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Graduates as Nation Builders
– Convocation Address



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The Five Pillars of Education: Reorienting Institutional Management and Restoring National Trust

R C Kuhad*

A nation's true strength lies not merely in its natural resources, economic prosperity, or technological advancement, but in the quality of its educated, ethical, and socially responsible citizens. Education is far more than the transmission of knowledge; it is the foundation upon which individual character, social values, and national progress are built. Consequently, when public confidence in the education system is undermined, consequences extend far beyond a single examination or institution—they threaten the nation's future, weaken democratic values, and erode public trust.

In recent years, examination paper leaks, irregularities in competitive examinations, and controversies surrounding admission processes have created widespread concern among crores of students, parents, and teachers. When years of rigorous dedication, tireless effort, and countless dreams are suddenly placed in jeopardy, what is most deeply wounded is not the student, but the credibility of the education system itself. This situation is not merely the result of administrative error or technical failure; it is also a call for serious reconsideration of the structure, accountability, and institutional autonomy of the education system.

The solution to these challenges cannot be found solely in stringent laws, punitive provisions, or modern technological surveillance. A long-term solution is possible only when the fundamental spirit of education, its institutional structure, and academic accountability are once again strengthened.

The entire system of education rests upon five foundational elements — admission, curriculum, teaching, examination, and results. These are the true "Five Pillars of Education" of any school, college, or university. Just as nature remains stable by balancing its five great elements (*Panchamahabhuta*), similarly the education system maintains its credibility, quality, and dignity through a balanced, accountable, and institution-centric functioning of these five elements. If any one of these elements moves beyond the ethical and academic leadership of educational institutions, the natural erosion of accountability starts. This fragmentation of accountability ultimately weakens transparency, and it is precisely such conditions that give rise to problems such as paper leaks, irregularities, and the erosion of public trust.

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In the present times, many important functions of the education system are increasingly being outsourced to various external agencies. One body conducts the admission process, question papers are prepared by another agency, examinations are held through a third mechanism, and results too become dependent on multiple layers of external systems. In such a situation, clearly assigning accountability becomes difficult. When accountability is scattered, transparency and answerability also weaken automatically. As a result, when a fault or failure occurs, the error may be visible, but the responsible person or institution does not clearly come forward.

Education is not merely an administrative process of conducting examinations. It is a living, continuous process among the teacher, student, curriculum, research, dialogue, evaluation, and sustained intellectual development. A teacher is not merely a subject expert; he or she is the builder of students' personalities, character, ethics, and social responsibility. If the role of educational institutions is curtailed across the entire process from admission to results, their academic significance will gradually diminish. Schools and universities will subsequently become mere buildings, whereas the true purpose of education is to provide and maintain an intellectual environment, moral culture, and academic tradition.

Undoubtedly, many admission processes have been centralised with the objective of ensuring student convenience, equal opportunity, and uniformity at the national level. Systems such as the Central University Entrance Test (CUET) have played an important role in reducing students' time, effort, and financial expenditure. However, experience also shows that in many universities, the expected number of students is not being admitted. As a result, a large number of seats remain vacant and repeated open counselling sessions have to be organised. This is not merely a question of the admission process; it is also a matter connected to institutional accountability, local educational needs, and the active role of universities.

Therefore, the need is not to stand at one extreme and advocate either centralisation or decentralisation, but to develop a balanced and accountable system. Even if national-level entrance examinations are deemed necessary, the role of universities should be made significantly stronger in the final stages of the admission

process — subject selection, academic counselling, and admission management. This will naturally re-establish the connection of the first of the five educational elements — admission — with educational institutions.

Similarly, if the government considers it necessary to maintain entrance examinations for professional courses, civil services, or other national and state-level competitive examinations, then the academic credibility, confidentiality, impartiality, and integrity of these examinations should be led by educational institutions and experienced teachers. Modern technology, IT experts, administrative officers, and security agencies should certainly be necessary collaborators in this process, but the teacher must remain the central soul of the examination's academic dimension.

A credible examination system is not built by technical competence alone. It requires the coordinated efforts of teachers, administrators, IT experts, cybersecurity specialists, and support staff. Yet even so, the fundamental basis of its academic credibility is the teacher. For a teacher, teaching is not merely a livelihood; it is a lifelong moral responsibility toward knowledge, character, and society. A threat to the credibility of an examination is not merely the failure of a system — it is a blow to the prestige of the entire educational tradition of which the teacher is an inseparable part.

Teachers understand the aspirations, struggles, and social circumstances of students. They know how the result of an examination affects a student's life, a family's future, and the nation's talent pool. For them, therefore, an examination is not merely an administrative process, but a matter of social justice, moral responsibility, and national trust. Whether it is an entrance examination or any other public examination, it should never be treated merely as an administrative activity or a means of revenue generation. It is a serious public responsibility connected to the lives of crores of young people, their dreams, and the nation's future.

The roots of a strong examination system should rest on seven fundamental principles: credibility, confidentiality, impartiality, transparency, accountability, technological security, and a clear chain of responsibility at every level. The responsible person and institution should be clearly defined for every stage of the examination process, so that accountability can be ensured in the event of any error or failure.

When speaking of accountability or taking responsibility in an academic institute, it requires dedicated, trained, and permanent human resources. Excessive outsourcing in examinations weakens the sense of institutional ownership and makes accountability ambiguous. Even where limited outsourcing is necessary due to the need for specialised technical expertise, final control, supervision, and accountability must remain with the educational institution or examination authority. The selection of service providers should not be based solely on the lowest financial bid, but on their credibility, technical competence, capacity to maintain confidentiality, and ethical reputation. The quality of education and the integrity of examinations can never be reduced to merely a question of cost.

The process of question paper preparation should also be multi-layered, secure, and fully accountable. Active participation of experienced teachers from regular universities and colleges must be ensured in all major academic responsibilities such as question paper preparation, moderation, translation, evaluation, and examination supervision. Confidentiality protocols, independent moderation, digital security, and clear accountability arrangements at every level must be made mandatory.

In today's times, there is also a need to provide schools, colleges, universities, and national and state-level examination systems with accountable institutional autonomy. This means freeing them as far as possible from unnecessary administrative and external interference. Autonomy does not mean freedom from oversight; rather, it means the freedom to make decisions with clear accountability, transparency, and academic leadership. Only when educational institutions are given the freedom to think, plan, and act will they also become equally accountable for both their achievements and their shortcomings.

In a similar vein, the National Education Policy 2020 has given clear indications toward making educational institutions more capable, innovative,

accountable, and autonomous. Therefore, autonomy and accountability must not be seen as opposing principles, but as complementary to one another.

The true custodian of education is neither a building, nor a technology, nor an administrative system. Its real centre is the moral trust established between a teacher, student, and an institution — a trust that does not allow knowledge to remain mere information, but transforms it into values, wisdom, responsibility, and the power to build the nation. When this very trust weakens, incidents such as paper leaks do not remain merely violations of law; they wound the collective moral conscience of society as well.

If we wish to establish permanent control over incidents like paper leaks, restore the credibility of competitive examinations, and strengthen public trust, then the five elements of education — admission, curriculum, teaching, examination, and results — must once again be placed under the guardianship, accountability, and moral leadership of educational institutions. This is the strongest foundation for maintaining the dignity of education, the prestige of the teacher, the bright future of its students, and the nation's knowledge-based development.

If India aspires to become a global knowledge leader and a developed nation, education must be regarded not merely as an administrative function but as the foremost institution for nation-building. Technology, artificial intelligence, cyber security, and robust legal frameworks are indispensable, yet they should strengthen—not replace—the academic leadership of educational institutions. Restoring institutional stewardship over the five pillars of education—admission, curriculum, teaching, examination, and results—will rebuild public trust, safeguard academic integrity, uphold the dignity of teachers, secure the aspirations of students, and reinforce the nation's knowledge-driven future.

□

To Our Readers

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

Dr Sistla Rama Devi Pani, Editor

Parashuram Krishna Gode: An Indologist, Cataloguer, Classifier and Commentator Par Excellence

K Paddayya*

Ever since the inception of Indological studies as an organised scholarly endeavour some 250 years ago, thanks to the initiative taken by Sir William Jones in founding the Asiatic Society in Kolkata, many native scholars made fundamental contributions. Raja Rajendralala Mitra in eastern India and Sir Ramakrishna Gopal Bhandarkar in the western half of the country dominated Indological pursuits in the nineteenth century. The last century too produced many eminent scholars. Names like Suniti Kumar Chatterjee, S.M. Katre, V. Raghavan, Vishva Bandhu Shastri, V S Agrawala, A Ghosh, and H D Sankalia. R N Dandekar, Father Heras and Nihar Ranjan Ray immediately come to our minds. They were all noted for their sterling character and undivided dedication to and depth of scholarship. Contemporary Indological scholarship, while it is all about the past, paradoxically seems to be suffering from historiographical amnesia. While there is much to learn from the work of these scholars of yesteryears in terms of the use and interpretation of source materials of various kinds, they are scantily, if ever, mentioned in the hastily drawn writings of modern times.

Parashuram Krishna Gode is one of the victims of this historiographical forgetfulness. Associated with the Bhandarkar Oriental Research Institute in Pune as the Curator of Government Manuscripts Library for four decades (1919-1961), Gode emerged as the twentieth-century's cataloguer-classifier par excellence of ancient manuscripts and as an outstanding interpreter of India's cultural as well as literary history. Without claiming so, Gode was one of the scholars who pioneered the study of ancient knowledge systems (AKS), which are now being much talked about. Patkar's brief biographical account of Gode appeared 65 years ago (Patkar 1960: xiii-xviii). It was not possible to locate an obituary note or any other writing on Gode in the Annals of the Bhandarkar Institute, in which he published many of his famous articles. Gode and his long-standing services to Indological scholarship

richly deserve to be remembered once again by all students of ancient India. My article is a small attempt towards this end.

Gode was born on 11 July 1891 in a Karhada Brahmin family of the Konkan region in Maharashtra. [In a detailed paper published in 1944, Gode traced the caste-name (Thakur being the original name) to the Rashtrakuta rule of the 10th century CE (Gode 1944). Irawati Karve made a detailed study of the ethnic affinities of the Chitpavan Brahmins (Karve 1933 a and b).] His father (Krishnaji Govind Gode) was an active social reformer and derived much inspiration from the writings of Lokmanya Tilak and his contemporary Gopal Ganesh Agarkar. After completing his primary and middle school education in Ratnagiri, Rajapur and then at Kolhapur, Gode came to Pune in 1908 and was enrolled in New English School. He passed the matriculation examination two years later. Then he joined Fergusson College and completed his graduation in 1916, with Sanskrit as his special subject. While serving as a teacher of Sanskrit and English in some high schools in Pune, Gode took his Master's degree in 1918 with English and Sanskrit as his subjects. Soon followed a short stint of service as a professor of English and Sanskrit at the first Women's University, which Maharshi Karve had earlier established in Pune.

With his entry into the Bhandarkar Institute, a truly glorious chapter opened in Gode's career. As advised by Dr P D Gune, Secretary of the Institute, and Dr R D Ranade, who had already spotted the research or inquiring bent of his mind, Gode gave up the teaching job and joined the Bhandarkar Institute on 26 April 1919. His association with it continued, to mutual benefit, till his death on 28 May 1961. As the Secretary of the Institute, Dr Gune had a clear design in drafting Gode into the services of Bhandarkar Institute. The Presidency Government recently transferred to it about 20,000 manuscripts in Sanskrit and other languages which had accumulated at the Deccan College, thanks to the laborious collections made from different places in western India by Buehler, Martin Haug, Kielhorn and R.G. Bhandarkar in the second half of the previous

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Professor Parashuram Krishna Gode (1891-1961)



century. Constituting as these do a veritable source of information, these manuscript collections needed both curatorial treatment and scholarly attention. Gune and Ranade located in Gode the right person to take up these two tasks, because he not only specialised in Sanskrit for his degree courses but in fact already showed clear aptitude for research by publishing an article titled “An Essay on the Art, Style and Versification of the Mahabharata” while pursuing his B.A. studies in Fergusson College (Gode 1916), for which he won a cash prize of Rs. 50. The sum and substance of Gode’s four-decade-long work at the Bhandarkar Institute as the Curator of Government Manuscripts Library is that he emerged as a consummate cataloguer-classifier and as a renowned commentator on both literary and cultural history of India.

At the Bhandarkar Institute, Gode is still fondly remembered as a fatherly figure, a tireless worker, a go-to person ever ready to share and receive information and opinions, and a person who interacted and established contacts with an enormously large number of coworkers in Indology in and outside the country without straying away from home-and-office routine. Now let us examine his scholarly contributions.

First, his work on the manuscripts. This called for both boundless perseverance and critical examination of a huge number of texts of variegated nature, different time periods and differing authorship before bringing them into an orderly research resource for gaining knowledge about ancient India. Gode spent the initial years in familiarising himself with the nature and magnitude of the collections before him, the long history of their assemblage and the various stipulations laid

down by the Government and Institute about its maintenance and use by interested readers. Then he completed the foundation work between 1925 and 1930, which involved the preparation of a card-index of manuscripts of all the collections. This was followed by their grouping into various subject-based Sections. This matter-of-fact job was followed by the more important work of preparing Descriptive Catalogues of manuscripts belonging to all Sections. The main task was allotted to Gode, which he accomplished with great success.

In this work, Gode benefited from the printed reports on and catalogues of manuscript collections made in western India from the later part of the nineteenth century. In fact, he listed all these as references in his own catalogues (e.g. Gode 1936: xvi-xviii). In a later publication he also included a detailed account of the history of cataloguing work of manuscripts of Sanskrit and other languages collected in India and outside right from the beginning of the nineteenth century till 1941 (Gode 1969: 48-83). It is this knowledge of earlier cataloguing works which enabled Gode to make his own catalogues systematic and, in his own words, “make the descriptions of each MS as objective as possible” (Gode 1937: x).

The first catalogue appeared in 1936 and dealt with 347 manuscripts which mostly belong to the late nineteenth century (all concerning ancient writers and their works) but some spilling over to the early decades of the last century (Gode 1936). All of them are in Sanskrit and on modern paper, with the number of leaves varying from single digits to a few hundred. Three hundred eight manuscripts deal with *Alamkara*, 24 with *Sangeeta* and 15 with *Natya*. True to the title Descriptive Catalogue, Gode provides in each case details about the size (dimensions) of the manuscript; number of leaves; type of paper used and its present physical condition; script in which it is written; name of the author who reproduced or commented on the original text; and its age. Needless to say, this description of the manuscript is enticing enough to induce interested workers to go to the original manuscript for a detailed study.

Gode prepared four other descriptive catalogues of equal size and importance; these appeared between 1937 and 1950 (Gode 1937, 1940, 1942 and 1950). The catalogue of 1937 deals with paper manuscripts of the nineteenth century concerning *Nataka*. These are basically

reproductions or commentaries thereon of works of ancient and medieval authors ranging from Bhasa and Kalidasa to Raghavabhatta and Rajasekhara. The two volumes published in 1940 and 1942 deal with *Kavya* manuscripts including *Charitas* and *Champus*. These volumes together cover 794 manuscripts. The works covered by these manuscripts or commented upon belong to Kalidasa, Kalhana, Bhartrihari, Kshemendra and other ancient writers. The descriptive catalogue published in 1950 covers 519 manuscripts. These are related to Stotra literature, with some manuscripts dealing with *Champu Kavyas*, prose romance, *Charitas* and story literature. The writers include famous names such as Bhoja, Banabhatta and Vallabhacharya. It appears that Gode prepared a few other descriptive catalogues too, which deal with *Upanishads*, *Kalpasutras*, *Silpa*, *Kosa* and *Vijnana*, but I have not been able to gain access to these volumes.

Gode did not rest with the production of these factual accounts of manuscript collections. He saw in these a rich source of information about the country's cultural as well as literary history. In fact, he desired to include some of this information in the catalogues themselves but was prevented from doing so by the government-approved model catalogue he was required to follow. As stated by him, "Much as I would have liked to read all unpublished works represented by Mss described by me and record the references found in them to earlier authors and works, I was prevented from doing so owing to the limits imposed upon me by the model volume already published by the Government" (Gode 1937: ix). The amazing fact is that, coupling the basic data from the manuscripts with the information he laboriously extracted from various textual and archaeological sources, he embarked on a major scheme of writing a series of research articles on the cultural history of India and the history of its ancient literature. Altogether, over a period of 40 years (1916-1958), Gode published a total of 474 articles in various journals and periodicals from within the country and some from outside. Fortunately for us, realising their importance and also that these widely scattered writings cannot be accessed easily by readers, Gode's friends and admirers took the trouble of assembling them together and republishing them as collected works. So, we have before us three sumptuous volumes of *Studies in Indian Cultural History* (Gode 1960,

1961 and 1969) and three equally rich volumes of *Studies in Indian Literary History* (Gode 1953, 1954 and 1956). We shall briefly consider below the contents of these remarkable volumes.

These six volumes are a true exemplification of the breathtaking meticulousness of Gode's methodology and of the oceanic diversity of themes and subjects taken up by him for investigation. They deal with various aspects of Indian history, society and culture, mathematics, astrology, psychology, Yoga, cosmetics, food habits, *Kamasutra*, *Puranas*, music, medicine, *Natyasastra*, Mimamsa, Vedanta, *Kavyas*, *Kosas*, *Alamkarasastra*, *Nataka*, *Natya* and epistemology. In a ten-page-long and lucid introduction, Gode tells us about the aims of his Indological studies and the method he adopted for realising these aims (Gode 1953: vi-xv).

Gode found in the descriptive catalogues which he produced "an important tool of research as they are a view-finder through which one can have a glimpse of the vast and varied source material for research in different collections of manuscripts, books, etc. available throughout the world..." (*Ibid.*: viii-ix). He metaphorically treats workers pursuing historical research as "anglers who sit patiently on the shores of antiquity by casting a close and comprehensive set of knotty problems and catch daily some new facts bearing on the solution of these problems" (*Ibid.*: x). Building or proceeding from his own views about the need for a realistic approach to chronology of ancient India (Gode 1945), he emphasizes that "Only when the history and chronology of all known texts have been determined, we shall be in a position to use them for the reconstruction of Indian literary or cultural history" (*Ibid.*: viii). Using another metaphor, he avers that a monumental history of Indian literature can only be written "with the help of well-chiselled bricks of historical facts and the durable cement of chronology..." (*Ibid.*: ix). These are sound methodological guidelines which still hold good, particularly considering the increasing number of claims of inflated chronologies of texts, events and personalities that have come up in recent years. There are presentations which identify the bronze 'dancing girl' from Mohenjodaro with Siva's consort Parvati and the small, naked stone figure from Harappa with a Jaina Tirthankara.

