journals are relatively new and less established than traditional counterparts, they may lack the same degree of quality control or rigorous peer review. This can result in the dissemination of lower-quality research and raise concerns about credibility. OA journals are sometimes regarded as less prestigious than traditional subscription journals, which can negatively affect the career advancement and professional opportunities of researchers who publish in them. Publishers of certain OA journals resort to predatory practices charging exorbitant fees from the authors for publishing in the journals of questionable quality (Garanayak & Ramaiah, 2019). Such publishers conduct no (or very poor) superficial review and publish the paper within a week.

### **Concerns About Plagiarism, Intellectual Property, Licensing Confusion, and Downstream Use**

Risks such as misuse, unauthorized copying, inadequate attribution, etc. may raise because of the unrestricted availability of research in OA journals. These risks are critical in certain domains such as medical and defence research. Furthermore, questions about the ownership of the intellectual property often arise in OA publishing as there is no uniform licencing in OA publishing. For example, CC BY allows broad reuse, CC BY-NC puts restrictions on commercial use, and CC BY-ND prohibits derivative works. Bronze OA may allow free reading but keeps content legally closed. This variety can confuse authors and readers, limiting how research can be reused. Clearer license labels in metadata and publisher platforms are needed to provide transparency and to make reuse easier.

### ***Sustainability Risk and Lack of Long-Term Preservation and Archiving***

The move toward OA is happening in the publishing world which is dominated by a few

big international companies. Funding the OA journals without conventional subscription revenue may be a critical issue regarding their long-term sustainability. Even with OA, researchers can still face high costs because of dependence on publisher platforms and bundled services. At the same time, smaller community journals and societies are concerned about how to stay financially sustainable. Since they do not receive subscription revenue, alternative funding sources have to be secured but this is difficult for such journals that lack institutional subsidies or consortia agreements or grants support. Many journals have adopted APCs to cover expenses, but such costs cannot be long-term viable and can create barriers for researchers who cannot afford them.

Furthermore, many OA journals lack comparable resources or archival strategies ensuring continued accessibility for future generations. This aspect raises the risk of data loss or degradation over time. This poses problems to the researchers engaged in long-term projects or those who depend on access to older studies.

### ***Potential Biases***

Publishing bias is a notable concern in open-access publishing. While OA journals prioritize accessibility and rapid dissemination, this emphasis can sometimes result in the overrepresentation of particular viewpoints, especially in fields characterized by controversy. Opposing perspectives may be overlooked, leading to imbalances in the literature. In addition, certain organizations could exploit OA platforms to promote their own agendas or suppress dissenting views, threatening scientific integrity and the balanced advancement of knowledge.

### ***Potential for Information Overload***

The huge amount of freely available research in OA can overwhelm researchers, making it challenging to identify and filter reliable sources. OA greatly increases the availability of scholarly work, but the huge volume of publications can overwhelm researchers. It becomes difficult and time-consuming to distinguish the credible studies from the low-quality or predatory ones. Effective filtering and quality-control mechanisms are needed to accelerate the research progress.

### ***Unequal Access to Knowledge***

The OA publishing does not completely eliminate disparities in knowledge access, despite

the claim of inclusivity. Researchers in resource-constrained regions may still face challenges in accessing the internet or may lack the necessary infrastructure to utilize OA resources effectively.

### ***Disciplinary and Linguistic Imbalances***

The adoption of OA varies across disciplines. Fields like biomedicine and physics integrated preprints early, while the humanities and some social sciences face distinct challenges due to higher publishing costs and a focus on books rather than journal articles. Language barriers also persist, as most OA literature remains dominated by English. Promoting biblio-diversity through support for multiple languages, varied formats, and community-owned journals remains an important priority.

### **Present Status at International and National Levels**

#### ***International Status***

The OA publishing has expanded very quickly across the world and now accounts for more than half of all research articles (STM Association, 2024). For example, in Europe, Plan S—backed by many major funding agencies—requires researchers to publish only in journals that provide open access or allow immediate archiving. Major national consortia like Germany’s DEAL, the UK’s Jisc, Norway’s SIKT, and the Netherlands’ UKB have signed large “publish and read” agreements with publishers such as Elsevier, Springer, and Wiley, removing the need for authors to pay APCs individually. At the policy level, the EU’s Horizon Europe requires immediate open access to all funded outputs, while the USA and UK have similar strong mandates.

In the USA, the government announced that by the end of 2025 all federally funded research articles must be made freely accessible, without any embargo period. The UK Research and Innovation (UKRI) policy already made journal articles open since 2022, and from 2024 it also covers books and chapters. Many universities and consortia are signing transformative agreements with publishers like Elsevier, Springer, and Wiley. At the same time, the Diamond OA model, where neither authors nor readers pay, is gaining support; a large number of such journals are listed in the DOAJ (Directory of Open Access Journals). Open DOAR is a global directory and reference tool that helps track, evaluate, and promote open access repositories.

UNESCO also promotes open access as part of its 2021 Open Science Recommendation, emphasizing the need for openness in science for global benefit (UNESCO, 2021). Registry of Directory of Open Access Repositories (Open DOAR) and Registry of Open Access Repositories (ROAR) lists open access repositories worldwide, while Registry of Open Access Repository Mandates and Policies (ROARMAP) tracks policies and mandates requiring open access.

These examples show that the international trend is moving strongly toward free and equitable access to research knowledge.

#### ***Indian Status***

India’s Science, Technology, and Innovation Policy 2020 reflects its commitment to expanding access, though its approach may differ from that of high-income countries such as the USA, which has mandated that all federally funded research be made open access by the end of 2025. India’s approach to open access is developing through national programs, funder mandates, and repository initiatives. A major milestone is the One Nation One Subscription (ONOS) scheme, approved in 2024 and began operations from January 2025, which provides every university and research institute in the country—from small state colleges to top institutions like IITs and IISc—with access to leading international journals under a single national license (ONOS, 2024).

On the policy side, several government agencies already enforce open access: the Department of Science and Technology (DST) and the Department of Biotechnology (DBT) mandate depositing funded research in repositories; the Council of Scientific and Industrial Research (CSIR) has maintained its OA policy since 2011; and the Indian Council of Agricultural Research (ICAR) requires outputs to be archived in the KrishiKosh repository. The ICAR hosts nearly 100 journals on its e-publishing platform. In partnership with Creative Commons India, the Centre for Internet & Society, and Wikimedia India, it contributed significantly to the Delhi Declaration on Open Access, which has been endorsed by global signatories and supported by UNESCO. The AgriXiv and IndiaRxiv preprint repositories dedicated to agriculture and broader Indian sciences, respectively, are established with the support of the Open Science Framework.

India has also created large national knowledge platforms. Shodhganga, run by INFLIBNET, has grown into one of the largest repositories of theses worldwide, recently crossing 621,000 doctoral theses (INFLIBNET, 2025). Similarly, e-ShodhSindhu provides shared journal access to universities, while IRINS builds researcher profiles, and ShodhChakra supports the research lifecycle. To improve journal quality and fight predatory publishing, the UGC discontinued its CARE journal list in 2025, replacing it with institution-based checks and transparency criteria. India's OA movement has largely been led by Open Access India, which has helped connect advocates, inform policy, and establish repositories for institutions and disciplines. Platforms like OJS and OPS enable open access journals and preprint repositories. Creative Commons and CrossRef further support open licensing and indexing.

These steps show that India is taking a two-pronged path: improving access to international knowledge through ONOS and consortia, while also strengthening the visibility and credibility of Indian research through repositories and quality reforms. India has made progress, but repositories need effective use.

### **Future Perspectives of Open Access**

The future of OA publishing points strongly toward universal adoption, supported by global funder mandates and policy alignment. With the USA requiring all federally funded outputs to be openly available by 2025, and the European Union's Horizon Europe already enforcing immediate open access, it is likely that most countries will follow suit. This will make subscription-only publishing models rare, shifting the standard toward free and immediate access to knowledge worldwide.

Another important direction is the growth of Diamond Open Access, where neither authors nor readers pay fees. Supported by UNESCO and initiatives such as the Action Plan for Diamond OA, this model is particularly valuable for researchers in low- and middle-income countries who may lack funds for APCs. Community-led publishing platforms, institutional repositories, and university presses are expected to gain more support, offering sustainable and equitable alternatives to commercial publishing.

The future will also see publishing expand beyond journal articles. Open books, data, software, and teaching resources will become integral parts of the open science ecosystem. Many funders are already requiring open data deposition, ensuring that datasets, code, and methodologies are freely available to encourage reproducibility and faster scientific progress. Similarly, preprint servers and overlay journals will grow, offering faster and cheaper publication routes with peer review layered on top of existing repositories.

At the institutional level, transformative agreements and central funding mechanisms will likely evolve into full OA publishing models. Instead of researchers paying APCs individually, universities and governments will negotiate large-scale deals that cover both publishing and reading costs. For example, programs like Germany's DEAL, the UK's Jisc agreements, and India's One Nation One Subscription (ONOS) are early signs of this shift, and similar agreements may become the global norm.

India has made a notable contribution to OA publishing, despite allocating less than 1% of GDP to research and having no dedicated APC funding, and related publishing policies. This steady progress serves as an inspiration for fostering greater global collaboration among universities, researchers, librarians, and publishers to make OA the new normal. Moving forward, the development of strong and diverse OA policies could open new opportunities for Indian universities, funding agencies, and policymakers, ensuring wider adoption and sustainability of the OA movement across the nation (Nazim, Bhardwaj, Agrawal, and Bano, 2023).

The future of OA depends on maintaining quality, sustainability, and equity. As the number of OA publications grows, stronger measures will be needed to ensure transparent peer review, ethical standards, and recognition for reviewers and editors. At the same time, funding mechanisms must address inequalities so that researchers from resource-limited institutions are not left behind. With the rise of AI and machine-readable open content, OA will not only improve knowledge sharing but also enable new forms of discovery, meta-analysis, and innovation.

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*(contd. on pg. 20)*

# Incommensurable Yet Illuminating: A Critical Re-examination of Ethical Encounters between Gandhi and Levinas

Prem Anand Mishra\*

The intellectual proximity and shared ethical concerns of Mahatma Gandhi (1869-1948) and Emmanuel Levinas (1906-1995) have opened a fertile ground for comparative philosophical inquiry. Despite their distinct geographical and cultural origins—Gandhi as an Indian spiritual and political leader rooted in Hinduism and activism, Levinas as a Lithuanian-born French phenomenologist steeped in Jewish tradition and Western philosophy—both thinkers offer profound critiques of violence and totalizing systems, advocating for a radical ethics that grounds political action in unwavering responsibility towards the Other. This significant convergence has naturally invited scholarly attention.

This paper critically re-examines the widely recognised ethical affinities between Mahatma Gandhi and Emmanuel Levinas, asserting that a truly productive dialogue between these two profound thinkers necessitates confronting their fundamental philosophical incommensurability. While existing scholarship (Joseph, 2014; Abraham, 2014; Meir, 2021; Ben Pazi, 2023) acknowledges their shared critique of violence and pursuit of ethical politics, it often overlooks deeper divergences in their core principles. Through a symmetrical philosophical analysis, this study systematically explores three primary areas of contention: Gandhi's absolute *ahimsa* versus Levinas's tragic recognition of a necessary, ethically burdened limiting of violence for justice; their distinct conceptions of the ethical subject, ranging from Gandhi's immanent self-realization to Levinas's constitution through transcendent accusation; and their contrasting notions of 'truth,' specifically Gandhi's emphasis on ultimate unity (*Satya*) with Levinas's valuing of irreducible alterity. The paper demonstrates how these profound philosophical differences yield distinct yet compelling visions of “ethical politics” and “sustainability,” revealing a powerful, tensioned dialogue rather than a simple synthesis. By foregrounding these incommensurabilities, the study offers a more nuanced and rigorous understanding

of both thinkers, enriching contemporary discourse on radical ethics, political responsibility, and non-violence in a complex world.

For instance, comparative analyses by Meir (2021, p. 422) and Ben Pazi (2023, p. 361) have underscored their shared pursuit of ethical politics and their efforts to transcend conventional “war logics.” Joseph (2014, p. 451) has illuminated their common emphasis on active ethical embodiment through the lens of “becoming a messiah.” Moreover, Tahmasebi-Birgani’s (2014) study on Levinas, while primarily focused on his work, implicitly encourages comparison with Gandhi’s praxis by exploring the political implications of non-violence. Even broader attempts, such as T.J. Abraham’s (2014, p.36) initial synthesis for a “sustainable ethical paradigm” in postmodernity, underscore their perceived contemporary relevance. This body of work has effectively laid the groundwork, identifying critical points of convergence such as the prioritization of ethics as ‘first philosophy,’ a fundamental critique of totalizing thought, a shared aspiration for an ‘ethical politics,’ and a profound concern for the vulnerable Other.

However, despite these crucial insights, a deeper philosophical engagement reveals areas where their foundational principles introduce significant, and at times incommensurable, tensions that remain underexplored. While existing scholarship frequently notes their differences, particularly regarding the nuanced definitions of violence or the role of the state, it often stops short of rigorously confronting the full philosophical implications of these divergences for their overarching ethical frameworks, their precise understandings of truth, and the very constitution of the ethical subject. The temptation to harmonize their visions, or to emphasize commonalities to the exclusion of profound philosophical discontinuities, risks obscuring the unique and sometimes conflicting ethical demands each thinker places upon us.

This paper, therefore, posits that a more fruitful and challenging dialogue between Gandhi and Levinas requires moving beyond merely identifying

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affinities. Instead, it necessitates a direct and critical engagement with their fundamental divergences, which, when rigorously analyzed, illuminate new facets of radical ethics and the complex limitations of absolute claims about non-violence and responsibility in the face of alterity. This approach acknowledges that their philosophies, forged in response to vastly different historical traumas—the brutalities of colonialism and the quest for liberation for Gandhi; the unspeakable horrors of the Holocaust and the radical insecurity of existence for Levinas—yield ethical imperatives that, while both profound, are distinct in their nature and implications. Through a symmetrical philosophical analysis, this study systematically explores three primary areas of divergence:

1. The irreducible chasm between Gandhi's absolute *ahimsa* and Levinas's tragic recognition of a necessary, ethically burdened limiting of violence for justice.
2. Their distinct conceptions of ethical constitution, comparing Gandhi's immanent self-realization with Levinas's transcendent accusation.
3. Their contrasting notions of 'truth,' contrasting Gandhi's emphasis on ultimate unity (*Satya*) with Levinas's suspicion of totalizing concepts and his valuing of irreducible alterity.

