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**AIU Invites Proposals for Organizing  
Roundtables of Newly Appointed Vice Chancellors  
in the Session 2022-23**

Association of Indian Universities invites proposals for collaboration from member universities/institutions to organize Two **Two-day Roundtables of Newly Appointed Vice Chancellors** in the current financial year ending on March 31, 2023.

The Roundtables are to be scheduled between **October 2022 to March 2023** during mutually convenient dates for the collaborating University and AIU.

Member Universities/Institutions of AIU are invited to send their proposal with an Expression of Interest (EoI) from the Vice Chancellor to collaborate with AIU in organizing the Roundtables. The institutions are required to send the Proposal containing (i) an Expression of Interest through a letter from the Vice Chancellor, (ii) Financial Estimates, (iii) Two Sets of Dates for convening the Events.

The proposal duly Approved /Endorsed by the Vice Chancellor/ Head of the Institution **along with two sets of dates** for convening the Roundtables must be sent latest by **September 10, 2022**, via Email: [researchaiu@gmail.com](mailto:researchaiu@gmail.com) to:

**Dr Amarendra Pani**  
**Joint Director & Head (Res)**  
**Association of Indian Universities**  
**AIU House, 16 Comd. Indrajit Gupta Marg**  
**New Delhi – 110 002**  
**E-mail: [researchaiu@gmail.com](mailto:researchaiu@gmail.com)**

**The allocation of the event to the University will be done after the selection process, and on terms and conditions as laid down by AIU.** The details of terms and conditions will be communicated to the University after the selection process by the AIU.

**N.B.:** The Roundtables will be conducted under the banner of AIU. AIU is not a Funding Organisation. However, a token amount will be contributed by AIU for organizing the Roundtables. The two Roundtables will **Not** be allocated to the same University.

For any further queries please contact the coordinators on 011-23230059, Extn-202/241, Fax No: 011-23239325, E-mail:[researchaiu@gmail.com](mailto:researchaiu@gmail.com)

A Weekly Journal of Higher Education  
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## Sri Aurobindo: The Path Breaker

M S Kurhade\*

Sri Aurobindo Ghose who was born on 15<sup>th</sup> August 1872 was an Indian philosopher, *yoga guru*, *maharshi*, poet and Indian nationalist. He was also the Editor of the newspaper 'Vande Mataram'. He was in the Indian movement for independence from British colonial rule and until 1910 he was one of its influential leaders and freedom fighters. Thereafter, he became a spiritual reformer, introducing his visions of human progress and spiritual evolution. On 5<sup>th</sup> December 1950, Sri Aurobindo left his body.

Aurobindo studied for the Indian Civil Service at King's College, Cambridge, England. After returning to India he took up various civil service works under the Maharaja of the Princely state of Baroda and became increasingly involved in nationalist politics in the Indian National Congress and the nascent revolutionary movement in Bengal with the Anushilan Samiti. He was arrested in the aftermath of a number of bombings linked to his organization in a public trial where he faced charges of treason for Alipore conspiracy. However, Sri Aurobindo could only be convicted and imprisoned for writing articles against British colonial rule in India. He was released when no evidence could be provided, following the murder of a prosecution witness, Narendranath Goswami during the trial. During his stay in the jail, he had mystical and spiritual experiences after which he moved to Pondicherry, leaving politics for spiritual work.

At Pondicherry, Sri Aurobindo developed a spiritual practice he called Integral Yoga. The central theme of his vision was the evolution of human life into a divine life in the divine body. He believed in a spiritual realization that not only liberated but transformed human nature, enabling a divine life on earth. In 1926, with the help of his spiritual collaborator, Mirra Alfassa (referred to as "The Mother"), Sri Aurobindo Ashram was founded. His main literary works are The Life Divine, which deals with the philosophical aspect of Integral Yoga, Synthesis of Yoga, which deals with the principles and methods of Integral Yoga, and Savitri: A Legend and a Symbol, an epic poem.

The Isha Upanishad is considered to be one of the most important and accessible writings of Sri Aurobindo. Before he published his final translation and analysis, he wrote ten incomplete commentaries. In a key passage, he points out that the Brahman or Absolute is both the stable and the moving. "We must see it in eternal and immutable spirit and in all the changing manifestations of universe and relativity". Sri Aurobindo's biographer K.R.S. Iyengar quotes R.S. Mugali as stating that Sri Aurobindo might have obtained in this Upanishad the thought-seed which later grew into The Life Divine.

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Aurobindo Ghosh was an idealist to the core. His idealistic philosophy of life was based upon Vedantic philosophy of Upanishads. He laid great stress on spiritual penance, yoga practice and brahmacharya as necessary for the promotion of the principle of development of the human soul. According to him this principle of growth continues to operate always in all conditions and in all times and places. At the age of 7, he went to England and lived there for 14 years. Besides English, he mastered Latin and Greek and also learnt French, German, Italian and Spanish. He was a very brilliant student and passed the open competition for I.C.S. He, however, did not try to qualify in the riding test, perhaps intentionally, as he nourished a feeling of resentment against a foreign rule in India. He returned to India in 1893 and joined Baroda College. He devoted himself to self-culture and literary activity, learnt Sanskrit, Marathi, Gujarati and Bengali and drank deep in the philosophy and culture of India. He began Yoga by himself in 1904. Even before this, he had some spiritual experiences. R. Puligardia describes Sri Aurobindo's philosophy as "an original synthesis of the Indian and western traditions". He integrates into a unique fashion the great social, political and scientific achievements of the modern West with the ancient and profound spiritual insights of Hinduism.

In Baroda, Aurobindo joined the state service in 1893, working first in the Survey and Settlements department, later moving to the Department of Revenue and then to the Secretariat, and much miscellaneous work like teaching grammar and assisting in writing speeches for the Maharaja of Gaekwad until 1897. In 1897 during his work in Baroda, he started working as a part-time French teacher at Baroda College the present Maharaja Sayajirao University of Baroda. He was later promoted to the post of Vice Principal. At Baroda, Aurobindo self-studied Sanskrit and Bengali.

During his stay at Baroda, he contributed too many articles to Indu Prakash and had spoken as a chairman of the Baroda College Board. He started taking an active interest in the politics of the Indian independence movement against British colonial rule, working behind the scenes as his position in the Baroda state administration barred him from overt political activity. He linked up with resistance groups in Bengal and Madhya Pradesh while travelling to these states. Aurobindo established contact with Lokmanya Tilak and sister Nivedita.

In 1906, Aurobindo was appointed the first Principal of the National College in Calcutta, which started to impart national education to Indian youth. He resigned from this position in August 1907, due to his increased political activity. The National College continues to the present as Jadavpur University, Kolkata. Aurobindo was influenced by studies on rebellion and revolutions against England in medieval France and the revolts in America and Italy. In his public activities, he favored Non Co-operation and passive resistance; in private he took up secret revolutionary activity as a preparation for open revolt, in case the passive revolt failed.

Aurobindo attended the 1906 Congress meeting headed by Dadabhai Naoroji and participated as a councillor in forming the fourfold objectives of Swaraj, Swadesh, Boycott and national education". In 1907, at the Surat session of Congress where moderates and extremists had a major showdown, he led along with extremists along with Bal Gangadhar Tilak. The Congress split after this session. In 1907-08 Aurobindo travelled extensively to Pune, Bombay and Baroda to firm up support for the nationalist cause, giving speeches and meeting with groups. He was arrested again in May 1908 in connection with the Alipore Bomb Case. He was acquitted in the ensuing trial, following the murder of chief prosecution witness Naren Goswami within jail premises, which subsequently led to the case against him collapsing. Aurobindo was subsequently released after a year of isolated incarceration.

Once out of the prison, he started two new publications, Karmayogi in English and Dharma in Bengali. He also delivered the Uttarpara speech hinting at the transformation of his focus to spiritual matters. Repression from the British colonial government against him continued because of his writing in his new Journals and in April 1910. Aurobindo moved to Pondicherry, where the British colonial secret police monitored his activities.

In July 1905 the Viceroy of India, Lord Curzon, partitioned Bengal. This sparked an outburst of public anger against the British, leading to civil unrest and a nationalist campaign by groups of revolutionaries that included Aurobindo. In 1908, Khudiram Bose and Prafulla Chaki attempted to kill Magistrate Kingsford, a judge known for handing down particularly severe sentences against nationalists. However the bomb thrown at his horse carriage missed its target and instead landed in another carriage and killed two

British women, the wife and daughter of barrister Pringle Kennedy. Aurobindo was also arrested on charges of planning and overseeing the attack and imprisoned in solitary confinement in Alipore Jail. The trial of the Alipore Bomb Case lasted for a year but eventually, he was acquitted on 6<sup>th</sup> May 1909. His defence Council was Chittaranjan Das. During this period in jail, his view of life was radically changed due to spiritual experiences and realizations. Consequently, his aim went far beyond the service and liberation of the country.

Aurobindo said he was “visited” by Vivekananda in the Alipore Jail. “It is a fact that I was hearing constantly the voice of Vivekananda speaking to me for a fortnight in the jail in my solitary meditation and felt his presence”. In his autobiographical notes, Aurobindo said he felt a vast sense of calmness when he first came back to India. He could not explain this and continued to have various such experiences from time to time. He knew nothing of yoga at that time and started his practice of it without a teacher, except for some rules that he learned from Mr. Devadhar, a friend who was a disciple of Swami Brahmanna of Ganga Math, Chandod. In 1907 his brother Barin introduced him to Vishnu Bhaskar Lele, a Maharashtrian yogi. Aurobindo was influenced by the guidance he got from the yogi, who had instructed Aurobindo to depend on an inner guide and that any kind of external guru or guidance would not be required.

In 1910 Aurobindo withdrew himself from all political activities and went into hiding at Chandannagar in the house of Motilal Roy, while the British Colonial government were attempting to prosecute him for sedition on the basis of a signed article titled ‘To My Countrymen’ published in Karmayogi. As Aurobindo disappeared from view, the warrant was held back and the prosecution postponed. Aurobindo manoeuvred the police into open action and a warrant was issued on 4<sup>th</sup> April 1910, but the warrant could not be executed because on that date he had reached Pondicherry, then a French colony. The warrant against Aurobindo was withdrawn.

For some time afterwards, his main literary output was his voluminous correspondence with his disciples. His letters, most of which were written in the 1930s, numbered several thousand. Many were brief comments made in the margins of his disciple’s notebooks in answer to their questions and report of their spiritual practice—others extended to several pages of carefully composed explanations of practical

aspects of his teachings. These were later collected and published in book form in three volumes of letters on Yoga. In the late 1930s, he resumed work on a poem he started earlier- he continued to expand and revise this poem for the rest of his life. It became perhaps his greatest literary achievement. Savitri is an epic spiritual poem in blank verse of approximately 24,000 lines. On 15<sup>th</sup> August 1947, Sri Aurobindo strongly opposed the partition of India, stating that he hoped “The Nation will not accept the settled fact as forever, settled, or as anything more than a temporary expedient”.

Sri Aurobindo was nominated twice for the Nobel Prize without it being, awarded, in 1943 the Nobel award in Literature and in 1950 for the Nobel award for peace. Sri Aurobindo began his practice of yoga in 1904. At first gathering into it the essential elements of spiritual experience that are gained by the paths of divine communion and spiritual realization followed till now in India, he passed on in search of a more complete experience uniting and harmonizing the two ends of existence, Spirit and Matter. Most ways of yoga are paths to the Beyond leading to the spirit and, in the end, away from life, Sri Aurobindo rises to the spirit to redescend with its gains bringing the light and power and bliss of the spirit into life to transform it. Man’s present existence in the material world is in this view or vision of things a life in ignorance with the inconscient at its base but even in its darkness and nescience there are involved the presence and possibilities of the Divine. The created world is not a mistake or a vanity and illusion to be cast aside by the soul returning to heaven or Nirvana, but the scene of spiritual evolution by which out of this material in conscience is to be manifested progressively the Divine Consciousness in things. Mind is the highest term yet reached in evolution, but it is not the highest by which it is capable. There is above it a supermind or eternal Truth-Consciousness which is in its nature the self-aware and self-determine light and power of Divine knowledge. Mind is an ignorance seeking after truth, but this is a self-existent knowledge harmoniously manifesting the play of its forms and forces. It is only by the descent of this supermind that the perfection dreamed of by all that is highest in humanity can come. It is possible by opening to a greater divine consciousness to rise to this power of light and bliss discover one’s true self remain in constant union with the Divine and bring down the supramental Force for the transformation of mind and

life and body. To realize this possibility has been the dynamic aim of Sri Aurobindo's Yoga.

