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Announcement

EDITED VOLUME

on

Shaping Self-Reliant Bharat through Knowledge and Innovation

An Edited Volume titled '*Shaping Self-Reliant Bharat through Knowledge and Innovation*' is being published. The publication will feature the contributions from eminent educationists on the aforementioned theme. Readers of the University News are also invited to contribute to the Volume by submitting papers/articles on the above theme by **July 31, 2026**. All submissions will be subject to the approval of the Editorial Committee of the University News. The contributions are invited on the following Subthemes:

Integrating Traditional Wisdom in Curriculum and Research.

- Embedding Indian Knowledge Systems (IKS) into Curricula & Faculty Development.
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- Futuristic Dimensions of IKS.

Promoting Sustainability and Social Responsibility in Higher Education Institutions.

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- University Social Responsibility (USR) for Promoting Swadeshi.
- Futuristic Digital and Technological Pathways to Sustainability.

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- Education for Increasing Entrepreneurship Mindset in Students.
- Establishing Incubation and Innovation Centres to promote Techno-Nationalism.
- University-Industry Collaboration for Startup Development.

Creating AI and Quantum-enabled Higher Education Institutions.

- 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.

Advancing Self-Reliant Bharat through Swadeshi, Economic Patriotism, and Techno-nationalism.

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

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Your expertise and vision in the field of higher education, along with your ideas and strategies, will greatly enrich the upcoming publication. If the invited articles are not included in the upcoming book, they may be considered for publication in the University News's Weekly Issues, in accordance with its guidelines. Manuscripts of papers/articles should be approximately 3,000-4,000 words in MS Word format, following APA style for citations and adhering to general publication norms. Please submit your manuscripts by **July 31, 2026** to the Editor, University News, through E-mail: ramapani.universitynews@gmail.com, unaiu89@gmail.com and universitynews@aiu.ac.in.

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Revisiting Conventional Attendance Frameworks in the Changing Landscape of the Higher Education Sector

Dalip Kumar*

India's higher education ecosystem plays a crucial role in developing human capital, fostering innovation, and supporting the country's economic and social development. India has one of the largest higher education systems in the world and is recognised as the third largest globally, after the United States and China, in terms of student enrolment. According to the latest published data from the All India Survey on Higher Education (AISHE 2021–22) by the Ministry of Education, India's higher education sector has expanded significantly, with total student enrolment reaching 4.33 crore across various levels of higher education. The rapid expansion of higher education in India has been driven by increased access, the implementation of reforms under the National Education Policy 2020, and an emphasis on multidisciplinary education, digital learning, skill development, and research. The ongoing debate about attendance requirements in higher education institutions across India has gained renewed significance in the wake of the reforms envisioned under the National Education Policy–2020. As the Indian higher education system undergoes a major structural transformation, the issue of mandatory attendance has emerged as a key point of discussion regarding the balance among academic flexibility, institutional accountability, and student-centric learning. The evolving attendance reforms in Indian Higher Education represent a paradigm shift from rigid enforcement to flexible, student-centric policies. Conventionally, attendance has been regarded as a fundamental element of academic engagement. Higher Education Institutions have prescribed minimum attendance requirements to ensure regular classroom participation, continuity of learning, teacher-student interaction, and academic discipline. Academicians have expressed that regular attendance fosters intellectual engagement, collaborative learning, academic seriousness, and the overall development of students within the classroom environment.

National Education Policy–2020

The implementation of the National Education Policy–2020 has significantly altered the broader philosophy of higher education in India and advocates a flexible, multidisciplinary, holistic, and learner-centric educational framework. It seeks to transform higher education into a system that promotes critical thinking, creativity, experiential learning, skill development, and research innovation. One of the cardinal principles of NEP–2020 is flexibility in learning. The policy encourages Higher Education Institutions to provide students with greater academic mobility, interdisciplinary choices,

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multiple entry and exit options, blended and online learning opportunities, and experiential education through internships, fieldwork, vocational exposure, research activities, and community engagement. Moreover, the policy emphasises the integration of technology in education and promotes digital learning ecosystems. The increasing adoption of online courses, virtual classrooms, digital libraries, blended learning models, and platforms such as Study Webs of Active Learning for Young Aspiring Minds (SWAYAM) reflects a significant shift toward flexible modes of knowledge dissemination and academic participation. In this evolving educational environment, a pivotal question is whether physical attendance alone should continue to serve as the primary indicator of academic engagement and learning outcomes.

Teaching-learning Process

Higher Education Institutions continue to emphasise the importance of physical classroom interaction in the teaching-learning process. Faculty members contend that participation in lectures, tutorials, seminars, laboratory sessions, moot courts, design studios, clinical postings, and academic discussions remains crucial for intellectual growth, collaborative learning, and academic discipline. Accordingly, excessive relaxation of attendance norms may decline classroom culture and adversely affect the quality of higher education. Students have consistently argued that rigid attendance norms often fail to accommodate the increasing academic, professional, and personal pressures faced by learners today. Further internships, skill-development programmes, research-based activities, participation in competitions, preparation for competitive examinations, entrepreneurial engagements, and long commuting hours are among the most often cited causes for attendance shortages.

Academic Flexibility

In the context of the academic reforms and flexibility measures encouraged by the University Grants Commission through various policy initiatives in recent years, after the implementation of NEP-2020. The UGC's initiatives relating to the Choice Based Credit System (CBCS), Academic Bank of Credits (ABC), blended learning, online education through SWAYAM, and internship-based learning collectively indicate a gradual shift toward recognising multiple modes of academic

participation and knowledge acquisition. In view of these reforms after the implementation of NEP-2020, attendance regulations must also evolve in harmony with contemporary educational realities. Accordingly, if Higher Education Institutions encourage students to undertake internships, fieldwork, research projects, entrepreneurial activities, and online course completion, there must also be institutional mechanisms to accommodate such engagements within attendance frameworks. A rigid interpretation of attendance requirements may contradict the spirit of flexibility, multidisciplinary learning, and experiential education envisaged under NEP-2020 and related higher education reforms.

Higher Education Institutions continue to defend attendance regulations as crucial for maintaining academic standards and institutional accountability. Higher Education Institutions maintain that classrooms remain important spaces for discussion, mentorship, peer interaction, critical thinking, and intellectual development. Institutions are bound by norms set by statutory regulatory bodies that require minimum classroom hours for accreditation and direct teaching hours for promotion under the UGC regulations, 2018. Higher Education Institutions need quantifiable proof that teaching has occurred, and attendance registers serve as evidence. It's a system designed for compliance, not curiosity. Pedagogically, teachers argue that learning is more than reading notes or passing exams. They believe exposure to discussions, debates, and lab sessions nurtures understanding. Institutions, therefore, face the complex task of balancing flexibility with academic integrity and quality assurance.

Legal Observations of Attendance

Recent observations by the Supreme Court of India have further intensified the debate over attendance requirements, particularly in professional education. The Supreme Court expressed reservations regarding a judgment of the Delhi High Court, which had held that law students should not be debarred from examinations solely due to a shortage of attendance. The Supreme Court observed that the complete dilution of attendance norms could reduce law institute hostels into mere "boarding and lodging facilities" and questioned the purpose of institutional legal education if students are not required to attend classes regularly. The attendance rules must be enforced with sensitivity.

Most universities have permitted limited relaxation of attendance requirements on specific grounds such as serious medical conditions, participation in officially approved sports and cultural activities, National Cadet Corps (NCC), National Service Scheme (NSS), university representation in academic events, and other authorised institutional engagements. However, such condonation has generally remained subject to documentary evidence and approval by competent authorities.

Regulatory Framework for Attendance Requirement

The principle underlying the UGC Regulations-2003, on maintenance of academic standards, discipline, and regular participation in the teaching-learning process, continues to influence attendance policies across higher education institutions across the country. Professional regulatory bodies in India have consistently emphasised attendance as an essential requirement for maintaining academic quality and professional competency. The Pharmacy Council of India (PCI) ordinarily requires pharmacy students to maintain a minimum of 80% attendance in both theory and practical classes. This requirement is rooted in the professional and technical nature of pharmacy education, where laboratory training, clinical exposure, patient interaction, and hands-on learning are integral to professional development. Similarly, under the Rules of Legal Education framed by the Bar Council of India (BCI), students pursuing LL.B. programmes are generally required to maintain a minimum of 70% attendance in each subject, including moot courts, tutorials, and seminar work. The rationale behind such norms is closely linked to the professional nature of legal education, where classroom discussions and continuous interaction are considered essential for developing analytical and argumentative skills necessary for the legal profession.

Under the regulatory framework prescribed by the Rehabilitation Council of India (RCI), attendance is regarded as mandatory due to the extensive practical training, field engagement, supervised teaching practice, and clinical exposure involved in rehabilitation and special education programmes. Students are generally required to maintain a minimum of 80% attendance in both theory and practical components, including internships and hospital work. Likewise, the

Council of Architecture (CoA) treats attendance as an essential component of architectural education because the discipline is highly studio-based and practice-oriented. Regular participation in design studios, practical sessions, juries, seminars, and field visits is considered indispensable for the development of professional competence and creative skills. Consequently, students pursuing architecture programmes are generally required to maintain a minimum of 75% attendance in both theory and practical components.

The attendance framework prescribed by the National Medical Commission is even more rigorous due to the clinical and professional nature of medical education. Students pursuing MBBS and other regulated medical programmes are generally required to maintain a minimum of 75% attendance in theory classes and 80% attendance in practical, clinical, and laboratory training. Clinical postings, bedside teaching, patient interaction, emergency exposure, and procedural demonstrations are regarded as fundamental aspects of medical training that cannot be fully replicated through self-study or digital instruction alone.

Conclusion

As institutions increasingly embrace the principles of multidisciplinary learning, outcome-based education, blended learning, and student-centric pedagogies envisioned under the National Education Policy 2020, attendance policies may require thoughtful reconsideration to ensure that attendance norms remain relevant, reasonable, and aligned with the contemporary needs of higher education. The evolving academic ecosystem increasingly recognises learning beyond the conventional classroom through internships, research engagement, experiential learning, digital platforms, community participation, and skill-based education. Consequently, rigid and uniform attendance requirements may not adequately reflect the changing dynamics of teaching-learning processes in the higher education landscape. The ongoing debate surrounding attendance policies reflects a deeper transformation underway within Indian higher education and the evolving expectations from Higher Education Institutions and Regulatory Bodies.

The challenge before policymakers, Higher Education Institutions, regulatory bodies, and academic institutions is not merely to prescribe

minimum attendance percentages, but to evolve a balanced, inclusive, and flexible framework that preserves academic rigour, institutional discipline, professional standards, and student accountability. Such a framework may incorporate flexibility for medical emergencies, psychological well-being, internships, research activities, entrepreneurship, sports, cultural participation, and blended or online learning environments, without compromising educational outcomes and professional competency standards to maintain a balanced approach between academic discipline and student welfare. Higher Education Institutions should be encouraged to adopt a holistic and outcome-based educational framework that recognises the acquisition of knowledge, skill development, and experiential engagement, while simultaneously ensuring accountability and meaningful academic participation.

Stakeholder consultations involving students, parents, faculty members, administrators, and mental health professionals should be undertaken in an expeditious and inclusive manner to safeguard both the well-being of students and their academic progression. Higher Education Institutions may be empowered to formulate context-specific attendance norms by considering geographical diversity, accessibility to learning resources, socio-economic realities, internships, research engagement, blended learning mechanisms, and other academic exigencies. Further, the principles of natural justice, fairness, transparency, and reasoned decision-making must be embedded within the attendance framework. Adequate provisions for grievance redressal and

opportunities for representation should form an integral part of institutional attendance policies to ensure that academic regulations remain humane, equitable, and a future-oriented higher education system capable of responding to the aspirations and challenges of twenty-first-century learners.

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12. Social Platforms Relevant Readings.



Invitation to Authors

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

Dr Sistla Rama Devi Pani, Editor

India and the Future of Higher Education Regionalism in South Asia

Gowhar Rashid Ganie*

In 1999, education ministers from twenty-nine European countries gathered in Bologna and signed a declaration. They agreed to harmonise their degree structures, introduce transferable credit systems, and build a shared European Higher Education Area. This was done not through the force of law, but through political commitment and gradual policy convergence. Two decades later, the Bologna Process has enrolled forty-nine countries and reshaped how the world thinks about regional academic cooperation. It raised an uncomfortable question for other regions of the world: why has nothing quite like it emerged elsewhere?

The question carries particular weight for South Asia. A region of nearly two billion people, ancient universities, and extraordinary intellectual traditions. Yet one where a student's degree from Sri Lanka carries no automatic recognition in India, where cross-border research collaborations remain rare, and where geopolitical friction has repeatedly eclipsed educational ambition. At the centre of this unfinished story stands India: too large to ignore, too central to bypass, and increasingly too ambitious to remain a passive player.

Mapping the Terrain: What Higher Education Regionalism Actually Means

Higher education regionalism is not simply about students crossing borders. At its core, it refers to structured cooperation among countries within a region, covering student and faculty mobility, mutual recognition of degrees, qualification harmonisation, quality assurance frameworks, joint research initiatives, and policy coordination. What makes it distinctly regional is not geography alone, but the institutional architecture that sustains cooperation over time (Chou and Ravinet, 2015).

The European experience remains the benchmark, but scholars have increasingly cautioned against reading it as a universal template. Guy Neave's foundational work on the "evaluative

state" in higher education anticipated the broader shift across Europe towards knowledge-driven governance. Universities increasingly ceased to be purely national institutions and became instruments of regional and global competitiveness (Neave 2012). The Bologna Process crystallised this shift. It drew on a broader "knowledge economy discourse" - the idea that human capital, innovation, and research capacity are the primary drivers of economic growth - to build political consensus around harmonisation. Mobility was reframed not merely as cultural exchange but as a precondition for labour market integration and economic competitiveness across the continent.