This work will demonstrate how these divergences, when rigorously analyzed, reveal crucial insights into the viability and limits of ethical politics in different historical and existential contexts, allowing each thinker's core principles to genuinely challenge and illuminate the other, without privileging one perspective or seeking a forced synthesis.

### **The Irreducible Chasm on Violence: Ahimsa's Absolutism vs. Levinas's Tragic Necessity**

While existing scholarship has illuminated the shared ethical aspirations of Mahatma Gandhi and Emmanuel Levinas, a critical examination reveals a profound divergence in their approaches to violence that constitutes a fundamental philosophical incommensurability. Comparative works by Meir (2021) and Ben Pazi (2023) have noted Gandhi's radical commitment to *ahimsa* (non-violence) and contrasted it with Levinas's more nuanced stance. These analyses rightly highlight that while both abhor violence, Levinas, particularly in the aftermath of

the Holocaust, acknowledges a tragic necessity for self-defence or the use of force in specific contexts. Yet, the full implications of this divergence—how it shapes their respective ethical paradigms and their applicability to a world grappling with absolute evil—demand deeper exploration, moving beyond superficial affinities to confront their core philosophical distinctions.

For Mahatma Gandhi, *ahimsa* is more than a mere tactic; it is an absolute, a metaphysical principle woven into the fabric of the universe. As Bindu Puri (2023, p. 30-35) argues, Gandhi's political project is inextricably linked to the pursuit of the "good life," which necessitates self-transformation. As compiled directly from his extensive writings, Gandhi's understanding of *ahimsa* is intrinsically linked to *Satya* (Truth), and its consistent application is the sole means to realizing *Satya* (Prabhu & Rao, pp. 110-115). This pursuit of Truth, in turn, leads to *Swaraj* (self-rule, both personal and political). For Gandhi, violence in any form is a deviation from this fundamental cosmic and ethical order. His commitment to *ahimsa* demands an unwavering stance of non-harm, even in the face of brutal aggression, trusting in the transformative power of suffering love to awaken the conscience of the oppressor and restore inherent dignity. The *satyagrahi* embodies this commitment, willing to endure suffering and even death, not to defeat the opponent, but to convert them, to reveal a shared humanity rooted in the ultimate oneness of all existence. Gandhi's non-violence is an active, transformative force, a spiritual power seeking to redeem the oppressor and establish a universal harmony grounded in an underlying spiritual unity. This pursuit of truth through non-violence is an existential and metaphysical quest, believing that the universe itself ultimately sides with truth and non-violence. The *ahimsa* of Gandhi is an ontological claim, a statement about the nature of reality as much as a moral imperative (Puri, 2023, p. 65-70). Crucially, it reflects a faith in the inherent goodness of humanity and the ultimate triumph of love over hatred, believing that true power resides in moral force, not physical coercion (Prabhu and Rao, pp. 116-120).

In striking contrast, Emmanuel Levinas, while unequivocally abhorring violence as the primal assault on the Other's irreducible alterity, recognizes a tragic, yet ethically inescapable,

possibility of defensive force. Born from the searing historical reality of the Holocaust and an acute awareness of absolute evil, Levinas's ethics acknowledges the necessity of the "third"—the realm of justice, law, and the state—which, in its mediation of responsibilities, can and must employ coercive power to protect the vulnerable. For Levinas, as Tahmasebi-Birgani (2014, p. 76-77, 106, 108) highlights, the "Thou shalt not kill" is the primordial ethical injunction revealed in the face-to-face encounter with the Other (Levinas, 1989, p. 86-87, "Ethics as First Philosophy"). However, the entry of the third party—the recognition of others, responsibilities, and the need for a just society—necessitates the establishment of law and justice (Levinas, 1989, p. 268, "Ethics and Politics"; Levinas, 1969, p. 212). This realm, while essential for preventing chaos and protecting the vulnerable, introduces a "violence" of proportionality and calculation. It is a necessary "violence" that seeks to limit greater violence, an unavoidable compromise in the tragic landscape of human coexistence. For Levinas, existence itself is often framed as a departure from the ethical, where the "there is" (the impersonal givenness of being) is a kind of primal violence. The face of the Other interrupts this violence, but the subsequent organization of society (the "third") necessitates a system of justice that, while seeking to limit violence, can never entirely escape its tragic involvement with it for the sake of the Other's protection. The state, for Levinas, is fundamentally justified in its role of ensuring justice for all Others, which may entail the use of force, provided it is constantly judged by the ethical imperative that precedes it (Levinas, 1989, p. 268-277, 287, "The State of Israel and the Religion of Israel"; Levinas, 1969, pp. 212-218).

The central challenge lies in confronting this chasm: Does Gandhi's absolute *ahimsa* offers a viable and ethically responsible response in Levinas's post-Holocaust world, where systematic, intentional extermination demands protection and a defense of the vulnerable? From a Levinasian perspective, Gandhi's insistence on absolute non-violence, particularly in the face of an assailant bent on total destruction and devoid of moral responsiveness, could be seen as an ethical dereliction. When confronted with an absolute evil that recognizes no moral appeal, seeks to annihilate the Other, and actively dismantles any shared ground for truth or humanity, a Levinasian would

argue that the infinite responsibility to protect the vulnerable might ethically demand defensive action. The ethical debt to the Other, which is the cornerstone of Levinas's thought (Levinas, 1989, p. 105-106, "Substitution"; Levinas, 1969, pp. 244-245, 274-275), compels intervention to prevent the ultimate violence of disappearance. To allow the annihilation of the Other for the sake of one's own purity of non-violence might be interpreted as a retreat from that primary, pre-original ethical demand. Consequently, Gandhi's *ahimsa*, while morally transcendent, may falter in situations where the aggressor has fully abandoned the shared humanity that *satyagraha* seeks to awaken, posing a critical limit to its universal applicability. The passivity, however noble and spiritually grounded, could ironically become complicity in the face of totalizing extermination, particularly if the oppressor explicitly denies the very humanity that *satyagraha* aims to awaken.

Conversely, does Levinas's pragmatic allowance for force, even if tragic and necessary, compromise the radical ethical aspiration of non-violence inherent in Gandhi's vision? From a Gandhian perspective, any concession to violence, even for defense, risks perpetuating the cycle of violence and legitimizing the very force one seeks to overcome. Gandhi would argue that true *ahimsa* demands a refusal to participate in the logic of violence, believing that ultimately, the oppressor too can be transformed through consistent non-violent suffering. Levinas's "just violence," while born of deep ethical concern for justice and the protection of the Other, might be seen by Gandhi as a pragmatic compromise that fails to fully realize the transformative power of absolute love and truth-force, ultimately allowing the "politics of the sword" to retain a foothold in the ethical realm. For Gandhi, the pursuit of *Satya* (Truth) mandates *Ahimsa* as the sole means, as the means is as important as the ends. The risk for Gandhi is that the acceptance of any violence, however minimal, could lead to a slippery slope where the sanctity of life and the inherent wrongness of harm are gradually eroded, ultimately corrupting the very ethical aspirations it seeks to serve (Puri, 2023, pp. 88-92).

Furthermore, Leela Gandhi's (1996-1997, pp. 101-105) "Concerning Violence: The Limits and Circulations of Gandhian 'Ahimsa' or Passive Resistance" provides a crucial lens to deepen

this analysis. She critically examines *ahimsa's* reliance on suffering, arguing that it imbues the act of enduring violence with immense power, creating a paradox where suffering itself becomes an instrument of change. Leela Gandhi suggests that *ahimsa*, by exposing the oppressor's brutality and refusing complicity, exerts a form of moral or psychological pressure, a subtle yet potent "violence." This challenges the simplistic notion of *ahimsa* as merely the absence of overt physical force. This raises a fascinating point of comparison with Levinas's understanding of "suffering for the Other" (substitution, or radical passivity). For Levinas, the subject is already "hostage" to the Other, suffering for the Other in a pre-original, non-chosen ethical assignation that constitutes subjectivity itself (Levinas, 1989, p. 105-106, 115, "Substitution"; Levinas, 1969, p. 244-245). This suffering is not a strategic political tool but an existential condition of ethical responsibility. How might Levinas's concept, which posits suffering as an inescapable, pre-original ethical burden rather than an intentional political tool, both resonate with and critically diverge from Gandhi's more deliberate and instrumental use of suffering as a political and spiritual leverage? The confrontation of these perspectives offers a more nuanced understanding of the moral complexities inherent in challenging violence and the very definition of the violent act itself. Ultimately, this section thus reveals that while both thinkers were profoundly committed to ethical responses to violence, their foundational differences—rooted in differing metaphysical presuppositions and responses to historical evil—create an "irreducible chasm" that demands careful and critical navigation, rather than simplistic synthesis. Their respective answers to the question of violence illuminate not only the power of ethical resolve but also the tragic dilemmas inherent in its application in a world far from perfect.

### **The Ethical Subject: Immanent Self-Realization vs. Transcendent Accusation**

Beyond their differing stances on violence, Gandhi and Levinas also diverge significantly in their understanding of the ethical subject—how the individual becomes ethical, and from where the imperative for responsibility arises. Existing scholarship has identified common ground: both critique the autonomous, self-sufficient rational subject of Western liberal thought (often associated

with Enlightenment philosophy, e.g., Kant, 1785) and emphasize a subject deeply interwoven with, and responsible for, the Other. As Meir (2021) and Ben Pazi (2023) note, both seek to root responsibility in a corporeal, material subject rather than a detached rationality. Joseph (2014) frames this shared orientation through "becoming a messiah," highlighting their emphasis on active ethical embodiment over passive worship.

However, a deeper analysis reveals that while the *outcome* may appear similar—a subject committed to ethical action for the Other—the *process* of constitution and the *source* of the ethical demand are markedly distinct, leading to subtle yet significant philosophical implications for their respective visions of ethical politics and the very nature of responsibility.

For Mahatma Gandhi, the ethical subject is forged through a rigorous process of immanent self-realization, rooted in a spiritual understanding of the self's fundamental connection to an ultimate, unifying Truth. As Bindu Puri (2023, p. 30-35) details, Gandhi's political project was inextricably linked to the pursuit of the "good life," which necessitates an arduous and continuous journey of self-transformation. This demanding journey of self-transformation, a cornerstone of Gandhi's thought extensively documented in his collected writings (Prabhu & Rao, n.d., pp. 15-20, 35-40), is primarily articulated through the concepts of *Swaraj* (self-rule, both internal and external) and *Tapasya* (self-suffering, austerity, and active purification). *Swaraj* is not merely political independence but fundamentally an inner spiritual liberation—the mastery of one's desires, passions, and ego (Prabhu & Rao, n.d., pp. 310-315). It signifies a state of self-control and moral autonomy prerequisite for genuine collective freedom. This internal self-rule is achieved through *Tapasya*, a demanding discipline of self-control, voluntary suffering, and conscious sacrifice (Puri, 2023, p. 55-60). The *satyagrahi*, as the exemplary ethical subject, willingly embraces *Tapasya* not as an end in itself, but as a means to self-purification, moral strengthening, and the spiritual conviction necessary to wield *Satyagraha* (truth-force). The suffering of the *satyagrahi* is both personally purifying and politically transformative, meant to purify the self and, simultaneously, to awaken the conscience of the oppressor, appealing to an underlying unity of spirit or a shared capacity

for truth and compassion. The ethical imperative for Gandhi thus arises from an internal quest for truth, a profound belief in the interconnectedness of all beings (an Advaitic understanding), and the realization that one's own liberation is intrinsically tied to the liberation of the Other (Prabhu & Rao, n.d., pp. 45-50). The subject *chooses* to be responsible, cultivating this capacity through spiritual discipline and self-mastery, thereby becoming a conduit for universal truth and non-violence. Ethical action is seen as an expression of a perfected, purified self. This deeply personal yet universally oriented process is central to his autobiography, where he explicitly states his aim to "see God face to face" through his "experiments with truth" and emphasizes self-realization as the ultimate goal (Gandhi, 1940, Preface, p. x; Introduction, p. xi-xii). Indeed, his early dietary experiments (Gandhi, 1940, Part I, Chapter VI) and later the rigorous vows he undertook in South Africa (Gandhi, 1940, Part IV, Chapter II) exemplify this lived pursuit of truth as a means to purify the self and align with a higher moral order.

In striking contrast, Emmanuel Levinas posits an ethical subject constituted not through self-realization or self-mastery, but through a radical transcendent accusation emanating from the face of the Other (Levinas, 1989, p. 80-82, 85, "Ethics as First Philosophy"; Levinas, 1969, p. 194). For Levinas, the ethical relation is fundamentally asymmetrical and pre-original. The face of the Other, in its nakedness, vulnerability, and infinite transcendence, imposes an infinite, unconditional responsibility on the self, a command that precedes any conscious choice, intention, or ontological understanding. As Alphonso Lingis translates Levinas (cited in Abraham, 2014, p. 40), the self is found to be "chosen" or "elected" by the Other, put into a state of "substitution" or being a "hostage" for the Other, even before any act of willing or self-affirmation (Levinas, 1969, p. 244-245). This responsibility is not reciprocal in its origin; it is a burden that cannot be fully satisfied or escaped (Levinas, 1989, p. 105-106, 115, "Substitution"; Levinas, 1969, pp. 244-245, 274-275). The self is not self-constituted in its ethicality but is *assigned* to the Other by an alterity that cannot be totalized, comprehended, or reduced to the Same. This passivity of exposure to the Other—being for the Other before one is for oneself—is the primordial

experience of ethical subjectivity for Levinas (Levinas, 1989, p. 13-16, 107, 113, "Subjectivity"). The ethical imperative thus stems from an external, overwhelming call that *dislocates* the self from its egological concerns, breaking open its solitude and revealing its infinite indebtedness to the Other. The subject is ethically constituted *by* the Other, in a way that forever compromises its autonomy in favor of heteronomy.