Sri Aurobindo turned to yoga for explorations into consciousness and discovered that man is a transitional being and elevation of consciousness will have the power to transform us from man human to man divine. He also delved into the great passage to evolve as the new species beyond the man with divine life through integral yoga. "All life is yoga," said Sri Aurobindo as life is the process of grand unification of the fragmented self with the comprehensive divine self.

The famous Alipore Bomb Case was the turning point in Sri Aurobindo's life. For a year Aurobindo was an undertrial prisoner in solitary confinement in the Alipore Central Jail. It was in a dingy cell of the Alipore Jail that he dreamt of his future life, the divine mission ordained for him by God. Aurobindo bore the rigours of the imprisonment, the bad food, the inadequate clothes, the lack of light and free air, the strain of boredom and the creeping solitariness of the gloomy cell. He utilized this period of incarceration for an intense study and practice of the teachings of the Bhagavad Gita. Chittaranjan Das defended Sri Aurobindo who was acquitted after a memorable trial.

It was in 1893 that Aurobindo came back to India. He drew a salary of Rs. 750/- in the Baroda Educational Service. From 1893 to 1906 he drank deeply from the fountains of Sanskrit and Bengali literature, philosophy and political science. He then resigned his job and joined the Bengal National College on a salary of Rs. 150/-. He plunged headlong into the revolutionary movement. He was a great figure in the nationalist movements of the time. Aurobindo edited the English daily *Bande Mataram* and wrote fearless and pointed editorials. During the next few months, he started the English weekly *Dharma*. He spread his message: "Our ideal of Swaraj is absolute autonomy, absolute self-rule, free from foreign control". In those days, Aurobindo openly advocated the boycott of British goods. British Courts and everything British. He always asked the people to prepare themselves for passive resistance.

Sri Aurobindo, the prophet of Indian nationalism, was one of the pioneer's political awakening in India. He was the leader of the revolutionary movement. He played a great part in the country's national struggle

from 1908. He was at the forefront of the national struggle during the days of the partition of Bengal. "I have always held and said that India was arising, not to serve her own material interests only, to achieve expansion, greatness, power and prosperity-though these too she must not neglect, and certainly not like others to acquire domination of other peoples, but to live also for God and the world as a helper and leader of the whole human race".

Sri Aurobindo's teachings arose out of his own life, out of what he was, what he experienced, and what he did. His vision was vast and penetrating and its range, the range of consciousness itself. His early life and education in England gave him an insight into the modern scientific mind and brought him into close touch with western civilization. Sri Aurobindo was equally at home in the cultural and spiritual heritage of the West and of the East. All his formal education from the age of seven through Cambridge University, he received in England upon his return to India in 1893, he pursued an intensive self-education in the spiritual and cultural riches of his motherland. He became a dynamic and spiritually motivated leader in the pre-guardian struggle for freedom. His almost inborn spiritual bent made it easy for him, when he returned to India, to immerse himself in Vedanta and Yoga. Instead of seeing conflict or finding inconsistencies between the East and the West, he evolved a synthesis of both as well of spirit and matter, of science and Vedanta. His extreme nationalism and worship of mother India did not come in the way of his choosing the English language, an international medium for his writings. He had, however, to adopt the language and the idiom in such a way that Indian concepts and philosophy which are generally accepted in Sanskrit or in any other Indian language more easily, could be conveyed with clarity to the modern educated mind. Whatever he has written bears the stamp of his vision, his comprehensive range and his incisive style. He wrote so much, so systematically, and on such a variety of subjects.

Sri Aurobindo was an Indian nationalist but is best known for his philosophy in human evolution and Integral Yoga. His influence has been wide-ranging. Sri Aurobindo influenced Subhas Chandra Bose to take the initiative of dedicating to the Indian National Movement full-time. Bose writes: "The illustrious example of Aurobindo Ghosh looms large before my vision, I feel that I am ready to make the sacrifice which that example demands of me".

The American philosopher Ken Wilber has called Sri Aurobindo “India’s greatest modern philosopher sage” and has integrated some of his ideas into his philosophical vision. New Age writer Andrew Harvey also looks to Sri Aurobindo as a major inspiration.

Haridas Chaudhari and Frederic Spiegelberg were among those who were inspired by Aurobindo who worked on the newly formed American Academy of Asian Studies in San Francisco. In India S.K. Maitra, Anilbaran Roy and D.P. Chattopadhyay commented on Sri Aurobindo’s work.

In one of his early essays, Sri Aurobindo discussed the structure of the external mind. This is composed first of the active and passive memory-the *Citta*. Then there is the mind-layer, *manas*, the sixth sense of Indian terminology and finally the intellect or *buddhi*, which is the aspect of the rational being. There are upper layers of the, which include sovereign discernment, intuition and illumination among them, but these are the domains of the higher mind which can be systematically acquired only through the pursuit of Yoga. Each of these levels has its proper place in any system aimed at self-development, but, in recent times, education in India has given undue importance to memory while neglecting to address or awaken the mental powers of observation, comprehension, expansion, discrimination discernment and synthesis. The capacity for reflective thought-*vichar*, and discriminative intelligence-*Vivek* which were once so valued, capacities that should be and could be, native to the Indian mind are no more encouraged in the present system. All educational thinkers have lamented the lack of real and profound thinking skills in modern India. In a letter, written around 1920 Sri Aurobindo made this telling comment.

“I believe that the main cause of India’s weakness is not subjection, nor poverty, nor lack of spirituality or *Dharma*, but a diminutive of thought power, the spread of ignorance in the motherland of knowledge. Everywhere I see an inability or unwillingness to think-incapacity of thought or ‘thought-phobia’. Thus he saw that if India had to arise and fulfil her potential, the youth of India had to learn to think and to think deeply, independently and fruitfully:

“Our first necessity, if India is to survive and do her appointed work in the world, is that the young of India should learn to think-to think on all

subjects, to think independently fruitfully going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima.... In India alone, there is self-contained, dormant, energy and invincible spiritual individuality which can yet arise and break her own and the world’s fetters”.

For it is only when the young of India-indeed all of India, but our concern is especially for the future nation-builders-think originally, concentratedly, and clear-sightedly, that an Indian renaissance will come about. The young minds should become wide, complex, supple and capable of a comprehensive synthesis.

The ethical being in us is the seeker for the good, just as the aesthetic being is the seeker for the Beautiful. Balanced development of these two sides of the being is indispensable. If the education provided to the youth of today can encourage them to nurture in themselves a similar love of beauty through a *Tapasya* of art and all forms of creativity of music and poetry and literature, this ‘worship’ can in itself transmute nature and uplift it to its spiritual heights. But even from an ordinary level, the power of a highly developed aesthetic sense to influence every part of the being is invaluable for when one habitually surrounds oneself with all that is beautiful, noble fine and harmonious one can grow into the image of that which one contemplates. The sense of beauty can equally awaken within oneself the idea of giving expression to conduct that is always beautiful, refined and noble. For one instinctively abjures anything vulgar, low or ugly. And then, there is too an intellectual utility in educating the aesthetic faculty, for a mind that is accustomed to training in art develops mobility, subtlety, fineness and delicacy.

So long as we pursue knowledge for its own sake, there is nothing to be said the reason is performing its natural function, it is exercising securely its highest right. It is when reason tries to apply its ideas to life that the human intellect stumbles and finds itself at a loss. It is perhaps for this reason that the development of the life domains has often been neglected. It is of great cost to herself that in her last millennia India chose to neglect life. For of what use are the acquisitions of the gifts of the spirit if there is a sheer impoverishment of life?

The Vital being is the seat of power in the human personality. It is in vital that thought is transformed into will and becomes a dynamism for action. The vital is also the seat of delves and passions of violent impulses and reactions and revolts and depression. It is for this reason that many disciplines seek to starve the vital into submission. But this is hardly an intelligent doctrine. It is by enlightening, strengthening and purifying the vital that one can progress. The youth of India ought to develop the habit of heroism of self-sacrifice, of a vast and selfless energy of service. It is these habits that give real meaning to life that can awaken one to the delight and harmony and beauty of existence.

The *Tapasya* of beauty, starting with the training, cultivation and refining of the senses leading to the fostering of the aesthetic capacity is the most marvelous way to educate and refine the vital. The *Tapasya* of character, leading to the birth of nobility, heroism and disinterested action are the mark of a cultivated and illumined vital and every youth of India should be given conditions that help him acquire these qualities. Our aim should be a spiritualized society, but to achieve it we need a highly developed, richly empowered, illumined life force.

“It is a great error to suppose that spirituality flourishes best in an impoverished soil with the lift half-killed and the intellect discouraged and intimidated. The spirituality that so flourishes is something morbid, hectic and exposed to perilous reactions. It is when the race has lived most richly and thought most profoundly that spirituality finds its heights and its depths and its constant and many-sided fruition”.

Sri Aurobindo believed that Darwinism merely describes a phenomenon of the evolution of matter into life, but does not explain the reason behind it, while he finds life to be already present in the matter because all of existence is a manifestation of Brahman. He argues that nature (which he interpreted as divine) has evolved life out of matter and the mind out of life. All of existence, he argues is attempting to manifest to the level of the super mind. Evolution had a purpose. He stated that he found the task of understanding the nature of reality arduous and difficult to justify by immediate tangible results.

At the centre of Aurobindo’s metaphysical system is the super mind, an intermediary power between the manifested Brahman and the manifested

world. Aurobindo claims that the supermind is not completely alien to us and can be realized within ourselves as it is always present within the mind since the latter is in reality identical with the former and contains it as a potentiality within itself. Aurobindo does not portray supermind as an original invention of his own but believes it can be found in the Vedas and that the Vedic Gods represent the powers of the supermind. In *The Integral Yoga*, he declares that “By the supermind is meant the full Truth-Consciousness of the Divine Nature in which there can be no place for the principle of division and ignorance; it is always a full light and knowledge superior to all mental substance or mental movement. Supermind is a bridge between *Sachchidananda* and the lower manifestation and it is only through the supramental that mind, life and body can be spiritually transformed as opposed to through *Sachchidananda*. The descent of the supermind will mean the creation of a supramental race.

Aurobindo has left to posterity not merely a philosophy but a whole teaching an ideology as well as a way of life, and a technique of *Sadhna*, followed and tested by himself.... Philosophy for him was not merely an intellectual pastime, nor was it for the satisfaction of his curiosity that he wrote so much on the subject. Sri Aurobindo argues that divine Brahman manifests as empirical reality through divine play. Instead of positing that the world we experience is an illusion (*Maya*), Aurobindo argues that the world can evolve and become a new world with new species, far above the human species just as human species have evolved after the animal species. As such, he argued that the end goal of spiritual practice could not merely be a liberation from the world into Samadhi but would also be that of descent of the Divine into the world in order to transform it into a Divine existence. Thus, this constituted the purpose of Integral Yoga. Regarding the involution of consciousness in matter, he wrote: “This descent, this sacrifice of the Purusha, the Divine soul submitting itself to Force and Matter so that it may inform and illuminate them is the seed of redemption of this world of inconscience and ignorance.