The three volumes of literary history together contain about 160 articles. These concern both Sanskrit and Prakrit texts and writers in these

languages. Volume I has 16 articles dealing with Jain texts and authors, and 55 articles are about Sanskrit texts and writers (Gode 1953). The authors and texts, as well as commentators on them, belong to both ancient and medieval periods. The themes cover the epics as well as religious, legal and political texts, e.g. *Bhagavadgita*, *Raghuvamsa* and *Arthasastra*. The writers range from Kalidasa, Hemadri and Jnaneshwar to Jnanapramodagni of Jehangir's regime. Each article is backed up by cross-references and citations of modern writers such as Max Mueller, Winternitz and Keith.

Volume II has 57 articles which also cover texts and writers of both ancient and medieval periods, including one article about the nineteenth-century literary works of the Maharaja of Rewa. Sayana's commentary on the Samaveda, the date of Subhasitamuktavali, Vedabhasyasara of Bhattoji Dikshita, the writer Raghunatha of Tanjore Maratha state, Jagannatha Panditharaja of the medieval period, texts on Yoga, Bhaskara Bhatta's work on anatomy called Sarirapadmini and the history of Nagara Brahmin physicians of Gujarat are some of the major subjects dealt with by Gode in this volume. Interestingly, this volume also includes one article in which Gode makes complimentary remarks about the text Samudra Sangama (Gode 1954: 435-446). This text is a Sanskrit translation of the Mughal prince Dara Shukoh's work Majma-ul-Bahrain, in which he proposed a reconciliation of Hindu and Muslim faiths. In this connection readers' attention may be drawn to the recent work of Audrey Truscheke about the patronage extended to Sanskrit scholarship by the Mughal rulers (Truscheke 2016).

Volume III was published in 1956 (Gode 1956), and it contains 28 articles. The subjects are again diverse and cover both ancient and medieval periods. These include ancient dietetics referred to in Dharmasutras and Grihyasutras, the date of Nagojibhatta, poems about Shivaji's son Shambu, the siege of Jingsi fort as referred to in a grammatical text, and tributes paid in Sanskrit writings to the musical talents of Tansen.

Now the volumes dealing with cultural history. Volume I was published a few weeks after Gode's death (Gode 1961). It was edited and published by Vishva Bandhu Shastri of Vishveswaranand Vedic Research Institute, Hoshiarpur. It contains 51 articles: 12 dealing with Gandha-Sastra (science of cosmetics and perfumery) and 11 with the history

of *Tambula* (chewing betel-leaf and betel-nut). The remaining 28 articles are about the history of Indian plants. In the preparation of papers on cosmetics and plants which involve knowledge of chemical science and botany, Gode benefited from the support and advice he had received from the chemist Dr Sadgopal of Indian Standards Institution, New Delhi, and the botanist Dr Birbal Sahni of Lucknow University. The sources tapped by Gode for preparing these articles cover materials from ancient and early as well as late medieval periods. As expected, Gode captures in a very clear way the stories of respective items by following the chronological order. He leaves no observation or inference of his unattested by relevant references. Notable among these writings are the essays on the preparation of rose water, hair-dyes, perfumes and cosmetics used for the royal bath. These articles clearly prove that the manufacture, use of and trade in cosmetics and perfumes were common in ancient India (*Ibid.*: 4). Gode also takes the antiquity of betel-nut and betel-leaf chewing to the 5th century CE. The articles on plants cover horsegram, fig tree, banyan tree, white mustard, mehndi, tea, jowar, tobacco, mango, etc. These are of much use to specialists in botanical studies. Archaeobotanical research fully confirms Gode's inference about the East African ancestry of the millet jowar (*Ibid.*: 281; Naik 2023: 70). Gode ascribes the origins of art of grafting plants in ancient India to Greek-Roman influences.

Volume II consists of 20 articles, including one article by R.T.S. Millar on nose-ornament in the Old Testament (Gode 1960). The subjects covered are items of war like firearms, mounted bowman, stirrup and sling. Gode's citation of Sanskrit texts giving reference to the Bhavani sword and his information about the *Bhagva* flag and *Parijata-dhvaja* of Shambhaji enrich Maratha history. Then there are articles which deal with the antiquity of the bullock-cart, nose-ornament and Hindu festivals. Gode traces the history of nose ornaments in India to 1000 CE. His efforts to "fathom the depths of available historical sources" dealing with Hindu festivals lead him to identify the Diwali festival with Yaksharatri of Kamasutra and take its antiquity to the beginning of the Common Era (*Ibid.*: 227). Gode cites many references from the Vedic and other texts to show that carriage-building and bullock-carts were known in Vedic and later times. This inference is fully corroborated by several findings in archaeology, e.g. Mohenjodaro terracotta

bullock-cart, Daimabad bronze bullock-cart and bronze chariot from Sanauli.

Like Volume I, Volume III is a posthumous publication and contains reprints of 31 articles which are grouped into two parts (Gode 1969). In Part I there are papers about topics like how paper-making was introduced from China in the 1st century CE, regional history of paper manufacture in India, use of cloth for letter writing in the court of the emperor Harsha, history of India and other countries, antiquity of the practices of Rangavalli and massage, depiction of the courtesan in early paintings, use of Ganga water by Muslim rulers of northern India, and story of soap-nuts, soap and washerman from ancient times to modern period. The volume also contains a brief but illuminating note on the purpose and importance of Abhyasa or study (*Ibid.*: 84-6). Recalling Shakspeare's metaphor in *Love's Labour Lost* that "Study is like the Heaven's glorious Sun," Gode brings to our notice a much older Indian precedent to this metaphor in the text Yogavasistha which states that "the Sun of Study is alone victorious in illuminating all objects of the entire world of living beings" and that "Fortunes may prove abortive but never so study (*Abhyasa*)" (*Ibid.*: 85).

In Part II there are two articles about the history and use of glass in India (archaeology now takes its antiquity to the second millennium BCE) and one article about the use of spectacles in medieval India. Then there are articles about the history of tin-coating of metallic vessels, rope-making, wax-candle making, and use of mosquito net in India and Egypt. Then we have half a dozen articles in social history -- *Karhada Brahmin* community; antiquity of caste-names *Sali*, *Padmasali*, *Senavi* and *Gabit*; life in nineteenth-century Bengal; and *Duracharas* in medieval India. Interestingly, this part also has an article on the testimonial of good conduct issued to the Governor General Warren Hastings by the eighteenth-century Brahmin community of Varanasi.

The six volumes described above contain the major research articles of Gode in literary and cultural history, but his list includes many other papers. The subjects covered by these papers are again diverse, stretching from kite-flying and Yoga to blind beliefs about mustard seeds warding off evils and the origin of sex to cultural and historical geography and the performance of *Ashvamedha*

sacrifice in medieval India. Readers will note here that H D Sankalia promoted the reconstruction of historical geography and cultural ethnography from inscriptions as a regular branch of ancient Indian history and culture at the Deccan College (Sankalia 1978: 67). Gode also took interest in meteorology, and one of his articles reproduces monthly weather reports given in one of the eighteenth-century colonial accounts of western India (Gode 1940). A complete list of Gode's papers is available in Patkar's biographical account (Patkar 1960: xix-xlvi).

True to the ever inquisitive bent of his mind, ceaseless quest for new knowledge and readiness to learn from the latest advances in Indological studies, Gode published reviews of more than 400 books in various journals and periodicals spread all across the country (Patkar 1960: xvi). Unfortunately, I have not been able to consult any of these reviews, but I strongly presume that reading these book reviews will reveal a new facet of Gode's Indological scholarship.

There are three or four enlightening features of Gode's Indological scholarship which stand out prominently. First, his meticulousness in methodological matters reminds us of the German flair for systematism, be it in catalogue preparation of manuscripts, adoption of a chronological framework while dealing with the history of a particular theme or text and citation of references. He adopted the critical and comparative approach recommended by R.G. Bhandarkar as early as 1888 for use in Indological studies (Bhandarkar 1933) and referred to relevant modern writings from India and outside wherever necessary. [The critical approach advocated by Bhandarkar was adopted by Katre (1941) in his analysis of ancient texts and by Sukthankar in his monumental work on the Mahabharata text.] Whatever may be the topic which Gode chose for investigation, he left no source, Indian or outside and remote or recent, untapped in order to make his account continuous and complete.

Humility is another remarkable attribute of his scholarship which is worth remembering, particularly in these days of self-glorification by younger workers with a few weapons in their quivers. True to the spirit of a true knowledge-seeker, he concludes many of his articles by admitting that his are not the final words on the subject and

that he would be most happy to learn from the comments of readers and revise his own opinions, if necessary. For instance, while concluding his article on the history of the Diwali festival, he makes a sincere request for additional information from readers and states that “If any notes on this subject are sent to me, I shall incorporate them in my further studies with due acknowledgement” (Gode 1960: 260). In the same paragraph, Gode makes another statement which may be regarded as the basis of the special branch of archaeology called ethnoarchaeology, which employs analogies from the present for reconstructing the past. Gode writes, “In all studies pertaining to the history of Indian culture, the correlation of the historical evidence with the present-day beliefs and practices is absolutely essential” (*Ibid.*). Sankalia developed ethnoarchaeology as another important branch of archaeology at the Deccan College (Sankalia 1978: 66).

Thirdly, Gode treated Indological research as a dynamic branch of study full of scope for additional sources and fresh interpretations. While freely admitting the inspiration he had received from the critical traditions of research established in western India by earlier workers like R.G. Bhandarkar, V.S. Sukthankar and P.V. Kane, he says that he would feel honoured if his own work could motivate younger people to take up Indological studies. He writes: “The fields of study explored by me need many more explorers better equipped with the means of research than myself. I shall feel amply rewarded if my labour of more than 36 years in the fields of Indian literary and cultural history creates in the minds of the younger scholars an intense desire to carry on unbroken lifelong research in these fields. Indology needs at present no dilettante and slipshod research but devoted and sustained work by genuine lovers of research in the fields selected by them” (Gode 1954: iii). This statement is at once an open invitation to younger workers to the world of Indological studies and a gentle reminder about the need for upholding the critical and comparative traditions of research. Indeed, many of the topics dealt with in Gode’s writings deserve more elaborate treatment in the light of fresh evidence and refined methodological guidelines.

Lastly, it is important to realise that Gode saw in the ancient Indian texts and antiquarian materials much more than individuals, dates, facts and

events. He was fully alive to the human dimension embedded in these source materials in the form of aestheticism, feelings, emotions and sentiments. This is a dimension of Indological research which bypasses the interests and attention of most workers. Gode published some articles where this human dimension finds clear expression. One of these writings is about the psychological dimension of 180 and odd Upamas which Kalidasa employs in his play *Sakuntala*. Gode writes that these comparisons reveal “not only the poet’s range of observation, his keen aesthetic sense, his penetrating intellect but the workings in detail of that unique faculty for noting comparisons, which is considered to be one of the ‘foundation-pillars’ of intellectual life” (1922:205). These similitudes reflect Kalidasa’s close knowledge of human behaviour and the surrounding world (sun and moon, earth, plant and animal world, social and religious life, mythology, fine arts, etc.). Look at some examples: earth is like a big ball thrown high aloft in the air; the lower lip of a maiden looks as beautiful as the tender foliage of trees, untouched by hand; garden creepers are likened to eyebrows, and they shed tears when *Sakuntala* leaves the penance-grove.

In another article, Gode captures the whole range of human emotions that come to the fore in the long warfield dialogue between Krishna and Arjuna forming the subject matter of *Bhagavadgita*. Adopting Th. Ribot’s classification of emotions into primary and secondary kinds, Gode recognises the play of fear, anger, affection, egotism and sexual urge as the basic emotions (each with several subtypes) in the *Bhagavadgita* (Gode 1924a, b). The message emerging from his detailed analysis lies in the emphasis which the *Bhagavadgita* lays “on the subordination of the emotional part of man to his rational part” (Gode 1924a: 89). In another article, Gode critiques Principal Bain’s conception of sympathy (1920a). At another place, he talks about humour conveyed in definitions (1920b).

Gode also carved for himself a well-deserved place in the editorial domain of Indological scholarship. For several years (1930-1936) he edited the journal *Review of Philosophy and Religion* published by the Academy for Comparative Philosophy and Religion, which R.D. Ranade had established earlier at Belgavi. He was also the editor of *Oriental Literary Digest* and *Extra Series of the New Indian Antiquary*. The famous Indological periodical *The Indian Antiquary*, started

by James Burgess in 1872 for Indological research in archaeology, history, literature, languages, folklore, etc., had a glorious history of 61 years but was unfortunately discontinued with the last issue 62 in 1933. S.M. Katre and Gode revived it as a monthly called *The New Indian Antiquary* and jointly edited nine volumes between 1938 and 1948. These volumes, each running to 500 or 600 pages and printed neatly by Karnataka Printing Press, Bombay, speak eloquently about the academic vision and editorial abilities of Katre and Gode. The contributors included eminent Indian and Western scholars such as M.B. Emeneau, F.O. Schrader, Ananda Coomaraswamy, Helmut von Glasenapp, Father Heras and V Raghvan. The subjects covered all branches of Indology and Oriental learning from ancient India to the colonial period. Another major editorial contribution of Gode is that he, jointly with C. G. Karve, brought out between 1957 and 1959 a revised edition of *Principal V.S. Apte's Sanskrit-English Dictionary* (published in 1890 in three volumes) (Gode and Karve 1957-1959).

Gode's dedication, depth of scholarship and humility were complemented by his respect for contemporary workers and reverence for senior scholars. At more than one place, he expressed his deep feelings of gratitude to Dr P D Gune and Dr. R. D. Ranade was responsible for changing the course of his career by persuading him to give up the routine job of teaching at the Women's University and instead take up the curatorial post at the Bhandarkar Institute, where his research talents would find better scope. As we have noted above at length, this proved to be true in the fullest sense. Gode also acknowledged in many kind words the help and guidance he had received from N.A. Gore, A.D. Pusalkar, Vishva Bandhu Shastri, K.K.Handique, R N Dandekar and others in the republication of his articles as collected works.

Gode's respect for senior scholars is witnessed in another remarkable way, viz. publication of several commemoration volumes in honour of both Indian and European scholars. It is remarkable that, while deeply immersed in his own cataloguing work of manuscripts and writing a long and unbroken series of research articles, he found time to organise the publication of these volumes, that too at a time when postal services were the only means of communication and manual typewriters and handset printing were the order of the day. Katre and Gode

jointly edited the commemoration volumes for Sir E. Denison Ross (Director of the School of Oriental Studies, London), F.W. Thomas (Boden Professor of Sanskrit, Oxford University) and Professor P.V. Kane of the *History of Dharmasastra* fame (Katre and Gode 1939a, b and 1941). Gode alone edited two volumes in memory of Dr V.S. Sukthankar. The first volume titled *Critical Studies in the Mahabharata* is a collection of Sukthankar's writings on the Mahabharata, including his famous Prolegomena (Gode 1944). The second volume, titled *Analecta*, consists of Sukthankar's writings on other Indological topics, including epigraphy and linguistics (Gode 1945). He also edited volumes in honour of B.C. Law and Shri Chandabai.

Gode's Indological contributions received approbation from a wide circle of scholars in India and abroad. Professor A.B. Keith of Edinburgh University wrote: "... your excellent contributions to our exact knowledge of literary chronology... Such work is most useful to future historians of Sanskrit literature, and I am glad you are taking it up so consistently" (Gode 1941: 1). K.V. Rangaswami Aiyangar praises the "brevity, clearness, precision and historical acumen" of Gode's writings (Hariyappa and Patkar 1960: xlvi). Commending his personal qualities, V. Raghvan says that "Gode had served all these years as a converging point for scholars of every part of the country, age and grade." (*Ibid.*: li). C. Kunhan Raja praises "the width of the field, the depth of investigation, the method and accuracy found in his works" (*Ibid.*: lii). Referring to Gode's writings in cultural history, Vishva Bandhu Shastri extols him for delving "deep into the day to day life of the masses and bring to light how ordinary things have moved and institutions, vocations and professions grown" (*Ibid.*: lx).

Gode was a member of All-India Oriental Conference (Pune), Institute of Oriental Learning (Kolkata), Mythic Society (Bengaluru), Indian History Congress (Aligarh) and several other learned organisations. He was an Honorary Editor of *Encyclopaedic Dictionary of Sanskrit on Historical Principles* (Pune), *Annual Bibliography of Indian Archaeology* (Leiden) and *Italian Journal of Science and Letters* (Bologna), and Honorary President of Cultural Committee of Argentina (Buenos Aires).

Gode received several other honours and awards. In 1941 he was conferred the title of *Sahityalamkara* by the *Sanskrit Karyalaya* of

Ayodhya. In 1943 he received the Distinguished Services Silver Jubilee Medal on the occasion of the silver jubilee celebrations of Bhandarkar Oriental Research Institute. In May 1949 various learned bodies in Pune came together at the Bhandarkar Institute and accorded public honour to Gode in appreciation of his rich and varied contributions to Indological scholarship. In his presidential address, Professor P.V. Kane, Vice Chancellor of Bombay University, praised his work in very elaborate words (*Ibid.*: xvi).

A sumptuous Festschrift titled *Professor P.K. Gode Commemoration Volume*, edited by H.L. Hariyappa and M.M. Patkar (1960), was presented to Gode in 1960. It comprises about one hundred research papers covering various branches of Indology and contributed by leading scholars of the day from India, Europe and America. The list includes famous names such as P.V. Bapat, S. K. De, K. De Vreese, M.B. Emeneau, L. Sternbach, V.S. Agrawala, H. Goetz, Ludo Rocher, D.D. Kosambi, B.C. Law, P.V. Kane, R.P. Kangle, Vittori Pisami, V. Raghavan and A N Upadhye. The wide variety of topics covered by the research articles published in this volume and the global compass of the contributors themselves are a fitting tribute to Gode's endearing personality and enduring and rich scholarship.

