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# UNIVERSITY NEWS

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# Announcement for Special Issues of 'University News'

Special Numbers of the University News on two different themes are being brought out on the occasion of AIU Zonal Vice Chancellors' Meets—2025-26. The Special Numbers will cover the articles invited from eminent educationists and practitioners of higher education. 'University News' invites you, the Readers, also to contribute to the Special Numbers by submitting papers/articles. You can find details below:

## THEME 1: CREATING AI AND QUANTUM-ENABLED HEIS

Special Issue on this theme will be brought out on **February 16, 2026** on the occasion of Central Zone Vice Chancellors' Meet—2025-26 to be held at Osmania University, Hyderabad on **February 19-20, 2026**. Subthemes for this Special Issue are:

- *Integrating AI and Quantum Technologies into Higher Education Curriculum, Pedagogy and Governance.*
- *AI-Driven Indigenous Research and Product Development.*
- *Global Regulatory Framework for AI and Ethics in AI.*

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

## THEME 2: SELF-RELIANT BHARAT THROUGH SWADESHI, ECONOMIC PATRIOTISM AND TECHNO-NATIONALISM

Special Issue on this theme will be brought out on **March 16, 2026** on the occasion of West Zone Vice Chancellors' Meet—2025-26 to be held at Janardan Rai Nagar Rajasthan Vidyapeeth, Udaipur, Rajasthan on **March 17-18, 2026**. Subthemes for this Special Issue are:

- *Redesigning Educational Ecosystem to Promote Swadeshi*
- *Promoting Research and Development in Indigenous Technologies*
- *Economic Patriotism Leading to Economic Indigenisation*

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

Manuscripts may be sent to **Dr Sistla Rama Devi Pani**, Editor, University News, Association of Indian Universities, AIU House, 16 Comrade Indrajit Gupta Marg (Kotla Marg), New Delhi- 110 002, through E-mail: [ramapani.universitynews@gmail.com](mailto:ramapani.universitynews@gmail.com) with a copy to: [universitynews@aiu.ac.in](mailto:universitynews@aiu.ac.in). Guidelines for contributors are placed on the AIU Website, [www.aiu.ac.in](http://www.aiu.ac.in). Papers will be published in the Issue, subject to the approval of the Editorial Committee of the University News. In case of space or time constraints, the articles submitted for these Issues can also be considered for publication in the general Issues.

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# Impact of Constitutional Provisions and Disability Acts on Library Services for Disabled Users in India: An Overview

Chandrakanth HG\*

*The Constitution of India recognises all persons as equal before the law and guarantees them the right to live life with dignity. This would necessarily mean that the State (Government) should create conditions that would allow disabled persons to live and enjoy the same quality of life as other people. However, this has not become a reality in India, because of the continued physical and social barriers that have successfully stigmatised disability in society. The Constitution of India entails special provisions for the disabled population in India. In order to minimise cases of discrimination, it is important that each and every person is aware of their rights. In this article, the constitutional and legal provisions, as well as government orders pertaining to the domain of visual impairment, are discussed. Additionally, judgments given by various courts, the Chief Commissioner for Persons with Disabilities (CCPD), and the National Human Rights Commission (NHRC) are also listed [Abstract].*

The Constitution of India is like one big umbrella embracing within its fold each person living in India. It is the lifeline of the people of India. It is the Parent Act from which emanates the numerous legislations enacted by the Parliament. The protection from the umbrella does not distinguish between people on the basis of their physical and mental differences. It applies to all irrespective of caste, creed, race, language, geographical boundaries, etc. The Constitution of India is premised on the principle of social justice and human rights. The Preamble, the Directive principle of State Policy and the Fundamental Rights enshrined in the Constitution stand testimony to the commitment of the State to its people. These provisions envisage a very positive role for the State in the enhancement of the status of the disadvantaged groups.

The term 'disability' does not hold a distinctive position in the Constitution of India. Women and children are the only groups that are considered to be vulnerable and require extra care and security. The framers of the Constitution failed to identify other at-risk groups, viz., the aged, disabled, orphans, homeless, etc. These categories of persons, too, need special legislation and State protection.

## Constitutional Provisions for the Disabled

The framers of the Constitution of India seemed to have been aware of the problems of the poorer sections of society and the

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disabled persons. Confirming social and economic equality and justice also would require that some constitutional provisions be made for the physically, visually, hearing and mentally disabled. We find that such provisions have indeed been made, which are scattered in different parts of the Constitution.

Although according to Entry 9 in the List II of Schedule 7 of the Constitution, the subject of 'Relief to the disabled and unemployable' is the responsibility of the State Governments, in practice, the Central Government also has a major role to play in this field. The Ministry of Welfare has been identified as the nodal Ministry by the Government for the welfare of the disabled. A brief survey of the constitutional and legislative provisions would enable us to have an idea of the concern shown by the Constitution-makers and different governments towards the disabled ever since the establishment of the Indian Republic. Some provisions that could have been utilised for the upliftment of the disabled are reproduced below.

- (a) The Preamble, providing the very wide ambit, promises: We, the people of India, having solemnly resolved to secure Justice, social, economic and political, Equality of status and opportunity and fraternity assuring the dignity of the individual, enact and give to ourselves this Constitution.
- (b) The State shall not deny to any person equality before the law or the equal protection of laws within the territory of India.
- (c) Nothing in this (Article 15) shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens<sup>4</sup>
- (d) Nothing in this (Article 16) shall prevent the state from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State<sup>5</sup>.
- (e) No person shall be deprived of his life or personal liberty except according to procedure established by law<sup>6</sup>.

Though the fundamental rights listed above, in a way, do not have a specific mention of the physically handicapped or disabled, yet they do pertain to the socially, economically and educationally backward class of people.

But the Ministry of Social Welfare has already recommended that the disabled be treated equally to women and other weaker sections of the community<sup>7</sup>. The fundamental rights give more emphasis on political equality and justice. It is the Directive Principles of State Policy, which become more relevant while bringing about social and economic equality and justice, that should be the main concern of the State and society when it comes to doing something for the welfare and rehabilitation of the disabled. Directive principles of State Policy can be used as guidelines by the governments from time to time to undo injustice and step-motherly treatment meted out to this hapless and helpless section of Indian society for centuries. Some of the Directive Principles of State Policy which pertain to and can be a guiding spirit for the amelioration of the conditions of the disabled are reproduced below:

- (i) The provisions contained in the Directive Principles of State Policy<sup>8</sup> shall not be enforceable by any court, but the principles therein laid down are nevertheless fundamental in the governance of the country, and it shall be the duty of the State to apply these principles in making laws<sup>9</sup>.
- (ii) The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may, a social order in which justice, social, economic and political shall inform all the institutions of the national life<sup>10</sup>.
- (iii) The State shall, in particular, strive to minimize the inequalities in income, and to Endeavour to eliminate inequalities in status; facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations<sup>11</sup>.
- (iv) The State, in particular, shall direct its policy towards securing<sup>12</sup>.

### **Disability Acts in India**

People with Disabilities Act, 1995" (PWD Act) is the Indian attempt to bring about change, but due to a lack of proper implementation, it has not made much difference. "The Americans with Disabilities Act, 1990" (ADA) in the USA, within 10 years of legislation, has made a substantial difference to the quality of life for the disabled because the legislation made it mandatory for all organisations to have reasonable adjustments for the disabled.

In India "Persons with Disabilities Act, 1995 has the same salient features as the statutes of the USA seek to provide for education, employment, non-discrimination, research and manpower development. While the USA has successfully implemented the legislation during the past decade, India has just requested all the stakeholders to consider this for implementation.

The ADA, in its guidelines provide clear guidance to all regarding the implementation deadlines, the temporary arrangements, permanent arrangements, provision of alternative formats in libraries, etc. In ADA, the Disability Equality Duty and the Code of Practice demand anticipatory provision for the disabled, while India's PWD Act is yet to provide this.

The ADA clearly indicates that after the deadline, the new library building should be made as per the ADA complaint; otherwise, it will be treated as discrimination. It also mentions that whenever there is a programme or service to be implemented, it should also take care of the disabled. The ADA clearly indicates that institutions receiving federal grants from the government may not be supportive if it is found that the institution is violating ADA guidelines or any other disability-related laws. ADA also makes it mandatory to make the environment, programs and services barrier-free and accessible, while the PWD Act acts as a guideline, it doesn't have any deadlines for implementation, so it is being dragged.

If we take a disability audit, we will be surprised to see that most of the educational Institutions including libraries, are not accessible to wheelchair users. The term 'within the limits of their economic capacity and development' is used as a defence to negate the right granted by the statute. ADA Watch has been operational since 1992. DED system (Disability Equality Duty) in UK has been operational since 2006. IDEA (Individuals with Disabilities Education Act) in the USA and SENDA(Special Educational Needs and Disability Act 2001 in the UK were introduced to make further provision against discrimination in the education sector. This law mandates that schools and colleges comply with the disability act and provide alternate format materials and reasonable accommodations when required by the disabled.

Under section 39 of the PWD Act, all government educational institutions and

institutions receiving aid from the government shall reserve not less than 3% seats for persons with disabilities. Under section 42, Aids and Appliances are to be provided to the disabled. Under section 43, there should be a preferential allotment of land to the disabled. However, there is no pressure for compliance with any of these affirmative action programs, and much needs to be done. Education and Aids and Appliances are fundamental rights, most precious to the disabled and should be ensured at all costs. Procedures and technicalities should not be a deterrent to achieving these rights.

### **Persons with Disabilities Act, 2011: Working Draft**

The working draft (Centre for Disability Studies, NALSAR University of Law, 2011) recognize that the present Disability Act at no place mandates the right to equality and non-discrimination for persons with disabilities and only selectively recognizes some rights for some persons with disabilities, it is proposed to replace the current disability legislations with a comprehensive law which recognizes all rights of all persons with disabilities.

The draft proposes to "Establish a Disability Rights Authority which facilitates the formulation of disability policy and law with active participation of persons with disabilities; dismantles structural discrimination existing against persons with disabilities and regulates the due observance of regulations promulgated under this Act for the protection, promotion and enjoyment of all rights guaranteed in this Act"

Under 4F, the draft proposes that all content, including publications, periodicals, journals, educational materials, textbooks, multi-media materials, internet and electronic formats shall be made available to persons with disabilities in accessible format; all government websites, and private websites providing consumer services, shall conform to the most updated version of the World Wide Web Consortium web accessibility standards.

The extensive work on this 2011 draft, incorporating feedback, eventually led to the enactment of the Rights of Persons with Disabilities Act, 2016 (RPwD Act), which is India's current primary disability legislation, significantly expanding the scope and rights for PwDs.

## **Library Policy for the Disabled**

Information on the rights of the disabled should be disseminated through assistance manuals, question-and-answer booklets, media campaigns, etc. Every disabled person and their family should be armed with a manual (preferably approved by the concerned government authority) listing their rights. They should know their rights as they encounter day-to-day situations. The library policy should be designed and implemented as per the guidelines of the PWD Act. So far, such an action not yet started in any of the Indian libraries.

ADA has a strong research agenda. Research under the PWD Act is inadequate. The PWD Act can be an effective statute if there is better implementation. Guidelines should be formulated and implemented. All efforts must be made to disseminate information on the rights of the disabled. Pressure groups and advocacy groups should actively work towards ensuring the proper implementation of the Act.

### **India: National Policy Statement**

The National Policy recognises that Persons with Disabilities are valuable human resources for the country and seeks to create an environment that provides them with equal opportunities, protection of their rights and full participation in society. The focus of the policy shall be on the following:

The Constitution of India ensures equality, freedom, justice and dignity of all individuals and implicitly mandates an inclusive society for all, including persons with disabilities. In recent years, there have been profound and positive changes in the perception of society towards persons with disabilities. It has been realised that a majority of persons with disabilities can lead a better quality of life if they have equal opportunities and effective access to information.

There has been an increasing recognition of the abilities of persons with disabilities and emphasis on mainstreaming them in society based on their capabilities. In addition to the legal framework, extensive infrastructure has been developed.

### **Assistive Devices**

The Government of India has been assisting persons with disabilities in procuring durable and scientifically manufactured, modern aids and

appliances of ISI standard that can promote their physical, social and psychological independence by reducing the effect of disabilities.

Every year, through National Institutes, State Governments, DDRCs (District Disability Rehabilitation Centres and NGOs, persons with disabilities are provided with devices such as prostheses and tricycles, wheelchairs, surgical footwear and devices for activities of daily living, learning equipment (Braille writing equipment, Dictaphone, CD player/ tape recorder), low vision aids, special mobility aids like canes for blind, hearing aids, educational kits, communication aids, assistive & alerting devices and devices suitable for the persons with mental disabilities. The availability of devices will be expanded to cover uncovered and underserved areas.

### **Education for Persons with Disabilities**

Education is the most effective vehicle of social and economic empowerment. In keeping with the spirit of Article 21A of the Constitution, guaranteeing education as a fundamental right and Section 26 of the Persons with Disabilities Act, 1995, free and compulsory education has to be provided to all children with disabilities up to the minimum age of 18 years. According to the Census, 2001, fifty-one percent persons with disabilities are illiterate. This is a very large percentage. There is a need for mainstreaming of persons with disabilities in the general education system through Inclusive education.

### **Promotion of Non-Governmental Organisations (NGOs)**

The National Policy recognises the NGO sector as a very important institutional mechanism to provide affordable services to complement the endeavours of the Government. The NGO sector is a vibrant and growing one. It has played a significant role in the provision of services for persons with disabilities.

Government of India, in a meeting on 13 June 2008, has recommended "All educational institutions should be made barrier-free within a reasonable time frame of, say, two years for universities and three years for colleges and schools. They should also have facilities to provide Braille books and talking books. A sign language interpreter should also be provided in institutions having hearing impaired students."

University Grants Commission (UGC) in its circular (N0.F.6-1(CCP II) dated 9 January 2009) has mentioned:

1. To extend the facilities of cassette recorders for the blind students in Universities.
2. To provide facilities to persons with disabilities
3. To strictly follow the directions mentioned in the PWD Act.
4. To introduce the Department of Disability Studies
5. To take steps to make the institutions barrier free.

UGC in its XI Plan guidelines has also mentioned---make the building disabled friendly and also a 'barrier-free access for persons with disabilities.' The environment should be barrier-free for wheelchairs as well as for other mobility devices.

### **Rights of Persons with Disabilities Act – 2016**

International human rights norms stipulate in no uncertain terms that any member nation of the United Nations Organisation [UNO] that becomes a state party to any international human rights instrument by signing and ratifying it is under a pious obligation to harmonise and align all its corresponding domestic laws and policies with that human rights instrument. India became a state party to the United Nations Convention on the Rights of Persons with Disabilities [UNCRPD], which is a human rights instrument, by both signing and ratifying the same in March and October 2007, respectively. Thus, the enactment of this new piece of legislation, namely, the Rights of Persons with Disabilities Act – 2016 (RPD Act, 2016), has happened as a part of the larger harmonisation process undertaken by the Government of India in fulfilment of its solemn commitment and international obligation arising out of India becoming a state party to the UNCRPD. Here, it may be mentioned in passing that the other disability specific legislation will also have to be revisited, reviewed and harmonised either by suitable amendments, or by repeal, or by enactment of fresh legislation as may be required. The said committee submitted its report together with a draft legislation in 2011 after due deliberations and also after holding elaborate consultations with the primary and other stakeholders. After the

Right to Information Act, the RPD Act, perhaps, has been the only legislation that was preceded by such elaborate consultations with the primary stakeholders in keeping with the spirit of Article 4.3 of the UNCRPD, which explicitly mandates consultations with persons with disabilities while deciding upon matters that have a bearing on their lives. It goes without saying that the PWD Act, 1995, stands repealed with the enactment of the RPD Act, 2016.

### **Salient Features**

- Unlike the PWD Act, the RPD Act explicitly envisages civil and political rights of persons with disabilities in addition to envisaging the economic, social, and cultural rights of such persons. For example, it talks about equality and non-discrimination, protection from cruelty and inhuman treatment, accessibility in voting, etc.
- This new legislation adopts a social and human rights-based approach to disability and recognizes that persons with disabilities are capable of human rights and fundamental freedoms on an equal basis with others.
- The RPD Act explicitly recognizes all persons with disabilities as any other person before the law and enjoins it upon the appropriate Government to ensure that they can enjoy their legal capacity equally with others.
- The Act seeks to address inter-sectional concerns of gender and age with disability. It adopts a twin-track approach with respect to the matter, with the result that, in addition to making dedicated and specific provisions for women and children with disabilities, it also mentions them in other appropriate places as well.
- The RPD Act expands the categorisation of persons with disabilities so as to cover 21 conditions, as against 7 in the outgoing PWD Act. Besides, the new legislation also envisages a nuanced categorization of persons with disabilities, as may be seen in the subsequent part.
- The scope of entitlements also stands enhanced and expanded in the aftermath of the enactment of the RPD Act so that, for example, the quota of reservation in Government jobs, in admission to institutions of higher education, in poverty alleviation schemes, etc covers more categories

of persons with disabilities compared to the PWD Act, which now stands repealed.

### Conclusion

From the discussion of the above issues, it is clear that the Constitution of India needs to be amended in order to include persons with disabilities within its ambit. Parts III and IV of the RPD Act 2016 should be amended as soon as possible. Protective and Welfare legislation can work effectively only when the Constitution is amended accordingly.

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### AIU Publication on

### IMPLEMENTING NATIONAL EDUCATION POLICY—2020: A ROADMAP

By

**Dr (Ms) Pankaj Mittal & Dr Sistla Rama Devi Pani**

*'Implementing National Education Policy—2020: A Roadmap'* edited by Dr (Ms) Pankaj Mittal and Dr S Rama Devi Pani is a step towards getting to understand the concept of NEP and its rollout expectations from the side of the practitioners of education. It is a collection of essays by some of the greatest thinkers in the field of Indian higher education. Each essay in the book examines one or more of the critical topics and provides solutions and methods to overcome the issues involved in the implementation of NEP—2020. The book generates a corpus of new ideas that are significant for reforming the Indian higher education system to align with the Policy. The book aims to provide a roadmap to the government as well as the universities to gear themselves towards becoming more responsive to the Policy which in turn can secure the present and future demands of higher education. The Book is available at the AIU Website: [www.aiu.ac.in](http://www.aiu.ac.in)

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# Mahatma Gandhi's Ideology of *Swadeshi*

M S Kurhade\*

*“A leader of his people, unsupported by any outward authority, a politician whose success rests not upon craft nor mastery of technical devices, but simply on the convincing power of his personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times risen superior.*

*Generations to come, it may be, will scarce believe that such a one as this, ever in flesh and blood, walked upon this earth.”*

-Albert Einstein on Gandhiji.

Gandhiji was a many-sided personality. The outward simplicity of his life and his single-minded devotion to non-violence cloaked innumerable deep currents of ideas, disciplines, loyalties and aspirations. He was at once saint and revolutionary politician and social reformer, economist and man of religion, educationist and satyagrahi devotee alike of faith and reason, Hindu and inter-religious, nationalist and internationalist, man of action and dreamer of dreams. He was a very great reconciler of opposites, and he was able to do that without strain or artificiality. He loved greatly and accepted unreservedly that truth can reside in opposites. It was Rabindranath Tagore who once wrote that those disciplines are the most complex that finally lead to the utter simplicity of a great song. One has only to look at those who learn music to see the daily grind of hard discipline through which they must pass before they bring out a soulful song. Gandhiji's life was one long and ceaseless saga of endeavor in which he added, bit by bit and piece by piece, to his stature, culminating in the advancing fullness of his personality. There was nothing mystic or miraculous about his development and growth, from a common man into the unsurpassed Mahatma of our history. It is open to each one of us to see how he advanced, step by step, gathering innumerable fragments of truth one by one and piecing them

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together in the crucible of his life, ready to look at facts, understand their significance, face any consequence in the pursuit of a cause, suffer any penalty for a mistake, recover lost ground again, but always advancing, open-minded and without fear and dedicated selflessly to reach and hold the truth of a matter at any cost. He was, therefore, not born a Mahatma. He grew into one. He was a common man who pulled himself upto most uncommon heights. He was no God, but became a god-man. Gandhiji knew this about himself, and that was why he called his biography, “The Story of My Experiments with Truth”. Experimentation was one of the deepest passions of his life. He experimented with food, health and cure, clothes and dress, politics and economics, education and reform, organisation and revolution, ethics and spirituality, with almost everything that his life knew as part of life. With relentless logic and courage, he broke new ground in every direction and yet had the depth and width of mind to separate defeat from success, the false from the true, the unreal from the real and to integrate all his aims and achievements into the unity of his personality.