Yet the Bologna Process was not born in an institutional vacuum. It emerged from decades of European integration, from the Erasmus programme of 1987, from the Single Market, and from a political culture that had already normalised transnational governance. Europe had, in short, built the infrastructure for regionalism long before it applied it to universities.

The ASEAN Lesson: Cooperation Without Harmonisation

Southeast Asia offers a more instructive comparison for South Asia. The ASEAN University Network (AUN), established in 1995, and SEAMEO RIHED - the Regional Centre for Higher Education and Development - have expanded student mobility and institutional networking across the region. But they have done so on entirely different terms.

What scholars call the 'ASEAN Way' - characterised by non-interference, informality, consensus-building, and deep respect for national sovereignty - has shaped higher education cooperation just as profoundly as it has shaped ASEAN's political architecture (Acharya, 2004). The result, as Manja Klemenčič and others have observed, is a form of regionalism that is deliberately decentralised, multi-layered, and resistant to the kind of top-down harmonisation that defines Bologna (Klemenčič, 2017). There is no single framework. Instead, overlapping institutional arrangements, bilateral agreements, sub-regional

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networks, and quality assurance partnerships have enabled practical cooperation without demanding policy convergence.

This distinction matters enormously. The “Bologna export thesis” - the assumption that other regions would naturally replicate the European model - has been comprehensively challenged by scholars of comparative higher education (Chou and Ravinet, 2017). Regions are not blank pages waiting to receive European text. They bring their own political histories, governance cultures, developmental priorities, and regional sensitivities to the task of educational cooperation.

South Asia’s Structural Dilemma

South Asia is neither Europe nor Southeast Asia, and understanding why is the key to understanding both the limits and the possibilities of regional educational cooperation here.

The South Asian Association for Regional Cooperation (SAARC), founded in 1985, was meant to be the institutional backbone of regional integration. It has not become that. Long-standing political tensions within the region have cast a long shadow over virtually every attempt at deeper cooperation—trade, connectivity, people-to-people contact, and education included. Unlike in Southeast Asia, where the ASEAN Way created a workable, if imperfect, norm of pragmatic engagement, South Asia has lacked even the minimal shared political trust required to sustain regional institutions.

South Asia’s difficulties are not solely political. They also reflect a deeper structural asymmetry. Unlike ASEAN, where member states are broadly comparable in scale, South Asia is organised around a single dominant actor. India accounts for roughly three-quarters of South Asia’s GDP and a comparable share of its higher education infrastructure. Its neighbours are, by comparison, small economies with more nascent higher education systems. Regional cooperation, in this context, inevitably raises a fundamental question: can India lead without being perceived as dominating the process? Some of India’s smaller neighbours have historically been cautious about integration that feels asymmetric, a concern India’s educational diplomacy must continue to address through genuine co-investment and institutional generosity.

Yet despite these structural tensions, higher education cooperation in South Asia has quietly expanded. Students from Nepal, Bhutan, Sri Lanka, Bangladesh, and Afghanistan increasingly enrol in Indian institutions, drawn by geographic proximity, lower costs, English-medium instruction, and cultural familiarity. India has signed memoranda of understanding with multiple regional and global partners. The Indian Technical and Economic Cooperation (ITEC) programme, established in September 1964, and the Colombo Plan’s Technical Cooperation Scheme have historically positioned India as a developmental knowledge partner for Asia and Africa, long before ‘educational diplomacy’ became a fashionable phrase (Ministry of External Affairs nd).

The most architecturally ambitious attempt at regional higher education institution-building remains the South Asian University in New Delhi, established under the SAARC framework in 2010 (South Asian University nd). It carries significant symbolic weight as an attempt to create a genuinely regional academic space, where students from across South Asia study together. Its practical impact has been constrained by the same geopolitical climate that limits SAARC itself. But its existence signals something important: the aspiration for a shared South Asian intellectual community is alive, and India has been its principal architect and host.

India’s Strategic Position and Its Consolidating Role

India’s emergence as a regional education hub has accelerated dramatically since the economic liberalisation of the 1990s, and even more sharply in the decade following the National Education Policy-2020. The NEP explicitly embraces internationalisation, multidisciplinary learning, research ecosystems, and the ambition of positioning India as a global study destination (Ministry of Education, 2020). It reflects India’s deep engagement with the knowledge economy, the recognition that higher education is not simply a welfare sector but a strategic instrument of economic competitiveness and civilisational influence.

India’s engagement with multiple multilateral platforms-BRICS, IBSA, ASEAN dialogue partnerships, and various South-South cooperation frameworks-has reinforced this educational

diplomacy. Indian institutions are expanding branch campuses, building international research collaborations, and attracting students from Africa and Southeast Asia as well as South Asia. India has emerged as a node in a wider Global South knowledge network, a position the NEP- 2020 actively seeks to deepen and institutionalise.

Yet India's growing regional role also raises a broader question: what kind of regionalism is South Asia seeking to build? Amitav Acharya's concept of "norm localisation" - the process by which states adapt global or regional norms to fit their own historical and political contexts- is instructive here (Acharya 2004). Successful regionalism is never simply a matter of the largest power exporting its frameworks to smaller ones. It requires genuine co-construction. For regional cooperation to succeed, leadership must be distinguished from dominance, and that distinction is what makes co-construction possible. The goal is not to export an Indian model but to build a South Asian one. India's neighbours must experience regional educational cooperation as a partnership, and the depth of India's existing commitments (through ITEC, through the South Asian University, through bilateral MoUs) demonstrates that this is precisely the orientation India has chosen.

Toward a South Asian Knowledge Community

What, then, would a meaningful South Asian higher education regionalism actually require?

It would need, first, the institutional infrastructure that currently does not exist: a regional credit transfer framework, a shared qualifications recognition mechanism, and a quality assurance system capable of operating across very different national contexts. These are not abstract ideals. They are the practical foundations without which mobility remains an individual adventure rather than a regional system.

It would need, second, a broader political commitment to regional integration that extends beyond higher education alone. Higher education regionalism in Europe did not precede European integration; it was embedded within it. The expansion of ASEAN's educational networks drew on the deeper habits of regional engagement that the ASEAN Way had already cultivated. In South Asia, the educational relationship cannot be fully

transformed without at least partial normalisation of the political one.

Third, and perhaps most importantly, India's regional educational leadership must be oriented towards collaborative knowledge production rather than simply market expansion. The distinction matters. A South Asia in which students come to India, take degrees, and return home is a mobility arrangement. A South Asia in which researchers across the region work together on shared problems (climate vulnerability, public health, urban poverty, and food security) is something qualitatively different. It is the beginning of a regional intellectual community. India has both the institutional capacity and the intellectual tradition to lead that transition.

India's Moment to Lead

Scholars of higher education regionalism have long argued that the most durable forms of cooperation are those built not on institutional imitation but on shared purpose (Chou and Ravinet, 2017). Europe's Bologna Process succeeded not because it was technically elegant but because it was politically invested. Because enough governments believed that a common higher education space was worth the difficult work of coordination.

South Asia has the raw materials for something comparable: an enormous and growing student population, a shared intellectual inheritance, multiple languages that bridge national borders, and developmental challenges that no single country can solve alone. What it currently lacks is the formal institutional framework and the political conditions that would make regional cooperation self-sustaining. Building that framework is the next frontier. The direction of travel is already visible. The challenge now is to build the architecture that makes that direction structural and permanent, not merely aspirational.

The Bologna ministers met in 1999 with a modest ambition: to make European degrees more comparable. What emerged was an architecture of regional cooperation that has outlasted the political controversies of its time. South Asia does not need to copy that architecture. But it does need to build its own. That work, wherever it formally begins, will draw on what India has already started: the conviction that a shared South Asian intellectual future is not only possible, but worth building together.

Notes

- 1 The Bologna Declaration was signed on 19 June 1999 by twenty-nine European ministers of education. For the full text, see European Ministers of Education (1999).
- 2 The ITEC programme's foundational mandate, established in 1964, has since expanded to encompass training, project partnerships, and deputation of experts across more than 160 partner countries. It represents one of India's oldest and most institutionally embedded instruments of educational diplomacy.
- 3 The South Asian University Act was passed by the Parliament of India in 2008, and the university admitted its first students in 2010. Students from all eight SAARC member states are eligible to apply. Tuition is subsidised by SAARC member states according to an agreed formula.

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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

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Disability and Society in Telangana: Examining Public Attitudes, Education, and Social Inclusion

Durgesham G*

Disability is not only a medical condition but also a social, cultural, educational, and political issue shaped by public attitudes and institutional structures (Oliver, 1990 and Shakespeare, 2013). In Telangana, persons with disabilities continue to experience discrimination, stigma, exclusion, and unequal access to opportunities despite constitutional guarantees and disability rights legislation. Social attitudes toward disability are influenced by cultural beliefs, education, economic conditions, media representation, and rural–urban differences. These attitudes significantly affect educational participation, employment opportunities, mobility, and social inclusion. This article examines public attitudes toward disability in Telangana and analyses the relationship between stigma, education, accessibility, and inclusion. It explores how inclusive education, public awareness, government policies, and community participation can transform societal perceptions. The study also highlights regional disparities between urban and rural Telangana, emphasising differences in accessibility, educational opportunities, and institutional support. The article argues that education and social awareness are essential tools for challenging ableism and building an inclusive society based on equality, dignity, and human rights. (Abstract).

Disability is a major issue in contemporary discussions on human rights, equality, and social justice. Across the world, persons with disabilities often face exclusion not because of impairment alone but because of social barriers, inaccessible environments, and discriminatory attitudes (World Health Organisation & World Bank, 2011). Disability must therefore be understood not only in medical terms but also through social, cultural, educational, and political perspectives.

In India, persons with disabilities have historically experienced marginalisation. Although disability rights movements and legal reforms have improved awareness, negative social attitudes remain

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a major obstacle to inclusion. Disabled individuals are often viewed as dependent, weak, or socially burdensome (Altman, 1981 and Kaur, 2018). These stereotypes affect access to education, employment, marriage, mobility, and participation in public life.

Telangana reflects many of these realities. The state contains both rapidly developing urban centres such as Hyderabad and large rural regions where access to education, healthcare, rehabilitation, and public awareness remains limited. Urban areas generally provide greater institutional support, while rural areas continue to face stigma, inaccessible infrastructure, and lack of disability-sensitive services.

Education plays a critical role in shaping attitudes toward disability (UNESCO, 1994 and Puri, 2010). Inclusive educational spaces encourage empathy, equality, and participation, while exclusionary systems reinforce discrimination and segregation. Educational institutions therefore function not only as places of learning but also as spaces where social values are created and reproduced.

This article examines social attitudes toward persons with disabilities in Telangana and analyses how education, geography, culture, and public awareness influence inclusion. Using social and human-rights perspectives, the study argues that inclusive transformation requires changes not only in policy but also in public consciousness. The general objective of the study is to examine social attitudes toward persons with disabilities in Telangana and analyse the role of education and geographical factors in promoting social inclusion. The specific objectives are:

- i. To understand the social and cultural dimensions of disability in Telangana.
- ii. To examine attitudes and stereotypes toward persons with disabilities.
- iii. To analyse the impact of stigma and ableism.
- iv. To study the influence of education on public perceptions of disability.

- v. To explore rural–urban differences in disability experiences.
- vi. To examine the role of inclusive education in promoting equality and participation.
- vii. To analyse the influence of media and public policy on disability perceptions.
- viii. To suggest measures for strengthening accessibility and social inclusion.

Research Questions

- i. What are the prevailing social attitudes toward persons with disabilities in Telangana?
- ii. How do stereotypes and stigma affect disabled individuals?
- iii. What role does education play in shaping attitudes toward disability?
- iv. How do rural–urban differences influence disability experiences?
- v. What measures are necessary to promote inclusion and equal participation?

Hypotheses

- i. Social attitudes toward disability are influenced by education, cultural beliefs, and geographical location.
- ii. Negative stereotypes and stigma reduce social participation.
- iii. Higher educational exposure is associated with more positive attitudes.
- iv. Urban populations demonstrate relatively greater acceptance than rural populations.
- v. Inclusive education reduces discrimination and promotes equality.

Significance of the Study

This study is significant because it examines disability within the specific social, cultural, educational, and geographical context of Telangana. Regional studies focusing on the lived experiences of persons with disabilities in Telangana remain limited. The study therefore contributes to understanding how public attitudes, education, accessibility, and regional inequalities shape the lives of disabled individuals.

The research emphasises that disability is socially constructed through environmental barriers, discrimination, and unequal power relations (Oliver,

1990 and Barnes & Mercer, 2010). It applies theoretical perspectives such as the medical model, social model, ableism, and stigma theory to explain how exclusion operates in everyday life.

A major contribution of the study is its focus on education as a transformative force. Inclusive education can challenge stereotypes, reduce prejudice, and promote empathy and participation (Freire, 1970 and UNESCO, 1994). At the same time, barriers such as inaccessible infrastructure, lack of trained teachers, and inadequate assistive technologies continue to restrict inclusion. The study also highlights rural–urban disparities in Telangana. Urban areas such as Hyderabad and Warangal generally provide better educational and rehabilitation facilities, while rural districts continue to face inadequate accessibility, transportation barriers, and limited awareness.

The research is relevant for policymakers, educators, social workers, disability rights activists, and researchers. It supports the need for rights-based approaches that recognise persons with disabilities as equal citizens with dignity, capabilities, and social contributions.

Conceptual and Theoretical Perspectives on Disability

The Medical Model of Disability

The medical model views disability primarily as an individual problem caused by physical, sensory, intellectual, or psychological impairments (Oliver, 1990). According to this approach, disability is treated as a defect or limitation that requires medical treatment, rehabilitation, or cure. The focus is placed on diagnosis and correction rather than on social transformation.

