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# UNIVERSITY NEWS

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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. To invite more participation from various academicians and those who missed the deadline, the date is extended from **July 31, 2026 to August 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.
- Interdisciplinary Research Linking Ancient Wisdom with Modern Science & Technology.
- Futuristic Dimensions of IKS.

#### *Promoting Sustainability and Social Responsibility in Higher Education Institutions.*

- Research and Innovation in HEIs for Sustainable Development Goals.
- University Social Responsibility (USR) for Promoting Swadeshi.
- Futuristic Digital and Technological Pathways to Sustainability.

#### *Fostering Entrepreneurship and Startups in Higher Education Institutions.*

- 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.

#### *Any Other Relevant Subthemes*

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 **August 31, 2026** to the Editor, University News, through E-mail: [ramapani.universitynews@gmail.com](mailto:ramapani.universitynews@gmail.com), [unaiu89@gmail.com](mailto:unaiu89@gmail.com) and [universitynews@aiu.ac.in](mailto:universitynews@aiu.ac.in).

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## Vande Mataram: A Melody that Became a Movement

M S Kurhade\*

जननी जन्मभूमिश्च स्वर्गादपि गरीयसी

(Mother and motherland are more glorious than even heaven).

Bankim Chandra Chattopadhyay (26<sup>th</sup> June, 1838- 8<sup>th</sup> April, 1894) composed the national song “*Vande Mataram*” (“I bow to thee, Motherland”) on 7<sup>th</sup> November, 1875 (some sources say 1874 or 1876) at Chinsurah, West Bengal, by blending Sanskrit and Bengali. It was published in his journal *Bangadarshan* in 1875, later featured in his 1882 novel ‘*Anandamath*’, and set to music by Rabindranath Tagore. It was inspired by a vision of the motherland as the divine mother, and by the need for a patriotic anthem to counter the British-promoted “God Save the Queen.” The novel is set during the late 18th-century Sannyasi Rebellion against the East India Company and talks about ascetic rebels who worship the motherland as a goddess. In the narrative, the song is recited by rebels as a devotional hymn to the motherland. Inspired by Bengal’s spirit of Durga Puja—the day it was composed was also the day of Nabami, the ninth day of the Durga Puja, when the goddess is worshipped as *Jagaddhatri*—the world-sustainer-- this six-stanza hymn fused Sanskrit grandeur with Bengali melody to become a spiritual and patriotic anthem that fuelled India’s freedom struggle and also controversy. Bankim Chandra Chatterjee imagined the motherland as a living goddess watered by rivers, cooled by southern breezes, adorned with harvests, yet armed with a hundred arms to crush tyranny. Bankim Chandra gave us the vision of our Mother. The bare idea of the Motherland was itself a great driving force. The mere recognition of the desirability of freedom was not an inspiring motive. He gave us the idea of the great Divine and Maternal Power in the form of beauty that can dominate the mind and seize the heart and remove all the fears and hopes in all-absorbing passion for the Mother and her service.

### Full Lyrics of *Vande Mataram* (All 6 Stanzas)

#### Stanza 1

*Vande Mataram!*  
*Sujalām, suphalām, malayaja-śītalām,*  
*Śasya-śyāmalām, Mātaram!*  
*Vande Mataram!*

#### Stanza 2

*Śubhra-jyotsnā pulakita-yāminīm,*  
*Phulla-kusumita druma-dala-śobhinīm,*  
*Suhāsinīm sumadhura bhāṣiṇīm,*  
*Sukhadām varadām, Mātaram!*  
*Vande Mataram!*

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### Stanza 3

*Koṭi-koṭi-kaṇṭha-kalakala-nināda-karāle,  
Koṭi-koṭi-bhujaiḥ dhṛta-khara-karavāle,  
Ke bole Mā tumi abale!  
Bahubala-dhāriṇīm namāmi tāriṇīm,  
Ripudala-vāriṇīm Mātaram!  
Vande Mataram!*

### Stanza 4

*Tumi vidyā, tumi dharma,  
Tumi hṛdi, tumi marma,  
Tvam hi prāṇāḥ śarīre!  
Bāhute tumi Mā śakti,  
Hṛdaye tumi Mā bhakti,  
Tomārai pratimā gaḍi mandire-mandire!*

### Stanza 5

*Tvam hi Durga dasa-praharana-dharini,  
Kamala kamala-dala-viharini,  
Vani vidya-dayini,  
Namami tvam namami kamalam,  
Amalam atulam,  
Sujalam suphalam Mātaram!  
Vande Mataram!*

### Stanza 6

*Syamalam saralam susmitam bhusitam,  
Dharanim bharanim Mātaram!  
Vande Mataram!*

Bankim Chandra Chatterjee asserts that millions of Indians too must commit themselves to the rebirth and strengthening of the nation, in response to the appeal of the Nation-Goddess, i.e. Durga. The phrase ‘Vande Mataram’ has a mystical power. ‘Durga’ and ‘Kali’ have been, for ages, popular divinities worshipped in Bengal. In the novel *Anand Math*, patriotic Bengali *sanyasis* imagine a ‘Durga’ as the Goddess to represent their territory and as a protector of all Indians. The ‘Vande Mataram’, the *Mantra* (Hymn) converted into the ‘religion of patriotism’. Sri Aurobindo said, “The song, he had, was not only a national song as the European nations look upon their own, but one replete with mighty power, being a sacred *mantra* revealed by Bankim Chandra Chatterjee, in his ‘Anand Matha’, who might be called an inspired ‘*Rṣi*’.” (29<sup>th</sup> Jan. 1908). Sri Aurobindo appreciated Bankim Chandra’s work and called him ‘*Rṣi*’. Therefore, Bankim Chandra is considered the ‘*Rṣi*’ of ‘Vande Mataram’. Later on, Sri Aurobindo depicted revolutionary ideas for the freedom of India in his ‘*Bhavani Mandir*’. “Bhavani Mandir” (Temple of Goddess Bhavani) (1905), a political brochure written by Sri Aurobindo Ghosh as a revolutionary call

for Indian Independence. It is dedicated to “Goddess Bhavani”- Mother of the Cosmos. Bankim Chandra tried to infuse religious feelings into his patriotic works. In *Anand Math*, the idea of ‘Religion of Patriotism’ is the keynote of the book and his lyrical expression in the great song known as ‘Vande Mataram’ (Ode to the Motherland).

Sri Aurobindo was an Indian Independence Fighter and Philosopher. Sri Aurobindo’s English translation of Bankim Chandra’s ‘Vande Mataram’, captioned “Mother, I bow to thee!” published in the “*Karmayogin*” in 1909, reads thus:

*Mother, I bow to thee!  
Rich with thy hurrying streams,  
Bright with thy orchards gleams,  
Cool with thy winds of delight,  
Dark fields waving, Mother of might,*

*Mother free,  
Glory of moonlight dreams,  
Over thy branches and lordly streams,  
Clad in thy blossoming tress,  
Mother, giver of ease,  
Laughing low and sweet!  
Mother, I kiss thy feet,*

*Speaker sweet and low!  
Mother, to thee I bow.  
Who hath said thou art weak in thy lands,  
When the swords flash out in twice seventy million hands,  
And seventy million voices roar,  
Thy dreadful name from shore to shore?  
With many strengths who are mighty and stored,  
To thee I call, Mother and Lord!  
Thou who savest, arise and save!  
To her I cry whoever her foemen drave,  
Back from plain and sea,  
And shook herself free.*

*Thou art wisdom, thou art law,  
Thou our heart, our soul, our breath,  
Thou the love divine, the awe,  
In our hearts that conquers death,  
Thine the strength that nerves the arms,  
Thine the beauty, shine the charm,  
Every image made divine,  
In our temples is but thine.*

*Thou art Durga, Lady and Queen,  
With her hands that strike and her swords of sheen,  
Thou art Lakshmi lotus-throned,  
And the Muse a hundred-toned,  
Pure and perfect without peer,  
Mother, lend thine ear.*

*Rich with thy hurrying streams,  
 Bright with thy orchard gleams,  
 Dark of hue, O candid-fair,  
 In the soul, with jewelled hair,  
 And thy glorious smile divine,  
 Loveliest of all earthly lands,  
 Showering wealth from well-stored hands!  
 Mother sweet, I bow to thee,  
 Mother great and free.*

‘*Anand Math*’ a patriotic tale of the revolt of the sannyasis against the East India Company and Muslim forces. In ‘*Anand Math*’, Bankim Chandra’s nationalism and Hinduism merged as one. The Mother of Bankim Chandra’s vision held trenchant steel in her twice seventy million hands and not the bowl of the mendicant. It was the gospel of fearless strength and force which he preached under a veil and images in novels like ‘*Anand Math*’ and ‘*Devi Chaudhurani*’. He had an inspired vision of the moral strength which must be at the back of the outer force. Bankim Chandra Chatterjee was a seer and a nation-builder. He did the work of supreme national importance for the whole of India. He had a positive vision of what was needed for the salvation of India. He saw that the force from above must be met by a mightier force from below. The strength of repression must be met by an insurgent national strength. Bankim Chandra Chattopadhyay felt that the first element of moral strength must be *tyaga*, complete self-sacrifice for the country and complete self-devotion to the work of liberation. The people of India were political *bairagis* who had no other thought than their duty to the ‘Motherland’.

In ‘*Anand Math*’, a group of *sanyasis* form an organisation and fight the misrule of Mir Zafar, sustaining themselves by looting the English traders. In Bengal, people generally liked Siraj-ud-Daula but hated his minister Mir Zafar, who had betrayed his master. Robert Clive could defeat Siraj-ud-Daula only because of Mir Zafar’s blatant treachery. (Many Threads of Hinduism, selected Essays, Bankim Chandra Chattopadhyaya, Translation by Alo Shome, Harper Element, p-177). The *sanyasis* of ‘*Anand Math*’ worshipped Mother India by singing in chorus ‘*Vande Mataram*’. Warren Hastings, the Governor-General, failed to put down the unrest of the people. The *sanyasis* and peasants’ took up the cause and gave their rebellion a patriotic feeling. ‘*Vande Mataram*’ (Hail Motherland), a patriotic

song, inspired armed revolutionaries. Many people went to jail, countless died for raising the battle-cry ‘*Vande Mataram*’. Cries of ‘*Vande Mataram*’ echoed across India and rent the sky.

The text was composed in Sanskritised Bengali, using the Bengali script. An early English translation was prepared by Aurobindo Ghosh (Sri Aurobindo) in the early twentieth century. The song was first sung publicly by Nobel Laureate Rabindranath Tagore at the 1896 Indian National Congress session in Calcutta (now Kolkata). By the early twentieth century, especially during the 1905 partition of Bengal, *Vande Mataram* became a slogan of protest. It was sung at political meetings, marches, and Congress sessions. British authorities banned public singing in certain contexts. The partition of Bengal turned the song into a battle anthem. School children in Dhaka sang it under *lathis*. Sister Nivedita made it a morning prayer in her girls’ school. Picketers outside foreign-cloth shops shouted it as a slogan. In Barisal (1906), police fired on a procession singing the hymn, staining the lyrics with blood. In protest, students gathered at Calcutta’s College Square and turned it into a war cry. On August 22, 1907, Bhikaji Cama unfurled India’s first tricolour flag — green, yellow, red — at Stuttgart’s International Socialist Conference, Germany. “*Vande Mataram*” emblazoned the yellow stripe, symbolising nationalist defiance against British rule, as she rallied global support for India’s freedom. Pandit Vishnu Digambar Paluskar defied bans by singing it at every Congress session from 1915. Soon, it was set to different ragas, sung by the greatest singers of every generation. Subhas Chandra Bose adopted a marching version in *Raag Durga*, orchestrated by Timir Baran, for the Indian National Army. Broadcast nightly from Azad Hind Radio, it reached prisoners in Cellular Jail and soldiers in Imphal. Even today, every November 7, on *Akshaya Navami*, a small group in Kanthalpada still gathers in an open ground and sings the original verses to commemorate the creation of the national song.

During the anti-partition movement, the people of Bengal took up the challenge of Lord Curzon, the Viceroy and started an agitation for the Partition of Bengal in 1905. The people of Bengal felt that they had been “humiliated, insulted and tricked.” However, during the agitation, the popular sentiment threw up a song known as ‘*Vande Mataram*’ (Hail Motherland) which reads thus:

*“My Motherland I sing, Thou art my head,  
Thou art my head,  
My life and soul art Thou, my soul, my worship,  
And my Art. Before Thy feet I bow”.*

Rezaul Karim championed Hindu-Muslim unity and thus opposed the partition of India. He supported Bankim Chandra's '*Vande Mataram*' strongly when he argued that the controversy over the song around 1937 was a political play. Rezaul Karim regrets that a piece of literature should be dragged into the confusions of the political arena. He asserts that the song, taken in the right spirit, gives language to the dumb and courage to the faint-hearted. It would be wise, Karim feels, to accept such offerings of the song with an open mind. Some Muslim leaders objected to the later stanzas because they refer to Hindu goddess imagery, especially Durga. They argued that such references conflicted with monotheistic beliefs. They claim the song contains expressions of devotion directed towards the motherland, which conflicts with the Islamic principle of monotheism (Tawheed) that forbids worship or reverence of anyone or anything other than Allah. But, composers like AR Rehman have set it to new tunes and rendered it with passion and fire, countering this argument.

“As a lad, when I knew nothing of '*Anand Math*' or even Bankim, its immortal author, '*Vande Mataram*' had gripped me, and when I first heard it sung it had enthralled me. I associated the purest national spirit with it. It never occurred to me that it was a Hindu song or meant only for Hindus. Unfortunately, now we have fallen on evil days.... I would not risk a single quarrel over singing, '*Vande Mataram*' at a mixed gathering,” said Mahatma Gandhi

It was in the 1896 session of the Indian National Congress in which '*Vande Mataram*' was first sung. It was even sung at the Bengal Provincial Conference in April 1906 under the presidentship of a Muslim leader. But in 1937 the Congress Working Committee appointed a sub-committee consisting of Maulana Abul Kalam Azad, Pandit Jawaharlal Nehru, Subhash Chandra Bose, and Acharya Narendra Dev to examine, in consultation with Rabindranath Tagore, the suitability of the song as a national anthem and resolved the debate over the song thus:

“Taking all things into consideration, therefore, the Committee recommends that whenever '*Vande Mataram*' is sung at national gatherings, only the

first two stanzas should be sung with perfect freedom to the organizers to sing any other song of an unobjectionable character, in addition to, or in place of, '*Vande Mataram*'.” (Alo Shome, 'Many Threads of Hinduism' p-184)

In 1937, the Indian National Congress adopted only the first two stanzas for official use, as these were considered free of explicit religious references. On January 24, 1950, the Constituent Assembly of India gave '*Vande Mataram*' the status of the national song. President Rajendra Prasad declared, “The song '*Vande Mataram*', which has played a historic part, shall be honoured equally with *Jana Gana Mana*.” This occurred two days before the Constitution of India came into effect on January 26, 1950. The January 28, 2026 order of the Union Ministry of Home Affairs (MHA) has mandated that a six-stanza-long, 3 minutes and 10 seconds version of '*Vande Mataram*' be played or sung at a raft of official occasions, including during the unfurling of the Tricolour, arrival of the President at events, before and after her speeches and addresses to the nation, and before and after the arrival and speeches of governors. As in all debates, there is a counterpoint that needs to be considered. In a recent article, Sashi Tharoor reminds us that it was Rabindranath Tagore himself who urged for the adoption of the first two stanzas based on his “idea of India.” Tharoor further suggests an alternative approach to the “current '*Vande Mataram*' controversy.

“Those who feel comfortable singing the later verses should be encouraged to do so, celebrating the historical and cultural richness they represent. Simultaneously, the state must explicitly assure those with conscientious or religious objections, whether they are Muslims, Christians, or atheists, that they are excused from singing the verses that trouble them. As long as they stand in silent, dignified respect during the rendition, they should be deemed to have fulfilled their civic duty,” (Sashi Tharoor, Indian Express, 19 February 2026).