The clash between these two modes of constituting the ethical subject is profound and carries significant implications for their respective ethical projects. Does Gandhi's emphasis on self-mastery and internal unity risk subsuming the radical alterity of the Other from a Levinasian perspective? From Levinas's viewpoint, Gandhi's Advaitic metaphysics, which posits an ultimate spiritual unity, could, however benignly, threaten the Other's irreducible difference. If all are ultimately one, and the goal is to realize this oneness, then the absolute singularity of the Other—their unique transcendence and irreducible mystery—might be inadvertently absorbed into a universal category or a predetermined harmony. While Gandhi passionately advocated for the dignity and autonomy of the Other, his metaphysical framework (where the oppressor can be "converted" because a shared truth or humanity exists) could be seen as reducing the Other's ultimate alterity to a version of the Same, albeit a perfected one. The Levinasian concern would be that the very act of knowing or "realizing" the Other, even lovingly, can subtly undermine their transcendence if it fails to preserve their infinite distance and absolute difference, potentially turning the Other into an object of knowledge or a project of transformation rather than an infinite ethical demand.

Conversely, does Levinas's radical asymmetry, while preserving alterity, present practical challenges for building the kind of reciprocal, collective political movements Gandhi envisioned? Gandhi's *Satyagraha* is inherently a collective action, requiring mass participation and a shared understanding of common goals and a collective pursuit of truth (*Satya*). It depends on a degree of intentionality, mutual understanding, and reciprocal commitment among participants—a horizontal solidarity built on shared principles and a common struggle for justice. Levinas's ethical relation, grounded in infinite, asymmetrical responsibility to

the singular Other, can seem to lack the inherent structures for building such horizontal solidarity or organizing a mass political movement where individuals act in concert towards a shared, calculable political objective. The burden of being "hostage" is individual and overwhelming; how does it scale up to the complexities of political organization and collective action? While Ben Pazi (2023, p. 367) notes Levinas's concern for ethical politics, the transition from the face-to-face to the realm of the "third" (society, justice) inevitably introduces the need for calculation, comparison, and universality—precisely the elements that Levinas's ethics constantly critiques as potentially totalizing. A Levinasian ethics might provide a powerful *critique* of political totalization and the violences inherent in systems, but it may struggle to offer a concrete *methodology* for mass political action in the way that Gandhi's *Satyagraha* so famously did.

Revisiting Clara A.B. Joseph's (2014, p. 451) compelling concept of "becoming a messiah," we can further delineate the subtle yet significant differences in the *mode* of this "becoming" given their distinct ethical subjectivities. For Gandhi, "becoming a messiah" (or embodying the ideal *satyagrahi*) is a conscious, willed transformation through *Tapasya*, a striving towards purity and self-mastery that enables the individual to embody Truth and lead collective action. It is a vocational journey of spiritual and moral self-cultivation, where ethical agency is cultivated through disciplined effort. For Levinas, "becoming a messiah" is less a willed striving and more an inescapable *assignation*, a radical passivity of being exposed to the Other, a burden thrust upon the subject from without. It is the infinite responsibility that precedes any choice or self-affirmation, turning the self into a "hostage" for the Other. While both visions demand active ethical embodiment, Gandhi's is rooted in an immanent and chosen self-perfection for the sake of the collective, whereas Levinas's is driven by a transcendent, assigned responsibility for the singular Other that continually disrupts and challenges the self's autonomy and its ability to ever fully fulfill its ethical duty. Therefore, this section reveals that while both thinkers reject the self-contained liberal subject in favor of a responsible subject, their divergent philosophical groundings for this responsibility create distinct ethical trajectories with differing implications for how individuals engage with violence, truth, and the political world.

## **Truth and the Limits of Understanding: Unity vs. Alterity**

The concept of 'truth' stands as a cornerstone in the ethical philosophies of both Mahatma Gandhi and Emmanuel Levinas, yet their understandings of its nature, its attainment, and its implications for human interaction diverge significantly. While existing scholarship, notably Clara A.B. Joseph (2014) and T.J. Abraham (2014), highlights their shared critique of abstract, disembodied knowledge and their emphasis on an active, lived pursuit of truth, a deeper philosophical confrontation reveals a fundamental tension. This tension resides between Gandhi's vision of a singular, ultimate Truth as unity (often equated with God) versus Levinas's insistence on the 'truth' revealed in the irreducible alterity of the Other. This chapter explores how these differing epistemologies of truth impact their ethical frameworks, their approaches to dialogue, and the very possibility of non-violent coexistence in a world characterized by diverse perspectives and irreducible differences.

For Mahatma Gandhi, Truth (*Satya*) is the supreme principle, often equated with God, and is considered the ultimate reality of the universe. As Bindu Puri (2023, p. 45-50) consistently emphasizes, Gandhi's entire life and political project were an unceasing "experiment with Truth." Indeed, as extensively documented in compilations of his thought (Prabhu & Rao, n.d., pp. 380-385), *Satya* is not a static dogma or an abstract proposition to be logically proven, but a dynamic, evolving concept to be discovered through relentless ethical experimentation (*Tapasya*), self-purification, and courageous action (*Satyagraha*). It is a truth that is both immanent in human experience, accessible through inner spiritual seeking, and transcendent in its ultimate form, existing beyond human comprehension in its entirety. As he explicitly states in the title and content of his autobiography, his life itself was a series of "experiments with Truth," demonstrating that truth is not found speculatively but revealed through lived practice and action (Gandhi, 1940, Introduction, pp. xi-xii). For Gandhi, the pursuit of *Satya* implies an underlying spiritual unity (an *Advaitic* vision) that fundamentally binds all beings. In a conflict, Gandhi believed that an ultimate Truth exists, and that through sincere, non-violent engagement and self-suffering, the *satyagrahi* can help the opponent

perceive this shared Truth. Dialogue, for Gandhi, is a crucial instrument in this collective search for Truth, aiming at a convergence of understanding where the opponent's 'truth' can be purified and reconciled with one's own, leading to genuine consensus and harmony. The very effectiveness of *Satyagraha* rested on the belief that a shared Truth could ultimately be accessed and that the opponent's conscience could be awakened to it, thereby dissolving the conflict (Puri, 2023, pp. 100-105). This commitment to a singular, ultimate Truth provided both the moral compass and the strategic coherence for his mass movements.

In striking contrast, Emmanuel Levinas harbors a profound and pervasive suspicion of totalizing concepts of Truth, which he intrinsically links to violence. For Levinas, the history of Western philosophy has been largely characterized by an 'ontology' that seeks to reduce the Other to the Same, to comprehend and subsume irreducible alterity within universal categories or concepts. This philosophical act of 'totalization' is, for Levinas, a form of intellectual violence, mirroring and enabling physical violence (Tahmasebi-Birgani, 2014, p. 44-45, 107-108). The very act of 'knowing' the Other, in the traditional philosophical sense of apprehending or encompassing, risks annihilating their singularity and reducing them to a concept that *I* can master (Levinas, 1969, pp. 43-44, 219). For Levinas, true ethical encounter, the revelation of 'truth,' does not occur through cognitive assimilation or philosophical synthesis but through the *face* of the Other (Levinas, 1989, p. 80-82, 85, "Ethics as First Philosophy"; Levinas, 1969, p. 194), which presents itself in its nakedness, vulnerability, and absolute alterity. This is a 'truth' that resists full comprehension, a revelation from *beyond* ontology, an infinite ethical demand that transcends all my concepts and categories. The Other's voice, their appeal, interrupts my self-sufficient totality, insisting on their irreducible difference rather than their ultimate unity with me. The "truth" of the ethical relation is precisely the *non-reducible* character of the Other, their infinite distance and mystery (Levinas, 1989, p. 77-79; Levinas, 1969, pp. 50-52, 197).

The confrontation between these two understandings of truth reveals a deep and irreconcilable tension. How does Gandhi's belief in a unifying Truth interact with Levinas's radical

valuing of alterity? From a Levinasian perspective, Gandhi's project, despite its profound dialogical elements and deep respect for individuals, risks a subtle form of "totalization" if it ultimately aims for a convergence on *his* understanding of Truth. If the ultimate goal is to lead the opponent towards a shared *Satya*, even a dynamically perceived one, there is a risk that the opponent's unique 'truth' or radical difference might be implicitly subsumed under the *satyagrahi's* vision of the Absolute. Ben Pazi (2023, p. 367) discusses this when considering possible misinterpretations of Gandhi from a Levinasian standpoint, where Gandhi might appear to "miss the target" if his ethical aims ultimately lead to a reunification that compromises the infinite distance of the Other. Levinas would contend that the ethical relation thrives not on reducing alterity to unity, but on perpetually upholding the Other's irreducible separation and transcendence. The danger, for Levinas, is that a unifying truth, however benignly intended, can serve as a foundation for a system that eventually excludes or forcibly assimilates that which resists its categories, mirroring the very violence of totality he seeks to dismantle (Levinas, 1969, pp. 21-22, 43-44).

Conversely, how does Levinas's emphasis on irreducible alterity and the truth of the Other's singularity impact the possibility of collective political action and universal justice? While preserving the Other's transcendence is paramount for Levinas, his philosophy can struggle to articulate how this translates into a shared, actionable truth for a diverse multitude in the realm of the "third" (society and politics). If every Other presents a unique, infinite ethical demand that resists totalization, how does one establish common laws, shared values, or collective goals necessary for societal functioning without resorting to a form of totalizing violence or sacrificing the individual's uniqueness? The very necessity of justice, for Levinas, introduces the comparison of incommensurable responsibilities, which inherently involves a reduction of the infinite to the finite. Gandhi's vision, precisely because it posits a discoverable, shared Truth, provides a framework for mass mobilization and collective action. It allows for consensus-building and the formation of a unified political will, even if achieved through non-violent means. Levinas offers a powerful ethical critique of such political totalization, but the mechanics of building a society of Others based on his radical alterity without a

shared conceptual framework for justice presents its own formidable philosophical challenges. The ethical imperative to the singular Other does not, by itself, provide the necessary conceptual tools for managing conflicting ethical claims among a multitude of Others.

### **Reassessing Ethical Politics and Sustainability in Light of Divergence**

A significant common thread in the comparative scholarship on Gandhi and Levinas is their shared ambition to infuse politics with a deep ethical core, moving beyond a purely pragmatic or power-driven understanding of governance. Scholars like Meir (2021, p. 422) and Ben Pazi (2023, p. 361) have highlighted their efforts to "insert ethics in politics" and transcend "war logics," arguing that both thinkers provide a "beyond the state" within the state. Abraham (2014, p. 36) extends this, suggesting that their combined thought offers a "sustainable ethical paradigm for postmodernity," implying a robust and lasting framework for navigating contemporary ethical challenges.

However, when viewed through the rigorous lens of the profound divergences in their understandings of violence, the ethical subject, and truth, the precise nature of this "ethical politics" and the viability of its "sustainability" appear far more complex, critically differentiated, and perhaps even in tension with each other, than a mere synthesis would suggest.

The nature of the "political" realm and the role of the state constitute a primary point of divergence that profoundly shapes their respective ethical politics. For Mahatma Gandhi, as Bindu Puri (2023, p. 120-125) consistently underscores, his "true" politics is intrinsically about realizing the "integrity of the good life" through *Satya* and *Swaraj*. This *Swaraj* extends far beyond mere political independence from colonial rule; it encompasses true self-rule and a vision of society based on self-regulating, autonomous village republics. His ideal political order, a consistent theme throughout his philosophy as documented in his collected works (Prabhu & Rao, n.d., pp. 310-315, 320-325), is one of radical decentralization, where individuals are morally perfected and governance is minimal, almost to the point of a benign anarchism. The state, for Gandhi, is ultimately a necessary evil, representing concentrated power and a potential for

violence, which ideally should "wither away" as individuals and communities become self-governing and ethically evolved (Puri, 2023, pp. 130-135). His ethical politics thus aims to transform the very nature of political power, making it entirely congruent with *ahimsa* and individual moral conscience. The *satyagrahi's* action directly challenges the state's legitimacy by appealing to a higher moral law, and the ultimate aim is a society structured by non-violence, mutual aid, and self-governance, thereby rendering the coercive apparatus of the state largely superfluous. In this vision, the political, in its ideal form, effectively dissolves into the ethical and spiritual.

Emmanuel Levinas, shaped by a post-Holocaust perspective, grapples with the political realm by acknowledging the inherent violence of existence and the absolute necessity of institutions to prevent totalizing terror. While the ethical face-to-face relation is infinitely demanding and prior to any political order, the presence of a "third" – representing the multitude of other Others, necessitating comparison, justice, and universality – compels the political realm into being. This "third" is where comparison, justice, calculation, and universal law become essential to mediate the infinite responsibility owed to each singular Other. As Tahmasebi-Birgani (2014, p. 41, 44, 144) notes, Levinas recognizes the tragic necessity of the state, with its laws and coercive force, to administer justice and protect the vulnerable from absolute evil. This constitutes the "violence of justice" (Tahmasebi-Birgani, 2014, p. 133)—a necessary limitation of the infinite ethical demand on behalf of all, a tragic compromise for societal survival. While Levinas critiques the state's potential for totalization (Levinas, 1969, pp. 21-22), he does not advocate for its abolition; instead, he calls for a critically ethical state, one perpetually judged and dislocated by the ethical exigency of the Other, ensuring universal justice while never forgetting the singular demand of the Other (Levinas, 1989, p. 268-277, 287, "The State of Israel and the Religion of Israel"; Levinas, 1969, pp. 212-218).