Gandhiji's approach to himself, and to life in general, was that of a seeker of truth and of a votary of non-violence, or love. Uniquely, his passion for truth and justice was undergirded by a genuine humility. In his autobiography, he wrote, “The seeker after truth should be humbler than the dust. The world crushes the dust under its feet, but the seeker after truth should be so humble himself that even the dust could crush him. Only then, and not till then, will he have a glimpse of truth.” He was a scientific mind, and he sought for that law of life and being which would promote the common weal and help man to reach higher elevations of consciousness. He perceived that love, spelt as non-violence in thought, word and deed, was the shortest cut to human progress and evolution, both individual and social. In his eyes, progressive non-violence could express itself best through service, self-suffering and, if necessary, total sacrifice. His mind was always open, fresh and receptive to truth as he went on finding it from day to day by experience. For him, while his own consciousness was the laboratory for searching out

the inner core of truth, human society was the field for social experiments which could lead to harmony and happiness. In whichever corner of the earth he worked, the whole of humanity and its good were always present to him.

### **Co-mingling of Cultures**

*“I do not want my house to be walled in all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people’s houses as an interloper, a beggar or a slave. Mine is not a religion of the prison-house. It has room for the least among God’s creation. But it is proof against insolence, pride of race, religion or colour. Indian nationalism is not exclusive, nor exclusive, nor aggressive, nor destructive. It is health-giving, religious and therefore humanitarian. India must learn to live before she can aspire to die for humanity”.*

-M. K. Gandhiji

The moment the mighty figure of Gandhiji rises before us, the question presents itself: What is his relevance today and for the future? What light can his thought and wisdom shed on our problems? How does his way of life affect our courses of action in private and public affairs? That Gandhiji is relevant today and for centuries to come is not in doubt at all. The words which Jawaharlal Nehru uttered almost immediately after Gandhiji’s sudden exit from this world are found to prove prophetic. In an extempore broadcast on All India Radio on January 30, 1948, Nehru said, *“The light has gone out of our lives and there is darkness everywhere. I do not know what to tell you and how to say it. ...The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light. The light that has illumined this country for these many years will illumine this country for many more years, and a thousand years later, that light will be seen in this country, and the world will see it, and it will give solace to innumerable hearts. For that light represented something more than the immediate past, it represented the living, the eternal truths, reminding us of the right path, drawing us from error, taking this ancient country to freedom.”*

Dr. Martin Luther King Jr., the Nobel Peace Prize winner of the U.S.A., came to India as a

pilgrim in 1959. After a month's sojourn in the land of Gandhiji, on the eve of his departure, he was asked a cynical question at a press conference in Delhi. Where is Gandhiji today? He was asked: we see him nowhere. Dr. King’s reply was that Gandhiji was inevitable. If humanity is to progress, Gandhiji is inescapable. He lived, thought and acted inspired by the vision of a humanity evolving towards a world of peace and harmony. We may ignore him only at our own risk.

The life story of Gandhiji as a man is of the greatest relevance to every human being who aspires to rise above the average level and lead a meaningful life, with the watchword, “from good to better daily self-surpassed”. Gandhiji was not merely a moralist but one who believed that man has a great future and that he is evolving towards a higher and nobler destiny, that self-control is the key to a higher and happier life.

*“The greatest fact in the story of man on earth is not his material achievements, the empire he has built and broken, but the growth of his soul from age to age in its search for truth and goodness. Those who take part in this adventure of the soul secure an enduring place in the history of human culture. Time has discredited heroes as easily as it has forgotten everyone else, but the saints remain. The greatness of Gandhiji is more in his holy living than in his heroic struggles, in his insistence on the creative power of the soul and its life-giving quality at a time when the destructive forces seem to be in the ascendant”.*

-Dr. S. Radhakrishnan

When we look into the splendid mosaic of his thoughts and deeds, there is one thing that stands out as unique and puts him in the forefront of the evolution of man. This was the unique discovery he made in a unique laboratory. The laboratory was in South Africa, and the discovery was Satyagraha. It was history that threw Gandhiji into the South African laboratory.

The concept of swadeshi was adopted by Gandhiji, incorporating his efforts to make India independent and economically sound. Gandhiji held that swadeshi is the only doctrine consistent with the law of humility and love. Swadeshi, for Gandhiji, was the spiritual imperative. His idea of Swadeshi was influenced by the swadharma

philosophy of the Bhagavad Gita, which means one's fundamental nature. *Swadeshi*, as a strategy, was a key focus of Gandhiji, and he described it as the soul of *swaraj* (self-rule). *Swadeshi* is a concept evolved in search of making a nation against the colonial British India. *Swadeshi* assigned national meaning to territory, economy and culture. *Swadeshi* movement aimed to achieve *swaraj* by establishing India's economic self-sufficiency from Britain. The concept of *swadeshi* was implemented by Gandhiji in order to reach the goal of "gram-swaraj", by which he wanted to establish a self-government of the rural people of India. The propagation of *swadeshi* was one of the most important tools for spreading Gandhian ideology among the masses of India. Besides the upliftment of their economic condition and improvement of general welfare, it brought about an awakening that afforded them strength, unity, deep love, and respect for their culture and tradition. This kind of tool was used by Gandhian workers from the direct level to the village level. Mahatma Gandhiji started *swadeshi* movement, which has a popular strategy for removing political rural and improving the economic condition of the country.

Gandhiji was basically a social reformer. He witnessed the dark reality of Indians in South Africa and in colonial India. He opposed the oppressive and dominant regime with non-violence. Gandhiji started working hard to build up a new Indian community in South Africa when he was there, and a new India after his return to India. Mahatma Gandhiji proved to the world that he had tried to be a karma yogi, and so he started acting in his own discretion to make an impact in historical, socio-economic, political and cultural contexts for mankind. He started acting, inspiring and attempted to motivate others to act. A country can be called prosperous and free only when the citizens can easily earn enough to meet their needs. In the process, he induced the Constructive Programme meant for this task. Constructive Programme is not only a relief work but also a positive building up of work which has universal implications. Peace is the ultimate realisation of human beings. All are in quest of peace in their life. Without peace, there can be no proper direction, and there can be no philosophy of life. There cannot be any progress without peace. Every individual in the world likes to live in peace and wants peace for themselves, within their families, in the immediate

communities, not only in their own country but also for other nations of the world. People need peace in all branches of life, like political, social, economic and cultural life.

For establishing peace, Gandhiji used the word "*Swadeshi*". The concept of *swadeshi* is most important in Gandhian political views. In this world, every individual needs peace through the absence of war and violence. War is the collective manifestation of violence committed by man in his everyday life. According to Gandhiji, conflict was the main cause that disturbed peace. The seed of war lies largely in the field of economics. Thus, *swadeshi* was used as a deterrent to solve the economic problems of our nation.

Mahatma Gandhiji visualized *swadeshi* as an important tool for the economic development of our country. Gandhiji shaped up his model of *swadeshi* for an all-round development of the state. His priority for the principle of *swadeshi* was for the well-being of the rural society of India. Gandhiji's vision of a free India was not a nation-state but a confederation of self-reliant, self-employed people living in village communities. According to him, *swadeshi* means self-sufficiency and self-reliance. In a way to respect our own culture and tradition, Indian people should avoid the use of foreign goods. Gandhiji opined that the Indian people can be self-sufficient when they use all the homemade products. While doing so, Indian people would be engaged in village and cottage industries, and our economy would flourish. Thus, in the economic field, Gandhiji involved the use of all homemade things to the exclusion of foreign things.

The question also arises about how the people of our country can be self-sufficient. Gandhiji projected *swadeshi* as a way or technique to attain the state of self-sufficiency. *Swadeshi* was based on the rural economy. The majority of Indian people live in villages. So Gandhiji believed that self-sufficiency in villages could be a major factor for a change in the entire economy of the country. He recommended the use of home-produced foods, home-woven clothes, etc., to be self-sufficient. The concept of *swadeshi* reflects a broader sense in terms of self-sufficiency and not in isolation. "*Swadeshi* is not to be confused with the narrow sense of protecting small-scale indigenous industries but is to be used in a much broader sense". In his work,

*Village Swaraj* (1962), Gandhiji wrote, “every village of India will almost be a self-supporting and self-contained unit, exchanging only such necessary commodities with other villages as are not locally producible’ (Gandhiji, 1962, p. 53).”

Gandhiji believed that the economic good of all lay in adopting the principles of swadeshi or self-sufficiency. Though Gandhiji used the principle of swadeshi as a political weapon to boycott foreign goods, especially British, it actually acquired economic overtones steadily. The concept of swadeshi inculcated steadily in the minds of Indians the value of self-sufficiency, both at the national and at the local village level. *Swadeshi* is both the end and means in itself. It is the end of one’s respect for one’s own country, its religion and social setup. It is also a means to the larger end of the welfare of all humanity. “For the propagation of *swadeshi*, Gandhiji wore only khaddar cloth, hand-made or hand spun yarn cap. Swadeshi is capable of limitless expansion. It gives honourable employment for the needy. When we give importance to cottage industries, the major problems of the country, like unemployment and poverty, will be resolved. So, the concept of swadeshi is more relevant today than tomorrow.

It is obvious that tradition meets with difficulties when it attempts to negotiate the demands of a democratic, open and pluralistic modernist society. A holistic and de-hierarchized model of life and the world, where duties, roles, and functions are stressed within an overarching order of right, is a better model when social and moral ideals, such as freedom, justice, and equality, are relativized to this larger order.

As Gandhiji stressed, “Economics is untrue which disregards moral values. I use the adjective moral as synonymous with spiritual.” Milton Singer offered some valuable insights. In looking for new spiritual incentives to help modernise India’s economy, he commented: In their indigenous ‘materialism’, as well as in their philosophy of renunciation, interpreted by Gandhiji as a discipline of action in the service of others, may reside the psychological and moral motive forces needed for a democratic and non-violent industrial development of India. Gandhiji sought to lay the basis for the redistribution of wealth that would be consistent with a sacrificial moral order of the cosmos.

## **Man and Machine**

“What I object to, is the ‘craze’ for machinery, not machinery as such. The craze is for what they call labour-saving machinery. Men go on ‘saving labour’ till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the back of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might.”

*“The supreme consideration is man. The machine should not tend to make atrophied the limbs of man”.*

– M. K. Gandhiji

*“Swadeshi is that spirit within us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote.”*

– Gandhiji

The word swadeshi has many connotations in Gandhijian thought-economic, political, cultural and philosophical. It is central to Gandhiji’s philosophy, which in effect, means self-sufficiency. Swadeshi is the political movement in British India that encouraged domestic production and boycott of the foreign goods. In politics, it is defending the indigenous institutions. In economics, things that are produced by one’s immediate neighbour and serve those industries by making them efficient and complete where they might be found wanting. In religion it means protecting the tradition of one’s own ancestral religion. By advocating swadeshi in all these spheres, Gandhiji argues for an amalgamation of these by keeping away from its defects. In other words, swadeshi is the philosophy of defence of one’s own home by revitalizing it through all means. However, historically, swadeshi as a movement is significant in national movement directing against the boycott of western goods by defending indigenous industries and its goods. Gandhiji considers that much of the deep poverty of the masses is due to the ruinous departure from swadeshi in the economic and industrial life. In the spirit of swadeshi, Gandhiji’s idea of economy is self-supportive and self-contained

economy. His religion is not only sanatan but also tolerant. Gandhiji says, I must not serve my distant neighbour at the expense of the nearest. It is never vindictive or punitive. It is in no sense narrow, for I buy from every part of the world what is needed for my growth. I refuse to buy from anybody anything, however nice or beautiful, if it interferes with my growth or injures those whom Nature has made my first care.

Originally, Gandhiji's call for *swadeshi* –meaning “Of one's own country” was a potent political tool in the independence struggle. Symbolised most powerfully by the spinning wheel (charka) and the wearing of hand-spun khadi. Today, its influence is reflected in the following areas:

**Government and Economic Policy:** Gandhijan principles are at the heart of several major Indian Government initiatives aimed at boosting domestic production and self-sufficiency. Though in a modern, industrial context.

**Atmanirbhar Bharat (Self-Reliant India):** This initiative is a direct descendant of the *Swadeshi* philosophy, encouraging local manufacturing and reducing dependency on imports, especially after the COVID-19 Pandemic. Vocal for Local: This campaign promotes Indian-made products and gives them prominence in the market, encouraging consumers to prioritise domestic goods over foreign ones.

**Make in India:** Launched in 2014, this program aims to make India a global manufacturing and design hub by encouraging foreign and domestic goods over foreign ones. Make in India: Launched in 2014, this program aims to make India a global manufacturing and design hub by encouraging foreign and domestic investment in manufacturing.

Gandhiji holds that *swadeshi* is the only doctrine consistent with the law of humility and love. *Swadeshi* for Gandhiji was the spiritual imperative. *Swadeshi*, as a strategy, was a key focus of Gandhiji and described it as the soul of Swaraj (Self-rule). *Swadeshi* is a concept evolved in search of making a nation against the colonial British India. *Swadeshi* assigned national meaning to territory, economy and culture. The *Swadeshi* movement aimed to achieve *swaraj* by establishing India's economic self-sufficiency from Britain.

*Swadeshi* is one of the central principles of Gandhiji's philosophy. Gandhiji realises the *swaraj* through *swadeshi*. Gandhiji envisaged an organic and political society characterised by economic self-sufficiency and social harmony. The *swadeshi* worker not only symbolises charkha and khadi but also lives in simplicity and spirituality. Gandhiji's principle of *swadeshi* has relevance in the contemporary times of globalisation. *Swadeshi* was a nationalist movement to boycott British goods and to buy Indian goods.

*Swadeshi*, as propounded by Mahatma Gandhiji, is one of the prime theories that contributed to the development of rural India. Therefore, *Swadeshi* strives to encourage rural communities to achieve development on their own strength without much help from outside, thus making development more sustainable and based on the real needs of the communities. Further, *swadeshi* maintains the traditional trades and crafts, creates income and cultural wealth, and environmental consciousness brings social and economic boost to the rural sector, making it a comprehensive solution to unlock rural India's potential to develop sustainable, equitable, economically resourceful rural development.

Gandhiji's impact on the modern adoption of *swadeshi* in India is pervasive but complex, shifting from a movement of political resistance to a strategic economic and cultural ideology. While the original boycott of foreign goods is no longer its primary function, the core Gandhian principles of self-reliance, sustainability and supporting local industries continue to shape national policies, consumer choices, and rural development efforts.

It is obvious from the above analysis that *swadeshi* is key for a basic understanding of the edifice of Gandhiji's philosophy of life. He successfully demonstrated that the *swadeshi* spirit could be integrated into every walk of our national life. What is more, he did not stop only at the conceptual level of *swadeshi*. He suggested a concrete institutional setup in most of the areas of concern. As stated earlier, for Gandhiji, life was holistic and indivisible, and hence he presented an integrated plan covering virtually all aspects of human life. And that is the most distinctive nature of his thought, which could really become a guiding principle for human resurgence. In fact, he went beyond it and underlined the oneness of the entire

creation, including the sentient and non-sentient beings. It is a real pity that Independent India failed to grasp the revolutionary nature of his thought and discarded it in the very initial years of freedom. Now it is more than clear that sooner or later, India, even the world, would have to take the Gandhian path to meet the challenges effectively.

To follow the spirit of Gandhiji's swadeshi in the field of religion, one has to restrict oneself to the ancestral religion. It calls for the use of one's immediate religious surroundings. It is the duty of a person to serve one's own religion by purging its defects, if necessary, to purify and keep it pure. There is no need to renounce one's religion because of imperfections in it and embrace another. On the contrary, one should try to enrich one's own religion by drawing the best from other religions. However, Gandhiji was not against true conversion, and he differentiated it from proselytisation. According to Gandhiji, conversion in the sense of self-purification, self-realisation is the crying need of the hour. His attitude was not one of patronising toleration but of developing the spirit of fellowship. He believed in the fundamental equality of all religions, what he called sarvadharmasambhava. Gandhiji's swadeshi approach to religion has great significance in the context of the growing communal divide and religious fundamentalism in India and other parts of the globe. This approach is essential to promote harmony among the followers of various faiths and to preserve the composite culture of a country like India. Preservation of the culture was another element of the transformation of the countryside in his plans because he accepted native culture and its accumulative values and did not yearn for the annihilation of native culture for the sake of commercial advancement. In essence, swadeshi becomes a means of empowering communities by fostering a sense of pride in their cultural identity and contributing to sustainable development, Sustainable Rural Economics. Thus, swadeshi is converted into a tool of positive social change as it helps in establishing confidence in the indigenous culture supported by profitable and healthy sustainable rural economics.

Gandhiji wrote, it's a tragedy of the first magnitude that millions of people have ceased to use their hands as hands. Nature has bestowed upon us this great gift, which is our hands. If the craze for machinery methods continues, a time will likely

come when we shall be so incapacitated and weak that we shall begin to curse ourselves for having forgotten the use of the living machines given to us by God. Millions cannot keep fit by games and athletics, and why should they exchange the useful, productive, handy occupations for the useless, unproductive and expensive sports and games. Mass production is only concerned with the product, whereas production by the masses is concerned with the product, the producers, and the process.

Satyagraha and swadeshi are fundamental in Gandhiji's philosophy of life. According to Gandhiji, the whole gamut of man's activities constitutes an indivisible whole. Life cannot be segregated into watertight compartments like social, political, economic and religious and so on. So the ideas and concepts he developed in the course of his relentless experiments with truth were an attempt to integrate the various aspects of life. The concept of swadeshi was not an exception. It was not merely an economic doctrine. Infact the concept of swadeshi covered all aspects of human life. Gandhiji's vision of swadeshi is a universal concept, even though he propounded it in the context of India's struggle for freedom. He used swadeshi as a means to achieve India's swaraj. India's struggle for freedom was a source of inspiration for many non-violent struggles in different parts of the globe. Swaraj through swadeshi is a principle of universal application and it can be emulated by people in their struggle for freedom. It was one of the eleven vows Gandhiji prescribed for a Satyagraha way of life. Swadeshi as a generic concept covers almost every aspect of human life, all his ideas, concepts, methods and programmes.

According to Gandhiji, swadharma in the *Gita* interpreted in terms of one's physical environment gives us the Law of *Swadeshi*. Gandhiji quotes the *Gita*, "It is best to die performing one's own duty or Swadharma. Paradharmas, or another's duty, is fraught with danger." Further, Gandhiji explains, "What the *Gita* says with regard to swadharma equally applies to swadeshi also, for swadeshi is swadharma applied to one's immediate environment." The law of swadeshi demands that one should not take more than required to discharge the legitimate obligations towards the family. In swadeshi there is no space for selfishness and hatred. It is the highest form of altruism and the acme of universal service in the Gandhian scheme.