Gode passed away on 28 May 1961, less than two months before attaining the ripe age of 70. He personified a rare combination of impeccable character and deep scholarship which deserves a full-scale biographical study. Gode's example serves as a beacon of inspiration in times like ours, experiencing descending levels of dedication and scholarship in the world of higher learning.

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(contd. on pg. 17)

The Alchemy of Intelligence: Harmonizing Human Spirit with Machine Logic

A Jagan Mohan Reddy* and K C Mishra**

In the edge office of a Global Tech Firm, a Young Manager, Arjun, sat glaring at a dashboard of red metrics. His team was hitting their technical KPIs (IQ), and he had implemented the latest predictive AI models to optimise their workflow (AI). Yet, the team's morale was struggling, and a high-stakes project was interrupted due to internal disharmony.

Arjun's dilemma is the modern Professional's paradox. We have more "intelligence" at our fingertips than any generation in history, yet we often feel less capable of navigating the human and ethical intricacies of Leadership. To flourish today, a Manager must move beyond being a specialist in one's own domain; s/he must become an Integrated Leader, synchronising five distinct dimensions of intelligence: IQ, EQ, SQ, AI and DI.

This article is a profound exploration of how leadership is evolving from simple task management to a holistic, cosmic synchronisation of intelligence based on the these themes of IQ, EQ, SQ, AI and the expansive concept of Divine Intelligence (DI).

The Foundation: IQ and the Rise of AI

For decades, the Intelligence Quotient (IQ) was the Gold Standard representing our analytical mastery and logical reasoning. However, in the 21st Century, IQ has found a powerful, albeit non-human, partner: Artificial Intelligence (AI).

The Anecdote

Sarah, a Financial Analyst, used to spend 40 hours a month reconciling data. By leveraging AI, she reduced that time to four minutes and used her IQ, in the available time, to interpret the AI's complex patterns, identifying a market shift her competitors missed.

The Takeaway

Let's compete with AI on memory or calculation; use AI to augment our IQ. Let the machine handle the 'What', so our human intellect can focus on the "So what?"

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The Heart of the Matter: EQ (Emotional Intelligence)

As AI takes over the cognitive heavy lifting, the "Soft" skills become the "Hard".

Differentiators: Emotional Intelligence (EQ) is the ability to perceive, understand, and manage emotions both our own and those of our team.

The Anecdote

When Arjun (from our first example) finally closed his laptop and sat down with his team, he stopped looking at data and started looking at faces and realised his top developer was burnt out, not lazy. By applying EQ, listening without interrupting and validating the stress of the deadline, he re-built the trust that no algorithm could restore.

The Takeaway

AI can predict a person's next purchase, but it cannot feel their Sunday dimness anxiety; EQ is our most human competitive advantage.

The True North: SQ (Spiritual Quotient)

Spiritual Intelligence is the personal skill to bring one's own spirituality and the transcendental relationship with the sacred into problem-solving. Spiritual Quotient asks:

- Why are we doing this?
- Does this align with our values?

Without SQ, a Manager is just a high-performing yes-being like a machine; with SQ, the Manager becomes a leader with a Mission. It provides the ethical guardrails for how we use our IQ and AI. It asks the discomforting question: "Just because we can automate this job, should we?"

The Final Calibration: DI (Divine Intelligence)

The newest and perhaps the most sincere/ heartfelt ladder is Divine Intelligence (DI).

- If SQ is the Range/Reach
- DI is the "Innate Readiness" to act in a way that "rhymes" with *Dharma* (Universal Ethics and Natural Law)

As the message with its newness suggests, DI is characterised by:

Inter-Connectedness: Realising that a win for the department that hurts the company is not a win.

Reducing Ego: Making decisions based on what is right, not who is right.

Converting Knowledge to Wisdom: Turning the "data" of AI and the "logic" of IQ into a lived experience that benefit everyone.

The Anecdote

Think of a CEO who chooses to reduce their own bonus to avoid layoffs during a downturn. That isn't just a Business Calculation (IQ) or an Empathetic Gesture (EQ); it is DI in action, an act that chooses harmony over dominance and addresses concern at its root, clean-white.

How to Synchronise: A Manager's Toolkit

How do we practically weave these five threads together?

- Morning Calibration (DI & SQ): Before checking emails (AI/IQ), spend five minutes defining one's aspiration/resolved
- Then ask: "How can my actions today rhyme with my values?"
- The AI Filter (AI & IQ): Use technology to clear the "busy work," but never let the data make the final human call with a humane answer
- Always pass AI insights through your IQ filter for logic
- The Human Check-In (EQ): In every meeting, spend the first five minutes on the "pulse" of the room, easing the floor
- High EQ creates the psychological safety needed for high IQ output
- The Legacy Question (DI): At the end of a project, don't just ask "Did we hit the target?"
- Rather ask "Did we reduce suffering or create harmony in the process for a lasting imprint?"

The Reddy-Mishra Model synchronising five dimensions intelligence is presented in Figure-1.

Leading from Darkness to Light

The journey of a Young Manager today is a transition from the darkness of archived thinking to the light of interspersed wisdom; Managers have been asked to break down the walls between

isolated applications. We are moving from an era of "Self-Intelligence" to "Sweeping Intelligence." Synchronising the speed of AI, the logic of IQ, the heart of EQ, the purpose of SQ, and the wisdom of DI, one doesn't just become an Outstanding Manager; a Lighthouse for others to follow. Let the leadership be the dawning of new light in the professional world.

Divine Intelligence: The Knowledge-in-Purity

DI is Infinite Knowledge: the latent unlimited potential in us and the latent unlimited potential out in the Field all around us. It flows freely through us like a river cutting through a pasture, moving toward its source, and what's even more exciting is this energy is at our disposal to use as we long (for).

Our Thoughts Activate DI

We think between 60,000 and 70,000 thoughts a day, and most of it (90%) is unconscious-paralysed; given only 10% are active, we have at least six to seven thousand opportunities each day to tap into our Individual Divine Intelligence with our thoughts. Learning to manage those thoughts every day becomes the goal to steer our Divine Intelligence in a conscious way toward what we aspire.

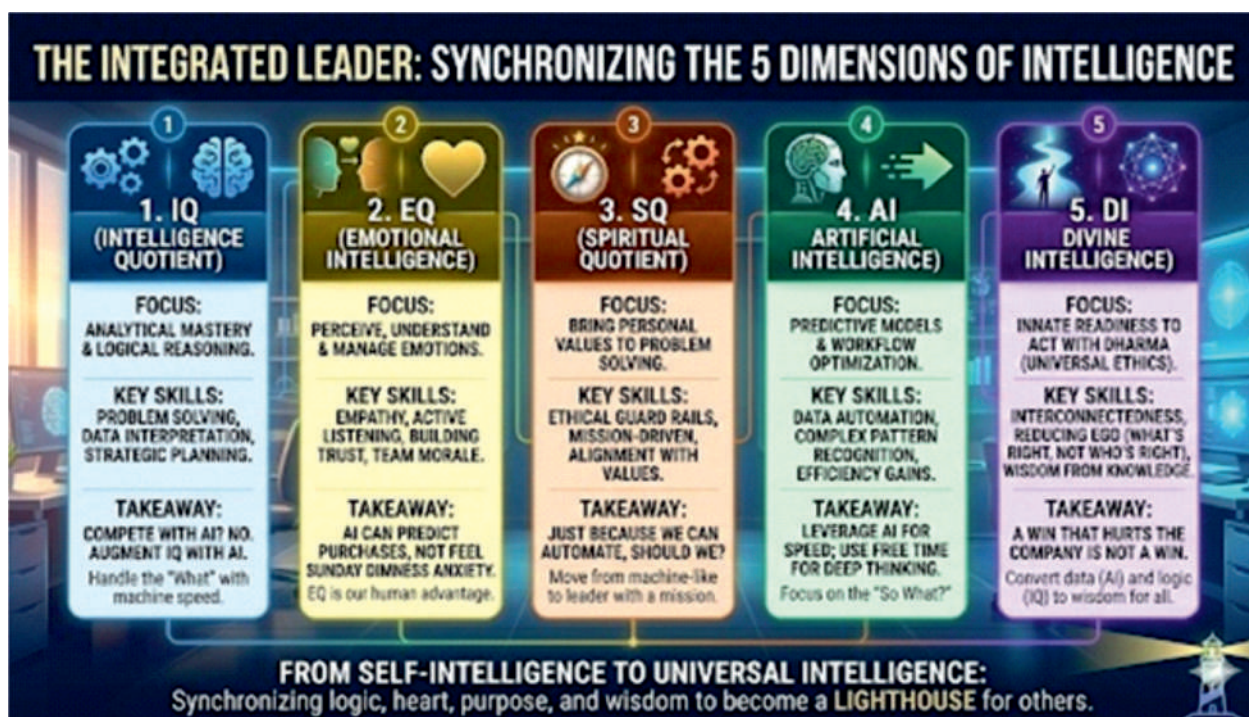
The DI-Niche Education

Can we be 'Outside There', as an 'object' of the shrewd individual, in order that the latter may make any sense of life at all, or is it a fact that the world is really 'Outside There', as an isolated object staring at the individual? This should evidently charter a new vision of life in its entirety, awakening humans from their slumber of empirical idealism which, dream-like, is taken for reality, very erroneously. The return process to this *Great Ingredient of the Universe is Education*; the movement, then, is from the social scene to the psychology of the individual, the astronomically set-up and the Ultimate Reality.

Education may be said to be the process of awakening to the structure of continuation, a graded widening and scaling in the dimension of consciousness to the degrees of reality. Life is essentially a system of acquainting oneself to the laws of the universe; coordination of the individual with the facts of the planetary arrangement of things and a harmonious cooperation in the fulfilment of its purpose. The transformative scheme of the universe would lay down the required curriculum of the educational journey for the awakening of the self.

Often education starts with educating in writing, reading and basic arithmetic and discipline; the mind of the child is then allowed to move further

Fig-1 The Reddy-Mishra Model: Five Dimensions of Intelligence (IQ, AI, EQ, SQ, DI)



in a similar integrated fashion along wider areas of human society around, together with the civic sense involved in every kind of human relationship, because, practically, the human individual is primarily concerned with other such individuals more than with things which are not human. There are intuitions of the species which pull it to its own allied individuals or kith and kin or others who are related humanly in any manner. Human relations may be said to be the immediately felt necessities in the process of study and training, which include the norms of civic sense and behaviour in regard to the immediate environment of any society, determined, of course, by the psychology, the social fabric or, rather, the sociological tradition and scheme operative in the particular human environment, may be in a locality of similar-linguistic-society bringing people together with an affinity of diverse cultural and fraternal thinking.

We have to add here a very important note that the Extensive Intelligence is genetically present in all the stages mentioned, right from the primary. It is the individuals that are to be regarded as the objects of the Universal Subject, rather than the picturesque supposition on the part of isolated individuals that they are the subjects and the universe is their object of perception and contact.

In the above, details may be found almost the entire range of the steps in the ladder of rise and fall in all forms of life. It need not be mentioned that the aim of education, therefore, seems to be a graduated healthful scaling from the lowest levels of existence to the highest perfection of the Universal Absolute.

That human beings love-artistic-fabric-sculpt-art and music- (the muse)- creativity, and such other channels of expression for an emotional satisfaction is not in any way less important a theme than the fact of the insistent aesthetic sense and the primary urges and impulses of human nature. People like everything that is offbeat, all that is systematic, laid out justly, in an orderly way, methodically, and effectively.

A graduated scheme here, again, is necessary as a course, for supplementing the educational career, so that the intellect and the warmth may slowly get integrated into the combined comprehension of both oneself and others, and understanding and intuition do not stand apart as opposites.

Conclusion: The Dawn of the Universal Leader

The journey of the Modern Manager is no longer a linear climb up a Corporate Ladder; it is a "Graduated Healthful Scaling" toward the highest potential of Human Consciousness. As we have seen through Arjun's struggle and Sarah's efficiency, the tools of the

21st Century, 'our IQ and AI', are powerful, yet they remain hollow without the guiding light of EQ, SQ and the ultimate integration of Divine Intelligence.

To lead effectively today is to realise that we are not isolated subjects observing an objective world 'Outside There'; instead, we are participants in a cosmic arrangement where every decision ripples through a web of inter-connectedness. When we manage our thoughts to tap into DI, we transition from being 'High-Performing Machines' to becoming 'Lighthouses' for others.

True education and leadership are synonymous: they are the process of awakening to the structure of existence itself. By aligning our Daily Actions with Universal Ethics (*Dharma*) and reducing the ego to serve the Collective Good, we bridge the gap between data and wisdom. The future belongs to the Integrated Leader, the one who uses the speed of AI to create space for the soul, ensuring that every professional milestone is not just a metric achieved, but a contribution to the harmony of the whole.

Mahatma Gandhi's authentic leadership continues to inspire generations; it was strong, resolute, non-violent, and rested on the triple pillars of Authenticity, Solid Values and Discipline. By taking responsibility for both the good and the bad, Lincoln demonstrated his integrity and commitment to working together towards a Common Goal.

This approach not only earned him the respect and loyalty of his team, but also helped to build trust and accountability within his administration.

Swami Vivekananda had chosen *Empower and Facilitate* philosophy over *Command and Control* long before modern management realized its potential. Trust plays an important role in the process. Swami Ji was not only an inspirational leader, but was also a very pragmatic one. He not only believed in 'Servant-based Leadership' but constantly endeavoured to empower all those around him. In dealing with his brother-disciples and followers, he evoked what is today popularly known in the management world as the 'Pygmalion Effect'. Management expert J. Sterling Livingston describes it as the effect of enabling subordinates to excel in response to the leader's expectation of them.

In 1895, while in London along with Swami Sharadananda, Swami Vivekananda was to give a public lecture; it was time to stand up and speak, the Swami suddenly announced that Swami Sharadananda would deliver the speech instead of him. Though taken by surprise, Sharadananda did an excellent job that day, and thereafter too. Swami Vivekananda had realised that all Sharadananda needed was a little push to bolster his self-confidence. This incident in isolation may not say much, but we need to see it from the perspective of the leadership and management style of Swami Vivekananda. □

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Beyond East and West: Dr Sarvepalli Radhakrishnan's Vision of Intellectual Pluralism and Intercultural Philosophy

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The highest achievement of Sarvepalli Radhakrishnan was conceptualising intellectual pluralism. In his philosophy, he was trying to eliminate the common dichotomy of thinking in East and West. One of the greatest Indian philosophers of the twentieth century, Radhakrishnan was trying to build a bridge which would connect Indian philosophical traditions with the contemporary Western intellectual movements. Though his thought is mainly influenced by *Advaita Vedanta*, it continued to be open and welcoming towards rational inquiry, modern science, comparative philosophy, humanism, and democratic ideals. Radhakrishnan did not portray Indian and Western philosophies as mutually opposing systems; instead, he saw them as two ways of tackling the same set of problems:

- What is mankind?
- What is knowledge?
- What is reality?
- What is morality?
- What is spiritual experience?

The work demonstrates how Radhakrishnan's concept of intellectual plurality rests on the separation he makes between spirituality in its essence from the variety of cultural, philosophical, and historical forms through which spiritual experiences are expressed or interpreted. His conception of religion as an ever-changing, experiential quest for truth helped him appreciate the authenticity of various religious and philosophical ways without equating their differences to only one homogenous set of principles. This line of thinking questions exclusiveness in cultures as well as philosophical dogmatism at the same time as it promotes dialogue between different traditions. Apart from this, the paper is centred on the educational implications of Radhakrishnan's ideas

mainly about critical questioning, intercultural understanding, democratic citizenship, tolerance and world education. Finally, it is stated here that Radhakrishnan's idea of a shared human culture which does not erase nor rigidly polarise differences offers, at the very least, a useful system for promoting a culture of learning that takes seriously diverse traditions. Today, when the world appears more globalised on one hand but more ideologically fragmented simultaneously, the importance of his concept of dialogue, mutual understanding and shared human values is undeniable in the modern discourse on pluralism and intercultural philosophy.

Sarvepalli Radhakrishnan (1888--1975) was among the most influential Indian intellectuals of the twentieth century, with significant impact as a philosopher, educator, comparator of ideas and statesman. His career was largely devoted towards interpreting the Indian philosophical tradition, especially *Advaita Vedanta*, in dialogue with Western philosophy, modern rationality, religious ethics and pedagogy. Radhakrishnan's philosophy not only presented the Indian tradition as a unique philosophical contribution without reference to the world context, but he also showed how it can engage effectively with contemporary concerns without compromising its traditional roots. Radhakrishnan's writings are known as having made a significant contribution to comparative philosophy and religion and served as the medium by which the philosophical heritage of India is made available to people worldwide. The *Vedanta* philosophy Radhakrishnan advocated laid special emphasis on spirituality, morality and the one underlying reality. Yet, scholars have questioned if and how his revivalist reconstruction of *Advaita* was essentially a reinterpretation of the classical teachings of *akara*, in line with the Neo-Vedantic or modern spirit (Rajan, 2026; Odyniec, 2022). Radhakrishnan's engagement with Indian and Western philosophical traditions characterised his comparative method and led to the emergence of East-West philosophical dialogue (Bilimoria, 2019; Devi, 2026). Radhakrishnan conceived of

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religion as a journey of the spirit that reveals truth through inner experience rather than just a static codification of dogmas. His vision was grounded in universalist spirituality, religious harmony, and ethical idealism (Sarma & Devi, 2024; Damm, 2025). His work in the field of philosophy and his ideas on the country as well as national education are still highly relevant to contemporary discussions on the role of education in nation-building, revival of Indian knowledge traditions, value-based education, etc., besides the National Education Policy 2020 (Dutta Banerjee & Mete, 2024; Sen & Saha, 2026; Anuradha & Gupta, 2026). By his very nature, Radhakrishnan is at the forefront of contemporary Indian thought as a philosopher who managed to keep the philosophical richness of indigenous traditions alive even as he brought these traditions face to face with critical modernity, global intellectual trends, and the quest for shared human value.