One is likely to get a wrong impression from the seclusion in which he surrounded himself, that Aurobindo has lost touch with the world of human affairs, with the mighty events and happenings outside the Ashram and with scientific discoveries that were



fast making man the master of the material world. His writings and letters, however bear witness to the fact that even to the last moment, he did not miss anything of importance. His philosophy strikes us not as one which is out of date but as one which takes into consideration the latest thoughts and latest discoveries. True knowledge is not attained by thinking. It is what you are, it is what you become. The only work that spirituality purifies us is that which is done without personal motives.

Sri Aurobindo refused to be called a philosopher. "Philosopher.... I never was a philosopher although I have written philosophy. I know precious little about philosophy before I did the Yoga and came to Pondicherry.... I was a poet and a politician, not a philosopher!".

His writings-philosophic and poetic are Indian in spirit and western in rhythm and colour. He was the greatest intellectual of our age and a major force in the life of the spirit. India will not forget his services to politics and philosophy. The world will remember with gratitude his invaluable works in the realms of philosophy and religion Aurobindo was one of the greatest of world figures. He was an inspiration to the nationalists of India. Looked at as a religious teacher, his writings will live as long as the world survives.

Aurobindo considered that, while Philosophy is a quest for the truth of things by the human intellect, the endeavor to realize the truth in the inner self and in outer life is '*Dharma*'. There are some thinkers who hold that there is nothing new in Sri Aurobindo's philosophy... that the philosophy was not the result of his seeking but a result of his finding and discovery. However, when we see from the point of view not of pure thought, but from the point of view of the vision of life, what he has given to the present intellectual world, we find that he has some items of originality in the philosophy which he has expounded to the world.

Sri Aurobindo's philosophy is in a sense practical. It is based on facts, experiences and personal realizations and on having the vision of a Seer or *Rishi*. Aurobindo's spirituality is inseparably united with reason! The goal aimed by Sri Aurobindo is not merely the liberation of the individual from the chain that fetters him, but "to work out the will of the Divine in the world, to effect a spiritual transformation and to bring down the divine nature and a divine life

into the mental, vital and physical nature and life of humanity".

"A fixed and unfailing aspiration that calls from below and a Supreme Grace that answers from above are two powers which in their conjunction can affect this, if the transformation is to be integral, integral should be the rejection of all that withstands it," says the Master Sri Aurobindo. "The call upon us," says Aurobindo "is to grow into the image of God to dwell in Him and with Him and be a channel of His joy and might and an instrument of His works. Purified from all that is *Asubha* (Evil), we have to act in the world as dynamos of that Divine Electricity and send it thrilling and radiating through mankind so that wherever one of us stands, hundreds around may become full of His light and force, full of God and full of Ananda. Churches, Theologies, philosophies have failed to save mankind because they have busied themselves with intellectual creeds and institutions....as if these could save mankind, and have neglected the one thing needful, the power and purification of the soul".

Aurobindo's *Life Divine* is, and will always remain, a force guiding the thoughts of men all over the men. His other publications are *Essays on Gita*, *Ideal and Progress*, *Isa Upanishad*, *The Superman*, *Evolution*, *Heraclitus*, *The Ideal of the Karmayogin*, *The Brain of India*, *The Renaissance in India*, *Bases of Yoga*, *Kalidasa*, *Vikramorvasi* or *The Hiro and the Nymph*, *Poems*, *The Riddle of this World* etc.

Sri Aurobindo's indebtedness to the Indian tradition also becomes obvious through his placing a large number of quotations from the *Rig Veda*, the *Upanishads* and the *Bhagavadgita* at the beginning of the chapters in *The Life Divine*, showing the connection of his own thought to *Veda* and *Vedanta*.

He says that there is not merely the evolution of forms, but also the evolution of consciousness, the evolution of forms has been going on keeping pace with the evolution of consciousness. The forms have gone on developing and the instrumentation of knowledge has gone on being added to these forms so as to make it possible for the creative organism to become more and more conscious.

- (1) At first there is the apparently unconscious. Then we come gradually to a phase where from amorphous 'chaos', there is a little determination of things which appears as organized matter.

- 2 The second evolute is life. It is not evolution in a straight line. It is an emergent evolution in the sense that the old basis on which the evolution has been going on is overpassed and another ring in the staircase is added. It does not destroy or reject the old basis, but takes cognizance of what it has over-passed, assimilates what it has overcome and adds to it new features, and new power which is not possessed by what it has over-passed. When Matter was over-passed and Life came into existence, Life had the capacity to assimilate Matter. Life embodied it and was supported on the basis of Matter, Life over-passed all the limitations of Matter, and its inertia, and brought in sensation, perception, feeling of pleasure and pain. It did not reject Matter.
- 3 The third evolute was Mind, which became in man the intellectual or mental consciousness. It over-passes Life and accepts both Life and Matter as its supports. So a new emergent comes into play.
- 4 Fourthly, there is an effort of Nature to create from the amorphous, an indeterminate condition, an individuality. Nature has also been moving from an indistinguishable, indeterminate mass of material into the formation of a personality which becomes more and more defined, till it becomes ego-centric consciousness capable of action as an independent unit. Aurobindo showed that this evolution of consciousness from Matter to Life and from Life to Mind cannot stop with Mind. It must ultimately result in some other greater emergence and creative power of consciousness. You may call it Super-Mind, Truth-Consciousness, God-Consciousness or Dynamic Divine. But according to him, it is a fact of human evolution of human, history that man has been trying to push further and further beyond the bounds of his mentality. He has always been trying to overcome the movements of desire and ego both individual and collective- he has been trying to contact a Higher Consciousness in some form or other since the beginning of his history. As a result of the double pressure from below and above, the process of evolution has been going on. The great thing that Aurobindo established for this process was the possibility, the rationality and the inevitability of the future emergent evolution of man. Aurobindo said that

the work of bringing new Truth was the only thing worth attempting. This in short was his exposition of the process of Evolution.

Another contribution of Sri Aurobindo is his explanation of the origin of ignorance. What is Ignorance? The general conception is that it is something against knowledge. How does a man who has a mind manage to become ignorant? He explains that when man becomes for some time concentrated on a particular activity, a particular personality, then he appears to be oblivious of his other activities and personalities for the time being when he is conscious of himself as somebody related to a friend he is ignorant of his otherselves. The human being is conscious exclusively of his own personality which is in front, and of the rest of his Infinite Being he is oblivious. According to Aurobindo, the original Ignorance is a result of exclusive of consciousness with a common background trying to put in front innumerable variations. Thus seen Ignorance can be said to be the handmaid of knowledge. It is ignorance that makes us feel cramped with the limitations of the ego and presses us to seek knowledge. It is ignorance that makes us act as instruments in acquiring knowledge.

*“Or we may find when all the rest has failed  
Hid in ourselves the key of perfect change”.*

-Sri Aurobindo, Savitri P:256

Aurobindo's contribution to the Realm of Psychology is also noteworthy. Most modern Psychologists only take the man and his thinking as their field of investigation. They do not attempt to find the clue to the connection that links man not only to the animal but to the material world and its evolution. Aurobindo connected the physical human consciousness with the dark material consciousness carrying with it a load of inertia. It was he who showed the connection between the vital of man and animal consciousness around the cosmos. He showed that as the cosmic energy was evolutionary in its movement there are further grades where evolution beyond the mind was possible to man. They are more important to the future of man. He has established not merely the possibility but brought about a dynamic and actual link with the higher levels of consciousness towards which human psychology has got to evolve. The intellect of man has already been trying to stretch beyond itself.

Modern psychologists have limited themselves to the mental and rational consciousness of man.

They deal with psychology on the basis that man will always and forever continue to remain a mental being. They have been living in placid ignorance of the super-conscious. Hence we have the psychology of the Inconscient, the Conscient, and the Super-conscious and Sri Aurobindo's contribution to the psychology of the super-conscious is original to the field of present and future psychology.

According to Sri Aurobindo the true basis of education is the study of the human mind. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is most likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind, for the educator has to deal not with dead material like the artist or sculptor, but with an infinitely subtle and sensitive organism. He cannot shape an educational masterpiece out of wood or stone, he has to work with the elusive substance of the mind and respect the limits imposed by the fragile human body.

The first problem of a national system of education is to give an education as comprehensive as possible, thorough, and without the evils of strain and cramping. This can only be done by studying the instruments of knowledge and finding a system of teaching which will be easy, natural and effective. It is only by strengthening and sharpening these instruments to their utmost capacity that they can be made effective for the increased work which modern conditions ignore. The muscles of the brain and all the functions must be thoroughly trained by easy means so that feats of intellectual strength can be required of them.

1. The first principle of true teaching is that nothing can be taught. The teacher is not an instructor or task-master, he is a helper and a guide. His job is to suggest and not to impose. He does not actually train the pupil's mind, he only shows them how to acquire knowledge for themselves. He does not impart knowledge to him. He does not call forth the knowledge that is within; he only shows him where it lies and how it can come to the surface.
2. The second principle is that the mind has to be consulted in its own growth. The idea of hammering the child into the shape desired by the parent or teacher is not desirable. He must be encouraged to expand in accordance with his own nature. According to Aurobindo, everyone

has in him something divine, something his own, a chance of perfection and strength in however small a measure. The task is to find it, develop it and use it. The chief aim of education should be to help the growing soul to draw out that which is best and make it perfect for a noble use.

3. The third principle of education is to work from the near to the far from that which is to that which shall be. The basis of man's nature according to Sri Aurobindo is in addition to his soul's past, his heredity, his surroundings, his nationality, his country, the soil from which he breathes, the sights and sounds and habits to which he is accustomed. They mould him no less powerfully, although insensibly, and from that, we must begin. Free and natural growth is the condition of natural development. According to Sri Aurobindo, the past is the foundation, the present our material, the future our aim and summit. Each must have its due and natural place in the national system of education.

He holds that education should aim at a recovery of the old spiritual knowledge and experience in all its splendor, depth and fullness, primarily. The flowing of this spirituality into new forms of philosophy, literature, art, science and critical knowledge is the second objective. The third goal to strive for is one which is more difficult, an original dealing with modern problems in the light of the Indian spirit and the endeavor to formulate a greater synthesis of a spiritualized society. The success of education on these three lines will be the measure of its help to the future of humanity.

"Sri Aurobindo Ghose maintains that the kind of education we need in our country is an education proper to the Indian soul and need and temperament and culture". - Dr. R.S. Mani

Sri Aurobindo Ghose was not only a great philosopher but an eminent educationist also. He showed to mankind the way to the highest spiritual growth. Sri Aurobindo expressed his thoughts in his weekly newspaper 'Karmayogin' in which he stresses that the main aid of a teacher is his conscience.

It is most important to recognize that what Sri Aurobindo and Mother proposed is not only a mental principle, it is a new idea of life and a realization of consciousness. It has been said: All life is education. Yes, without a doubt, if one recognizes that one never

stops learning, that progress can be made in every least thing, and that growth is the sign of youthfulness and indeed one can be young at 90 years! Earth is a field of progress, and education is something that must be continued all one's life.

Sri Aurobindo writes – “Education to be true must not be a machine made fabric, but a true building or living evocation of the powers of the mind and spirit of human being”.

It is this that gives interest and meaning to life—the ability and the aspiration to continue to hone one's faculties and develop one's capacities. A high vast and all-embracing aim changes the quality of life and if one makes one's aim the growth of consciousness, then one has chosen an immeasurable path for there can be no end, no limit to the growth of consciousness. Schools are merely a preparation to make youth capable of thinking, studying, progressing and becoming intelligent, but the process of acquiring knowledge, and synthesizing it in one's being; increasing one's capacity for heroism and illumination and harmony; working upon one's power to express skill, strength, plasticity, and beauty, must be continued all one's life. For no aspect of knowledge is outside the scope of an education aiming at integrality. Rather than a linear development, one adopts a spherical method that enfolds all the world and nature too and studies its many processes from the physical to the psychical. All subjects: ethics, aesthetics, the humanities and the sciences are means by which one can touch the overarching aim which is to arrive at unity and synthesis of knowledge based upon a deeper poise of the being.