In the modern context, swadeshi is applicable in circumstances that directly embrace localised consumption, promotion of small businesses and adoption of environmentally friendly goods. The focus on assisting domestic enterprises which may not be reliant on imports from other nations is also reminiscent of swadeshi in dealing with the present –day concerns. Thus, the swadeshi concept plays a crucial role in Gandhian economic policies towards the resurgence of village India and the upliftment of common villagers. Concerning its significance in the contemporary discourse, its relevance cannot be questioned as a piece that really influenced the development of efficient and socially sensitive approaches to economic growth. In contemporary society, the relevance is found in what is striving to be seen as localized market that supports local industries mainly using local products. The focus on supporting domestic enterprises and the decreasing numbers of orders from global suppliers are consistent with swadeshi practices, incorporating answers to contemporary economic problems. Thus, swadeshi plays a critical role in Gandhiji’s economic vision to uplift the countryside. Some of the issues that relate to the lives of the people are dealt with through emphasis on self-reliance, thus reducing the social risks posed by economic liberalisation on the global market. Buying local is not only beneficial to the economy of the region, but it also strengthens the capacity of such communities to overcome various unbudgeted vices from outside. Culture retention is also very important. Being associated with the use of locally produced goods, swadeshi supports the cultural specificities, customs, and exquisite workmanship. That way, not only does one get value for local products, but it also leads to the development of a society’s pride and identity.

In the Gandhi model of economics, exploitation is replaced by service; acquisitiveness by renunciation or minimalism; global by the local; and centralisation by self-regulation. ‘The economic system, politically non-violent and democratic, should be cooperative and constructive instead of being exclusive, competent and militant’. Gandhiji eschewed reliance on luxurious and superfluous goods and the entertainment fetishism that provides no moral or intellectual succour and does not help with the development of character. This does not preclude public utilities on larger-scale plans nor centralised and capital –intensive public services for other needs, provided there is a measure of balance

with small-scale labour-intensive, decentralised, and village-or community-based service portals that provide for the diverse needs of human beings and animals in a protected ecological environment.

These words of Rabindranath Tagore, with whom Gandhiji had very meaningful discussions on swadeshi and nationalism, reveal how other great thinkers and leaders were influenced by swadeshi. In spite of some differences, both of these great minds agreed that swadeshi was the route to an independent and self-reliant India. Tagore showed his support for Gandhiji when he wrote in his acclaimed novel, *Gora*, “Our sole task now is to express unhesitating, undoubted, complete respect for everything swadeshi, to generate the same respect in the hearts of the unpatriotic. Ashamed of our country for so long, we have weakened ourselves with the poison of slavery. If each of us opposes this by personal example, we can claim a space for future work.”

#### ***In the Words of Gandhiji***

I believe in the truth implicitly that a man can serve his neighbours and humanity at the same time, the condition being that the service of the neighbours is in no way selfish or exclusive, i.e. does not in any way involve the exploitation of any other human being. The neighbours will then understand the spirit in which such service is given. They will also know that they will be expected to give their services to their neighbour. Thus considered, it will spread like the proverbial snowball gathering strength in geometrical progression, encircling the whole earth. It follows that swadeshi is that spirit which dictates man to serve his next-door neighbour to the exclusion of any other. The condition that I have already mentioned is that the neighbour, thus served, has, in his turn, to serve his own neighbour. In this sense, swadeshi is never exclusive. It recognises the scientific limitation of human capacity for service. (Haryan, 23-7-1947, p.79)

Gandhiji’s prescription for health was an application of the principle of swadeshi, i.e. to live according to the laws of nature. He strongly opposed the modern medical system in his seminal work *Hind Swaraj*. He rejected the modern medical system primarily because it is purely curative and not preventive. He advocated a new system of medical care wherein one follows the laws of nature about diet, physical exercise, hygiene and sanitation and

a new lifestyle based on self-restraint. He primarily emphasised a holistic approach to health care, where it will be governed by a disciplined way of life. Infact during the last years of life, a new dimension to nature cure practice was added in the form of Ram nam. It was a part of his spiritual sadhana based on his firm belief that a man with total internal purity would not fall sick or even he would he require any medicine other than Ram nam. That was the reason he refused to take medicine in the far end of his life, including the Noakhali mission. Ram Nam was nothing but a spiritual means for self-purification, thereby eliminating all possibilities of illness by keeping the body pure.

The modern worldview is that the more material goods you have, the better your life will be. But Gandhiji said, "A certain degree of physical comfort is necessary, but above a certain level it becomes a hindrance instead of a help; therefore, the ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a trap. The satisfaction of one's physical needs must come at a certain point to a dead stop before it degenerates into physical decadence. Europeans will have to remodel their outlook if they are not to perish under the weight of the comforts to which they are becoming slaves," Gandhiji's struggle of boycotting foreign goods and promotion of swadeshi goods is based on a principle but not on hatred against British, Gandhiji is in principle against the commoditized consumer goods, in that way, swadeshi goods are not an exception to him. As Gandhiji maintains, even swadeshi, like any other good thing, can be ridden to death if it is made a fetish. That is a danger that must be guarded against. To reject foreign manufacturers merely because they are foreign and to go on wasting national time and money in the promotion in one's country of manufactures for which it is not suited would be criminal folly and a negation of the swadeshi spirit. A true votary of swadeshi will never harbour ill-will towards the foreigner; he will not be actuated by antagonism towards anybody on earth. Swadeshism is not a cult of hatred. It is a doctrine of selfless service that has its roots in the purest AHIMSA, i.e. love (M. K. Gandhiji from Yerawada Mandir; Ashram)

One of the major areas in which Gandhiji applied his swadeshi ideal was the field of education. For him, education was meant for all-round development of personality and not purely as a

means for earning one's livelihood. In Hind Swaraj, he rejected the British educational system prevailing in India. His primary objection against the British educational system was that it was actually meant for 'enslaving' the people of India, "enslaving the nation," as he says. It was his firm conviction that the prevailing system of education does not serve the requirements of the country, in any form or shape. He believed that education has to be rooted in the culture and traditions of the country. Education through a medium of a foreign language puts undue stress upon the nerves of the children, and they become foreigners in their own country. He placed before the nation an alternative system of education called Nai Talim or Basic education. He defined education as follows: "By Education, I mean, an all-round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training." In his scheme craft was the pivot and centre of all educational activities. In his vision of Nai Talim, Gandhiji prioritizes "learning by doing," a process that holistically combines and trains the "head, heart, and hand" and which makes education self-reliant, accessible, and useful to the community. Later, he broadened his concept of basic education and looked upon education as a lifelong process starting from the cradle to the grave.

Swadeshi, as a concept formulated by Mahatma Gandhiji has universal relevance, and his vision of rural development is highly relevant in the current global context. He describes swadeshi as 'law of laws', something that is ingrained in the basic nature of human beings. Sustainable living and community management that prevailed in early 20th century India still hold a feasible solution for socio- economic complexities, which may still serve as the vision of those who advocate for and seek a more autonomous basis of life. Thus, a fundamental principle of Gandhiji's economic vision, Swadeshi, is not only about the support for domestic products, but it also encompasses the integral process of the improvement of the entire rural population. They do not narrow down the improvement to the economic aspect only, but they add moral, social and cultural aspects into the lives of those in the rural areas. Where

Swadeshi stands today and is relevant is by being able to reconnect to the modern-day studies as to the dilemmas of dealing with globalisation, mass production for example and exploitative practices. Gandhiji's principles of swadeshi contain solution for the current issues that appear in rural areas. In his words he maps the potential of swadeshi in developing each village, and in turn, the entirety of India: "If we follow the swadeshi doctrine, it would be your duty and mine to find out neighbours who can supply our wants and to teach them to supply them where they do not know how to proceed, assuming that there are neighbours who are in want of healthy occupation. Then every village of India will almost be a self-supporting and self-contained unit, exchanging only such necessary commodities with other villages where they are not locally producible." Through self-reliance, swadeshi also aims at enhancing distinct ethnic pride and establishing vibrant rural economies for effective development hence offering a rich core belief for the advancing discussion on redistributive and sustainable development. While moving through the socio-economic terrain of Gandhiji's thought, the intention is to cast light on the continuing relevance of swadeshi, with the world grappling with hardy themes such as poverty, environmentalism and social justice as pertinent goals. Gandhiji's principles, especially his envisioning of swadeshi, give a timeless, appropriate path in the building of a better world. The *Swadeshi* introduced by Gandhiji is still a relevant and respected approach to promoting sustainable and inclusive rural development.

Gandhiji's most direct legacy continues through the Khadi and Village Industries Commission (KVIC), which has seen a significant revitalisation in recent years. The economic growth of KVIC has been significant. From 2013 - 14 to 2022- 23, KVIC saw an unprecedented 332% growth in the sale of khadi products, with total sales crossing 5,943 crores. KVIC has also played an important role in employment generation. It has been successful in generating rural employment. In 2022-23, it created 9.5 lakh jobs in rural areas, compared to 5.6 lakh in 2013-14.

### ***Modernisation and Promotion***

KVIC operates the e-commerce portal ekhadi India. Com sells products in modern showrooms and offers subsidies to make traditional goods

competitive on Gandhiji Jayanti 2025. Union Home Minister Shri Amit Shah promoted the purchase of khadi products to boost employment, appealing to the nation's sense of self-reliance.

### ***Digital Market Places***

E-commerce platforms like IndieHaat and others now connect local artisans with an under global audience, blending traditional craftsmanship with contemporary trends.

### ***Sustainability and Ethics***

Beyond textiles, Gandhiji's environmental ethos is reflected in a growing consumer preference for eco-friendly and sustainable products. The simple, locally based economy Gandhiji envisioned is now valued for its reduced environmental impact, such as lower carbon emissions from transportation.

Despite its contemporary resonance and the modern adaptations, Swadeshi faces challenges and criticism, Globalisation vs. self-reliance. Critics argue that in a globally interconnected world, an excessive focus on self-reliance is unrealistic. Modern *swadeshi* attempts to strike a balance by focusing on domestic manufacturing while also participating in global trade.

### ***Balancing Scale and Tradition***

The challenge lies in scaling production to meet national demand without losing the authenticity and craftsmanship of traditional methods.

### ***Symbolism vs Substance***

While political parties use swadeshi as a nationalist rallying cry, some observers question if the push for domestic goods benefits the masses or primarily serves larger corporate interests. The success of KVIC shows that the original Gandhian focus on rural artisans can be successfully integrated into the modern economy.

The spirit of swadeshi is very important in modern times. In a country like India, it is the symbol of harmony and secularism in every aspect of life. It has its own culture and tradition. It is rich and self-dependent in many aspects. The country that has no spirit of self-rule cannot survive.

Overall, swadeshi occupied a significant position in Gandhiji's economic thoughts; however,

it was a problem to put into practice. Challenges included the general globalisation of the current economy and widespread adoption of plans of mass production. However, the philosophies behind swadeshi are those that are carried on through fair trade, practising sustainable and localised economies. The organisation of swadeshi has always comprised an important component of Gandhian economics and development; nevertheless, the practice of swadeshi was not without its setbacks - especially concerning the globalisation-dominated modes of the world economy and the process of mass production. The integration of economies in the global perspective became one of the challenges that hindered the achievement of the self-sufficiency of the swadeshi. The nature of swadeshi associated with large-scale production and marketing strategies led to an increase in production and sales of locally produced items, which became a challenge in the larger market became a challenge. Also, due to the development of globalisation, some people in communities encountered problems in their attempts to sever the economic dependency on the outside world in their societies. The fundamentals of swadeshi remain valid, and today's movements can be said to have stemmed from its legacy. As a result of the above mentioned impacts of globalization some measures have, however, been developed on amounting fair trade, sustainable and localised economic systems. Today, there are many movements for buying locally produced goods and for supporting artists and reasonable product quality to address the demerits of assembly-line production and globalisation of the economy. Although swadeshi and its balancing solutions today may encounter challenges on the contemporary era, the impulse that it provides continues to shape demands for fairer, less destructive, and more society-oriented economic approaches in the contemporary world.

In the current global aggressive economy as well as environmental crises, *Swadeshi* comes with a noble message, which seeks to make people reason as they deal with their day-to-day activities. Gandhiji says, I have never considered the exclusion of everything foreign under every conceivable circumstances as a part of swadeshi. The broad definition of swadeshi is the use of all home-made things to the exclusion of foreign things, insofar as such use is necessary for the protection of home industry, more especially those industries which

India will become pauperised. In my opinion, therefore, swadeshi, which excludes the use of everything foreign, no matter how beneficial it may be, and irrespective of the fact that it impoverishes nobody, is a narrow interpretation of swadeshi. (Young India 17-6-1926 p.218)

Further, Gandhiji holds, "I buy useful, healthy literature from every part of the world. I buy surgical instruments from England, pins and pencils from Austria and watches from Switzerland. But I will not buy an inch of the finest cotton fabric from England or Japan or any other part of the world because it has injured and increasingly injures the millions of inhabitants of India. I hold it to be sinful for me to buy cloth spun and woven by the needy millions of India's paupers and to buy foreign cloth, although it may be superior in quality to the Indian hand-spun. My swadeshi, therefore, chiefly centers round the hand-spun khaddar and extends to everything that can be and is produced in India." (Young India, 12-3-1925, p.88) For him, swadeshi was an integral step towards "swaraj," that is, the independence of India from colonial rule and dependence on others.

Today, India, as a hub of outsourcing for foreign corporations, holds some promises, but there are also issues. The new Indian entrepreneurship might not augur well for swadeshi; perhaps it may when redirected by the dynamic spirit of *Atmanirbharta* Abhiyan. But if the Gandhian principles and experience of swadeshi are not followed, it may end up rehearsing the old pattern of dominance in the race towards globalisation, both economic and political.

Even as India's global outreach brings its GDP growth rate close to 6.0 per cent, there is a lack of adequate infrastructure for proper redistribution and utilisation of state funds towards micro social programs and empowerment for the precariously disadvantaged.

The concept of swadeshi, as experienced by Gandhiji, is the employment of unemployed or semi-employed people by encouraging cottage industries. He described the *Swadeshi* movement as the soul of "Self-rule" in the country. Gandhiji further realised that India has always been a flourishing economy, but it is the British policies which had made the Indian economy unstable. Gandhiji had shaped *Swadeshi* not only to fight

the British Raj, but also made it useful for an independent India. His entire effort of *Swadeshi* revolved around the village economy. Thus, village self-sufficiency, village self-government, and cultivation of village and cottage industries were the main agenda in his concept of swadeshi. In the history of mankind, Gandhiji always remains as a unique personality and a system builder. He always thought about life, truth and human relationships. He was a great moral essence and widely known for his devotion, sincerity, sacrifice and service.

Mahatma Gandhiji, a practical man and a dynamic personality who left a legacy capable of re-establishing the jerking society and re-ensuring surviving existence to mankind, not only indicated the goals of universal advancement but also prescribed and directed the definite, sure and steady course for their attainment. He made his life a volume of experimentation for the sake of remoulding social structure and re-shaping social values to lead human society to unrivalled individual freedom and perfection, and unshakeable social solidarity and equilibrium. Gandhiji envisaged a social organisation quite in spontaneous cohesion with individual strivings for personal perfection and contentment, not on the basis of competing or conflicting with their fellowmen, but through a natural process of 'give and take' involving mutual co-operation, love and sympathy. No aspect of human life has been left untouched by this great man whose social philosophy runs all barriers of distance and epochs. Gandhiji was indeed a great social thinker. He had a rare potentiality of thinking on unbeaten lines and a capacity of putting a constructive social programme before the world.

Gandhiji wanted to raise a society in which individuals would work for the common welfare. He firmly believed that a good social structure could be the result of only well-integrated and rightly developed individuals. Good individuals will always make a good society.

He revived the handloom, the charkha and made cloth known as khadi. It was his conviction that with every thread he drew, he was spinning the destiny of India. Without the spinning wheel, there was no salvation for this country of ours. For Gandhiji charkha was a symbol of life, an embodiment of non-violence, a livelihood of millions. Charkha for him stood for the dignity of labour, mutual co-operation, its music was

smoothened to the ears as against the noise of the mill. Charkha, according to him, was like the sun around which all village handicrafts revolved. Besides, it was a wheel of freedom. In his weekly journal, *Young India*, Gandhiji claimed for Charkha "the honour of being able to solve the problem of economic distress in a most natural, simple, inexpensive and business-like manner..... It is the symbol of the nation's prosperity and, therefore, freedom. It is a symbol not of commercial war but of commercial peace." (YI, 8-12-1921, p. 406)

Gandhiji introduced the spinning wheel not because he wanted to bring about a social economic revolution, but deep in his heart, he felt that self-dependence and self-activity were also assured foundations of the inherent dignity and discipline in every human being. As a matter of fact, his vision of the spinning wheel, even now belittled and ignored more often than not, has the promise and perfection at its root of a bewildered and camouflaged humanity seeking solace and substances in respectable and decent living anywhere and everywhere.

The new world order, which he hoped to bring about, must have, according to him, a deep spiritual impulse behind it to give it unity, drive and lasting peace. Gandhiji boldly proclaimed that nothing but a spiritual revival could cure the present distemper of the world. Both as a natural leader who fashioned and created India and as a thinker of international repute, his was a personality that has left an indelible impression on the tablets of eternity. It can be safely predicted that centuries will hold an imperishable record of Gandhiji as one of the greatest guides, teachers and benefactors of mankind. He has a larger following than any other prophet in his lifetime. He introduced a new force for the emancipation not only of his own people but of the entire human race. His vision, which encompassed the entire human race, embraced the possibilities of positive change, growth and development for good that human beings are capable of. He firmly believed that it was possible for all of us to change for the better. In his words, "Men often become what they believe themselves to be. If I believe I cannot do something, it makes me incapable of doing it. But when I believe I can, then I acquire the ability to do it even if I didn't have it in the beginning."

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# Social Media Addiction and Child Safety: A Global Policy Perspective

Murlidhar Markandey\* and Nagendra Kumar\*\*

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*The rise of social media has transformed childhood and adolescence, providing opportunities for connection and self-expression while also introducing significant risks when use becomes excessive or addictive. Research links social media addiction with adverse outcomes such as disrupted sleep, declining academic performance, anxiety, and depression. Governments and international organisations have responded with diverse regulatory and policy frameworks. Australia's Online Safety Amendment Bill (2024) introduces a strict age threshold of 16 for social media use, while the United States' Kids Off Social Media Act proposes a ban under 13 and algorithmic restrictions for adolescents under 17. The European Union's General Data Protection Regulation emphasises privacy and parental consent, with a digital consent age set between 13 and 16. China's Law on the Protection of Minors enforces strict behavioural and time-based restrictions for children, and India's IT Rules (2021, amended 2023) emphasise intermediary liability and parental consent. International guidelines by UNICEF and the ITU highlight shared global responsibility for child online protection. Together, these policies demonstrate converging recognition of the risks of social media addiction and the need for safeguards, though they diverge in emphasis on consent, prohibition, or behavioural regulation. This paper synthesises global approaches to child online safety, offering insights into the balance between digital participation rights and protective governance [Abstract].*

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The rapid rise of social media has fundamentally reshaped childhood and adolescence, offering unprecedented opportunities for communication, learning, and self-expression. By 2023, over 3.6 billion people worldwide were active social media users, with adolescents among the most engaged

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demographics (Statista, 2023). While these platforms enable social interaction and knowledge sharing, they also pose significant risks when use becomes excessive or addictive. Researchers have consistently linked social media addiction with sleep disruption, attention difficulties, anxiety, depression, and diminished academic performance among young people (Levenson et al., 2017; Przybylski et al., 2013; and Twenge et al., 2019). The vulnerability of children and adolescents stems from both developmental factors, such as heightened sensitivity to peer validation and the design features of platforms that exploit reward-based engagement loops (Andreassen et al., 2017).

Concerns about these harms have prompted governments worldwide to implement legal and regulatory measures aimed at safeguarding children. For example, Australia's *Online Safety Amendment (Social Media Minimum Age) Bill 2024* proposes a minimum age of 16 for social media use (Australian Parliament, 2024), while the United States' *Kids Off Social Media Act* restricts access for those under 13 and places algorithmic limits on adolescents under 17 (U.S. Congress, 2023). In the European Union, the *General Data Protection Regulation* (GDPR) sets 16 as the default minimum age for digital consent, with member states permitted to lower it to 13 (European Union, 2016). China's *Law on the Protection of Minors* enforces strict screen-time controls, especially for children under 14 (National People's Congress, 2020), whereas India's *Information Technology Rules 2021* focus on parental consent and intermediary accountability (Government of India, 2021). Alongside these national laws, international guidelines such as the *Child Online Protection Framework* by UNESCO and ITU emphasise industry responsibility and global cooperation (UNESCO & ITU, 2015).