Radhakrishnan's philosophical thought, Sarvepalli Radhakrishnan, couldn't develop without taking into account the religious setting of his upbringing, the influence of Christian mission education on himself, and his later thorough schooling in Western philosophy. Radhakrishnan, who was born on September 5 1888, at Tiruttani in Madras Presidency into a family of Telugu-speaking Brahmins, lived in a milieu where Hindu religious traditions were dominant. Tiruttani and Tirupati nearby were important pilgrimage centres. This is one of the factors that shaped the religious environment of his early years. So, coming from such a background, his acquaintance with Hindu religious beliefs, customs, and devotions was naturally much before any study of philosophy in an academic setting. This early religious inheritance later came to be of great significance since Radhakrishnan did not just view Indian philosophy as an object of academic study; he recognised it as a living tradition in which he had already been immersed, a part of his cultural heritage. In fact, he later defended and gave a new meaning to Indian philosophical thought, mainly *Vedanta*, partly as an intellectual explanation of a religious world inherited by him, which was then analysed philosophically and compared (Moore, 1952; Radhakrishnan, 1980). Radhakrishnan was also nurtured in a setting other than traditional education, so that his formative years did not happen to be purely traditional. Christian

missionary schools were an important part of his educational system. Being taught at these schools, Christian education introduced him early into biblical thought, Christian theology, and Western intellectual assumptions. This background turned out to be most of all useful in the colonial period, during which Indian religious traditions were commonly interpreted in terms of Christian and European conceptual categories. Radhakrishnan's heritage, being essentially Hindu as it is, and his educational surroundings being Christian, set an intellectual conflict of sorts. Still, rather than resulting purely in oppositional attitudes and being purely antagonistic, that clash ended up being quite constructive. Rather than rejecting Christianity or Western thought outright, Radhakrishnan, instead, over time, came to develop a way of comparative studies in which different religious traditions could be looked at one with the other. His later interactions with Christian scripture and theology, as well as his effort to present Hinduism in terms that Westerners could understand, illustrate that this first meeting continued to be of significance to him (Damm, 2025; Devi, 2026). Given this background, it is that means understandable that the East-West relationship became one of the fundamental themes around which the structure of his entire philosophical work revolved (Bilimoria, 2019). Radhakrishnan's further university education intensified this confrontation between Indian and Western intellectual traditions. First, he went to Voorhees College in Vellore, and then entered Madras Christian College, where, among different subjects, he studied philosophy most intensively. There he came in close contact with several streams of European philosophical ideas, including idealism, empiricism, ethics and metaphysics. He also got exposed to the philosophy of religion. His learning process was not limited to exposure to various Western philosophers and traditions; it was also a training in making philosophical arguments, doing conceptual analysis and conducting critical investigations. These experiences provided him with the Western views of matters, while he was Indian at the core. They also provided him with a set of philosophical doctrines or concepts and conceptual tools that enabled him to review the philosophical content of Indian traditions *vis-a-vis* the philosophical debates that were taking place in the modern philosophical arena. So, an educational process that he might be referring

to become one more cornerstone among many that helped him shape his comparative mindset, which later on became an essential component of his works comparing Indian and Western thought (Devi, 2026; Bilimoria, 2019)

His engagement with *Vedanta* on a postgraduate level turned out to be a very revealing phase. His initial scholarly piece, 'The Ethics of the Vedanta and Its Metaphysical Presuppositions', was written to some extent as a counterpoint to the criticism that *Vedanta* was found lacking an ethical system that could satisfy the critics. The value of this early research is that it already pointed out a way of thinking that Radhakrishnan continued throughout his life: that Indian philosophical traditions should not simply be accepted at face value nor evaluated per categories only outsiders would impose upon them. Rather, a philosophical interpretation is necessary, that there is philosophical defence made through argument, and then reformulation in such language that would be capable of entering into larger intellectual discussions. Radhakrishnan's participation with Vedanta took on both reconstructive and comparative dimensions. Even though *Advaita Vedanta* was the heart of his philosophy, his point of view was influenced by the modern context in which he had received his education. Because of this, in their analyses, later works have raised the question that if one should see Radhakrishnan mostly as a conveyor of classical *Advaita* or rather as a prominent figure behind the creation of Neo-*Vedanta*, where the concepts passed over from *Vedanta* would be rephrased to speak with the ideas and concerns present in today's philosophy and religion (Rajan, 2026; Odyniec, 2022).

This early immersion in *Advaita* eventually crystallised into a wide-ranging philosophical commitment towards understanding the world of things and human minds. Radhakrishnan, over time, saw spiritual intuition as the most effective road to philosophy. But then again, he did not deny the process of rational introspection the validity of its insights. In his view, philosophic reason could be the means for the analysis, explanation and transmission of truth, but there was an aspect of truth which did nothing but the reality itself. This inter-relationship of philosophical reasoning and spiritual intuition was for him the basis of

his metaphysics, his ethics and the philosophy of religion. In the article on Radhakrishnan's philosophic and ethical views, Moore (1952) brings to light that the two dimensions of Radhakrishnan's ideas on the final reality and the ethical way of life were closely entangled. His personal spiritual experience did not involve him running away from taking his share of moral duties, but the understanding of the underlying unity between things led to the realisation that we ought to behave ethically towards others. The notion that metaphysical unity and moral duty were the same thing would later on become one of Radhakrishnan's philosophical reasons why one should be open to all, share the common Spirit, understand each other, and live a brotherly life (Moore, 1952; Sarma & Devi, 2024).

His deepening study of the Indian philosophical systems of the classics was also very helpful to him in presenting the Vedanta within a wider context of an intellectual tradition. Indian philosophy, from Radhakrishnan's perspective, should have been understood not just as one coherent doctrinal structure, but mainly it should have represented a complex and diverse history of philosophical inquiry, which included the evolution of many systems and the conceptions of knowledge, reality, self, liberation and ethical life in a rivalrous context. His historical studies of Indian philosophy and the broader comparative presentation of the Eastern and Western ones in a later phase reflected his attempts to treat the Indian dharanas mainly as branches of philosophy rather than just religious beliefs. Contemporary scholarship on the six ancient paths of Indian philosophy also highlights this plurality within the Indian knowledge tradition (Dutta Banerjee & Mete, 2024). Radhakrishnan's Indian Philosophy, besides being a work that demonstrates the systematisation and sophistication of Indian philosophical thought to an Indian as well as an international audience, was one such instance (Radhakrishnan, 1980).

Gradually emerging from his formative experiences was a philosophy that at first simply sought to defend Indian thought and later on developed into the building up of a comparative philosophy. Radhakrishnan rejected the idea that the Eastern and the Western civilisations were totally different intellectual worlds. His education had already shown him how it was possible to live

with more than one intellectual culture; in his case he used Vedanta and Western idealism at the same time. Hindu religious experience and Christian spiritual understanding were both taken seriously; rational philosophical argument was practised, but simultaneously belief in spiritual experience's epistemological role was maintained. So, for Radhakrishnan, philosophy did not only mean comparing similarities and differences through the lens of Eastern and Western philosophies. In the end, it turned out to be the means of expanding philosophical understanding. Radhakrishnan's edited book *History of Philosophy: Eastern and Western* was the product of that very ambition to put philosophical traditions within the setup of a single inquiry rather than, as usual, telling the history of philosophy through the European perspective (Radhakrishnan, 1952).

The contrasting view became clear between East and West in Radhakrishnan's book "Some Reflections." He talked about the intellectual and civilizational ties between the Asian and Western schools of thought. While Radhakrishnan did not propose that Western rationalism should be discarded altogether and replaced by Eastern spirituality, he didn't imply either that Indian traditions should be simply assimilated to Western modernity. Rather, he wanted a mutual intellectual exchange where each civilisation would acknowledge its shortcomings and gain insights from each other (Radhakrishnan, 1955; Bilimoria, 2019). Devi (2026), in the same way, sees Radhakrishnan's comparative philosophy as a search not to reinforce their separation but to find mutual elements in Eastern and Western approaches. So, his philosophical journey can be viewed as a progression from the stage of cultural inheritance to that of rational confrontation and comparison before finally arriving at the realisation through a dialogue philosophy.

The same approach can be seen in his treatment of the Bhagavad Gita. Radhakrishnan didn't limit his portrayal to just seeing the text as an ancient religious scripture but also as a philosophical book that deals with fundamental questions of what is action knowledge moral responsibility, spiritual realisation, and the connection of each human being to cosmic reality. By translating and philosophically commentary in the work, Radhakrishnan tried to make the core

concepts accessible to readers other than those who knew the original religious and language settings, and thereby integrating an Indian spiritual-philosophical tradition with a broader humanistic discourse (Radhakrishnan, 1970). This method of interpreting religious texts was not only the one that best suited him per his early education pattern: the cultural and traditional past is to be remembered, understood, and critically made aware of; it is not to be completely forgotten by modernity or to be preserved statically without any reinterpretation.

Radhakrishnan's views on education were also influenced by this very synthesis. From Radhakrishnan's perspective, education was much more than just collecting information or getting skills to get a job; it was the shaping of personality, moral judgment, and intellectual freedom. Radhakrishnan, through his own educational experience, showed how an interface with various intellectual traditions can bring change instead of destroying one's cultural identities. This way, contemporary studies on Radhakrishnan's educational philosophy emphasise the continuing relevance of his vision of a value-oriented, culturally rooted, yet intellectually open education (Anuradha & Gupta, 2026). In addition, many of these educators' ideal concepts and views of holistic education, Indian knowledge systems, ethical development, and multidisciplinary subjects within the National Education Policy 2020 have also been drawn together by Dutta Banerjee & Mete; Sen & Saha (Dutta Banerjee & Mete, 2024; Sen & Saha, 2026).

So, his shifting from a religious environment of his childhood to missionary schooling and then to advanced philosophical studies is one of the main points in understanding Radhakrishnan's later intellectual pluralism. Actually, Radhakrishnan's views were the product of being at that junction point where so many different ways of thinking meet rather than simply adopting one. Being exposed to a traditional Hindu religious world through his family gave him an experientially based connection to Indian spirituality, but being taught by Christian missionary educators raised his awareness of different religious standpoints. Getting Western-style philosophical education opened his horizons about the use of rational and systematic methods of analysis, while reading Vedanta deepened his understanding of Indian philosophy and gave him a way to think about

all the previous experiences again from Vedanta's point of view. Radhakrishnan tried to bring all the mentioned influences to a deeper philosophical understanding of the relationships among them instead of getting rid of some and justifying others. His understanding of spiritual universals and the ideal of the highest moral perfection arose just from that work of bringing together the different spiritual traditions while affirming a unity of the essential spiritual core (Sarma & Devi, 2024).

Really, Radhakrishnan's growth as a thinker couldn't have been reduced just to moving from Indian religious traditions to modern Western thought. On the contrary, it was a constant process of exchange, reinterpretation, and creative blending of ideas. Radhakrishnan studied *Advaita Vedanta*, and that gave him an ontological foundation for the idea of unity. After that, he turned for some time to Western thought and so he could access both concepts and critics. And the meetings with the members of the Christian community in Madras motivated him to engage with other religious worldviews. He came to understand what comparative religious study entails. Radhakrishnan's work and teaching experience made the idea of knowledge over ignorance and cultural and intellectual isolation very vivid to him. What I just said, together with many others, gave birth to his final view of the possibility of a philosophy beyond East-and-West divisions. He always insisted that traditions of ideas can retain their uniqueness and at the same time share the general human quest for knowing and truth (Radhakrishnan, 1952, 1955; Bilimoria, 2019; Devi, 2026). If unity of thought needs us to obliterate difference and plurality, then it is not unity but domination. If diversity means nothing but the rejection of truth and of having to settle for any truth, is a falsehood, then it is not diversity but the rejection of truth. Radhakrishnan's lifelong devotion to this matter, as reflected in his philosophical, religious, and educational work, has provided a model not merely for cross-cultural understanding but for philosophical life in general, where experts recognise that a critical interplay among philosophical positions is part and parcel of our quest for truth (Moore, 1952; Odyniec, 2022; Rajan, 2026; Anuradha & Gupta, 2026).

***Advaita Vedānta* and the View of Radhakrishnan**

Advaita Vedanta is an integral part of the philosophical views of Sarvepalli Radhakrishnan.

His metaphysics always stayed close to the non-dualistic stream of Vedanta. As per the Advaita school traditionally linked to *akara*, he viewed the ultimate identity of the self or *Atman* and ultimate reality or *Brahma* as a fact. Multiple existence is but a transient manifestation of a deeper spiritual unity. Radhakrishnan agreed with this fundamental non-dualistic idea, but he also understood that this idea should be adapted to the contemporary intellectual and cultural conditions. He saw Vedantic Spirituality as compatible with reason, religion, human ethics, experience, and intercultural dialogue (Rajan, 2026; Odyniec, 2022).

Radhakrishnan viewed Brahman as not merely an abstract metaphysical notion, but as the living spiritual source of all existence. The various features of individuality, culture, religion and different ways of knowing are manifestations of a more fundamental unity. This belief in metaphysical reality paved the way for his vision of philosophical pluralism. If at root level reality is unified, the religious and philosophical traditions around the world can be appreciated as historically and culturally conditioned ways of understanding the only ultimate truth. In this way, Radhakrishnan made spiritual universality possible to see while honouring symbolic and doctrinal diversity. (Sarma & Devi, 2024) Because of this, his version of Advaita was not a pure metaphysical exercise at all; it was a tool to interpret religious, ethical and social life.

Radhakrishnan's interpretation mainly focuses upon spiritual experience. He insisted that we cannot truly know the ultimate reality by discursive reasoning alone. While reasoning is a valid means through which to clarify and share one's philosophical positions, it is not complete when it comes to the depths of religious experience. In his view, intuitive or spiritual experience reveals the oneness present in the duality of subject/Object, self/world, and human/divine. This view makes it possible for him to present Advaita as a philosophy firmly based on realisations or inner workings of human beings rather than only being an exposition of doctrine. In this way, his interpretation is able to bring *Vedanta* into the current debate about the nature of knowledge and consciousness as well as the limits of rationality (Moore, 1952; Bilimoria, 2019).

Also, Advaita as presented by Radhakrishnan differs quite a bit from Akara's strict classical

interpretation. Most contemporary scholars describe his work as Neo-Vedantic, as he used modern philosophical categories to rework inherited concepts, plus engagement with Christianity, Western idealism, humanism, and comparative religion. Rajan (2026) shows clearly the conflict between classical *Advaita* vs Radhakrishnan's liberation-centred soteriological model, mainly through the way that one's release from the world is tied to ethical and universal human issues. Odyniec (2022) locates the modern dialogue with *Advaita* in the system of Western modernity, where traditional ideas of freeing knowledge are reworked given new philosophical and cultural problems.

Ethics plays an even more direct role in Radhakrishnan's *Advaitic* concept of non-duality. It is a standard criticism of non-dualism that, given that *Truth* is individuality and plurality are ultimately transcended, moral distinctions could become irrelevant. Radhakrishnan refused to entertain this view. On that note, he insisted that spiritual unity's realisation reinforces, rather than weakens, one's ethical responsibility. When the self comes to know of its deeper identity with others, compassion, tolerance, and moral concern become the natural outcome of spiritual wisdom. The intimate linkage between Radhakrishnan's metaphysical and ethical notions is captured nicely by Moore (1952). This aspect of their relationship is mainly important for getting to grips with his modern reconstruction of *Advaita*. Non-duality, instead of being merely a way of escaping from world problems, becomes the very spiritual ground that encourages one to carry out their duties responsibly within the world.

In a way that parallels this view, Radhakrishnan's understanding of the Bhagvat Geeta also shows that he found the Geeta to present a combination of knowledge, devotion, and action, rather than being a guide to renounce worldly affairs. Because of this, spiritual liberation and worldly morality are compatible. His work points out that it is possible to do one's worldly duties as a matter of course with no feelings of attachment, thereby connecting *Advaita* knowledge with a sense of responsibility towards others (Radhakrishnan, 1970). To that extent, Radhakrishnan's teachings endeavour to bridge the gap between contemplative life on the one side and an active life on the other.

Radhakrishnan's *Advaita* influenced his comparative philosophy. Rather than seeing Eastern and Western traditions as separated intellectual entities, he regarded that if the philosophical traditions were approached both critically and sympathetically, they could enlighten one another. His books on Indian philosophy and about the connection between East and West aimed to create and establish a common philosophy where different traditions could talk without giving away their original character (Radhakrishnan, 1952, 1955). Devi (2026), on his part, presents in the same way the philosopher's point of view as that which is interested in the East-West traditions, aiming to find areas of overlap, not confrontation. Besides, Bilimoria (2019) shows that the Radhakrishnan venture in the East-West philosophical dialogue was part of a much greater effort.

Radhakrishnan's *Advaita Vedanta*, as a result, can be described as metaphysical support and means through which one can rationally and intellectually reconcile ideas. He still adheres to the concept of a non-dual reality without parts, and yet, he reinterprets that vision by introducing modern-day concerns of, for example, ethical life, religious pluralism, education and global dialogue. His approach is not merely the replication of *kara's Advaita*; it is a reinterpretation through a medium of contemporary philosophical language that has the capacity to address several diverse traditions. Such an effort still forms a critical part in grasping Radhakrishnan's intellectual legacy. Ultimately, Radhakrishnan's concept of *Advaita*, as it turns out, is a unity that he does not present as being the same in all respects, but rather as a foundational spiritual ground from which culturally, religiously and philosophically various traditions co-exist meaningfully with one another.

Intellectual Pluralism in the Philosophy of S. Radhakrishnan

Sarvepalli Radhakrishnan's philosophical thinking is best understood through the lens of intellectual pluralism. His views are clearly against the idea that truth resides solely at the core of one particular philosophical, religious, cultural, and civilizational tradition. Based on him, human beings understand reality through various intellectual and spiritual perspectives and through this multiplicity of ways, an overall picture or view of reality gets revealed. This is Radhakrishnan's

interpretation of Advaita or non-dualism, which is one of the philosophical systems within Hinduism. Radhakrishnan's pluralism is not a rejection of any kind of truth or a relativistic standpoint; instead, it is the search for how a universal truth can be aligned with several different ways of looking at the things which are human in nature (Radhakrishnan, 1952; Sarma & Devi, 2024).