Commenting on this ‘Knowledge of the Spirit that India nurtured through millennia, Mother remarked:

“An integral education which could, with some variations, be adapted to all the nations of the world, but bring back the legitimate authority of the spirit over a matter fully developed and utilized”.

What then is the ‘legitimate authority of the spirit’ that India knew and understood? What are the elements necessary to create a true Integral education? How does one create a matter ‘fully developed and utilized’ but placed at the service of the deeper truth of the Spirit? It is in seeking an answer to these questions that a comprehensive picture of the education that Sri Aurobindo and Mother envisioned will emerge.

Sri Aurobindo Ghose, whose Ashram at Pondicherry is a monument of his genius. The International Centre which is an expansion from the original Ashram School reflects the expansive sweep of his spiritual insight and the pervading international outlook which characterized all his thinking. The basis of this entire thought is his emphasis on the life divine which can be realized through Integral Yoga. The way in which the Aurobindo Ashram functions and the manner in which some hundreds of devotees live there, is a clear refutation of the usual association in our minds of *Ashramite* physical renunciation and austerities. The inmates do not wear ochre robes of any particular uniform; nor do they practice asceticism. But life is based on spiritual discipline and the one end ardently sought after through everything done is the attainment of the ‘Life Divine’ while living in this world.

The Aurobindo Ashram located near the seashore has a number of fine buildings scattered over a vast area. There are poets, musicians, artists, physicians, surgeons, and people from all walks of life. There is no high or low in the Ashram. Efforts are made to put into practice the “Ideal of Human Unity”. All activities in the Ashram are taken in the spirit of service and dedication to the Divine. The library and the reading rooms are well equipped.

The School was originally started in 1943 for children of Sri Aurobindo's disciples. It expanded gradually from a Primary School to a full-fledged High School. There are residents as well as day-students. Auroville, ‘The city of dawn’ near Pondicherry was inaugurated by the Mother on February 28, 1968. According to its own Charter, Auroville belongs to nobody in particular. It belongs to humanity as a whole and was conceived as ‘The city of human unity.

When the Mother founded Auroville, the city named after Sri Aurobindo, she gave us the loftiest ideal of creating a society which would be manifesting a concrete human unity, whose people of all races and nations would live together harmoniously. In order to achieve this, the Mother expected each resident of Auroville to become aware of his or her inner self, so that it may become the guide of his or her day-to-day life.

Sri Aurobindo and Mother offered to humanity a way of life-based on the deepest understanding of human values. What is popularly known as Sri

Aurobindo's Integral Yoga is really a way of living based on a deeper, wider and more enlightened consciousness. The practitioner of this 'Yoga' is not exhorted to renounce the world and its field of action but to progressively attain perfection in the very field of action and relationship. Sri Aurobindo never rejected life in the world as intrinsically opposed to the pursuit of spiritual attainment. In his radically new and challenging world view, an entire spiritual perfection is not possible if the ordinary life in the world is also not progressively changed and perfected.

Mother's solution is the only realist solution to the riddle of achieving true human unity. Nothing short of the inner discovery will ever be able to foster true and lasting harmony.

People living in Auroville, the city named after Sri Aurobindo and dedicated to human unity, are from many different nationalities. In consequence, it is obvious that in many subjects like history, for instance, or social sciences, we have to go beyond the angle adopted by a particular country or a particular culture. We have to approach the subject from the wider angle of the overall evolution of mankind, its constant search for God, Light, Freedom and Immortality, and appreciate all contributions to the progress of humanity towards this goal.

As a matter of fact, it is our experience that a number of those who are conducting leading experiments in Auroville are self-taught, with the passionate freshness that often comes with the discovery of their real interest in life. As Sri Aurobindo said, "When knowledge is fresh in us, it is invincible". All life is yoga said Sri Aurobindo and similarly, in Auroville all life is research. Auroville is meant to be a living laboratory. Whether we are busy trying to invent a new economy, whether we are engaged in discussions to attempt to organize the collective life of the community, whether we teach or we build houses, in fact we make practical research on the ways by which we could create a new society, a society that will be governed by the soul.

And it is why our work in the field of learning-teaching material is necessarily intertwined with and colored by our day to day endeavor. It is necessarily connected with our deeper quest.

In a sense, the relationship between a good pupil and a good teacher is indescribable. It tends to be

profound and irrevocable, and the pupil feels a natural urge to emulate and obey his teacher. The tradition in which the pupil is enjoined to obey the teacher unquestionably is rooted in the natural sacredness of the living relationship between the good pupil and the good teacher, and this tradition has its uses. But we find that a good teacher appreciates repeated questioning by the pupil and he even allows a mutual testing.

To foster an increasing number of good teachers and good pupils is a special responsibility of any educational system and of those in charge of designing that system. It is true that good teachers and good pupils have flourished even in the most deficient circumstances, but it is certain that they would have proved to be better pupils had the system of education itself been better, and it is also certain that a good system of education tends to promote the rapid multiplication of good teachers and good pupils.

An ideal system of education should provide an environment and a framework that facilitates a harmonious blending of freedom and discipline. This harmonious blending presupposes the fulfillment of two conditions: the pursuit of truth and the pursuit of harmony mainly on the part of teachers and educational administrators. Neither of these pursuits can be meaningful or fruitful unless they are voluntary. The spirit of liberty is a necessary condition for the search for truth and for securing cooperation, mutual goodwill and fellow feeling. In brief, it may be said that Truth, Harmony and Liberty will be the underlying principles of an ideal system of education.

The Mother and Sri Aurobindo both gave tremendous significance to work. The Mother often used to say that one could manifest one's true spiritual values only in the field of work. Therefore, in the Ashram, work is used as a field for manifesting one's inner values and understanding. Work becomes a potent instrument for developing deep and real values in life. Every individual working and living in the Ashram, student or teacher, is expected to take up some work according to his or her interest and use the work as a means of his progress. This directly leads to the breaking of social, cultural, communal, professional and academic differences between all workers and inculcates a healthy respect for, and dignity of work.

Value education is not an issue of teaching values or inspiring students with stories and anecdotes; or even of teaching students to pray and meditate. A real development of values demands that we create an environment first which is free of fear and coercion, even in their subtlest forms. A collective soul-searching is inevitable if we want a value oriented education in its truest and deepest sense. We cannot any longer continue to believe that values can be imparted in a system that is by itself stifling to the growth of any spiritual quality in the child or adult. We will have to acknowledge the fact that our existing system can, at best, encourage and develop specifically social, professional, or intellectual values and at worst, encourage lip service, superficiality, cynicism and hypocrisy-amongst both, teachers and students.

In brief, the Aurobindonian vision, the perfection of life would consist of a two fold movement: a progressive spiritual change of the individual consciousness supporting and effectuating a progressive and corresponding change in the life of the world.

Sri Aurobindo passed away at 1.30 a.m. on 5<sup>th</sup> December, 1950 at Pondicherry. He was 78 years old. He was suffering from kidney trouble for a fortnight and was attended upon by Dr. Prabhakar Sen. Around 60,000 people attended to see his body resting peacefully. Indian Prime Minister Jawaharlal Nehru and President Rajendra Prasad praised him for his contribution to yogic philosophy and the independence movement. National and international newspapers commemorated his death.

One more glorious child of Mother India, thus laid himself to rest in Her bosom. One more lamp that had shed its light of divine wisdom throughout the world thus disappeared in its own luster, even as camphor dissolves into the fire. Sri Aurobindo thus attained union with Sri Aravinda-the Lotus-eyed Lord of the Universe. The Mother carried on his work until November 17, 1973. Their work continues.

“For the powers of our mind, life and body are bound to their own limitations and however high they may rise or however widely expand, they cannot rise beyond them. But still, mental man can open to what is beyond him and call down a supramental height. Truth and Power to work in him and do what the mind cannot do. If the mind cannot by effort become what is beyond mind, supermind can descend and transform the mind into its own substance”.

The crest jewel of renaissance India, the bravest among the patriots, the sharpest among the intellectuals, and the subtlest among the seers. Sri Aurobindo fulfilled the glorious purpose of demonstrating to the world that real India, the India of the Vedic seers, could survive and absorb into herself all alien cultures and that at the hands of one who knew the proper synthesis. Eastern and Western cultures could find their happy blend, without necessarily having to antagonize one another. Sri Aurobindo's Life Divine -The divine life that he lived and preached-will live forever, inspiring mankind, Posterity will hail him as a member of the galaxy of Vedic seers. May his light ever shine.

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# Perception of Students towards Competitive Examinations in India

Pallavi D Khedkar\* and Manjeet Khare\*\*

Higher Education plays a vital role in succeeding in today's global economy. Modern universities provide their students with various programmes aimed at preparing them for a different economic sector, helping them to stay and progress in the market for long, programmes that make a difference and keep pace with changes in the global economy and changes in the innovation process. In this 21st century, students have been multitasking. Completing their graduation or post-graduation cannot be the only goal. It is seen that students are more inclined towards online coaching rather than offline classes to excel in competitive examinations. The classes are engaging and interactive and also entail the comfort of preparing from home.

The present study focuses mainly on the student's perception, interest, awareness, and utility of competitive examinations in India.

Competitive examinations are held to assess the academic talent of students. The competition winners will be chosen, while the rest will be discarded. Competitive tests are frequently utilized for university, college, and high school admissions, entrance to professional courses, and government jobs. Competitive examinations are held in India for a variety of positions in the government, Public Sector Units, and private sector. Some of the competitive examinations are held by colleges, universities, or institutions as entrance examinations to select eligible candidates for particular courses or positions. Other types of exams like GPSC (Gujarat Public Service Commission), RRB (Railway Recruitment Board), SSC (Staff Selection Commission), BPS (Indian Banking Public Sector), UPSC (Union Public Service Commission), are the examinations for fulfilling the required positions in public sectors.

Competitive exams operate as a stimulant, propelling understudies to excellence. When competing in competitive tests, students are supposed

to use their academic knowledge. Gifted youngsters are empowered by these exams, which provide them with rewards and scholarships. These tests assist pupils by encouraging them to achieve higher goals. They put the student's inclination and knowledge of the subject to the best use. This improves their consistent abilities in reasoning and thinking, and mental capacities. The primary aim of this research is to look into how college students feel about competitive tests. Objectives stated for the study are:

1. To measure the level of student awareness towards competitive examinations among undergraduate students.
2. To understand the perception of per-final/final year students towards the competitive examination.

A survey was conducted in the private institutes of BBA, BCA, Arts, commerce, law, and Engineering students to understand their perception regarding competitive exams. The total number of students in the institute was 2000 among which 592 students responded to the online questionnaire. A total of 27 questions was asked to the students to gather fruitful results.

## Review of Related Literature

K. Saraswathy (2021) has discussed students' attitude towards competitive exams. The aim of the research was to determine the level of Competitive Exam Attitude among College Students. A normative survey method was used for research. 80 students of different colleges were identified as the sample for study whereby the researcher found that the attitude of students was average in nature and no significant difference in the attitude of the students was found based on the gender differences.

S. Radhika, G. (2015) conducted a study on the students' awareness and attitude towards government examinations. The explorative research method was applied through survey questionnaires to construct this research in a qualitative way. The survey has 50 participants, and the convenience sample method was used in this investigation. The Objective

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was to measure the level of students' awareness, attitude towards government examinations and to determine the problems of students with government examinations. It was found from the study that the awareness of exams was less than 70% among the students and if they knew about the exams they were not aware of the syllabus and very few students had hopes of passing the exams.