Taken together, these diverse frameworks highlight a growing recognition of social media addiction as both a public health issue and a

child rights concern. Yet they also reveal tensions between enabling digital participation and ensuring developmental safety. This paper examines global policy responses to social media addiction and child protection, identifying convergences, divergences, and implications for future governance.

### **Rationale of the Study**

The growing concern over social media addiction among children and adolescents has made this area of study increasingly urgent. Excessive use of platforms such as TikTok, Instagram, and Snapchat has been linked to disrupted sleep, declining academic performance, anxiety, and depression (Levenson et al., 2017; Twenge et al., 2019). Children are particularly vulnerable due to their developing cognitive and emotional regulation capacities, making them more susceptible to persuasive platform designs and addictive recommendation algorithms (Przybylski et al., 2013).

Globally, governments have begun implementing policies to address these harms. Australia's *Online Safety Amendment (Social Media Minimum Age) Bill 2024* establishes a minimum age of 16 for social media access, mandating age verification systems to curb underage use (Australian Parliament, 2024). The United States, through the proposed *Kids Off Social Media Act*, prohibits social media use for children under 13 and restricts algorithm-driven feeds for those under 17 (U.S. Congress, 2023). Similarly, the European Union's GDPR requires parental consent for minors under 16 (with flexibility to lower to 13), highlighting data protection as a cornerstone of child safety (European Union, 2016).

China has taken a unique approach by enforcing time-based restrictions on children's use of digital platforms, limiting under-14s to 40 minutes daily and prohibiting access at night, under its *Law on the Protection of Minors* (National People's Congress, 2020). India, through its *Information Technology Rules* (2021, amended 2023), mandates intermediary accountability and parental consent for minors, while UNESCO and ITU emphasise global best practices through their *Child Online Protection Guidelines* (UNESCO & ITU, 2015).

Despite these efforts, major gaps remain in global harmonisation, enforcement mechanisms,

and the long-term evaluation of such policies. Current research tends to focus on national frameworks, with limited comparative analysis of how diverse strategies align or conflict. Therefore, this study aims to synthesise international policy approaches to social media addiction and child safety, contributing to a broader understanding of how regulation, education, and technology design can collectively safeguard children in the digital age.

### **Methodology**

This study employs a comparative policy analysis design to examine global approaches to social media addiction and child safety. Unlike clinical or behavioural studies that analyse individual outcomes, this research focuses on the governance structures and legal instruments adopted by national and international bodies. By systematically comparing regulatory frameworks, the study aims to identify both common strategies and divergences across jurisdictions, as well as their implications for safeguarding children in digital environments.

### **Research Design**

A qualitative, document-based research design was adopted. In this article, various countries' policies are analysed to explore the existing rules and guidelines regarding social media addiction and child safety. Comparative policy analysis is particularly well suited to this study, as it allows for an in-depth exploration of how different governments and organizations conceptualize risks and formulate interventions (Dolowitz & Marsh, 2012). The design emphasises the textual interpretation of laws, guidelines, and regulations, highlighting underlying values, enforcement mechanisms, and strategic emphases.

### **Case Selection**

Five jurisdictions, Australia, the United States, the European Union, China, and India, were purposively selected. These cases represent diverse political, cultural, and legal systems, providing a comprehensive overview of global regulatory responses. In addition, international frameworks, particularly the *UNESCO-ITU Industry Guidelines for Child Online Protection*, were included to illustrate transnational best practices and recommendations. Together, these cases form a robust basis for understanding global policy trends.

## Data Sources

Secondary data were drawn from official legislative and policy documents, ensuring authenticity and reliability. The sources include:

- *Online Safety Amendment (Social Media Minimum Age) Bill 2024* (Australia),
- *Kids Off Social Media Act 2023* (United States),
- *General Data Protection Regulation (EU, 2016)*,
- *Law on the Protection of Minors* (China, 2020 revision),
- *Information Technology Rules* (India, 2021; amended 2023), and
- *Industry Guidelines for Child Online Protection* (UNESCO & ITU, 2015).

Similar literature, including peer-reviewed studies on social media and adolescent health (Levenson et al., 2017; Twenge et al., 2019), was used to contextualise the policy documents within broader public health and psychological debates.

## Global Policy Frameworks

Around the world, governments have begun to recognise the risks that social media poses to children and are taking different policy approaches to address them. In Australia, lawmakers passed the *Online Safety Amendment (Social Media Minimum Age) Bill 2024*, which raised the bar on child protection by setting a minimum age of 16 for opening social media accounts. The legislation places responsibility on platforms to verify user ages and prevent underage access. Its central aim is to reduce children's exposure to harmful online interactions while making companies more accountable for the spaces they create (Australian Government, 2024).

The United States has taken a different path. The proposed *Kids Off Social Media Act* seeks to ban children under 13 from using social media altogether, while also limiting the reach of algorithmic recommendation systems for anyone under 17. The bill even calls for bans on social media use within schools, reflecting a strong concern with how addictive design and constant engagement are impacting youth mental health (U.S. Congress, 2023).

In the European Union, the focus has been less on banning access and more on protecting privacy

and consent. Under the *General Data Protection Regulation (GDPR)*, the default minimum age for online consent is 16, although member states may lower it to 13. This approach underscores the EU's commitment to safeguarding children's data and ensuring that parental consent is central to digital participation at younger ages (European Union, 2016).

China stands out for its strict and interventionist stance. The revised *Law on the Protection of Minors* explicitly prohibits internet addiction and requires guardians to take responsibility for regulating children's online activity. Platforms are also bound by law to impose restrictions. For instance, Douyin, the Chinese version of TikTok, limits those under 14 years old to just 40 minutes per day, and blocks access entirely between 10 p.m. and 6 a.m. This model highlights China's willingness to enforce strict behavioural rules to combat addiction (National People's Congress of China, 2020).

In India, the approach has been regulatory rather than prohibitive. The *Information Technology (Intermediary Guidelines and Digital Media Ethics Code) Rules, 2021* (amended in 2023) define anyone under 18 years as a child and require platforms to incorporate parental consent, age verification, and grievance redressal mechanisms. Unlike Australia or the U.S., India does not bar children from social media but instead seeks to hold intermediaries accountable for ensuring a safer digital environment (Government of India, 2023).

Beyond national borders, international organisations have also stepped in. The *Industry Guidelines for Child Online Protection*, developed by UNICEF and the ITU, do not impose legal obligations but provide a framework for best practices. These guidelines stress the importance of child-sensitive design, stronger privacy protections, and efforts to build digital literacy among young users. Importantly, they recognise that safeguarding children online requires cooperation between governments, tech companies, educators, and families (UNICEF & ITU, 2015).

Together, these frameworks reveal a spectrum of responses: some countries emphasise strict bans and age limits, while others focus on privacy, accountability, or shared responsibility (Table 1). What unites them is a growing recognition that the

digital spaces children inhabit must be designed and regulated with their safety and well-being at the centre.

**Table 1: Online Safety Software Amendment Bill of Select Countries**

Country/Region	Policy/Regulation	Minimum Age / Restriction	Focus
Australia	Online Safety Amendment Bill 2024	Under-16s banned from social media	Age verification, platform accountability
USA	Kids Off Social Media Act 2025	Under 13 banned; under 17 limited algorithms	Addiction prevention, school restrictions
EU	GDPR (2016)	16 defaults, may lower to 13	Privacy, consent
China	Law on Protection of Minors (2020)	<18 regulated; <14 strict screen limits	Addiction prevention, parental/state duty
India	IT Rules 2021 (amended 2023)	Under 18 requires safeguards	Age verification, intermediary liability
International Agencies	UNICEF & ITU COP Guidelines	Global best practices	Shared responsibility, digital citizenship

### Coping Strategies

Across jurisdictions, coping strategies for protecting children from the potential harms of social media and digital platforms converge around five central domains: family, industry, government, education, and technical controls (Table 2).

At the family level, legislation and guidelines emphasise the central role of parents and guardians in mediating children’s online experiences. China’s *Law on the Protection of Minors* requires parents to safeguard minors’ rest, limit excessive internet use, and prevent exposure to harmful information, while UNESCO and ITU guidelines highlight the importance of digital literacy within families and active parental guidance. Similarly, India’s IT Rules 2021 anticipate parental involvement through age-verification mechanisms.

At the industry level, platforms are tasked with embedding safety into their design. UNESCO recommends privacy-by-default settings, reporting tools, and restrictions on harmful content. Australia’s *Online Safety Amendment Bill 2024* legally obliges providers to block under-16 users from account creation. In India, platforms must publish transparent terms, provide grievance redressal mechanisms, and promptly remove illegal or harmful content. The European Union’s GDPR reinforces platform responsibility by requiring verifiable parental consent for processing minors’ data.

Government oversight is another key pillar. China mandates that the state supervise and support guardians while financing child protection efforts. Australia empowers the eSafety Commissioner to enforce the under-16 restriction. In India, Grievance Appellate Committees provide a supervisory layer over content disputes, while in the EU, data protection authorities ensure compliance with stringent penalties for violations. UNESCO, in turn, recommends that governments adopt comprehensive national action plans for child online safety.

In the educational domain, both China and UNESCO underscore the importance of teaching digital resilience and self-protection in schools. India’s transparency provisions also seek to empower young users through informed decision-making.

Finally, technical controls form a common thread across all frameworks. China imposes restrictions on nighttime use and gaming time for minors. Australia requires platforms to integrate age-verification systems with strong privacy protections. India prescribes access control, content labelling, and parental verification mechanisms. The EU mandates privacy-by-design and strict consent frameworks, while UNESCO encourages child-friendly design features such as parental filters and content moderation systems.

### Discussion

The comparative review of global child safety policies on social media use highlights both commonalities and divergences in governmental responses. A central theme across jurisdictions is the recognition that excessive and unregulated use of social media poses risks to children’s psychological, emotional, and developmental health. Research

**Table 2: Strategies for Protecting Children from the Potential Harms of Social Media and Digital Platforms**

Category	China	Australia	USA	EU (GDPR)	India	UNESCO/ITU
<b>Family Strategies</b>	Parents must prevent overuse, harmful exposure, and ensure rest	–	–	–	Parental consent & age verification anticipated	Digital literacy for families, parental engagement
<b>Industry Accountability</b>	Platforms must restrict harmful content to minors	Platforms must block accounts for under-16s	Proposed: ban <13, limit recommendations <17	Verifiable parental consent is required for data processing	Platforms must publish terms, grievance redressal, and remove harmful content	Privacy-by-default, child safety in design, reporting tools
<b>Government Oversight</b>	State supervises guardians, funds protection programs	eSafety Commissioner enforces compliance	Federal regulation proposed (Kids Off Social Media Act)	Data protection authorities enforce compliance	Grievance Appellate Committees oversee moderation	Governments urged to adopt national action plans
<b>Education &amp; Awareness</b>	Schools teach online self-protection skills	–	–	–	Transparency to empower young users	Digital literacy, awareness campaign, child empowerment
<b>Technical Controls</b>	Night-use bans, gaming restrictions, and exposure control	Age verification and privacy safeguards for the under-16 rule	Algorithm limits for <17 proposed	Privacy-by-design, parental consent verification	Access control, parental verification, and content filters	Parental controls, age-appropriate design, and content filtering

consistently links heavy use to increased rates of anxiety, depression, and disrupted sleep patterns among adolescents (Levenson et al., 2017; Scott & Woods, 2019). These findings provide the scientific rationale behind restrictive policies such as those seen in Australia, the United States, and China.

One important distinction lies in the age threshold for access. The European Union’s *General Data Protection Regulation (GDPR)* sets the default age of digital consent at 16, though member states may lower it to 13 (European Union, 2016). Australia’s *Online Safety Amendment Bill 2024* introduces one of the strictest policies globally by mandating a minimum age of 16 for social media account creation (Australian Parliament, 2024). By contrast, the United States’ *Kids Off Social Media Act* allows access from 13 but introduces restrictions on algorithm-driven recommendation systems for users under 17 (U.S. Congress, 2023). China takes a different approach, focusing less on consent and more on behavioural regulation, restricting screen time for children under 14 to 40 minutes daily and banning use during night-time hours (National People’s Congress, 2020).

A second point of divergence is in policy focus. Western frameworks emphasise data privacy and informed consent. The GDPR places consent at the heart of child protection, and India’s *Information Technology Rules (2021, amended 2023)* similarly require intermediaries to ensure parental consent and establish age-verification systems (Government of India, 2023). In contrast, China’s legislation reflects a state-centred model that prioritises control of online behaviour to combat addiction directly. These highlights differing cultural and political contexts in framing online child safety.

Despite these differences, there is consensus on the shared responsibility of multiple stakeholders. International guidelines, such as the *Industry Guidelines for Child Online Protection* by ITU and UNICEF, stress the importance of collaboration between governments, industry, and families to safeguard children (UNICEF & ITU, 2015). Even stricter laws, such as Australia’s, acknowledge the difficulty of enforcement without industry cooperation and parental oversight.

However, these approaches face challenges. Enforcement gaps remain a major concern, particularly given the global nature of social

media platforms. Age-verification systems are often circumvented, and children can easily access restricted services by misrepresenting their age (Livingstone et al., 2021). Furthermore, overly restrictive policies risk excluding young people from the educational and social benefits of digital participation, raising questions about digital rights and equity (Third, et al., 2019).

In summary, while there is growing recognition of the risks of social media addiction for children, policy responses vary widely in terms of age limits, enforcement strategies, and underlying principles. The global community may benefit from greater harmonisation, particularly through international frameworks that balance digital participation rights with protective measures. Future policymaking must also account for the evolving design of social media platforms, especially algorithmic features that amplify addictive behaviours.

## Conclusion

This comparative analysis underscores the growing global recognition of social media addiction as a pressing challenge for child safety and well-being. Despite cultural and legal differences, countries share a common understanding that excessive engagement with social media undermines healthy development by contributing to disrupted sleep, reduced academic performance, and elevated risks of anxiety and depression (Levenson et al., 2017; Twenge et al., 2019). Australia and the United States adopt prohibitive approaches, imposing strict age limits and algorithmic restrictions to reduce exposure. In contrast, the European Union and India prioritise consent and intermediary accountability, while China enforces behavioural regulations that directly address time spent online. International frameworks from UNESCO and the ITU highlight the importance of shared responsibility, emphasising cooperation among governments, industry, families, and educators (UNESCO & ITU, 2015). Although these efforts reflect progress, enforcement challenges such as circumvention of age-verification systems persist, raising questions about equity, digital rights, and the effectiveness of strict bans. Future policymaking should aim for greater harmonisation, integrating privacy protections, digital literacy, parental oversight, and child-centred design into regulatory frameworks. Ultimately, safeguarding children in the digital era requires a balanced approach that mitigates risks while preserving opportunities for safe participation in online communities.

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# Shifting Pedagogies: Attitude of Higher Education Teachers towards Online Teaching and Learning

Sonal Chabra\*, Nisha Rani\*\* and Vinita Dhawan\*\*\*

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*Rapid integration of digital technologies into education delivery has reshaped the higher education landscape, particularly after the COVID-19 pandemic. This study investigates the attitudes of Higher Education Institution (HEI) teachers towards online teaching and learning and four dimensions of it. The study used a descriptive research design, and data were collected from faculty members of HEIs in northern India using a standardised attitude scale. Findings reveal that HEI teachers hold an overall favourable attitude towards online teaching-learning. Among the four dimensions, the strongest positive orientation was observed in appreciation for online teaching-learning. However, teachers demonstrated a neutral attitude towards proficiency in handling online teaching. These results highlight that HEI teachers increasingly recognise the value and necessity of digital pedagogies. However, there remains a pressing need for capacity-building initiatives to strengthen proficiency for adopting technology. The study underscores the importance of continuous training, institutional support, and alignment with national policies such as NEP-2020 to ensure effective and sustainable integration of online teaching-learning in higher education [Abstract].*

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The symbiotic relation between technology and education has been well pronounced and accepted. Technology has always been credited for providing innovative tools and techniques that have the potential to enhance learning. On the other hand, education with the use of these tools made the relationship dynamic, which has made education more engaging, accessible and personalised. Further, the rapid evolution of technology and even rapider use of technology in education has resulted in continuous improvement

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of teaching-learning methods, among other facets of education. This century has witnessed significant transformations in education, especially higher education, which owe their antecedent to technological advancements. The advent of the internet and its consequent penetration in education have resulted in the 'mouse' entering the teaching-learning paradigms. It was the COVID-19 pandemic which completely disrupted traditional models of learning (Lemay and Doleck, 2020) and triggered a move to online teaching and learning activities (Lemay, Doleck, and Bazelais, 2021). In the wake of the pandemic, most of the higher education institutions had to reconsider ways of teaching and assessment (García-Peñalvo, Corell, Abella-Garcí, 2021).

On another note, with over 58,000 higher education institutions, India boasts of the world's second-largest higher education system. As per AISHE survey 2021-22, there are 43.3 million students enrolled for higher education, which looks like a staggering number. However, the student participation rate or the Gross Enrolment Ratio (GER) in higher education is 28.4 per cent, which is not a very encouraging sign. The enrollment is low for many reasons, including the accessibility of institutions in the rural region and the affordability of learning. The government has taken cognisance of the dismay and is making efforts for online education. As a result, enrolment for online education between 2021 and 2022 grew 170%, while for Open and Distance Learning (ODL) by 41.7%, taking fresh enrolment in non-physical mode to a new high. This shows that the online programmes are increasingly becoming popular. Besides, UGC has introduced compulsory components of online courses in a program through Swayam and other MOOCs. This is evidence that the landscape of higher education in India is changing.

The review of literature amply suggests that online learning presents a learning environment that is distinct from face-to-face or classroom learning environments (Bazelais, Doleck, & Lemay, 2018). Since the environment is different, the

skill set required is also different. Like with other technological upgradations, the effectiveness of online teaching is dependent on the availability of technology but significantly on teachers' attitudes, adaptability, and readiness to integrate digital tools into their pedagogical practices. Learning from the previous studies on technological adaptation by teachers' positive attitudes are expected to foster innovation, enhance student engagement, and promote effective learning outcomes, while negative attitudes may hinder the adoption of online modalities and affect the overall quality of education. Amidst this background, it becomes essential to understand the attitude of teachers (in higher education) towards online teaching and learning. Teachers being at the forefront of any pedagogical transformation, their perspectives help shape the classroom practices and also the broader institutional culture toward digital education. Examining teachers' attitudes towards online teaching-learning in India becomes even more essential with a range of infrastructural disparities, digital divides, and demographic variations.

### **Purpose of the Study**

This paper is the outcome of the curiosity of three researchers who have ample experience of teaching in higher education and wanted to explore the shifting pedagogies in higher education with a focus on teachers' attitudes towards online teaching and learning. By doing so, the study aims to contribute to ongoing discussions about the future of online teaching-learning in higher education and the central role of teachers in driving effective digital transformation. At this point, it becomes essential to understand the terms online teaching and learning. "Most of the terms (online learning, open learning, web-based learning, computer-mediated learning, blended learning, m-learning, for ex.) have in common the ability to use a computer connected to a network, which offers the possibility to learn from anywhere, anytime, in any rhythm, with any means" (Cojocariu, et al., 2014).

This study aims to assess the attitude of teachers of higher education institutions toward online teaching and learning. The attitude would be measured in terms of four factors: (i) appreciation for online teaching and learning, (ii) responsiveness towards online education, (iii) proficiency in handling online teaching, and (iv) knowledge of technological reforms.