This fundamental difference in their conception of the political directly impacts Abraham's (2014, p. 36) claim of a "sustainable ethical paradigm." If their foundational approaches to violence, truth, and the ethical subject differ so fundamentally, this raises questions about the "sustainability" of

their proposed ethical frameworks in a world of diverse truths and persistent conflicts. Gandhi's sustainability relies on a belief in transformative human nature and the ultimate triumph of *ahimsa* and *Satya*, predicated on individual self-purification and a collective embrace of non-violence, leading to a largely self-governing, harmonious society. This deeply idealistic vision, while inspiring, faces questions about its practical viability and universal applicability in a large-scale, modern context characterized by deeply entrenched systemic injustice, power imbalances, and actors unwilling to undergo such moral conversion, requiring an almost unattainable moral perfection and a shared spiritual understanding. Consequently, its "sustainability" lies more in ongoing moral striving than in a fully realized, stable political structure. Levinas's sustainability, conversely, is more grounded in the recognition of persistent ethical struggle within the inherently violent structures of existence. His paradigm is "sustainable" not by eliminating violence, but by continuously placing justice under the scrutiny of ethics, ensuring that the necessary use of force is always for the sake of the Other and constantly judged by the ethical imperative of the face. It is a sustainability of ongoing ethical vigilance, critical interrogation, and a profound sense of responsibility for the Other within the framework of a necessarily imperfect state. The question, however, is whether such a perpetually critical and ethically burdened political order is sustainable in the long term, or if its very idealism (in the face of infinite responsibility) risks leading to political paralysis or an inability to concretely legislate common good given the radical singularity of each ethical demand.

Furthermore, we must critically discuss the limits of idealism inherent in both visions. Bindu Puri (2023, pp. 200-205) foregrounds Gandhi's demanding ideal of the "good life" as politics. This ideal, while profoundly inspiring, places an immense burden on the individual to achieve a level of moral perfection (*Tapasya*) that might be unattainable for the average person. It risks implying that the oppressed are primarily responsible for their own liberation through self-suffering, potentially downplaying the structural violence of the oppressor and the need for external intervention. This raises questions about whether this model adequately addresses the scale and complexity of modern political challenges, where

massive, anonymous systems of power (e.g., global capitalism, climate change, impersonal bureaucratic violence) cannot be directly engaged through face-to-face *Satyagraha* in the same way. The sheer scale and systemic nature of contemporary injustices might overwhelm a framework rooted in personal transformation, requiring forms of collective action that extend beyond the capacities of traditional *satyagraha*.

Levinas's ethics, while still highly demanding, operates within the inherent messiness and potential violence of the political. His "realism" (though still deeply idealistic in its ethical demands) lies in his acknowledgement that the "good" cannot entirely escape contamination in the political realm. The justice of the "third" is a tragic necessity, and the ethical subject is always already responsible, perpetually burdened, and never fully capable of fulfilling its infinite duty. This contrasts sharply with Gandhi's often more optimistic view of ultimate human perfectibility and societal harmony through *ahimsa*. While Levinas offers a powerful ethical critique of the state and its totalizing tendencies, his philosophy is less explicit about the concrete methodologies for enacting political change beyond ethical vigilance and a constant re-evaluation of justice. Indeed, it demands a perpetual ethical restlessness that can be challenging to institutionalize or sustain on a grand scale without a unifying framework for collective action, which he largely avoids due to his suspicion of totalizing concepts.

Ultimately, while both Gandhi and Levinas compel us to imagine and strive for an ethical politics, their paths diverge significantly in their understanding of the political field's inherent nature and the capacities required of the ethical agent within it. Gandhi's 'true' politics aims for a radical transformation of the political itself, towards a minimal, non-violent, self-governing ideal. Levinas's ethical politics, conversely, is a perpetual ethical judgment and disruption of the inherently imperfect and potentially violent state, pushing it towards greater justice for the Other. Understanding these distinct approaches reveals that a "sustainable ethical paradigm" cannot be a simple fusion but rather a nuanced recognition of complementary insights and irreducible tensions in the ongoing quest for justice and peace. Their combined thought does not offer a singular, easy solution, but rather a profound

ethical dilemma that demands continuous, critical engagement, highlighting the perpetual tension between the ideal of a world free from violence and the tragic necessity of acting responsibly within a world that often defies such ideals.

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(contd. from pg. 10)

## Conclusion

Open access publishing is becoming the new global standard for sharing research, as it allows anyone to read scientific work without barriers. It helps increase the visibility, impact, and usefulness of knowledge, making research a public good that benefits not only scholars but also society at large. At the same time, challenges remain, especially the high publishing charges that make it difficult for researchers from less-funded institutions or developing countries to publish their work. New business models such as transformative agreements and community-supported journals are emerging to address these issues, but fair and sustainable solutions are still needed. Ensuring quality through strong peer review and preventing the rise of predatory journals is also important for the future. Overall, open access holds great promise, but its success depends on making it more inclusive, affordable, and trustworthy for the global research community.

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# Greening the Learning: Leveraging Open and Distance Learning to Spread Environmental Education in the Digital Era

Deeksha Dave\*

Open and Distance Learning (ODL) is instrumental in expanding the reach of Environmental Education to learners with varied backgrounds, diverse in age and living in the remotest locations in underserved areas. Despite the geographical, economic, and social restraints in accessing quality education in India, ODL serves as a powerful medium to promote the democratisation of Environmental education. Distance education provides education at the doorstep, where the learners can study at their own pace and time. This is altogether more important in the case of imparting Environmental Education, where the environmental challenges directly impact the livelihoods, day-to-day activities and health of the people. The farmers, workers, tribals and those lacking formal education are unable to find solutions to the environmental problems in their immediate surroundings. Here, ODL emerges as an ideal learning mode for labourers, farmers, homemakers, the working class and others who have devised their own indigenous and innovative means to address the environmental issue but do not have any formal training or education in the field. Open and Distance Learning helps them to fill the knowledge gaps and update their knowledge, skills and understanding of the trivial issues of climate change, ecosystem imbalance, pesticide use and marine pollution. The article highlights the importance of Environmental Education imparted through Open and Distance Learning and delves into the practical methods for delivering impactful environmental education. It also showcases the utilisation of digital technologies to spread environmental education among the learners.

## Importance of Environmental Education in the Digital Era

Environmental issues such as climate change, loss of biodiversity, deforestation, air and water pollution, waste generation, unsustainable land management, and increasing consumption have become some of the most demanding challenges

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facing humanity today. These threats are not restricted to geographic boundaries, political systems, or economic status; rather, they affect all people and ecosystems across the globe. In the wake of growing environmental mismanagement and the consequent impact on society, the need to spread awareness and teach the masses about the environment has never been more urgent. The need today is that individuals must be equipped with the knowledge, values, and skills necessary to make well-thought-out decisions and act responsibly towards the environment.

Traditionally, environmental education has been delivered through formal means in classrooms with a standard syllabus and in-person instruction. The field work was limited, and mostly, school-based projects, and classroom discussions were the means to educate the students in a formal school/college environment. It was in 2003 that the Supreme Court made it mandatory to have a compulsory course on Environmental Studies to be taught in all undergraduate programmes across the disciplines. This was an effective, good-intentioned and visionary step in the way of Environmental Education, but often the desired outcomes are not achieved due to logistics barriers such as lack of resources, physical constraints and absence of trained teachers, coupled with the uniform curriculum. Still today, the effectiveness of teaching Environmental Studies subjects is minimal and is almost non-existent in rural areas.

Here, Open and Distance Learning (ODL) offers a powerful solution to not only the access gap but also the freedom of experimentation with teaching methods and curriculum design. By utilising digital platforms and information and communication technologies, Environmental Education can be expanded to learners regardless of their physical location or socio-economic background. This is particularly important in India, where the economy is growing and environmental degradation is exorbitant and also less attended due to a lack of awareness and education. The integration of Environmental Education into a digital learning environment is not just a technological innovation but also a new age for the digital citizens and the

learners who are more tech-savvy. As environmental challenges become more complex and critical, Education systems must evolve from traditional methods to non-conventional smart and to empower current and future generations Supporting these arguments, Open and Distance Learning, having scope for flexibility, innovation, and outreach, is a key driver in this transformation Along with bridging the gap between the teacher and the learner, the digital environment provides unique opportunities as mentioned below for enhancing Environmental Education:

### ***Contemporary and Relevant***

Online platforms encourage quick updates and the inclusion of current environmental events, scientific findings, and global policy developments (e.g., COP climate agreements).

### ***Scalability***

It is very easy to reach a large number of learners with the help of digital learning platforms like MOOCs and e learning courses. The learners can participate in the webinars and online training sessions and educate themselves on pertinent environmental issues.

### ***Interactivity***

Digital technologies create an atmosphere in which the learners can interact and actively immerse themselves with the help of virtual reality, interactive maps, and online simulations. These help the learners to experience environmental processes in a better way, which would not have been possible in a real setting.

### ***International Collaboration***

Online teaching and learning communities gives space for cross-cultural exchanges and international partnerships on environment and sustainability projects, encouraging common but differentiated responsibility and varied perspectives on environmental issues.

The mode of delivery of education leaves a lasting impact on environmental education. If digital technologies are thoughtfully incorporated, they can play a great role in persuading learners to make lifestyle changes and reduce their ecological footprint, as this mode of teaching not only reduces the commute time of learners but also saves printing and other costs related to the consumption of resources.

## **Effective Curriculum Design**

Effective curriculum design is the foundation of impressive Environmental Education, particularly in Open and Distance Learning (ODL). Designing an effective environmental education curriculum for distance learners requires a considerate balance of content, interactivity, flexibility, and real-world applicability. Unlike conventional classroom settings, distance education must be learner-centred, self-motivated, engaging, accessible and comprehensive. The key components which must form part of the curriculum are basic theoretical knowledge, multidisciplinary and interdisciplinary and scenario-based learning. To encourage creative thinking among the learners, the curriculum should incorporate Region-specific examples and case studies (e.g., flood problem in Assam, landslide occurring in hill regions or loss of mangroves in Sundarbans). The curriculum must emphasise Community-based environmental issues and highlight the traditional knowledge and indigenous practices.

A poignant curriculum of environmental education must have clearly defined learning outcomes that reflect the cognitive (knowledge), affective (values), and behavioural (action) aspects of Environmental Education. The curriculum must include the topics that foster awareness about environmental issues at local, national, and global levels, providing skills to the learners to be able to analyse environmental problems and propose sustainable solutions. The curriculum must highlight the importance of an eco-friendly lifestyle and encourage environmentally and socially responsible behaviour and a pro-environmental attitude. As there are diverse and heterogeneous groups of learners, the curriculum must be inclusive and induce self-paced learning.

Environmental education is interdisciplinary in nature and based on disciplinary knowledge inputs from various subjects, from sciences and non-science disciplines. The curriculum of Environmental Education must be based on varied but interrelated topics. The Curriculum designers and content developers, with the help of subject experts, should interweave topics in such a way that they can bring out environmental concerns in subjects such as economics, law, health, agriculture, ethics, communication, and media. The curriculum should be designed from a holistic perspective, which

can enable the learners to establish a relationship between the principles of the environment and the real-world conditions existing across sectors. The learners must be able to analyse a socio-economic condition through the lens of the environment and suggest optimum solutions. The curriculum must enable the learners to analyse the causes of natural disasters or ecosystem degradation thoughtfully and elucidate the importance of sustainability, and check the consequences of their actions. The curriculum must incorporate the concept of creative thinking, reasoning, problem solving and logical understanding in making the learners environmentally educated.

For example, The learners studying agriculture must learn about sustainable agriculture, watershed management, organic farming and social ecology. Similarly, in the humanities, the learners can critically discuss the environmental history or the relevance of environmental protection for social stabilisation. In business studies, courses on green business, green marketing, corporate responsibility and environmental ethics can be taken up by the learners. In Information Technology, learners can study green computing or technological solutions to climate change and disaster management. A comprehensive and holistic curriculum should strive to create a balance between economic growth and environmental management. While the curriculum should include interdisciplinary topics, the evaluation must also be based on the performance of the learners in the practical learning of the topics. The assignments should include conducting environmental audits, interviewing community members, and developing sustainability project proposals.

Environmental Educators and curriculum developers in Open and Distance Learning have a tremendous opportunity to design interdisciplinary and multidisciplinary courses that cover topics on sustainability and environmental protection. The evaluation of the learning must be done by giving space to learners to think out of the box and propose scientific and innovative solutions to the problems faced by the learners.

The delivery of the curriculum is equally important as designing the curriculum. For effective curriculum delivery, environmental educators and course designers must be trained not only in environmental topics but also in instructional

design and online teaching and learning pedagogy. ODL curriculum design must be deliberate, learner-centred, and interdisciplinary. By combining flexible teaching and learning modules, interactive content, local relevance, and innovative evaluation methods, educators can create meaningful learning experiences that empower learners to understand, respect, value, and take action on the environmental issues that shape their world.

By integrating environmental topics into all disciplines, learners begin to recognise that they are the protectors of nature and play their role as global citizens, regardless of their professional work areas. This helps create a cadre of experts who are not only skilled in their respective fields but also environmentally responsible and conscious of their actions and behaviour to move towards ethically grounded decision-making.

### **Pedagogical Approaches for Online Environmental Education**

Delivering effective Environmental Education in online or blended mode requires more than simply passing on content from traditional classrooms to digital platforms. It requires pedagogical approaches that are learner-centred, experiential, and action-oriented, while also taking advantage of the numerous opportunities that the digital medium offers.

The shift in the pedagogical approaches can be effective in improving learner engagement and interaction amongst themselves in Open and Distance Learning. The modern teaching learning methods are especially important for teaching subjects like Environmental Education, which are very dynamic and require keen observation and prompt response from the learners. Some of the teaching methods which can be utilised are:

#### **Project-based Learning (PBL)**

It is a teaching pedagogy in which learners learn by conducting project work on a specific problem. In Environmental Education, it is more useful as the learners can apply the theoretical knowledge in understanding the real environmental issues. When taught using digital teaching aids, it is more fruitful. In these methods, the learners can work in groups or in isolation. The educator assigns a particular problem, and the learners are asked to research the issue and propose solutions. Examples

include conducting a waste audit in their society or checking the level of awareness of the residents on climate change. The learners may also be asked to conduct awareness programmes on World Environment Day or organising tree plantation drives. The tools, such as Google Workspace or Microsoft Teams and platforms such as Padlets can be used for making Environmental Education more interactive and based on practical exercises.