'*Vande Mataram*' offers Indians a powerful message of unity, sacrifice, cultural pride, and unwavering devotion to the motherland, reminding them of their shared heritage and duty to protect and progress the nation, transcending differences for collective strength and freedom, a message reinforced by ongoing celebrations of its enduring spirit. Its core messages that remain relevant even in contemporary times include:

- **Foundation for National Unity:** The song serves as a unifying force, breaking barriers of caste, creed and language, which is essential for national cohesion and progress.
- **Spirit of Self-Reliance (Atmanirbhar):** Historically a rallying cry for the *swadeshi* movement, it now inspires the spirit of self-reliance and national pride needed for economic development.
- **Inspiration for Development (2047 Vision):** Prime Minister Narendra Modi has highlighted that *Vande Mataram* continues to inspire the vision of a “confident, self-reliant, and resurgent Viksit Bharat 2047”.
- **Cultural Awakening:** It connects citizens emotionally and culturally with the nation, reinforcing the “*Ek Bharat Shreshtha Bharat*” spirit.
- **Motivator for Youth:** It acts as a source of energy, encouraging the younger generation to dedicate themselves to national duty, sacrifice and the goal of a developed India.
- **Symbol of Resilience:** It embodies the nation’s ability to overcome challenges and its inner strength to progress.

During the 75<sup>th</sup> year of independence, the government celebrated the *Azad Ka Amrit Mahostav* for two years across the country, highlighting lesser-known Freedom Fighters and reviving patriotism. Every government since independence has contributed to India’s progress, strengthening democracy. The current phase from the 75<sup>th</sup> to the 100<sup>th</sup> year of independence, termed Amrit Kaal by Prime Minister Modi, is intended to prepare India to emerge as the world’s leading nation by 2047. The vision is not a political slogan but the collective resolve of 140 crore Indians. It is a meaningful coincidence that the 150<sup>th</sup> anniversary of *Vande Mataram* falls during Amrit Kaal.

Additionally, *Vande Mataram* will always remain relevant. During the freedom movement, it was the force that liberated India, and in *Amrit Kaal*, it will inspire the creation of a developed and great nation.

*Vande Mataram*-song of Resistance in October 1905, *Vande Mataram Sampradaya* was founded in North Calcutta to promote the idea of the Motherland as a mission and a religious passion. Every Sunday,

the members of the society went out in *Prabhat Pheris*, singing “*Vande Mataram*” and accepting voluntary contributions from the people in support of the motherland. Rabindranath Tagore also sometimes joined the *Prabhat Pheris* of the *Sampradaya*.

On May 20, 1906, in Barisal (now in Bangladesh), an unprecedented *Vande Mataram* procession took place, with over ten thousand participants, both Hindus and Muslims marching through the main streets of the town carrying *Vande Mataram* flags.

In August 1906, an English daily titled *Bande Mataram* launched under the editorship of Bipin Chandra Pal, with Sri Aurobindo later joining as Joint Editor. Through his sharp and persuasive editorials, the newspaper became a powerful instrument of India’s awakening, spreading the message of self-reliance, unity and political consciousness to an all-India audience. Fearlessly preaching the gospel of nationalism, inspiring young Indians to rise above colonial subjugation, the *Vande Mataram* daily served as a major platform for articulating nationalist thought and mobilising public opinion.

Alarmed by the rising influence of *Vande Mataram* –both as a song and slogan-the British administration adopted stringent measures to curb its spread. The government of the newly created province of Eastern Bengal issued circulars prohibiting the singing or chanting of *Vande Mataram* in schools and colleges. Educational institutions were warned of derecognition, and students participating in political agitation were threatened with debarment from government service.

“*Vande Mataram*” emerged as the rallying cry of rising Indian nationalism in the late nineteenth and early twentieth centuries. *Vande Mataram* was sung at the 1896 session of the Congress by Rabindranath Tagore. During the stormy days of 1905, the anti-partition and *swadeshi* movement in Bengal, the appeal of the song as well as of the slogan *Vande Mataram*, became very powerful. At the Varanasi session of the Indian National Congress that same year, the song ‘*Vande Mataram*’ was adopted for all-India occasions.

*Vande Mataram* as a political slogan was first used on 7<sup>th</sup> August, 1905 when thousands sky with cries of *Vande Mataram* and other slogans as they went in procession towards a largely attended historic meeting, the famous resolution on boycott of foreign goods and partition of Bengal movement. In April,

1906, during the Bengal Provincial Conference at Barisal in the newly created province of Eastern Bengal, the British authorities banned the public chanting of *Vande Mataram* and eventually prohibited the Conference itself. Defying the order, delegates continued to raise the slogan and faced severe police repression.

In May 1907, in Lahore, a group of young protestors marched in defiance of colonial orders, raising the slogan *Vande Mataram* to condemn the arrest of *swadeshi* leaders at Rawalpindi. The demonstration was met with brutal police repression, yet the youth's fearless chanting of the slogan reflected the growing spirit of resistance spreading across the country. On 27<sup>th</sup> February 1908, around a thousand workers of the Coral Mills in Tuticorin (Tamil Nadu) went on strike in solidarity with the *Swadeshi* Steam Navigation Company and against repressive actions by the authorities. They marched through the streets late into the night, chanting *Vande Mataram* as a mark of protest and patriotism. In June 1908, thousands gathered outside the Bombay police court during Lokmanya Tilak's trial, singing *Vande Mataram* in a powerful display of solidarity. Later, on 21<sup>st</sup> June 1914, Tilak received a grand welcome in Pune upon his release, with the crowd echoing *Vande Mataram* long after he had taken his seat.

During colonial rule, *Vande Mataram* acted like a flash of lightning that awakened the masses and strengthened the resolve for *Swaraj*. It became the proclamation of freedom, the inspiration for the freedom struggle and a force that helped liberate India from colonial rule. Many thinkers and spiritual leaders drew strength from the song.

The opening two stanzas of "*Vande Mataram*", which has been accepted as the National song, are written in Sanskrit and highlight the beauty and grandeur of the motherland. The lyrics praise India's gorgeous landscapes, rivers and mountains, hailing the country as a source of power and inspiration. The final stanzas continue the reverent personification of the Motherland as Durga and her bounty, emphasising her as the source of strength and beauty. You are 'Durga', wielder of the 'ten weapons' (*Tvam hi Durga Dasa-praharana –dharini*); The stanzas invoke 'Durga' with her weapons, 'Lakshmi' with her blessings and 'Saraswati' with her knowledge. "*Sujalam, Suphalam, Malayaja Sheetalam*" celebrate our motherland's rivers, fruits, cool breezes and

moonlit nights. These stanzas are free of religious connotations, making them applicable and relevant to people of all religions. The song's imagery is firmly steeped in Indian culture, capturing the country's natural beauty and diversity.

Beyond its literal meaning, "*Vande Mataram*" holds greater significance as a symbol of India's spiritual and cultural legacy. The song's glorification of the motherland as a divine person is consistent with the concept of "*Bharat Mata*" (Mother India), a potent emblem of national identity and pride.

The repetition serves as a call to action, encouraging citizens to devote themselves to national service. It reflects the qualities of selflessness, commitment and patriotism, motivating people to put aside selfish interests and work for the greater welfare of the country. In this respect, "*Vande Mataram*" is not merely a song, but a spiritual and moral guide, reminding Indians of their commitment to the nation and urging them to defend the principles of freedom, justice and equality.

"*Vande Mataram*" continues to retain a significant position in Indian culture and national history. It is played at many national events, including Independence Day and Republic Day festivities, as well as government functions, school assemblies, and public meetings. The song is frequently sung in conjunction with the National Anthem, emphasising its significance as a symbol of national pride and solidarity. Its powerful lyrics and music elicit feelings of patriotism and veneration, making it an appropriate homage to the country's accomplishments and goals.

In addition to its use in ceremonial occasions, "*Vande Mataram*" is a popular option for cultural activities such as music, dance and drama. Its eternal appeal and emotional depth make it a favourite among artists and performers, who continue to interpret and remake the song in new and unique ways.

Composed in 1875, *Vande Mataram* became the proclamation of Bharat's awakening. Later in 1896, at the session of the Congress in Calcutta, Rabindranath Tagore melodiously sang it, filling the entire assembly with an overwhelming spirit of patriotism. From that moment, *Vande Mataram* was no longer just a song- it became a mantra of worship for Bharat Mata, a national proclamation, a voice of national consciousness and the resonance of the nation's soul.

Subsequently, during the *Bhartiya* freedom struggle, *Vande Mataram* united soldiers,

revolutionaries, and the common people with a single spirit of enthusiasm and sacrifice. This slogan became the inspiration of every patriot. “*Vande Mataram*”, the national song of India, has a special place in the hearts of Indians, transcending its status as a song to become a symbol of national pride and solidarity. Its lyrics, which are rich in imagery and emotion, generate a sense of patriotism that appeals to individuals of all ages. The song’s representation of India as a celestial mother figure reflects Indian’s strong cultural and spiritual affinity to their homeland. This portrayal of the nation as a loving, protective mother evokes strong, emotional responses, instilling a sense of national identity and belonging.

In many ways, “*Vande Mataram*” reflects the essential values of Indian nationalism, including love, sacrifice, and patriotism. It serves as a reminder of the challenges and sacrifices made by countless freedom fighters to secure India’s independence, instilling renewed hope for the country’s progress and prosperity.

### Impact of Indian Revolutionaries Abroad

- In 1907, Madam Bhikaji Cama raised the tricolour flag for the first time outside India in Stuttgart, Berlin. The words *Vande Mataram* were written on the flag.
- On 17<sup>th</sup> August 1909, when Madan Lal Dhingra was hanged in England, his last words before he went to the gallows were “*Vande Mataram*”.
- In 1909, Indian patriots in Paris undertook the publication of a magazine called *Vande Mataram* from Geneva.
- In October 1912, when Gopal Krishna Gokhale arrived in Cape Town, South Africa, he was welcomed by a grand procession accompanied by cries of ‘*Vande Mataram*’.

### National Status

In the Constituent Assembly, there was absolute unanimity over adopting both *Jana Gana Mana* and *Vande Mataram* as National symbols, and there was no debate on the issue. On 24<sup>th</sup> Jan. 1950, Dr Rajendra Prasad addressed the Constituent Assembly stating that *Vande Mataram*, due to its significant role in the Freedom movement, should have the same status as the National Anthem. *Jana Gana Mana* should be honoured equally.

The song “*Vande Mataram*” became the emblem of India’s struggle for independence, encapsulating

the collective aspiration of self-governance and the emotional connection between the populace and their homeland. Initially popularised during the *Swadeshi* and anti-partition movements, it quickly transcended regional barriers to serve as the anthem of national awakening. From Bengal’s streets to Bombay’s core and Punjab’s plains, the refrain of “*Vande Mataram*” echoed as a symbol of resistance against colonial rule. The British endeavours to suppress its rendition only amplified its patriotic significance, transforming it into a moral force uniting individuals across caste, creed and language. Leaders, students and revolutionaries drew motivation from its verses, reciting it at political assemblies, demonstrations, and prior to incarceration. ‘The composition’ not only motivated acts of defiance but also infused the movement with cultural pride and spiritual zeal, establishing the emotional groundwork for India’s path to independence.

It was Mahatma Gandhi who had called *Vande Mataram* “a song that has come from the purest soul, while Bipin Chandra Pal described it as the integrated expression of national duty and devotion. *Vande Mataram* further had resonance even at the international level. At the 1936 Berlin Olympics, the Indian hockey team sang *Vande Mataram* before winning the gold medal.

In 1907, a newspaper named *Vande Mataram* was published in Calcutta with Sri Aurobindo as its Editor. The British, considering it a threat, charged him with sedition. In 1896, Rabindranath Tagore sang *Vande Mataram* publicly for the first time and in 1905, Sarala Devi Chaudhurani sang its full version at the Indian National Congress session. On 15<sup>th</sup> August 1947, Pandit Omkarnath Thakur sang *Vande Mataram* on All India Radio upon Sardar Patel’s request. The song was given equal status to the national anthem in the final meeting of the Constituent Assembly on 24<sup>th</sup> January, 1950.

November 07, 2025 marked the 150<sup>th</sup> anniversary of India’s National song *Vande Mataram*, which translates to “Mother, I Bow to Thee”. This composition, an enduring anthem, has inspired countless generations of freedom fighters and nation builders, standing as a lasting emblem of India’s national identity and collective spirit. Composed by Bankim Chandra Chatterjee, ‘*Vande Mataram*’ was first published in the literary journal *Bangadarshan* on 7<sup>th</sup> November 1875. Later, Bankim Chandra Chatterjee incorporated the hymn in his immortal novel ‘*Anandamath*’, which was published in 1882.

It was set to music by Rabindranath Tagore. It has become an integral part of the nation's civilizational, political and cultural consciousness. Commemorating this milestone presents an occasion to reaffirm the timeless message of unity, sacrifice and devotion that *Vande Mataram* embodies for all Indians.

The commemoration of 150 years of *Vande Mataram* underscores the song's profound historical and cultural significance in the evolution of India's national identity. Emerging from the intellectual and literary milieu of the late nineteenth century, *Vande Mataram* transcended its literary origins to become a potent symbol of anti-colonial resistance and collective aspiration. The present observance not only reaffirms the enduring relevance of Bankim Chandra Chattopadhyay's vision but also invites renewed reflection on the song's role in shaping the discourse of nationalism, unity, and cultural self-awareness in modern India.

150 years of *Vande Mataram* is indeed a national commemorative initiative to celebrate the spirit of *Vande Mataram* and its unique role in the history of India. *Vande Mataram* is not just a song; it is the collective consciousness of India and was the rallying cry of freedom fighters during the struggle for independence. On 1<sup>st</sup> October, the Cabinet approved the country-wide celebrations for the 150<sup>th</sup> anniversary of '*Vande Mataram*' to foster an impactful movement to connect citizens, specially our youth and students, with the song's original revolutionary spirit. The celebrations will honour this timeless message and ensure its legacy is fully celebrated and embedded in the hearts of the next generation.

These initiatives not only pay tribute to Bankim Chandra Chattopadhyay's timeless creation but also highlight its role in inspiring generations during the freedom struggle. Through these celebrations, the spirit of *Vande Mataram* is being reinterpreted for contemporary India, linking the nation's proud past with its aspirations for a united, self-reliant, and culturally vibrant future.

While "*Vande Mataram*" is still a beloved emblem of India's freedom movement, it has developed to reflect the changing circumstances of modern India. The song's message of togetherness,

strength and patriotism remains as pertinent today as it was during the freedom movement, serving as a reminder of the principles that underpin India's democracy in recent years. "*Vande Mataram*" has gained popularity as a symbol of environmental awareness and responsibility. Some interpretations of the song have displayed and honoured the significance of conserving the motherland's natural beauty, linking patriotism to the greater goal of sustainable development.

This shifting interpretation of "*Vande Mataram*" demonstrates the song's lasting significance and its capacity to motivate new generations of Indians to make important contributions to the nation's progress. It is a song that has made Indians enthused about their nation and is rampantly used in all national events as a reminder and as a mark of respect.

The National song of India, "*Vande Mataram*", is more than just a song; it is a symbol of India's rich cultural heritage and a testament to the nation's resilience and unity. Despite the controversies and criticisms, its enduring popularity and significance in Indian culture remain unquestioned. *Vande Mataram* is highly relevant to building a Viksit Bharat (Developed India) by serving as an enduring source of nationalistic fervour, unity, and cultural pride. It inspires the collective consciousness needed to transform India into a self-reliant, confident, and developed nation by 2047, functioning as a mantra for duty, sacrifice and dedication to the motherland.

In essence, '*Vande Mataram*' remains a timeless anthem, urging citizens to foster unity, uphold cultural pride, and dedicate themselves to the collective strength and progress of India, drawing inspiration from its past to build a stronger future. Prime Minister Shri Narendra Modi released a Postage Stamp and Coin commemorating 150 years of '*Vande Mataram*' on November 7, 2025. He said, "*Vande Mataram* is not just a song or hymn, but a source of inspiration that awakens us to our duties towards the nation, and must be continuously upheld".

*"Blessed am I that I am born in this land  
And that I had the luck to love her".*

- Rabindranath Tagore



# Empowering *Viksit Bharat* 2047: Academic Imperatives in India's Green Shipping and Blue Economy Mandate

Anil Pratap Singh\*

*As global logistics confront unprecedented decarbonisation mandates from the International Maritime Organisation (IMO), India's maritime sector is undergoing a historic structural transformation. Operating at the intersection of national sovereignty, energy security, and ecological sustainability, the Viksit Bharat 2047 blueprint demands a stable 7–7.5% compound annual growth rate (CAGR), heavily reliant on an eco-resilient Blue Economy. Drawing from a high-level dialogue on Munsif TV's Green Talk with Anil Pratap Singh featuring Shri Sham Jagannathan, IAS (Director General of Shipping), this paper argues that the maritime transition cannot succeed through policy alone; it requires a radical mobilisation of India's higher education ecosystem. This analysis establishes an operational roadmap for Indian universities to anchor the green shipping paradigm through interdisciplinary curriculum re-engineering, localised terrestrial-marine research, and specialised human capital development for the Global South. (Abstract)*

## The Geopolitical Catalyst: Maritime Vulnerabilities & The Knowledge Economy

The modern global shipping industry handles over 90–95% of international trade while generating 2–3% of anthropogenic Greenhouse Gas (GHG) emissions. For India, with an 11,000-kilometre coastline and an economy where 95% of external trade moves via sea routes, disruptions in critical maritime chokepoints like the Strait of Hormuz or the Red Sea pose severe economic threats. These geopolitical bottlenecks directly impact the steady supply of energy criticalities, including crude oil, LPG, and LNG.