### **Method and Material**

The study employed the investigative model of descriptive research for this study. The sample comprised teachers working in Higher Education Institutions (HEIs). The respondents of the study were the teachers in the higher education institutions located in the northern part of India. The higher education institutions included private universities, Government universities, government and self-financed colleges. The study assessed the HEI teachers' attitude using a standardised questionnaire that was based on a published journal (Sangwan, et.al, 2021). The questionnaire consisted of statements and used a five-point Likert scale, with options from strongly agree (5) to strongly disagree (1). A Google form was developed for the collection of data for the study. The scale measured teachers' attitudes toward online teaching and learning in terms of the four factors: (i) appreciation for online teaching and learning, (ii) responsiveness towards online education, (iii) proficiency in handling online teaching, and (iv) knowledge of technological reforms. The respondents were briefed about the objectives of the study and consent was taken from them. They were assured about the confidentiality of their responses. The attitude scale was interpreted using the scores shown in Table 1.

**Table 1: Scores on Attitude Scale**

<i>Mean</i>	<i>Interpretation</i>
5.00 - 4.21	Highly Favorable
4.20 - 3.41	Favorable
3.40-2.61	Neutral
2.60- 1.81	Unfavorable
1.80-1.00	Highly Unfavorable Attitude

For analysis of data, the weighted mean and percentage were obtained to explain the overall attitude of teachers on online teaching and learning and for the four factors.

### **Findings and Discussion**

#### ***Profile of the Respondents***

It is essential to understand the profile of the respondents before delving into the other findings from the research. The respondents of the study were faculty from higher education institutions. Majority (89%) of the respondents were clearly from private set-ups, 9% from private universities and 81% from private/ self-financed colleges. The sample

was largely female-dominated (74%), suggesting a higher proportion of women in teaching roles in the sample area. Most respondents were Assistant Professors (78%), indicating a largely early to mid-career academic group. Professors and Associate Professors were few, aligning with the 10% having over 20 years of experience. The field of Education was most represented (63%), with limited input from disciplines like Commerce (1%). Other fields, such as Engineering (8%), Management (8%), Humanities (10%), and Science (10%) show minor but balanced representation. Most participants (56%) had 5–15 years of teaching experience, while 12% were early-career (0–5 years).

### ***Attitude of Teachers towards Online Teaching and Learning***

The attitude scale towards online teaching and learning for higher education teachers, used in this study, was based on four factors – (i) appreciation for online teaching and learning; (ii) responsiveness towards online education; (iii) proficiency in handling online teaching; and (iv) knowledge of technological reforms (Sangwan, et.al, 2021). The overall attitude (mean attitude score) of teachers of higher education institutions towards online teaching and learning is 3.75, which indicates a favourable attitude. This seems to be an outcome of a substantial number of online pedagogy workshops (FDPs, SWAYAM ARPIT courses, MOOCs), which were carried out during the COVID- 19 phase from 2020 till now. These perhaps helped build competence and confidence among teachers of higher education institutions towards using technology for online teaching and learning. Further, the National Education Policy 2020 has given a real push to non-traditional ways of teaching and learning and the

adoption of blended and digital learning. Teachers see online modes as aligned with future requirements of the educational landscape of the country, creating acceptance and positive perception. This overall mean score of 3.75 promises flexibility, innovation, and improved learning outcomes, aligning well with 21st-century educational reforms at the global level and also in consonance with the National Education Policy 2020.

The findings (Table 2) further reveal that teachers of Higher Education Institutions (HEIs) demonstrate a clear appreciation for online teaching–learning, as evidenced by the fact that four out of the five items with the highest mean scores belong to Factor 1. This suggests that teachers particularly value the dimensions represented by this factor (appreciation for online teaching learning).

Table 2 depicts the five items which have the most favourable attitude. This in a way clearly showed that HEI teachers’ favorable attitude was rooted in their appreciation of the core benefits of online teaching–learning — namely its usefulness, reach, and potential to improve pedagogy and student outcomes. In practice, teachers’ appreciation is expected to translate into greater motivation to integrate ICT tools, design engaging online experiences, and contribute to the long-term sustainability of digital and blended education models in higher education.

Table 3 indicates the five statements or items for which HEI teachers have the least favourable attitude.

The findings (Table 3) do not indicate a definite pattern in terms of factor as two out of the five statements represented factor 2 (responsiveness

**Table 2: Five Items with Highest Mean Score**

<b>Indicator</b>	<b>Weighted Mean</b>	<b>Rank</b>	<b>Agree% (n)</b>	<b>Rank</b>
Digital Competence is an important 21st century skill for every teacher	4.51	1	88 (118)	1
Online education system provides great opportunity to a teacher for creating and sharing his/her presentations, video, handouts and weblinks.	4.49	2	88 (118)	1
Every teacher should be digitally updated in order to stay relevant	4.45	3	87 (116)	2
I keep myself updated with new technological innovations in the field of teaching	4.37	4	83 (111)	3
I take interest in attending workshops/ training programmes related with online teaching and MOOCs	4.35	5	83 (111)	3

**Table 3 : Items with Least Mean Score**

Indicator	Weighted Mean	Rank	Agree% (n)	Rank
I don't feel comfortable while preparing video lectures	2.81	1	37 (49)	2
Online learning is difficult for students	2.83	2	34 (46)	4
Online teaching is more interesting than classroom teaching	2.93	3	31 (42)	5
Student progress can be tracked more efficiently during online teaching	2.96	4	36 (48)	3
Availability of many online teaching tools creates confusion about their usage	3.03	5	38 (51)	1

towards online teaching-learning), and the other three aligned with factor 3 (proficiency in handling online teaching learning).

The following discussion is a detailed analysis of the attitude on the four factors. This is expected to understand how the HEI teachers is being shaped up owing to the different intravenous and extravenous factors playing their role. Using weighted mean and percentage analysis, mean scores were obtained for the four factors.

**(i) Factor 1 - Appreciation for Online Teaching :**

This factor of the tool measured the teacher's appreciation for online teaching and learning.

Davis's Technology Acceptance Model (1989) lays down that appreciation for technology in terms of perceived usefulness and perceived ease of use directly influence an individual's attitude towards using technology.

The overall mean of 4.7 (Table 4) on this factor indicates a highly favourable attitude of HEI teachers' appreciation for online teaching and learning. This is a very promising sign as proven by other studies, like in a study done in China by Bao (2020) during the COVID 19 pandemic, it was found that teachers appreciated student-centered features such as chat, breakout rooms, and

**Table 4: Factor 1 Appreciation for Online Teaching and Learning**

Indicator	Weighted Mean	Rank	Agree% (n)	Rank
Online teaching has offered new ventures of creativity and opportunities for a teacher.	4.14	5	80 (108)	4
Every teacher should be digitally updated in order to stay relevant.	4.45	3	87 (116)	2
I believe that digitally literate teachers have better future.	4.04	6	72 (96)	6
One can work collaboratively through online platforms.	4.04	6	72 (97)	5
Digital Competence is an important 21st century skill for every teacher.	4.51	1	88 (118)	1
Online education system provides great opportunity to a teacher for creating and sharing his/her presentations, video, handouts and weblinks.	4.49	2	88 (118)	1
I take interest in attending workshops/ training programmes related with online teaching and MOOCs.	4.35	4	83 (111)	3
Online teaching is very economical.	3.99	8	70 (94)	7
I appreciate the use of online teaching in present time.	4.01	7	69 (92)	8
Students can learn at their own pace via online learning.	3.92	9	63 (84)	9
<b>Over all Mean</b>	<b>4.7 Highly Favorable</b>			

recorded lectures and this appreciation changed their perception of online teaching from being a ‘temporary emergency measure’ to a ‘sustainable pedagogy.’

**(ii) Factor 2 – Responsiveness towards Online Teaching Learning :** The responsiveness of teachers towards online teaching-learning, evidenced by timely feedback and adapting to students’ needs in online environments, strongly influences their perceptions of online teaching effectiveness (Martin, A. et.al., 2017). Dhawan (2020) has articulated very simply that responsiveness reduces fear of technology. And fear reduction induces a more favourable attitude. Table 5 describes the HEI teachers’ attitude for factor 2 - responsiveness towards online teaching and learning.

The table makes it clear that overall HEI teachers’ responsiveness towards online teaching is favourable, which is a very healthy sign because responsiveness is expected to increase confidence and consequently positive attitude towards online teaching-learning. This would definitely lead to sustained adoption of online teaching-learning leading to perhaps enhanced positive outcomes for students. Studies also indicate that responsiveness is closely linked to attitude. Teachers with a positive outlook on online teaching demonstrate greater flexibility, readiness to learn new technologies, and willingness to provide support beyond conventional classroom hours (Khong et al., 2022).

**(iii) Factor 3 - Proficiency in handling Online Teaching :** Bandura’s Self-Efficacy Theory propounds that proficiency strengthens teachers’ belief in their own ability (self-efficacy), and this then positively shapes their attitudes and motivation towards online teaching. Similarly, Alqurashi, E. (2019), in their work, elaborated that teachers’ self-efficacy in online learning environments significantly predicted their attitude and satisfaction with online teaching.

The mean score of 2.90 in the Table 6 indicates that in the study, HEI teachers held a neutral attitude towards proficiency in handling online teaching and learning. This neutral stance may hint that teachers are neither very confident nor resistant in their adoption of technology. They may be in a transitional stage of adopting and mastering the different technologies associated with online teaching learning. In addition, it may be an indication to the fact that there are substantial uneven levels of digital literacy among HEI teachers. The findings are in consonance with Jena (2020) and Muthuprasad et al. (2021) who found that while teachers recognized the importance of online teaching, gaps in ICT preparedness and limited institutional training created hesitancy in fully embracing online modes.

**(iv) Factor 4-Knowledge of Technological Reforms:** Teachers who had knowledge of emerging reforms in online pedagogy (game-based learning, flipped classrooms, MOOCs) were more open and showed positive attitudes

**Table 5 - Factor 2 Responsiveness towards Online Teaching Learning**

Indicator	Weighted Mean	Rank	Agree% (n)	Rank
Online teaching is very good platform for teachers and students.	3.7	4	58 (78)	4
Online teaching is more interesting than classroom teaching	2.93	6	31 (42)	6
Online teaching provides more flexibility to the students.	3.89	2	69 (92)	1
I feel more comfortable in classroom teaching than online teaching.	3.8	3	60 (81)	3
Students participate more actively during online teaching.	2.77	7	28 (37)	7
Student progress can be tracked more efficiently during online teaching.	2.96	5	36 (48)	5
Online teaching can never replace conventional mode of teaching.	3.93	1	66 (89)	2
<b>Over all Mean</b>	<b>43.43</b>		<b>Favorable</b>	

**Table 6 : Factor 3 Proficiency in Handling Online Teaching**

Indicator	Weighted Mean	Rank	Agree% (n)	Rank
Online teaching is more challenging.	3.64	2	59 (78)	2
I don't feel comfortable while preparing video lectures.	2.81	6	37 (49)	5
I find it difficult to teach through online mode.	2.41	8	24 (32)	7
Online learning is difficult for students.	2.83	5	34 (46)	6
I feel stressed about the use of different Learning Management System (LMS) for teaching.	2.44	7	21 (28)	8
Online teaching is time consuming.	3.16	3	41 (55)	3
Availability of many online teaching tools creates confusion about their usage.	3.03	4	38 (51)	4
<b>Over all Mean</b>	<b>2.90 Neutral</b>			

towards adopting online teaching (Kebritchi, et.al., 2017). Common sense also indicates that knowledge of technology (reforms) would equip the individual with better awareness of benefits and reduced anxiety, which in turn leads to a positive or more favourable attitude towards technological reforms in general and specifically online teaching and learning. The HEI teachers' attitude HEI for factor 4 knowledge of technological reforms, is encapsulated in Table 7.

It is clear from the Table 7 that teachers have a favourable attitude towards knowledge about

technological reforms. The favourable attitude indicates HEI teachers' awareness of and readiness to align with ongoing changes in the digital education landscape. This resonates with Huang et al. (2020) who noted that awareness of global digital reforms increased teachers' willingness to experiment with online pedagogies and collaborate in digital ecosystems.

The Table 8 would put at one place the mean score of the attitudes of the four factors and would make it more comprehensible to understand the attitude of HEI teachers in the four factors-

**Table 7 : Factor 4 Knowledge of Technological Reforms**

Indicator	Weighted Mean	Rank	Agree% (n)	Rank
I keep myself updated with new technological innovations in the field of teaching.	4.37	1	83 (111)	1
I have sufficient knowledge about different internet tools required for conducting online classes.	4.04	2	74 (99)	2
I have clear idea about the use of various tools required for preparing e-content.	3.85	4	66 (89)	3
I have good command over LMS like Google Classroom.	3.89	3	64 (86)	4
I know about different Open Educational Resources (OERs).	3.69	5	59 (79)	5
<b>Over all Mean</b>	<b>3.97 Favorable</b>			

**Table 8 : Attitude of Teachers for Online Teaching Learning (Four Factors)**

Factor No.	Factor	Mean Score	Interpretation
1	Appreciation for online teaching-learning	4.7	Highly Favourable
2	Responsiveness towards online teaching learning	3.43	Favourable
3	Proficiency in handling online teaching	2.90	Neutral
4	Knowledge of technological reforms	3.97	Favourable
	Overall Mean	3.75	Favourable

Table 8 makes it amply clear that teachers have an overall favourable attitude towards online teaching and learning. Higher education teachers have highly favourable appreciation for online teaching and learning, while they are favourable for responsiveness towards online teaching and learning and knowledge of technological reforms. Their stance towards proficiency in handling online teaching is neutral. This marks the area where more efforts need to be made, and higher education teachers in the country probably need more training to make them more skilled for shifting pedagogy from traditional to online teaching and learning.

### Conclusion

The results from the AISHE 2021-22 survey make it very evident that the landscape of higher education in India is undergoing a profound transformation, perhaps because of evolving digital technology in general and digital pedagogy in particular. There is no doubt to the fact that online teaching and learning would no longer be an optional alternative; it has been and will be blended further into our system. Consequently, resistance to this change by teachers may turn out to be catastrophic for them. The teachers need to show pace and adapt to the newer modes as soon as possible to ensure relevance in this fast-changing technological paradigm of the education system.

The study shows that HEI teachers have an overall favourable (overall mean 3.75) attitude towards online teaching and learning. Out of the four factors, for only one factor – proficiency in online teaching learning (factor no. 3), teachers had a neutral attitude. For all others, they held a favourable attitude. Understanding that all the factors are important, efforts need to be made to enhance their proficiency. Dhawan (2020) had highlighted that Indian teachers with higher digital proficiency hold greater appreciation and positive attitudes towards online teaching and learning. This necessitates that sustained efforts need to be made to enhance the proficiency of teachers on a large scale. National Education Policy 2020 has also laid stress on technology adoption by teachers and in higher education, a number of initiatives have been taken by the University Grants Commission to blend online learning into education delivery, such as compulsory components of MOOCs. Such efforts are essential to keep pace with the global education reforms, where boundaries of

the country are no longer a hindrance in seeking education from afar.

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## Reflections on Science and Progress

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**P Balaram, Honorary Professor, Jawaharlal Nehru Centre for Advanced Scientific Research, Bengaluru, Karnataka (Former Director, Indian Institute of Science, Bengaluru) delivered the Convocation Address at the 1<sup>st</sup> Convocation Ceremony at Homi Bhabha National Institute, Mumbai on June 2, 2025. He said, “There are two qualities that will stand you in good stead in whatever you wish to do, resilience and imagination. In research, and indeed in many other walks of life, failure is more common than success. Overcoming the fear of failure is often the first step towards success. Let your imagination take you forward.”**  
**Excerpts**

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It is a privilege for me to deliver this address on a very important day for your institution. The great progress the country has made since Independence in the sphere of higher technical education has largely, if not entirely, been the result of public initiatives in the sphere of higher education. It is only in more recent times that private institutions have begun to cater to the huge demand for higher education in our country. Yours is a very young institution, different in scope from a conventional University. It bears the name of one of Indian science’s immortal figures, Homi Bhabha, a truly great institution builder in post-Independence India. I have spent all my active professional years in one of India’s oldest institutions, the Indian Institute of Science, Bengaluru, which is now 116 years old. It is here that Homi Bhabha began his career in India and it is here that his visions for the future were born. In attending this Convocation, I have the rare opportunity of reflecting on how much the world has changed in the last fifty years or more, which I have had the privilege to witness in my scientific career. I can only wonder what Homi Bhabha would have to say if he saw the world as it is today. The century and more for which the Indian Institute of Science has existed is a period which has seen the most dramatic transformations in science, technology and global affairs in all human history. Looking back at the 20th century, those of us who have lived through the second half could scarcely have imagined how the world would change in our lifetime.

When invited by Professor Kamachi Mudali to join all of you on this important day, I wondered what I should say? I have been a scientist all my professional life, cloistered in the laboratories of the Indian Institute of Science. I still spend my time amongst scientists at the National Centre for Biological Sciences, a unit of the Tata Institute of Fundamental Research under the DAE umbrella. I teach whenever I can. To speak at a Convocation is

a difficult task, especially as I alone stand between you and the celebration that will inevitably follow the completion of this formal ceremony. Every one of you who graduates today deserves to celebrate the award of the degrees that you so richly merit. I will venture to make some remarks on science and natural history at a time when memories of the Covid-19 pandemic remain fresh in our memories. For over two years, between 2020 and 2022 a biological organism, a virus, brought the world to its knees. Both politics and religion, two of the dominating influences in all human societies, bowed before a force of nature.

Why is science important? Remember it is the scientific advances of the last two centuries that have driven the modern technological revolution. I am also aware, as you undoubtedly are, that the last four years have seen an upsurge in public awareness of science, driven by the coronavirus and the Covid-19 pandemic. RT-PCR, rapid antigen tests, aerosol transmission, mRNA vaccines and mathematical modelling are terms that are now commonly used in discussions between those unaware of the language of science. Even as I speak, reports of circulating coronaviruses appear in the daily Press.

Nearly fifty-eight years ago, when I graduated from Fergusson College in Pune and went out into the world with a BSc degree, it was indeed a different world. Thirty-nine years ago, when I reached the high point of any academic career, admission to the professorial rank, the world around me was still largely as it was in the late 1960s. But, in this interregnum, unknown to me, major revolutions were underway in science and technology. These upheavals spanned a range of disciplines, genome sequencing and genetic engineering in biology, the explosion of computer technologies and the communications revolution. The revolution in Artificial Intelligence, spurred by advances in computer science, promises to transform our lives. My generation can only marvel at the way the internet, Google and the cell

phone forever transformed the way we live. Social media can influence not only the fate of individuals but also nations. These technological advances rested on fundamental breakthroughs in physics, chemistry, biology, materials science, mathematics, and computer science, often the result of decades of painstaking research. Rarely were they the result of that blinding flash of insight that often makes science look glamorous and romantic from the outside. Think of gene sequencing technologies, reflect on the lithium battery, so central to our lives today, or the electronic processors that drive all our devices and many more and you will realise science and technology are inseparable.

I have sometimes been asked a question: “What is Science?”. I have responded that Science is the study of Nature. That leads to another question: What is Nature? The best answer that I found was in the editorial in the very first volume of the journal *Nature*, which appeared in 1869. The famous biologist Thomas Huxley was invited to write the editorial, heralding the appearance of a new science journal. Huxley did not write the editorial. Instead, he translated an essay in German, written in the mid-18th century, by the poet von Goethe. In the poet’s words: “*Nature! We are surrounded and embraced by her: powerless to penetrate beyond her and powerless to separate ourselves from her.*” Think of the subjects you have studied in school. Physics and Biology are with you all the time, even though you may not choose to recognise this fact. Nothing in the world around you (including yourselves) is divorced from chemistry. Of mathematics, I can do no better than remind you that Galileo is reported to have once remarked, “Mathematics is the language in which God wrote the Universe”. Paraphrasing Galileo, I might add, Chemistry is the language in which Nature wrote the Book of Life. The biochemist Arthur Kornberg aptly described chemistry as the “*lingua franca of the biological and medical sciences.*”

Science requires tools and sometimes we underestimate the role of technology in driving science. The theoretical physicist Freeman Dyson once noted, “*Science is often driven by new technologies rather than new concepts*”. In the 17th century two inventions, the telescope and the microscope, forever altered our view of the world. When the Italian, Galileo, pointed the telescope skywards, he opened the field of cosmology, until then restricted by human vision. Today when we celebrate the Chandrayan mission, remember all that has gone

before and imagine all that might follow. When the Dutchman, Leeuwenhoek, examined water under his microscope, he discovered living organisms too small to be seen with the naked eye. He had uncovered the vast science of microbiology, a field which has really impacted public consciousness during the years of the pandemic. In the 20th century, separated by a span of seven decades, two discoveries revolutionised medicine, making diagnostic radiology indispensable for clinical practice. Both came from physics. The first was Roentgen’s discovery of X-rays at the dawn of the century, the second was Lauterbur’s imaging of two concentric tubes of water in the 1970s, using nuclear magnetic resonance in inhomogeneous magnetic fields. This was the birth of magnetic resonance imaging (MRI). Can there be better examples to argue the case for basic science? Interdisciplinary science, engineering and manufacturing were the key elements in ensuring that the fruits of fundamental physics reached the clinic. Generations of patients have benefitted from these techniques.