G.Pradhan, R. Pradhan (2021) conducted a study regarding students' attitudes towards online competitive examinations for higher education levels. This study was done on random 120 students in a postgraduate program. In this paper, the authors have used a causal-comparative method for collecting the data. A comparative study was done not only for male students vs female students but also for students of Arts vs science major. In conclusion, this study shows that 95% of the postgraduate students were showing a positive attitude, whereas there was no significant difference in the attitude of post-graduate male & female students and Arts and science students.

Huey-fen Wang, Mei Chang Yeh, (2005) published research on the effects of a competitive admission exam on stress, coping, and mental wellbeing of vocational high-school medical students. They examined 3 aspects- 1. Student attitudes, stressors, and coping strategies for competitive exams 2- determining the stress level of the entrance exam. 3- determining which coping strategy works help students improve. The total number of subjects was 441 third-year nursing students. The major three measurement procedures were the stress felt scale, Chinese health questionnaire, and coping behavior inventory. The student's own aspirations, teacher's aspirations, parent's aspirations, and learning tasks were found to be the five key factors of admissions test stress, in descending order. The study found that at lower and intermediate stress levels (25 - 75 percent T), the problem-focused coping attitude was more commutable in connection to psychological health than at high-stress levels (> 75 % T).

Dr. Mubashrah Jamil (2012), et.al published research reporting perceptions of teachers towards computer-based examinations. To get an efficient and effective result the subject group was divided into 7 major categories such as gender, designation, department, qualification, computer training certificate, teaching experience, and computer-based examination experience. Results were showing

positive responses regarding computer-based and paper-based examinations. To summarize, the teachers who were highly qualified, high ranked, less experienced, computer trained teachers were showing more positive responses towards computer-based examinations.

Mazana, Yahya Mzomwe (2019) conducted a study on Investigating Students' Attitudes toward Learning Mathematics. In this research, they have used Walberg's theory of productivity and the ABC model to investigate the attitude of students towards mathematics and associated factors. Data were collected from different age group participants such as 419 students of primary students, 318 students from secondary school, and 132 students from 17 different colleges. They collected these data and analyzed them using mean standard deviation, Correlation, thematic analysis, percentage standard deviation, and correlation. The conclusion of the study shows that lower-class students show their interest in mathematics but this interest keeps decreasing as move towards higher studies. The main reasons behind this result were outdated strategies used by the teachers, fewer institutional resources, inefficient learning strategies, and traditional examination strategies.

### **Analysis of the Data Collected**

The data was collected through an online questionnaire. Frequency was counted to analyze the responses of the students. The questionnaire was divided into following dimensions:

1. Awareness and importance of competitive exams
2. Content and coaching for competitive exams
3. Preparation for competitive exams
4. Results of competitive exams
5. Placements
6. Others

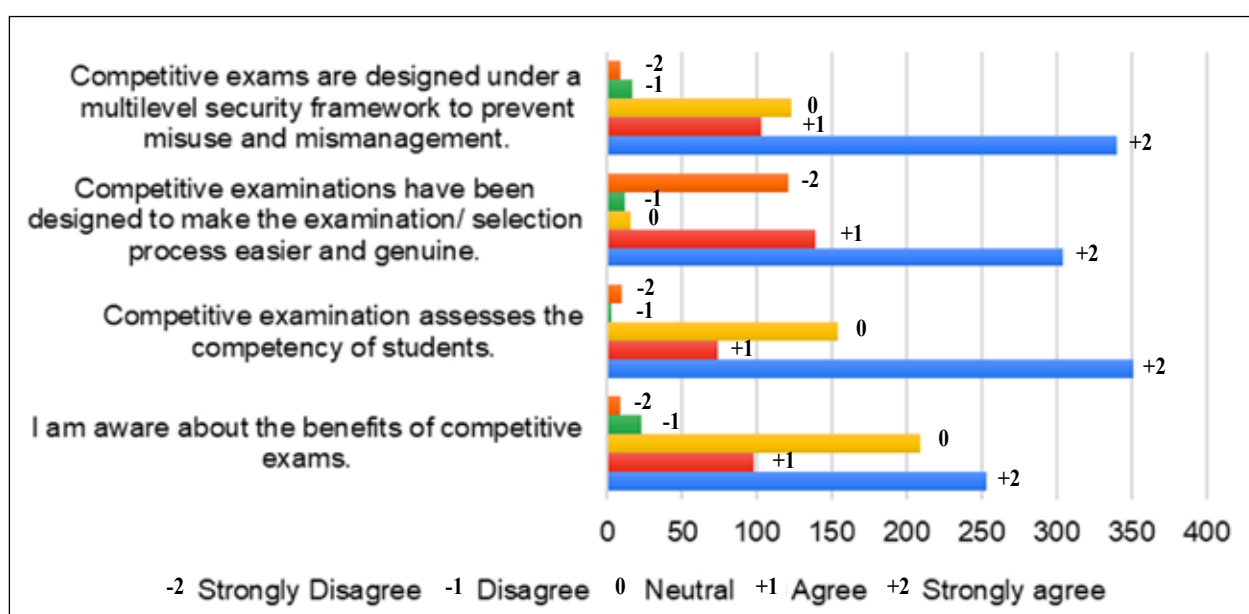
The Table-1 and graph-1 depict the frequency of responses of the students regarding their awareness of the competitive exams. There are many types of competitive exams conducted for different departments. It is observed that out of 592 students, 43% students strongly agree but 35% of students were neutral about the awareness and benefits of competitive exams. It is also observed that 51% and 57% of the students feel that the selection process is genuine and it increases the competency of students.



**Table -1 Wareness and Importance of Competitive Exams**

	I am aware of the benefits of competitive exams	The competitive examination assesses the competency of students	Competitive examinations have been designed to make the examination/ selection process easier and more genuine	Competitive exams are designed under a multilevel security framework to prevent misuse and mismanagement
<b>Strongly agree</b>	43%	59%	51%	57%
<b>Agree</b>	17%	13%	23%	17%
<b>Neutral</b>	35%	26%	3%	21%
<b>Disagree</b>	4%	1%	2%	3%
<b>Strongly Disagree</b>	2%	2%	20%	2%

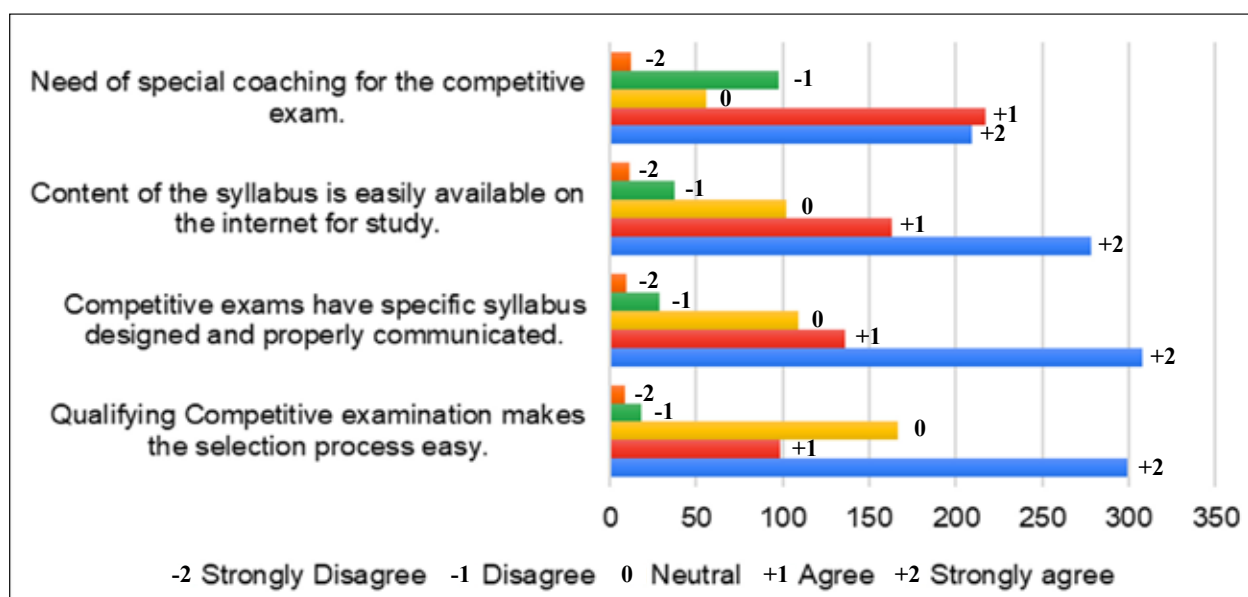
**Graph-1: Awareness and Importance of Competitive Exams**



**Table-2 Content and Coaching for Competitive Exams**

	Qualifying Competitive examination makes the selection process easy	Competitive exams have specific syllabus designed and properly communicated	Content of the syllabus is easily available on the internet for study	Need of special coaching for the competitive exam
<b>Strongly agree</b>	51%	52%	47%	35%
<b>Agree</b>	17%	23%	28%	37%
<b>Neutral</b>	28%	18%	17%	9%
<b>Disagree</b>	3%	5%	6%	17%
<b>Strongly Disagree</b>	2%	2%	2%	2%

**Graph -2 : Content and Coaching for Competitive Exams**



From the above table-2 and graph-2, it is depicted that 51% of students have strongly agreed that qualifying for competitive exams makes the selection process easy, and 52% of students strongly agreed that the syllabus is designed properly and is properly communicated by the respective

departments. Most of the students have also strongly agreed that the syllabus and content of the exams are easily available on the internet. But they also 35 and 37% agreed that studying on their own is not so easy so they need special coaching for the same.

**Table-3-Preparation for Competitive Exams**

	It is difficult to manage time for preparation of competitive exams along with your regular studies	I prefer to prepare for the competitive exams after my graduation	I prefer to prepare for exams along with graduation	Preparation for competitive examinations increases stress and anxiety
<b>Strongly agree</b>	44%	34%	31%	31%
<b>Agree</b>	20%	31%	42%	39%
<b>Neutral</b>	6%	16%	8%	19%
<b>Disagree</b>	1%	5%	3%	10%
<b>Strongly Disagree</b>	29%	14%	16%	2%

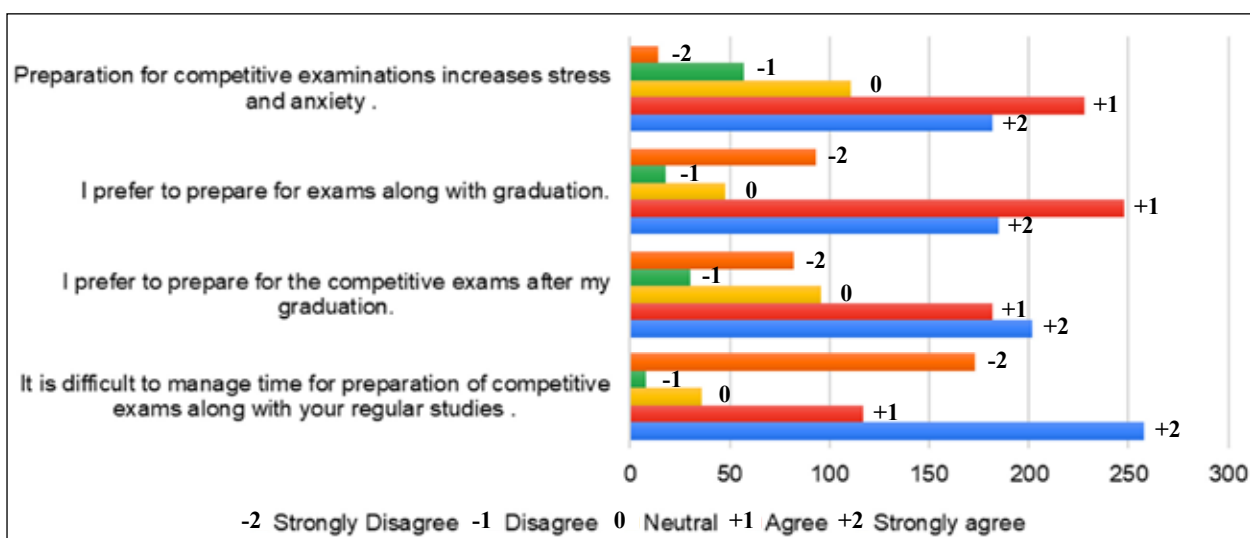
According to the students' perception, managing time with regular studies is difficult therefore it has been observed that almost 70% of the students have agreed that they prefer preparation for exams after graduation as these exams increase stress and anxiety.

difficult to crack the exams or get higher ranks in the examinations.