This model contributed to the development of hospitals, rehabilitation centres, and assistive technologies. However, scholars such as Michael Oliver criticised it for ignoring social barriers and placing responsibility entirely on disabled individuals. For example, if a wheelchair user cannot enter a school because there are no ramps, the issue lies not in the impairment but in inaccessible infrastructure. In Telangana, traces of the medical model remain visible in public attitudes that portray disabled individuals as dependent or objects of charity rather than as equal citizens with rights.

The Social Model of Disability

The social model emerged as a response to

the limitations of the medical model (Oliver, 1990; Shakespeare, 2013). It argues that disability is created not only by impairment but also by society's failure to accommodate human diversity. Inaccessible buildings, discriminatory attitudes, exclusionary education systems, and transportation barriers are considered the real causes of exclusion. The social model shifts responsibility from the individual to society and emphasises accessibility, participation, inclusion, and human rights. It has strongly influenced global disability rights movements and policies such as the United Nations Convention on the Rights of Persons with Disabilities. In Telangana, the social model helps explain barriers in schools, workplaces, public transportation, and social life. Many institutions still lack accessible infrastructure, assistive technologies, and inclusive practices.

Ableism

Ableism refers to prejudice and discrimination against persons with disabilities based on the assumption that non-disabled bodies and minds are superior (Goodley, 2017; Timmons et al., 2023). Ableism operates through social attitudes, institutions, language, media, and workplace structures. Direct ableism includes mocking disabled individuals or denying them opportunities, while indirect ableism occurs when institutions are designed without considering accessibility. In Telangana, ableism is reflected in educational exclusion, workplace discrimination, inaccessible infrastructure, and social pity.

Stigma Theory

Erving Goffman's stigma theory explains how certain characteristics become associated with shame or inferiority (Goffman, 1963). Disability stigma develops when disabled individuals are viewed as abnormal, incapable, or socially undesirable.

Stigma affects education, employment, mobility, marriage, and community participation. In some parts of Telangana, disability is still linked with shame, bad luck, or divine punishment. Such attitudes contribute to discrimination and social isolation.

Disability and Social Attitudes in Telangana

Social attitudes toward disability in Telangana are shaped by education, caste, religion, gender, family structures, economic conditions, media exposure, and geographical location (Addlakha,

2013 and Ghai, 2015). Although awareness regarding disability rights has improved, many communities continue to view disability through pity-based or charitable perspectives rather than through a human-rights framework.

Disability is frequently associated with helplessness, dependence, and social burden (Choudhary, 2011 and Wang et al., 2021). Such perceptions affect access to education, employment, healthcare, mobility, and participation in community life.

Rural–Urban Differences in Telangana

Geographical location strongly influences disability experiences in Telangana.

Urban Telangana

Urban areas such as Hyderabad, Warangal, Karimnagar, Siddipet, Nizamabad, Nalgonda and Khammam generally provide better educational institutions, healthcare services, rehabilitation centers, transportation access, and disability awareness programs. Greater exposure to media, education, and disability-rights activism has contributed to relatively more positive attitudes toward inclusion (Abidi, 2012).

Cities also host NGOs and disability rights organisations that advocate accessibility and equality. However, urban areas still face challenges such as inaccessible public transportation, digital barriers, and workplace discrimination (Mehrotra, 2013).

Rural Telangana

Rural districts such as Adilabad, Mulugu, Nagarkurnool, and Jogulamba Gadwal continue to face significant barriers, including lack of accessible infrastructure, inadequate rehabilitation services, shortage of special educators, limited healthcare, and strong social stigma (Bakheit & Shanmugalingam, 1997).

Poverty further intensifies exclusion. Many disabled individuals in rural communities cannot access education, employment, or healthcare because of economic limitations and poor institutional support. In some villages, disability continues to be interpreted through religious or superstitious beliefs.

The comparison between rural and urban Telangana shows that disability experiences are deeply linked to regional inequality and uneven social development.

Education as a Transformative Variable

Education is one of the most important factors influencing public attitudes toward disability. Schools and universities in Telangana can become spaces of social transformation by:

- promoting disability awareness,
- encouraging inclusive classroom practices,
- improving accessibility, and
- Supporting interaction between disabled and non-disabled students.

Higher educational institutions are increasingly introducing disability support services, although accessibility gaps remain.

Barriers in Education

Despite policy efforts, disabled students continue to face:

- inaccessible school buildings,
- lack of assistive technologies,
- shortage of trained teachers,
- bullying and discrimination, and
- Inadequate institutional support.

These barriers affect academic achievement, emotional well-being, and self-confidence.

Media, Employment, and Social Participation

Media strongly influences social attitudes toward disability (Garland-Thomson, 1997 and Davis, 2017). Many films and television programs portray disabled individuals as objects of pity, tragedy, or inspiration rather than as ordinary citizens with rights and agency. However, disability activism and social media have begun challenging stereotypical portrayals and promoting inclusive narratives. At the same time, disability activism and social media platforms have begun challenging these representations and increasing awareness regarding accessibility and inclusion (Anand, 2016).

Employment is closely connected to dignity and independence, yet many persons with disabilities in Telangana face discrimination in hiring and workplace practices (Mehrotra, 2013). Inaccessible workplaces, lack of accommodations, limited educational opportunities, and negative employer attitudes contribute to unemployment and underemployment. Social inclusion also requires

participation in political, cultural, educational, and community life & activities (Linton, 1998; Russell, 1998). Equal participation is essential for democratic citizenship and social justice.

Inclusive Education

Inclusive education promotes equal learning opportunities for all students regardless of disability (UNESCO, 1994; Puri & Abraham, 2004). It encourages participation, diversity, empathy, and social interaction. UNESCO emphasised that inclusive schools are essential for reducing discrimination and building welcoming communities. Inclusive classrooms allow disabled and non-disabled students to interact, thereby reducing prejudice and stereotypes. Educational institutions can become spaces of social transformation by promoting disability awareness, accessibility, and equality (Freire, 1970).

However, disabled students in Telangana continue to face numerous barriers, including inaccessible buildings, lack of assistive technologies, shortage of trained teachers, bullying, and inadequate institutional support (Pushpa Kumar, 2014 and Puri, 2010). These barriers affect not only academic performance but also emotional well-being and self-confidence.

Teacher attitudes also play an important role in inclusion. Educators who lack disability-sensitive training may unintentionally reinforce exclusionary practices. Therefore, meaningful inclusive education requires accessible infrastructure, inclusive pedagogy, teacher training, and institutional commitment (Puri & Abraham, 2004).

Government Policies and Disability Rights

India has introduced several important disability-rights measures, including the Rights of Persons with Disabilities Act (2016), which recognises the rights of disabled persons in education, employment, accessibility, and social protection (Government of India, 2016).

The legislation reflects principles promoted by the United Nations Convention on the Rights of Persons with Disabilities (United Nations, 2006). Telangana has also implemented welfare and educational support schemes for persons with disabilities. However, implementation challenges remain, especially in rural areas where awareness and institutional support are limited (Abidi, 2012). Effective implementation requires stronger

accessibility measures, institutional accountability, public awareness campaigns, and disability-sensitive governance.

Analysis Based on the Objectives

Social and Cultural Dimensions of Disability

The study shows that disability in Telangana is shaped not only by impairment but also by social, cultural, and economic conditions (Ghai, 2015 and Erevelles, 2011). Many communities continue to associate disability with dependency and social burden. Inaccessible environments and discriminatory attitudes restrict participation in social life.

Gender, caste, class, education, and geographical location influence disability experiences. Disabled women often face multiple forms of marginalisation because of gender discrimination combined with disability stigma.

Attitudes and Stereotypes

Persons with disabilities are frequently viewed as dependent, economically unproductive, or incapable of independent living (Choudhary, 2011 and Wang et al., 2021). Such attitudes exist in families, schools, workplaces, and public institutions. Pity-based treatment often replaces equality and respect, reducing opportunities for meaningful participation. Continuous exposure to discrimination can negatively affect self-confidence and social participation.

Impact of Stigma and Ableism

The findings reveal that stigma and ableism significantly influence the lives of disabled individuals (Goffman, 1963 and Goodley, 2017). Discrimination occurs through exclusion from education, employment, and public life. Many disabled individuals experience emotional distress, low self-esteem, anxiety, and social withdrawal.

Ableism is embedded within institutions that fail to consider accessibility. Rural communities often demonstrate stronger stigma because of limited awareness and educational exposure.

Influence of Education

Education emerges as a major factor shaping attitudes toward disability (Kumar, 2014 and UNESCO, 1994). Individuals with greater educational exposure generally demonstrate more inclusive perspectives. Inclusive educational environments promote empathy, cooperation, and acceptance of

diversity. Interaction between disabled and non-disabled students helps reduce prejudice.

However, the study identifies barriers such as inaccessible infrastructure, lack of assistive technologies, inadequate teacher training, and peer discrimination. Inclusive education requires practical implementation, accessible facilities, and institutional commitment.

Rural–Urban Differences

Urban populations generally demonstrate relatively more positive attitudes because of better educational opportunities, healthcare facilities, rehabilitation services, and media exposure.

Rural communities continue to face stronger stigma, limited accessibility, and fewer opportunities for disabled individuals. Geographical location therefore strongly influences quality of life and social participation.

Inclusive Education as a Powerful Tool

Inclusive education is a powerful tool for promoting equality, participation, and social integration (Puri, 2010 and Puri & Abraham, 2004). Students educated in inclusive environments are more likely to develop positive attitudes toward diversity. However, inclusion often remains symbolic because of lack of accessibility, rigid curriculum structures, and inadequate support systems. Effective inclusion requires teacher training, accessible infrastructure, and equal participation for all learners.

Media and Public Policy

Media and cultural narratives significantly influence perceptions of disability (Davis, 2017 and Garland-Thomson, 1997). Traditional portrayals often reinforce stereotypes, while recent disability activism and digital platforms have increased visibility and awareness.

Public policies such as the Rights of Persons with Disabilities Act (2016) represent important progress, but implementation gaps remain, especially in rural areas.

Measures for Strengthening Inclusion

The study recommends:

- i. Expanding inclusive education in rural and urban regions.
- ii. Conducting awareness and sensitisation programs.

- iii. Improving accessibility in schools, workplaces, transportation, and public spaces.
- iv. Training teachers in inclusive pedagogy.
- v. Encouraging positive media representation.
- vi. Strengthening employment opportunities and workplace accommodations.
- vii. Promoting participation of disabled persons in decision-making.
- viii. Developing community-based rehabilitation systems.
- ix. Ensuring effective implementation of disability-rights legislation.
- x. Encouraging collaboration between government agencies, NGOs, and educational institutions.

Overall Analysis

The study demonstrates that disability in Telangana is deeply connected to social attitudes, education, culture, and geographical realities (Addlakha, 2013 and Ghai, 2018). Persons with disabilities continue to face barriers because of stigma, ableism, inaccessible environments, and unequal opportunities. Education emerges as a transformative factor capable of changing public perceptions and promoting inclusive social relationships. Similarly, rural–urban differences strongly shape disability experiences and access to resources.

The research emphasises that social inclusion cannot be achieved through legal reforms alone. Meaningful transformation requires changes in public attitudes, educational systems, media representation, and institutional practices. Society must move beyond charity-based approaches and recognise persons with disabilities as equal citizens with dignity, rights, and valuable contributions.

Conclusion

Disability is not simply an individual condition but a reflection of how society understands and responds to human difference. In Telangana, negative stereotypes, stigma, inaccessible environments, and educational inequalities continue to limit inclusion (Goffman, 1963 and Kaur, 2018). At the same time, education has the power to transform social consciousness. Inclusive educational practices, awareness programs, accessible infrastructure, and rights-based policies can challenge prejudice and create more democratic and compassionate communities (Freire, 1970 and UNESCO, 1994).

A truly inclusive Telangana requires not only legal reforms but also transformation in public attitudes (United Nations, 2006 and Government of India, 2016). Society must move beyond pity and charity toward equality, dignity, participation, and human rights. Persons with disabilities must be recognised as equal citizens capable of contributing meaningfully to social development (Ghai, 2018 and Abidi, 2012).

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Empowering the Future: Vision and Values

Anurag Singh Thakur, Chairman, Parliamentary Standing Committee on Coal, Mines and Steel and a Member of Parliament from Hamirpur, Himachal Pradesh (Former Cabinet Minister for Information & Broadcasting and Youth Affairs & Sports, Government of India, New Delhi, delivered the Convocation Address at the 20th Annual Convocation Ceremony at Jaipuria Institute of Management, Noida Campus on June 19, 2026. He said, “Whatever you learned here is the foundation. The real education starts today. The world is changing faster than any curriculum can track. AI will reshape your industry. Geopolitics will reshape your supply chains. Climate change will reshape your business models. New technologies will make today's best practices obsolete. The graduates of this generation will lead Indian industry, Indian technology and a new India.” Excerpts

I know two generations of the Jaipuria family. Sharad ji and I go back a long way, and no one knows better than them how to keep doing business well in difficult circumstances, and how to keep a smile on your face no matter what the situation.

Before arriving, I was reading about Jaipuria, and the more I read, the more I was impressed. Eighty years since 1945. Before India was even free from the British, the Jaipuria family chose not to invest in factories or stock markets, but in the most valuable asset a nation can possess: human minds. That is not ambition. That is vision.

Today, Jaipuria Institute of Management stands AACSB-accredited, a distinction earned by only 6% of business schools in the entire world, and barely 3% in India. Graduates here today, you did not just receive a degree from a good college. You graduated from an institution that holds its own against the finest management schools on this planet. Jaipuria Noida is ranked 41st in NIRF and steadily climbing, and what strikes me more than the rankings is this: nearly 50% of Jaipuria alumni reach a General Manager or equivalent position within ten years of graduating. That is the real metric of institutional greatness. Not what you get on day one, but what you become over a decade.

Jaipuria has the philosophy of being ‘Student First’. In public life, the party I belong to (the Bharatiya Janata Party) has the parallel philosophy of ‘Nation First’. When these two ideas combine in the minds of this graduating class, they can be transformative. And one more thing. Jaipuria calls itself the first AI-native business school. You are the generation that will not be disrupted by artificial intelligence, because you were trained to harness it.