The philosophical base or idea behind this form of pluralism originates from Radhakrishnan's take on Advaita Vedanta. Because reality in the highest sense does not submit to the limited scope of human understanding or conceptual distinctions, one single theory of the ultimate truth cannot capture its meaning fully. Because of this, various religions or philosophies may offer limited glimpses of one and the same transcendental reality that none can have exclusively. Radhakrishnan, in his view, not only respects variety but also does not give up the unity aspect. In reality, his understanding of Vedanta is quite different from classical *anka's* is demonstrated in detail by Rajan (2026) through its engagement with modern ethical and religious issues, as a reason for their differences. Odyniec (2022) here highlights that modern approaches to Advaita understand or present the concept of spiritual or enlightening knowledge in ways that take account of Western philosophical or intellectual influences of modern times.

Radhakrishnan is remembered as a major proponent of Indian philosophy in the international arena due to his ability to synthesise ideas from the East and West. Yet, his intellectual pluralism was more broadly based than mere contact between Indian and Western philosophical traditions. His deep immersion in Western philosophy was an important part of his development as an academic. Radhakrishnan did not just study Western idealism, Christian theology, ethics, rationalism and modern humanism - they came to define an important part of his scholarly identity and worldview. Rather than trying to defend Indian philosophy against these Western traditions, he was able to see them as fellow members of the philosophical discussion. In this spirit of understanding and comparison, Radhakrishnan was able to present Indian philosophy as relevant and meaningful to philosophical conversation at the global level, without being constrained by it. Devi (2026) notes that what makes Radhakrishnan

so compelling is the way he not only connects Indian ideas with those of the West but also makes those East-West connections the subject of his philosophical exploration and dialogue. On another level of interpretation, Bilimoria (2019) sees Radhakrishnan's writings as part of a wider effort to bring philosophies of East and West into closer contact and collaboration.

His book, *History of Philosophy: Eastern and Western*, serves as an example of his idea of pluralism in particular very well. Through combining the Eastern & Western traditions into one philosophical setup, he managed to question those narratives that had a strong Eurocentric bias that philosophy was a Western-only discipline. Radhakrishnan aimed to show that India, China, and other Asian cultures had developed very complex forms of metaphysical, ethical, epistemological, and spiritual thinking which would be worthy of participation in global philosophical dialogue (Radhakrishnan, 1952). Yet, that was not a claim that all traditions are exactly alike. Rather, it entailed that in a comparative study one recognises the differences but at the same time is also very open to learning from one another.

Another aspect of Radhakrishnan's intellectual pluralism is religious pluralism, in which he regarded religion primarily as an experiential response to ultimate reality rather than as a blind acceptance of fixed dogma. Since religious experience could be symbolically, culturally, and theologically expressed in different ways, multiplicity among religions did not necessarily have to result in the negation of all other traditions. Sarma and Devi (2024) connect Radhakrishnan's religious philosophy with universal spirituality and ethical idealism, while Damm (2025) shows the significance of biblical and Christian ideas within Radhakrishnan's broader engagement with religious traditions.

This pluralistic approach did not mean that Radhakrishnan simply abandoned critical judgment. On the subject of intellectual dialogue, Radhakrishnan insisted on openness beyond discernment. There is a need to interpret, analyse, and also reconstruct traditions at times in response to new moral and intellectual situations. His present-day interpretation of *Vedanta* perfectly displays this development of thought. By defending Indian traditions on philosophical grounds but at the same time made them resonate with modern

democratic ideas like ethical responsibility, scientific knowledge, democratic ideals, etc. Radhakrishnan managed to make a successful reformulation without entirely abandoning the original content. According to Moore (1952), his metaphysical viewpoint was largely determined by ethical matters, and that spiritual solidarity also affects the behaviour of humans.

One of the remarkable characteristics of the intellectual pluralism espoused by Radhakrishnan was its implication for education. He advocated that the educational process should not only be concerned with the development of professional competence, but also with the formation of a moral conscience, tolerance, and the ability to understand different philosophical views. Present-day discussions on education in the light of Radhakrishnan's philosophy emphasise, apart from educational content, the moral and personality development aspects (Anuradha & Gupta, 2026). His philosophical views on education have also been linked to the multidisciplinary, holistic and culturally anchored character of the 2020 National Education Policy (Dutta Banerjee & Mete, 2024; Sen & Saha, 2026).

Radhakrishnan's philosophy also underlines the close relationship between intellectual freedom and democratic life. The fact of a plural society calls for individuals who can recognise differences and yet not reduce them into a fight for survival. Radhakrishnan's idea of the unity of the Self (Jivanmukti concept in Advaita) gives a metaphysical groundwork for peaceful coexistence as it shows that even a person or a community with its unique identity will at the same time be one with others. As a result, dialogue is more preferable than exclusion, and getting to know one another at the depth level becomes part of one's philosophy and even ethical obligation. Radhakrishnan's analyses of the East and West always highlight civilisations' mutual learning instead of organising their intellectual lives on the lines of a never-ending struggle between them (Radhakrishnan, 1955).

Radhakrishna's pluralism of ideas, that means, can be seen as a philosophical endeavour to reconcile unity and diversity, belief and freedom of spirit, and cultural depth with cross-cultural conversation. In other words, he does not reduce the differences of philosophies to a uniform level, nor does he view traditions as different

realities that are separated from each other and cannot communicate. Rather, he suggests a way of knowledge through dialogue in which, through various viewpoints, one can meet, raise objections, and help each other to develop. In a time of ideological fragmentation, cultural struggles and assertions of exclusive truths, Radhakrishnan's vision of plurality is still meaningful because it gives a pattern of intellectual activities involving open criticism, spiritual openness, respect and love, and continuous efforts to find common human values.

East–West Dialogue of Radhakrishnan

In his philosophy, East–West dialogue is one of the core aspects where he emphasised that East and West have both made significant discoveries in fields such as reality, knowledge, morality, religion, and human development, and each from their own perspectives. To facilitate the encounter through the means of interpretation, criticism, and learning from each other, he tried to set up a kind of common ground for these traditions. His comparative approach not only did not regard their differences as antagonistic but recognised their intellectual productivity (Radhakrishnan, 1952; Devi, 2026).

One of the biggest influencers of Radhakrishnan on the matter of comparative studies was his own curriculum. Being immersed in Indian philosophical traditions while at the same time being exposed to Western philosophy and Christian thought, he did not give up the Indian ways of thinking under the influence of a colonized education; rather, he turned to the philosophical approach for analysing his own culture to reinterpret and explain it in contemporary language. At the same time, Radhakrishnan did not disapprove of Western philosophy as being a foreign and not important kind of thinking. He rather read different philosophical systems comparatively, which is to say, let one philosophical system throw light upon another system of thinking (Bilimoria, 2019; Damm, 2025).

Another hallmark of Radhakrishnan's work on East–West dialogue was his refusal to accept simplified civilizational stereotypes. Rather than the West being a land of reason and the East being only a land of spirit, he believed that reason and scientific inquiry from the West have contributed much to civilisation as we know it today, while

Indian Philosophy has provided deep insights into concepts such as consciousness, spiritual experiences, and oneness. It was not so much a matter of choosing between East and West but rather of developing a higher philosophical comprehension via the meeting of both. In this way, one side does not dominate, but the dialogue leads to a kind of fusion of the two different perspectives (Radhakrishnan, 1955; Bilimoria, 2019).

His edited work, *History of Philosophy: Eastern and Western*, reflects this ambition. Radhakrishnan, by uniting philosophical traditions of Asia and Europe within a historical and conceptual setting, presented an alternative viewpoint to the dominant philosophy literature which considered Western philosophical thought the only standard for rational inquiry. We have here another dimension of his thought where his understanding of the Indian philosophical systems is quite remarkable since these systems have in-depth traditions of metaphysics, epistemology, ethics, logic, and soteriology and deserve a place alongside in the arena of world philosophy (Radhakrishnan, 1952). The book is a result of an original effort which combines two cultures, East and West, through which one may get a comprehensive history of philosophy without any bias.

An important basis for such a dialogical approach was a philosophical system called *Advaita Vedanta* (2026) (2022). Radhakrishnan saw non-duality as an idea which asserts there is a fundamental one-essence underneath the surface differences of human experiences and cultural expressions. This, according to him, made it possible to show that each religious and philosophical tradition is capable of conveying a particular truth or a historical condition of a reality which has no limit as far as conceptualisation is concerned. Radhakrishnan's position did not eliminate differences from the discussion, but rather emphasised understanding and multiple paths of comprehension. The role of Radhakrishnan in the field of dialogue between East and West is quite significant here, where he has made a contribution through his engagement with the Christian religion, Hinduism, and religions in general. That is why he found that the real thing was spirituality and not the doctrinal exclusivity of different religions. Radhakrishnan's conviction was that even though religions are different products of their historical

and cultural backgrounds, they may still be considered to reveal one reality which is spiritual in nature. The latter was together with his belief that religious tolerance was a good approach in the absence of a demand for theological homogeneity.

As to spirituality and ethical idealism, the term universal spirituality is the phrase with which Sarma and Devi (2024) present a picture of Radhakrishnan's understanding and thinking at this level. And Damm (2025), through the presentation of Radhakrishnan's comparative reflections on religion, illustrates how biblical and Christian references are a significant source of inspiration to him.

The ethical element was also a part of this conversation. For Radhakrishnan, the philosophical comparison was not only an intellectual exercise; it was linked to the necessity for human unity in an ever more interdependent world. Moore (1952) points out that Radhakrishnan's metaphysics and ethics are deeply connected, and his knowledge of unity as a philosophical idea gives rise to responsibility, tolerance and human solidarity.

Radhakrishnan's educational philosophy also showed his desire for intercultural understanding. Radhakrishnan thought that learning should be through exposure of students to different intellectual traditions while developing moral judgment, critical thinking and cultural comprehension. The recent study of education still connects his educational ideals with value-based learning, holistic development, Indian knowledge systems, and new educational reforms (Anuradha & Gupta, 2026; Dutta Banerjee & Mete, 2024; Sen & Saha, 2026). Because of this, education became a vital tool for East--West mutual understanding.

In such a setting, dialogue cannot wipe out historical differences; rather, it generates a controlled exchange in which every tradition can critique its own. Because of this, Radhakrishnan saw comparative philosophy as an effective way of breaking down one-sided isolation of the mind without losing sight of the cultural and philosophical richness of distinct worlds.

That's why Radhakrishnan's East-West dialogue is neither a process of cultural assimilation nor a philosophical compromise. It is a way of engaging different intellectual systems in a reciprocal manner while maintaining their unique

features and roles. Radhakrishnan's philosophy of comparison also means a kind of unity that does not demand uniformity and a kind of openness that still allows one to think critically. By bringing Indian and Western traditions to bear on a common platform of questions, Radhakrishnan created a model of intercultural philosophy which is still relevant to current discussions of multiculturalism, world education, religious coexistence, and intercultural understanding.

Intercultural Philosophy in the Thought of S. Radhakrishnan

Sarvepalli Radhakrishnan's philosophical work is largely characterised by intercultural philosophy, an integral part of his intellectual development where he maintained a constant dialogue between the Indian philosophical legacy and Western thought. He engaged in a dialogue with *Advaita Vedanta*, Christian theology, modern idealism, ethics, and comparative religion. Rather than perceiving cultures as airtight intellectual systems, Radhakrishnan saw philosophical traditions as capable of having an enriching dialogue with each other. Because of this, his work is not one-sidedly Western or traditionalist. He is the one who brought Indian and Western thought together in the creation of the shared philosophical space, which still preserves the identity of different traditions and helps them understand deeper realities of truth. (Radhakrishnan, 1952; Bilimoria, 2019; Devi, 2026)

Radhakrishnan got his perspective from Advaita Vedanta, which he saw as the doctrine of non-duality leading to an idea of spiritual unity of all things that does not mean cultural or religious, or intellectual homogenization of different forms of human life. That position allowed him to claim that each philosophical tradition can be considered as an historically conditioned form of seeking ultimate reality, and none of the single formulations is able to cover all meanings completely. Because of this, his view on Advaita Vedanta was more than the classical metaphysics. He placed it in the frame of modern ethics and religion, and the worldwide intellectual exchange (Rajan, 2026; Odyniec, 2022). Truth is, he re-interpreted Vedanta in modern terms, which accounts for his frequent discussions among the Neo-Vedanta circles.

Sri Bhagwan Radhakrishnan's intercultural philosophy was clearly seen through his presentation

of Eastern and Western philosophies. In his book *History of Philosophy: Eastern and Western*, he showed that the Asian and European philosophical thought can be placed under a common intellectual structure if the view that philosophy mainly consists of Western accomplishments is changed (Radhakrishnan, 1952). Radhakrishnan's work *East and West: Some Reflections* continues the idea that the different civilisations should not confine themselves to their intellectual worlds, but should learn from each other by mutual confrontation (Radhakrishnan, 1955). Devi (2026) highlights, in the same vein, Radhakrishnan's comparative philosophy that aimed at fostering deep understanding and appreciation between East and West rather than deepening their division. His work with the Christian religion played a big role in shaping his inter-religious view. Radhakrishnan did not consider Christianity only as a competing religious system to Hinduism. Instead, he looked for comparisons in its ethical, spiritual, and theological teachings with Hindu philosophy. Damm (2025) not only reveals Radhakrishnan's extensive familiarity with the Bible, but also places him in an Indian context of interpreting Christian scriptures.

This readiness to engage with other religious traditions was the basis of his belief that spiritual life and experience surpass the value of rigid, doctrinal exclusiveness. Sarma and Devi (2024) have identified this part of Radhakrishnan's work for common spiritual ideals and ethical aspirations. Radhakrishnan also saw the humanistic side of the intercultural philosophy, viz. the way spiritual unity leads to ethical life. This idea that we all are connected at the spiritual level was not just a theological concept for Radhakrishnan; it became a moral imperative. His writings on Hindu ethics show how understanding your spiritual identity can be connected with being responsible towards others. One of the main points of Radhakrishnan's metaphysical writings was that the awareness of people coming from different cultures and religions can foster a sense of responsibility towards one another. Moore (1952) points out Radhakrishnan's interconnection of his metaphysical and ethical positions. Differences in culture and religion were not regarded as enemies but as a chance to broaden moral understanding.

Radhakrishnan's reinterpretation of Bhagavad Gita has also shown how the path of realising one's true Self can be at the same time one's path of action

(dharma) and the performance of good deeds through which one's inner spiritual realisation is made effective in the world (Radhakrishnan, 1970). So, Radhakrishnan argues that religious enlightenment is always accompanied and supported by ethical life, without which one's religious experience cannot truly be described as genuine.

Radhakrishnan further recognised that intercultural understanding must be preceded by an acquaintance with the variety contained within Indian philosophy. Indian ideas are not a singular homogeneous entity, but it consists of multiple viewpoints and ways of philosophical investigation. It is in the same way that contemporary discourse on these ancient cultures emphasises variety and points to their ongoing intellectual relevance (Dutta Banerjee & Mete, 2024). Radhakrishnan's Indian Philosophy was essentially aimed at exposing the rich and intricate aspects of Indian Philosophy to an international audience (Radhakrishnan, 1980).

Radhakrishnan saw education as a practical way to achieve his intercultural aims. Education, per him, was for the development of open-mindedness, moral character, a sense of culture, and the understanding of other cultural points of view. Radhakrishnan's philosophy of education is continuously a matter of discussion, mostly in areas of value-based and holistic education (Anuradha & Gupta, 2026). Recently, scholars have also linked his concepts about education with multidisciplinary Indian knowledge systems, ethical formation, and cultural rootedness, which are among the key ideas emphasised by the National Education Policy-- 2020 (Dutta Banerjee & Mete, 2024; Sen & Saha, 2026).

Comparative Philosophy and Religious Experience in the Thought of S. Radhakrishnan

Radhakrishnan's comparative philosophy is a central aspect of his intellectual work as he constantly aimed at facilitating the dialogue between Indian and Western traditions of thinking. He was not based on the idea that one tradition held a complete truth while the other was only philosophically lacking. In fact, he considered philosophical traditions as historically shaped yet still intellectually open systems that could reveal the truth to each other if a comparison were made. Radhakrishnan's immersion in *Advaita Vedanta*, Western idealism, Christian theology, ethics, and modern humanism made it possible for him to create a comparative method that simultaneously embraced cultural particularities and offered space

for philosophical inquiry (Radhakrishnan, 1952; Bilimoria, 2019; Devi, 2026).

Radhakrishnan saw comparative philosophy as merely the comparative study of the characteristics of various traditions, but in philosophical thinking it is considered more as widening the scope of the mind itself. To Radhakrishnan, for example, comparing Indian and Western thought was not only revealing the individual characters of each but also pointing out their areas of inadequacy. This aim is reflected in Radhakrishnan's work *A History of Philosophy: Eastern and Western*, which is quite a remarkable work of bringing both Asian and European philosophies together under one shared philosophical structure (Radhakrishnan, 1952). The book does not claim that philosophy is the monopoly of the Western world. Radhakrishnan, same here, in his book *East and West: Some Reflections*, is calling for learning from each other by civilisations, and at the same time it also challenges rigid cultural oppositions (Radhakrishnan, 1955).

The role of *Advaitic Vedanta* philosophy in Radhakrishnan's thought and philosophy is the basis of understanding his comparative method. He saw Advaita Vedanta as a metaphysical position asserting the reality of an absolute but at the same time allowing for the diversity in experience, practice, and modes of knowledge. This is why Radhakrishnan's comparative view of Indian and Western thought led him to see philosophical traditions not as being mutually exclusive, but as different paths which are conditioned by different cultures and which are leading to answering the same ultimate existential questions. Rajan (2026) explains the differences between Radhakrishnan's and traditional *akara's Vedanta* for their modern religious implications and ethical implications. Odyniec (2022), then again, presents how modern Advaita philosophy has been re-interpreted as a consequence of interaction with Western modernity.