Concurrently, extreme domestic climate anomalies drive peak electricity demands to historic highs, exposing our strategic vulnerabilities and dependence on fossil-fuel imports. Navigating this complex landscape requires a profound shift in governance: migrating from traditional maritime

statecraft to an integrated model driven by Science, Technology, and Innovation (STI) policies.

For Higher Education Institutions (HEIs), this reality marks an urgent call to action. The traditional siloed approach to education—separating inland development from coastal realities—is obsolete. Universities must become the analytical engine rooms where strategic trade law, marine engineering, and environmental diplomacy converge.

## Institutionalising the Decarbonisation Framework in Higher Education

The National Maritime Decarbonisation Policy Framework (Figure 1), operationalised by the Ministry of Ports, Shipping and Waterways alongside the Directorate General of Shipping (DGS), outlines a net-zero trajectory for 2070. Translating this national framework into operational reality presents a clear set of research and training mandates for Indian universities across four critical sectors:

### *Alternative Fuel Propulsion and Upstream Chemistry*

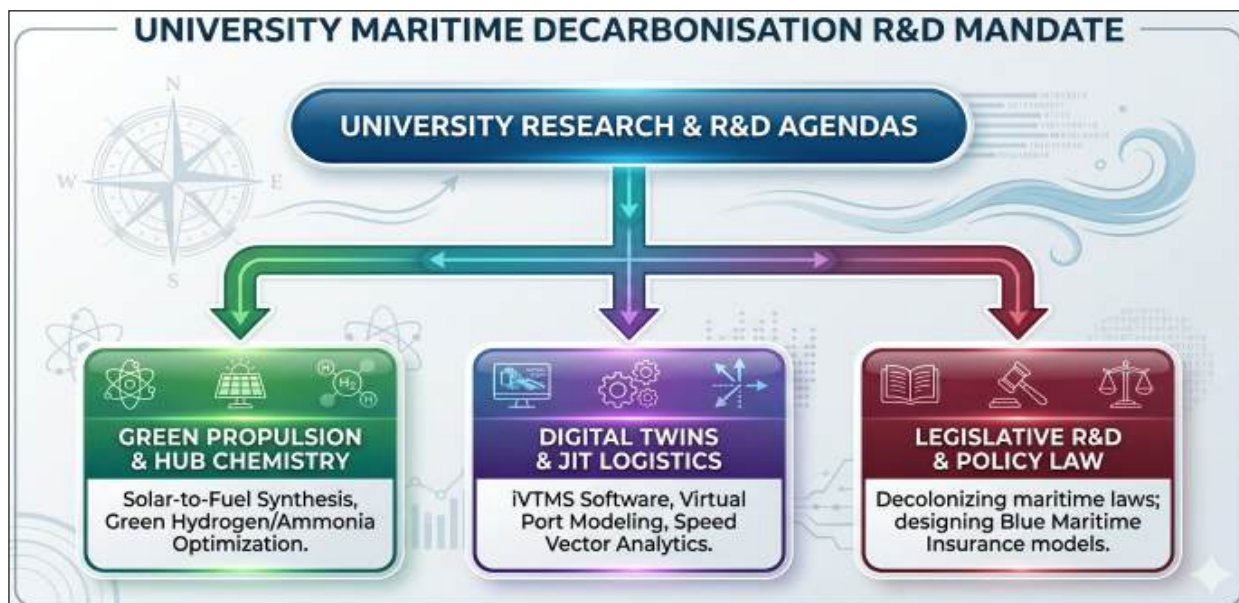
The transition away from Heavy Fuel Oil (HFO) toward green hydrogen, green ammonia, and green methanol represents a profound technological shift. India possesses a unique global advantage: our unmatched ambient solar irradiance allows for exceptionally low-cost renewable power. By direct extension, university chemistry and engineering departments must lead the research into maximising solar-to-fuel efficiency. Furthermore, with a domestic fleet carrying an average tanker age exceeding 12 to 15 years, immediate retrofitting is a significant hurdle. Academic institutions must pioneer research into drop-in bio-marine fuel blends and fleet-renewal optimisation strategies to bridge the gap between legacy assets and next-generation green propulsion.

### *Digital Twin Engineering and Port Logistics*

Port-side emissions remain a critical carbon hotspot. While policy initiatives like the *Harit Sagar* Guidelines and the Green Tug Transition Program (GTTP) reshape physical infrastructure, technical universities must provide the software architectures to run them.

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Fig 1: Maritime Decarbonisation Policy Framework



The deployment of Integrated Vessel Traffic Management Systems (iVTMS) and Digital Twin technology—pioneered brilliantly at the VOC Port Authority (VOCPA) in Tuticorin- demonstrates the power of algorithmic optimisation. By building high-fidelity virtual port replicas, researchers can institute Just-in-Time (JIT) Arrival protocols, projecting optimised speed vectors for incoming vessels hundreds of miles out. Universities have a massive opportunity to design these real-time data networks to eliminate the “hurry up and wait” phenomenon, slash fuel burn, and rapidly lower localised port emissions.

#### ***Decolonising and Re-engineering Legislative Architecture***

The legal infrastructure supporting India’s blue economy has undergone a total modernisation through three landmark legislative pillars:

- *The Merchant Shipping Act:* Streamlining modern salvage economies and capital attraction.
- *The Coastal Shipping Act:* Reforming cabotage rules to empower massive transshipment hubs like Vizhinjam, Galathea, and Vadhavan.
- *The Indian Ports Act:* Legalising the Landlord Model to catalyse public-private partnerships (PPP).

Law faculties and business schools across India must rapidly integrate these frameworks into their maritime and corporate law programs. There is

a pressing academic need for policy researchers to study the economic impacts of these overhauls and design domestic risk-mitigation structures, such as the newly conceptualized Blue Maritime Insurance (BMI) Pool, protecting national commerce from volatile global premium spikes.

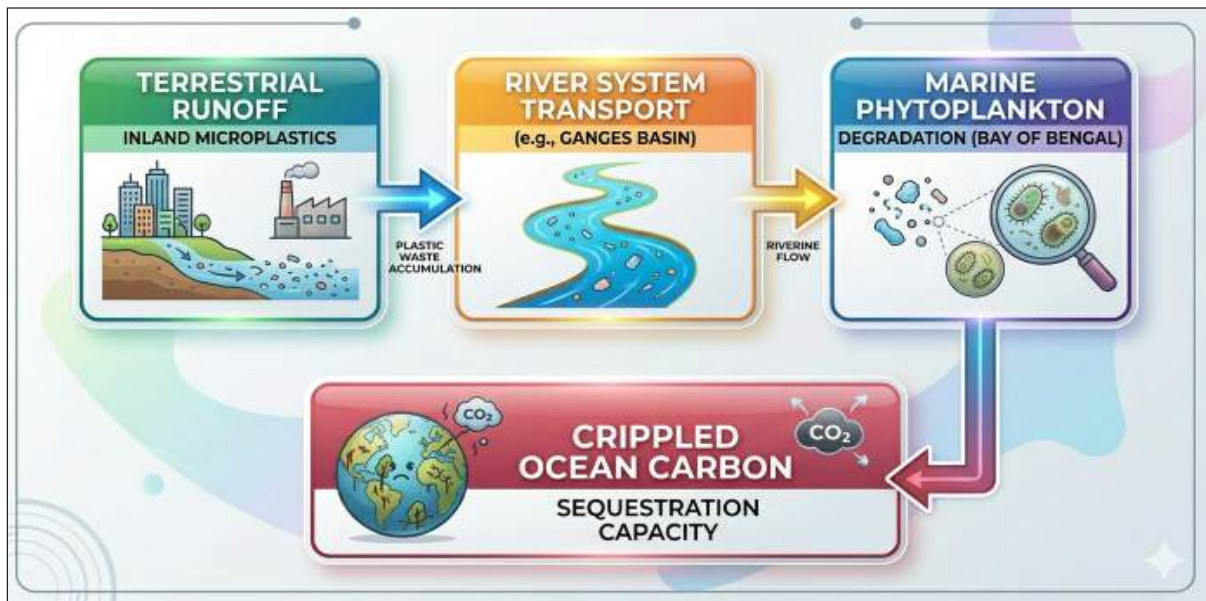
#### **Bridging the Terrestrial-Marine Divide: A Multidisciplinary Curriculum Mandate**

A foundational barrier to comprehensive environmental sustainability in India is the perceived separation between inland states and coastal ecosystems. Universities in landlocked regions have a vital role to play in correcting this misconception.

There is an active “river-to-ocean” pollution pipeline (Figure 2). Industrial effluents, urban waste, and microplastics generated in landlocked, densely populated plains—such as those in Uttar Pradesh- flow directly into major river systems like the Ganges, ultimately emptying into the Bay of Bengal. This terrestrial runoff directly degrades marine phytoplankton, severely crippling the ocean’s biological carbon pump and its capacity to function as a global blue lung.

Universities must model the entire terrestrial-marine energy continuum within their research departments. For instance, studying how urban innovations inland—such as cool roofs and green canopies—reduce local grid strain directly links to maritime defence. By reducing terrestrial peak

**Fig 2: Illustration of the ‘river-to-ocean’ Pollution Pipeline**



electricity demands, we decrease national reliance on high-risk hydrocarbon fuel transits through volatile global chokepoints.

### Public Diplomacy and Mass Communication

This complex continuum highlights why mass communication departments must step into the realm of public science diplomacy. Translating high-level scientific and macroeconomic datasets into accessible public knowledge is an educational duty. Broadcast initiatives, such as Munsif TV’s *Green Talk with Anil Pratap Singh*, demonstrate how public media bridges the gap between diplomatic statecraft and grassroots climate action. Universities should actively partner

with media platforms to turn academic research into impactful public diplomacy.

### Safeguarding Human Capital: Training for a ‘Just Transition’

India is an undisputed superpower in maritime human capital, contributing 16.5% of the global seafaring workforce, with strategic targets to scale this share to 20–25%. This means that in the coming years, one out of every four mariners on the high seas will be an Indian citizen.

As fleets transition to alternative energies, Indian seafarers will handle highly volatile,

**Table 1: Strategic Metrics for Higher Education Planning**

| Maritime Domain             | National Strategic Benchmark                                                               | Academic & Institutional Mandate                                                                       |
|-----------------------------|--------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| <b>Decarbonisation</b>      | Net-Zero Maritime Emissions by 2070                                                        | R&D in green fuel synthesis (Hydrogen/Methanol) and solar efficiency optimization.                     |
| <b>Economic Scaling</b>     | Shift Blue Economy from 4% of GDP to Double-Digit Thresholds ( <i>Viksit Bharat 2047</i> ) | Introduce specialized degrees in Maritime Economics, Port Logistics, and Supply Chain Management.      |
| <b>Workforce Supply</b>     | Scale global seafarer contribution from 16.5% to 20–25%                                    | Establish cutting-edge training simulations for cryogenic and high-toxicity alternative fuel handling. |
| <b>Fleet Renewal</b>        | Overcome legacy asset age barriers (>12–15 year tanker baselines)                          | Mechanical and marine engineering research into drop-in bio-fuel compatibility.                        |
| <b>Environmental Safety</b> | Compliance with the Hong Kong Convention for Safe Ship Recycling                           | Environmental engineering programs focused on heavy metal, PCB, and asbestos containment.              |

pressurized, or cryogenic materials like ammonia and liquid hydrogen. India's stance remains unyielding: carbon targets must never outpace human safety infrastructure.

Under the guiding principle of *Suraksha Sarvopari* (Safety First), maritime training institutes and universities must overhaul their maritime medicine and safety protocols. Beyond physical safety and handling protocols, our educational institutions must institutionalise holistic wellness and equity models. This includes expanding curriculum modules that mirror DGS initiatives: digital grievance tracking, mental health integration via *Sagar Mein Yog*, and strict gender-inclusion and safety standards under the *Sagar Samman* initiative.

### Strategic Metrics for Higher Education Planning

To aid vice chancellors, academic registrars, and policy planners, the following data mapping aligns national maritime targets with institutional academic objectives (Table 1).

### Conclusion: Driving the Global South Narrative

As international governance bodies debate market-based carbon taxation and punitive fuel compliance measures, India stands as a critical, stabilising voice for the Global South. Grounded in the principle of *Common but Differentiated Responsibilities and Respective Capabilities* (CBDR-RC), India champions the mandate that global environmental funds and technology transfers must remain transparent and supportive of developing nations and Small Island Developing States (SIDS).

The architectural blueprint for this sustainable maritime future requires a flawless harmony of legislative modernisation, technical innovation, and human-centric safety. By restructuring university curricula, expanding advanced research parameters, and connecting terrestrial conservation directly to global ocean governance, India's higher education system can successfully equip the next generation to chart a bold, sovereign, and green course across the global horizon. □

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# Democratisation of Education through Artificial Intelligence to Fulfil the Vision of *Viksit Bharat*–2047

Biju Dharmapalan\*

Education is the basic pillar on which a nation stands. A strong foundation in the education sector will strengthen our infrastructure and the quality of citizens' lifestyles. As we embark on our journey to achieve *Viksit Bharat* by 2047, as envisioned by our Honourable Prime Minister, Shri Narendra Modi ji, we must ensure that education reaches the remotest parts of the country. The Artificial Intelligence (AI) wave is affecting every sector, including laymen. In this era, we must train the next generation in AI through quality education. The Ministry of Education is working to ensure that Artificial Intelligence (AI) tools become part of teaching and learning, in one way or another, from kindergarten through research levels. India's Bodhan AI, through its open-source 'Bharat EduAI Stack', is envisioned to bring groundbreaking changes in the education sector from kindergarten to higher education. This is the time to redefine the purpose and philosophy of education in Bharat.

## Blackboards to Smart Boards

The Indian education sector has undergone a significant transformation since independence. From a gurukul model of education to modern, high-tech education, our education system has undergone several changes. From the era of chalkboards and textbooks, it moved towards digital classrooms, online platforms, and blended learning. The UGC-Consortium for Educational Communication (CEC) has perhaps the largest repository of Educational Video programmes being produced by its Media Centres, numbering more than 20,000. These programmes are telecast on VYAS Higher Education Channel and are of great support to students from rural areas.

Digital education emerged not as a luxury but as a developmental necessity—especially in a country marked by vast geographical, linguistic, and socio-economic diversity. The pandemic accelerated this transition, revealing both the potential and

the limitations of digitisation. Even though online platforms have made education accessible from anywhere in the country, they have also faced certain issues. One is monotonous learning, as many teachers upload pre-recorded videos that run for hours. Updating learning resources is rarely done, which has affected the quality of teaching.

Even for personalised teaching modes, this online mode alone won't be beneficial. It's here that we need to integrate AI to address the issues faced by individual students.

## AI - A Supplement, Not A Replacement

Whenever a new technology emerges, the public is always concerned about its safety and how it will affect one's life, and AI is no different. Teachers are very anxious about implementing AI in education, fearing they will lose their jobs. Many feel that AI will replace human teachers. Though there is some merit to their concerns, it's not real. Teachers are no longer the exclusive providers of information. Google, YouTube, and now AI tools have taken over that function. The real question, therefore, is not whether AI will replace teachers, but whether teachers will redefine themselves in an AI-rich ecosystem. A teacher who has not integrated AI into their teaching will be replaced by a teacher who is competent with AI. Even the government of India's Bodhani reflects this insight: AI must augment teachers, not replace or marginalise them.

## Teachers at a Crossroads

Indian teachers today stand at a crossroads. On one path lies obsolescence—rigid adherence to outdated pedagogies, exam-centric teaching, and resistance to change. The other one lies in inspiration—embracing AI as a pedagogical ally and evolving into mentors, facilitators, and intellectual guides. Ironically, AI systems are already doing what educational reforms like the National Education Policy (NEP) 2020 envisioned—transdisciplinary learning, personalisation, and continuous feedback. The challenge before teachers is not to compete with AI, but to learn from it.