Reform, Perform, Transform

Let me take you through the journey of Reform, Perform and Transform. As Dr. APJ Abdul Kalam once said, ‘A nation’s strength ultimately consists in what it can do on its own.’ That is the spirit that has driven the reform agenda since 2014.

GST: One Nation, One Tax. In July 2017, India unified 17 major indirect taxes and over 23 cesses into a single Goods and Services Tax, something that had been debated for two decades. Today monthly GST collections regularly cross ₹1.7–1.9 lakh crore, and in April 2026 collections hit an all-time high of ₹2.43 lakh crore. This is not just tax reform. It is civilisational integration of the Indian economy.

The Insolvency and Bankruptcy Code, 2016, transformed how India handles financial stress. Over ₹3.5 lakh crore has been recovered through the IBC process, money that would otherwise have remained trapped. RERA brought real estate, one of India’s most opaque sectors, under regulatory oversight. Millions of home buyers finally had legal recourse.

Banking sector reforms. In 2014, 11 of 12 public sector banks were under the PCA framework. After the 4R reforms, 12 out of 12 PSBs are out of PCA and together making record profits of nearly ₹2 lakh crore annually. On Ease of Doing Business, India has moved from rank 142 in 2014 to around 63 today.

Performance — The Numbers Speak

Reforms only matter if they deliver, and the performance numbers speak for themselves. In 2014, India was among the ‘Fragile Five’ economies. In just 12 years, India has become the

world's fifth-largest economy, and in the next few years, it is bound to become the third-largest.

I still remember in Parliament a former Finance Minister saying: 'Indian villages don't have internet, they don't have smartphones, who will make digital payments?' Let me ask each of you. How many of you make digital payments? Today, UPI has become the way India transacts, from metros to the smallest village.

The fire to do something for the country must burn within you. If we have to build *Viksit Bharat* by 2047, the next 18–20 years are for the nation. Don't just build a career. Take this country forward.

Capacity, COVID and Civic Sense

We saw it during COVID-19. India did not have PPE manufacturing. Very few units made even masks, let alone vaccines. But we built our capacity. India not only built vaccines for itself. Under our vaccine programme, we supplied vaccines to more than 150 countries. That is no small thing. You will face that kind of challenge in the future too.

Cleanliness is one of the most important things. If everyone fulfils their responsibility. If you ever go to Tokyo, you will not find a single dustbin on the streets of a city of more than four crore people. Whoever drinks tea or coffee carries the cup in their pocket until they find a bin. When the Japanese football team lost to Russia in the 2018 World Cup, their fans cleaned the stands. The team cleaned its own dressing room and left a note: 'All the best to the next team.' They lost the match, but they won everyone's heart. Civic sense is built by society, not government. When we start small efforts on our part, society changes.

Five Things I Genuinely Believe In

Let me end not as a Member of Parliament or as a former Union Minister, but as one of you, as a *Bharatiya*. I want to tell you five things I genuinely believe in.

One. Choose Bharat first. The greatest temptation for bright management graduates is an offer abroad. I will not pretend it isn't tempting. But there has never been a better time in history to build your career in India, for India. India is not a developing economy waiting to grow. India is growing right now, in front of your eyes. The

companies, brands, institutions and the policy of *Viksit Bharat* will be built by the people in this room today. Ask yourself. Do you want to be part of a story that has already been written, or help write a story the world will read for the next hundred years?

Two. Be the entrepreneur, not just the employee. India needs job creators, not job seekers. We have built the infrastructure: Startup India, Fund of Funds, SIDBI, Mudra, PLI. We are the fastest in India's history to process startup registrations and regulatory approvals. Management education gives you the tools. But the tools are only useful if you pick them up. I challenge at least a few of you- not all, not even most- to start something. A company, a social enterprise, a product that solves a real Indian problem. The world does not need another manager who manages. India needs builders. As Dhirubhai Ambani said, 'Dream big, dare to fail.'

Three. Lead with ethics, because India is watching. You are graduating from an AACSB-accredited institution. You carry a brand that stands for something, and with that brand comes responsibility. In my years in public life, I have seen that the biggest deficit in Indian public and corporate life is not capital, not technology, not talent. It is trust. Ethical leadership is not a soft skill. In the India of 2026, it is the scarcest and the most valuable competency of all. When you take your first job, start your first venture, lead your first team. Lead with integrity. Pay your taxes. Treat your employees fairly. Reject corruption at every level. The India we want to build cannot be built on shortcuts. It will be built on character.

Four. Use technology to solve hard problems. India and Bharat are not the same. Many of you here are from big cities or tier-2 and tier-3 towns. You may be ordering on Zomato or Blinkit, living in AC rooms. But the majority of India lives in villages, semi-urban areas and small towns. That is a huge market many entrepreneurs still ignore. You have been trained as AI-native managers. You understand technology. You understand data. I urge you. Build for Bharat. The real market, the real impact and the real story of *Viksit Bharat* lies in bringing opportunity to those who have been left

behind. If you can solve the problem of a farmer in rural Himachal Pradesh or Uttarakhand, a tribal entrepreneur, or a micro-entrepreneur in a small town. You will not just build a successful business; you will build a nation.

Five. Stay humble, keep learning. India is still being written. A convocation is called commencement because it marks not an ending. It is just the beginning. Whatever you learned here is the foundation. The real education starts today. The world is changing faster than any curriculum can track. AI will reshape your

industry. Geopolitics will reshape your supply chains. We have seen disruption from the Israel–Iran conflict, the Russia–Ukraine war and COVID-19 itself. Climate change will reshape your business models. New technologies will make today’s best practices obsolete. The graduates of this generation will lead Indian industry, Indian technology and a new India.

(Transcribed Address. Original address delivered in a mix of Hindi and English at Jaipuria Institute of Management, Noida.) □



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CAMPUS NEWS

National Seminar on Transformative Role of Skill Education

The one-day National Seminar on ‘Transformative Role of Skill Education in Youth Empowerment and *Atmanirbhar Bharat*’ was organised by the Maulana Azad National Urdu University (MANUU) Campus, Bhopal, Madhya Pradesh, recently. It was organised to deliberate on the crucial role of skill education in enhancing youth employability and entrepreneurship, and to examine the role of vocational and skill-based education in achieving the vision of *Atmanirbhar Bharat*. The event saw enthusiastic participation from academicians, researchers, policymakers, professionals, and students from universities/institutions across India. Dr Indrajeet Dutta, Co-convenor of the event, delivered the Welcome Address and introduced the dignitaries. Prof. Noushad Husain highlighted the seminar’s academic relevance and objectives, emphasising the need to integrate skills education with mainstream higher education to enhance employability and entrepreneurship. The inaugural session was graced by distinguished dignitaries including Prof. Madhushree Sekher, Dean, School of Skill Education, Tata Institute of Social Sciences (Online), Prof. Ratnamala Arya, Dean (Extension Education), Regional Institute of Education NCERT, Dr. Ayesha Ali, Registrar, M.P. State Council of Homeopathy, Madhya Pradesh, and Prof. M Vanaja, Dean, School of Education and Training, MANUU Hyderabad.

The Presidential Addresses were delivered by Mr Shameemuddin (IAS), Former Senior Director, Global Skill Park, Bhopal, and Prof. Milind D Dandekar, Vice Chancellor, Madhya Pradesh Bhoj Open University, Bhopal, Madhya Pradesh. The speakers emphasised industry-academia collaboration, sustainable development, and skill-driven empowerment as the foundation of *Atmanirbhar Bharat*. The session concluded with a Vote of Thanks proposed by Dr. Jaki Mumtaz, Convenor of the event.

The Plenary Session featured eminent keynote speakers, including Prof. Rajesh P Khambayat, National Institute of Technical Teachers’ Training

and Research, Bhopal, Dr. Hina Arshad, Rabindra Nath Tagore University, and Ms Kuhoo Sharma, Chartered Accountant and Forensic Auditor. The speakers highlighted the importance of industry-aligned curriculum, digital skills, financial literacy, innovation, and entrepreneurial competencies in strengthening the nation’s skill ecosystem.

The technical sessions were conducted in both offline and online modes. The offline session, chaired by Dr. Abdul Raheem, featured 21 research paper presentations. In addition, nine parallel online technical sessions were organised. A total of 143 research papers were presented (21 offline and 122 online) under nine thematic areas, including Skill Education and Policy Framework, Employability and Entrepreneurship, Digital Skills and Emerging Technologies, Teacher Education and Skill Pedagogy, Inclusive Skill Development, Industry-Academia Collaboration, Local Skills and Sustainable Livelihoods, Women Empowerment through Skill Education, and Skill Development in light of NEP-2020 implementation. The discussions and deliberations were intellectually enriching and reflected the growing academic engagement with skill education as a transformative force in nation-building. The seminar concluded successfully with a reaffirmation of the commitment to promote interdisciplinary dialogue, bridge theory and practice, and fortify the vision of *Atmanirbhar Bharat* through skill-based empowerment.

Structural Engineering Convention at Indian Institute of Technology Hyderabad

A four-day International Conference is being organised by the Department of Civil Engineering, Indian Institute of Technology Hyderabad, from December 20-23, 2026. The event is sponsored by the Indian Association for Structural Engineering (IASE). The primary objective of the event is to advance and uphold a safe and sustainable construction industry and quality research in the country. The Themes of the event are;

Advanced Materials and Technologies

- 3D-Printed Concrete Structures.
- Smart and Sustainable Materials for Construction.

- Fibre and Textile Reinforced Concrete Structures.
- Composites and Construction.
- Cold Formed/Thin-Walled Structures.
- New Technologies in Structural Design and Construction.

Concrete and Steel Structures

- Concrete Structures.
- Precast and Prestressed Concrete Structures.
- Steel and Steel-Concrete Composite Structures.
- Corrosion Studies on RC/Precast Structures.
- Water and Liquid Retaining Structures.

Structural Analysis, Modelling, and Simulation

- Computational Mechanics/Numerical Modelling and Simulation.
- Probabilistic and Stochastic Modelling of Structural Behaviour.
- Structural Stability and Health Monitoring.
- Life-cycle Assessment (LCA) of Structures.
- Structural Safety, Risk and Reliability Analysis.

Design and Construction of Specialised Structures

- Bridge and Wind Engineering.
- Coastal, Offshore, and Ship Structures.
- Glass and Facade Structures.
- Underground Structures.
- Masonry and Heritage Structures.
- Soil-Structure Interaction/Machine Foundation.

Structural Performance and Resilience

- Earthquake Engineering/Structural Dynamics/Response Control.
- Blast, Fire, Impact, and Safety Engineering.
- Structural Fire Engineering.
- Disaster Mitigation and Management.
- Repair, Rehabilitation, and Retrofit of Structures.

Emerging Technologies in Structural Engineering

- Artificial Intelligence (AI) and Machine Learning (ML) in Structural Engineering.

For further details, contact the Organising Secretariat, Chairman, SEC-2026, Department of Civil Engineering, Indian Institute of Technology Hyderabad, Kandi, Sangareddy-502284. E-mail: sec2026@ce.iith.ac.in For updates, log on to: <https://civil.iith.ac.in/SEC2026/>

National Conference on Next-Generation Innovations at National Institute of Technology, Raipur

A two-day National Conference on 'Next-Generation Innovations in Drug Discovery' is being organised by the Department of Biotechnology, National Institute of Technology (NIT) Raipur, Chhattisgarh from August 27-28, 2026 through hybrid mode. It aims to bring together researchers, academicians, scientists, students, and industry professionals to share cutting-edge developments in pharmaceutical and biomedical sciences. The topics of the event are:

Computational and AI-Driven Drug Discovery

- Computational Approach in Drug Discovery (CADD).
- Artificial Intelligence (AI) & Machine Learning in Pharma.
- Molecular Docking, Dynamics, and QSAR Modelling.

Advanced Therapeutic Approaches

- Advanced Biologics and Immunotherapy.
- Genetic and Nucleic Acid Therapies.
- Pharmacogenomics and Precision Medicine.

Drug Delivery and Nanotechnology

- Nanotechnology and Advanced Drug Delivery Systems.
- Nanoparticle-based Formulations and Targeting.

Traditional and Integrative Medicine

- Plant-based Therapy and Phytochemicals.
- Ayurvedic Approach and Ethnopharmacology.
- Industry and Strategic Trends.
- Strategic and Industrial Trends in Pharma R&D.
- Drug Repurposing and Regulatory Affairs.

For further details, contact Dr. J Satya Eswari, Associate Professor, Department of Biotechnology,

National Institute of Technology Raipur, G. E. Road, Raipur-492010, Chhattisgarh on Mobile No: 08919640943 and E-mail: satyaeswarj.bt@nitrr.ac.in / ngidd2026biotech@gmail.com. For updates, log on to: www.nitrr.ac.in/conference.php

International Conference on Emerging Trends in Computational Mathematics

A three-day International Conference on 'Emerging Trends in Computational Mathematics' is being organised by the Department of Applied Mathematics and Statistics, Pachhunga University College, Aizawl, Mizoram from August 19-21, 2026. The theme of the event is 'Mathematical and Statistical Methods for Modelling, Computation, Data and Sustainable Scientific Innovation'. It is designed as an interdisciplinary academic platform for researchers, faculty members, research scholars and students working in mathematical sciences, statistics, computation, modelling and allied areas. It encourages exchange of ideas on current developments in pure and applied mathematics, statistical modelling, data analysis, optimisation and computational methods. The tracks of the event are:

- Mathematical Modelling.
- Optimisation.
- Algebra and Analysis.
- Differential Equations.
- Geometry and Topology.
- Statistical Modelling.
- Stochastic Processes.
- Data Science.
- Machine Learning.
- Mathematical Biology.
- Mathematics Education and Pedagogy: Computational Methods.
- Operations Research.
- Applications in Science, Engineering and Society.