Table and Graph-4 states that the respondents perceived that the expenses of coaching are too high. Also, almost 72% of the respondents feel that it is too

The Table and Graph -5 show that 33 & 34% of the respondents agree that the competitive exams are not conducted for placement purposes but 38% agreed that it helps in preparation for placements right from college days and colleges are as colleges provide better placements they are least interested in preparing for competitive exams.

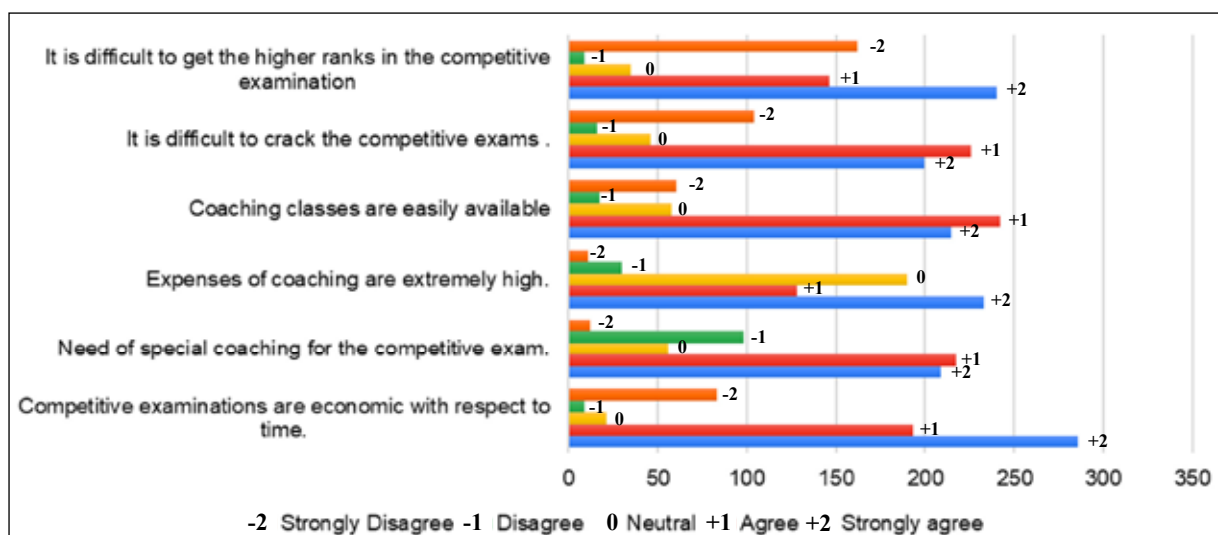
**Graph-3: Preparation for Competitive Exams**



**Table -4 Results of Competitive Exams**

	Competitive examinations are economic with respect to time	Need for special coaching for the competitive exam	The expenses of coaching are extremely high	Coaching classes are easily available	It is difficult to crack competitive exams	It is difficult to get higher ranks in the competitive examination
<b>Strongly agree</b>	48%	35%	39%	36%	34%	41%
<b>Agree</b>	33%	37%	22%	41%	38%	25%
<b>Neutral</b>	4%	9%	32%	10%	8%	6%
<b>Disagree</b>	2%	17%	5%	3%	3%	2%
<b>Strongly Disagree</b>	14%	2%	2%	10%	18%	27%

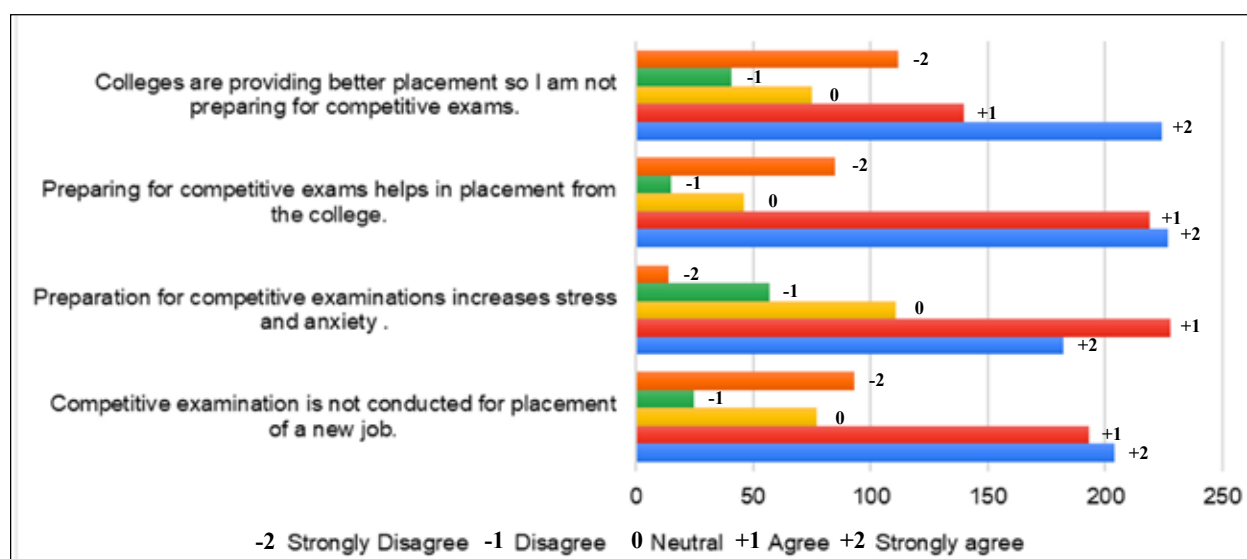
**Graph -4 : Results of Competitive Exams**



**Table -5: Placements**

	Competitive examination is not conducted for placement of a new job	Preparation for competitive examinations increases stress and anxiety	Preparing for competitive exams helps in placement in college	Colleges are providing better placement so I am not preparing for competitive exams
<b>Strongly agree</b>	34%	31%	38%	38%
<b>Agree</b>	33%	39%	37%	24%
<b>Neutral</b>	13%	19%	8%	13%
<b>Disagree</b>	4%	10%	3%	7%
<b>Strongly Disagree</b>	16%	2%	14%	19%

**Graph-5 : Placements**



**Discussion**

In India, competitive examinations have different curricula depending on the job description in which the examination is held. However, examinations, all have a phase of basic understanding and information. As a result, understanding the scope and interpretation of those phrases is critical. It is proper that aggressive assessments aren't that smooth to ace it, however, it's also now no longer something impossible. With right steering and tough work, one may without problems crack any examination if one has the intellect. Nowadays there are numerous training instructions prepared via means of Government and Private institutes. Therefore, the findings of the study state that students need to be more aware of competitive examinations. A phobia is still observed in the students about competitive examinations. Thus, they need special coaching for the same. The survey also depicts

that students generally do not prefer going for any type of competitive exams during graduations, this generally is found in the students who aspire for government jobs. As well, some of the students have also perceived that the rates for coaching classes are too high and most of the students do not afford them.

**Conclusion**

The federal government, state governments, and public sector organizations all hold competitive tests. Union Public Service Commission, Staff Selection Commission, Bank exam, Railway Recruitment Board, Graduate Aptitude Test in Engineering, and others are national competitive exams. Depending on the sort of competitive exam, eligibility levels range from high school to post-graduate. In order to study for competitive tests, aspirants must have access to relevant information sources. This research

has revealed fresh information regarding competitive examinations, including the preparation techniques, utility, and effectiveness. Self-motivation is more important than other motivational elements like parents, peer groups, college faculty, and college librarian in inspiring aspirants to prepare for competitive tests.

Aspirants obtain more materials for competitive exams from coaching centers than from other sources such as public libraries, college libraries, the internet, bookstores, and peer groups. E-resources are used more frequently by competitive test candidates than other resources such as books, journals, newspapers, and mobile apps.

According to the findings of this study, the government should focus more attention on students in order to raise awareness and help them realize the relevance of government examinations. It is suggested that you limit the number of candidates by raising awareness, establishing exam centers near their homes, and familiarizing them with the syllabus will surely help in decreasing the phobia of competitive exams, due to which students will start thinking and studying about it during their graduation years as well.

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# Technostress and its Management in the Digital Era

Kiran Lata Dangwal\*

Stress is purely a condition and state of mind under different situations that we all come across. It is a state of mental or emotional strain or tension resulting from adverse or demanding circumstances. It has nothing to do with age, gender, education, intelligence, knowledge, economic condition, social stature, etc. It depends purely on our thoughts and feelings. It is something that causes physical or emotional tension. Stress develops in our mind and body in response to our actual or anticipated problems and difficulties that we come across and face in life and is a part and partial of our life. Till such time we are alive, stress will always be there.

Stress is experienced as a result of different events and situations, that we face daily which gives us anger, anxiety, frustration, sadness, emotional breakdown, insecurity, losing a job, financial crunch, health issues, bereavement, family problems, marital discords, a threat to life or such like situations or challenges which we are not in a position to cope with. Every individual has a different reaction to the same problem and it is not necessary that under the same circumstances two individuals react in the same manner. The stress is divided into distress and eustress, here eustress can be a positive sign and productive.

In this era of the internet and fast-changing technology, self-regulation is becoming a big challenge. We always remain glued to our phones and because of this technological development and increasing demands, we may have a serious impact on our mental health and we may become victims of technostress. The technology has made everything work with speed such as fast processing, electronic records, synchronous and advanced communication systems, video-audio conferencing, emailing, instant messaging, and social networking which has enabled a high level of communication resulting in the optimisation of time and minimising the space. Although the professional sectors such as tele-medicine, tele-education, tele-consultancy are changing rapidly this growth has not been without a darker side of the technology. The social media platform and ICT crossed all boundaries and barriers of time and space. The digitalisation has changed the

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very perspective of life with increasing technostress amongst us.

## Technostress

Technostress is a disorder that occurs when an individual is subjected to information overload and is in consistent contact with the latest developed digital devices. It is stress or psychosomatic illness caused by working with computer technology on a daily basis. It is seen that the excessive use of technology causes technostress and as a result of technostress a state of an abnormal response is developed which affects our cardio-circulatory system, mental health and well-being, and at times also serious neurological breakdown. We are at times not able to adapt to the extensive use of computer technology which causes significant detrimental effects on overall health. There is a very high impact of stress on our mental health with fatigue, due to excessive use of technology on a day-today basis. Maximum stress is generated in our mind at the time of learning the new technology at the initial stage.

The technostress, directly and indirectly, affects our daily life the way we are living, work, spend our time and the way we are trying to entertain ourselves. Digitalization has changed the very concept of work culture in the 21<sup>st</sup> century. In the present era, it is not possible to progress with technology, hence it has become a necessary evil.

In 1984 Craig Brod in his book “Technostress: The Human Cost of the computer revolution” has for the first time mentioned the term technostress. Technostress is a modern illness that has a deep negative psychological impact caused by technologies in our workplace and it cannot be avoided under any circumstances, however, how we overcome the same is important for all of us.

Technostress has both positive and negative impacts and effects on individuals and it acts as a double-edged sword. The use of ICT enables individuals to perform their tasks more effectively and efficiently with enhancement in overall performance with improved job satisfaction and maintaining a work-family balance. ICT helps in increasing productivity and quality but the dark side of technology usage is

referred to as ‘technostress’ which has an impact on the psychological behavioural pattern of an individual such as stress and strain by which the individual feels tired and exhausted.