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## **The Bharat EduAI Stack – An Innovation to Transform Education**

India's Bharat EduAI Stack envisions creating a shared public digital infrastructure for education. This approach is vital for equity. Without a public AI backbone, educational inequality will deepen—urban private schools racing ahead while government schools struggle to keep pace. The EduAI Stack ensures that AI-powered personalisation and analytics benefit rural classrooms, first-generation learners, and under-resourced institutions as much as premier schools and universities.

### **Personalisation at National Scale**

India educates more than 250 million school students and millions more in higher education. Traditional “one-size-fits-all” pedagogy cannot address such diversity. AI-enabled systems allow mass personalisation—a seemingly paradoxical yet powerful idea in which scale and individual attention coexist.

For foundational literacy and numeracy, early identification of learning gaps can prevent long-term academic failure. For advanced learners, AI can accelerate exposure to higher-order concepts. In both cases, teachers remain central—interpreting insights, offering human feedback, and contextualising learning.

### **AI in Narrowing the Language Barrier**

India, being a culturally and geographically diverse country, has many languages spoken across the country. Language being a sensitive issue, there will always be opposition when a language is thrust on a population. With AI, learning and teaching languages becomes very easy. Even the pronunciation can be taught effectively using AI tools.

For students with disabilities, AI-enabled assistive technologies can personalise learning pathways, making education more inclusive than ever before. In this sense, AI becomes a powerful instrument of social justice—provided it is deployed ethically and inclusively.

## **Ethics, Empathy, and the Human Core of Education**

While AI can optimise learning processes, it cannot replace the moral and emotional dimensions of education. One important factor in teaching is empathy, which AI cannot provide. The same is true of ethical reasoning and social responsibility. Rather than relying on a textbook or online knowledge, a teacher moulds a student through personal interaction in the classroom. Most of the time, the words of wisdom from a teacher during classroom interaction have greater value in a student's life. A teacher has to teach a student how to behave in an AI world; they need to teach how to handle cyberbullying and online fraud. So, a teacher's role is more important when AI is integrated.

### **Lifelong Learning for a *Viksit Bharat***

AI will accelerate information flow, and the information load will increase. Earlier, it would take 10 to 20 years for new information to be integrated into books, but today, with AI, it is integrated on digital platforms within seconds. In our journey to become a *Viksit Bharat*, our educators and students should be open to reskilling and upskilling to tackle the issues humanity is facing and will face in the near future. Education thus becomes a lifelong national resource rather than a time-bound phase.

## **Conclusion: Education Intelligence as Nation-Building**

Transforming education through AI is not a technological upgrade; it is a civilisational choice. With initiatives such as Bodhanai, the Bharat EduAI Stack, and the policy vision of NEP-2020, India is laying the foundations for an intelligent, inclusive, and ethical education system.

As we look towards 2047, the success of *Viksit Bharat* will be measured not only by economic indicators but also by the quality of its citizens—curious, compassionate, skilled, and morally grounded. AI, guided by visionary teachers and responsible governance, can help realise this aspiration. In this journey, technology becomes a tool, teachers become mentors, and education becomes the most powerful instrument of nation-building. □

# Nurturing Life Skills and Character Building in Higher Education for *Viksit Bharat* 2047

Sanjna Vij\*

*Viksit Bharat* 2047 is one of the most ambitious developmental narratives in India today. It is a vision of India becoming a developed nation by the 100th year of Independence, not just in the context of economic development, but also as a nation of social harmony, technological advancements, democratic strength, cultural identity and sustainable development. The vision is frequently spoken about in the public discourse in the context of digital transformation, industrial expansion, infrastructure development, innovation ecosystems and global competitiveness. But behind the outward signs of progress is a more fundamental and lasting need for human capabilities. Highways, industries, and technological systems do not make nations developed; it is the citizens who have ethical consciousness, emotional resiliency, critical awareness, adaptability, and social responsibility who make nations developed. The role of higher education institutions in this context is pivotal, as they play a role in the future social and intellectual structure of India.

Previously, the higher education system in India has been largely based on receiving academic qualifications, the ability to excel in examinations, and having a specific area of specialisation. Traditional criteria for the evaluation of universities and colleges included placement, research output, ranking and number of enrollments. Although these indicators are significant, they are not as apparent as the overall function of education as a process of human development. After years of studying theoretical concepts and preparing for competitive exams, many of the students are still not able to improve their communication skills, teamwork, emotional management, leadership capability, decision-making, and ethical reasoning. Often, graduates are technically qualified but not professionally prepared for employment, with this being a complaint from employers. At the same time, increasing stress, anxiety, social isolation and uncertainty for the youth indicate that education

is not a sufficient precondition for good personal health and social maturity.

The realities show that there has been a rising gap between academic education and life preparedness. Today's society requires more than an understanding of the content. It demands people who are ready for the fast pace of technological advancement, who can cope with cultural divergence, who are emotionally resilient, who can critically assess information, who can work inter- or trans-disciplinarily, and who will be able to make a meaningful contribution to a democratic society. Thus, the discussion on life skills in Higher Education is gaining new momentum. Life skills are no longer seen as add-on skills but are now regarded as core skills that play an important role in the development of individuals, employment, citizenship and country building. Figure-1 provides a sketch of life skills required in people for developing India into *Viksit Bharat*.

Character development is an important aspect in human development which moulds the values, attitudes and behaviour of an individual. It provides a solid basis for valuable life skills, including communication, leadership, empathy and decision-making. In the modern era, knowledge and academic achievement are not the only requirements for success; moral values and ethical knowledge are also required. Strong character contributes to making people good, confident and socially aware citizens. Thus, character development is an important aspect of preparing people for success in life and work.

Life skills, according to the World Health Organization (1997), are adaptive and positive behaviours which help individuals manage the demands and challenges of daily life. Skills are a combination of critical thinking, creative thinking, communication, interpersonal relationships, decision-making, empathy, emotional regulation, self-awareness, problem-solving and resilience. Within the higher education context, life skills enable students to apply their learning to their personal wisdom and social responsibility. They influence the way people relate to one another, react to crises, cope with uncertainties, and engage in community

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**Figure 1: Life Skills for *Viksit Bharat* 2047**



Source: AI-generated image.

building. The relevance of life skills gets enhanced in the context of India's demographic reality. India's young population is one of the biggest in the world, and the youth advantage is often termed as India's strength as a developmental power. But just having a big population does not ensure a country's development. A young population is only a resource if education systems foster young people's capacities to productively, ethically and creatively interact with social reality. If preparedness is not achieved, the demographic dividend could easily turn into unemployment, frustration, polarisation, and instability. Thus, the development of life skills in higher education is not just an agenda of education reform but the need of the hour to implement *Viksit Bharat* 2047.

### ***Review of Literature***

There has been a great change in the discourse on life skills in the last few decades in higher education. Today, educational institutions, policymakers and scholars from around the world are increasingly aware that learning should not only be academic but human education as well. Life skills have become an increasing focus of education with growing importance on employability, emotional intelligence, social responsibility and lifelong learning. Initial considerations of life skills were mostly directed by health education and psychosocial development approaches. The World Health Organisation (1997) stressed life skills as key competencies that will help people to cope with personal and social

issues. The organization recognized the importance of the following life skills for living healthy and participating in society: communication, problem solving, decision making, emotional control and interpersonal relationships. UNESCO (2015) built on this knowledge by incorporating concepts of global citizenship, sustainable development, and twenty-first-century learning into life skills. The issue of life skills started to get attention in the Indian context with a series of educational reforms to make education more employable and to provide comprehensive education. Critical thinking, creativity, and emotional development were highlighted in school education in the National Curriculum Framework (NCF, 2005). Higher education institutions, however, were primarily concerned with theoretical learning and pedagogy based on tests and examinations. Indian academia is facing a considerable mismatch between academic knowledge and skill sets desired by society these days, as put by scholars like Tilak (2018).

It has long been established that life skills are important for employability. Andrews and Higson (2008) discovered that employers place increasing emphasis on soft skills, which are more likely to include communication, adaptability, teamwork and leadership skills. Likewise, Robles (2012) found that the following competencies, namely, integrity, interpersonal communication, courteousness, responsibility and professionalism, are essential employability skills in today's world. The warnings against many Indian graduates being unable to find employment have been heard again from industry associations like the Confederation of Indian Industry (CII) and the National Association of Software and Service Companies (NASSCOM) about the lack of communication skills, problem-solving and adaptability to the workplace.

An important area of research deals with the link between life skills and mental health in students. Emerging adulthood is a time of uncertainty, identity exploration, and vulnerability, Arnett (2015) said. Stress and anxiety can be cultivated in the educational system where everything is based on competition and performance. Competition and performance-oriented educational systems can lead to stress and anxiety. In a study conducted by Deb et al. (2015) on adolescents and young adults in India, academic stress was found to be high, correlated with the pressure of parents' expectations, examination

pressure, and uncertainty about their careers. Emotional regulation, particularly emotional regulation and stress management training, was cited as an important intervention to support mental health. Democracy and the social aspect of life skills education have also been studied. Nussbaum (2010) stated that education should aim to develop critical citizenship, empathy and ethical reasoning, and not just economic productivity. Freire (1970) also highlighted the elements of dialogue and critical consciousness that are important for empowering individuals in a democratic society. Life skills like empathy, intercultural communication and conflict resolution are especially relevant in India in multicultural settings to maintain social harmony and democratic processes. Similarly, value-based education and moral development are increasingly recognised as essential elements of holistic education and responsible citizenship (Lickona, 1991). The National Education Policy 2020 is a significant leap in the direction of whole-person and multi-disciplinary education in India. The policy focuses on the importance of critical thinking, communication skills, experiential learning, ethics and flexibility in curriculum design. The NEP 2020 is seen as a paradigm shift by researchers like Kumar and Choudhury (2021) as it can incorporate life skills in higher education. But they also warn of the need for institutional changes, faculty training and pedagogical innovations for its effective implementation.

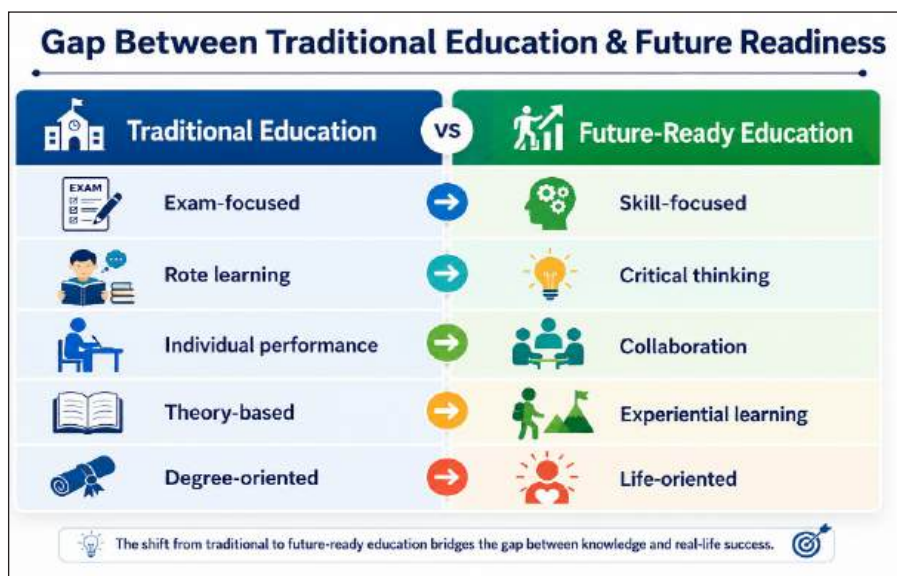
The advent of digital transformation has contributed to the growing range of studies on life skills. In the digital age, competencies like media literacy, digital citizenship and critical information evaluation are increasingly seen as being necessary. Buckingham (2015) highlighted that being “media-literate” is a way for people to critically engage with digital content and to avoid misinformation. As India becomes a digital world with the surge of social media and digital

communication, there is a growing demand for responsible digital practices and critical awareness among the younger generation. In general, the existing literature suggests that a strong link exists between life skills and employability, emotional well-being, democratic participation, social responsibility and sustainable development. Although they are gaining more prominence in modern times, life skills are still not being well covered in higher education systems, especially in developing countries such as India. There is indeed a wide gap between the life skills provided by the traditional education system and the skills needed for the future. This gap and disparity are an indication of the immediate need to reform the educational system into a future-ready system, emphasising holistic development of human beings by equipping them with future skills (Figure 2).

### Character Building as the Foundation of Life Skills

Character building is the development of moral values, positive attitudes, ethical behaviour, and responsible habits that have an impact on shaping an individual’s personality. It needs to be the basis of life skills as it allows the individual to make good decisions, build healthy relationships and be a good part of society. The world we live in is one of constant change; academic qualifications are not the only important ones; the rest of us also need to possess certain qualities like honesty, empathy, discipline, respect, patience and integrity

Figure 2: Gap Between Traditional Education & Future Readiness



Source: AI-generated image.

to be successful in our personal and professional lives. Life skills are ways to cope with everyday life. Communication, problem-solving, teamwork, emotional intelligence, leadership, adaptability, and decision-making are useful skills when backed by a good character. For instance, someone could be very good at communicating, but if they cannot show honesty and empathy, communication may not build trust or relationships. So, character is the driver of the right use of life skills. The process of building character starts at a young age, when a child's values are instilled in the home, through their schooling, peer relationships and experiences. Attitudes such as responsibility, kindness, self-control, and perseverance are very important, and parents and teachers should cultivate them. Character can be reinforced in schools and educational institutions through moral education, teamwork activities, community service and value-based learning. These experiences enable students to learn cooperation, respect diversity and understand the importance of ethical behaviour in society. Another attribute of a good character is being able to hold on to confidence and resilience in tough times. These values are what make people face failures and challenges with grace and never give up, such as courage, patience and self-discipline. Employers in the workplace are increasingly asking that their employees possess integrity, the ability to work well with others, be responsible and have technical knowledge. Therefore, character development is directly connected to employment, leadership development and success. Character formation that is given in the process of nation building and the concept of a progressive society is inevitable to become a responsible citizen. People with high moral values tend to make a positive contribution to social harmony, democratic engagement and sustainable development. They become leaders who will bring positive changes to their communities. To summarise, character building is the foundation of life skills. It helps to form attitudes, influences behaviour, and promotes the responsible and ethical use of skills. An emphasis on character development and academic and professional preparation will enable society to educate citizens not only to build successful careers, but also for lives that are meaningful and valuable.

### **Conceptualising Life Skills in Higher Education**

Life skills are more than just soft skills or behavioural skills. Life skills are multidimensional

skills that include cognitive, emotional, interpersonal, ethical and social skills that help individuals to be a part of personal and collective realities. In higher education, life skills serve as a link between education and life. They influence the performance of students, as well as their self-perception and interpersonal interactions and their role in society.

Traditionally, educational institutions have compartmentalised intellectual development from emotional and social development. Often, knowledge was treated as an abstract collection of information that was independent from practical realities. The current philosophy of education, however, has begun to acknowledge the link between learning and identity, relationships, values and social engagement. Students are not just receiving knowledge; they are making interpretations and applying knowledge in emotional, cultural and ethical ways. Life skills are thus influencing the quality and direction of education outcomes. For example, communication skills are essential in professional and social aspects of life. An individual might have a solid understanding of a discipline, but not know how to communicate effectively and, therefore, not be able to engage in dialogue. In the same way, critical thinking helps students to challenge assumptions, analyse information and make decisions, thereby taking part in an active rather than passive consumption of information. As we live in an era of misinformation and digital manipulation, we must employ critical thinking skills to be able to participate in a democratic process and to be good citizens.

Emotional intelligence is another important aspect of life skills. Goleman (1995) stated that emotional intelligence is the capability of recognising, understanding and managing emotions effectively. In the higher education setting, emotional intelligence impacts academic motivation, interpersonal relationships, leadership abilities, and psychological well-being. When students learn to manage their emotions in a constructive way, they become more capable of dealing with stress, working with others and changing in response to unknown scenarios. The other main skill that is also needed is problem-solving and decision-making skills today. With the acceleration of technology, environmental challenges & global uncertainties, individuals need

to be prepared to respond creatively & responsibly to complex challenges. Schools that focus on rote learning instead of analytical thinking tend not to equip students for such a scenario. In Life skills education, the student is empowered to work in a group to find a solution to a problem, to think critically about the implications of a solution, and to think creatively about a solution. There are also important life skills in terms of empathy and ethical reasoning. The choices made by people who are trained in higher education institutions have a large impact on society, since they become professionals, policy makers, teachers, journalists, scientists and leaders. Technical knowledge can be used to promote inequality, exploitation or social polarisation without empathy and ethical understanding. Thus, along with imparting the skills needed in work, life skills education should also foster moral responsibility. A successful example of life skills integration can be seen in some Universities which have incorporated a community engagement programme into their curriculum. Rural immersion programmes and social internships can lead to greater empathy, communication skills and social inequity awareness for students involved in them. These experiences enrich learners' knowledge of real life that cannot be presented in textbooks. For instance, projects with marginalised groups may lead to a better understanding of matters related to public health, gender issues, and educational gaps, which can improve students' professional skills and civic engagement.