For further details, contact Dr. Denghmingliani Zadeng, Department of Applied Mathematics and Statistics, Pachhunga University College, Aizawl, Mizoram. Contact No: 08414964619 / 08131823490 / 07005624727/07005187697 and E-mail: pucamsconference@gmail.com. For updates, log on to: <https://sites.google.com/view/icetcm2026/home>



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The Revival of Traditional Eco-Friendly Practices in Recent *Bada Mangal* Celebrations: Reviving Traditional Wisdom for Sustainability

Harishankar Singh*

Bada Mangal, observed on every Tuesday of the Hindu lunar month of Jyeshtha, is one of the most distinctive and large-scale community festivals of Lucknow and the wider Awadh region of Uttar Pradesh. Rooted in the syncretic Nawabi culture of eighteenth-century Awadh, the festival has evolved from a practice of localised temple worship into a city-wide expression of devotion (bhakti), selfless service (seva), and communal harmony. The year 2026 carries exceptional significance, as the presence of Adhik Maas (an intercalary lunar month) extended the Jyeshtha month from May 2 to June 23, yielding eight consecutive Bada Mangal Tuesdays, the first such occurrence in nineteen years. This paper analyses the historical origins, religious and cultural significance, and contemporary transformations of Bada Mangal, with particular focus on new social initiatives that have emerged during the 2026 season. Special attention is given to the eco- environmental campaign of environmentalist Shipra Pathak, known nationally as the 'Water Woman of India,' whose Panchtattva Foundation distributed 55,000 biodegradable leaf plates and 5,000 consecrated saplings during the first week of the 2026 season. The paper also documents corporate social responsibility Corporate Social Responsibility (CSR) bhandaras, community internship programmes, digital bhandara mapping platforms, and youth-led service drives. Drawing on news reports from national and regional media, peer-reviewed scholarship, and institutional sources, the study argues that Bada Mangal represents a powerful living model of intangible cultural heritage that mediates between faith and modernity. Recommendations for sustainable and inclusive celebration are offered. (Abstract).

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Introduction

Educational research has long established that community learning and social participation are as important to human development as formal institutional instruction (Graham, 2019). India's living cultural festivals offer a compelling parallel: they are not merely occasions for religious expression, but structured community events that transmit values, build social capital, and generate opportunities for service and civic engagement across generations. *Bada Mangal*, the series of Tuesdays in the Hindu lunar month of Jyeshtha dedicated to Lord Hanuman, is among the most vivid examples of this phenomenon in contemporary India.

Bada Mangal is celebrated with extraordinary scale and cross-community participation in Lucknow, the capital of Uttar Pradesh, as well as in Kanpur, Varanasi, Prayagraj, and other cities of eastern Uttar Pradesh (BhaktiBharat, n.d.; Wikipedia, 2026). The festival's defining practice is the *bhandara*: a free community feast offered by households, businesses, Non-Governmental Organizations (NGOs), and religious institutions to everyone who arrives, regardless of religion, caste, or social standing. Traditionally, the *bhandara* menu consists of puri and sabzi (spiced vegetables), *boondi*, *halwa*, and seasonal drinks such as *sharbat* and *thandai*. Over recent decades, the menu has expanded to include ice cream, kulfi, noodles, and other contemporary foods, reflecting the festival's organic adaptation to urban taste and generational change (Wikipedia, 2026).

In 2026, *Bada Mangal* acquired extraordinary additional significance. Owing to the occurrence of *Adhik Maas* (an intercalary month added to the Hindu lunisolar calendar to realign it with the solar year), the Jyeshtha month extended over eight Tuesdays: May 5, May 12, May 19, May 26, June 2, June 9, June 16, and June 23 instead of the usual four or five. This rare calendrical alignment,

last witnessed in 2007 and not expected again until 2045, transformed the 2026 *Bada Mangal* season into a historically significant period of expanded devotion, community service, and social initiative (Sanatangyan, 2026; Badamangal.com, 2026; Dailyhunt/KnockSense, 2026). This paper traces *Bada Mangal* from its Nawabi-era origins to its contemporary manifestations, documents the innovative initiatives that characterised the 2026 season, and offers a framework for understanding how this living tradition balances faith, community welfare, and ecological responsibility in the twenty-first century. The paper attempts to ponder the following aspects:

- The historical origins and foundational cultural context of *Bada Mangal* in Lucknow and the Awadh region.
- Religious, social, and cultural significance of *Bada Mangal*, and how this significance has evolved in contemporary society.
- New initiatives and transformations have emerged within the *Bada Mangal* tradition, particularly during the exceptional eight-Tuesday season of 2026.
- Measures can be adopted for the sustainable, inclusive, and environmentally responsible celebration of *Bada Mangal* in the future.

This study employs a qualitative, document-based research design. The researchers reviewed and analysed a range of primary and secondary sources including news reports from national and regional newspapers and media platforms, peer-reviewed academic articles, institutional publications, NGO reports, and digital community platforms. Sources were selected on the basis of their relevance to *Bada Mangal*'s history, socio-cultural significance, and contemporary initiatives, with particular attention to the 2026 season. The author reviewed all sources independently, extracting themes related to historical origins, socio-cultural significance, community initiatives, environmental advocacy, and governance challenges. Themes were then synthesised into the sections of the paper that follow.

Historical Background and Origin of *Bada Mangal*

Bada Mangal is inseparable from the Nawabi culture of Awadh, the semi-autonomous princely state whose capital, Lucknow, became the cultural

capital of North India in the eighteenth century under the patronage of a succession of Shia Muslim nawabs (Wikipedia, 2026; Lucknow Wikipedia, 2026). The Nawabs of Awadh were distinguished patrons of the arts, architecture, and a remarkable pluralistic social culture that came to be known as Ganga-Jamuni Tehzeeb, the syncretic composite culture of the Gangetic plain, named after the confluence of the Ganga and Yamuna rivers and representing the harmonious coexistence of Hindu and Muslim traditions.

The Aliganj Hanuman Temple in Lucknow is widely regarded as the historical epicentre of *Bada Mangal*. Wikipedia (2026) records that according to popular folklore, Chattar Kunwar later known as Janab-e-Alia, the Hindu wife of Nawab Shuja-ud-Daula, the third Nawab of Awadh prayed at an old Hanuman temple in Aliganj for a child and, upon the fulfilment of her wish, was directed in a divine dream to build a new Hanuman temple. Her son, Saadat Ali Khan, who became the sixth Nawab of Awadh, built the new Aliganj temple in gratitude. The Nawab named his son Mirza Mangli, derived from the word for Tuesday (Mangal), as a mark of his devotion to Lord Hanuman. Subsequently, Nawab Wajid Ali Shah is credited with establishing a fair (mela) around the temple during the Jyeshtha month, which gradually evolved into the large-scale bhandara tradition known today (IAMC, 2022).

A parallel tradition associates the festival with Muhammad Ali Shah, the ninth Nawab of Awadh, whose son reportedly recovered from a critical illness after divine intervention attributed to Lord Hanuman. His descendants continue, as of 2025, to organise *bhandaras* during *Bada Mangal* in honour of their ancestral tradition and in support of interfaith harmony (Wikipedia, 2026). As the Architecture, Culture, and Spirituality Forum study by Sircar and Kumar (2025) notes, these Nawabi-era legends have served to 'anchor the city's spatial identity and sanctify specific locales like the Aliganj Hanuman Temple as enduring epicentres of civic memory.'

From its Nawabi-era origins, *Bada Mangal* has expanded steadily over the last three to four decades. Today, an estimated 3,000 food stalls distribute free *bhandaras* across Lucknow each Tuesday during Jyeshtha, serving hundreds of thousands of people weekly. The Purana Hanuman Mandir and Naya Hanuman Mandir in the Aliganj

area, one of which still bears an Islamic crescent moon (*chand tara*) at the top of its dome as a symbol of interfaith heritage, along with the Hanuman Setu Temple on University Road and the Chhachhi Kuan Temple, are among the most important sites of celebration (Wikipedia, 2026).

Religious, Spiritual, and Socio-Cultural Significance

Religious and Spiritual Significance

In Hindu theology, Lord Hanuman represents the supreme ideal of bhakti (devotion), shakti (strength), seva (selfless service), and vairagya (detachment from ego). Tuesday (Mangalavar) is considered the most auspicious day for Hanuman worship, associated with the planet Mangala (Mars), whose qualities of energy, courage, and decisive action mirror Hanuman's character (PrashnaKundli, 2026). The month of Jyeshtha is particularly sacred to Hanuman devotees as tradition holds that it was during this month that Lord Hanuman first encountered Lord Rama, establishing the bond of devotion that defines his mythological role (Sanatangyan, 2026).

A central theological principle of *Bada Mangal* is that feeding another person or providing water is spiritually equivalent to serving the divine. The Sanskrit verse frequently associated with Hanuman devotion, '*Ram kaaj kinhe bina mohi kahan vishram*' (Without completing Lord Rama's work, Hanuman finds no rest), epitomises the spirit of selfless service that devotees seek to emulate through their *bhandara* activities (Sanatangyan, 2026).

Socio-Cultural Significance: Ganga-Jamuni Tehzeeb

Bada Mangal is widely recognised as a living symbol of Ganga-Jamuni Tehzeeb, the syncretic composite culture of Lucknow that reflects centuries of Hindu-Muslim co-existence and mutual enrichment. The festival's very origin, in the devotion of a Muslim royal household to a Hindu deity and the construction of a Hindu temple by Nawabi patronage, encapsulates this synthesis. Wikipedia (2026) confirms that as of 2025, descendants of Muhammad Ali Shah continue to organise *bhandaras* during *Bada Mangal* to honour their ancestral tradition and support interfaith harmony. Contemporary celebrations see Muslims, Sikhs, Christians, and Hindus participating side by side in organising and attending *bhandaras*,

affirming the festival's inclusive character (Wikipedia, 2026; Awaz the Voice, 2025).

Awaz the Voice (2025) describes celebrations extending from the Aliganj area to Hazratganj, Aminabad, and University Road, with thousands of devotees participating in *bhandaras* and prayers despite scorching summer temperatures. The Hindustan Herald (2025) notes that approximately 350 individuals register with the Lucknow Municipal Corporation each year to organize *bhandaras*, and the total number of *bhandara* points across the city exceeds 400, representing an extraordinary mobilisation of community energy.

Community Bonding and Social Capital

The sociological value of *Bada Mangal* lies in its capacity to generate what scholars term social capital: the trust, reciprocity, and networks of cooperation that are produced by shared community participation. The collective organisation of *bhandaras* involving the pooling of resources, volunteer labour, and logistical coordination across thousands of sites in a single day requires and simultaneously reinforces social bonds within and between communities. Sircar and Kumar (2025) describe *bhandaras* and processions as 'performative acts that temporarily reclaim and redefine streets as sites of generosity and interfaith harmony,' a form of bottom-up urban placemaking with lasting effects on the social fabric of the city.

The Eight *Bada Mangals* of 2026: A Rare Calendrical Phenomenon

The year 2026 brought a phenomenon that Lucknow had not witnessed in nineteen years: eight consecutive *Bada Mangal* Tuesdays. The cause was *Adhik Maas* an intercalary month inserted into the Hindu luni-solar calendar approximately every two to three years to reconcile it with the solar calendar. In 2026, *Adhik Maas* fell within the Jyeshtha month, extending it from May 2 to June 29 and yielding eight *Bada Mangal* Tuesdays instead of the customary four or five (Sanatangyan, 2026; PrashnaKundli, 2026).

Badamangal.com (2026), a community digital platform dedicated to the festival, notes that this alignment was last seen in 2007 and will not recur until 2045, a gap of approximately four decades. Dailyhunt/KnockSense (2026) describes the 2026 season as producing 'longer stretches of bustling crossings, endless *bhandaras*, and that familiar

sight of Lucknow stepping out to serve just as much as it celebrates.’ Within the devotional framework of Hanuman worship, the eight - Tuesday season was interpreted as a divinely ordained extension of spiritual opportunity, with Sanatangyan (2026) describing it as ‘an unparalleled opportunity of immense spiritual significance.

The practical implications were equally significant. More weeks of celebration sustained a longer mobilisation of volunteer networks, *bhandara* committees, food preparation teams, water distribution stations, and health outreach activities across all of Lucknow’s major neighbourhoods, including Vikas Nagar, Para, Alambagh, Ashiyana, Jankipuram, Rajajipuram, Hazratganj, Arjunganj, and dozens of others (Badamangal.com, 2026).

Contemporary Transformations and New Initiatives

While the devotional and charitable core of *Bada Mangal* remains constant, the festival has undergone significant transformations in recent years. The 2026 season, in particular, saw a remarkable proliferation of new initiatives spanning environmental advocacy, digital innovation, corporate social responsibility, community internships, and health welfare. These are documented below.

The Eco-Environmental Campaign of Shipra Pathak (Water Woman of India)- From Leaf Plates to the Paudha Bhandara

The most nationally prominent initiative of the 2026 *Bada Mangal* season was the green campaign organised by environmentalist Shipra Pathak through her Panchtattva Foundation. Pathak, known widely as the ‘Water Woman of India,’ is a Lucknow-based water conservationist who has become one of the most recognised voices in grassroots environmental activism in Uttar Pradesh (Sangri Times, 2023; Social News XYZ, 2026).

On the occasion of the first *Bada Mangal* of 2026 (May 6, 2026), Pathak and the *Panchtattva* Foundation distributed 55,000 green leaf plates (*harit pattals*) free of charge to *bhandara* organizers across Lucknow, according to Women Express (2026). In addition, as reported by the Press Trust of India (PTI, 2026), the campaign distributed 45,000 eco-friendly leaf plates and 5,000 consecrated saplings. The culminating initiative of the entire 2026 season came on the

eighth and final *Bada Mangal Budhwa Mangal*, June 23, 2026, when Pathak organized a *Paudha Bhandara* at the Sankat Mochan Hanuman Temple in Lucknow. In her public statements, Pathak directly linked environmental responsibility to religious logic: ‘Hanuman ji is never offered garlands made of plastic or thermocol; he is always (offered natural materials)’ (PTI, 2026). This argument that ecological responsibility is intrinsic to the logic of Hanuman devotion itself proved highly effective in persuading *bhandara* organizers to adopt biodegradable alternatives.