Radhakrishnan's religious philosophy places religious experience at the focal point of the human spiritual journey. On more than one occasion, he stated that religion cannot merely be defined as dogma, ritual, institutional authority, or inherited belief. In its ultimate form, religion is a spiritual revelation through direct inner experience. Based on Radhakrishnan, this inner experience offers a sense of being and understanding something transcendent

that lies outside of our common experience of distinctions, as well as beyond ourselves. While reason plays a valuable role, it is not sufficient in understanding spiritual realisation. The content of spiritual manifestation is only partially exhausted by the rational mind (Moore, 1952; Sarma & Devi, 2024). Philosophy that means only plays a role in describing and analysing the disclosure of spiritual experience by religious practice.

This view of experience so provided the foundation for one of Radhakrishnan's most original accounts: religious pluralism. Since spiritual experience, to him, was the ground and doctrine of an interpretation thereof, one need not say that only one tradition knows the truth. Different religious communities depict spiritual reality via their own symbols, concepts, and scriptures as well as cultural settings. So, differences do not necessarily mean contradictions in the deepest levels of religious awareness. Sarma and Devi (2024) highlight this aspect through their interpretation of Radhakrishnan's thought as blending the universality of spiritual understanding with an ethical idealism. His interaction with Christian spirituality is an example of his religious comparative method. In fact, he did not deny Christianity to be a genuine form of Hinduism upon being confronted by its theology and scripture. Instead, he brought together Christian and Vedanti concepts from the philosophical and spiritual levels to look for areas of meeting. But it has been pointed out by Damm (2025) that Radhakrishnan's readings were influenced by his engagement with biblical matters and, at the same time, that he belonged to the Indian school of interpretation and use of Christian texts. Such exchanges contributed to his understanding that only through dialogue can religions be mutually appreciated instead of exclusive confrontations.

In one regard, Radhakrishnan was not so radical as one who thinks that all religions or philosophies are the same thing. His use of the comparative method preserved differences, but at the same time, he looked for the deeper relationships between them. Philosophical and religious traditions might include historically conditioned doctrines, institutional limitations, and interpretations open to criticism. Comparison in this way, besides requiring critical judgment it also required the element of sympathy. As Bilimoria (2019) points out, this East-West interdimensional

aspect of Radhakrishnan's intellectual work is what makes it so complex. However, Devi (2026) points out how much he devoted himself to building a philosophical bridge that would connect various systems of thought.

His view of the Bhagavad Geeta further reveals the close relationship between religious experience and practical life. He did not see spiritual realisation as the withdrawal from one's responsibility in society, but rather as the foundation of morally meaningful actions. Knowledge, devotion, and action were the means, not separate but rather interconnected ways in which the spirit is manifested (Radhakrishnan, 1970). That line of thinking makes the ethics of his religious philosophy a stronger point as well. For example, Moore (1952) shows how Radhakrishnan's ideas about metaphysics and ethics are tightly linked since, after achieving realisation of spiritual unity, it is expected that the attitude of an individual person towards other people would be different. Radhakrishnan's philosophy of comparison also included acknowledging diversity even in Indian thought. Indian philosophy overall consists of multiple viewpoints and different explanations for knowledge, reality, liberation, and human life. In his book, *Indian Philosophy*, Radhakrishnan tried to show the readers these philosophical traditions in the best order, but at the same time, he also brought them into the realm of world philosophical discussions (Radhakrishnan, 1980).

The six systems of Indian philosophy have been described in such a way as to highlight the existence of multiplicity as well as the intellectual wealth of the Indian philosophical tradition (Dutta Banerjee & Mete, 2024). Educationally speaking, this method yields far-reaching implications. To Radhakrishnan, the role of education was to acquaint people with various forms of knowledge while at the same time encouraging them to engage in critical and moral reasoning and to be able to appreciate and connect to the spiritual dimension. His conception of education is still regarded in many places as providing holistic value education (Anuradha & Gupta, 2026). There are also parallels between Radhakrishnan's viewpoints and contemporary education ideas like a multidisciplinary approach, Indian knowledge systems, moral formation, and mutual cultural understanding that came up during discussions on the National Education Policy 2020 (Dutta Banerjee & Mete, 2024; Sen & Saha, 2026).

Radhakrishnan's ideas of comparative philosophy and religious experience go really nicely together. One aspect of comparison is the ability of traditions to learn about each other and change from each other, while religious experience offers a spiritual understanding that connects one with the deeper level that one might miss just via comparing alone. His philosophy is not based on one point of view, nor on total rejection of other perspectives; that is, he doesn't advocate for one point of view or the rejection of other perspectives as the whole truth. Rather, he is putting forward to the whole world a picture in which philosophical diversity, spiritual experience, rational inquiry, and ethical responsibility coexist as different aspects that each one contributes in their own way to an overall harmony. That's why Radhakrishnan's approach to different religions and philosophies through his comparative philosophy is the basis for a new understanding of the intellectual and religious diversity that is open dialogue, critical thinking, and the striving for a common spiritual goal.

Global Education and the Implications of Radhakrishnan's Philosophical and East-West Intercultural Thought

Sarvepalli Radhakrishnan's educational philosophy cannot be delinked from the metaphysical, ethical, and intercultural elements of his broader thought. Radhakrishnan saw education as more than merely the acquisition of knowledge. He believed education was a human development process that could harmoniously develop intellect, character, moral responsibility, and spiritual consciousness simultaneously. Since this form of education seeks to make individuals live in harmony and take responsibility in a society that consists of people having different backgrounds and ideas which are also interlinked intellectually, it could be characterised as global. Yet, the global focus of Radhakrishnan's educational vision would not require the individual to sacrifice their cultural identity. As Radhakrishnan put it, the purpose of education should be to connect one with the rich heritage of Indian philosophical traditions while at the same time, one should remain open and receptive to the developments in modern science, rational inquiry, and global intellectual traditions (Anuradha & Gupta, 2026; Dutta Banerjee & Mete, 2024).

Radhakrishnan's view of education, at the base, is that of unity and pluralism, which is derived from his understanding of Advaita Vedanta. Per his view of one fundamental reality beneath the myriad forms of human expression through religion, thought & art, etc., unity and plurality become a very significant aspect of his teaching ideology. Since all people live in a fundamental spiritual unity that is deeper, education has to cultivate the spirit of respect and love towards those people despite or even though of the differences one may have with them in religion, culture, or nationality. Because of this, his philosophy offers an underpinning that enables global education to integrate the two dimensions of staying rooted while being open, respectively (Rajan, 2026; Odyniec, 2022).

Really, Radhakrishnan himself is a living embodiment of this cross-civilisation blending of ideas, which speaks volumes of his own development. He was so steeped in Indian religious and philosophical thoughts, in particular Vedanta, which formed the heart of his identity, that he continued to study Western philosophy as well as Christian thought that are totally foreign to him. This intellectual exercise led him to see that no way of thinking has an exclusive claim to truth. So, he was against two extreme points of view: copying the West blindly, on one hand and then again, isolating Indian thought and not relating it to the rest of the world. Instead, he encouraged a dialogue between the different traditions where it was clear that all traditions could learn from one another (Bilimoria, 2019; Devi, 2026). So, the role of education would be such that the student would expose oneself to the multiplicity of thought systems and develop a critical attitude towards them, rather than being restricted to a single worldview.

Weaving together Eastern and Western traditions in his edited work *History of Philosophy* has become one of the hallmarks of his educational vision. Radhakrishnan's reinterpretation of philosophy as a product not exclusively of Western thinkers, in fact, was a challenge to the views that confined the essence of philosophy to Western civilisation only. He illustrated that Indian and other Eastern traditions contained philosophical reflections on metaphysics, ethics, knowledge, liberation, and human purpose (Radhakrishnan, 1952). A world curriculum where different civilisations are treated as equals would surely

be supported by such an approach. In *East and West: Some Reflections*, the same kind of thinking shows itself, and Radhakrishnan speaks in favour of mutual learning between the civilisations. On one hand, he admired Western science and rational thinking. On the other, he highlighted the value of Indian and the East's spiritual traditions in exploring the self, human unity, and so on (Radhakrishnan, 1955).

Radhakrishnan did not advocate such things as “a material West vs. a spiritual East” kind of dichotomy. He thought that scientific understanding plus ethical and spiritual guidance would make for a balanced civilisation. So, this kind of fusion, per him, was an implication of his cross-cultural philosophy. It is also very much the case that Radhakrishnan's notion about religious experience has a significant educational aspect. The first thing to mention is that, per him, religion should not be perceived as mere adherence to dogma but rather as the experience of a living ultimate reality.

Truth is, he accepted religious diversity while asserting that the chance of a common spiritual outlook is made possible by having this view. Sarma and Devi (2024) refer to the spirituality aspect of his philosophy as universal spirituality and ethical idealism, respectively. The same author, Damm (2025), shows that his encounter with the Bible belonged to the larger comparative study of religion (2025). From an educational standpoint, that means it has to be clear that one should understand religious diversity by engaging in dialogue, interpretation, and ethical reflection rather than an exclusive and confrontational manner.

The ethical perspective of Radhakrishnan's philosophy really helps in the enhancement of his vision of world education. Based on Moore (1952), there was a tight bond between his metaphysics and ethics. For example, if we are united in our essence, as human beings, knowledge must bring forth responsibility on the part of others. Because of this, the process of education must also aim at intellectual excellence with the development of empathy, tolerance, self-constraint and making a judgment of morality. Radhakrishnan's reading of the *Bhagavad Gita* substantiates this link by suggesting that spiritual awakening and living per one's social obligations are compatible (Radhakrishnan, 1970).

Radhakrishnan's vision of Indian philosophy is also a good indication, as he was aware of the plurality of ideas in Indian thought at the level of metaphysics as well as epistemology and ethics, and the final goal. In Radhakrishnan's two-volume work *Indian Philosophy*, different metaphysical schools and philosophical movements had a place. By systematically organising the Indian philosophical heritage in this way while at the same time introducing Indian traditions to an international philosophical structure, he contributed much to the integration of the East and the West philosophically and academically (Radhakrishnan, 1980). The contemporary study of the Indian knowledge systems also shares the view that, rather than depicting Indian philosophy as homogeneous, it should be presented as a diversity of traditions which is, so also, educationally valuable (Dutta Banerjee & Mete, 2024).

It is observed that the application of these ideas is even seen in modern educational reforms. Really, several of the goals of the new National Education Policy–2020 are quite like Radhakrishnan's ideas of comprehensive development, moral education and interdisciplinary teaching, cultural sensitivity and receptivity towards knowledge from different parts of the globe (Dutta Banerjee & Mete, 2024; Sen & Saha, 2026). Also, Anuradha and Gupta (2026) have connected the educational views expressed by him to the changing Indian educational scene.

Radhakrishnan's philosophy is key on the global educational level due to efforts aimed at the synthesis of intellectual, cultural, ethical and interreligious dimensions. His approach to east-west relations about mutual learning and enrichment, not cultural levelling, is also a distinguishing feature. Radhakrishnan, by the integration of Advaita, comparative philosophy, the religious experience, ethics and education, offers a global education model which first respects diversity and yet inculcates universal, humanistic values; at the same time, it fosters open and rational-mindedness and a sense of responsible citizenship on the local and global levels.

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AIU Publication on IMPLEMENTING NATIONAL EDUCATION POLICY–2020: A ROADMAP

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

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

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Graduates as Nation Builders

C P Radhakrishnan, Hon'ble Vice President of India, delivered the Convocation Address at the 3rd Convocation Ceremony at IIMT University Meerut, Uttar Pradesh on April 21, 2026. He said, *"As educated citizens, you have a vital role in strengthening our democracy and ensuring that growth reaches every section of society. Do not fear failure. Remember that every great nation is built by citizens who learn and who continue to move forward with determination and patience."* Excerpts

I extend my warmest congratulations to each one of the graduates present here. Today marks not just the culmination of your academic journey, but the beginning of your role as active participants in shaping the future of our nation. I am pleased to know that IIMT University Meerut has fast emerged as a centre of academic excellence with NAAC 'A' grade. With its modern infrastructure and a strong focus on innovation and research, the University continues to shape future leaders who are well-equipped to meet global challenges with confidence and competence.

Dear graduates, you step into an India that is rapidly evolving, full of promises and opportunities. We are at a defining moment in India's history. As we celebrate this milestone, it is also inspiring to witness the transformative infrastructure and development initiatives shaping this region and the nation. The Namo Bharat Train and the Meerut Metro, flagged off by our Hon'ble Prime Minister Shri Narendra Modi in February this year, stand as shining examples of modern, efficient, and sustainable connectivity, bringing cities closer and opening new avenues of growth and opportunity for students and professionals alike. Such initiatives, along with broader national efforts like 'Make in India', Digital India, and Startup India, reflect a forward-looking vision of progress, innovation, and self-reliance. Under the vision of *Viksit Bharat*, we are collectively working towards transforming our country into a global leader by 2047, when we celebrate 100 years of independence. This vision is a national mission that requires the energy, innovation, and commitment of young minds like yours. At the heart of this journey lies the spirit of *Aatmanirbhar Bharat*. You are the torch-bearers of this transformation. Your education has equipped you with knowledge and with the ability to question, to innovate, and to lead. But with this privilege comes responsibility. The responsibility to contribute to nation-building; The responsibility to uphold the values of integrity, discipline, and service; And the responsibility to ensure that progress is inclusive, sustainable, and rooted in our rich cultural heritage. I urge you to think beyond personal success. Align your ambitions with the aspirations of the nation.

Whether you choose to become entrepreneurs, professionals, researchers, or administrators, remember that your work contributes to the larger story of India's rise on the global stage. Be job creators, not just job seekers. Embrace innovation. Support local industries. Promote homegrown solutions. At the same time, let us not forget the importance of unity and social harmony along with economic development. *Viksit Bharat @ 2047* will be more than a great economic strength. It will also focus on inclusive development, on the last village, on the last person. As educated citizens, you have a vital role in strengthening our democracy and ensuring that growth reaches every section of society. Do not fear failure. Remember that every great nation is built by citizens who learn and who continue to move forward with determination and patience.

I am also very happy to observe a powerful and consistent trend across convocations I have been attending. Women are increasingly taking the lead and securing a remarkable share of academic honours and medals. This is not merely a statistic, but a reflection of determination, discipline, and a quiet transformation unfolding across our society. It speaks of families that encourage, institutions that support, and individuals who proceed with clarity of purpose. These achievements are reshaping aspirations and setting new benchmarks of excellence. As more women step forward with confidence and capability, they are not only excelling personally but also inspiring a generation to believe that merit, hard work, and opportunity together can create a truly progressive and inclusive India. I would also like to take a moment to acknowledge the invaluable contribution of your parents and teachers. Behind every successful student stands a support system that has believed, encouraged, and guided. Today is as much their achievement as it is yours. I also commend the faculty and staff of the University for their dedication in shaping young minds and nurturing future leaders. You should always respect your parents and teachers who have sacrificed so much for your success. Dear Students, you should also contribute back to your university and also to society. I once again congratulate all the graduates. May you succeed in your personal endeavours, and may you play a meaningful role in realising the vision of *Viksit* and *Aatmanirbhar Bharat*.

Jai Hind! Long Live Mother Bharat!



CAMPUS NEWS

Guest Lecture on Satire in Literature

The one-day Guest Lecture on ‘Satire in Literature: Form, Evolution and Social Impact’ was organised by Tanta University, Sri Ganganagar, under the aegis of the Indian Knowledge System (IKS) Cell, recently. The event aimed to explore the literary, philosophical, and social dimensions of satire through the lens of India’s rich knowledge traditions. It was graced by eminent satirist Dr. Prem Janmejaya as the keynote speaker. The faculty members, research scholars, and students from various disciplines participated in the event. The programme commenced with a formal inaugural ceremony conducted in accordance with Indian academic and cultural traditions. The distinguished guests were warmly received, followed by the ceremonial lighting of the lamp, symbolising the dispelling of ignorance and the pursuit of knowledge.

The welcome address was delivered by Dr. Vishal Chhabra, Chairperson of the IKS Cell, who formally welcomed the keynote speaker, dignitaries, faculty members, and students. In his address, he elaborated not only on the theme of the lecture but also highlighted the importance and relevance of the Indian Knowledge System (IKS) in contemporary education. He emphasised that the Indian Knowledge System represents a vast repository of interdisciplinary wisdom, encompassing literature, philosophy, science, linguistics, and social thought. Dr. Chhabra highlighted that under the framework of the National Education Policy-2020, integrating IKS into academic discourse is essential for building a culturally rooted and intellectually balanced education system. Further, he explained that Indian literary traditions, including satire, are deeply embedded in ancient texts such as the Vedas, Upanishads, epics, and classical literature. He stressed that IKS promotes critical thinking, ethical awareness, and holistic development, which are crucial for students in the modern era.

Dr. Chhabra further stated that satire, when viewed through the lens of Indian Knowledge Tradition, becomes a powerful medium for self-reflection, social reform, and intellectual awakening. He encouraged students to actively engage in such academic activities to deepen their understanding of indigenous knowledge systems and develop a balanced perspective between tradition and modernity.

The Keynote Address was delivered by eminent satirist Dr. Prem Janmejaya. He began by challenging the common perception that satire is primarily a Western literary concept. He argued that satire has existed in Indian knowledge traditions since ancient times. The major insights from the Lecture were:

- Satirical elements are evident in Vedic literature, the *Ramayana*, the *Mahabharata*, and the *Puranas*,
- Indian folk traditions, proverbs, and idioms also carry strong satirical undertones, and
- Satire has evolved through different literary periods—ancient, medieval, and modern—while retaining its social relevance.

Dr. Janmejaya described satire as an intellectual ‘weapon’ and emphasised that its impact depends on the user’s intent and wisdom. When used constructively, it becomes a tool for social transformation; when misused, it can be destructive. His lecture included examples, anecdotes, and references that made complex ideas easily understandable and relatable for the audience.

In the next session, Dr. Janmejaya connected the traditional understanding of satire with contemporary challenges. He expressed concern over the growing influence of Artificial Intelligence (AI) and its implications for creativity and originality. He observed that overdependence on AI may reduce human creativity and originality, and can lead to a decline in critical thinking and self-confidence among students. Also, students must use technology as a supportive tool rather than a substitute for intellectual effort. Dr. Janmejaya emphasised the importance of maintaining human relationships and communication, particularly within families. According to him, the absence of meaningful dialogue leads to emotional and social disconnection. The session was highly interactive, with students actively participating through questions and discussions, making it one of the most engaging segments of the programme.