In the same way, university entrepreneurship development programmes often focus more on entrepreneurial resilience, adaptability, team building and leadership than just business planning. Students in startup incubators experience uncertainty, learn to deal with conflict, to communicate effectively and persuasively, and to bounce back from failure. These experiences show how life skills are developed because of active involvement, not just from the classroom.

This is especially evident during the COVID-19 pandemic. Schools all over the world suddenly went virtual, revealing significant disparities in the provision of online education, emotional support and adaptability. Generally, students with resilience, self-regulation skills, communication and technological adaptability skills were better prepared for disruptions. The pandemic has therefore

highlighted the importance of life skills as a crucial survival skill during crises.

### **Higher Education and the Crisis of Employability**

The issue of lack of employability has been a major worry in the field of higher education in India. Every year, millions of students complete their university or college education all over the nation, but a significant portion of them cannot find a worthwhile job. The paradox is that it points to structural vulnerabilities of education systems that focus on earning degrees and not developing capabilities. The term employability is usually equated with skills or training for a job. But today's world of work values flexibility, communication, collaboration, creativity and emotional intelligence. Workplace employers are looking for workers who can work effectively with people of different professions, multicultural workgroups, solve complex problems, and respond to evolving technologies. Technical skills are not enough, as the knowledge of technology is changing rapidly. The consistently valuable is human capacities that can be transferred. India Skills Report 2023 found that despite having degrees, many graduates are lacking in communication skills, analytical thinking and professionalism in the workplace. Common problems that employers notice in entry-level employees are about their lack of confidence, interpersonal skills, and their ability to make decisions. These findings suggest that the difficulties in employment are very intertwined with the lack of life skills. This is related to an examination-focused culture of education. Pupils are taught to regurgitate information, not to think critically about the concepts. Little opportunity for group learning, public speaking or hands-on experience in classroom interactions. It is possible, then, that students can be achieving high grades in class but are not ready for the real world of work. For example, engineering graduates might have good technical knowledge but lack confidence in communication skills in an interview. Likewise, a management person may have gained knowledge of theories but struggle to manage conflicts at the workplace or take up leadership. These examples illustrate that in addition to academic learning, social and emotional skills are also important to employability. This can be a major gap that can be filled by life skills education. Students build their professional readiness through communication workshops, leadership training, project-based learning, mock interviews, collaborative

assignments and interactions with industry. More significantly, these methods foster flexibility and lifelong learning and develop expertise in a variety of fields. More importantly, these methods promote flexibility and a lifelong learning style, rather than specialisation. There is a trend to include life skills in curricula in the Higher education sector in countries with strong systems, in the form of interdisciplinary learning and experiential education. For instance, collaborative problem-solving and student-centred learning are promoted in schools in Finland instead of a more rigid examination system. Likewise, many Singapore universities provide communication training, development of emotional intelligence and learning to foster innovation as part of their undergraduate course. The models show that in the national context, holistic education becomes a significant contributor to competitiveness. The vision for India to become a knowledge economy on the global platform needs higher education institutions to transcend the conventional method of teaching. Technical expertise is not enough; the future workforce should have emotional intelligence, a strong moral compass and be socially aware.

### Indian Universities and Successful Life-Skill Initiatives

There are several initiatives at the university level and other educational institutions in India that have already started innovative models to mainstream life skills, employability, emotional health and community involvement in higher education. Field-based learning, social immersion, and participatory education, in which students' learning first hand in communities, development organisations, and public institutions, have long been an institutional priority at institutions like the Tata Institute of Social Sciences. This hands-on experience allows students to have both empathy and academic knowledge as well as leadership and communication skills and social responsibility. In the same vein, Ashoka University encourages interdisciplinary learning and critical thinking by providing liberal education models that foster discussion, research and inquiry, and ethical reflection. Entrepreneurship, leadership and social innovation courses

teach students about the practicalities of problem-solving and cultivate adaptability and creativity. Additionally, Manipal Academy of Higher Education has incorporated systems for student support, counselling, innovation labs, and industry-oriented experiential learning practices that make students more confident, emotionally stable, and have better communication skills. Additionally, India's government has initiated campaigns like the 'Unnat Bharat Abhiyan,' which has motivated universities nationwide to undertake the adoption of villages and participate in rural engagement initiatives. Students gain hands-on insight into social realities, public health issues, environmental issues, and systems of local governance through

Figure 3: Flowchart of Higher Education



Source: AI-generated Image

direct engagement with local communities. Through these initiatives, it is evident that life skills can be best developed when students are out of the classroom and exposed to real-life contexts in those areas. They also portray the role of higher education institutions towards employability, social awareness and nation building (Figure 3).

### **Teacher Training, Mentoring, and Experiential Learning**

Teachers' preparedness and orientation play an important part in the successful integration of life skills in higher education. Faculty members are not just deliverers of academic content; they are mentors who shape students' confidence, emotional development, ethical sense and worldview. But many teachers are products of traditional education, which is dominated by pedagogy of teaching and learning in which learning is directed towards examination. So, Teacher Training and faculty development become a must in the process of Educational transformation. The teachers need to have the pedagogical knowledge and skills to implement learner-centred pedagogical approaches that promote dialogue, participation, creativity, collaboration and reflective thinking. Mentoring initiatives within university contexts can also enhance students' emotional and professional growth as they are nurtured by supportive academic environments that foster their guidance and appreciation. Experiential learning, including internships, service-learning projects, simulations, field visits, community engagement projects, start-up incubation projects and collaborative assignments, offer hands-on learning opportunities where students can apply theoretical knowledge to real-world settings. These methods foster empathy, adaptability, ethical decision-making, and enhance communication, leadership, and problem-solving skills. Institutions with a mentoring focus, which encourage experiential learning, develop learning environments that are holistic, enabling students to become intellectually capable and humanly sensitised.

### **Artificial Intelligence, Digital Ethics, and Human Values**

With the rapid advancement of Artificial Intelligence, automation and digital technology, the landscape of education and work has fundamentally changed, and the need to link life skills education

to digital ethics and human values is very real. Artificial Intelligence has the potential to bring innovation, personalisation, and productivity, but also raises issues of misinformation, surveillance, algorithmic bias, data privacy, cyberbullying, and loss of human interaction. The modern landscape of youth today is filled with AI systems and digital platforms that influence their perceptions, decisions, and social interactions. There, there is a need for higher education to make sure that technological progress is not at the expense of ethical awareness and human feeling. It is important that learners are critically digital literate, have an ethical understanding of technology and behave responsibly online, as well as be aware of the social implications of technology. In an AI-driven world, life skills like empathy, critical thinking, emotional intelligence, and ethical decision-making are even more crucial, as these human traits remain irreplaceable by AI. This necessitates that universities need to educate students not just in how to utilise AI, but also in the ethical implications of it and how technology can be used in the service of humanity without compromising social trust and the values of democracy. *Viksit Bharat 2047* is not just about technological progress; it's about equipping citizens to harmonise technology, ethics, digital development, and compassion, and integrate AI with human values.

### **Conclusion**

*Viksit Bharat 2047* is not only a vision of economic development, smart infrastructure, and technological advancements; it is also a vision of a responsible, innovative, and compassionate nation. Higher education institutions play a crucial role in this regard, as universities are not merely for acquiring a degree; they are for the formation of future leaders, professionals, innovators and responsible citizens. However, the current higher education system in India is largely examination-oriented, and it has to do with academic achievement. Students know the subject, but not many students have communication skills, emotional resilience, ethical understanding, teamworking and problem-solving skills. This disconnect between education and readiness has become a reality in the 21st century. The value of life skills such as critical thinking, adaptability, empathy, leadership, emotional intelligence and decision-making is therefore not only in relation

to employability, but also in the areas of personal and social development. India has a vast young population, the strength of which can only be realised if education is geared towards cultivating creativity, civic and emotional maturity. If not, there is a risk of unemployment, stress and social instability increasing. Several Indian higher education institutions are taking important initiatives in the direction of holistic education and life skills development. Community engagement programmes, field-based learning, interdisciplinary education, mentoring, counselling and experiential learning practices are increasingly being adopted to strengthen students' critical thinking, confidence, communication abilities, emotional resilience and social responsibility. Teachers play a pivotal role in Life Skills development. They instruct students in academic subjects, but they are also tutors, having an impact on students' values and thought. Students are provided with opportunities to apply the theory by engaging in experiential learning activities such as internships, field trips, leadership projects and community service, which help students connect theoretical knowledge with real-life situations and social realities.

Finally, the vision of Viksit Bharat 2047 can only be realised if the paradigm of the higher education system is changed from marks and placements to overall development of human beings. The development of India is not only an issue of skilled workmen and technological advancement, but it's also an issue of thinking citizens, ethical leaders and socially responsible communities. Hence, fostering life skills in students in higher education is crucial to create a harmonious, inclusive and humane nation.

To conclude, character building is the backbone of life skills development and overall personality development. Honesty, discipline, respect and empathy help people make positive, responsible use of their skills. Building a strong character can enable individuals to deal with problems and make society and the nation harmonious. Through character education at home, school and society, we can produce human resources with values which are ready for the future. Hence, character development is the real basis of meaningful and successful life skills.

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# From Students to Leaders: A Call to Action for Graduates of University of Kashmir

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C P Radhakrishnan, Hon'ble Vice President of India, delivered the Convocation Address at the 21<sup>st</sup> Convocation Ceremony at the University of Kashmir, Srinagar, Jammu & Kashmir on February 26, 2026. He said, *"There will be challenges that test your patience. There will be failures that test your courage. There will be choices that test your character. Remember always that success is not defined by how high you rise, but by how firmly you stand when circumstances try to shake you. Your degree is not an end goal but a beginning of new responsibilities. May you illuminate the world with your knowledge, hard work, and compassion."* Excerpts

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I touch and salute the holy feet of *Bharat Mata*, the most powerful and the most merciful.

I am pleased to be with you all today on the occasion of the 21<sup>st</sup> convocation ceremony of the University of Kashmir. What gives me additional joy is that this is my first ever visit to the Union Territory of Jammu & Kashmir in my lifetime and also as the Vice President of India. When my good friend LG Shri Manoj Sinha Ji invited me, I immediately said yes as I wanted to be with you on this great occasion. A university may have state-of-the-art infrastructure, global collaborations, and academic achievements. Yet, its real legacy walks out of its gates each year in the form of its graduates. The character they embody, the excellence they pursue, and the contributions they make to society ultimately define the stature of their alma mater. I am glad to know that our university has produced true gems –which include high court judges, civil servants, scientists, academicians and leaders like former MP Dr. Karan Singh Ji.

It gives me satisfaction to highlight the remarkable journey and major achievements of the University of Kashmir, as we gather for this historic 21<sup>st</sup> Convocation. Established in 1948, Kashmir University is an institution with a proud legacy of over 78 years, a vibrant present, and a future that continues to elevate the standards of education in India. From its main campus in Srinagar to its satellite campuses in Anantnag, Baramulla, Kupwara and Zakura, the University has expanded its academic reach to ensure that quality education becomes available to students across the region. I am glad to know that the University has earned the prestigious NAAC A++ Grade and 34th position in the University category of the

NIRF rankings, which reaffirms your commitment to quality and excellence. Your achievements in all fields- academic, scientific, entrepreneurship and innovation have been extraordinary. Initiatives such as the National Himalayan Ice-Core Laboratory and collaboration with scientific institutions are a witness to the positive trajectory of growth of the university.

I am happy to know that since 2019, over 7,700 research publications have appeared in reputed global databases, with an H-index of 115. This reflects the University's growing global academic footprint. Dear graduating students, congratulations! This day belongs to you. But it also belongs to your parents who stood by you, your teachers who inspired you, your friends who encouraged you, and this institution that shaped you very well. Today marks an important milestone in the lives of all the young graduates here. Convocation is not merely a ceremony—it is a moment where years of effort transform into a new beginning. It is a day filled with pride, hope, and opportunities. As you step out of this campus today, you join a distinguished lineage of this University's alumni.

Students, you are graduating at a time when the world is changing faster than ever. The world you are stepping into in 2026 is very different from the world of even five years ago when you stepped into this university. But every challenge also presents an opportunity. Dear graduates, Bharat is no longer only an adopter of technology — we are emerging as innovators of technology. We recently successfully concluded the AI Impact Summit in New Delhi, and I also met with several CEOs of companies working in the field of AI. Dear students, always remember that the true purpose of technology is not progress

alone, but progress with purpose. Initiatives such as Digital India, Startup India, and Make in India, of our Hon'ble Prime Minister, Shriman Narendra Modi Ji, have made the entrepreneurial ecosystem in our country more vibrant and supportive, as never before. My best wishes to you to shape the next big innovations, the next wave of sustainable development, the next chapter in India's rise as a global leader. As graduating students, I urge you all to focus on Swadeshi innovations—solutions that are rooted in Indian knowledge, resources, and needs. True *Atmanirbharta* comes when our innovations reflect our nation's identity and serve our people.

Our Hon'ble Prime Minister Shriman Narendra Modi Ji has given a rousing call for *Viksit Bharat@ 2047*. This ambitious target has been set by a visionary and vibrant PM for the well-being of the present and future generations. Recently, the Central Government has approved the development and expansion of Srinagar International Airport at an estimated cost of over Rupees 1,600 crores. Likewise, the Chenab Rail bridge across the River Chenab, marvelled as the World's Highest Railway Arch Bridge, and many other infrastructure projects send out a bigger message. These projects are more than engineering achievements; they are instruments of social harmony. When places are connected, people are connected. And when people are connected, hearts are connected. These initiatives also create new opportunities for our youth brigade like you.

The PM Special Scholarship Scheme for J&K students act as a bridge of opportunity, aspiration, and national integration for many bright students like you. By enabling students from the region to

study in institutions across the country, the scheme has strengthened emotional integration and national unity. It has created friendships across regions, cultures, and languages. It has ensured that talent is not limited by geography.

My dear young graduates, I request you to Stay Away from Drugs. That is my humble request. Every religion calls drugs the most sinful product. Please keep away from drugs. Also, advise your friends and family members to stay away from narcotic drug use. I also advise you all always to be mindful of your social media usage, use it as a technological tool, and not get enslaved by it. Dear graduates, until now, you answered questions set by your professors. From today onwards, life will set the questions, and they will not always be from the syllabus. There will be challenges that test your patience. There will be failures that test your courage. There will be choices that test your character. Remember always that success is not defined by how high you rise, but by how firmly you stand when circumstances try to shake you.

Your degree is not an end goal but a beginning of new responsibilities. May you illuminate the world with your knowledge, hard work, and compassion.

May your careers be successful, and more importantly, may they be meaningful and bring glory to this land of Jammu and Kashmir. My best wishes and congratulations to the batch of graduates of 2026 at Kashmir University! I wish you every success in all your endeavours.

Jai Hind! Long Live Mother Bharat!

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### 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

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## CAMPUS NEWS

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### 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.

### National Conference on Next-Generation Innovations

A two-day National Conference on ‘Next-Generation Innovations in Drug Discovery’ is being organised by the Department of Biotechnology, National Institute of Technology Raipur, Chhattisgarh from August 27-28, 2026, through hybrid mode. The event 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 Approaches in Drug Discovery (CADD).

- Artificial Intelligence (AI) and 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, Mobile No: 08919640943, E-mail: [satyaeswarj.bt@nitrr.ac.in](mailto:satyaeswarj.bt@nitrr.ac.in) / [ngidd2026biotech@gmail.com](mailto:ngidd2026biotech@gmail.com). For updates. Log on to : [www.nitrr.ac.in/events](http://www.nitrr.ac.in/events).

#### **Conference on Navigating Global Uncertainties**

A two-day Conference on ‘Navigating Global Uncertainties for Resilient and Inclusive Growth’ is being organised by the Indira Gandhi Institute of Development Research, Mumbai from December 21-22, 2026. Faculty and research students from academic institutions and think tanks may participate in the event.

The world is witnessing dramatic changes in its order defined by a state of sustained and compounding uncertainties. Geopolitical conflicts are disrupting trade, investment, and energy supply chains; increasing climate variability is amplifying the impacts of climate change; and the rapid rise of artificial intelligence is poised to reshape labour markets, productivity, and economic structures, among other structural changes. At the same time, demographic transitions, technological

disruptions, and evolving patterns of globalisation are creating both new opportunities and new risks. As India advances towards the *Viksit Bharat* mission, these developments present both opportunities and challenges. Understanding their implications for growth, inclusion, sustainability, and resilience has therefore become increasingly important. The event will provide a forum for presenting and discussing high-quality innovative, academic and policy-relevant research on the following themes and subthemes.