### ***Inquiry-based Learning***

As the name indicates, inquiry-based learning fosters critical thinking and arouses curiosity. The learners are encouraged to think logically, analyse the data and come up with the solutions. For example, while studying changes in variation in the rainfall at a given region, the learners may analyse the data obtained from the State Pollution Control Board (SPCB) or Central Pollution Control Board (CPCB) and draw the conclusions. Similarly, the causes of the occurrence of landslides or earthquakes may be critically investigated by the learners. With the help of tools such as discussion forums and group activities, the learning becomes more enjoyable and presents a fresh perspective on various issues. Learners become active participants in their education, engaging deeply with environmental content rather than passively listening or reading the information.

### ***Problem-based Learning***

In Problem-Based Learning, learners deal with complex, severe environmental challenges such as minimising air pollution or mitigating climate change, which have no straightforward solutions. ODL can use digital tools such as whiteboards or video conferencing facilities to enhance the understanding of the problems and enable effective decision-making in the current scenario.

### ***Experiential Learning***

Digital technology is best suited for experiential learning, particularly in distance learning. The educators can use tools such as Google Earth or explore Virtual Reality systems to enable the learners to experience events like trekking in the mountains or taking a deep dive into the oceans. The learners are then encouraged to share photos, videos, prepare photo-themed documentation, or make vlogs.

### ***Gamification***

Gamification is a technique that involves integrating games into learning activities to make the

teaching and learning interesting. Games like Eco, SimCity, etc. can be used to educate the learners on topic such as sustainability, resource management, and climate systems.

### ***Community Engagement***

Environmental education does not happen in isolation, but rather it is social and community-driven. Educators can utilise various methods to engage the learners with the community groups. ODL promotes social learning and encourages taking responsibility and collective environmental action. The learners can be encouraged to organize awareness campaigns and virtual events to spread community knowledge on various environmental issues.

### ***Interdisciplinary Learning***

Environmental issues intersect with varied interrelated areas like economics, health, politics, ethics, and extension activities. In ODL, learners can be encouraged to check the long-lasting impact of environmental issues. The interdisciplinary learning is fostered through Open and Distance learning through various means. For example, the study material is the contact point between the teacher and the learner. The SLM can be designed in such a manner that there are hyperlinks, discussion points and additional resource material which the learner can go through and enhance their understanding of the subject. The online teaching and learning pedagogy can utilise a combination of supplementary readings, expert interviews, dynamic data, and multimedia content for a holistic understanding of the topic.

Digital learning platforms are emerging sources that are readily used by educators to reimagine the design, development and delivery of Environmental Education. ODL must look beyond the simple delivery of the content and inspire creative thinking and critical analysis of the environmental issue. In the present era of educational technology, the real challenge is to disseminate the knowledge that is authentic as well as transformative.

### ***Overcoming Challenges***

Open and Distance Learning (ODL) presents opportunities for expanding access to Environmental Education, but along with this, there

are various pedagogical and practical challenges. Disabling these challenges requires tactical planning, innovative approaches, and collaboration among academicians, universities, institutions, and policymakers. The fruits of digital technology must be enjoyed in society equally among all members. The digital divide must be curtailed, and challenges regarding the accessibility of the device, internet connectivity and training of teachers must be overcome. The potential of ODL can be leveraged to spread Environmental Education when there are no such obstacles.

To mitigate the digital divide, the ODL institution can design low-bandwidth content, including downloadable worksheets, PDFs, audio lectures, and SMS-based micro-learning. Partnerships with local governments and skill centres can facilitate access to digital devices or the distribution of learning devices. The educators may also look for asynchronous learning facilities to read materials at their own pace and time.

One of the important bottlenecks of distance education is the lack of motivation among the learners. The topics about the Environment may appear distant when taught using digital technology. Use of interactive features such as online quizzes, games, simulative exercises, and virtual field trips, group activities encourage peer-learning and thoughtful discussions, along with incorporating real-life applications. Conducting a waste audit or noting the waste generation sources enhances the engagement of the learners.

### ***Capacity Building of Educators***

Several Environmental educators lack training in digital teaching methods and are also not updated with the knowledge about environmental topics. Faculty development programmes and workshops on instructional design for environmental education must be organised to enhance the capacity building of teachers in ODL. Providing them access to open educational resources (OERs) and additional learning resources, promoting faculty exchange programmes, adequate mentoring and financial support from the institutions, availability of teaching resources time and resources dedicated to content adaptation can help in the professional development of educators.

### ***Safeguarding Cultural and Appropriate Relevance***

Environmental education must be **based on local context**, grounded in region-specific issues, and action-oriented. Standard or global information may not relate to the learners in a specific situation. For effective environmental education, incorporating **region-specific examples** and case studies is crucial to encourage learners to know about the **local environmental challenges** and make appropriate decisions.

### ***Integrating Technology***

While technology is used to educate learners about sustainability, it is important to ensure that the tools do not consume many resources or degrade the environment. Institutions can opt for energy-efficient devices and cloud-based techniques and motivate learners to look for sustainable options and eco-friendly habits.

Imparting environmental education through ODL is not without its challenges, but these can be managed by incorporating inclusive, innovative, and learner-focused methods. By overcoming technological, pedagogical, and contextual barriers, educators can ensure that ODL becomes a powerful tool for building environmental awareness and inspiring sustainable action regardless of geographic or socio-economic barriers.

### **Conclusion**

The traditional outlook views Environmental education as often the sole responsibility of science or geography subjects. However, the growing complexity of environmental challenges with the interplay of diverse factors requires a holistic, interdisciplinary approach to Environmental Education. To foster truly sustainable thinking, environmental topics must be integrated across all varieties of study, including the humanities, social sciences, business, education, and technology, especially within Open and Distance Learning (ODL) frameworks. Environmental sustainability relates to every aspect of human life. The ODL platforms, being flexible and modular, it allows the seamless integration of environmental components into various programmes.

Further, integrating environmental subjects across disciplines within ODL systems is not only an academic enrichment, but it's a deliberate necessity for shaping a sustainable future. By

inculcating cross-disciplinary awareness, educators can empower learners to address environmental challenges creatively, collaboratively, and responsibly, irrespective of their field of study. Over the next decade, environmental education will become more integrated, technology-enabled, and action-oriented. There will be a stronger emphasis on climate literacy and sustainability, aligned with global commitments like the Paris Agreement, the UN SDGs or the upcoming Plastic Treaty

Advancements in virtual reality, AI, and data analytics will enable immersive learning experiences and personalised education pathways. Moreover, as awareness and urgency around environmental crises grow, environmental education needs to transform to empower young minds as dynamic change-makers, shaping policies and practices at local, national, and global levels.

In essence, environmental education in India is expected to evolve from a marginal subject into

a core driver of sustainable development, equipping citizens with the knowledge, skills, and values needed to build a resilient, sustainable and equitable future.

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# Enlightenment and Equality in Education

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**Banwari Lal Purohit, Hon'ble Governor of Punjab and Administrator, Union Territory, Chandigarh, delivered the Convocation Address at the 49<sup>th</sup> Convocation Ceremony at the Guru Nanak Dev University, Amritsar on April 06, 2024. He said, "The world is changing at an unprecedented pace, and the skills and knowledge that served you well yesterday may not be sufficient for the challenges of tomorrow. So, stay curious, stay hungry for knowledge, and never stop seeking new opportunities to expand your horizons and broaden your perspectives." Excerpts**

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It gives me immense pleasure to be here today on the 49<sup>th</sup> Annual Convocation of Guru Nanak Dev University, Amritsar. At the outset, I extend my heartiest congratulations and felicitations to all the graduates on reaching the cherished milestone of their lives. Fortunate are you to have an opportunity to graduate from an institution which has been spreading the light of knowledge since 1969. It is a university that has earned for itself a place of pride in the higher education landscape of the country. This university is named after the visionary saint Sri Guru Nanak Dev Ji, who preached equality and compassion and stands as a beacon of enlightenment in a world often shrouded in darkness.

श्री गुरु नानक देव जी के अवतरण के बारे में कहते हैं न कि "मिटी धुंध जग चानण होया"

I am happy that the university is standing up to its name and fostering in its students the attributes of tolerance, perseverance, conviction and self-reliance. Guru Nanak Dev University is growing vertically in its rankings and performance. It has been conferred the status of 'University with Potential for Excellence' by the UGC, and accredited with 'A++' grade by NAAC. It has also attained 48<sup>th</sup> ranking in the NIRF Ranking in 2023. The faculty of the university has also carved a niche for itself in its respective research areas, and the H-Index has increased to 144 in 2023 from 64 in 2021. Likewise, the achievements of the university in the field of extracurricular activities and sports are noteworthy. Winning the Maulana Abul Kalam Azad Trophy, the highest sports award for a university in the country, for a record number of 25 times, speaks volumes about the achievements of the university.

The Golden Jubilee Centre for Entrepreneurship and Innovation (GJCEI) established in the university, actively fosters entrepreneurship and innovation to drive economic growth locally and

regionally. It boasts a cutting-edge infrastructure currently accommodating 19 start-ups and overseeing 7 innovation-driven projects worth approximately 70 lacs. It has entered into honourable international collaborations with the Netherlands, Canada and Japan.

Guru Nanak Dev University has established a Centre for Agriculture Research and Innovation (CARI) to integrate research and education in the field of agriculture. This centre is focusing on cultivating high-value non-traditional crops. Through collaboration with farmers, researchers, entrepreneurs and investors, CARI aims to consolidate an ecosystem of entrepreneurship and innovation in the agriculture sector. This, I believe, is the need of the hour in a primarily Agrarian State like Punjab.

All endings are also beginnings. This phase in your life marks the end of acquiring formal education as a graduate, but it also marks the beginning of your life as a professional. In the Gurukul tradition in India, there were 3 stages in the process of education – श्रवण, मनन and निदिध्यासन. Shraavan means receiving knowledge through all senses. Manan means the process of thinking and churning through the mind, what has been heard. *Nididhyasan* means applying the heard knowledge into one's life. So, now, after completing a certain period of attaining knowledge, you have to give it a practical form. Here I would like to exhort that whatever you do, wherever you go, always follow the path of truth.

As it is also said in *Gurubani* that सत्य सबसे ऊपर है यदि उससे भी ऊपर कुछ है तो वह है सत्य का आचरण; Truth is supreme, if there is anything higher than that, then it is, the following the path of truthfulness. I believe one of the biggest challenges facing the country and the world today is the 'Crisis of character'. A crisis of character is at the root of most of the problems. Today, there is a need to return to this basic goal of our education system. Gandhi Ji, in 1925, in his

weekly newspaper Young India, highlighted Seven Social Sins. Mahatma Gandhi Ji said that,

*Politics without principles,  
Wealth without work,  
Pleasure without conscience,  
Knowledge without character,  
Commerce without morality,  
Science without humanity,  
and*

*Worship without sacrifice is are social sin.*

To all young men and women gathered here today, I would like to share that when values are not strongly held, people respond weakly to crisis, which in turn threatens the social fabric. So, adherence to values should be part and parcel of your lives.

- Let discipline be your watchword.
- Let dedication be your friend.
- And let devotion to the Almighty be your guide.

When values mould your character, the impact of your knowledge is bound to be respected and recognised. I firmly believe the words of Rabindra Nath Tagore, who said, and I quote: “Education is not the filling of a pail, but the lighting of a fire” (unquote). So, acquiring specialised knowledge will not complete education, but the development of the ability for independent thinking and judgment is of utmost importance.

Don't have narrow sectarian thinking but a broad and empathetic understanding of life; become global citizens; let '*Vasudhaiv Kutumbkam*' be your perspective. Your aim should extend beyond money-making; encompass broad considerations of upliftment of communities, protection of the environment and promotion of social justice in your vision. Whether you choose to pursue a career in the private sector, public sector or the non-profit sector, I urge you to approach your work with a sense of

purpose and commitment to making a difference. Remember the success is not just about personal achievements, it is about lifting others and creating opportunities who come after you.

We are the 5<sup>th</sup> largest economy today. We are a thriving and well-functioning democracy. We have scaled the moon and now our eyes are set on the sun. We are the growth story that astonishes and inspires the world. But we need to be conscious and not be complacent. The world is changing at an unprecedented pace, and the skills and knowledge that served you well yesterday may not be sufficient for the challenges of tomorrow. So, stay curious, stay hungry for knowledge, and never stop seeking new opportunities to expand your horizons and broaden your perspectives.

To all the academicians gathered here, I would like to share the words of American President, Franklin D Roosevelt, who once said, and I quote, “We cannot always build the future for youth, but we can build our youth for the future” (unquote). So, continue performing your duty with dedication and mould your students into productive professionals and good human beings.

One of the mantras of Indian education has been 'शिक्षार्थ आइए सेवार्थ जाइए', meaning 'Come for education, go for service'. So, you came to the university to get an education, and that work has been completed. Use the knowledge you have acquired to serve society and the nation.

I once again congratulate all the students who have received their degrees today.

I wish you a meaningful, purposeful and promising future ahead.

Thank you,  
Jai Hind.

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## To Our Readers

Knowledgeable and perceptive as they are, our contributors must not necessarily be allowed to have the last word. It is for you, the readers, to join issues with them. Our columns are as much open to you as to our contributors. Your communications should, however, be brief and to the point.

Editor

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## CAMPUS NEWS

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### **Awareness Programme on Protecting Ideas, Preserving Heritage**

The one-day Awareness Programme on ‘IPR in Tourism–Protecting Ideas, Preserving Heritage’ was organised by the Centre of Excellence in Entrepreneurship and Incubation, Sri Dev Suman Uttarakhand University (SDSUV) on September 18, 2025. The event was conducted under the banner of the National Intellectual Property Awareness Mission (NIPAM) in collaboration with the Patent Office, Delhi, sought to educate participants on how Intellectual Property Rights (IPR) can protect India’s diverse cultural assets and support sustainable tourism. Around 103 students, research scholars, faculty members, and innovators participated in the event from across India. The event highlighted the critical role of IPR in preserving cultural assets, promoting sustainable tourism, and encouraging entrepreneurial ventures within and beyond the state. Participants were sensitised to the idea that tourism involves not only showcasing monuments, temples, and natural landscapes but also preserving culinary practices, crafts, and knowledge systems that carry centuries of heritage.