Much of modern technology, which all of us take for granted, is the product of two centuries of scientific advance in physics, chemistry and biology. Remember that the basic sciences, often neglected in our institutions, form the foundations for technological progress. We all know instinctively what light is. But it required Michael Faraday and James Maxwell to establish the connections between electricity, magnetism and light. Today, auctioning the electromagnetic spectrum can be a highly lucrative endeavour. Look with wonder at Mendeleev’s Periodic Table, the very same topic that NCERT threatens to remove from the 10th class syllabus. Remember the element silicon is as critical to modern information technology as the element carbon is to life. Think of what distinguishes human intelligence from the looming spectre of artificial intelligence. The famous neurologist and writer Oliver Sacks called it the “*enchanted garden of Mendeleev*”. Willard Gibbs, in isolation, brought Thermodynamics into being, a subject that forms the foundation of the sciences. Ludwig Boltzmann thought of heat and the atom, the origins of our ideas of entropy, which are to be seen even in Claude Shannon’s now-immortal work, which laid the foundation for information science and technology. Oswald Avery in 1943 discovered DNA as the material substance responsible for the transfer of genetic information in biology. The Watson -Crick double helix provided the missing link between the 19th century pillars of biology, Mendelian genetics and Darwinian evolution. DNA is a term that even

politicians use in public speeches; a tribute to an acronym that is pregnant with meaning. I could go on and on, but on a day when you celebrate your education, I can only say that there is much to learn.

But those amongst us who ceaselessly marvel at the wonders of Nature have asked the question: Where did everything we see around us come from? This leads to questions which cannot always be answered, questions on the origins of the Universe, questions on the origins of life on earth. All the natural elements in Mendeleef's Periodic Table were the Earth's inheritance when it was born. Nucleosynthesis is the prerogative of the stars, our sun amongst them. In his magisterial survey of the *Ascent of Man* Jacob Bronowski describes the formation of carbon so essential for life and I quote: "... in all the stars there are going on processes which build up the atoms one by one into more complex structures. Matter itself evolves. The word comes from Darwin and biology, but it is the word that changed physics in my lifetime." Bronowski goes on to reflect on the formation of carbon, so essential for life. "*The formation of carbon atoms happens when three helium nuclei collide for one millionth of a millionth of a second. Every carbon atom in every living creature is the result of such a wildly improbable collision*". Life and biology are indeed improbable, a chance event in our solar system's evolutionary history. To quote Jacques Monod, "The universe was not pregnant with life nor the biosphere with man. Our number came up in the Monte Carlo game."

After centuries of science, can one list its most important achievements? But here I must quote, the always eminently quotable physicist, Richard Feynman. In his introductory lecture, in his now immortal course on undergraduate physics at Caltech, he asks: "*If, in some cataclysm, all of scientific knowledge were to be destroyed, and only one sentence passed on to the next generations of creatures, what statement would contain the most information in the fewest words?*" He answers: "*I believe it is the atomic hypothesis (or the atomic fact, or whatever you wish to call it) that all things are made of atoms—little particles that move around in perpetual motion, attracting each other when they are a little distance apart, but repelling upon being squeezed into one another*". Ironically, the cataclysm that must have occupied Feynman's thoughts in the 1950s and 1960s would have been the threat of nuclear war. Sadly, that prospect

appears to have once again emerged, as conflicts rage unabated in the Middle East and Eastern Europe and an uneasy calm prevails along other contentious national borders, including our own. In the world of geopolitics, where powerful countries seek to monopolise access to natural elements required for modern technology, there is little time to wonder about the fragile thread by which life on Earth hangs and the importance of preserving the natural world (which of course, includes the human species). Unsustainable consumption and development threaten the natural order. Yet, sustainability science, which focuses on environmental conservation and mitigation of hazards, often a consequence of unscientific development, remains a neglected and often, as witnessed by climate change controversies, politically sensitive subject.

Human history is often taught as a succession of centuries of unremitting human conflict, with every new age introducing ever more powerful technologies of war; all of them products of an ever-improving understanding of the material world. Science and technology, based on this very same understanding, have driven the course of human history, shaping cultures and civilisations. The 20th century began with Planck and the quantum, catalysing a frenetic pace of advance in physics and chemistry over much of the decades that followed. The revolution in biology began in the mid 1950s, quietly at first when the structure of the gene was revealed, but grew into an unstoppable flood of information, culminating in the first human genome sequence, announced as the 21st century was born. Today DNA sequences from fossils, ancient DNA, are being used to trace the origins of the human species and the migrations of our ancestors across the Earth. This early human history, pre-history, requires the confluence of many disciplines, archaeology, palaeontology, molecular biology and computer science amongst them. The methods of genomics allow us to go even further back in time, as we ask questions about the evolution of life on Earth. I leave you with just a thought that the formation of our universe, our sun, our solar system and our planet must have come first. In the over 4.5 billion years of the Earth's existence, human beings, as we might recognise them, have lived only for about 100 thousand years. Many questions, about chemical evolution, the evolution of single cells, archaea and bacteria, the birth of eukaryotic cells and the oxygenation of the atmosphere after the evolution of photosynthesis about 2 billion years ago, must

precede the birth of the first animal life on our planet. We have come a long way since then.

In his book *Sapiens* the Israeli historian Yuval Harari traces the evolution of humankind. He asks an interesting question which I paraphrase: When in the course of human evolution does human behaviour begin to disregard the biological imperatives, survival and reproduction, that dominate animal behaviour, and become increasingly influenced by recent history. In Harari's words: "*The cognitive revolution is accordingly the point when history declared its independence from biology. The immense diversity of imagined realities that Sapiens invented and the resulting diversity of behaviour patterns are the main components of what we call 'cultures'. Once cultures appeared they never ceased to change and develop, and these unstoppable alterations are what we call 'history'. From the Cognitive Revolution onwards historical narratives replace biological theories as our primary means of explaining the development of Homo Sapiens. To understand the rise of Christianity or the French Revolution, it is not enough to comprehend the interaction of genes, hormones and organisms. It is necessary to take into account the interaction of ideas, images and fantasies as well*".

In an age dominated by mythology and the religions born from it, we would do well to remember that comparative genomics tells us that human beings are a minor branch in the Tree of Life, budding from the broader branch of *eukarya*. Life on Earth is dominated by the microbial branches, *bacteria* and *archaea*. Our closest neighbours are chimpanzees, rats, mice, pigs, horses, cattle, sheep, and dogs. There is a certain comforting unity in biology. Yet human history, driven by civilizational influences and the evolution of culture, appears to be sadly divisive. The coronavirus has breached all political, religious and ethnic boundaries, reminding us that politics and religion, two favourite pastimes, worldwide, afford

no protection against a force of Nature. Remember that arrogance, most often a quality possessed in abundance by the very rich and the very powerful, is no defence against a force of Nature.

Why do I draw your attention to such a disparate group of subjects? It is because of the environment, climatic, social, and political, in which we live today. Some reflection on the roles of science in understanding Nature may allow us to introspect on the course of human history and attempt to rationalise why the world today is the way it is. Science is a deeply humbling subject and every day we are reminded of our imperfect understanding of even the subjects of our daily research. It is this humility that is important in any sphere of human activity. Learning is a continuous and never-ending process. Many years ago, I heard a senior and distinguished scientist from the BARC quote from the poet Wordsworth, writing in the immediate aftermath of the French Revolution:

*"Bliss was it in that dawn to be alive  
But to be young was very heaven"*

This was a feeling shared by many in the early years following India's independence in a world recovering from the Second World War. Today, we stand on the threshold of a much darker age, and your generation will face a challenging future. But I am sure that with your energies and enthusiasm, these challenges will be met.

There are two qualities that will stand you in good stead in whatever you wish to do, resilience and imagination. In research, and indeed in many other walks of life, failure is more common than success. Overcoming the fear of failure is often the first step towards success. Let your imagination take you forward. It has been a privilege to address you and may I wish all of you the very best in the years to come. □

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## CAMPUS NEWS

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### Workshop on Greening Your Research

The one-day workshop on ‘Greening Your Research: Sustainable Practices in Academia’ was jointly organised by the Department of Education Library and the Department of Social Work Library, Delhi University Library System (DULS), University of Delhi, and The Energy and Resources Institute (TERI) on January 16, 2026. The event began with opening remarks by Ms. Jyoti Sharma, Assistant Librarian, Department of Social Work Library, DULS, who set the tone by outlining the objectives and relevance of the programme. This was followed by addresses from the patrons of the workshop, Dr. Susmita Lakhyani, Head and Dean, Department of Education, and Dr. Sanjoy Roy, Head, Department of Social Work and Dean, Faculty of Social Sciences, who emphasised the role of higher education institutions in promoting sustainability.

The Chief Guest, Dr. Rajesh Singh, University Librarian, Delhi University Library System, appreciated the initiative and highlighted the evolving role of libraries in supporting sustainable academic practices. He discussed various green initiatives undertaken by DULS, such as the increased procurement of e-books, the DU e-Library, and the research support service *Shodhsarathi*, as significant steps towards promoting green research.

The keynote speaker, Dr. P K Bhattacharya, Director, Knowledge Resource Centre and EIACP Coordinator, TERI, provided an overview of the growing CO<sub>2</sub> emission rates and referred to India’s commitment announced at COP-26 to achieve Net Zero greenhouse gas emissions by 2070. He elaborated on Mission LiFE (Lifestyle for Environment), its concept, importance, and the opportunities it presents for green research. He also discussed sustainable research processes, key areas of green research in the social sciences, government initiatives, and institutional mechanisms supporting sustainability.

Dr. Reeta Sharma, Fellow, TERI, shared valuable insights on sustainable research practices, highlighting the use of digital tools to reduce environmental impact. She also addressed energy-efficient technologies, e-waste management, and strategies for minimising the use of physical and energy resources in academic research.

Another speaker, Ms. Taru Mehta, Senior Fellow and Associate Director, Environment Education and Awareness Division, TERI, spoke on ‘Education for Sustainable Development (ESD)’. She discussed global and national frameworks and policies related to ESD, the importance of greening research in education and social work, and the integration of sustainability, environmental justice, and social responsibility into research. She also made participants aware of TERI’s experiential learning programmes and highlighted challenges and barriers in integrating sustainability.

The event witnessed active participation from faculty members, research scholars, and students from both departments of the University of Delhi. The programme concluded with a vote of thanks proposed by Dr. Manpreet Kaur, Assistant Librarian, Department of Education Library (DULS), who expressed gratitude to the guests, speakers, organisers, and participants.

### International Conference on Sustainable Management Strategies

A three-day International Conference on ‘Sustainable Management Strategies for India’s Future’ is being organised by the Indian Institute of Management Kashipur, Uttarakhand from April 09-11, 2026. The event envisages bringing together thought leaders, academicians, and industry experts to explore the management contributions and insights essential for shaping the Future of India.

India’s growth story is a remarkable journey of economic transformation and resilience. Over the past few decades, India has emerged as one of the world’s fastest-growing major economies. Today, India is the fourth-largest economy in the world and aspires to grow further. The road ahead has its own challenges and opportunities, especially as the nation strives toward the vision of *Viksit Bharat 2047*—a fully developed, inclusive, and self-reliant India by the centenary of its independence. The Tracks of the event are:

#### Track 1: *Indian Knowledge Systems and Values: Applications in Management*

- Indian management thoughts;
- Indian psychology;
- Indian mindset and its implications for management;
- Indian values and ethos;

- Indian values and ecology;
- Psychological wellbeing and interventions like Yoga, Meditation, Vipassana, etc.;
- Yoga and management;
- Spirituality and leadership;
- Spirituality at the workplace;
- Stress management and Ayurveda, Meditation, Vipassana, Yoga;
- Digital addiction and Indian interventions;
- Positive organizational psychology;
- Indigenous management practices; and
- Swadeshi and self-reliance in management: Indigenous economic models and their relevance to sustainable and ethical business practices.

**Track 2: Business Sustainability: Challenges, Solutions, and Roadmaps**

- Pro-environmental behaviours;
- Digital labours and virtual factories;
- Human-centric, sustainable, and resilient industrial model;
- Multi-stakeholder engagement in sustainability planning;
- Strategies for sustainability in VUCA world;
- Green and Frugal innovation and sustainability;
- Developing sector-specific sustainability roadmaps;
- Academia-industry collaboration for sustainable R&D;
- Sustainable procurement and consumption;
- Green operations and supply chain management;
- Circular economy models and sustainable product design;
- Green finance and impact investing strategies;
- Building resilient supply chains through sustainability frameworks;
- Sustainable project management; and
- Decarbonisation and net zero.

**Track 3: Sustainable Marketing Practices: Bridging Strategy and Impact**

- Ethical branding and its influence;
- Sustainable Consumer Behaviour & Branding;
- Digital storytelling for eco-conscious brand narratives;
- Marketing strategies for biodegradable and eco-friendly products;

- Co-creation and crowdsourcing for sustainable innovation;
- Sustainable retail and FMCG marketing strategies;
- CSR-driven marketing strategies for inclusive development;
- Regulatory frameworks and their influence on green advertising;
- Marketing strategies for social enterprises; and
- Eco-tourism and cultural tourism branding.

**Track 4: Performance Management**

- Performance management of employees;
- Sustainable technical, environmental, revenue, profit efficiencies of group/ firms/cities/ districts/ country;
- Ranking of groups/firms/cities/districts/countries;
- Performance of groups/firms/cities/districts/ countries in an uncertain environment;
- Productivity change over the periods;
- Natural resource utilisation efficiency;
- Sustainable healthcare efficiency;
- Sustainable banking efficiency; and
- Sustainable logistics and supply chain efficiency.

For further details, contact Mr. Ram Mohan Gupta, Indian Institute of Management Kashipur, Kundeshwari, Udham Singh Nagar, Kashipur, Uttarakhand-244 713, Mobile No: 07088270882, 7900444090,91,92,93. Ext: 335. E-mail: [smsif2026@iimkashipur.ac.in](mailto:smsif2026@iimkashipur.ac.in). For updates, log on to : [www.iimkashipur.ac.in/smsif2026/](http://www.iimkashipur.ac.in/smsif2026/)

**World Conference on Computational Science and Technology**

A two-day World Conference on ‘Computational Science and Technology’ is being organised by the Department of Computer Science and Engineering, Chandigarh University, Punjab from March 26-27, 2026. The Theme of the event is ‘*Shaping the Future with Computational Intelligence and AI Innovations*’. The event serves as a dynamic platform where visionaries, researchers, industry leaders, and academics come together to share groundbreaking innovations, inspire ideas, and forge partnerships that will shape the future. The event highlights the fusion of technology and human ingenuity, showcasing interdisciplinary approaches and real-world applications that are driving innovation in diagnostics, personalised patient care, and system optimisation. The Tracks details of the event are:

### ***Track-1: Artificial Intelligence and Machine Learning***

- Neural Networks.
- Deep Learning.
- Expert Systems.
- Data Mining.
- Fuzzy Logic.
- Natural Language Processing.
- AI in Cybersecurity.

### ***Track-2: Computing Paradigms and Technologies***

- Quantum Computing.
- Cloud Computing.
- High-Performance Computing.
- Cognitive Computing.
- Grid Computing.
- Embedded Computing.
- Mobile Computing.
- Green and Sustainable Computing.

### ***Track-3: Machine Vision, Perception, and Bioinformatics***

- Computer Vision.
- Image Processing.
- Medical Diagnostics.
- Human-Computer Interaction.
- Video Analysis.
- Augmented Reality (AR) and Virtual Reality (VR).
- AI in Drug Discovery.
- Disease Modeling and Prediction.

### ***Track-4: Emerging Trends and Applications in Computing***

- Big Data and Data Analytics.
- Internet of Things (IoT).
- Blockchain Technologies.
- Cyber-Physical Systems.
- Smart Cities and Machine-to-Machine (M2M) Communication.
- Social Computing.
- Digital Transformation.
- Industry 4.0 and Digital Twins.

For further details, contact Conference Organising Chair, Dr. Meenu Gupta, Professor, Department of Computer Science and Engineering,

Chandigarh University, Mohali, Punjab, Mobile No: 08708951544, E-mail: [WcCST@cumail.in](mailto:WcCST@cumail.in). For updates, log on to: [www.cuchd.in/conference/WcCST-26/](http://www.cuchd.in/conference/WcCST-26/)

### ***National Conference on Viksit Bharat @2047***

The One-day National Conference on ‘*Viksit Bharat @2047: Empowering People, Enabling Policies, Elevating Institutions*’ is being organised by the School of Indian Civil Services (SICS), MIT-ADT University, Pune on February 27, 2026. The event is sponsored by the Indian Council of Social Science Research, New Delhi. The faculty members, research scholars (Ph.D.), postgraduate students, policy practitioners & professionals and independent researchers may participate in the event.

Towards *Viksit Bharat 2047* envisions an empowered, inclusive, and globally confident India. The event brings together students, researchers, and scholars to reimagine people-centric policies, ethical public administration, resilient institutions, and India's civilizational wisdom. By fostering informed governance, strategic diplomacy, and academic innovation, it aims to nurture young minds as catalysts of transformational change for a developed and self-reliant Bharat. The Themes of the event are:

#### ***Inclusive Governance***

- Advancing Policy Institutions for Inclusive and Informed Governance (Governance and Public Policy)

#### ***Indian Knowledge Systems***

- Harnessing Indian Knowledge Systems (IKS) and Chhatrapati Shivaji Maharaj's Governance Legacy

#### ***Strategic Diplomacy***

- Strengthening Diplomatic Capacity for Strategic Global Engagement (India's Foreign Policy and Geopolitics)

#### ***Ethical Administration***

- Transforming Public Administration through Ethical and Citizen-Centric Governance (Public Administration)

For further details, contact the Organising Secretary, Dr. Aparajita Morde, School of Indian Civil Services, MIT ADT University, Loni Kalbhor, Pune – 412201, Maharashtra. E-mail: [conferences.sics@mituniversity.edu.in](mailto:conferences.sics@mituniversity.edu.in). For updates, log on to: [www.mituniversity.ac.in](http://www.mituniversity.ac.in) □

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# THESES OF THE MONTH

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## SCIENCE & TECHNOLOGY

A List of doctoral theses accepted by Indian Universities  
(Notifications received in AIU during the month of Dec 2025-Jan 2026)

### BIOLOGICAL SCIENCES

#### Biotechnology

1. Garima. **Studies on screening and molecular characterization of Mucin degrading bacteria from human gut.** (Dr. Krishan Kumar Selwal), Department of Biotechnology, Deenbandhu Chhotu Ram University of Science and Technology, Murthal.

#### Botany

1. Patel, Shreyaben Girishbhai. **Sustainable management of reverse osmosis wastewater for agriculture.** (Prof. Punita S Parikh), Department of Botany, Maharaja Sayajirao University of Baroda, Vadodara.
2. Radhakrishna, R. **Integrated management of seed borne fungal diseases of Pigeon Pea (*Cajanus cajan*).** (Dr. N J M Reddy and Dr. Parshuram Vitthalrao Pawar), Faculty of Botany, Swami Ramanand Teerth Marathwada University, Nanded.