Pathak’s broader environmental work provides important context for this campaign. She is best known for her Gomati Yatra, a historic 1,001-kilometre pilgrimage on foot along the Gomati River from Pilibhit to Varanasi, traversing fifteen districts including Lucknow, Ayodhya, Jaunpur, and Varanasi (Sangri Times, 2023). Upon completing this journey, she launched a campaign to free the river from encroachments. In January 2026, she led the Panchtattva Paryavaran Padyatra (environmental march) at the Magh Mela in Prayagraj, walking alongside hundreds of saints and devotees from the Panchtattva Paryavaran Shivir on Harshvardhan Marg to the Ganga Ghat near Bridge No. 4 (Social News XYZ, 2026; OmmCom News, 2026). At the march, she launched an ambitious ‘One Crore Tree Plantation Pledge’ and distributed Tulsi saplings among pilgrims. Religious leaders endorsed the slogan ‘*Jal hai to kal hai*’ (If there is water, there is a future) and committed full institutional support to the water conservation movement (Social News XYZ, 2026).

The significance of Pathak’s approach lies in its methodological innovation: the use of religious festivals as vehicles for environmental mobilisation. By translating ecological values into the language of devotion, she has succeeded in reaching communities that might otherwise be unmoved by conventional environmental advocacy. Religious leaders, including Mahadev Guru Ji of Peepleshwar Mahadev praised her work as ‘mandatory for future generations’ and warned of future conflicts over water scarcity if conservation is not taken seriously today (Social News XYZ, 2026).

Zero-Waste Bhandara Initiative: Municipal Corporation and NGO Collaboration

A complementary eco-initiative during the 2026 season was the Lucknow Municipal Corporation’s

formal appeal to all *bhandara* organizers to adopt a 'zero waste' model. This appeal, reported by Temple of Hope (2026), sought to leverage the festival's scale to advance the broader urban cleanliness agenda. In line with this appeal, a city-based Non-Governmental Organisation collaborated with the Lucknow Municipal Corporation to organise a month-long internship programme for college and university students.

As documented by Lucknow Pulse, the programme engaged approximately 100 students from institutions including Lucknow University, Navyug Girls College, National Post Graduate College, and Babasaheb Bhimrao Ambedkar University, in the age group of 18 to 28 years. The student interns were tasked with spreading messages of cleanliness and environmental friendliness at *bhandara* sites, involving volunteers more actively in waste segregation, and preparing comprehensive reports on environmental impact. Students were awarded a Certificate in Social Service upon completion. The convenor of the Non-Governmental Organisation stated: 'This internship aims to involve about 100 students of different universities and colleges between the age group of 18 to 28 years for social service' (Lucknow Pulse). The programme represents a notable convergence of academic volunteering, local governance, and festival culture that has relevance beyond Lucknow.

A social activist, Shachi Singh, quoted in Lucknow Pulse, noted that in recent years *bhandaras* had generated significant waste, with plastic cups and plates left strewn on roads. The consolidation of *bhandara* events where organizers in a locality come together to hold a single, better-managed event instead of multiple smaller ones has emerged as a practical strategy for reducing both waste and logistical overload.

Corporate Social Responsibility Bhandaras: Atmoon Ventures Initiative

The 2026 season also witnessed the formalization of Corporate Social Responsibility participation in *Bada Mangal*. Atmoon Ventures Private Limited, a Lucknow-based fintech and technology company, organized a large-scale *bhandara* on the occasion of the fifth *Bada Mangal* of 2026, serving thousands of devotees, residents, volunteers, and passersby (India CSR, 2026). The initiative was led by the company's Founder and

Chief Executive Officer, Rakeshwar Sharma, and Director, Pooja Rawat.

Addressing the gathering, Pooja Rawat stated: 'Lucknow's *Bada Mangal* tradition represents devotion, compassion, and service. Through initiatives like this, we aim to contribute to the welfare of society and support those who need it most' (India CSR, 2026). Rakeshwar Sharma emphasised that the company's participation reflected a conviction that 'success becomes meaningful when it positively impacts the lives of others' and that 'service to society is not merely an act of charity; it is a responsibility' (India CSR, 2026). The company coordinated with local authorities and sanitation teams to ensure proper permissions, crowd management, and hygiene, and volunteers actively maintained cleanliness throughout the event. Atmoon Ventures' initiative is representative of a growing trend in which corporate entities from the private sector have integrated *Bada Mangal bhandaras* into their annual Corporate Social Responsibility calendars, a development that has substantially expanded the financial and organisational resources available for festival activities.

Digital Bhandara Mapping: Badamangal.com Platform

One of the most significant technological innovations associated with *Bada Mangal* 2026 was the live digital mapping of *bhandara* locations across Lucknow through the community platform Badamangal.com. The platform provides real-time updates on the location, timing, prasad menu, and access directions for every active *bhandara* across the city on each *Bada Mangal* Tuesday, drawing on a network of over twenty thousand community participants connected via WhatsApp groups (Badamangal.com, 2026).

The platform's community infrastructure includes the city's largest Lucknow circle for *Bada Mangal* news and *bhandara* invitations, a volunteer-run hub for coordination, a standalone group for real-time location and photograph updates from the field, and an official broadcast channel for approved updates and prasad timings. The platform generated substantial social media engagement during the 2026 season, including a widely shared post on the Reddit community r/Lucknow with approximately 9,600 views, 133 upvotes, and 30 comments

praising its design and utility (Badamangal.com, 2026). This digital infrastructure has transformed the logistics of *bhandara* participation, allowing devotees, volunteers, and beneficiaries to navigate the festival with greater efficiency and equity than was possible in earlier decades.

Alongside traditional *bhandara* operations. Free medical camps, blood donation drives, eye check-up camps, and medicine distribution were organised at multiple *bhandara* sites across Lucknow, particularly those managed by established Non-Governmental Organizations, educational institutions, and medical colleges. The convergence of Jyeshtha's extreme heat with temperatures in Lucknow regularly exceeding 42 degrees Celsius, with the festival's emphasis on public service, made health outreach particularly relevant during the 2026 eight-Tuesday season.

Distribution of oral rehydration salts alongside traditional sharbat, the establishment of cooling stations near high-density *bhandara* sites, and the organisation of ambulance standby services in areas of dense crowd concentration all featured in the 2026 season. These health welfare activities reflect a broadening of the festival's service ethic from the provision of food and water to more comprehensive forms of community care that align with contemporary public health values.

Youth Volunteerism and Student Participation

Youth participation in *Bada Mangal* has grown substantially in recent years, and the 2026 eight-Tuesday season provided an extended window for this engagement. Students from Lucknow University, Babasaheb Bhimrao Ambedkar University, Navyug Girls College, National Post Graduate College, and several other institutions participated in *bhandara* organisation, environmental advocacy, crowd management, health camps, and waste management during the season (Lucknow Pulse). The youth internship programme described above, jointly organised by a city Non-Governmental Organisation and the Lucknow Municipal Corporation—formally recognised this volunteerism through the award of social service certificates, providing academic and professional incentives for community participation.

Beyond the formal internship programme, youth wings of resident welfare associations,

National Service Scheme (NSS) units, youth clubs of religious organisations, and employee volunteer groups of corporate entities all contributed significantly to the 2026 celebrations. These young volunteers brought not only physical energy to the festival but also digital and organisational skills, managing social media coverage, coordinating real-time WhatsApp logistics, and developing sustainability checklists for *bhandara* organisers. The study of living cultural heritage, community welfare, and sustainable festival management in India.

Analysis 1: Scale and Geographical Reach

Bada Mangal is no longer confined to Lucknow. In 2026, the festival was observed with significant participation in Kanpur, Varanasi, Prayagraj, Rae Bareilly, Sitapur, Barabanki, Sultanpur, Pratapgarh, and other districts of eastern and central Uttar Pradesh (BhaktiBharat, n.d.; PoojaKaro, 2026). Within Lucknow, active *bhandara* sites in 2026 spanned at least nineteen major localities, from Vikas Nagar and Alambagh in the west to Arjunganj and Ashiyana in the east (Badamangal.com, 2026). The eight-Tuesday season amplified this geographical reach by sustaining community mobilisation over a longer period than usual.

Analysis 2: Institutionalisation of Environmental Values

The growing institutionalisation of environmental values within *Bada Mangal* is among the most significant contemporary developments. The convergence of Shipra Pathak's eco-advocacy, the Municipal Corporation's zero-waste guidelines, the student internship programme, and the organic shift toward biodegradable materials among *bhandara* organisers constitutes a systemic change rather than an isolated initiative. Temple of Hope (2026) documents the Municipal Corporation's appeal for zero-waste *bhandaras* as evidence that 'the traditional practice of food distribution is now being connected with cleanliness and environmental responsibility.' This institutionalisation is consistent with the United Nations' 2030 Sustainable Development Goals, particularly Goal 6 (Clean Water and Sanitation), Goal 11 (Sustainable Cities and Communities), and Goal 12 (Responsible Consumption and Production).

Analysis 3: Corporate and Institutional Participation

The participation of corporate entities such as Atmoon Ventures in organising *Bada Mangal*

bhandaras marks a significant expansion of the festival's social infrastructure. India CSR (2026) frames this corporate engagement as an extension of responsible citizenship: 'organisations have a crucial role to play in strengthening communities and creating positive social outcomes alongside business growth.' When business entities integrate *Bada Mangal* into their Corporate the organic community-driven tradition.

Analysis 4: Digital Transformation

The digital transformation of *Bada Mangal*, exemplified by Badamangal.com's live bhandara mapping platform, represents a structural innovation that has permanently changed the logistics of festival participation. The platform's real-time WhatsApp community feeds, volunteer coordination channels, and geographical mapping of *bhandara* locations have made the festival more navigable and equitable, ensuring that even newcomers or those without established community networks can locate *bhandaras*, volunteer opportunities, and health camps near them. This digital layer complements rather than replaces the social fabric of the festival; the WhatsApp communities that power the platform are themselves expressions of community belonging.

Suggestions for Sustainable Celebration

Based on the analysis presented in this paper, the following recommendations are offered for the sustainable, inclusive, and culturally authentic celebration of *Bada Mangal* in future years:

Universal Adoption of Biodegradable Materials

All *bhandara* organizers should be encouraged to replace plastic plates and cups with leaf plates (*pattals*), clay cups (*kullads*), and other biodegradable alternatives. The model established by Shipra Pathak's Panchtattva Foundation in 2026, distributing biodegradable plates free of charge, should be scaled and institutionalised.

Zero-waste Infrastructure

The Lucknow Municipal Corporation's zero-waste appeal should be backed by concrete infrastructure, including composting pits near major *bhandara* sites, segregated waste collection, and civic sanitation teams deployed specifically for the festival season.

Water Conservation Integration

The festival's *pyau seva* (water distribution) tradition should be systematically linked with water

conservation education, as demonstrated by Shipra Social Responsibility calendar, they bring additional funding, organisational capacity, media visibility, and professional volunteer energy to the festival, complementing, rather than displacing, Pathak's campaigns. Every water distribution station can serve as a platform for public awareness about groundwater depletion and responsible water use.

Documentation of Oral Traditions

The legends, culinary practices, and devotional traditions associated with *Bada Mangal* constitute irreplaceable intangible cultural heritage. Systematic audio-visual documentation and oral history projects should be undertaken by universities, cultural institutions, and community groups.

Youth Leadership Development

The growing culture of student volunteerism should be formally recognised and expanded through certified social service programmes, National Service Scheme integration, and institutional recognition by universities.

Heritage Tourism

Bada Mangal represents a significant opportunity for cultural tourism in Lucknow. Guided *bhandara* tours, interpretive materials in multiple languages, and integration with Uttar Pradesh Tourism's cultural calendar could attract domestic and international visitors while generating community economic benefits.

Alignment with Sustainable Development Goals

Bada Mangal's service activities should be explicitly linked to the United Nations' Sustainable Development Goals, helping to attract development funding, corporate partnership, and global recognition for the festival's humanitarian dimensions.

Conclusion

Bada Mangal is one of India's most compelling examples of living cultural heritage: a tradition that has proved resilient enough to absorb three centuries of social, political, and cultural change while retaining its essential character as an event of generosity, devotion, and shared humanity. The year 2026 has demonstrated this resilience with exceptional clarity. The rare eight-Tuesday *Bada Mangal* season, the first in nineteen years, has generated an unprecedented wave of

community service, environmental advocacy, corporate philanthropy, digital innovation, and youth volunteerism that speaks to the festival's extraordinary capacity for contemporary relevance.

The eco-environmental campaigns of Shipra Pathak and the Panchtattva Foundation, the student internship programme co-organised by a city Non-Governmental Organization and the Lucknow Municipal Corporation, the Corporate Social Responsibility *bhandara* of Atmoon Ventures, the live digital mapping of Badamangal.com, and the health camps organised by medical institutions all represent facets of a tradition that is not merely surviving in the twenty-first century but actively evolving to serve it. At the same time, the festival's challenges environmental stress, traffic management, and risks of commercialisation are real and require sustained attention from community leaders, governance institutions, and researchers alike.

Bada Mangal teaches a lesson that resonates far beyond the borders of Lucknow: that the most durable expressions of community welfare are those rooted in deep cultural and spiritual meaning, capable of mobilising collective energy on a scale that no external programme or policy can replicate. Understanding, documenting, and nurturing this tradition is not merely an academic exercise; it is a contribution to the larger project of sustaining the cultural commons of an ancient civilisation in a rapidly transforming world.