#### ***Digital Development, Artificial Intelligence and Structural Transformation***

- Digital Technologies and Poverty Reduction.
- AI, Inequality, and Inclusive Growth.
- AI and the Transformation of Agriculture, Industry, and Services.
- AI, Employment, and the Future of Work.

#### ***Energy, Environment, and Climate Change***

- Energy Access, Affordability and Reliability.
- Clean Energy Transition Modelling and Policies.
- Environmental Regulations and Policy Instruments.
- Climate Change Risks, Resilience and Adaptation.
- Climate Financing and Just Transitions.
- Conflicts and Long-term Development
- Conflict and Development Outcomes.
- Measuring Economic Costs of Conflict.
- Measuring Spillovers of Local Conflicts.
- Post-conflict Development.

#### ***Demographic Transition and Labour Markets***

- Population Ageing and Labour Market Adjustments.
- Demographic Dividend: Opportunities and Challenges.
- Migration, Mobility, and Labour Market Outcomes.
- Demographic Transition and Future Skill Requirements.
- Platform Economy and Gig Work in Demographic Transition.

For further details, contact the Conference Secretariat, Ms. Sayli Charatkar, Indira Gandhi Institute of Development Research, Gen. A. K. Vaidya Marg, Goregaon East, Mumbai - 400 065, through Phone No: 022-6909 6530, E-mail: [devconf@igidr.ac.in](mailto:devconf@igidr.ac.in). For updates. Log on to : <http://www.igidr.ac.in/devconf-2026>

### **Refresher Course in Language, Heritage, and Culture**

A fifteen-day Refresher Course in ‘Language, Heritage, and Culture: Methods and Modality of Methods and Modality of Documentation, Translation, and Documentation, Translation, and Promotion of Indigenous Languages’ is being organised by UGC-Malaviya Mission Teacher Training Centre, North-Eastern Hill University, Shillong, in collaboration with the Department of Linguistics, North-Eastern Hill University, Shillong from August 17-31, 2026. The faculty members of all Higher Education Institutions, Affiliated Colleges, and Universities may participate in the course. The course aims at underlining these realities and orienting the young teachers and researchers in developing a deeper understanding of the significance of documentation and translation of oral texts, knowledge systems and lived history and accumulated wisdom of the indigenous societies. The major Thrust Areas of the event are:

- Language, Heritage, and Culture.
- Language Documentation.
- Orality, Texts and Translation.
- Endangered Languages in India.
- Field Methods and Data Collection.
- Community Engagement and Research.
- Language and Technology.
- Promotion of Indigenous Languages.
- Transcription, Analysis, and Handling Data.

For further details, contact the Coordinator, Dr. Om Prakash, Associate Professor, Department of Linguistics, North-Eastern Hill University, Shillong-793022, Meghalaya, through E-mail: [omprakash@nehu.ac.in](mailto:omprakash@nehu.ac.in). For updates, log on to: <https://mmttnehu.com/rc/>

### **International Conference on Smart Technology and Digital Business Ecosystems**

A two-day International Conference on ‘Smart Technology and Digital Business Ecosystems for

Sustainable and Resilient Intelligent Enterprises’ is being organised by the Department of Management, School of Business and Management, Kristu Jayanti (Deemed-to-be University), Bengaluru in association with the Faculty of Business and Law, University of Saint Joseph, Macau, China from October 29-30, 2026. Academicians, Research Scholars, Corporate Professionals, Entrepreneurs and PG Students may participate in the event. The event focuses on how smart technologies such as artificial intelligence, big data analytics, Internet of Things (IoT), and digital platforms are reshaping business ecosystems to achieve sustainability and resilience. It provides a platform for exchanging innovative ideas, presenting research findings, and discussing practical solutions to contemporary challenges in digital transformation. Emphasis is placed on building intelligent enterprises that can adapt to dynamic market conditions while ensuring environmental and social responsibility. It also encourages interdisciplinary collaboration and knowledge sharing, fostering strategic insights that support sustainable growth, digital innovation, and long-term organisational resilience in an increasingly complex global economy. The Themes of the event are:

#### ***Theme 1: Smart Human Resources Management in Digital Enterprises***

- Digital Employee Engagement and Remote Workforce Management.
- AI-Driven Talent Acquisition and Workforce Analytics.
- HR Analytics for Performance and Decision-Making.
- Upskilling and Reskilling in the Era of Industry 5.0.
- Ethical and Inclusive HR Practices in the Digital Workplace.

#### ***Theme 2: Digital Marketing and Intelligent Customer Ecosystems***

- AI and Data-driven Marketing Strategies.
- Omni-channel and Personalised Customer Experiences.
- Social Media Analytics and Influencer Marketing.
- Neuro Marketing and Consumer Behaviour Insights.

- Sustainable and Ethical Digital Marketing Practices.

### ***Theme 3: FinTech and Smart Financial Ecosystems***

- Digital Payments, Blockchain and Cryptocurrency Innovations.
- AI in Financial Forecasting and Risk Management.
- Sustainable Finance and Green Investment Strategies.
- RegTech and Compliance in Digital Finance.
- Financial Inclusion through Digital Platforms.

### ***Theme 4: Technology-Driven Entrepreneurship and Innovation***

- Digital Startups and Platform-based Business Models.
- Innovation Ecosystems and Incubation Strategies.
- AI and IoT in Entrepreneurial Ventures.
- Social Entrepreneurship and Sustainable Innovation.
- Challenges and Opportunities in Digital Entrepreneurship.

### ***Theme 5: Smart Healthcare Systems and Digital Transformation***

- AI and IoT in Healthcare Delivery and Diagnostics.

- Telemedicine and Digital Health Platforms.
- Healthcare Data Analytics and Patient-centric Care.
- Smart Hospitals and Healthcare Automation.
- Sustainability and Ethics in Digital Healthcare.

### ***Theme 6: Intelligent Enterprise Systems, Sustainability and ESG***

- Enterprise Resource Planning (ERP) in Digital Transformation.
- Smart Supply Chain and Operations Management.
- ESG (Environmental, Social, Governance) Integration in Enterprises.
- Green Technologies and Sustainable Business Practices.
- Data-driven Decision-making for Resilient Enterprises.

For further details, contact the Organising Secretary, Department of Management, Kristu Jayanti (Deemed to be University), Asanayakanahalli, Bengaluru-562149, Karnataka through E-mail: [mgmtconferences@kristujayanti.com](mailto:mgmtconferences@kristujayanti.com). For updates, log on to: [www.kristujayanti.edu.in](http://www.kristujayanti.edu.in)



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### Indian Heritage: Past, Present, and Perception

Sanjay Kumar Bahl\*

#### Introduction

India, a land of immense cultural wealth and historical significance, boasts a heritage that dates back thousands of years. The Indian subcontinent has been home to some of the world's oldest civilisations, including the Indus Valley Civilisation, the Vedic era, and the flourishing dynasties that followed. Over centuries, India has witnessed the rise and fall of empires, each contributing to its diverse cultural landscape. Today, India stands as a modern nation while holding on to the traditions and values that define its unique cultural identity. This article explores the past, present, and evolving perception of Indian heritage in the global context, shedding light on the richness that continues to inspire generations.

#### The Past: A Glorious Legacy

India's rich heritage is an amalgamation of various traditions, arts, philosophies, and architectural marvels. Ancient India contributed immensely to knowledge, science, spirituality, and governance. The Vedas, Upanishads, and epics like the Ramayana and Mahabharata have shaped moral and ethical values not only in India but across the world. These texts offer wisdom on life, dharma (duty), and the cosmic order, making them relevant even today.

Architectural wonders such as the temples of Khajuraho, the Ajanta and Ellora caves, and the great cities of Mohenjo-Daro and Harappa showcase the advanced urban planning and artistic brilliance of ancient India. The presence of grand stupas, such as the Sanchi Stupa, further highlights India's association with Buddhism, a spiritual movement that spread far beyond its borders. The influence of Indian spiritual thought can be seen in various Asian cultures, as Buddhism and Hinduism played an essential role in shaping philosophies across China, Japan, Sri Lanka, and Southeast Asia.

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The Gupta and Maurya dynasties witnessed the golden age of Indian culture, with significant progress in literature, medicine, astronomy, and mathematics. The concept of zero, Ayurveda, and the development of yoga originated in India and continue to influence modern thought and wellness practices. Similarly, the contributions of scholars such as Aryabhata, Charaka, and Chanakya demonstrate India's intellectual prowess in various disciplines. The educational institutions of Nalanda and Takshashila were among the world's first centers of higher learning, attracting scholars from all over the world.

During the medieval period, the Delhi Sultanate and the Mughal Empire introduced Indo-Islamic architectural styles, evident in monuments like the Qutub Minar, Fatehpur Sikri, and the majestic Taj Mahal. The fusion of Persian, Central Asian, and Indian artistic traditions during this era resulted in a uniquely intricate aesthetic that remains a testament to India's cultural syncretism.

The Bhakti and Sufi movements during the medieval era fostered spiritual inclusivity and cultural harmony, emphasising devotion and unity across religious lines. Saints like Kabir, Mirabai, and Guru Nanak left an indelible mark on India's religious and social fabric, advocating for love, peace, and equality. Their teachings continue to influence India's diverse communities.

#### The Present: Heritage in a Modernising World

In contemporary India, heritage is preserved through cultural festivals, traditional practices, and government initiatives aimed at protecting historical monuments. However, modernisation, urbanisation, and globalisation have posed challenges to the conservation of heritage sites, languages, and art forms. The rapid expansion of cities has led to increased pressure on ancient structures, sometimes resulting in their neglect or deterioration.

UNESCO has recognised many Indian sites as World Heritage Sites, ensuring global recognition

and conservation efforts. The Indian government, along with organisations such as the Archaeological Survey of India, continues to restore and maintain these historical sites. Additionally, institutions promoting classical music, dance, and traditional arts have been instrumental in preserving intangible cultural heritage. The digital space has also played a pivotal role, with online platforms allowing artisans, musicians, and storytellers to showcase their skills to a global audience.

Despite these efforts, rapid urbanisation has led to the encroachment and neglect of many heritage structures. Industrialisation has also affected traditional crafts, such as handloom weaving and pottery, which are struggling to survive in an era dominated by mass production. Fortunately, digital media has provided a new platform for reviving interest in traditional Indian art, music, and literature. Various organisations have taken up the cause of reviving India's disappearing languages, traditional agricultural practices, and folklore, ensuring that these elements remain alive for future generations.

India continues to celebrate its cultural diversity through festivals like Diwali, Holi, Eid, Christmas, and Navratri, which bring together people of different backgrounds. Classical music and dance forms such as Bharatanatyam, Kathak, and Odissi thrive alongside modern cinema, fashion, and digital expressions of Indian identity. The younger generations are increasingly blending traditional art forms with contemporary influences, creating new expressions of Indian culture while preserving its roots.

### **Perception: India's Heritage in the Global Context**

The world's perception of India's heritage has evolved significantly. Once seen primarily as an exotic land of mysticism, India is now recognised for its intellectual and cultural contributions. The global popularity of yoga and Ayurveda, the rise of Bollywood, and India's increasing role in international affairs have reshaped how the world views Indian heritage. Indian literature, from ancient scriptures to contemporary novels, has also received global recognition, with authors such as

Rabindranath Tagore, R.K. Narayan, and Arundhati Roy influencing international literary circles.

Bollywood, as the world's largest film industry, has not only entertained audiences globally but has also served as a cultural ambassador. Indian cuisine, with its rich flavors and diverse regional specialties, has also gained widespread recognition, making Indian restaurants a common sight in major cities across the world. Additionally, Indian spirituality and philosophy continue to inspire millions, with yoga and meditation centers thriving in different parts of the world.

However, it is essential to balance the commercial aspects of heritage with authenticity. While cultural tourism is booming, it is crucial to protect India's heritage from commodification and ensure that traditional practices retain their essence. Over-commercialisation often leads to the dilution of cultural significance, reducing historic monuments and traditions to mere tourist attractions. Responsible tourism and local community participation are necessary for maintaining authenticity while sharing India's heritage with the world.

### **The Future: Challenges and Responsibilities**

Looking ahead, India faces both challenges and opportunities in preserving its rich heritage. The digital era has made it easier to document and share cultural knowledge, but it has also introduced risks of misrepresentation and oversimplification. Efforts should be made to incorporate heritage education into school curricula so that younger generations understand and appreciate their cultural roots. Increased funding for the restoration of historical monuments, stricter laws against illegal encroachments, and sustainable tourism policies can go a long way in protecting India's heritage.

### **Conclusion**

India's heritage is a living entity that continues to evolve while staying rooted in its glorious past. As India strides into the future, the responsibility of preserving and promoting its heritage lies not only with the government but also with every individual. By embracing and celebrating the richness of Indian culture, we ensure that our legacy remains vibrant and continues to inspire generations to come. □

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# THESES OF THE MONTH

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## HUMANITIES

A List of doctoral theses accepted by Indian Universities  
(Notifications received in AIU during the month of May-June, 2026)

### Geography

1. Barnwal, Shilpi. **Gramin bastiyoan ke badalte swaroop ka ek bhu-nagarikaran adhyayan Dehradun Jile ke vishesh sandarbh mein.** (Dr. Chandra Mohan Rajoria), Department of Geography, Bhagwant University, Ajmer.
2. Bhim Singh. **Dynamics, spatiality and determinates of agricultural development in Haryana during post liberalization period.** (Dr. M S Jaglan), Department of Geography, Kurukshetra University, Kurukshetra.
3. Bhowmik, Arkadip. **A study on urban informal workers in Siliguri Municipal Corporation, West Bengal.** (Dr. Arindam Basak), Department of Geography and Applied Geography, University of North Bengal, Darjeeling.
4. Dutta, Himadri. **Reconstruction of the Hunters experience for assessing wildlife loss in Lower Siang, Lepa Rada, West Siang and Shi Yomi District of Arunachal Pradesh.** (Prof. Tomo Riba), Department of Geography, Rajiv Gandhi University, Itanagar.

### History

1. Bhat, Mohamad Shafi. **Agrarian history of Kashmir (1846-1950): Peasant, commons and the state.** (Dr. Javeed-Ul-Aziz), Department of History, University of Kashmir, Srinagar.
2. Chopan, Tariq Ahmad. **Origin and development of Chopan Community in Kashmir (1846-1990).** (Dr. Younus Rashid), Department of History, University of Kashmir, Srinagar.
3. Monu. **Genesis and development of the material culture of the early farming communities of North India: A study.** (Dr. Rajpal), Department of Ancient Indian History & Culture, Kurukshetra University, Kurukshetra.
4. Saini, Narender. **Socio-economic aspects of rural administration in early Medieval India.** (Dr. Sukhdev Singh Saini), Department of Ancient Indian History & Culture, Kurukshetra University, Kurukshetra.

5. Verma, Swati. **Palaeolithic archaeology of the Berach Basin and its adjoining Aravalli Regions, Southeastern Rajasthan.** (Dr. Vrushab Mahesh), Department of Archaeology and Ancient History, The Maharaja Sayajirao University of Baroda, Vadodara.

## LANGUAGES & LITERATURE

### English

1. Afsana Khatun. **Geocriticism in select Sundarbans novels: A study.** (Dr. Dushyant Nimavat), Department of English, Gujarat University, Ahmedabad.
2. Chakraborty, Jhilik. **Exploring ecofeminist themes through the narrative structure in select contemporary Indian English fictions.** (Dr. Arpita Goswami), Department of English, Kalinga Institute of Industrial Technology, Bhubaneswar.
3. Devilal. **Dialectics of rational and irrational mind in Lan McEwan's select novels.** (Dr. Rashmi Verma), Department of English, Kurukshetra University, Kurukshetra.
4. Gadhavi, Aastha Shaileshbhai. **Revisiting gendered narratives of dislocation in contemporary Indo-Canadian women's fiction.** (Dr. Rajesh Bharvad), Department of English, The Maharaja Sayajirao University of Baroda, Vadodara.
5. Galariya, Sabbir Ahmedbhai. **Refraction of world literature in Baroda based Gujarati literary periodicals: A critical study.** (Prof. Sachin Ketkar), Department of English, The Maharaja Sayajirao University of Baroda, Vadodara.
6. Hyder, Jawad Kadhim. **Arabic women writers: A diasporic study.** (Dr. Darshana Bhatt), Department of English, Gujarat University, Ahmedabad.
7. Kadikar, Milankumar Rajubhai. **The ministry of utmost happiness and memory of light: A comparative study in the light of Queer Theory.** (Dr. Sudhir Singh), Department of English, Gujarat University, Ahmedabad.
8. Langyan, Richa. **Is feministic approach a weapon or a shield: A critical study of Anita Desai's selected fiction.** (Dr. Suresh Kumar), Department of English, Bhagwant University, Ajmer.