#### Food Science & Nutrition

1. Sharma, Saloni. **Effect of nutrition education intervention programme on knowledge, attitude and practices of women suffering from celiac disease.** (Prof. Pratibha Singh), Department of Nutrition and Dietetics, Manav Rachna International Institute of Research and Studies, Faridabad.

#### Life Science

1. Bhat, Megha Lakshmi Agni. **Fetal programming of cognitive outcomes in the adult life by dietary modification in Albino Wistar Rat Model.** (Dr. Damodara Gowda K M), Faculty of Biological Sciences, NITTE (Deemed to be University), Mangaluru.
2. Madhura, R J. **Effect of malnutrition and heavy metal exposure on chemical induced carcinoma in BALB/c mice.** (Prof. Murali Badanthadka), Faculty of Biological Sciences, NITTE (Deemed to be University), Mangaluru.

#### Marine Science

1. Harshitha, M. **Outer membrane protein based vaccine for motile aeromonads infection of warm water fish.** (Dr. Biswajit Maiti), Faculty of Biological Sciences, NITTE (Deemed to be University), Mangaluru.

#### Microbiology

1. Kachhela, Varsha Mansinhbhai. **Isolation, screening and characterization of bacterial populations capable of decolorization and degradation of different textile dyes.** (Dr. Charmy Kothari), Department of Microbiology, Saurashtra University, Rajkot.
2. Prthivisagar, K S. **Investigating the role of vibrio parahaemolyticus Type VI Secretion System (T6SS) in survival and ecological adaptation.** (Dr. Krishna Kumar B), Faculty of Biological Sciences, NITTE (Deemed to be University), Mangaluru.
3. Rai, Aditi. **Characterization of bacterial diversity and bioprospecting of their extracellular amylase from culturable bacteria isolated from high altitude lakes in Sikkim.** (Dr. Arindam Bhattacharjee), Department of Microbiology, University of North Bengal, Darjeeling.

#### Molecular Biology

1. Kenjar, Apoorva R. **Molecular identification and characterization of recalcitrant dermatophytes.** (Dr. Juliet Roshini Mohan Raj), Faculty of Biological Sciences, NITTE (Deemed to be University), Mangaluru.
2. Shivani, U. **A study to determine the clinical, haematological, cytogenetic and molecular profile in Chronic Myeloid Leukemia (CML) patients.** (Dr. D Prashanth Shetty), Faculty of Biological Sciences, NITTE (Deemed to be University), Mangaluru.

#### Zoology

1. Rejuan Islam. **Effects of *Abutilon indicum* (L) sweet seed extract on polycystic ovary syndrome in letrozole induced rat model.** (Dr. Tilak Saha), Department of Zoology, University of North Bengal, Darjeeling.

2. Uzma Dawood. **An assessment of human wildlife interactions in the forests and protected areas of North Kashmir.** (Dr. Bilal Ahmad Bhat and Dr. Samina Amin Charoo), Department of Zoology, University of Kashmir, Srinagar.

#### EARTH SYSTEM SCIENCES

##### Environmental Science

1. Rahul. **Detection and removal of arsenic fluoride and nitrate from water using bio-nanomaterials.** (Dr. Suman Nagpal), Department of Environmental Science, Indira Gandhi University, Meerpur.

#### ENGINEERING SCIENCES

##### Chemical Engineering

1. Olety, Sai Siddhartha. **Synthesis, characterization and development of propellant grade iron oxide catalyst.** (Dr. S V Satyanarayana), Department of Chemical Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

##### Civil Engineering

1. Dimple. **Evaluation and prediction of groundwater potential using GIS for Arkavathi watershed.** (Dr. Dasarathy A K), Department of Civil Engineering, Jain (Deemed-to-be University), Bangalore.
2. Jukte, Nishigandha Rajeshwar. **Characterising asphalt mixtures using improved machine learning approaches by optimizing model performance and rank based model variables.** (Prof. Aravind Krishna Swamy), Department of Civil Engineering, Indian Institute of Technology Delhi, New Delhi.
3. Krishna, Gautham. **Removal of pharmaceutical micropollutants from hospital effluents using nano-adsorbents.** (Dr. Dushyanth V Babu R), Department of Civil Engineering, Jain (Deemed-to-be University), Bangalore.
4. Panday, Vijayant. **Phytoremediation of waste water originating from various sources using macrophytes: A study of river Kahn.** (Dr. Anand Babu), Shri Vaishnav Institute of Technology and Science, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.
5. Pandey, Shikha. **Soft computing based studies on cathodically protected reinforced concrete slabs.** (Prof. Sumit Gandhi), Department of Civil Engineering, Jaypee University of Engineering and Technology, Guna.

6. Roy, Prasanta. **Identification, ranking, analysis and mitigation of construction project risks in oil and gas industry.** (Dr. Purna Chandra Saha), KIIT School of Civil Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.

7. Subash, K V. **Development of neural network models for workability and strength characteristics of self compacting concrete of different grades with mineral admixtures.** (Dr. Vaishali G Ghorpade), Department of Civil Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

##### Computer Science & Engineering

1. Arora, Parul. **A quality of service aware mechanism for multi layered geofence systems.** (Dr. Suman Deswal), Department of Computer Science and Engineering, Deenbandhu Chhotu Ram University of Science and Technology, Murthal.
2. Divyarani, R. **Computer vision based techniques for human action recognition.** (Dr. Prabhakar C J), Department of Computer Science, Kuvempu University, Shankaraghatta.
3. Donapati, Srikanth. **Data privacy protection based on microaggregation using machine learning techniques.** (Dr. G Madhavi), Department of Computer Science, Chaitanya (Deemed To Be University), Himayatnagar, Hyderabad.
4. Himanshu. **Soft security based resource scheduling for cloud computing environment.** (Dr. Neeraj Mangla), Department of Computer Science and Engineering, Maharishi Markandeshwar (Deemed to be University), Ambala.
5. Kumar, J. **Federated learning for smart DDOS defense in multi-controller SDN-IOT with fog computing.** (Dr. Arul Leena Rose P J), Department of Computer Science, SRM Institute of Science and Technology, Kattankulathur, Chennai.
6. Mishra, Biswaranjan. **Brain tumor detection from premature symptoms using machine learning techniques.** (Dr. Kakita Murali Gopal and Dr. Bijay Kumar Paikaray), Department of Computer Science and Engineering, GIET University, Gunupur.
7. Pareek, Naveen Kumar. **Prediction of early stage chronic kidney disease using smart expert system.** (Dr. Deepika Soni), Department of Computer Science, Sangam University, Bhilwara.

8. Pethe, Yoginee Surendra. **Experimental analysis on software fault prediction using wrapper based feature selection approaches.** (Dr. Himanshu Das), KIIT School of Computer Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.
9. Rubavathy, B Angel. **Advancements in biometric security, cloud computing and identity verification: Techniques and solutions for privacy and security enhancement.** (Dr. Albert Antony Raj S), Department of Computer Science, SRM Institute of Science and Technology, Kattankulathur, Chennai.
10. Sheerinsithara, A. **ECG based fusion model: Deep learning and fuzzy logic for precise arrhythmia identification and risk prediction in drug induced and long QT syndrome.** (Dr. Albert Antony Raj S), Department of Computer Science, SRM Institute of Science and Technology, Kattankulathur, Chennai.

#### Electrical & Electronics Engineering

1. Ahmed, Shaban. **Emerging non-volatile memory based device-circuit co-design for neuromorphic computing.** (Prof. Manan Suri and Prof. Tuo Hung Hou), Department of Electrical Engineering, Indian Institute of Technology Delhi, New Delhi.
2. Chetna Devi, K H. **Realization of baseband processing algorithms in FPGA for GNSS-SDR applications.** (Dr. Panduranga Rao M V), Department of Electronics Engineering, Jain (Deemed-to-be University), Bangalore.
3. Gosai, Kamaldip Gulabgiri. **Development of models cum experiments for the robotics pedagogy.** (Dr. H N Pandya), Department of Electronics, Saurashtra University, Rajkot.
4. Mamatha, N P. **Design and development of an image processing algorithm based on machine learning for cyclone prediction.** (Dr. Mohmad Umair Bagali), Department of Electronics Engineering, Jain (Deemed-to-be University), Bangalore.
5. Mishra, Manas Ranjan. **Time coordinated distributed control strategy for a low voltage active distribution network.** (Prof. Sukumar Mishra), Department of Electrical Engineering, Indian Institute of Technology Delhi, New Delhi.
6. Ponukumati, Balamurali Krishna. **Fault classification and detection through signal processing technique in electrical distribution networks.** (Dr. Pampa Sinha and Dr. Manoj Kumar Maharana), KIIT School of Electrical Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.

7. Rai, Amit Kumar. **Satellite image classification using neuro-fuzzy classifier.** (Prof. Nirupama Mandal and Dr. K K Singh), Department of Electronics Engineering, Indian Institute of Technology, Dhanbad.
8. Utkarsh Kumar. **Impact analysis of solar photovoltaic array faults on power network.** (Prof. Sukumar Mishra), Department of Electrical Engineering, Indian Institute of Technology Delhi, New Delhi.

#### Electronics & Communication Engineering

1. Mishra, Padmini. **Performance improvement of optical communication system using advanced modulation techniques.** (Dr. Bibhu Prasad and Dr. Gopinath Palai), Department of Electronics & Communication Engineering, GIET University, Gunupur.

#### Energy Studies

1. Raveesh, G. **Development and evaluation of sustainable atmospheric water harvesting system for diverse climatic conditions.** (Prof. S K Tyagi and Prof. Rahul Goyal), Department of Energy Science & Engineering, Indian Institute of Technology Delhi, New Delhi.

#### Mechanical Engineering

1. Dash, Biswaraj. **Development of a cutterhead design and operational methodology for hard rock TBMS in varied geological conditions.** (Prof. Somnath Chattopadhyaya and Prof. V M S R Murthy), Department of Mechanical Engineering, Indian Institute of Technology, Dhanbad.
2. Deb, Debashis. **Development and property evaluation of sustainable AI 7075 hybrid nanocomposites reinforced with agro bio ashes and nano-ceramics.** (Dr. Purna Chandra Mishra, Dr. Saranjit Singh and Dr. Kalyani Mohanta), KIIT School of Mechanical Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.
3. Garg, Aditi. **Modelling and analysis of solar compound parabolic collector with a tubular receiver for solar cooling applications.** (Prof. Bahni Ray and Prof. Sanjeev Jain), Department of Mechanical Engineering, Indian Institute of Technology Delhi, New Delhi.
4. Madhumitha, G. **Development of deep spatial and spatiotemporal learning models for vehicular collision scene understanding.** (Dr. R Senthilnathan), Department of Mechatronics Engineering, SRM Institute of Science and Technology, Kattankulathur, Chennai.

5. Modi, Sita Ram. **Failure mechanism and life estimation of titanium based biomedical HIP implant.** (Prof. Kailash Jha), Department of Mechanical Engineering, Indian Institute of Technology, Dhanbad.
6. Nandhini, M. **Development of control strategies for autonomous vehicle platooning in networked environment.** (Dr. Mohamed Rabik M), Department of Mechatronics Engineering, SRM Institute of Science and Technology, Kattankulathur, Chennai.
7. Panigrahi, Ramai Ranjan. **Machinability assessment of incoloy 800HT under various sustainable cooling environments.** (Dr. Ramanuj Kumar and Dr. Ashok Kumar Sahoo), KIIT School of Mechanical Engineering, Kalinga Institute of Industrial Technology, Bhubaneswar.
8. Ramana, S V V. **Integrated framework for identification, evaluation and analysis of solar power plants through Multi Criteria Decision Making (MCDM) approaches.** (Dr. M L S Deva Kumar), Department of Mechanical Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.
9. Shantharaj, M. **Experimental investigation on metallurgical and mechanical characterization of double pulse metal inert gas welded Inconel 718.** (Dr. Rajasekaran T), Department of Mechanical Engineering, SRM Institute of Science and Technology, Kattankulathur, Chennai.

#### Metallurgical Engineering

1. Sharma, Sanjeev Kumar. **A study on gasification performance of high ash Indian coal blends in moving bed gasifier.** (Prof. Shalini Gautam), Department of Fuel, Minerals & Metallurgical Engineering, Indian Institute of Technology, Dhanbad.

#### Nanotechnology

1. Bendre, Akhilesh. **Lab on a chip microfluidic devices for biomedical and environmental applications.** (Dr. Mahaveer Kurkuri), Department of Nanotechnology, Jain (Deemed-to-be University), Bangalore.
2. Jagdale, Pallavi Bhaktapralhad. **Design and synthesis of 2D nanosheets for electrochemical energy storage and conversion applications.** (Dr. Manav Saxena), Department of Nanotechnology, Jain (Deemed-to-be University), Bangalore.

3. Sumanth Dongre, S. **Structural engineering and property modulation of functional nanomaterials for optical and electrocatalytic applications.** (Dr. Shwetha Rani and Dr. Geetha Balakrishna R), Department of Nanotechnology, Jain (Deemed-to-be University), Bangalore.
4. Vinodhini, J. **Investigation on silver chalcogenides for wearable thermoelectric application.** (Dr. Navaneethan M), Department of Nanotechnology, SRM Institute of Science and Technology, Kattankulathur, Chennai.

#### Textile & Fiber Engineering

1. Alothman, Mustafa. **Textile design for electromagnetic shielding: Structural optimization.** (Dr. Satyajeet Chaudhari), Department of Textile Engineering, Maharaja Sayajirao University of Baroda, Vadodara.
2. Shukla, Shivangi. **Design and development of 2D and 3D woven auxetic fabrics and their composites.** (Prof. B K Behera), Department of Textile & Technology Engineering, Indian Institute of Technology Delhi, New Delhi.

#### MATHEMATICAL SCIENCES

##### Mathematics

1. Ibrahim, M Mohammed. **Cellular automata based cryptographic techniques for securing image cryptosystems.** (Dr. Venkatesan R), Department of Mathematics, SRM Institute of Science and Technology, Kattankulathur, Chennai.
2. Manju Rani. **Study of inventory models of deteriorating products with lifetime shortage and price.** (Prof. Manju Pruthi), Department of Mathematics, Indira Gandhi University, Meerpur.
3. Patel, Prerak Amrutbhai. **A study of some aspects of graph labeling.** (Dr. U M Prajapati), Department of Mathematics, Gujarat University, Ahmedabad.
4. Ramesh, R. **Mathematical modeling and optimal control strategies for Covid-19 management in India: Dynamics, stability and policy evaluation.** (Dr. Arul Joseph G), Department of Mathematics, SRM Institute of Science and Technology, Kattankulathur, Chennai.
5. Shaik, Nazia. **Some studies on heat and mass transfer of MHD Non-Newtonian fluid flow through porous medium with thermal diffusion effects.** (Dr. B Sessaiah), Department of Mathematics, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

- Soni, Pooja. **Construction of quantum codes using cyclic codes over finite rings.** (Prof. Manju Pruthi), Department of Mathematics, Indira Gandhi University, Meerpur.
- Monika Rani. **Development and evaluation of mesoporous silica nanoparticles for treatment of cutaneous candidiasis.** (Dr. Tejal Mehta), Faculty of Pharmacy, Nirma University, Ahmedabad.

#### Statistics

- Mir, Aadil Ahmad. **Extended Rayleigh distribution: Properties, estimation and applications.** (Prof. Sheikh Parvaiz Ahmad), Department of Statistics, University of Kashmir, Srinagar.

### MEDICAL SCIENCES

#### Forensic Science

- Bamburde, Harendrakumar C. **Studies on detection of forgery in questioned document by hyperspectral imaging.** (Dr. M P Goutam), Shri Vaishnav Institute of Forensic Science, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.
- Dhadnekar, Namrata Pramod. **Developing new reagents for applications as sensors in forensic science.** (Dr. Uma Harikrishnan), Department of Biochemistry and Forensic Science, Gujarat University, Ahmedabad.

#### Hepatology

- Madhu. **To ascertain the role of neuroinflammation in patients with acute liver failure and in chronic liver failure patients with Cirrhosis with hepatic encephalopathy: An autopsy based study.** Department of Hepatology, Postgraduate Institute of Medical Education and Research, Chandigarh.

#### Medicine

- Kunjan. **A randomized controlled trial of cardiac rehabilitation in myocardial infarction patients with percutaneous coronary intervention.** Department of Community Medicine and School of Public Health, Postgraduate Institute of Medical Education and Research, Chandigarh.

#### Pharmaceutical Science

- Goswami, Vishalgiri Gunvantgiri. **Design, synthesis and biological evaluation of novel anticancer heterocyclic molecules as WNT signaling inhibitors.** (Dr. Bhumika D Patel), Faculty of Pharmacy, Nirma University, Ahmedabad.
- Gunjkar, Vijay Nagesh. **Phytochemical investigation and pharmacological evaluation of Indian medicinal plant extracts and characterization of bioactive phytoconstituents for antiasthmatic activity.** (Dr. N B Ghiware), Faculty of Pharmacy, Swami Ramanand Teerth Marathwada University, Nanded.

- Mulukuri, N V L Sirisha. **Formulation and pharmacological screening of nano sized andrographolide loaded topical emulgels.** (Dr. Pankaj Kumar), Faculty of Pharmaceutical Sciences, NITTE (Deemed to be University), Mangaluru.
- Patel, Bharatkumar Ramanlal. **Investigations on cannabidiol's role in modulating ApoE linked Alzheimer's pathology: Focus on neuroprotection and cognitive enhancement.** (Dr. Nyati Acharya), Faculty of Pharmacy, Nirma University, Ahmedabad.
- Shah, Mahek Vipulkumar. **Design, development and optimization of novel topical formulations of febuxostat for Gout therapy.** (Dr. Tejal Mehta), Faculty of Pharmacy, Nirma University, Ahmedabad.
- Shaw, Suman Kumari. **Design, synthesis and biological evaluation of novel substituted pteridine derivatives for the treatment of breast cancer.** (Dr. Hardik Bhatt), Faculty of Pharmacy, Nirma University, Ahmedabad.

### PHYSICAL SCIENCES

#### Chemistry

- Arvind Raj, A R. **Metal organic framework based engineered materials for the separation of organic contaminants.** (Dr. Mahaveer D Kurkuri), Department of Chemistry, Jain (Deemed-to-be University), Bangalore.
- Barani Kumar, D. **Development of metal oxide based electrode materials for supercapacitor application.** (Dr. S Ganesan), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
- Goudu, Mohini. **Iron oxide and graphene oxide modified materials for the removal of organic contaminants from wastewater.** (Dr. Jitendra Kumar Sahoo and Dr. Shrabhan Kumar Sahoo), Department of Chemistry, GIET University, Gunupur.
- Harini. **Expedient route to design & development of noble metal based nanocatalysts for potential applications in catalytic and biological studies.** (Dr. Siddappa A Patil and Dr. Ramesh Dateer), Department of Chemistry, Jain (Deemed-to-be University), Bangalore.

5. Kale, Vinod Namdevrao. **Synthesis and biological activities of metal chelates containing pyridine and pyrimidine moieties.** (Dr. Waghmare G S), Faculty of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.
6. Nair, Abhishek. **Exploring new synthetic methods for  $\mu$ -aminodiborane: An in situ-generated reducing agent for organic substrates.** (Prof. Anil J Elias), Department of Chemistry, Indian Institute of Technology Delhi, New Delhi.
7. Nandi, Manishita. **Synthesis and characterization of organic functional materials and studies on their applications.** (Prof. P Ghosh), Department of Chemistry, University of North Bengal, Darjeeling.
8. Neetika Kumari. **Synthetic and biological study of sulfonamide derivatives as insect growth regulators and their applications.** (Dr. Pamita Awasthi), Department of Chemistry, National Institute of Technology, Hamirpur.
9. Phulwale, Shankar Pralhadrao. **Synthesis and characterization of nitrogen and oxygen containing heterocycles and their pharmacological evaluation.** (Prof. S P Hangirgekar and Dr. G Krishna Chaitanya), Faculty of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.
10. Pradhan, Sudarshan. **Synthesis and physico-chemical characterization of some novel transition metal complexes of schiff base ligands: DNA interactions, biological activities and allied theoretical investigations.** (Prof. Biswajit Sinha), Department of Chemistry, University of North Bengal, Darjeeling.
11. Rubavathy, S M Esther. **Unraveling the molecular mechanism behind Histone Deacetylase (HDAC) inhibitors- computational insights.** (Dr. Prakash Muthuramalingam), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
12. Sreelakshmi, C. **Struvite ( $MgNH_4PO_4 \cdot 6H_2O$ ) recovery from wastewater in microbial fuel cell and their sustained release profile from biopolymeric microcapsules for a circular economy.** (Dr. R Jeyalakshmi), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.