### Technology and Digital Natives

The students of the present generation are often mentioned as ‘digital natives. They are blessed with technological aptitude and fluency which is inherent in them. Any technology that comes up and introduced, they get familiarised immediately due to their abilities and capabilities of understanding the technology to fulfil demands with greater ease. These students are believed to be having productive learning habits, multitasking, and teamwork as a learner but at the same time they lack the concept of deep and thorough learning and also in their productive work. Digital natives are believed to have sufficient knowledge and skills of ICT tools and resources and they can adapt themselves very quickly with these changes.

### Sources of Technostress

The working conditions, job satisfaction, and interpersonal relations give us strain and stress, which has connotations in different ways, i.e. individuals may either struggle to accept computer technology or over-identify with and just depend on that. There are different causes of technostress and this generally happens due to:-

- the rapidly changing pace of technology.
- improper training modules.
- an additional burden of added workload.
- the dependency and reliability on the hardware and software.
- need for having technology that is standardised at all levels
- There are many techno stressors, which are as follows:-
- **Techno-invasion**– With the help of technology anyone can be accessed and reached at any time, anywhere. It is really difficult to remain cut off due to technological change at the workplace and in personal life since technology keeps us connected all the time because of techno invasion. Techno-invasion, means constant connectivity, without boundaries of space and time, which maintains that employees are continuously available to work requests (Tarafdar et al., 2007; Ragu-Nathan et al., 2008; Gaudio et al., 2017).

- **Techno-overload**–Techno-overload, is a condition wherein the extensive use of computers forces everyone to give more out with speed at work. The workload has increased multifold with too many tasks at hand. These continuous receipts of notifications and emails multiplies the workload.
- **Techno-unreliability** - There are the chances of occurrence of technological errors, the breakdown of the system, and arising of complexity due to the software and hardware that we use. This is the Techno-unreliability and this relates to short life cycles of the computer systems.
- **Techno-complexity**–The techno complexity arises due to inadequate training, limited technical support, and improper documentation. Therefore, it becomes necessary for people to get trained and learn complex computer systems by spending more time and effort and understanding the use of new applications and updating their skills, which leads to technostress.
- **Techno-insecurity** – People who are working, develop a sense of insecurity about losing their job to others who are more techno savvy and have a better understanding of new gadgets and computing devices. Therefore, there is an additional pressure exerted on being in the top position by accepting multitasking roles and enhancing technical knowledge.

### Technostress Symptoms

Physical, emotional, and mental symptoms are the results of information overload and constantly being in contact with the technology and referring to its applications every now and then. Such stresses caused by technological education are quite different from the traditional stress we come across in daily life. The technostress symptoms are lack of concentration and focus, it reduces productivity, body language and body posture becomes weak, muscle tension, insomnia, panic attacks, chronic fatigue, depressive disorders, and general burnout. These symptoms ultimately have an effect on our work-life balance and job satisfaction which subsequently results in affecting our overall health and performance.

### Management of Technostress

Today we are living in a very highly demanding and hyper-connected internet era wherein everything across the world is available with the click of a button. We know that passive scrolling is unhealthy, yet we

still find it difficult and uncontrollable to cut back and this has resulted in weak self-regulation within ourselves. It is not possible for us to do without technology and we cannot escape the pressure of technology otherwise we will lag behind.

The increasing use of smartphones and mobile applications has made us highly dependent and the same has considerably grown since the time the term technostress was used by Craig Brod for the first time. Information technology has grown up in every sphere so much that the persons can easily and quickly access the needed information for work and execution within no time and the work can be accomplished in real-time with coordination and cooperation with their peers and colleagues. However, the fact remains that the technologies make workers highly dependent on the constant connection with others for the furtherance of their roles. Technology has entered every field and in our routine and it is difficult to do away without it and hence technostress cannot be eliminated. Following are the solutions to overcome and cope with the technology overload and highly effective ways to reduce technostress:-

- ***Educating the Right Way of Using Technology***

All the problems related to the negative effects of technostress can be overcome by conducting proper training and using technology the right way. It is important to enhance digital literacy for the judicious use of information and communication technologies (ICT) efficiently and effectively in the correct manner. With proper education and training the techno uncertainty and fear of failure can be well addressed and improved in time.

- ***Investment in User-Friendly Software***

We come across the different aspects of task planning, task management, workflow management, data management, time tracking, and such activities for which there are many user-friendly intuitive software in place to be used in the right way for better results which can also reduce technostress. This will have better communication, and collaboration and can produce good results. Gradually, we should focus on the user-friendly latest technology to overcome techno invasion.

- ***Practice Relaxation in Daily Routine***

Since technostress has many negative effects on our health, it is necessary to take breaks in between to prevent negative psychobiological consequences. During the pandemic, we were completely dependent on technology round the

clock which has infected resulted in such health issues. Therefore, it is necessary to take the time out, relax, meditate and practice stress management techniques. We must also eat a well-balanced and healthy diet, do regular exercise, and meditation, listen to soothing music and sounds and follow healthy sleep patterns.

- ***Unplug Devices***

Remaining connected to technology is very harmful to the brain. It slows down cognitive processes, reduces creativity, and lowers our attentiveness. It is, therefore, necessary to turn off digital devices, unplug them when not needed, and follow the time schedule to be part of social media.

- ***Have Important Conversations Face-To-Face***

In order to overcome the stress, it is necessary to have conversations and discussion face to face, because, communication helps in mitigating the problems which may otherwise result in stress. Through email, social media sites, or text messaging it is difficult to detect the tone or meaning of what is being conveyed, which may create misunderstanding. The aim is to avoid unnecessary stress. Most of us have become totally dependent on technology rather than face-to-face interaction. Talking and conversing in person will help boost relationships and reduce stress levels.

- ***Setting Boundaries to be Offline and Online***

We must plan and ensure setting up the boundaries to be offline and online from time to time. The work becomes quite easy if we use digital means and devices for the purpose of our work. It is important to think about the family and our near and dear ones by giving them quality time which will automatically set a time frame to be offline and away from social media. But again, if we want to interact with our near and dear ones through social media who are away we need to tongue their time by being online. Social media must be used for positivity. It can be helpful to be selective about who you are available to and when. Many of us feel obliged to accept all social media friend requests and hand over our personal contact details when asked, but only do this after due thought and never get carried away or swayed under any circumstances.

- ***Paying Attention to Feelings***

Whenever you feel that you are succumbing to



technostress at the workplace act quickly, take a break, and focus on yourself. Understand the limitations of your mind, emotions, and body in different situations by asking what, when, how, and why. It is experienced that technostress manifests itself with negative thoughts and feelings, so self-care is to be administered as the first step to prevent from it.

- ***Time Management***

One of the most important factors is time management with technology. We should not unnecessarily waste our time with unnecessary use of digital devices. So we must plan and organise our activities in such a manner that we do not get technostress at the place of work.

- ***Digital Detox through Digital Upvas (Fasting)***

It has become a necessity for all of us to think and act on switching off digital devices and gadgets and disengaging from social media be it for an hour, a day, a week or maybe longer when it is not really needed. So, we should do digital detox through digital *upvas* (fasting). To begin with, if we turn off the notifications and keep our phone in another room while sleeping, or on airplane mode will bring a positive change. Technology affects our sleep patterns thus causing anxiety and disturbance in mind, which leads to tiredness, and irritability, and brings down our immune system thus affecting our overall health. We must try and take breaks even in between our work from these gadgets to recharge our minds for which we need to leave our phones on our desks.

- ***Disconnect to Connect***

Technology provides global freedom, but it is almost impossible to “disconnect” from the problems of work, to have a clear work-and-life balance. But for maintaining good strong health and a healthy mind it is necessary to adapt to these habits of dissociating from social media so that we can connect with this beautiful real world.

- ***Balancing between Home and Work Life***

With email in our pocket, it's important to set boundaries in terms of when our working day begins and ends. Try turning off email notifications and only check emails at certain times of the day. Decide on the last time you will allow yourself to check your email, send out any last-minute replies, and then let everything else wait until morning.

- ***Audit and Curate Social Media Feed***

If someone's photos, comments, or tweets are making you feel bad, hide or unfollow them for your mental peace.

- ***Prioritize Physical Activity***

Physical activities should be tailored to each individual. The most important pillars of exercise are getting started and finding something that works for you. We often need our phones while we exercise, so if you feel you need time to truly disconnect without receiving work notifications, try turning your phone on 'do not disturb' or airplane mode. Doing squats while answering work emails may not be the best way to alleviate high levels of stress from work.

Digital technology has become a key source of all changes in life. Online communication is keeping people connected while being physically apart and this has been experienced by all of us during the COVID Pandemic. The digital technologies must be used for healthy uses only and should never be utilized in an unhealthy way otherwise this will have adverse effect on our health. In a world regulated and supported by technology, technostress will continue to affect people so this is for all of us to understand and find the appropriate way of coping with the problem of technostress.

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# From a Pioneering Institute of Social Work to World-class Social Sciences University: A Travelogue of Tata Institute of Social Sciences

Anuj Aggarwal\*

Tata Institute of Social Sciences (TISS) has always been at the forefront of social change in India. It has come a long way from being a fledgling institute of social work set up in the year 1936 with a single campus to an integrated, multi-campus, full-fledged social sciences university in India. It's been a remarkable success story of a one-of-its-kind higher education institution that has generated enormous social value and left a lasting impact on its trail. The case study has made a sincere attempt to chronicle this journey and offer a holistic perspective on the best practices and learnings that institutions pan-India can imbibe and implement in their respective set-ups. It contains the application of qualitative tools such as SWOT analysis and Sentiment analysis to better understand the academic ecosystem prevalent in the institution.

In 1936, the Tata Institute of Social Sciences (TISS) was set up and declared a deemed-to-be university in the year 1964. One of the most celebrated academic scholars i.e. Dr. Clifford Manshardt took the charge of TISS as its first director, as he pioneered the capacity-building efforts to set up a robust academic ecosystem in the field of social sciences in India.

## Brief Profile of the Institution

The Tata Institute of Social Sciences is also known as TISS Mumbai but it has expanded its reach massively by opening up multiple campuses across India in places like Guwahati, Hyderabad, and Tuljapur. The overall student intake across TISS campuses is over 5000; with nearly one-fifth being Doctoral scholars.

The institution offers over 65 courses for undergraduate, postgraduate, and doctoral level students in the fields of Social work, Health sciences, Rural Development, Development Studies, Gender studies, Media & cultural studies, Public policy, Climate change, Disaster management, International business, Clinical psychology, Human resource development, regulatory governance, etc. under 19 different schools and 6 centers. Further, it provides

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a plethora of vocational or skill-based, online, and other courses via its Open Distance Learning (ODL) programme. Between the years 2006 and 2014, TISS expanded the number of masters level programmes from 4 to 38, and an integrated M.Phil-Ph.D programme was introduced along with new, innovative certificate courses in accordance with the industry requirements. Such efforts have been made to create a pool of highly talented professionals who can be readily absorbed into the manufacturing, agriculture, and service sectors of the economy. The deemed-to-be university conducts the TISS-NET exam every year for admission into all of these courses.

TISS has been ranked in the bandwidth of 351-400 by the QS Asia Rankings 2022, ranked 37 under 'University' and 70 under 'Overall' by the NIRF, 2021. Further, according to Atal Ranking of Institutions on Innovation Achievement (ARIIA) 2020, the institute has been ranked between 6-25 and categorized as a 'Band A' institution in the category of 'Govt. and Govt. Aided Universities'. It is also among the prestigious institutions in India that have been awarded the highest grade i.e. NAAC A++ accreditation with a score of 3.89/4 in the third cycle (2016), which is an improvement from the previous cycle, owing to its academic rigour and institution-building efforts.