The programme commenced with the address by Prof. Anita Tomar, who offered a comprehensive perspective on how IPR intersects with tourism and innovation. She reminded the audience that tourism extends beyond sightseeing to include cultural branding, indigenous knowledge systems, local products, and creative services. Prof. Tomar stated, “Every startup begins with an idea, but only those who understand the importance of Intellectual Property can turn it into a lasting advantage. Innovation thrives when ideas are protected, and heritage is preserved when creativity is respected.” She emphasised the importance of GI tags for products such as Kumaoni crafts, traditional weaves, and Uttarakhand’s unique agricultural produce. These protections, she explained, not only preserve cultural identity but also enhance market value and create livelihood opportunities for local communities.

Mr Yasir Abbas Zaidi, NIPAM Officer (NIPAM 2.0) and Examiner of Patents and Designs, Patent

Office, Delhi delivered the keynote address. He gave a clear and engaging overview of patents, trademarks, copyrights, and design rights, contextualising their importance in the tourism and hospitality sectors. Using real-world examples, Mr Zaidi explained how eco-friendly packaging, digital branding, and heritage-inspired design motifs can be legally protected, ensuring both recognition and economic benefits for original creators. He also emphasised the growing need for IPR awareness among students, researchers, and entrepreneurs, observing that a culture of protecting creativity will strengthen India’s global tourism competitiveness and soft power.

In the Valedictory Session, Vice Chancellor, Prof. N K Joshi stressed that the future of the global tourism industry rests on sustainability, authenticity, and social responsibility, and underlined how IPR serves both as a safeguard for heritage and a catalyst for innovation. Prof. Joshi remarked, “Preserving heritage and embracing innovation together make tourism sustainable. Sustainable tourism is the key to a secure future, and IPR is the force that transforms ideas into heritage and heritage into global recognition.” He emphasised that a strong understanding of intellectual property laws can unlock immense opportunities in academic research, entrepreneurship, and creative industries, enabling innovators to transform ideas into valuable assets. He also congratulated the Convener, Prof. Anita Tomar, Director, Centre of Excellence and her team for the successful execution of the event, calling it a significant milestone in the university’s academic and innovation journey.

The event concluded with a vote of thanks by Dr Shalini Rawat, Trained Faculty Mentor from the Entrepreneurship Development Institute of India (EDII), Ahmedabad. She expressed gratitude to dignitaries, resource persons, and participants, and highlighted the active involvement of students and research scholars as a sign of the rising interest in innovation-driven education. The programme was anchored by Prof. A P Dubey, Trained Faculty Mentor, Entrepreneurship Development Institute of India, Ahmedabad.

## **National Seminar on National Education Policy—2020**

A two-day National Seminar on ‘National Education Policy—2020: Prospects and Challenges of Higher Education for Future Learning’ is being organised by the Department of Teacher Education, Manipur University, Canchipur, Imphal, Manipur from October 09-10, 2025. The National Education Policy-2020 aims to transform higher education in India by promoting multidisciplinary learning, flexibility and skill-based education. Key aspects include integrating vocational education, fostering research and innovation and encouraging collaborations between academia and industry. The NEP-2020 also focuses on digital integration, flexible learning paths, and the use of technology to enhance learning experiences.

Effective learning requires a comprehensive approach that involves appropriate curriculum, engaging pedagogy, continuous formative assessment, and adequate student support. The curriculum must be interesting and relevant, and updated regularly to align with the latest knowledge requirements and to meet specified learning outcomes. High-quality pedagogy is then necessary to successfully impart the curricular material to students; pedagogical practices determine the learning experiences that are provided to students, thus directly influencing learning outcomes. The assessment methods must be scientific, designed to improve learning and test the application of knowledge continuously. Last but not least, the development of capacities that promote student wellness, such as fitness, good health, psychosocial well-being, and sound ethical grounding, is also critical for high-quality learning.

Thus, curriculum pedagogy, continuous assessment, and student support are the cornerstones for quality learning. Along with providing suitable resources and infrastructure, such as quality libraries, classrooms, labs, technology, sports/recreation areas, student discussion spaces, and dining areas, a number of initiatives will be required to ensure that learning environments are engaging and supportive, and enable all students to succeed. Thus, curriculum pedagogy, continuous assessment, and student support are the cornerstones for quality learning. Along with providing suitable resources and infrastructure, such as quality libraries, classrooms, labs, technology, sports/recreation areas, student discussion spaces,

and dining areas, a number of initiatives will be required to ensure that learning environments are engaging and supportive, and enable all students to succeed. The Subthemes of the event are:

- Access and Equity for Targeting Interventions.
- Infrastructure and Implementation Challenges.
- Teacher Training and Professional Development.
- Integration of Technology and Digital Transformation for Future Learning.
- Blended Online Learning Models.
- Challenges for Financial Constraints.
- Resistance to Change from the Traditional Pedagogical Approach to Multidisciplinary Learning.
- Holistic and Multidisciplinary Education.
- Gender Inclusion and Equity in Education.
- Concerns and Challenges for the 4-Year Integrated Teacher Education Programme.
- Experiential Learning and Competency-based Learning.
- Challenges in Teacher Recruitment and Retention.
- Research and Innovation.
- Assessment Reforms.

For further details, contact Mr. Ningthoujam Richardson Meetei, Department of Teacher Education, Manipur University, Canchipur, Imphal, Manipur-795003, Mobile No: 07085791088, E-mail: [nrmeetei.official@gmail.com](mailto:nrmeetei.official@gmail.com). For updates, log on to: [www.manipuruniv.ac.in/events/](http://www.manipuruniv.ac.in/events/)

## **Seminar on Emerging Fields in Education Research**

A two-day Seminar on ‘Emerging Fields in Education Research: Shaping Future Directions with NEP-2020’ is being organised by the MIER College of Education, Jammu from November 14-15, 2025. The event is sponsored by the Indian Council of Social Science Research, New Delhi. The event aims to advance academic and policy-oriented discussions on critical areas of educational transformation outlined in the National Education Policy—2020. It will provide a platform to engage in dialogues and workshops focused on understanding the challenges and opportunities of NEP-2020's implementation across diverse educational contexts. The key themes of the Event are:

### ***Digital Education and Learning Technologies***

- Blended Learning: Combining Classroom and Online Approaches to Improve Engagement.
- AI in Education: Using AI for Personalised Learning and Smarter Assessment.
- Digital Literacy: Building Essential Digital Skills for Students and Educators.

### ***Skill-Based and Experiential Learning***

- Vocational Training: Aligning Education with Industry Needs through Partnerships.
- Project-based Learning: Developing Critical Thinking through Hands-on Experiences.
- Lifelong Learning: Creating Opportunities for Continuous Skill Development.

### ***Social-Emotional Learning and Mental Health***

- SEL in Curriculum: Building Resilience and Interpersonal Skills.
- Mental Health Support: Addressing Student Wellbeing Challenges.
- Positive Learning Environments: Creating Inclusive and Supportive Spaces.

### ***Global Citizenship and Environmental Education***

- Global Awareness: Understanding Cultural Diversity and Global Issues.
- Sustainability Education: Incorporating UN Sustainable Development Goals.
- Environmental Responsibility: Promoting Eco-friendly Practices and Climate Awareness.

### ***Cyber Safety and Digital Citizenship***

- Online Safety: Teaching Privacy Protection and Responsible Online Behaviour.
- Digital Citizenship: Promoting Ethical Engagement and Critical Thinking Online.
- Safety Frameworks: Implementing Effective Policies for Digital Learning Environments.

### ***Ethics and Responsible Technology Use***

- AI Ethics: Navigating Privacy, Bias, and Automated Decision-making.
- Human Connection: Balancing Technology with Meaningful Personal Interaction.
- Ethical Guidelines: Developing Frameworks for Responsible Technology Use in Education.

For further details, contact Convener, Dr. Nishta Rana, MIER College of Education, B.C. Road, Jammu-180001, Mobile No: 09086033747/09419186287, E-mail: [principal@miercollege.in](mailto:principal@miercollege.in). For updates, log on to: [www.miercollege.in/events/](http://www.miercollege.in/events/)

### **International Conference on Multidisciplinary Research**

A two-day International Conference on ‘Multidisciplinary Research in Education, Science and Technology’ is being organised by the Advanced Research Society for Science and Sociology in collaboration with the Institute of Research and Journals from December 28-29, 2025, at Goa, India, through hybrid mode. The theme of the event is ‘Innovative Synergies: Bridging Engineering, Science, and Technology for a Sustainable Future’. The event will bring together researchers, scholars, and practitioners from diverse fields of education and science. It aims to foster interdisciplinary collaboration by providing a space for sharing innovative research, methodologies, and best practices across a wide array of disciplines. It serves as a forum for insightful discussions on contemporary challenges in education and science, exploring new trends and solutions that can shape the future of these fields. The Tracks of the event are:

#### ***Education and Learning***

- Distance Education.
- E-learning.
- Teaching and Learning.
- Education and Human Development.
- Educational and Pedagogical Sciences.
- Educational Systems Planning.
- Engineering Education and Research.
- Foreign Language.
- Higher Education.
- Learning.
- Linguistics.

#### ***Science and Technology***

- Robotics.
- Image Processing.
- Medical equipment.
- Virtual Reality.
- Augmented Reality.
- Networking.

- Mobile Apps.
- Cognitive Radio.
- Deep learning.
- Mechanical Engineering.
- Computer-aided Drawing.
- Automation.
- Nano Engineering.
- Civil Engineering.
- 3G/4G/5G Network Evolution.
- Wireless/Mobile Communication.
- Mobile Adhoc Networks.
- Satellite Communication Systems.
- Electrical Engineering.
- Electronics Engineering.

#### ***Life Science and Agriculture***

- Genetics and Biotechnology.
- Microbiology and Infectious Diseases.
- Environmental and Conservation Biology.
- Cell and Molecular Biology.
- Human Health and Physiology.
- Sustainable Agriculture.
- Plant Science and Crop Improvement.
- Soil Science and Fertility.
- Agroforestry and Food Security.
- Animal Science and Livestock Production.

#### ***Business Management and Law***

- Marketing Management.
- Production Management.
- Finance & Banking.
- Organisational Behaviour.
- Human Resource Management Hospitality Management.
- Globalisation and International Trade.
- Retail Marketing.
- Law.

#### ***Medical Science and Healthcare***

- Health Policy Research.
- Indigenous Health.
- Clinical Medicine.
- Preventive Health.
- Hospital management.
- Organisation of Health Services.
- Pregnancy.
- Antenatal Care and Post-natal Care.
- Depression in Pregnancy.

- Diabetes in Pregnancy.
- Cancers in Women.
- Breast and Cervical Cancer Screening.

#### ***Environment and Sustainable Development***

- Environmental Dynamics.
- Climate Change Adaptation and Mitigation.
- Green Economy and Sustainable Development.
- Sustainable Urban Development.
- Renewable Energy and Sustainable Practices.
- Biodiversity Conservation and Ecosystem Services.
- Water Resources and Sustainable Management.
- Environmental Change and Ecosystems.
- Environmental Policy and Governance.

#### ***AI, Machine Learning, Computer Science***

- Machine Learning.
- Artificial Intelligence (AI).
- Natural Language Processing (NLP).
- Speech Recognition and Synthesis.
- Computer Vision.
- Image and Video Recognition.
- Generative Adversarial Networks (GANs).
- Medical Imaging.
- Deep Reinforcement Learning.
- Multi-Agent Systems.
- AI in Healthcare.
- AI in Medical Devices.
- Explainable AI (XAI).
- AI for Sustainable Development.

#### ***Interdisciplinary***

- Children and Youth.
- Communications and Media.
- Complex Systems.
- Conflict Resolution Creativity.
- Culture.
- Disaster Management.
- Discourse.
- Film Studies.
- Gender Studies.
- GLBT Studies.

For further details, contact Programme Manager, Advanced Research Society for Science and Sociology, Mobile No: 08895188998, E-mail: [info@icmrest.com](mailto:info@icmrest.com). For updates, log on to: [www.icmrest.com](http://www.icmrest.com) □

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## Book Review

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### An Enchanting Read

T P Rajendran\*

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**Moharir, Anil Vishnu (2017). *A Scientific Look at the Concept of Soul: An Attempted Synthesis*, Zorba Books: Gurugram, 1st Edition, PP 128, Rs 299/-**

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The SOUL is an enigma that has been featured in human imagination from time immemorial. The quest to study, analyse and interpret the known processes of experiencing the presence of Soul has been attempted by many thinkers and philosophers. From very ancient times, Indian studies dating back to over 10000 years brought out path-breaking and visionary explanations of the Soul within the contextual knowledge regime of those times.

Anil Vishnu Moharir, a famous Scientist of Physics, in his soul-filling book, ‘A Scientific Look at the concept of SOUL: An Attempted Synthesis’, is a masterpiece analysis through modern knowledge of scientific principles and knowledge. He expended lots of energy and time researching into the process of elucidating through quantum physics, theoretical physics and metaphysics the exact means of transfer of energy from each organism at its death. Condensation of his thoughts and wisdom to explain SOUL as *de facto* electric charge - a connection in continuum between births of organisms has resulted in stimulating the readers of the book to introspect, inculcate and introduce new knowledge regime to connect one’s experiences, knowledge reserves and intellect to picturise how the energy transfusion systems of lives in our universe can be experienced, visualised and reported to fellow beings. From this brief treatise, Anil explains the death of beings as ‘withdrawal of electricity flow in the multitude of cells in an organism causes the death of tissues and organs to culminate in death of the body’. He resorts to the Vedic elucidation of the soul, a sort of electric charge that got caught in the multi-century religious

beliefs that make man less courageous to introspect, argue, question, and review the existing blind belief about the soul.

Anil makes us traverse through his two chapters in this book to explain, with sagacious passion, the human population having a scientific bent of mind, the rationality of the scientific interpretation of the soul and its effects on rebirth. Many multidisciplinary scientific thoughts are garnered to explain the ‘electric charge’ as the Soul in the organism. In his picturesque deliberation to paint the Hindu mythological concepts on divine creation of life, its sustenance and its destruction by the designated godly elements such as Brahma for creation, Vishnu for sustenance and Siva for destruction through the much-worshipped Dattatreya form. Of course, it could have been part of Chapter 2 instead of being a standalone. In my view, it may be in the next edition of this scholarly work that this integration might be thought of.