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(Notifications received in AIU during the month of May-June, 2026)

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1. Bharti. **Retail investors behaviour towards equity derivatives market: An empirical study of national capital territory.** (Dr. Rajpal Singh), Department of Commerce, Maharshi Dayanand University, Rohtak.
2. Chaudhary, Paramjeet Kumar. **Study the impact of Goods and Service Tax (GST) on Tax compliance and Revenue: With special reference to Indore Revenue Circle (2017-2022).** (Dr. Purushottam Gautam and Dr. Sapna Soni), Department of Commerce, Devi Ahilya Vishwavidyalaya, Indore.
3. Choudhary, Surbhi. **HDFC evam LIC Housing Finance Limited ke aawas vitt sevaon ke grahkoan ka tulnatamak adhyayan.** (Dr. Prakash Garg and Dr. Amar Vatnani), Department of Commerce, Devi Ahilya Vishwavidyalaya, Indore.
4. Dak, Suraj Kumar. **A study of financial inclusion and its impact on economic development of rural areas in Udaipur Division.** (Prof. Mukesh Kumar Sharma and Dr. Jyoti Dashora), Department of Commerce, Sangam University, Bhilwara.
5. Kaliramna, Nisha. **Association between emotional intelligence and Job satisfaction: A study of insurance sector in the State of Haryana.** (Dr. Tilak Raj), Department of Commerce, Maharshi Dayanand University, Rohtak.
6. Kavita. **Consumer buying behavior and brand choice in Indian automobile industry: A study on sport utility vehicle segment in national capital region.** (Dr. Kapil Malhotra), Department of Commerce, Maharshi Dayanand University, Rohtak.
7. Khatri, Deepika. **Organisational stress and its impact on performance: An empirical study in selected cement factories of Rajasthan.** (Dr. P R Dadhich), Department of Commerce, Bhagwant University, Ajmer.
8. Mehta, Raam Bipinbhai. **A study of customer satisfaction of working women towards two wheelers in Saurashtra Region.** (Dr. Shivubhai C Vala), Department of Commerce, Saurashtra University, Rajkot.
9. Mishra, Shivani. **Study of consumer satisfaction towards online food delivery services with special reference to Indore District.** (Dr. Rajesh Verma), Department of Commerce, Devi Ahilya Vishwavidyalaya, Indore.
10. Shobha, B.K. **A study on behavioural dimensions of individual investors towards investment in gold-with reference to Karnataka State.** (Dr. Vennila R), Department of Commerce, Jain (Deemed-to-be University), Bangalore.
11. Soni, Sandeep. **Sarvjanik khetre ke beema company evam niji kshetre ke beema companiyoan ke yojnaon ka grahakoan ke santushti ke sandarbh mein tulnatamak adhyayan.** (Dr. Sapna Soni), Department of Commerce, Devi Ahilya Vishwavidyalaya, Indore.
12. Suryawanshi, Vikas Kumar. **Impact of micro-finance in empowering women's of Indore District.** (Dr. S M Anas Iqbal), Department of Commerce, Devi Ahilya Vishwavidyalaya, Indore.
13. Yadav, Sushma. **Consumer's perception and purchase intention towards sales promotional offers in apparel industry: A study of the national capital region.** (Dr. Kapil Malhotra), Department of Commerce, Maharshi Dayanand University, Rohtak.

Economics

1. Deepa. **An analysis of changing employment structure in organised manufacturing sector of India.** (Dr. Ashok Kumar Chauhan), Department of Economics, Kurukshetra University, Kurukshetra.
2. Harpreet Kour. **Possibility of property tax system as an alternative tax regime in India: Issues and challenges.** (Dr. Ashok Kumar Chauhan), Department of Economics, Kurukshetra University, Kurukshetra.
3. Himanshi. **A study of economic and social impact of public expenditure in Indian states.** (Dr. Sanjeev Bansal), Department of Economics, Kurukshetra University, Kurukshetra.
4. Sakwar, Arvind. **GST ka Madhya Pradesh ke rajkoshiye isthithi par prabhav ka adhyayan.** (Dr. Rajni Bharati), Department of Economics, Devi Ahilya Vishwavidyalaya, Indore.

5. Trivedi, Deepika. **Smaweshi vikas ka gramian arthvyawastha par prabhav.** (Dr. Kushal Jain Kothari), Department of Economics, Devi Ahilya Vishwavidyalaya, Indore.

Education

1. Augusty, T A. **Impact of teacher professional development programme on leadership and mentorship among in-service teachers.** (Dr. Greta D Souza), Department of Education, Christ (Deemed to be University), Bengaluru.
2. Chacko, Anitha. **Role of education in social change in rural areas of Haryana: A study based on the District of Jesana and Kheri Kalan Villages.** (Dr. P P Goswami), Department of Education, Bhagwant University, Ajmer.
3. Chanchal. **A study of mathematical achievement of secondary school students in relation to their mathematical interest and problem solving ability in mathematics.** (Dr. Amisha Singh), Department of Education, Kurukshetra University, Kurukshetra.
4. Dhayal, Subhash Kumar. **Bhartiye Gyan parampara ke samvardhan mein Swami Vivekananda ke shaikshik avdan: Nai Shiksha Niti, 2020 ke sandarbh mein.** (Dr. Girdhari Lal Sharma), Department of Education, Jain Vishva Bharati University, Ladnun (Rajasthan).
5. Gunwant, Namrata. **Reflective practices in pre-service teacher education programme: A study.** (Prof. Vandana Singh), Department of Education, Indira Gandhi National Open University, New Delhi.
6. Joshi, Amita. **Uchh madhyamik istar ke vidharthioan par prabhavi shikshan vidhiyoan evam navintam sansadhoan ke prabhav ka adhyayan.** (Dr. Shakuntala Sharma), Department of Education, Jain Vishva Bharati University, Ladnun (Rajasthan).
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9. Kujur, Aparna Jyoti. **A comparative study of attitude and perception towards blended learning approach among M.Ed students of the capital of Bihar and Jharkhand.** (Dr. Nranjan Singh), School of Educational Training & Research, Aryabhatta Knowledge University, Patna.

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11. Mishra, Kanika. **Study based on measuring effectiveness of online education during the period of COVID-19.** (Dr. Neeru Verma and Dr. S P Tripathi), Department of Education, Bhagwant University, Ajmer.
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Management

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Estd : 12 March 1908

P.T.R.No. A-62 (Solapur)

Gandhi Natha Rangji Digambar Jain Janamangal Prathishtan,

GANDHI NATHA RANGJI COLLEGE OF D. PHARMACY, SOLAPUR.

(Approved by AICTE/PCI/CoA, Recognized by DTE Mumbai (Government of Maharashtra)
and Affiliated to Dr. Babasaheb Ambedkar Technological University)

13, Budhwar Peth, Balives, Solapur. Ph. No. 0217-2621166, Fax 0217-2621167

Website: www.gnrdpharma.ac.in • Email ID : gnrdpharma09@gmail.com

Contact Number: 0217-2621166

(Permanently Non- Granted)

Recruitments

Applications are invited from the eligible candidates for various positions on permanently Non- granted basis. The application with supporting documents should reach to: “**President, Gandhi Natha Rangji Digambar Jain Janamangal Prathishtan, Gandhi Natha Rangji College of D. Pharmacy, Solapur. Solapur, 13 Budhwar Peth, Balives. Dist. Solapur 413002 (Maharashtra)**” within 21 (twenty one) days from the date of publication of this advertisement. Applications with incomplete information or documents, or received after the due date will not be considered.

The details about the vacant positions, reservations, Educational Qualifications, Experience and other requirements, Pay scale, terms and conditions and the procedure for application is available on the college website: (www.gnrdpharma.ac.in) and university website: (www.dbatu.ac.in).

Place : Solapur

Date :

President

Gandhi Natha Rangji Digambar Jain Janamangal Prathishtan,

Gandhi Natha Rangji College of Diploma Pharmacy, Solapur.

**Shri Sai Aniruddha Education Society Pali, Tal. Dist. Ratnagiri, D. J. Samant Senior College of Arts,
Commerce & Science Pali, Tal. Dist. Ratnagiri Pin. 415803**

APPLICATIONS ARE INVITED FOR THE FOLLOWING POSTS FROM THE ACADEMIC YEAR 2026 - 27:

(UN-AIDED)

Sr. No.	Cadre	Subject	Total No. of Posts	Post Reserved for
1.	Principal	-	01	01- OPEN
2.	Assistant Professor	Marathi	01	01- OPEN
3.	Assistant Professor	History.	01	01- OPEN
4.	Assistant Professor	Economics	01	01- OPEN
5.	Assistant Professor	Geography	01	01- OPEN
6.	Assistant Professor	Commerce	01	01- OPEN
7.	Assistant Professor	Accountancy	01	01- OPEN
8.	Assistant Professor	Business Economics	01	01- OPEN
9.	Librarian	-	01	01- OPEN

The posts for the reserved category candidates will be filled in 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 requirement are as prescribed by the UGC Notification dated 18th July, 2018, Government of Maharashtra Resolution No Misc-2018/C.R.56/18/UNI-1 dated 8th March, 2019 and University Circular No. TAAS/(CT)/ICD/2018-19/1241 dated 26th March, 2019 and revised from time to time.” The Government Resolution & Circular are available on the website: mu.ac.in.

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

Application with full details should reach the CHAIRMAN, Shri Sai Aniruddha Education Society Pali, Tal. Dist. Ratnagiri, D.J. Samant Senior College of Arts, Commerce & Science Pali, TAL. Dist. Ratnagiri 415803 or emailed on disamant09@gmail.com within 15 days from the date of publication of this advertisement. This is University approved advertisement.

Chairman

Shri Sai Aniruddha Education Society Pali, Tal. Dist. Ratnagiri

**Sahyadri Parisar Shikshan Prasarak Mandal, Pachal
SHRI. MANOHAR HARI KHAPANE COLLEGE OF ARTS & COMMERCE, PACHAL
At. Post. – Raypatan, Tal. – Rajapur, Dist. – Ratnagiri 416704**

APPLICATIONS ARE INVITED FOR THE FOLLOWING POST FROM THE ACADEMIC YEAR 2026-2027:

(AIDED)

Sr.No.	Cadre	No. of Post	Category
1	PRINCIPAL	01	01-OPEN

The advertisement is approved subject to the final decision in the Writ Petition No. 12051/2015. The above post is open to all, however, candidates from any category can apply for the post. Reservation for women will be as per University Circular No. BCC/16/74/1998 dated 10th March, 1998. 4% reservation shall be for the persons with disability as per University Circular No. Special Cell/ICC/2019-20/05 dated 05th July, 2019.

Candidates having knowledge of Marathi will be preferred.

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

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

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

Applications with full details should reach the GEN. SECRETARY, Sahyadri Parisar Shikshan Prasarak Mandal, Pachal, Shri. Manohar Hari Khapane College of Arts & Commerce, Pachal, At. Post. – Raypatan, Tal. – Rajapur, Dist. – Ratnagiri – 416704 within 15 days from the date of publication of this advertisement. This is University approved advertisement.

Sd/-

GEN. SECRETARY



Central University of Jammu

राया-सूचानी (बागला), जिला सांबा –181143, जम्मू (जम्मू एवं कश्मीर)
Rahya-Suchani (Bagla), District Samba – 181143, Jammu (J&K)

Employment Notification No. 31

(Dr. Ambedkar Chair Professor post)

The University invites online applications from eligible Indian nationals for the tenure post of Dr. Ambedkar Chair Professor purely on deputation/contract basis. Samarth Recruitment Portal for submission of online applications will remain open from **24.07.2026** (Friday) to **12.08.2026** (Wednesday) on **University website: www.cujammu.ac.in**.

Name of Post	No. of Post	Academic Pay Level	Specialization
Dr. Ambedkar Chair Professor (Deputation / Contract basis)	01 (One)	14	Dr. Ambedkar's thought & philosophy/ education. National integration & cultural nationalism

For more information and applying on-line, please visit University **website: www.cujammu.ac.in**.

Sd/-

(प्रो. (डॉ) यशवंत सिंह)

कुलसचिव

ईमेल : registrar@cujammu.ac.in

दूरभाष: 91-8082197957

No.: CUJ/Estab.T./65/2026/794

Date: 21.07.2026

Nagar Shikshan Vikas Mandal's,

Madhavrao Patil College of Pharmacy, Murum

(Approved by PCI, Recognized by DTE Mumbai (Government of Maharashtra) and Affiliated to
Dr. Babasaheb Ambedkar Technological University)

At Post : Murum, Tq-Omerga, Dist-Dharashiv-413605 (College Code: 2627)

Website: mpcopmurum.com • Email Id: mpcopmurum@gmail.com • Contact: 8308647770, 9665658686

(Permanently Non-Grantable)

RECRUITMENTS

Applications are invited from the eligible candidates for various positions on **Permanent Non-granted** basis. The application with supporting documents should reach to: "President, Nagar Shikshan Vikas Mandal's, Madhavrao Patil College of Pharmacy, Murum-413605" **within 21 (twenty-one) days** from the date of publication of this advertisement. Applications with incomplete information or documents, or received after the due date will not be considered.

The details about the vacant positions, reservations, Education Qualifications, Experience and other requirements, pay scale, terms and conditions and the procedure for application is available on the college **website (www.mpcopmurum.com)** and university **website (www.dbatu.ac.in)**.