9. Nidhi. **A critical study on Khushwant Singh's novels and their social impact.** (Dr. Suresh Kumar), Department of English, Bhagwant University, Ajmer.
10. Padhiyar, Jaydeep Naranbhai. **Culture and gender in select Dystopian fiction.** (Dr. Kavita Patel), Department of English, Gujarat University, Ahmedabad.
11. Panikar, Bhoomika. **History and romance in select novels of Philippa Gregory: A critical study.** (Dr. Roshan Benjamin Khan), Department of English, Devi Ahilya Vishwavidyalaya, Indore.
12. Soni, Krupaben Kirankumar. **Effectiveness of advertisement as authentic material at tertiary level to improve listening and speaking skills.** (Dr. Chetan Joshi), Department of English, Gujarat University, Ahmedabad.
13. Srinivasulu, Andoju. **Films on social realism: A critical study of selected adaptations of popular Indian fiction in English.** (Dr. Suneetha Yadav), Department of English, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.
14. Srivastava, Tanushree. **A pragmatic comparative analysis of 'Feminism' in selected novels of Anita Desai & Shashi Deshpande.** (Dr. Manju Sharma), Department of English, Bhagwant University, Ajmer.
15. Varghese, Sumeet M. **A narratological study of managerial story telling practices.** (Dr. Rajan Barrett), Department of English, The Maharaja Sayajirao University of Baroda, Vadodara.
16. Yangchin, Lobsang. **Translational experience of women in select novels of South Asian Diaspora.** (Dr. Doyir Ete), Department of English, Rajiv Gandhi University, Itanagar.

#### Hindi

1. Mishra, Punit Kumar. **Ikkisaween shatabdi ki Hindi patrakarita: Dasha aur drishti.** (Prof. Shanno Pandey), Department of Hindi, The Maharaja Sayajirao University of Baroda, Vadodara.
2. Parmar, Sanjaykumar Jivanbhai. **Omprakash Valmiki ke kahani-sahitye mein manviye samvedna.** (Dr. S K Mehta), Department of Hindi, Saurashtra University, Rajkot.
3. Tiwari, Bharat Kumar. **Malvi evam Mewadi sanskar geetoan ka tunatamak anusheelan.** (Dr. Prakash Upadhyaya Dr. Shailendrakumar Sharma), Department of Hindi, Samrat Vikramaditya Vishwavidyalaya, Ujjain.

#### Kannada

1. Sweta, M. **Vasumathi Udupa Mattu Sunanda prakasha kadame avara kathegala toulanka adhyayana.** (Dr. Shivakumara D C), Department of Kannada, Jain (Deemed-to-be University), Bangalore.

#### Kashmiri

1. Dar, Jahangir Ahmad. **Symbolism and modern Kashmiri poetry: A study of select poets.** (Prof. Mehfooza Jan), Department of Kashmiri, University of Kashmir, Srinagar.

#### Sanskrit

1. Aboti, Udaykumar Vasantbhai. **Balkrityayaha kadambarya prayuktanam vyaktitavnirupkanam visheshanpadanam samikshatamakam adhyayanam.** (Dr. Bhavprakash Gandhi), Department of Sanskrit, Gujarat University, Ahmedabad.
2. Bhoi, Jnana Ranjan. **Utkaliyasahitye samskratasahityaprabhavasamiksanam.** (Prof. Arvind Kumar), Department of Sahityam, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.
3. Chanda. **Vaidik Samhitaoan aur dharamsutroan mein nari: Ek tulnatamak adhyayan.** (Prof. Kaushalya), School of Humanities, Indira Gandhi National Open University, New Delhi.
4. Jaiswal, Ankita. **Kenopanisado rangaramanujabhasayasya samiksatmakamanusilanam.** (Prof. Kedar Parsad Paroha), Department of Vishistaadvaita Vedanta, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.
5. Kariya, Rajeshkumar Vasudev. **Panditsatyanaan-dvedvagikrityaha: Unadisutrepayogpradipikahya samlochnatamakam adhyayanam.** (Dr. Kamleshkumar Chokashi), Department of Sanskrit, Gujarat University, Ahmedabad.
6. Kaushik, Kishori Shyam. **Srirmad Bhagavate samjnabodhakapadanam vyakaranadisa vyutpattimulanvarthavijnanas amikshanam.** (Prof. Ram Salai Dwivedi), Department of Navya Vyakarana, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.
7. Maheta, Pratik Ghanshyambhai. **A critical study of pratyakhyatanam sutras of Mahabhasya.** (Dr. Hitarthi G Agravat), Department of Sanskrit, Saurashtra University, Rajkot.
8. Mishra, Digvijay Nath. **Paniniyasamjnanam kramavinyase aucityavimarsah.** (Prof. Ram Salai Dwivedi), Department of Navya Vyakarana, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.

9. Mukesh Kumar. **Samskaresu prayogikalagnavi-marsah.** (Dr. Parmanand Bhardwaj), Department of Jyothisha, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.
10. Patil, Dnyaneshwar Appaji. **Mahakavikalidaskritinam paraskargrehyasutradrishtya samikshatamakamadhyayanm.** (Dr. Ishwarbhai Mehra), Department of Sanskrit, Gujarat University, Ahmedabad.
11. Saini, Pooja. **Vyakaransidhantkomudayah: Prodmamaormatika-sidhantaratnakarteekoyah karakprakarnaseyah tulnatamakmadhyayanam.** (Dr. Girish K Solanki), Department of Sanskrit, Gujarat University, Ahmedabad.
12. Saskiya, Jaysukh Gopalbhai. **Preaching events in famous Sanskrit dramas and epics: A study.** (Dr. R N Kathad), Department of Sanskrit, Saurashtra University, Rajkot.
13. Shalini Kumari. **Darsanasangrahaग्रन्थसु प्रातिपदितस्य न्यायदार्शनस्य विवेकानामकमदhyayanam.** (Prof. Jawahar Lal), Department of Sarva Darshan, Shri Lal Bahadur Shastri National Sanskrit University, New Delhi.
14. Thakkar, Jayashree. **Ashtadhyayiprayogdeepikayam pradtanam prayoganam samikshanatamakam adhyayanam.** (Dr. Niharika Patel), Department of Sanskrit, Gujarat University, Ahmedabad.

#### Sindhi

1. Devnani, Manish. **Bharat mein Sindhi katha sahitya ji Osar.** (Dr. Hasso Dadlani), Department of Sindhi, Bhagwant University, Ajmer.

#### Urdu

1. Ahamad Hasan. **Khaleel-ur Rahman Azmi ki ilmi-waadbikhidmaat.** (Dr. Nazema Ansari), Department of Urdu, Gujarat University, Ahmedabad.

2. Ansari, Uzmaparveen Iqbalahmed. **Mohammed Alvi ki shairi ka tahqeeqi-o-tanqidi jaiza.** (Dr. Masihuzzama Ansari), Department of Urdu, Gujarat University, Ahmedabad.

#### PERFORMING ARTS

##### Drama

1. Banker, Abhinay Balgovind. **Redefining the psychophysical dynamics of acting: An actor's perspective.** (Dr. Pranav Joshipura), Department of Drama, Gujarat University, Ahmedabad.

##### Music

1. Vijaya. **20ne shatamanada aadiyallina agnanaagiyee ulida Mysorina Karnataka sangeetada vaagdeyakaararu - Ondu samagra adhyayana.** (Dr. Meera Rajaram Pranesh), Department of Music, Jain (Deemed-to-be University), Bangalore.

##### Philosophy

1. Ahirwar, Harishankar. **Mahamati Prannath ke niti-darshan ka samikshatamak adhyayan.** (Prof. A D Sharma), Department of Philosophy, Dr Harisingh Gour Vishwavidyalaya, Sagar.
2. Kalani, Nidhi Bhikhubhai. **Rama as Parabrahma and multiverse cosmology of Ramayana: A spiritual, ontological and cultural reference.** (Dr. Devangiben V Chavda), Department of Philosophy, Saurashtra University, Rajkot.
3. Rajak, Anil. **Vastuvadi Bhartiye darshanoan ka Brahama Sidhant: Ek tulnatamak evam samikshanatamak adhyayan.** (Prof. A D Sharma), Department of Philosophy, Dr Harisingh Gour Vishwavidyalaya, Sagar.



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## New Satara Samuh, Mumbai's New Satara College of BCA

(Affiliated to Punyashlok Ahilyadevi Holkar Solapur University, Solapur)

### NON MINORITY - UN-AIDED

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

Applications are invited for the Post of PRINCIPAL from the Academic Year 2026-27:

**Instructions: - 1)** The above post is open to all, however, candidates from any category can apply for the post. **2)** Educational Qualifications and other requirements are as prescribed by the AICTE Notification dt: 1/3/2019, G.R.Ref No.सावेआ-१११/प्र.क्र.४४/१६/ता.शि.२ दि.११/६/२०१६. **3)** Candidates should submit their Academic Research Score (Academic Performance Indicator) report with related documents. (Only for the post of Principal) **4)** A relaxation of 5% shall be allowed to the Bachelors as well as the Masters level for candidates belonging 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 candidates should also to send a copy of their application to the Deputy Registrar, Special Cell, Punyashlok Ahilyadevi Holkar Solapur University. **7)** Applications received after the last date will not be considered. The College will not be responsible for postal delay, if any. **8)** Reservation for women and disabled persons will be as per the Govt. norms. **9)** Reserved category candidates shall produce Caste Validity as per directives by State Govt.C.No. BCC-201 IPra.Kra.1 0641201 1 I 168 dated 12-12-2011. **10)** Reserved category candidates (except SC/ST) shall produce Non-Creamy Layer Certificate at the time of interview. **11)** Applicants who are in service must send their application through proper channel & Incomplete applications will not be entertained. **12)** Applicants are required to account for breaks, if any, in their academic career. **13)** T.A., D.A. will not be paid for attending the interview. **14)** Applications with full details should reach to the Secretary, New Satara College of BCA, and Pandharpur Gat.No. - 429/1/B/1, Karad Road, Near Mahadev Temple, Korti, Tal-Pandharpur, Dist-Solapur, Pin-413304, State-Maharashtra **within 30 days** from the date of publication of this advertisement. **15)** This is University approved advertisement.

Chairman / Secretary  
New Satara College of BCA, Pandharpur



Matsyodari Shikshan Sanstha's,

## College of Engineering & Technology

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

Jalna - Chhatrapati Sambhajnagar Road, Nagewadi, Jalna Maharastra - 431203.

Web: - [www.msscetjalna.org](http://www.msscetjalna.org) Email ID:- [msscetjalna@gmail.com](mailto:msscetjalna@gmail.com) Contact No. 02482 262055

### (Permanently Non- Granted)

#### Recruitments

Applications are invited from the eligible candidates for the various positions on permanently Non- granted basis. The application with supporting documents should reach to the undersigned, "Secretary, Matsyodari Shikshan Sanstha, Jalna, Siraswadi Naka, Near Railway Overbridge, Survey No. 488, Jalna-431203 (M.S.)" 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 detailed 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.msscetjalna.org](http://www.msscetjalna.org)) and university website ([www.dbatu.ac.in](http://www.dbatu.ac.in)).

Place:- Jalna

Date:- 03/08/2026

- sd-

Secretary

Matsyodari Shikshan Sanstha, Jalna.

## Dr. Rafiq Zakaria Campus II

### Dr. Rafiq Zakaria College for Women

Navkhanda Palace, Jubilee Park, Chhatrapati Sambhaji Nagar, (Aurangabad), Maharashtra

NAAC Reaccredited B++

Dr. Babasaheb Ambedkar Marathwada University's (AAA) Accredited A+

Minority Institution

## APPOINTMENT

Applications are invited for the following teaching posts in CHB (Clock Hour Basis) Grant in Aid Section, for one academic year 2026-2027. Eligible Candidates shall submit their application to the Principal during office hours **within 10 days** of from the publication of this advertisement:

| Sr. No                                  | Particulars          | Vacant Posts |
|-----------------------------------------|----------------------|--------------|
| Assistant Professor on Clock Hour Basis |                      |              |
| 1                                       | English              | 2            |
| 2                                       | Urdu                 | 4            |
| 3                                       | Hindi                | 3            |
| 4                                       | History              | 3            |
| 5                                       | Political Science    | 1            |
| 6                                       | Economics            | 3            |
| 7                                       | Chemistry            | 4            |
| 8                                       | Analytical Chemistry | 1            |
| 9                                       | Mathematics          | 2            |
| 10                                      | Botany               | 5            |
| 11                                      | Zoology              | 1            |
| 12                                      | Computer Science     | 3            |
| 13                                      | Physics              | 2            |

**Eligibility:** As per the UGC, Government of Maharashtra & University Norms and Rules of Appointments.

**Note:** In service candidates should apply through proper channel. No TA/DA will be paid to the candidates for attending the Interview.

Dr. Maqdoom Farooqui  
Principal



**PUNYASHLOK AHILYADEVI HOLKAR  
SOLAPUR UNIVERSITY, SOLAPUR**  
(Under Maharashtra Public Universities Act, 2016)  
Phone No.0217-2744770 Email-registrar@sus.ac.in



Punyashlok Ahilyadevi Holkar Solapur University, Solapur invites applications in the prescribed format from the eligible candidates for the following post.

**Advt. No.: PAHSUS/Estt. /SP/2026/296**

| Sr. No. | Name of the Post | No. of Post | Category   |
|---------|------------------|-------------|------------|
| 01      | Registrar        | 01          | Unreserved |

Duly completed, application forms, along with all enclosures, shall be sent to the Ag. Registrar, Punyashlok Ahilyadevi Holkar Solapur University, Solapur – 413 255 so as to reach on or before 23/ 08/2026.

Further details can be downloaded from the University website <https://sus.ac.in> link of Recruitment / employment opportunities. The same is hosted on Govt. of Maharashtra website [www.maharashtra.gov.in](http://www.maharashtra.gov.in)

Date :24/07/2026

Sd/-  
(Dr. Atul Lakde)  
Ag. Registrar

**SAVITRIBAI PHULE WOMEN'S B.Ed COLLEGE, VASARNI**  
**Tq. and Dist. Nanded.**

**WANTED**

Applications are invited for the post of Principal to be filled in Shri Sevadas Shikshan Prasarak Mandal's SAVITRIBAI PHULE WOMEN'S B.Ed COLLEGE, Vasarni Tq. and Dist Nanded (Permanent Non-Grant). Eligible candidates should submit their application along with all necessary documents **within 15 days from the date of Advertisement** by Registered post only:

| Sr. No.   | Name of Post     | No. of Post | Reservation Post   |
|-----------|------------------|-------------|--------------------|
| <b>01</b> | <b>PRINCIPAL</b> | <b>01</b>   | <b>Un-Reserved</b> |

**Educational Qualifications:** The Candidates shall possess the following qualifications:

1. Post Graduate Degree in Arts/Sciences/Social sciences /Humanities/Commerce with minimum 55% Marks.
2. M.Ed. with minimum 55% Marks.
3. Ph.D. in Education or in any Pedagogy subjects offered in the institution.
4. Ten years teaching experience in a secondary Teaching Educational Institution.

Other desirable information are available on the website of University **Website: (www.srtmun.ac.in)**

Address for Correspondence:-

To

The Secretary,

Shri Sevadas Shikshan Prasarak Mandal's

SAVITRIBAI PHULE WOMEN'S B.ED COLLEGE, Vasarni Tq. and Dist. Nanded

PIN- 431603 ( Maharashtra).