#### Nanotechnology

1. Gayathri, K. **Development of photocatalytic metal-organic framework nanostructures integrated membranes for water treatment applications.** (Dr. Sakar Mohan), Department of Nanotechnology, Jain (Deemed-to-be University), Bangalore.

#### Physics

1. Amuthan, R. **Investigation on the thermoelectric properties of bismuth based oxyselenides for mid temperature applications.** (Dr. Krishna Mohan M), Department of Physics, SRM Institute of Science and Technology, Kattankulathur, Chennai.
2. Banik, Hritinava. **Study of resistive switching phenomenon for biodegradable and transient memory applications.** (Prof. S A Hussain), Department of Physics, Tripura University, Suryamaninagar.
3. Bhaskar, Subhajit. **Study of spatio-temporal evolution and frequency shifting of laser carrying orbital angular momentum in plasma.** (Prof. H K Malik), Department of Physics, Indian Institute of Technology Delhi, New Delhi.
4. Bhise, Santosh Laxmanrao. **Synthesis, characterization of Mn and Zn doped CuO thin films.** (Dr. Vishwanath D Mote), Faculty of Physics, Swami Ramanand Teerth Marathwada University, Nanded.
5. Gulime Ravi. **Synthesis and characterization of ternary nanocomposites: Insights into structural, surface area and magnetic properties.** (Dr. K Thyagarajan), Department of Physics, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.
6. Jadhav, Sandhya Anil. **Studies on Mg and Mn doped ZnO thin films via spray pyrolysis technique.** (Dr. Vishwanath D Mote), Faculty of Physics, Swami Ramanand Teerth Marathwada University, Nanded.
7. Kanchan Kumar, D. **Design and fabrication of WO<sub>3</sub> nanostructures for gas sensing application.** (Dr. Harish S), Department of Physics, SRM Institute of Science and Technology, Kattankulathur, Chennai.
8. Komatreddy Damodarreddy. **Lead free magnetoelectric composites for energy applications.** (Dr. Siva C), Department of Physics, SRM Institute of Science and Technology, Kattankulathur, Chennai.
9. Priyanka, B. **Static and dynamic properties of bimerons in heavy metal: Ferromagnet based heterostructures.** (Dr. Jaivardhan Sinha), Department of Physics, SRM Institute of Science and Technology, Kattankulathur, Chennai.
10. Viliya, Kundan. **Biological application of glow discharge plasma for priming of maize and soybean seeds.** (Dr. Uttam Sharma), Shri Vaishnav Institute of Science, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore. □

**CORPORATE EDUCATIONAL AGENCY,  
DIOCESE OF KOTHAMANGALAM**

(Nirmala College Muvattupuzha and Newman College Thodupuzha)  
Ph. 9400470540, Email. Kothamangalamcorporate@gmail.com

**NOTIFICATION**

Applications are invited from eligible candidates for the post of **Assistant Professor** in the following permanent vacancy.

No	Subject	Category of Post	No. of Vacancy
1	Malayalam	PWD-Category d. autism, intellectual disability, specific learning disability and mental illness	1

Age and qualifications are as per the rules and regulations of UGC/M.G. University/ Govt. of Kerala. Application form can be had from the Office of the Manager of Colleges, Corporate Educational Agency, Diocese of Kothamangalam at Nirmala College, Muvattupuzha P.O., Pin: 686661 free of cost. Duly filled Applications along-with copies of all the certificates and other relevant documents in support of the claim should reach the office of the Manager within one month of the date of this notification.

Government reserves the right to turn down the proposal for approval, if it is revealed later that the appointed post is one which is not sanctioned by the Government or not existing as per the approved staff pattern.

Kothamangalam  
Date: 20-01-2026

Sd/-  
Manager

**ALPHONSA COLLEGE PALA**

Arunapuram P.O., Pala  
Kottayam Dist., Kerala - 686574  
E-mail: [acpappointment@gmail.com](mailto:acpappointment@gmail.com)

No.A1- 570/2025

Dated: 14/01/2026

**NOTIFICATION**

Applications are invited from eligible candidate for the post of Principal in Alphonsa College Pala. Age and qualifications as prescribed by the rules and regulations of UGC/ State Government / Mahatma Gandhi University, Kottayam. Application forms and other details can be down loaded from the college website [www.alphonsacollege.edu.in](http://www.alphonsacollege.edu.in). Completely filled application with the receipt of applications Fee Rs. 1000/- should reach the college office within 30 days of this notification

Pala

(Sd/-) Manager



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**VACANCY**

Applications in the *prescribed format* along-with full biodata are invited for **Ponda Education Society's Rajaram & Tarabai Bandekar College of Pharmacy (Self-Financed)** from eligible candidates for the post of **Principal** to reach the undersigned **within 21 days** from the date of publication of this advertisement. Application containing a recent photograph, mobile no., email-id, certified copies of mark sheets of all examinations from SSC onwards, teaching/research experience, certificate of registered Pharmacist, valid residence certificate, change in name, if any etc. should be addressed to **The Secretary, Ponda Education Society, Farmagudi, Ponda-Goa 403401**. Applicants already employed must send their application through proper channel. Incomplete applications will be rejected.

Qualifications and guidelines as per Goa University Statutes SC-16, PCI/UGC Regulations and salary as per Ponda Education Society norms.

Candidates should submit total research score of 110 as per SC-16, Appendix II, Table 2, available on Goa University **website (www.unigoa.ac.in)** along with documentary evidence for the same.

Kindly visit college **website: www.pespharma.edu.in** for educational qualifications, eligibility and other details of this advertisement.

Sd/  
**(Mrs Sonali R. Naik)**  
**Secretary**  
Ponda Education Society

**SACRED HEART COLLEGE (AUTONOMOUS)**

Thevara, Kochi - 682013, Kerala, India, Tel: 0484-2870500/ 2870503/504  
Email: office@shcollege.ac.in • www.shcollege.ac.in

**NOTIFICATION**

Applications are invited from eligible candidates for the appointment to the following permanent posts of Assistant Professors in Sacred Heart College, Thevara, subject to the provisions and approval of Mahatma Gandhi University, Kottayam, the Government of Kerala, and in accordance with the UGC Regulations 2018.

Post of Assistant Professor		
Subject	Category	No. of Posts
Mathematics	PWD (Category a. Blindness and low vision)	1
Economics	Community (RCSC)	1
	PWD (Category b. Deaf and hard of hearing)	1
Sociology	PWD (Category c. Locomotor disability including cerebral palsy, leprosy cured, dwarfism, acid attack victims and muscular dystrophy)	1
	Community (RCSC)	1
Physical Education	Open (Lady Reservation)	1
Zoology	Community (RCSC)	1
Botany	PWD (Category d. Autism, intellectual disability, specific learning disability and mental illness)	1

Four vacancies are reserved for persons with benchmark disabilities as mentioned in clause 34 of the Rights of Persons with Disabilities Act, 2016, and GO(MS) No. 96/2121/H. Edn dated 15/02/2021. Age, Scale of pay, pay, qualifications, etc, as prescribed by Kerala Govt/UGC/MG University Rules. Application forms can be obtained from the College **website: www.shcollege.ac.in**, with an online payment of Rs 3000 for the general category, Rs 1500/- for SC/ST, and no fee for PWD candidates. Apply online only; the hard copy, along with all supporting documents, should reach the manager **within 30 days** of the publication of this notification.

Thevara/January 22, 2026

Sd/- Manager

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**RECRUITMENT**

Applications are invited from eligible candidates for the following Permanent Non-Grantable position:

Designation of the Position	Total Vacancies	Category wise Vacancies
Director	01	Open - 01

**Conditions:**

- Educational qualifications, Experience, Pay Scales etc. applicable for the post is as per the norms specified by AICTE/PCI/COA, Govt. of Maharashtra & Dr. Babasaheb Ambedkar Technological University, Lonere, Dist.- Raigad & as modified from time to time.
- Those who are in service should apply through proper channel.
- In case of the post of Director/ Principal, the appointment is on tenure basis for the period of five years or date of superannuation, whichever may be earlier, and may be extended by one more year.
- Applications received after the last date will not be considered. The college will not be responsible for any delay including postal delay, if any.
- Incomplete application or applications without the attested copies of supporting documents will not be entertained.
- No T.A., D.A. will be paid for attending the interview.
- Applications giving full particulars and attested copies of all the supporting documents should reach to the undersigned within 21 days from the date of publication of this advertisement.

Place: Vathar Tarf Vadgaon Date: 20/01/2026

Sd/-  
 President  
 Shri Balasaheb Mane Shikshan Prasarak Mandal, Ambap

**Swami Vivekanand Pratishthan, Solapur**  
**Swami Vivekanand Institute of Technology, Solapur**

Gat No. 16/2, Khed, Solapur-Barshi Road, Taluka-North Solapur, Solapur-413255  
Affiliated to Punyashlok Ahilyadevi Holkar Solapur University, Solapur

**UNAIDED (NON-MINORITY)**

Applications are invited from the eligible candidates for the following posts of Assistant Professors for B. Tech., M.B.A. and M.C.A. courses:

Sr. No.	Subjects	No. of Vacancies	Posts Reservation:
1	Engineering Physics	1	SC – 03 (Female-01) ST – 01 VJ(A) – 01 NT(B) – 01 NT(C) – 01 OBC – 04 (Female-01) SEBC – 02 (Female-01) EWS – 02 (Female-01) Open – 06 (Female-02)
2	Engineering Chemistry	1	
3	Engineering Mathematics	2	
4	Communication Skills	2	
5	Mechanical Engineering	3	
6	Civil Engineering	2	
7	Computer Science and Engineering	1	
8	Information Technology	1	
9	Electrical Engineering	1	
10	Electronics and Telecommunication Engineering	1	
11	M.B.A.	3	
12	M.C.A.	3	
<b>Total</b>		<b>21</b>	

**Instructions:**

1. Open posts are open to all; candidates from any category can apply.
2. Educational qualifications and other requirements are as prescribed by AICTE notification dated 01/03/2019.
3. A relaxation of 5% shall be allowed at Bachelor's and Master's level for SC/ST/OBC (Non-Creamy Layer)/Differently-abled candidates.
4. Reserved candidates domiciled outside Maharashtra will be treated as Open category.
5. Reserved category candidates should send a copy of their application to the Deputy Registrar, Special Cell, PAHSUS, Solapur.
6. Applications received after the last date will not be considered.
7. Reservation for PWD, Women and Disabled persons will be as per Govt. norms.
8. Reserved category candidates shall produce the caste validity certificate as per the directives issued by the State Government vide Circular No. BCC-201/Pra. Kra. 1064/2011/16B dated 12-12-2011.
9. Reserved category candidates (except SC/ST) shall produce Non-Creamy Layer Certificate at the time of interview.
10. Reservation for VJNT categories is internally transferable.
11. Applicants who are in service must send their applications through proper channel.
12. Applicants are required to account for break, if any, in their academic career.
13. T.A., D.A. will not be paid for attending the interview.
14. Application with full details should reach through the channel, to **“The Secretary, Swami Vivekanand Pratishthan, Solapur”** within **30 days** from the date of publication of this advertisement.
15. Incomplete applications will not be entertained.
16. This is University approved advertisement.

**Swami Vivekanand Pratishthan, Solapur**  
**Swami Vivekanand Institute of Technology, Solapur**

Gat No. 16/2, Khed, Solapur-Barshi Road, Taluka-North Solapur, Solapur-413255  
Affiliated to Punyashlok Ahilyadevi Holkar Solapur University, Solapur

**UNAIDED (NON-MINORITY)**

Applications are invited for the post of **PRINCIPAL** from the Academic Year **2025-26**:

Sr. No.	Designation	Total Vacant Posts
1	Principal	01 (Open)

**Instructions:-**

1. The above post is open to all; however, candidates from any category can apply for the post. 2. Educational qualifications and other requirements are as prescribed by the AICTE notification dated **01/03/2019**. 3. Candidates should submit their **Academic Research Score (API)** with related documents. 4. A relaxation of **5%** shall be allowed at the Bachelor's as well as at the Master's level for candidates belonging to **SC/ST/OBC (Non-Creamy Layer)/Differently-abled** for eligibility and assessment of academic record for direct recruitment. 5. Reserved candidates should also send a copy of their application to the **Deputy Registrar, Special Cell, Punyashlok Ahilyadevi Holkar Solapur University, Solapur**. 6. Reserved candidates domiciled outside **Maharashtra State** will be treated as **Open Category** candidates. 7. Applications received after the last date will not be considered. The college will not be responsible for postal delay, if any. 8. Reservation for **Women and Disabled persons** will be as per Government norms. 9. Reserved category candidates shall produce the **Caste Validity Certificate** as per State Government Circular No. **BCC-201/Pra.Kra.1064/2011/16B dated 12-12-2011**. 10. Reserved category candidates (except SC/ST) shall produce **Non-Creamy Layer Certificate** at the time of interview. 11. Applicants who are in service must send their application through proper channel. 12. Applicants are required to account for breaks, if any, in their academic career. 13. Incomplete applications will not be entertained. 14. **T.A., D.A. will not be paid** for attending the interview. 15. Applications with full details should reach to the "**Secretary, Swami Vivekanand Institute of Technology, Solapur, Gat No. 16/2, Khed, Solapur-Barshi Road, Tal.: North-Solapur, Solapur-413255**" within **30 days** from the date of publication of this advertisement. 16. This is a **University approved advertisement**.

**Janata Shikshan Mandal's**  
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APPLICATIONS ARE INVITED FOR THE FOLLOWING POSTS FROM THE ACADEMIC YEAR 2025-2026:

**UN-AIDED**

Sr. No.	Cadre	Subject	Total No of Posts	Post Reserved for
1	Principal	-	01	OPEN
2	Assistant Professor	Law	06	SC/ST -01, DT(A)-01, OBC-01, SEBC/EWS-01, OPEN-02
3	Librarian		01	OPEN

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

Reservation for women will be as per **University Circular No. BCC/16/74/1998 dated 10" 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.

"Qualifications, Pay Scales and other requirements are as prescribed by the UGC Notification dated 18th July, 2018, Government of Maharashtra Resolution No. **Mise- 2018/C.R.56/18/UNI-1, dated 8" March, 2019** and University Circular No. **TAAS/(CT)/ICD/2018-19/1241, dated 26 March, 2019** and revised from time to time". The Government Resolution & Circular are available on the **website: [mu.ac.in](http://mu.ac.in)**.

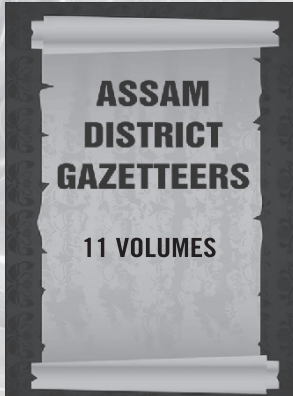
Applicants who are already employed must send their application through proper channel. Applicants are required to account for breaks, if any, in their academic career.

Applications with full details should reach the **CHAIRMAN, JANATA SHIKSHAN MANDAL'S, ADV. DATTA PATIL COLLEGE OF LAW, ALIBAG TALUKA-ALIBAG, DIST- RAIGAD 402201, via email (Email id:-[principaladplaw@gmail.com](mailto:principaladplaw@gmail.com))s within 15 days** from the date of publication of this advertisement. **This is University approved advertisement.**

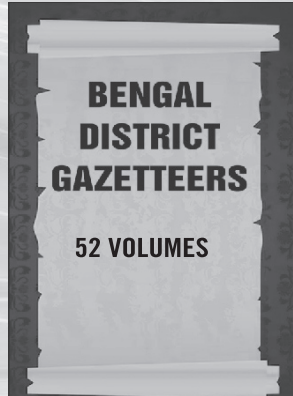
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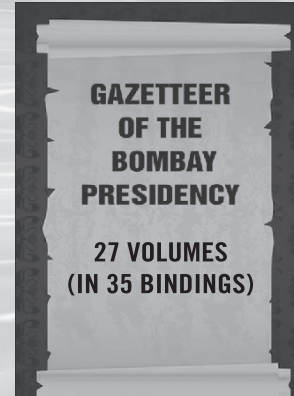
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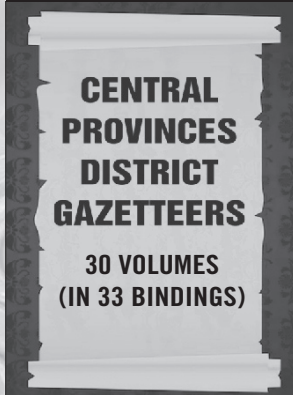
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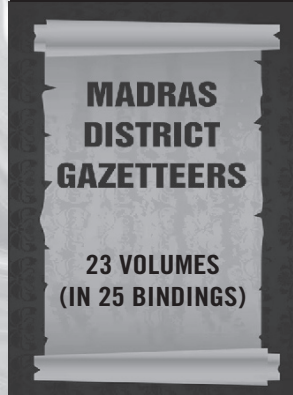
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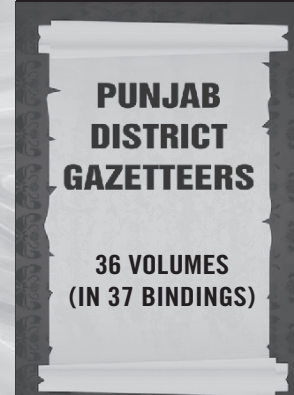
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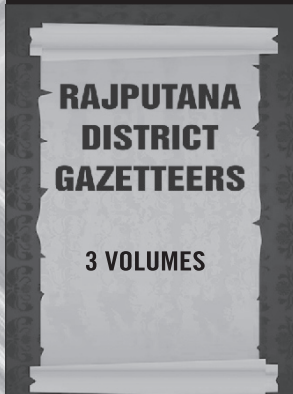
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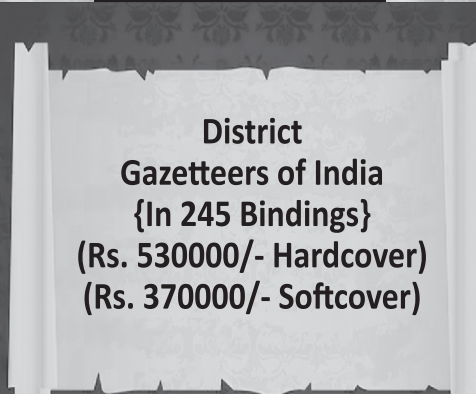
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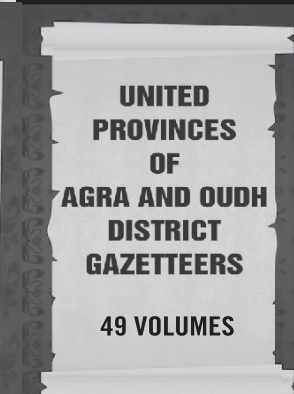
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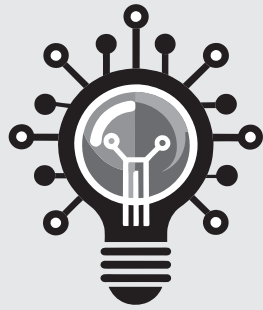
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- Submit through Google Form link
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- Call for Abstracts: **10 Jan 2026**
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