The intense arguments of Prof. Moharir move the reader through the known principles of modern physics – Theoretical physics / Quantum physics – the forces: weak interaction, Strong interaction, gravitation and electromagnetism explain the rhythmic process of creation of life (interaction of the weak and strong interaction), Sustenance of life (Gravitation), and Destruction of life (Electromagnetism). He explains that Lord Dattatreya is the confluence of these three powers. Late Prof. ECG Sudarshan’s doctoral thesis on weak forces (interaction) at Rochester University in the United States of America, and his subsequent famous discovery of ‘Tachion’ theoretical particles that ‘extended’ Albert Einstein’s theory of relativity with these faster particles than light beyond the boundary of light speed. The weak interaction (forces) was the research theme for a number of famous research schools around our globe. Since the time Peter Higgs

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\*Formerly Assistant Director General, Indian Council of Agricultural Research and OSD/Director, Indian Council of Agricultural Research, National Institute of Biotic Stress Management Institute, Raipur, Chhattisgarh. Res: 701-A, Vasundhra Apartment, Sector-6, Dwarka, New Delhi-110075. E-mail: tp.rajendran@yahoo.in

in 1960 propounded the possible existence of a certain fundamental particle amongst the seventeen basic particles, the quest to locate the basic unit of matter has heightened. This became a reality after CERN confirmed in March 2013 and coined as Higgs W / Z Boson particles. Such elementary energy-bearing particles of matter can constitute SOUL in its pervasive sub-cellular picturisation of W / Z Boson particles of weak forces.

The basis for life to go on in the universe through rebirths and energy in the form of the Soul traversing through various organisms and their generations is illustrated as the picturesque supersymmetry that is the embodiment of nature. Anil guides us through the Standard Model in Particle Physics to illustrate the concepts of reincarnation and rebirth, as is touted by most religions of our times. Beliefs developed out of spiritual learnings and texts of our motherland do indicate the vast depth of the elucidation of 'SOUL' as an entity inseparable from the body, and is associated with physical activities of life. Vedas and other such scriptures describe the soul as residing in the heart of the human body. The heart is known to continually circulate oxygen in the body and to run the active ion channels in the body. Under low oxygen levels, insufficient generation of ions leads to the failure of body organs. Quoting Prof. Halit Eroglu to picturise the space of the universe that provides clockwork precision for all the activities. The periodic structure of space balls composed of 'unified and densely interconnected spheres' creates clockwork precision in the space of this universe. The author deals with another very sensitive human life process called rebirth/reincarnation. Through the Vedic times, '*prana*' or the 'soul' has been elucidated as an internal energy

that guides all life processes. "A quantum entity called the 'soul' taking a permanent residence in the body appears to be a very narrow and selfish interpretation and an antique deception" is what the author expresses in his explanatory and detailed narrative of this book. Scientifically analysing and deciphering the structure called Soul, the book brings out that the Soul remains in continual connection with the universal consciousness (electric potential continuum) from the moment of conception, development, birth, until death through 'electric charge' mediated within millions of ion channels in bodies of living organisms. Death is the process initiated when the physical body of any living organism (unicellular to the most evolved of all species) is incapacitated for a sustained flow of electric charge / universal consciousness / ionic movements within itself to drive electric currents through ion-channels.

The quest for knowing more about the soul has been from time immemorial. This book is another great effort to unravel the human perception of the soul as an energy-resource entity of all living beings. Many questions arise in the readers of this book on the energy particles, such as electrons in matter that make the shape and form, called organisms. The learned scientists whom Prof. Moharir liberally quotes and whose philosophy he resorts to bring out his thesis that the SOUL is matter that is electrical energy, entrapped in a certain unknown structure of living beings.

On the whole, the book is an absorbing read with many questions shooting in mind before one gets the full picture of one's SOUL. □

### Invitation to Authors

Authors are invited to contribute articles on contemporary issues in higher education in general and Indian higher education in particular for publication in the 'University News'. The articles addressing the Editor University News be sent as an e-mail attachment in MS WORD to: unaiu89@gmail.com; ramapani.universitynews@gmail.com; universitynews@aiu.ac.in.

Editor

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# THESES OF THE MONTH

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## HUMANITIES

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

### Geography

1. Ali, Noureen. **Building the urban resilience for disaster risk reduction: A case study of Srinagar City.** (Prof. M Sultan Bhat and Dr. Akhter Alam), Department of Geography & Disaster Management, University of Kashmir, Srinagar.
2. Banerjee, Biplob. **Primary air pollutants and its impact on health of the elderly in Asansol Subdivision, West Bengal.** (Prof. Rolee Kanchan), Department of Geography, M S University of Baroda, Vadodara.
3. Hajam, Latief Ahmad. **Migration patterns and socio-economic transformation in Kashmir Valley: A District level analysis.** (Dr. Javeed Ahmad Rather), Department of Geography & Disaster Management, University of Kashmir, Srinagar.
4. Karim, Sahidul. **Role of controlled and uncontrolled catchments on flood dynamics: A study of the Kangsabati River, West Bengal.** (Prof. S K De), Department of Geography, North Eastern Hill University, Shillong.
5. Khan, Heena. **Impact of modernization on health, education and cultural aspects of tea tribes: A case study of Sonitpur District, Assam.** (Prof. Sailajananda Saikia), Department of Geography, Rajiv Gandhi University, Itanagar.
6. Lone, Adnan Hussain. **Impact assessment of socio-economic environment on health status of major ethnic groups in North Kashmir, Jammu and Kashmir.** (Prof. G M Rather and Dr. Javeed Ahmad Rather), Department of Geography & Disaster Management, University of Kashmir, Srinagar.
7. Lone, Arshad Ahmad. **Influence of urbanization on human health in Srinagar City, Jammu and Kashmir.** (Prof. M Sultan Bhat and Prof. G M Rather), Department of Geography & Disaster Management, University of Kashmir, Srinagar.
8. Nanu, Tech. **Cultivation and commercialization of wild edible plants: A case study of Papum Pare District of Arunachal Pradesh.** (Prof. Gibji Nimasow), Department of Geography, Rajiv Gandhi University, Itanagar.
9. Sarkar, Subhajit. **Impact of channel Avulsion on morphology of the lower reaches of the Mahananda River.** (Prof. S K De), Department of Geography, North Eastern Hill University, Shillong.

### History

1. Bakutra, Anil Danabhai. **Gujarati periodical activity: A historical study (1915 A D to 1934 A D).** (Dr. Binduvasinibahen Joshi and Dr. Rajendra Joshi), Department of History, Gujarat Vidyapith, Ahmedabad.
2. Bardalai, Kirtana. **Non vaishnavite performative traditions in medieval Assam: A historical study.** (Dr. M S N Rahman), Department of History, North Eastern Hill University, Shillong.
3. Rymbai, Iwasankini. **Social and polity formations of the Jaintias: A technological perspective.** (Prof. A K Thakur), Department of History, North Eastern Hill University, Shillong.
4. Kithan, Adeno N. **Social formation of the Lotha Naga: Pre-colonial to colonial period.** (Prof. V R Rengsi and Prof. A Mathur), Department of History, North Eastern Hill University, Shillong.
5. Varkey, Grace Ann. **A study of ceramic tradition in North Gujarat with special reference to Vadnagar excavation (Early historic to Medieval Period).** (Prof. Sushmita Sen), Department of Archaeology and Ancient History, M S University of Baroda, Vadodara.
6. Vunglunmawi. **Material culture of the Kukis of Manipur from pre-colonial to colonial period.** (Prof. A K Thakur), Department of History, North Eastern Hill University, Shillong.

## LANGUAGES & LITERATURE

### English

1. Dubey, Aruna. **Feminist existentialism in the selected novels of Toni Morrison and Bapsi Sidhwa: A comparative study.** (Dr. Manju Sharma), Department of English, Bhagwant University, Ajmer.

2. Irshad, Sayima. **The aesthetics of intersectionality: A study of the select novels of Nawal El Saadawi and Chimamanda Ngozi Adichie.** (Dr. Shabir Hussain), Department of English, University of Kashmir, Srinagar.
3. Jani, Gautam Harishbhai. **The Ghazal in America: A critical study with special reference to Ravishing Disunities.** (Dr. Sanjay Mukherjee), Department of English, Saurashtra University, Rajkot.
4. Jose, E Jiby. **Curriculum remodelling and development of speaking skills in higher secondary rural learners: A study conducted in Dukki District, Kerala.** Department of English, Hindustan Institute of Technology & Science, Chennai.
5. Mandal, Tuhin Subhra. **A select study of the adventures of the main avengers in the Marvel Universe.** (Prof. Esther Syiem), Department of English, North Eastern Hill University, Shillong.
6. Manhas, Ashu. **Myth and modernity: Retelling mythology in the selected novels of Anand Neelakantan.** (Dr. Chaitanya), Department of English, Bhagwant University, Ajmer.
7. Mishra, Shailendra Kumar. **A study of translational strategies and the question of cultural equivalence in Maithili fiction in English translation: A post colonial approach.** (Prof. Sachin Ketkar), Department of English, M S University of Baroda, Vadodara.
8. Najar, Mohamad Aslam. **Witness Poetry in the twentieth century: A Study of Czeslaw Milosz and Nazim Hikmet.** (Prof. Iffat Maqbool), Department of English, University of Kashmir, Srinagar.
9. Paliath, Gayathri. **Influence of social media on English language teaching and learning in the Indian context.** Department of English, Hindustan Institute of Technology & Science, Chennai.
10. Peerzada, Hanna. **Fiction as ethnography: A study of select Latin America novels.** (Prof. Nursat Jan), Department of English, University of Kashmir, Srinagar.
11. Pooniya, Vishal. **Children as micro unit of humanity in the works of Mark Twain, R K Narayan and Ruskin Bond.** (Dr. Suresh Kumar), Department of English, Bhagwant University, Ajmer.
12. Rathod, Dharmesh Dinesh. **Society, culture and identity: Facets of rural life in selected Indian novels.** (Dr. Rucha Brahmhatt), Department of English, Gujarat University, Ahmedabad.
13. Riba, Karyir. **The signifying *Pensam* in indigenous literature: A comparative study of select women aboriginal writers from North-East India, Australia and America.** (Prof. Esther Syiem and Dr. Somjyoti Mridha), Department of English, North Eastern Hill University, Shillong.
14. Rout, Ranjan Kumar. **Motherhood as a site of power and resistance in the selected novels of Toni Morrison.** (Dr. Ranjit Kumar Pati and Dr. P Sunama Patro), Department of English, GIET University, Gunupur.
15. Sivaranjani, S. **Minimizing mother tongue influence in English language pronunciation among tertiary students through AI tools.** Department of English, Hindustan Institute of Technology & Science, Chennai.
16. War, Theadora. **Recollective strategies of women writers: A select study of the novels of Ratner, Adichie, Dai and Chang.** (Prof. P E Syiem), Department of English, North Eastern Hill University, Shillong.
17. Zala, Yashrajsinh Dashrathsinh. **A study of African American narrative of slavery in select American fiction of 21st century.** (Dr. Rishi Thakar), Department of English, Gujarat University, Ahmedabad.

#### Hindi

1. Om Prakash. **Amar Kant ke katha sahitya mein samajik vargiya vishamtaoan ka adhyayan.** (Prof. K V Ninama), Department of Hindi, M S University of Baroda, Vadodara.
2. Sah, Krishna Kumar. **Pali 'Dhampadatthkatha' ka samajik-sanskritik adhyayan.** (Prof. H K Mishra), Department of Hindi, North Eastern Hill University, Shillong.
3. Tarun Kumar. **Hindi ke reetimukta kavya mein Sufi tattva: Ek visheshnatamak adhyayan.** (Prof. H K Mishra), Department of Hindi, North Eastern Hill University, Shillong.
4. Thapa, Neetu. **Hindi mahila kahanikaroan ke paripreksheya mein Nepali mahila kahanikaroan kee kahaniyoan mein istri-prashna (San 1983 se ab tak).** (Dr. H K Mishra), Department of Hindi, North Eastern Hill University, Shillong.
5. Tripathi, Madalsha Mani. **Prabodh Kumar Govil ke sahitya mein samaj aur naitikta ka vivechnatamak adhyayan.** (Dr. V K Mishra), Department of Hindi, Rajiv Gandhi University, Itanagar.

## Khasi

1. Nongkynrih, Lasubon. **Ka Kyrdan u Rangbah ha ka Pyrkhat Khasi: Ka Bishar Bniah ia ki sawangka ba la jied.** (Prof. Streamlet Dkhar), Department of Khasi, North Eastern Hill University, Shillong.

## Linguistics

1. Ali, Alaa Hussein. **A pragmatic study of swearing in select English dramas (She Stoops to Conquer, Dr Faustus, Macbeth and Waiting of Godot).** (Dr. Chetan Mewada), Department of Linguistics, Gujarat University, Ahmedabad.

## Oriya

1. Khora, Titun. **Uttara adhunika prekhyapatara Kabi Bipin Nayak: Eka anushilana.** (Dr. Pradosh Kumar Swain), Department of Odia, Central University of Odisha, Koraput.

## Sanskrit

1. Bhardwaj, Shwetank. **Paniniyasutresu Patanjalikrtayogavibhaganamkaiyatanagesadisa vislesnatamakmadhyayanam.** (Prof. Ramsalhai Dwivedi), Department of Navya Vyakarana, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.
2. Bhatt, Nutankumar Sunilbhai. **Janamkundalayam kenderbhavnamparasarsambandheh: Teshanch samishnatamak madhyayanam.** (Dr. Hariniwas Tiwari), Department of Sanskrit, Gujarat University, Ahmedabad.
3. Das, Chiranjit. **Rigveda Chetanavigyanam.** (Prof. Hanuman Mishra), Department of Veda, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi.
4. Hegde, Mahendra. **Vidusam BI Venkataramabhattachanam Bhaminiraghavakavyasya sanusilanam sampadanam.** (Dr. Venkataraman S Bhat), Department of Sahitya, Central Sanskrit University, New Delhi.
5. Jadav, Priyankaben Jayantibhai. **Prashishtsanskritrupkeshu dharampursharth.** (Dr. Bharatkumar D Parmar), Department of Sanskrit, Gujarat University, Ahmedabad.
6. Jha, Manoj Kumar. **Nyayadarsanakhetre udayanacharyasya yogdansamikshanam.** (Prof. Sangeeta Khanna), Department of Sarva Darshan, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi.