The Presidential Address was delivered by Dr. Rajendra Kumar Godara, Director, Internal Quality Assurance Cell (IQAC). He highlighted the significance of integrating Indian Knowledge Systems into mainstream education as envisioned in the National Education Policy-2020. He also addressed

contemporary challenges, such as declining interest in literature among students and excessive use of digital devices and their impact on intellectual growth. He appreciated the IKS Cell for organising such meaningful programmes and emphasised that such initiatives are essential for the holistic development of students, combining intellectual, cultural, and ethical dimensions.

Dr. Prem Janmejey shared his impressions about the host university. He expressed deep appreciation for the university's academic environment, healthcare initiatives, and social commitment, particularly praising the leadership of Vice Chairperson, Dr. Mohit Tantia. The event was skillfully coordinated and conducted by Dr. Krishnakumar Ashu, ensuring the smooth execution of all sessions.

The Valedictory Session concluded with a formal vote of thanks proposed by Dr. Deepak Sharma, who expressed gratitude to all dignitaries, faculty members, and students for their participation and support.

International Conference on Sustainable Finance and Circular Economy

A three-day International Conference on 'Sustainable Finance and Circular Economy' and Workshop on 'Hands-on Training in Equity Derivatives' is being organised by the School of Humanities, Social Sciences & Management, Indian Institute of Technology, Bhubaneswar in collaboration with Indian Council of Social Science Research (ICSSR), National Stock Exchange (NSE), Society for Sustainable Finance and Economics (SSFE), Multi Commodity Exchange of India Ltd. (MCX), Birla School of Economics, Birla Global University, Bhubaneswar, and Research and Entrepreneurship Park, IIT Bhubaneswar from December 04-06, 2026. The event may bring together renowned experts, industry leaders, and enthusiasts to delve into the critical role of finance in driving sustainability initiatives worldwide. The event aims to bring together academicians, industry experts, policymakers, and practitioners to explore the evolving interface between finance and sustainability, with a special focus on the vision of *Viksit Bharat 2047*. It will provide a dynamic platform to examine key areas such as financial management, derivatives, ESG (Environmental, Social, and Governance) investments, and green bonds. The themes of the event are:

Core Sustainable Finance Themes

- Environmental, Social, and Governance (ESG) Integration.

- Green Bonds, Transition Bonds, and Sustainable Financing Instruments.
- Ethical Finance and Responsible Investment Frameworks.
- Regulatory and Policy Frameworks in Banking and Finance.
- Legal and Compliance Dimensions of Sustainable Finance.

Derivatives and Risk Management

- Derivatives Management: Futures, Options, Forwards, Swaps, and Swaptions.
- Commodity Derivatives and Sustainable Resource Management.
- Derivative Trading in the Context of ESG and Climate Risk.
- Climate Risk Hedging and Financial Stability.

Circular Economy and Entrepreneurship

- Financing the Circular Economy and Resource Efficiency.
- Sustainable and Circular Business Models.
- Green Entrepreneurship and Innovation Ecosystems.
- MSMEs, Start-ups, and Access to Sustainable Finance.
- Impact Investing and Social Entrepreneurship.

Technology and Innovation

- FinTech for Sustainable Development Goals (SDGs).
- Blockchain for Transparent and Accountable Finance.
- AI-Driven ESG Assessment and Climate Risk Modelling.
- Digital ESG Reporting and Corporate Sustainability Disclosure.
- Tokenisation of Green and Circular Assets.

Institutions, Governance, and Development

- Institutions Shaping Financial Evolution.
- Sustainable Finance and Economic Development.
- Governance Dynamics, Inclusivity, and Financial Resilience.

For further details, contact the Organising Secretary, Indian Institute of Technology (IIT) Bhubaneswar, Odisha-752051. E-mail: icsf.iitbbs@gmail.com or avishekb@iitbbs.ac.in. For updates, log on to: www.iitbbs.ac.in/events/

Short-term Training Programme on Numerical Methods and Scientific Computation

A five-day National Level Short-term Training Programme on 'Numerical Methods and Scientific Computation with Python and Maxima: Theory and Practice' is being jointly organised by the Department of Mathematics, Computer Science and Engineering (CSE) & Continuing Education Cell (CEC), National Institute of Technology Raipur, Chhattisgarh from October 12-16, 2026, through online mode. Faculty, research scholars, UG/PG students in Science and Engineering, and professionals from R&D, industry, or academia seeking foundational knowledge in relevant mathematical, scientific, and engineering concepts, as well as AI, may participate in the event. The Course Outlines are:

Introduction to Python and Maxima; Basic programming concepts; input and output; Vector and array manipulation; Functions; Plotting; Numerical methods, including root-finding problems, system of linear equations, interpolation, curve fitting, numerical differentiation and integration, and ordinary differential equations; symbolic computation using SymPy and Maxima; Applications of Python and Maxima in Engineering and Science; Bayesian Inferences; Introduction to Machine Learning (ML) through regression, classification, curve fitting, and optimization; Basic concepts of Artificial Neural Networks (ANN), including perceptron, activation functions, loss functions, gradient descent, and simple feed-forward neural networks; Hands-on implementation of selected scientific computing and machine learning problems using Python.

For further details, contact Dr. M Krishna Prasad, Associate Professor, Department of Mathematics, National Institute of Technology Raipur, Chhattisgarh - 492010 through E-mail: madaspra.maths@nitrr.ac.in and Mobile Number: 09575508447. For updates, log on to: www.nitrr.ac.in/events/

International Conference on Recent Advancements

A three-day International Conference on 'Recent Advancements in Herbal Drug Research' is being organised by the Department of Dravyaguna, Faculty of Ayurveda, Institute of Medical Sciences, Banaras Hindu University, Varanasi, Uttar Pradesh from November 01-03, 2026. The event aims to encourage a robust, evidence-based approach to Ayurvedic medicine while remaining true to its philosophical roots. By promoting translational research and

integrative healthcare, the event hopes to pave the way for new therapeutic innovations that combine tradition with technology.

Ayurveda, the traditional Indian system of medicine, remains one of the world's most ancient yet living medical traditions, grounded in a comprehensive understanding of health that integrates physical, psychological, philosophical, ethical, and spiritual health. While the Western medical system has advanced through validated research

and modern technology, Ayurveda still holds vast untapped potential, particularly in pharmacology, pharmacokinetics, and pharmacovigilance. The Themes of the Event are:

- **Phytochemistry and Bioactive Compounds:** Isolation, characterisation, mechanisms of plant-derived molecules.
- **Standardisation and Quality Control:** Analytical methods, GMP compliance, reproducibility in herbal products.
- **Herbal Drug Formulation and Novel Delivery Systems:** Nanoformulations, transdermal patches, liposomes, bioavailability enhancement.
- **Ethnopharmacology and Traditional Knowledge:** Documenting, validating, protecting indigenous medicinal systems.
- **Pre-Clinical and Clinical Research in Herbal Medicine:** In vitro, in vivo models and human clinical trials to establish safety, efficacy, and therapeutic dosage of herbal drugs.
- **AI, Bioinformatics and Computational Drug Discovery from Botanicals:** In-silico screening, molecular docking, artificial Intelligence, machine learning applications.
- **Research Models:** Virtual, *in-vitro*, and *in-vivo* model generation and development.
- **Transdisciplinary Research:** Research work integrated with two or more than two disciplines, such as veterinary sciences, engineering, agricultural sciences, basic sciences, social sciences, and others.

For further details, contact the Organising Secretary, Department of Dravyaguna, Institute of Medical Sciences, Banaras Hindu University, Varanasi-221005, Uttar Pradesh through Mobile No: 09140672915 and E-mail: Bhuic2026@gmail.com. For updates, log on to : <https://sites.google.com/view/icrahdr2026/> □

THESES OF THE MONTH

SCIENCE & TECHNOLOGY

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

AGRICULTURAL & VETERINARY SCIENCES

Soil Science

1. Ankur Kumar. **Effects of integrated nutrients on crop growth, productivity and soil health in wheat (*Triticum aestivum* L).** (Dr. Manoj Kumar), School of Agriculture and Environmental Sciences, Shobhit Institute of Engineering & Technology (Deemed to be University), Meerut.

Spatial Technology

1. Kranthi, G S Pratyusha. **Drought risk assessment in rainfed areas of Andhra Pradesh using spatial and temporal analysis.** (Dr. K Venkateswara Rao), Department of Spatial Information Technology, Jawaharlal Nehru Technological University, Kakinada.

BIOLOGICAL SCIENCES

Biochemistry

1. Safura Nisar. **Identification and isolation of lactic acid bacteria and purification of their bacteriocins from rhizospheric soil of fruit trees.** (Dr. Ruqeya Nazir and Dr. Peer Abdul Haseeb Shah), Department of Bioresources, University of Kashmir, Srinagar.
2. Urseela Yasien. **Understanding the role of protein kinase CK2 in chromatin dynamics during transcription elongation in *saccharomyces cerevisiae*.** (Dr. Mohd Altaf Bhat and Dr. Abdul Wajid Bhat), School of Biological Sciences, University of Kashmir, Srinagar.

Biotechnology

1. Chaturvedi, Swapnil. **Unveiling the therapeutic significance of microcolonial fungus *Aureobasidium* TD-062: Genomic and metabolomic insights.** (Prof. Indira P Sarethy), Department of Biotechnology, Jaypee Institute of Information Technology, Noida.
2. Ishpreet Kaur. **Isolation and characterization of exopolysaccharides by bacteria isolated from effluents of dairy industry of Jaipur City.** (Dr. Charu Sharma and Dr. Payal Chaturvedi), Department of Biotechnology, IIS (Deemed to be University), Jaipur.

3. Madan, Ayush. **Studies on the cytotoxic effects of gold and silver nanoparticles on human cells with special reference to chromosomal aberrations.** (Prof. Rajiv Dutta), School of Biotechnology & Life Sciences, Shobhit Institute of Engineering & Technology (Deemed to be University), Meerut.
4. Mohanty, Swagat. **Chemical profiling, chemometric analysis and bioactivity studies of essential oils of some underexplored medicinal plants of zingiberaceae.** (Prof. Sanghamitra Nayak), Department of Biotechnology, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
5. Sahoo, Sameer Ranjan. **Sonic stimulation of phenazine and surfactant synthesis: Exploring the biotechnological potential of mangrove bacteria.** (Dr. Arun Kumar Pradhan), Department of Biotechnology, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.

Botany

1. Bora, Dixit. **Angiospermic flora of Gomati District, Tripura, India.** (Prof. B K Datta), Department of Botany, Tripura University, Suryamaninagar.

Life Sciences

1. Vidhya Bharathi, P. **Influence of dietary probiotics on growth biochemical and haematological changes in selected Indian major carps.** (Dr. M R Rajan), Department of Biology, The Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.

Microbiology

1. Palwan, Espita. **Validation of the efficacy of bacterial biofertilizer formulation on the agronomic parameter and yield of three economically important plants.** (Prof. Shaon Ray Chaudhuri), Department of Microbiology, Tripura University, Suryamaninagar.

Zoology

1. Bhat, Shabir Ahmad. **Toxicological effect of some commonly used pesticides on gut bacterial diversity: A study on Wistar rat model.** (Dr. Ruqeya Nazir), Centre of Research for Development, University of Kashmir, Srinagar.

2. Gajera, Niyati Kantilal. **Micro gastropods of rocky intertidal areas of Saurashtra Coast, Gujarat, India.** (Dr. Rahul S Kundu), Department of Bio-Sciences, Saurashtra University, Rajkot.
3. Khan, Aamir. **Innovative role of the probiotics supplementation along with mannan oligosaccharides in modulating the reproductive physiology via Estrogen Receptor Alpha (ER α): A dietetic approach to regulate neuroendocrine gonadal axis in *Coturnix coturnix japonica*.** (Dr. Malabika Sikdar and Dr. Rashmi Srivastava), Department of Zoology, Dr Harisingh Gour Vishwavidyalaya, Sagar.
4. Parashar, Shefali. **Effect of fenpropathrin, pyriproxyfen alone and their formulation on click embryo.** (Dr. Lata Shahani), Department of Zoology, IIS (Deemed to be University), Jaipur.
5. Paulose, Jojo. **Study on the impact of heavy metals on the biosphere in the abandoned gold mine region, KGF, Kolar, Karnataka, India.** (Dr. Jobi Xavier), Department of Zoology, Christ (Deemed to be University), Bengaluru.
6. Sharma, Sonal. **Assessing the hepatotoxic and nephrotoxic risks of hexaconazole in Swiss albino mice and exploring *Trachyspermum ammi* and *Mentha spicata* as eco-friendly fungicidal alternatives.** (Dr. Geeta Pandey), Department of Zoology, IIS (Deemed to be University), Jaipur.
7. Singh, Vandana. **Impact of hydro edaphic characteristics on ichthyofaunal diversity of Lokpalsagar Pond in Panna District of Madhya Pradesh, India.** (Dr. Archana Chauhan), Department of Zoology, Maharaja Chhatrasal Bundelkhand University, Chhatrapur.

EARTH SYSTEM SCIENCES

Environmental Science

1. Bhoi, Rosismita. **Health risk assessment of agricultural xenobiotics and its remediation through photocatalytic degradation.** (Dr. Abanti Pradhan and Dr. Brundabana Naik), Department of Environmental Science, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
2. Lalruatkimi, C. **Assessment of tree diversity, habitat characteristics and human wildlife conflict in Dampa Tiger Reserve, Mizoram.** (Prof. O P Tripathi), Department of Environmental Science, Mizoram University, Aizawl.
3. Pati, Priyanka Pradeepkumar. **Analysis of impact of climate change on coastal resources using remote sensing and GIS techniques in Odisha State.** (Dr. Hitesh Solanki), School of Sciences, Gujarat University, Ahmedabad.

Geoinformatics

1. Kishor Kumar, A. **Urbanization and its impacts on land and water resources: A study of Tumkur City in Karnataka using geospatial techniques.** (Dr. Govindaraju), Department of Applied Geology, Kuvempu University, Shankaraghatta.

ENGINEERING SCIENCES

Aerospace Engineering

1. Karthick, M. **Bird impact studies on composite sandwich structures for airborne radome application.** Department of Aeronautical Engineering, Hindustan Institute of Technology & Science, Chennai.

Biomedical Engineering

1. Bhongale, Madhavi Pravin. **Design and development of Software as a Medical Device (SaMD) for providing therapeutic solutions.** (Dr. Renu Vyas and Dr. Mahesh Mainderkar), School of Bioengineering Sciences and Research, MIT Art, Design and Technology University, Pune.

Chemical Engineering

1. Mythili, Peparthi. **Carbon fiber paper electrode of high capacitance for supercapacitor.** (Prof. Anupam Shukla), Department of Chemical Engineering, Indian Institute of Technology Delhi, New Delhi.

Civil Engineering

1. Lakhminarayanan, S. **Service quality assessment in intermediate public transport: A multi stakeholder perspective using factor analysis.** Department of Civil Engineering, Hindustan Institute of Technology & Science, Chennai.
2. Sudhir, M R. **Experiment and analytical investigation of composite columns for uniaxial compressive strength and concrete fracture parameters.** (Dr. Beulah M), Department of Civil Engineering, Christ (Deemed to be University), Bengaluru.

Computer Science & Engineering

1. Bokka, Yugandhar. **Detecting autism spectrum disorder using population based incremental model.** (Dr. M Chandra Naik and Dr. R N V Jagan Mohan), Department of Computer Science & Engineering, GIET University, Gunupur.
2. Divya, M. **Detecting and classifying the multiple sclerosis in MRI images using deep learning models.** (Dr. Dhilipan J), Department of Computer Science, SRM Institute of Science and Technology, Kattankulathur, Chennai.

3. Haritha, P. **Design and development of optimized topic modeling framework for automatic speech recognition.** (Dr. P Shanumugavadivu), Department of Computer Science, The Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.
4. Joshi, Rati D. **Hybrid bio inspired energy optimized routing mechanism for wireless sensor networks.** (Dr. Sameena Banu), Department of Computer Science & Engineering, Khaja Bandanawaz University, Kalaburagi, Karnataka.
5. Mukhdoomi, Muneeba Afzal. **Development of an intelligent framework based on multiple learning strategies to integrate multi omics data for cancer subtyping.** (Dr. Manzoor Ahmad Chachoo), Department of Computer Science, University of Kashmir, Srinagar.
6. Prathima, Pala. **An efficient model to detect fake social media accounts using CNN-BERT and machine learning techniques.** (Dr. V Madhukar), Department of Computer Science, Chaitanya (Deemed To Be University), Himayatnagar, Hyderabad.
7. Shah, Bela Anal. **Technique for proactive detection of vulnerabilities in enterprise web application.** (Prof. Apurva Shah), Department of Computer Science and Engineering, Maharaja Sayajirao University of Baroda, Vadodara.
4. Singh, Vipin Kumar. **Design and development of switched reluctance motor drive for low power applications.** (Prof. Bhim Singh), Department of Electrical Engineering, Indian Institute of Technology Delhi, New Delhi.
5. Swain, Bhanja Kishor. **Advanced machine learning for biomedical signal processing and pattern recognition.** (Prof. P K Dash and Prof. Renu Sharma), Department of Electrical Engineering, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.

Electronics & Communication Engineering

1. Das, Arun Kumar. **Processing and development of transition metal doped Bismuth based ferroelectric material for temperature sensing application.** (Prof. Satyanarayan Bhuyan and Dr. Arya Tripathy), Department of Electronics & Communication Engineering, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
2. Misra, Mohit. **Design of intelligent road sensing system using AI based techniques.** (Dr. Saptarshi Gupta), Department of Electronics & Communication Engineering, SRM Institute of Science and Technology, Kattankulathur, Chennai.
3. Subudhi, Dillip Kumar. **Structural and micro-structural behavior dependent dielectric properties of perovskite material for device application.** (Prof. Dilip Kumar Mishra and Prof. Priyabrata Pattanaik), Department of Electronics & Communication Engineering, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.