Place: Murum

Date: 21 /07/2026

Sd/

President

**Nagar Shikshan Vikas Mandal's,
Madhavrao Patil College of Pharmacy, Murum**

**Vibhav Shikshan Santha's
College of Education (B.Ed), Vita**

**A/P Vita Sulkai Road Hamant Nager Road Tal – Khanapur Dist-Sangli 415311
(Affiliated to Shivaji University, Kolhapur)**

(Permanently Non -Granted)

WANTED

Application are invited from eligible Candidates for the Following posts:

Sr. No	Name of Posts	Total Posts	Reservation
A	Principal	01	01-Open to All
B	Assistant Professor		
1	Perspective in Education	01	01 SC
2	Pedagogy Subject	Mathematics	01
		Science	01
		Social Science	01
		Languages	01

Conditions:-

1. Educational qualifications, pay scales and service conditions are as prescribed by the Apex body, Govt. of Maharashtra and Shivaji University, Kolhapur from time to time. 2. Appointment to the post of Principal will be for a period of 5 years from the date of appointment or up to the attainment of the age of superannuation of the candidate, whichever is earlier. 3. Reservation of SC/ST Categories is interchangeable as per Govt. GR dated 05.12.1994. 4. Relaxation of 5% will be provided from 55% to 50% of the marks at the Master's degree level for SC/ST category. 5. Reserved categories candidates shall produce the Caste Validity Certificate as per the directives issued by the state Government vide Circular No. BCC- 2011/Pra. Kra 1064/2011/16-B dated 12-12-2011. 6. Reserved category candidates are advised to send a copy of their application to the Deputy Registrar, Special Cell, Shivaji University, Kolhapur-416004. (Room No.138). 7. Reserved category candidates outside the State of Maharashtra will be treated as Open Category candidates. 8. PWD, Woman, Orphans and Sports Person Reservation will be applicable as per Government Resolution and Circulars issued from time to time. 9. Please note that the recruitment procedure initiated by this advertisement is subject to the decision of Hon Bombay High-court, Aurangabad Bench on writ petition No. 12051/2015. 10. Applicants who are already in service should apply through proper channel. 11. Incomplete applications will not be entertained. 12. Apply giving full particulars within 15 days from the date of publication of this advertisement to the undersigned.

Place-Vita

Date-

President

Vaibhav Shikshan Sanstha, Vita

**Vibhav Shikshan Santha's
Vidhi Mahavidyalaya, Vita**

**A/P Vita Sulkai Road Hamant Nager Road Tal – Khanapur Dist -Sangli 415311
(Affiliated to Shivaji University, Kolhapur)**

(Permanently Non -Granted)

WANTED

Application are invited from eligible Candidates for the Following posts:

Sr. No	Name of Posts	Total Posts	Reservation
A	Principal	01	01-Open to All
B	Assistant Professor		
1	Law	04	01 SC, 01 VJA, 01 OBC & 01-Open to All
2	Political Science	01	01-Open to All
C	Librarian	01	01-Open to All

Conditions:-

1. Educational qualifications, pay scales and service conditions are as prescribed by the Apex body, Govt. of Maharashtra and Shivaji University, Kolhapur from time to time. 2. Appointment to the post of Principal will be for a period of 5 years from the date of appointment or up to the attainment of the age of superannuation of the candidate, whichever is earlier. 3. Reservation of SC/ST Categories is interchangeable as per Govt. GR dated 05.12.1994. 4. Relaxation of 5% will be provided from 55% to 50% of the marks at the Master's degree level for SC/ST category. 5. Reserved categories candidates shall produce the Caste Validity Certificate as per the directives issued by the state Government vide Circular No. BCC- 2011/Pra. Kra 1064/2011/16-B dated 12-12-2011. 6. Reserved category candidates are advised to send a copy of their application to the Deputy Registrar, Special Cell, Shivaji University, Kolhapur-416004. (Room No.138). 7. Reserved category candidates outside the State of Maharashtra will be treated as Open Category candidates. 8. PWD, Woman, Orphans and Sports Person Reservation will be applicable as per Government Resolution and Circulars issued from time to time. 9. Please note that the recruitment procedure initiated by this advertisement is subject to the decision of Hon Bombay High-court, Aurangabad Bench on writ petition No. 12051/2015. 10. Applicants who are already in service should apply through proper channel. 11. Incomplete applications will not be entertained. 12. Apply giving full particulars within 15 days from the date of publication of this advertisement to the undersigned.

Place-Vita

Date-

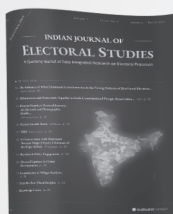
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Vaibhav Shikshan Sanstha, Vita

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ST. PETER'S COLLEGE TRUST, KOLENCHERRY

Ernakulam District, Kerala-682311

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WANTED

No. SPCT/ADV/TS/01/2026

Date: 22.07.2026

Applications are invited from eligible candidates for the post of **Assistant Professors** in the following permanent vacancies in St. Peter's College, Kolencherry, a minority institution, functioning under St. Peter's College Trust:

1. Commerce: General - 2, PWD - 1 (Category b: Deaf & hard of hearing)
2. Hindi: General - 1, PWD - 1 (Category c: Locomotor disability including cerebral palsy, leprosy cured, dwarfism, acid attack victims and muscular dystrophy)
3. Botany: General - 1
4. Physical Education: General - 1
5. Zoology: General - 1

Age, Qualifications, Scale of Pay etc. will be as per the norms prescribed by the UGC/Mahatma Gandhi University/Govt. of Kerala. Application form can be bought from the Office of St. Peter's College Trust, Kolencherry P.O., Ernakulam-682311 on payment of Rs. 2000/- in cash or can be downloaded from www.stpeterscollege.ac.in and forwarded to the Secretary along with DD in favour of "St. Peter's College Trust". PWD category applicants need not pay the application fees. Hard copy of the applications along with copies of all supportive documents should reach the office of the Secretary **within 30 days** from the date of publication of this notification.

Kolencherry

Sd/-
Secretary



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Appointments / Requires (For Permanent Posts)

Applications are invited for the posts to be filled in Gramin Technical & Management Campus, Vishnupuri, Nanded approved by AICTE New Delhi, Government of Maharashtra, DTE (Autonomous Institute by MSBTE):

Sr No.	Name of the Program	Designation	Vacancies
1	Diploma in Civil Engineering	HOD	1
2	Diploma in Computer Engineering	HOD	1
3	Diploma in Electrical Engineering	HOD	1
4	Diploma in Information Technology	HOD	1
5	Diploma in Medical Lab Technology	HOD	1
6	Diploma in Hotel Management & Catering Technology	HOD	1
7	Diploma in Civil Engineering	Lecturer	1
8	Diploma in Computer Engineering	Lecturer	13
9	Diploma in Electrical Engineering	Lecturer	8
10	Diploma in Information Technology	Lecturer	7
11	Diploma in Medical Lab Technology	Lecturer	4
12	Diploma in Electronics Telecommunication	Lecturer	2
13	Diploma in Mechanical Engineering	Lecturer	5
14	Diploma in Hotel Management & Catering Technology	Lecturer	6
15	Mathematics	Lecturer	6
16	Physics	Lecturer	7
17	Chemistry	Lecturer	6
18	English (Communication Skills)	Lecturer	6
		Total	77

1. Educational Qualifications, Experience, pay Scales and conditions will be as per the existing rules of AICTE, New Delhi and Government of Maharashtra. The qualification should be as on the last date of submission of application.
2. Those who are already in service should apply through proper channel.
3. Incomplete applications will not be entertained.
4. Qualified, Eligible & interested candidates should apply in a prescribed application form are required to submit attested copies of certificates i.e. Passing Certificate, Experiences Certificate and Two Colour passport size photographs **within 15 days from the date of advertisement** to the undersigned.
5. No. TA/DA shall be paid for attending interview.

Secretary
Gramin Shikshan Prasarak Mandal's
Gramin Technical & Management Campus
Vishnupuri, Nanded – 431 606 (Maharashtra)

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Email: princscgl@gmail.com, Mobile No. 7588360406

(Affiliated to Punyashlok Ahilyadevi Holkar Solapur University, Solapur)

NON-MINORITY: AIDED

Applications are invited for the Post of Director of Physical Education from the **Academic Year- 2026-2027:**

Sr. No.	Subject /Designation	Total Vacant Post
01)	Director of Physical Education	01 (Full Time)

Instructions: -

- 1) The above post is open to all categories of candidates.
- 2) Educational Qualifications and other requirements are as prescribed by the UGC Notification dtd.18th July 2018, Govt. of Maharashtra Resolution No. Misc-2018/C.R.56/18UNI-1dtd. 8th March 2019 and University Circular No. PAHSUS/Estt/7th Pay/2019/2285/ dtd. 25th March 2019.
- 3) A relaxation of 5% shall be allowed at the Bachelors as well as at the Masters Level for the candidates belonging to SC/ST/OBC (Non-Creamy Layer)/Differently-abled for the purpose of eligibility and assessing good academic record for direct recruitment.
- 4) Reserved candidates, who are domiciled out of Maharashtra State, will be treated as open category candidates.
- 5) Reserved category candidates should also send a copy of their application to the Deputy Registrar, Special Cell, Punyashlok Ahilyadevi Holkar Solapur University, Solapur.
- 6) Application received after the last date will not be considered. The College will not be responsible for postal delay, if any.
- 7) Reservation for women and persons with disabilities (PWD) shall be as per Government 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) Applicants who are currently employed must submit their applications through proper channel.
- 11) Applicants shall provide an explanation for any break(s) in their academic career.
- 12) Incomplete applications will not be entertained.
- 13) T.A., D.A. will not be paid for attending the interview.
- 14) Applications with complete details should reach **The Secretary, Sangola Taluka Uchcha Shikshan Mandal Sangola, Kadlas Road, Tal-Sangola, Dist-Solapur (Maharashtra) - 413307 within 30 days from the date of publication of this advertisement.**
- 15) All the Terms & Conditions are applicable as mentioned in the NOC letter No. JDHE Solapur /NOC/2026/7518941 dated 12.06.2026 from Hon. Deputy Secretary, Higher and Technical Education Dept., Govt. of Maharashtra, Mumbai and letter No. JDHESolapur/Noc/2026/23 dated 01/06/2026, Hon Deputy Director of Higher Education, Solapur Division, Solapur.
- 16) All the Terms & Conditions are applicable as mentioned in the GR Dated 12.11.2021 from Higher and Technical Education Department of Government of Maharashtra.
- 17) Please note that the recruitment procedure initiated by this advertisements subject to decision by Hon. Bombay High-court, Aurangabad Bench on writ petition No. 12051/2015.
- 18) This is University approved advertisement.

Place: Sangola
Date : 27/07/2026

(Shri.Adv. U.S. Ghongade)
Secretary
Sangola Taluka Uchcha Shikshan Mandal Sangola

(Shri. B.R. Gaikwad)
Chairman

**SANGOLA TALUKA UCHCHA SHIKSHAN MANDAL'S
SANGOLA MAHAVIDYALAYA, SANGOLA**

Kadlas Road, Tal-Sangola, Dist- Solapur (Maharashtra) - 413307

Email: princscgl@gmail.com, Mobile No. 7588360406

(Affiliated to Punyashlok Ahilyadevi Holkar Solapur University, Solapur)

NON-MINORITY: AIDED

Applications are invited for the Post of Principal from the **Academic Year- 2026-2027:**

Sr. No.	Subject /Designation	Total Vacant Post
01)	Principal	01 (Full Time)

Instructions: -

- 1) The above post is open to all categories of candidates.
- 2) Educational Qualifications and other requirements are as prescribed by the UGC Notification dtd.18th July 2018, Govt. of Maharashtra Resolution No. Misc-2018/C.R.56/18UNI-1 dtd. 8th March 2019 and University Circular No. PAHSUS/Estt/7th Pay/2019/2285/ dtd. 25th March 2019.
- 3) Candidates applying for the post of Principal should submit their Academic Research Score (API/PBAS) along with relevant supporting documents.
- 4) A relaxation of 5% shall be allowed at the Bachelors as well as at the Masters Level for the candidates belonging to SC/ST/OBC (Non-Creamy Layer)/Differently-abled for the purpose of eligibility and assessing good academic record for direct recruitment.
- 5) Reserved candidates, who are domiciled out of Maharashtra State, will be treated as open category candidates.
- 6) Reserved category candidates should also send a copy of their applications to the Deputy Registrar, Special Cell, Punyashlok Ahilyadevi Holkar Solapur University, Solapur.
- 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 persons with disabilities (PWD) shall be as per Government norms.
- 9) 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.
- 10) Reserved category candidates (except SC/ST) shall produce Non-Creamy Layer Certificate at the time of interview.
- 11) Applicants who are currently employed must submit their applications through proper channel.
- 12) Applicants shall provide an explanation for any break(s) in their academic career.
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Place: Sangola
Date : 27/07/2026

(Shri.Adv. U.S. Ghongade)
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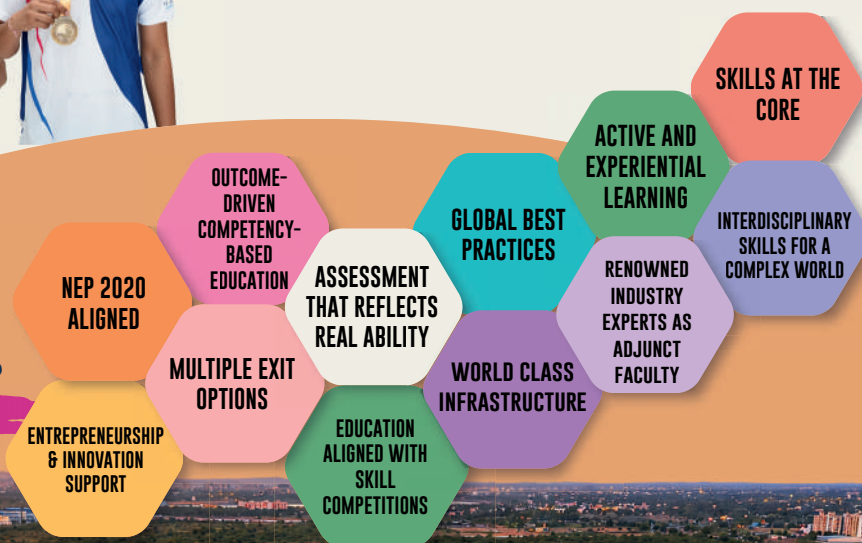
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