7. Mayank Kumar. **VedantaSaralaghuVasudevana-magrnthayosh tulanatmakamadhyayanam.** (Prof. Prabhakar Prasad), Department of Sarva Darshan, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi.
8. Mishra, Uma Datt. **A critical edition and literary and social studies of the Srīsūktavivarana tika.** (Prof. Sarvanarayan Jha), Department of Veda, Central Sanskrit University, New Delhi.
9. Pandya, Mihir Girishbhai. **Shrimadbhagwatpuranasey swaruplakshanirdharkanam vachnanam samikshanatamakam adhyayanam.** (Dr. Kamleshkumar C Chokashi), Department of Sanskrit, Gujarat University, Ahmedabad.
10. Rajesh Kumar. **Yogopanisatsu pranavasvarūpasya samikshatmakamadhyayanam.** (Prof. Bhagwan Samant Ray), Department of Advaita Vedanta, Central Sanskrit University, New Delhi.
11. Roy, Ankurita. **Bangīyakavi-Madhusudanadattasya Meghanādavadhakāvyey samskrtavyakaraṇasya prabhavah ekam samiksanam.** (Prof. Harekrushana Mohapatra), Department of Vyakarna, Central Sanskrit University, New Delhi.
12. Sekhawat, Swati. **SrīmathurāprasādaDiksitapranitasya BharataVijayanatakasaya Natyakavyashastriyamadhyayanam.** (Prof. Kishore Kumar Dalal), Department of Sahitya, Central Sanskrit University, New Delhi.
13. Sharma, Jyoti. **Aachaaryayogindudevapranetasye parmatamparakashasey sameekshakatmakamadhyayanam.** (Prof. Veer Sagar Jain), Department of Jain Darshan, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi.
14. Singh, Priya. **Prashasyemitreshastrivirachitasya sahyasya samikshakatmakamadhyayanam.** (Prof. Dharmananda Rout), Department of Sahityam, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi.
15. Solanki, Ravindrabhai Mangalabhai. **SridevChanderamunipranitasey Chanderlekhavijaeyprakar-nasey samikshanatamakam adhyayanam.** (Dr. Maheshbhai A Patel), Department of Sanskrit, Gujarat University, Ahmedabad.
16. Thakur, Ashwani Kumar. **A critical study of the refutation of the doctrines presented in Siddhāntakaumudī, related to Kārakāntaparakriyākaumudī Kaṣikā and its commentaries, according to bhasya.** (Prof. Vishnukant Pandey), Department of Vyakarna, Central Sanskrit University, New Delhi.

## Urdu

1. Khan, Irshad Ahmad. **Upendranath Ashk kee af-sana nigari: Tehquiqui-O-tanquidi mutala.** (Dr Zafar Mahmood), Department of Urdu, Vikram University, Ujjain.
2. Khan, Md Anwar. **Bihar ke Urdu tazkira aur unke tazkiroan ka taaruf.** (Dr. S S Haseen Ahmad and Dr. Syed Alay Zafar), Department of Urdu, Veer Kunwar Singh University, Ara.

## PERFORMING ARTS

### Music

1. Bhatt, Alkeshika. **Lok sangeet vidhaon mein Mangal, Badadi va Jagar geetoan ke swarakan: Gadwal ke paripekshay mein.** (Dr. Shivnarayan Prasad), Department Of Indian Classical Music, Dev Sanskriti Vishwavidyalaya, Hardwar.
2. Kashyap, Tanushree. **Banaras Gharane ke Pt Dar-gahi Mishra evam unki sangitik parampara ka yogdaan.** (Dr. Shuchismita Sharma), Department of Music, Kurukshetra University, Kurukshetra.

3. Meenakshi Rani. **Bhartiya shastriya sangeet par bhumandalikaran ka prabhav: Ek vishleshan.** (Dr. Amita Sharma), Department of Music, Kurukshetra University, Kurukshetra.
4. Tabassum, Wajeeda. **Conservation of textiles: Study of the textiles of Munshi Aziz Bhat Museum of Central Asia and Kargil Trade Artifacts, Ladakh.** (Prof. Ambika Patel), Department of Museology, M S University of Baroda, Vadodara.
5. Tongaria, Amita Soni. **A museological study of Indian contemporary art collections in New Delhi.** (Prof. Sunjay Jain), Department of Museology, M S University of Baroda, Vadodara.
6. Vyas, Sandeep Pratapbhai. **Non-percussion instrument harmonium in Indian music: A study.** (Dr. Jay Sevak), Faculty of Performing Arts, Saurashtra University, Rajkot.

□

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**Kerala 686546 Ph: 0481-2442455,9447665623**

No : A1-16/TS/Estta/2024-25

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Applications are invited for the following permanent posts in PRDS College Amara. Age and Qualifications as prescribed by the rule and regulations of UGC/Mahatma Gandhi University Kottayam/ State Government of Kerala. **Apply within 30 days** from the date of this notification. Filled application through registered tapal or by hand at the College office. Application can be downloaded from [www.prdscollege.in](http://www.prdscollege.in) on payment of Rs.2000 in cash or DD for Rs.2050 by bank DD in Favor" Manager PRDS College Amara". The appointment will be subjected to the sanction from the Kerala Government and M.G University. There is no application fee for PWD Candidate.

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2. Commerce Open-2 Community-1
3. Economics Open-1 PWD (Blind & Low Vision)-1 (Community-PRDS-Backward Community, SC/ST)

25/09/2025 S/d  
Manager

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**(B.Ed.) (ENGLISH MEDIUM)**

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**Email:** president.hews@gmail.com / dr.nilima79@rediffmail.com

**MINORITY**

**APPLICATIONS ARE INVITED FOR THE FOLLOWING POSTS FROM THE ACADEMIC YEAR 2025-2026**  
**UN-AIDED**

Sr. No.	Cadre	Subject	Total No. of Posts	Posts Reserved For
1	Principal	-	01	01 - Open
2	Assistant Professor	Perspectives in Education	04	04 - Open
		Pedagogy subjects, (Mathematics, Science, History, Geography, Language)	08	08 - Open
		Health and Physical Education	01	01 - Open
3	Librarian	-	01	01 - Open

The above posts are open to all, however candidates from any category can apply for the post. Reservation for women will be as per University Circular No. BCC/16/74/1998 dated 10th March, 1998. 4% reservation shall be for the persons with disability as per University Circular No. Special Cell/ICC/2019-20/05 dated 05th July, 2019. Candidates having knowledge of Marathi will be preferred.

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

The Government Resolution & Circular are available on the website [mu.ac.in](http://mu.ac.in)

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

Application with full details should reach the SECRETARY, Habib Educational & Welfare Society's, LATE KHATIJA COLLEGE OF EDUCATION, (B.Ed) (English Medium) M.H. Mohani Road, Kausa, Mumbra, Dist. Thane - 400612. within 15 days from the date of publication of this advertisement. This is University approved advertisement.

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**Vivekanand Education Society's  
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Hashu Advani Memorial Complex, Behind Collector Colony,  
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**UN-AIDED**

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1.	Associate Professor	Quality Assurance	01	01 - OPEN
2.	Associate Professor	Pharmaceutical Chemistry	01	01 - OPEN
3.	Assistant Professor	Pharmaceutical Chemistry	01	01 - OPEN

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Candidates having knowledge of Marathi will be preferred.

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

Please refer University Circular No. मशमाक / विशमाक / तंत्रशिक्षण / ११ / २०२०-२०२१ दिनांक ११ जानेवारी, २०२१ for qualifications and experience at the time of interview.

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**Advertisement No: 05/2025**

Online applications are invited from eligible and interested candidates in prescribed application form for following post :

Teaching Post				
Sr. No.	Name of Post	No. of Post	Category	Pay Scale As per the 7 <sup>th</sup> Pay (Rs.)
1.	Assistant Professor – Sociology (Second Attempt)**	01	PwD* (All Categories A,B,C,D,E)***	Academic Level 10 Entry Pay of Rs. 57700/-

\* PwD: Persons with Disabilities

\*\*Post is reserved for PwD (All Categories A,B,C,D,E categories), but priority shall be given to PwD (Category A Blind, Low Vision)

\*\*\*PwD Categories A,B,C,D,E are as per Gujarat Government GAD Resolution No. CRR-102017-122639-G,2 Dated 17-09-2021

Candidates are requested to visit university website: [www.baou.edu.in](http://www.baou.edu.in) for all details like application form, application fee, general instructions, necessary educational qualifications, experience, age and other relevant details for said post. Online submission on or before Dt.13/10/2025 till 23:59 Hrs and Submission of printout of online application on or before Dt.16/10/2025 till 17:00 Hrs. through Speed Post/ RPA/Courier only.

Date: 23/09/2025.

Registrar

## Kai Ganesh (Kaka) Kulkarni Vidnyan Mahavidyalaya Madha Taluka – Madha Dist – Solapur

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**Non – Granted**

**WANTED**

Applications are invited from the eligible Candidates for the following post to be filled in **Kai Ganesh (Kaka) Kulkarni Vidnyan Mahavidyalaya, Madha** (Non – Granted). The application should reach **within 15 days** from the date of publication of this advertisement to the concerned authority by registered post only.

Sr. No.	Name of the Post (Designation)	No. of Post	Reservation
01	Principal	01 (One)	Open

1. Essential Qualifications & other guidelines are available on University **website: [www.sus.ac.in](http://www.sus.ac.in)**

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Name of Post	Post Code	Academic Level	Pay Matrix
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Associate Professor	2001 to 2006	Academic Pay Level-13A	Rs. (1,31,400-2,17,100)
Assistant Professor	3001 to 3002	Academic Pay Level-10	Rs. 57,700-1,82,400

Post Code	Name of the Post with Specialization	No. of the Posts
1001	Professor (Computer/ICT in Education)	01 UR
2001	Associate Professor (Pedagogy of Languages)	01 UR
2002	Associate Professor (Computer Applications/ ICT/ Educational Technology)	01 UR
2003	Associate Professor (Education)	01 UR
2004	Associate Professor (Pedagogy of Sciences)	01 OBC
2005	Associate Professor (Management/ Public Administration)	01 UR
2006	Associate Professor (Pedagogy of Mathematics)	01 SC
3001	Assistant Professor (Commerce/Management/ Public Administration)	01 EWS
3002	Assistant Professor (Social Sciences)	01 UR
3003	Assistant Professor (Pedagogy of Humanities/Social Sciences)	01 OBC

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Pilar, Goa 403 203, India

Applications with full Biodata are invited from Indian citizens

## FOR THE POST OF PRINCIPAL

(Full time Regular basis, Grant-in-Aid)

For **Fr. Agnel College of Arts & Commerce, Pilar, Goa**

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### A) Eligibility:

- i. Ph.D. Degree
- ii. Professor/Associate Professor with a total service/ experience of at least 15 years of teaching/ research in universities, colleges and other institutions of higher education.
- iii. A minimum of 10 research publications in peer-reviewed journals as approved by Goa University from time to time or UGC-listed journals out of which at least two should be in scopus/web of science indexed journals
- iv. A minimum of 110 Research Score as per Appendix II, Table 2 of Goa University Statute SC-16.
- v. Minimum qualifications and other requirements as prescribed by Goa University Statues SC-16.4

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A College Principal shall be appointed for a period of five years, extendable for another term of five years on the basis of performance assessment by a Committee appointed by the University, constituted as per the Statues of Goa University.

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- a) Knowledge of Konkani language. Additionally, knowledge of Marathi shall be desirable
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Applicants who are already employed shall send their applications through proper channel.

Applications completed in all respects along with self-certified photocopies of statement of marks of all public examinations from SSC onwards, API score sheet, and other documents should reach to the Secretary, Xaverian Educational Society, Fr. Agnel College of Arts & Commerce, Pilar, Goa, 403 203, **within 21 days** from the date of publication of this advertisement by superscribing on the envelope "Application for the Post of Principal." Late submission or incomplete applications in any manner will not be accepted.

Date:

**Secretary**  
Xaverian Educational Society  
Pilar, Goa

**Shri Balasaheb Mane Shikshan Prasarak Mandal Ambap  
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(Permanently Non Grant)

**WANTED**

Applications are invited from eligible candidates for the following posts:

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<b>A</b>	<b>Principal</b>	01	01	--
<b>B. Pharmacy</b>				
<b>A</b>	<b>Professor</b>			
1	Pharmaceutics	01	01	--
2	Pharmaceutical Chemistry	01	01	--
3	Pharmacology	01	01	--
<b>B</b>	<b>Professor/ Associate Professor</b>			
1	Pharmacognosy	01	01	--
<b>C</b>	<b>Associate Professor</b>			
1	Pharmaceutics	02	01	1 SC
2	Pharmaceutical Chemistry	01	01	--
3	Pharmaceutical Analysis	01	01	--
4	Pharmacology	01	01	--
5	Pharmacy Practice	01	01	--
<b>D</b>	<b>Assistant Professor</b>			
1	Pharmaceutics	03	-	1 ST, 1 NTB 1 OBC
2	Pharmaceutical Chemistry	03	-	1 ST, 1 NTB 1 OBC
3	Pharmaceutical Analysis	01	01	--
4	Pharmacology	02	-	1 ST, 1 VJA
5	Pharmacognosy	02	01	1 SC
<b>M.Pharmacy</b>				
<b>A</b>	<b>Professor/ Associate Professor</b>			
1	Pharmaceutics	01	01	--
2	Pharmaceutical Quality Assurance	01	01	--
3	Pharmacology	01	01	--
4	Pharmacognosy	01	01	--
<b>B</b>	<b>Assistant Professor</b>			
1	Pharmaceutics	01	01	--
2	Pharmacology	01	01	--
3	Pharmacognosy	01	01	--

**Note:** For detailed information about posts, qualifications and other terms and conditions, please visit University Website : [www.unishivaji.ac.in](http://www.unishivaji.ac.in)

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Date :

**President**

Shri Balasaheb Mane Shikshan Prasarak Mandal,  
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