Electrical & Electronics Engineering

1. Dunna, Vijaya Kumar. **Development of the advanced robust control strategies for the islanded and grid connected DC microgrid system under different uncertainties.** (Prof. Pravat Kumar Rout and Prof. Binod Kumar Sahu), Department of Electrical Engineering, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
2. Malo, Anupam. **Physiological artifacts reduction in electroencephalograms with signal processing and deep learning.** (Prof. Tapan Kumar Gandhi and Prof. B K Panigrahi), Bharti School, Indian Institute of Technology Delhi, New Delhi.
3. Sengar, Shweta. **Intelligent load forecasting for grid based renewable energy systems using hybrid neural networks and evolutionary algorithms.** (Dr. Aniket Kumar), School of Electrical, Electronics & Mechanical Engineering, Shobhit Institute of Engineering & Technology (Deemed to be University), Meerut.

Energy Studies

1. Kaviya, V. **Studies on integrated unified power quality conditioner for grid integration of renewable energy system.** (Dr. V Kirubakaran), Centre for Rural Energy, The Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.

Mechanical Engineering

1. Gorana, Falguni. **Design, fabrication and optimization of polyamide based porous bone scaffolds via selective laser sintering for bone tissue engineering.** (Dr. Yashwant Kumar Modi), Department of Mechanical Engineering, Jaypee University of Engineering and Technology, Guna.
2. Patel, Sunilkumar Vitthalbhai. **Experimental investigation and parametric optimization of laser cladding process.** (Dr. Chirag P Patel), Faculty of Engineering and Technology, Ganpat University, Mehsana.

- Reddy, P Lakshmi. **Thermal performance enhancement of heat pipe using nanofluids.** (Dr. B Sreenivasa Reddy and Dr. K Govindarajulu), Department of Mechanical Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

Metallurgical Engineering

- Dabhekar, Suraj Dinkarbhaj. **Characterization and corrosion studies of zinc phosphating on ferrous alloys for automobile applications.** (Dr. Sunil D Kahar), Department of Metallurgical and Materials Engineering, Maharaja Sayajirao University of Baroda, Vadodara.

MATHEMATICAL SCIENCES

Mathematics

- Bhat, Ashiq Hussain. **On the Erdos-Lax inequality and the zeros of quaternionic polynomials.** (Prof. Mohammad Abdullah Mir), Department of Mathematics, University of Kashmir, Srinagar.
- Kalpana, K. **Electricity price forecasting and modelling market dynamics using fuzzy stochastic dynamic optimization.** Department of Mathematics, Hindustan Institute of Technology & Science, Chennai.
- Mahapatra, Puspanjali. **Study of Newtonian and non-Newtonian flows of metallic and metal oxide nanofluids.** (Dr. Tusar Parida and Dr. Kharabela Swain), Department of Mathematics, Silicon University, Bhubaneswar.
- Mahato, Chandra Sekhar. **Some problems of generalized thermoelasticity in nonlocal and porous medium.** (Dr. Siddhartha Biswas), Department of Mathematics, University of North Bengal, Darjeeling.
- Ramaprasadu, Bangaru. **Equilibrium points and their linear stability analysis within the framework of the modified ER3BP.** (Dr. Rajib Mia), KIIT School of Applied Sciences, Kalinga Institute of Industrial Technology, Bhubaneswar.
- Saini, Gaurav. **A computational analysis of fractional-order mathematical models using various numerical methods.** (Prof. Sunita Chand and Dr. Bappa Ghosh), Department of Mathematics, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
- Sethy, Nilanchala. **An investigation on the thermal enhancement in heat transport phenomena of various nanofluids.** (Prof. Satyaranjan Mishra), Department of Mathematics, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.

Statistics

- Karki, Pratibha. **Optimal allocation of experimental units with observed covariates.** (Dr. Samrat Hore), Department of Statistics, Tripura University, Suryamaninagar.

MEDICAL SCIENCES

Biotechnology

- Panigrahi, Lipsa Leena. **Elucidating the interaction dynamics at Magnetic Nanoparticles interface: Correlation of nanoparticles morphology, architecture, surface functionalization with drug delivery efficacy in biomedical applications.** (Dr. Manoranjan Arakha), Department of Biotechnology, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
- Preeti Pallavi. **Evaluating the therapeutic efficacy of probiotics and plant extracts for mitigating oral pathogens: A natural therapy for oral health.** (Prof. Sangeeta Raut), Department of Biotechnology, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.
- Rout, Twinkle. **Prevalence of HPV in oral squamous cell carcinoma and its correlation with PCR.** (Prof. Sunil Kumar Agrawala and Prof. Sangram Keshari Panda), Department of Biotechnology, Siksha O Anusandhan (Deemed to be University), Bhubaneswar.

Pediatrics

- Dhiman, Shalini. **Study of the clinical and molecular basis of brachydactyly, syndactyly, polydactyly and characterisation of the selected variants by an in-vitro model.** Department of Pediatrics, Postgraduate Institute of Medical Education and Research, Chandigarh.

Pharmaceutical Science

- Gadekar, Ajit Rambhau. **Effect of salacia chinensis on pharmacokinetics and pharmacodynamics of antidiabetic drugs in diabetic SD rats.** (Dr. Ravindra B Laware), Department of Pharmacy, Bhagwant University, Ajmer.
- Jadhav, Bharat Vitthalrao. **Design, development and optimization of novel transdermal patch formulation of baricitinib for the treatment of rheumatoid arthritis.** (Dr. Sanjay B Bhawar), Department of Pharmacy, Bhagwant University, Ajmer.

3. Shahinaz. **Repurposing of hypoxia inducible factor-2 α inhibitor-Belzutifan for the treatment of breast cancer and identification of new leads targeting HIF-2 α inhibition.** (Dr. Vijayakumar T M), Department of Pharmacy, SRM Institute of Science and Technology, Kattankulathur, Chennai.
4. Singh, Kishan Pal. **Formulation, optimization and evaluation of taste masked secnidazole ofloxacin dry suspension.** (Dr. Santosh B Dighe), Department of Pharmacy, Bhagwant University, Ajmer.
5. Supekar, Amol Vilas. **Phytochemical screening and pharmacological evaluation of polyherbal formulation for anti inflammatory, antifungal, anti microbial and wound healing activity.** (Dr. Sanjay B Bhawar), Department of Pharmacy, Bhagwant University, Ajmer.
6. Suryawanshi, Akshada Dilip. **Development of solid self nano emulsifying drug delivery system of poorly aqueous soluble anti cancer drugs for enhanced solubility and dissolution.** (Dr. Sanjay B Bhawar), Department of Pharmacy, Bhagwant University, Ajmer.
6. Peters, Silda. **Molecular simulation of acidic gas behavior and flexibility phenomena in fluorinated Ni-based metal-organic frameworks.** (Dr. Tumpa Sadhukhan), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
7. Sathish Kumar, S. **Multifunctional nanomaterial composites for efficient environmental decontamination.** (Dr. Tanay Kundu), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
8. Sharma, Rachna Bhimkumar. **Capacitive dominated molybdenum based hybrid composites for advanced energy storage devices.** (Dr. Helen Annal Therese), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
9. Sowndharya, S. **Studies on visible light driven hybrid photocatalysts assisted by functional additives for organic pollutants degradation.** (Dr. S Meenakshi), Department of Chemistry, The Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.

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1. Gopika Devi, S. **An in vitro investigation of various biomaterials integrated with nanoparticles for wound dressing applications.** (Dr. Anitha Pius), Department of Chemistry, The Gandhigram Rural Institute (Deemed to be University) Gandhigram, Dindigul.
2. Jangir, Seema. **Design & development of nanostructured semiconductor materials for water splitting using photoelectrochemical conversion of solar energy.** (Dr. Deepak Singh Rajawat and Dr. Trapti Gupta), Department of Chemistry, IIS (Deemed to be University), Jaipur.
3. Johnson, Jenny. **Bridging solid and liquid electrolyte via nanofiller reinforced electrospun PVA quasi-composite polymer electrolytes for lithium metal batteries.** (Dr. Helen Annal Therese), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
4. Mariyappan, S. **Synthesis and development of Metalorganic Frameworks (MOFs) for photocatalytic energy production.** (Dr. Karthikeyan S), Department of Chemistry, SRM Institute of Science and Technology, Kattankulathur, Chennai.
5. Patra, Anushis. **Investigation of solute solvation and surfactant aggregation within deep eutectic solvents.** (Prof. Siddharth Pandey), Department of Chemistry, Indian Institute of Technology Delhi, New Delhi.

Physics

1. Asiya Masarat. **Studies on conducting polymer composites for energy storage applications.** (Dr. Jakeer Husain), Department of Applied Sciences, Khaja Bandanawaz University, Kalaburagi, Karnataka.
2. Banerjee, Partha Sarathi. **Scattering of massless dirac fermions in modulated graphene junctions and its effect on electron transport.** (Prof. Rahul Marathe and Prof. Sankalpa Ghosh), Department of Physics, Indian Institute of Technology Delhi, New Delhi.
3. Das, Saptarsika. **Design, analysis and characterization of different types of frequency selective surfaces and absorber.** (Prof. Ramesh Chandra Tiwari and Prof. L Lolit Kumar Singh), Department of Physics, Mizoram University, Aizawl.
4. Dash, Subhashree. **Structural, optical & magnetic properties of ZnO based dilute magnetic semiconductor nanoparticles.** (Dr. Bhavya Bhushan), KIIT School of Applied Sciences, Kalinga Institute of Industrial Technology, Bhubaneswar.
5. Sharma, Pankaj Kumar. **Synthesis and characterization of Mo-doped ternary metal oxide based supercapacitors.** (Dr. Anshuman Sahai, Dr. Deepti Maikhuri and Dr. Yogesh Kumar), Department of Physics, Manav Rachna University, Faridabad. □



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3.	Librarian	-	01	01-OPEN

The above posts are open to all, however, candidates from any category can apply for the post. Candidates having knowledge of Marathi will be preferred.

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Applicants who are already employed must send their application through proper channel.
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2	Associate Professor	03	01 - SC, 01 - VJA, 01 – Open to all
3	Assistant Professor	10	01-SC, 01-ST, 01-VJA, 02-OBC, 01-SEBC, 01-EWS, 03-Open to all
B)	Bachelor of Computer Applications		
1	Professor	01	01 – Open to all
2	Associate Professor	03	01 - SC, 01 - VJA, 01 – Open to all
3	Assistant Professor	10	01-SC, 01-ST, 01-VJA, 02-OBC, 01-SEBC, 01-EWS, 03-Open to all

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Place: Kolhapur

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General	1	1	1	1	0	0	0	2	1	1	0	8
Women 30%	0	0	0	0	0	0	0	1	1	1	0	3
Person with disability 4%	0											0
Orphans 1%	0											0
Sports Person 5%	0											0

Sr. No.	Name of the Post	Subjects	Number of Post (to be filled)
1.	Assistant Professor	Commerce	02
2.	Assistant Professor	Geography	01
3.	Assistant Professor	Home Science	01
4.	Assistant Professor	Marathi	01
5.	Assistant Professor	Physical Education	01
6.	Assistant Professor	Political Science	01
7.	Assistant Professor	Psychology	01
8.	Assistant Professor	Economics	02
9.	Assistant Professor	Hindi	01
Total Posts			11

Conditions:-

- For Qualification/Experience/Pay Scale and other details/conditions visit to university website: www.unishivaji.ac.in, Shikshan Mandal, Karad website:- www.shikshanmandalkarad.com and college website www.mahilamahavidyalaya.com.
- With the reference of Govt. of Maharashtra G.R. dated 11.02.2026 & G.R. dated 31.08.2026, the applicant has to submit the application as an online through website: www.shikshanmandalkarad.com. The print copy of the same with all relevant self-attested documents should reach to The Secretary, Shikshan Mandal, Karad by post or in person to Shikshan Mandal, Karad Final Plot No. 222, Mangalwar Peth, Karad, Tal. Karad, Dist. Satara - 415110 (Maharashtra) within 15 days from the date of publication of this advertisement.

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Date - 07/09/2026

Chairman,
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(MAHARASHTRA STATE)****E-mails: haradchandracollegenaigaon@yahoo.co.in • Website: www.sacsn.org.in***Affiliated to Swami Ramanand Teerth Marathwada University, Nanded.***WANTED**

Applications are invited from the eligible candidates for the following posts in **Sharadchandra Arts, Commerce and Science College Naigaon (Bz.) Dist. Nanded (Granted)** run by **Education Society Naigaon (Kh.) Dist. Nanded**. Applications duly completed should reach the following address **within 15 days** from the date of publication of this advertisement by registered post only. The candidates of reserved category should submit one copy of their application to the **Assistant Registrar, Special Cell, Swami Ramanand Teerth Marathwada University, Nanded**.

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02	English	Assistant Professor	02	
03	Commerce	Assistant Professor	02	
04	Marathi	Assistant Professor	03	
05	Director of Physical Education	Director of Physical Education	01	
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Please refer to the full advertisement displayed on the University and College websites: (www.srtmun.ac.in)

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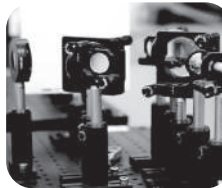
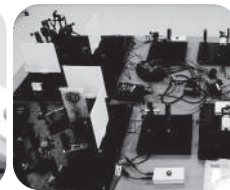
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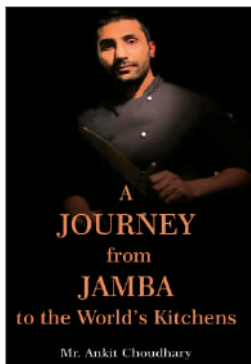


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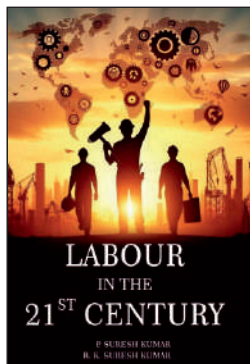
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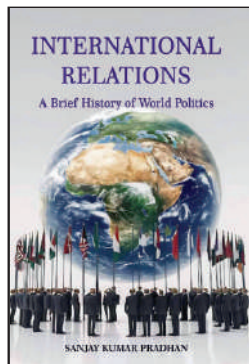
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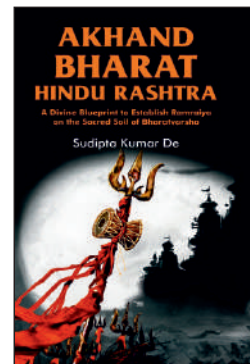
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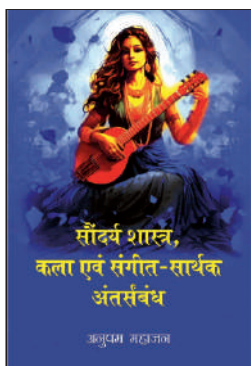
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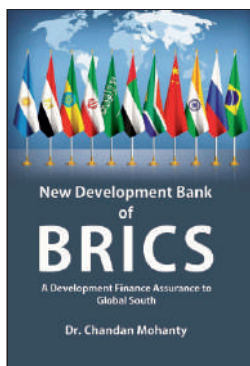
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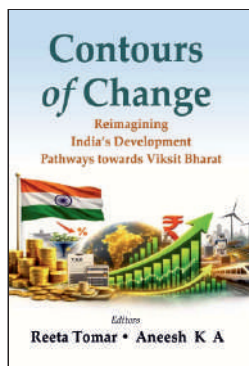
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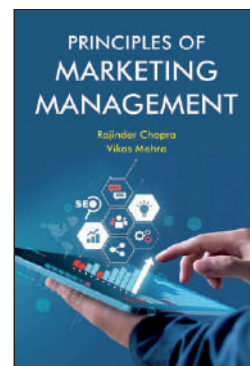
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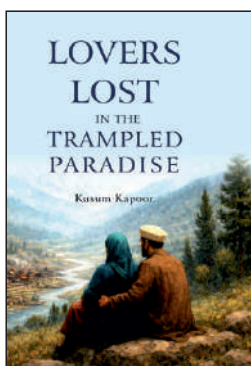
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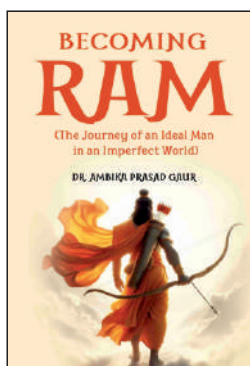
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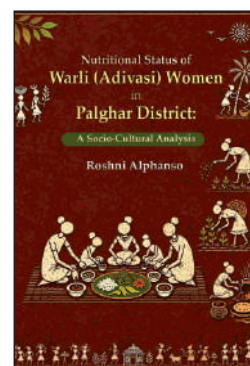
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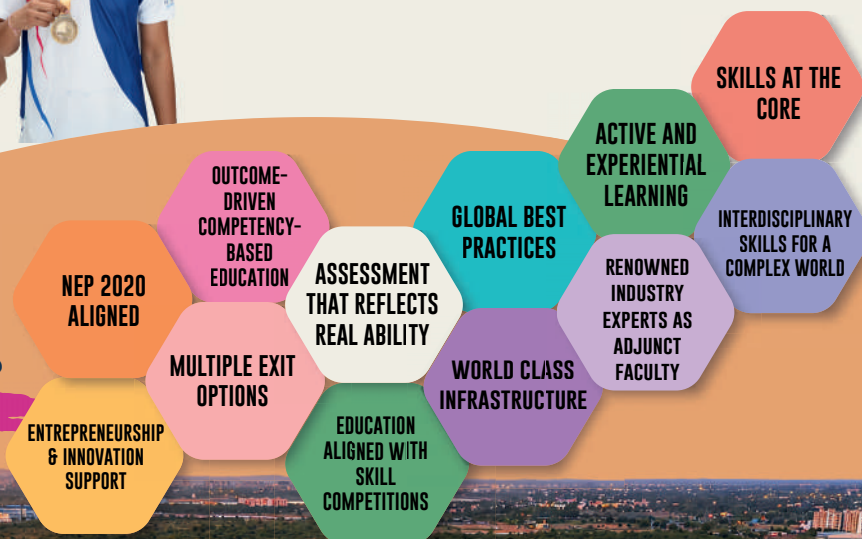
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