MOB. 942000500/9422170401 • Email: sevadaspmn@gmail.com

**Shri Gajanan Shikshan Prasarak Mandal Yeldari (Camp)**  
**TOSHNIWAL ARTS, COMMERCE & SCIENCE COLLEGE, SENGAEON DIST. HINGOLI**

*(Affiliated to S.R.T.M.U. Nanded)*

**(Linguistic (Marwadi) Minority Institute)**

**WANTED**

Applications are invited from the eligible candidates for the full-time post of Assistant Professor (*Grant-in-Aid*) in following subjects in our college as per the particulars given below:

| Sr. No. | Subject           | No. of Posts | Category |
|---------|-------------------|--------------|----------|
| 01      | Political Science | 01           | Open     |
| 02      | Zoology           | 01           |          |
| 03      | Biotechnology     | 01           |          |
| 04      | Chemistry         | 01           |          |

**Note: -**

- 1) Applications stating Qualifications, Experience, Age and other details should reach to the college **within 15 days** from the date of publication of the advertisement, with demand draft of Rs. 500/- (non-refundable) in favor of the **Principal, Toshniwal Arts, Commerce & Science College, Sengaeon Tq. Sengaeon Dist. Hingoli.**
- 2) For detailed information about posts, qualifications and other terms and conditions, please visit college **website : www.toshniwalcollege.ac.in** or University **website : www.srtmun.ac.in.**

**Address for Correspondence: -**

**The Principal,**

Toshniwal Arts, Commerce & Science College, Sengaeon Tq. Sengaeon Dist. Hingoli. M S, Pin-431 542

**Shri. B. R. Toshniwal**  
PRESIDENT

**Shri U. M. Shelke**  
SECRETARY

**Dr. S. G. Talnikar**  
PRINCIPAL



**SRM**  
INSTITUTE OF SCIENCE & TECHNOLOGY  
(Deemed to be University u/s 3 of UGC Act, 1956)

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Kattankulathur, Chengalpattu District, Tamil Nadu – 603203

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HB 9789374471708 | ₹ 408.00 | PB 9789374470688 | ₹ 204.00 | 102pp
- **The Supramental Manifestation And Other Writings** | *Sri Aurobindo* |  
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- **The Future Evolution Of Man: The Divine Life Upon Earth** | *Sri Aurobindo* |  
HB 9789374470480 | ₹ 640.00 | PB 9789374472279 | ₹ 320.00 | 160pp
- **The Life Divine** | *Sri Aurobindo* |  
HB 9789374476390 | ₹ 7,930.00 | PB 9789374479599 | ₹ 5,665.00 | 1133pp
- **Letters On Yoga: Transformation Of Human Nature In The Integral Yoga** | *Sri Aurobindo* |  
HB 9789374476765 | ₹ 5,910.00 | PB 9789374475638 | ₹ 4,220.00 | 844pp
- **The Secret Of The Veda: With Selected Hymns** | *Sri Aurobindo* |  
HB 9789374471531 | ₹ 4,310.00 | PB 9789374472767 | ₹ 3,080.00 | 616pp
- **The Future Poetry With On Quantitative Metre** | *Sri Aurobindo* |  
HB 9789374472538 | ₹ 2,905.00 | PB 9789374477472 | ₹ 2,075.00 | 415pp
- **The Ideal Of The Karmayogin** | *Sri Aurobindo* |  
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HB 9789374938126 | ₹ 400.00 | PB 9789374934807 | ₹ 250.00 | 82pp
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HB 9789374938195 | ₹ 550.00 | PB 9789374933831 | ₹ 350.00 | 110pp
- **Bengali Writings: Translated Into English** | *Sri Aurobindo* |  
HB 9789375482444 | ₹ 2,300.00 | PB 9789375485742 | ₹ 1,375.00 | 463pp
- **Sri Aurobindo Mandir Annual** | *Sri Aurobindo* |  
HB 9789376618194 | ₹ 1,225.00 | PB 9789376615315 | ₹ 725.00 | 246pp



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## **Indira Gandhi Institute of Development Research**

(An Advanced Research Institute established by the Reserve Bank of India)

Deemed to be University

Mumbai, India

### **Fourth Biennial Conference on Development Navigating Global Uncertainties for Resilient and Inclusive Growth. 21-22 December 2026**

Indira Gandhi Institute of Development Research (IGIDR), in its 39<sup>th</sup> year since Inception, is organizing the Fourth Biennial Conference on Navigating Global Uncertainties for Resilient and Inclusive Growth to be held from December 21 to 22, 2026.

The Conference will include keynote addresses, inaugural address and technical sessions on the topics

- Digital Development, Artificial Intelligence and Structural Transformation
- Energy, Environment and Climate Change
- Conflicts and Long-term Development
- Demographic Transition and Labour Markets

IGIDR invites faculty and research students from academic institutions and think tanks to submit original research papers for the conference. Extended abstracts should be submitted online using <https://forms.gle/qq8Ca7rfQ1RSr9u46> by August 31, 2026 (midnight IST). Details of the conference and guidelines for the extended submission are available on the conference webpage: <http://www.igidr.ac.in/devconf-2026>

The Conference will be held at IGIDR Campus, Goregaon East, Mumbai. IGIDR offers travel support to the presenting author of each paper. Please note that only one presenting author per paper is eligible for this support.

***\*Please note that the conference registration fee is INR 1000/-***

#### **Organizing Committee**

Dr. Vijay Laxmi Pandey  
Dr. Bharti Nandwani  
Dr. Disha Gupta  
Dr. Swati Sharma  
Dr. Manisha Jain

#### **Conference Secretariat**

Ms. Sayli Charatkar  
Email: [devconf@igidr.ac.in](mailto:devconf@igidr.ac.in)  
Tel: +91-22-6909 6530



**Shri Acharyaratna Deshbhooshan Shikshan Prasarak Mandal's**  
(Minority Educational Institution)



## **MAHAVIR MAHAVIDYALAYA, KOLHAPUR (AUTONOMOUS)**

7/E, Bhusingaji Road, Near New Palace, Nagala Park, Kolhapur-416003 (Maharashtra)

(Affiliated to Shivaji University, Kolhapur)

**(Permanently Granted)**

**WANTED**

| Sr. No.                                 | Designation        | Total Posts | Reservation |
|-----------------------------------------|--------------------|-------------|-------------|
| Assistant Professors in Senior Wings    |                    |             |             |
| 1                                       | History            | 02 FT       | Open to all |
| 2                                       | Physical Education | 01 FT       |             |
| 3                                       | Economics          | 01 FT       |             |
| Assistant Professors in B.A.B.Ed. Wings |                    |             |             |
| 1                                       | Hindi              | 01 FT       | Open to all |
| 2                                       | Marathi            | 01 FT       |             |
| 3                                       | Education          | 05 FT       |             |

### **Conditions: -**

1. Educational qualifications, pay scales and service conditions are as prescribed by the Apex body, Government of Maharashtra and Shivaji University, Kolhapur from time to time.
2. Vacant posts and all the terms & conditions are applicable as mentioned in **No Objection Letter No. JDHE/Kolhapur/NOC/2026/00001 dated 17.07.2026** issued by the Hon. Deputy Secretary (Higher Education), Mantralaya, Mumbai.
3. Please note that the recruitment procedure initiated by this advertisement is subject to decision by Hon. Bombay High Court, Aurangabad Bench in **Writ Petition No. 12051/2015**.
4. Applicants who are already in service they should apply through proper channel.
5. Incomplete applications will not be entertained.
6. Apply giving full particulars within **15 days** from the date of publication of this advertisement to the undersigned.
7. 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.
8. In accordance with the Government Circular (Minority Development Department **No. अशैस-2008/447/प्र.क्र. 56/08/का-1, dated 04/05/2009**), the prevailing reservation policy is **not applicable** to recruitment in colleges run by institutions granted minority status.

Place: - Kolhapur  
Date: - 30/07/2026

Secretary/ Chairman  
Shri. A.D.S.P. Mandal, Kolhapur

**Shikshan Prasarak Sanstha, Khanapur**  
**SHRI SAMPATRAO MANE MAHAVIDYALAYA, KHANAPUR**

Tal- Khanapur, Dist- Sangli Pin-415307

(Affiliated to Shivaji University, Kolhapur)

**(Permanently Granted)**

**WANTED**

Applications are invited from eligible candidates for the following post:

**Name of Post: Assistant Professor**

| Reservation               | SC   | ST   | VJ-A | NT-B | NT-C | NT-D | SBC | OBC | SEBC | EWS | OPEN | TOTAL |
|---------------------------|------|------|------|------|------|------|-----|-----|------|-----|------|-------|
| No. of Posts              | 1(I) | 1(I) | 1    | 1    | 0    | 0    | 0   | 1   | 1    | 1   | 1    | 8     |
| General                   | 1    | 1    | 1    | 1    | 0    | 0    | 0   | 1   | 1    | 1   | 1    | 8     |
| Women 30%                 | 0    | 0    | 0    | 0    | 0    | 0    | 0   | 0   | 0    | 0   | 0    | 0     |
| Sports Person 5%          | 0    | 0    | 0    | 0    | 0    | 0    | 0   | 0   | 0    | 0   | 0    | 0     |
| Person With disability 4% | 0    |      |      |      |      |      |     |     |      |     |      | -     |
| Orphans 1%                | 0    |      |      |      |      |      |     |     |      |     |      | -     |

| Sr. No.     | Name of Post        | Subject   | No. of Post ( to be filled) |
|-------------|---------------------|-----------|-----------------------------|
| 1           | Assistant Professor | Marathi   | 2                           |
| 2           | Assistant Professor | Hindi     | 2                           |
| 3           | Assistant Professor | English   | 1                           |
| 4           | Assistant Professor | History   | 1                           |
| 5           | Assistant Professor | Economics | 1                           |
| 6           | Assistant Professor | Geography | 1                           |
| Total Posts |                     |           | 08                          |

**Note:**

- 1) For detailed information about post, qualifications and other terms and conditions, please visit University website: [www.unishivaji.ac.in](http://www.unishivaji.ac.in)
- 2) Apply giving particulars **within 15 days from the date of publication** of this advertisement to the Undersigned.

Place: Khanapur

Date: 03/08/2026

SECRETARY,  
Shikshan Prasarak Sanstha Khanapur  
Tal- Khanapur, Dist-Sangli



## SRI JAGADHGURU MURUGARAJENDRA UNIVERSITY, CHITRADURGA

Est. Under Sec 2(F) UGC Act 1956 & Karnataka Act No. 21 of 2021

SJMIT Campus, No 73, P.B. Road, NH-48 Bypass, Hanumantha Nagara, Chitradurga - 577 502. Karnataka, INDIA.

P: 08194-200530 | E: [contact@sjmu.edu.in](mailto:contact@sjmu.edu.in) | [www.sjmu.edu.in](http://www.sjmu.edu.in)

### ADMISSIONS OPEN- 2026-27

#### \*Medical Programs

**UG: MBBS**

**PG: MD:** General Medicine, Emergency Medicine, Pediatrics, Dermatology, Psychiatry, Respiratory Medicine, Anesthesiology, Radio Diagnosis, Anatomy, Biochemistry, Pathology, Forensic Medicine, Community Medicine  
**MS:** General Surgery Orthopedics. Ophthalmology, ENT, OBG

#### \*Dental Programs

**UG: BDS**

**PG: MDS** (Conservative Dentistry & Endodontics)

#### Physiotherapy Programs

**UG: BPT**



**Eligibility & Admission Details**

#### Pharmacy Programs

**UG: B.Pharm**

**#Diploma: D.Pharm**

**PG (M.Pharm):** Pharmaceutics, Pharmaceutical Chemistry, Pharmacology

**Doctoral:** Pharm.D, Pharm.D (Post Baccalaureate)

#### Nursing Programs

**UG: B.Sc Nursing**

**PG (M.Sc):** Medical Surgical, OBG, Child Health, Community Health, Mental Health

**#Diploma: GNM**

#### Allied Science Programs (B.Sc)

**UG:** Medical Lab Technology, Imaging Technology, Anesthesia & OT Technology, Optometry, Emergency Medicine Technology, Respiratory Care Technology

#### Engineering Programs (B.E)

**UG: AI & ML**

Computer Science, Electronics & Communication, Civil, Electrical & Electronics, Mechanical

**PG: M.Tech:** Structural Engineering



### #Admissions through: INTER-SE MERIT INTERVIEW

\* Admissions based on: **NATIONAL ELIGIBILITY CUM ENTRANCE TEST (NEET-2026)**

#### HIGHLIGHTS



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Laboratories, ICU & OT



**Sophisticated**  
Diagnostic Centre



**Good**  
Clinical Exposure



**Placement**  
Strong Placement  
Record in Top Companies



**Efficient &**  
Renowned Faculty

\* Admission to the Medical/Dental courses will be on the basis of the Rank obtained in the National Eligibility cum Entrance Test (NEET).  
\* Counselling/allotment of seats by (KEA).

**ADMISSIONS OPEN**

*Built on Ethics. Driven by Knowledge.*



## Dayanand Education Society's, Latur

### Tq. Latur Dist, Latur (M.S).

**WANTED**

Applications are invited for the post of Principal (Granted) to be filled in **Dayanand Education Society's Dayanand Science College, Latur Tq. Latur Dist. Latur (M.S.)**. Eligible candidates should submit their application along-with all necessary documents **within Fifteen days** from the date of publication of the advertisement by registered post only. This advertisement is published as per NOC Letter जा.क्र. 2026/पदभरती नाहरकत/Nanded/JDHE/Nanded/NOC/2026/00001 Date : 10.07.2026.

| Sr. No. | Name of post | Name of College                                 | No. of Post | Reservation |
|---------|--------------|-------------------------------------------------|-------------|-------------|
| 01      | PRINCIPAL    | Dayanand Science College, Latur Tq. Dist. Latur | 01          | Unreserved  |

#### **Educational Qualifications:**

##### **A. Eligibilities:-**

- 1) A Master's Degree with at least 55% marks (or an equivalent grade in a point scale wherever grading system is followed) by a recognized University.
- 2) A Ph.D Degree in concerned/allied/relevant disciplines in the institution concerned with evidence of published work and research guidance.
- 3) Professor/Associate Professor with a total experience of fifteen years of teaching/ research/administration in Universities, College and other institutions of higher education.
- 4) A minimum of 10 research publication in peer reviewed or UGC listed journals.
- 5) A minimum of 110 research score as per Appendix II, Table 2 of UGC regulations 2018.
- 6) Academic Eligibility and other rules regulations as per UGC Regulation 18 July, 2018 and Govt. Resolution No. Misc 2018/C.R.56/UNI-I Date 8 March 2019 and 10 May 2019.
- 7) The vacant post is being filled subject to the decision of Hon'ble High Court Petition No. 12051/2015.

##### **B. Tenure:-**

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

##### **Salary & Allowances :-**

Pay Scales as per the UGC, State Government of Maharashtra and Swami Ramanand Teerth Marathwada University, Nanded rules from time to time.

##### **Note:-**

1. Prescribed application form is available on the University **website: (www.srtmun.ac.in)**
2. No T.A.D.A. will be paid to attend the interview.
3. Eligible candidates who are already in service should submit their application through proper channel.
4. All attested Xerox copies of certificates and other relevant documents should be attached with the application form.
5. The original certificates must be provided at the time of interview.

Address for Correspondence :-

**The Secretary,**

Dayanand Education Society, Latur, Barshi Road Near, Ushakiran Talkies,  
Tq. Latur Dist. Latur Pin : 413512.(Maharashtra).

**Secretary**

Shri. Ramesh Biyani  
Dayanand Education Society, Latur.

**President**

Shri. Laxmireman Lahoti  
Dayanand Education Society, Latur.



# Association of Indian Universities

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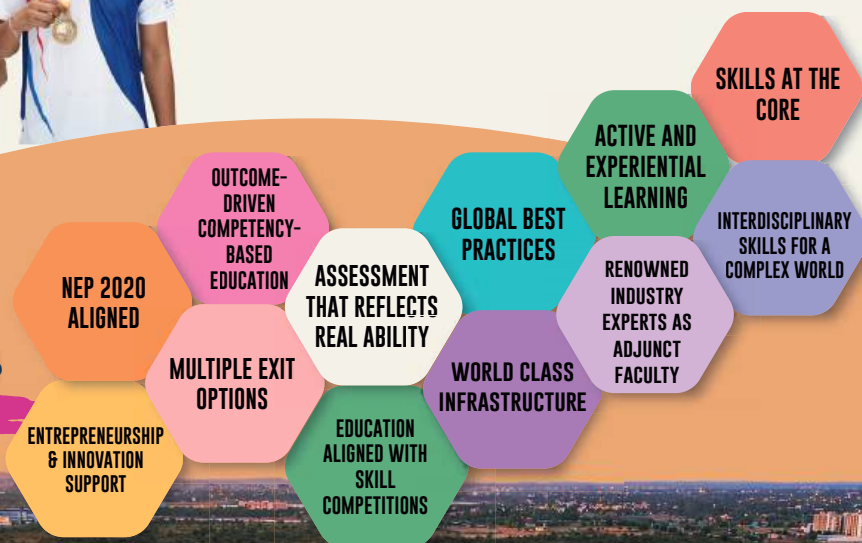
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