## The Vision of the Organization

The vision of the TISS is to become "an institution of excellence in higher education that continually responds to changing social realities through the development and application of knowledge, towards creating a people-centered, ecologically sustainable and just society that promotes and protects the dignity, equality, social justice and human rights for all."

## The mission of the Organization

"In pursuance of its vision and guiding principles, the Tata Institute of Social Sciences organises teaching programmes to facilitate the development of competent and committed professionals for practice".

## Achievements/Milestones

The journey of TISS has been truly remarkable

as it's achieved significant milestones over a period of time, Table 1 outlines its various achievements in the chronological order:

### Unique Initiatives/ Best Practices

The Tata Institute of Social Sciences (TISS) is a highly creative organization which constantly brings up new ideas to push the frontiers of learning and research. TISS is among the most exemplary institutions in India owing to its academic leadership record and resource management skills. Following are some of the path-breaking initiatives undertaken by TISS in collaboration with governments, world-class institutions, and reputed bodies. They ought to

be studied and subsequently, it's best practices should be incorporated by the aspiring institutions striving to scale the academic ladder, they are as follows:

- Connected Learning for STEM (CL4STEM) – The underlying idea is to guide and train qualified teachers in the field of science, technology, engineering, and mathematics to create a culture of higher-order learning in the 21<sup>st</sup>-century classroom.
- Connected Learning Initiative 2.0 (CLIX 2.0) – It is a collaborative project seeded by Tata Trusts to strengthen the ecosystem for quality education in India.

**Table-1: Achievements or Milestones of TISS (Year-wise)**

Year	Milestones
1936	TISS started its journey with only 20 students in its first batch. A renowned scholar named Dr. Clifford Manshardt was appointed as the first Director of TISS.
1937	In 1937, "The Child Guidance Clinic", the institute's first "Field Action Project" was established.
1944	In 1944, the Sir Dorabji Tata Graduate School of Social Work was renamed as the 'Tata Institute of Social Sciences.
1948	TISS has always been at the forefront of responding to humanitarian causes such as human tragedies, natural disasters, etc., the institute sent relief teams to refugee camps created in the aftermath of partition.
1954	A new TISS campus was established at Deonar, Mumbai, which is also the main campus at present.
1964	In 1964, TISS was granted the status of a "Deemed University".
1969	TISS research unit "The Unit for Child and Research Youth", was created with the assistance of UNICEF.
1986	A 'Rural Campus' was set up for the first time in the Osmanabad district, Maharashtra after the state government donated 100 acres of land in Sindphal village.
1988	In the year 1988, UGC designated TISS as the "Curriculum Development Centre for Social Work Education".
1999	A new sprawling, multi-acre Malti Jal and Jal A.D. Naoroji Campus Annexe. was inaugurated, beyond the TISS Mumbai main campus.
2002	TISS was awarded a 5-Star rating by the "National Assessment and Accreditation Council" (NAAC).
2004	TISS Tuljapur Campus began operations and commenced a Bachelor's programme in Social Work.
2006	The "Centre for Disaster Management" was established in 2006, after receiving a major grant from the Jamsetji Tata Trust.
2010	In 2010, the apex body 'NAAC' awarded an 'A' Grade to the institute.
2011	This was a momentous year as the Institute completed 75 years of its existence and celebrated its Platinum Jubilee. Further, in the same year, a massive 'Transformation of M-Ward Project' was initiated.
2016	Accredited with NAAC highest grade (A++) with a score of 3.89/4, which is a significant improvement from the last cycle.
2018	Forbes India named TISS a 'Great Place to Study in the special feature on Indian Academic Institutions.
2020	According to ARIIA 2020, TISS was ranked between 6-25 and categorized as a 'Band A' institution in the category of 'Govt. and Govt. Aided Universities'.
2021	TISS was ranked 37 under 'University' and 70 under 'Overall' by the NIRF, 2021.
2022	TISS has been ranked in the bandwidth of 351-400 by the QS Asia Rankings, 2022.

Source: TISS Official website

- Connected Learning and Research on Inclusive Education (CleaR on IE) – A research study sponsored by Cognizant Foundation to identify sustainable means of contributing towards the cause of inclusive education, with a special focus on finding ways to bring children with disabilities into the mainstream.
- State Resource Centre for Women (SRCW) – The Ministry of Women & Child Development, Govt. of Telangana along with support from TISS created SRCW which is mandated to prepare action plans to ensure the implementation of gender-sensitive laws, schemes, and programs.
- Sakhi One Stop Centre (OSC), Telangana – This is an of its kind initiative by the School of Gender Studies, TISS Hyderabad in association with Ministry of Women and Child Development, Telangana, wherein a host of services including legal aid, psychological counseling, police facilitation, medical facilities, etc. are provided to women affected by violence in a holistic manner.
- Early Literacy Initiative (ELI) – A university-based initiative to promote early literacy programs in different parts of the country.
- Centre for Academic Leadership and Education Management – TISS offers a three-week leadership development training programme in collaboration with the University of Pennsylvania for academicians in the public higher education institutions. The objective of the leadership academy is to hone the skills of higher education leaders to usher in the era of digital governance and develop fresh talent for the management of higher education institutions.
- National University Students' Skill Development Programme – A pan-India initiative to design models that focus on skilling people from varying educational qualifications.
- Engagement with Rasthriya Uchchar Shiksha Abhiyan (RUSA) – It is an overarching scheme to provide funds to state universities and colleges to achieve the goals of equity and excellence.
- iCALL Psychosocial Helpline – It is an empowering mental-health project which endeavours to provide free, professional counseling to anyone in need of emotional support.
- National Corporate Social (CSR) Responsibility

Hub – An advocacy group to enable Public sector undertakings (PSU's) to implement CSR programmes in India.

- Labour Market Research Facility – A new body is created to carry out research in the areas of labour markets from micro and macro-economic perspectives. It has won global research grants from prestigious bodies, publishes research papers, and supports scholars who pursue research in labour related themes.

### SWOT Analysis

It is a planning technique conceived by Albert Humphrey who devised a framework to understand organization's strengths, weaknesses, opportunities, and threats, which aids in strategic decision-making.

The TISS has many institutional strengths that are responsible for consistently meeting the high expectations of its stakeholders but it also has several inherent weaknesses. There are a number of opportunities that could be leveraged by TISS, but there are threats facing the institution as well. Let's analyze each aspect of SWOT in the context of TISS:

#### *Strengths*

- First of its kind full-fledged, multi-disciplinary Social Sciences University offering a range of courses in related fields.
- State-of-the-art campus in Mumbai with modern classrooms and labs. Also, opened up new campuses in Guwahati, Hyderabad, and Tujlapur.
- Among the top institutions in India accredited with NAAC A++ grade and ranked 37 under 'University' and 70 under 'Overall' by the NIRF, 2021.
- Access to quality education in social sciences at a reasonable cost, thus, it's affordable and accessible to children from poor and low-income families.
- Cross-border linkages and collaborations with a host of stakeholders including World-class universities, Corporate foundations, Industry bodies, Central & state governments, R&D institutions, etc.
- Undertaken path-breaking initiatives to address societal and national level challenges by offering people-centric solutions to vexing social problems.
- The institution strives to imbibe the culture of ethics, trust and responsibility, like any other Tata group enterprise.

### Weaknesses

- The institution is not financially sound as it often faces funds crunch for some of its innovation programmes which raises questions about its long-term viability and sustainability.
- Lack of investments into building a ‘digital ecosystem’ for students in the post-covid environment.

### Opportunities

- The challenges we are facing in 21<sup>st</sup> century as individuals, firms and society are complex and multi-layered, thus, contributing to huge demand for studying social science courses in India and abroad.
- It is uniquely poised to become a social science “knowledge hub” that helps attract global talent and resources.
- Given the institution’s track record of academic leadership in social sciences, it can contemplate expanding into new streams and disciplines.

### Threat:

- A new, emerging virtual campuses may attract students interested in pursuing social science courses in the post-pandemic world as opposed to a physical campus.
- More exciting career opportunities in other sectors (for example IT & consulting) could influence students’ career choices as the job scenario is bleak and uncertain.

### Sentiment Analysis

It is a Natural Language Processing (NLP) technique to identify whether the data is positive, negative, or neutral by assessing the emotional tone behind a body of text. It is sometimes also known as Opinion mining as it is a useful tool to understand the tone of opinions pertaining to an idea, product, or service.

There are different methods to carry out sentiment analysis, but for this particular case study, Fine Grain Sentiment Analysis is more apt as it involves analysis at the text and sentence level. A 5-point Likert scale is employed, where 5 is “Very positive”, 4 is “Positive”, 3 is “Neutral”, 2 is “Negative”, and 1 is “Very Negative”. Following are the student feedback about TISS gathered from one of the most credible forum i.e. Shiksha.com

(Table-2):

**Table-2: Student feedback and Perception Score**

S. No	Feedback	Score
1	Enriching experience in terms of active environment and faculty interaction.	5
2	Great campus with helps teachers to learn, study and live.	5
3	Perfect place to enrich your knowledge by exploration.	5
4	College life here is one of the best.	5
5	TISS is the mecca of social science.	5
6	Abode of Quality Education.	5
7	A place to study and good for personal growth.	4
8	TISS has a supreme environment for studying social and behavioral sciences.	5
9	Great infrastructure for a very economical fee. Good placements and faculty	5
10	The student should try for this college because there is more scope in this field	4
		Mean = 4.8

Hence, the overall perception of TISS is extremely favourable for students seeking admission into the college, especially for those striving to make a career in the field of social science.

### Conclusion and Suggestions

The Tata Institute of Social Sciences (TISS) is perhaps one of the most sought-after academic institution offering courses in the field of social sciences and beyond. It continues to uphold its legacy to provide a quality education that is accessible and affordable to an overwhelming majority of aspirants who aim to become scholars and nation builders.

The institution must constantly strive to achieve its larger vision of becoming an institution of excellence and contributes towards providing solutions to some of the greatest challenges facing mankind such as poverty, climate change, socio-economic inequalities, etc. It is observed that although the institution has successfully demonstrated its academic leadership in myriad areas, it needs to work relentlessly to mobilize resources and ensure their optimal utilization to be able to achieve the desired outcomes.

### References

1. <https://www.tiss.edu>
2. <https://www.shiksha.com>



## University: A Training Ground for Future Success

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**Ranjit Nigam, Entrepreneur, Sales Coach and Mentor, New Delhi delivered the Convocation Address at the Convocation Ceremony of the Bhagwant University, Ajmer, Rajasthan on April 16, 2022. He said, "Do not be afraid to be fearless. We all must have goals and we will have fears about achieving them but it is how we handle those fears that determine whether or not and how quickly we get there. Not every project or task we undertake can be successful - when it is not successful, learn from the mistakes made, and take the necessary remedial measures on the next project." Excerpts**

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It is an honour and a great pleasure to be here to celebrate the graduation of the Class of 2022.

To the graduating students—this is your day and I congratulate you on your achievement—well done. May I ask you all to put your hands together to applaud the success of the students who are graduating. This is a defining moment for all of you. It is a day of a celebration – a day when you look back on the many challenges you have overcome, and look forward to those that lie ahead, knowing that you have the skills and knowledge needed to meet them. It is a day that you would never forget. You are fortunate that you that you are graduating from an institution that has prepared you exceptionally well.

No doubt the time will come in your own careers when you think back to today and are amazed at how far you have travelled, and how much you have achieved. That is the power of a great education: by turning you into a lifelong learner, it makes it possible to adapt, to grow and to do what you once would have thought inconceivable.

Students who are graduating, I know that you have made many sacrifices in order to earn your degrees. I know your journey was not easy. But if the mountain was not steep, and the climb did not test your resolve, the view would not be such a revelation, or such an inspiration. Now you stand at the peak, and opportunity stretches out before you.

But I believe it is important on this occasion to recognize not only your own efforts but the efforts of those who have supported you on your journeys. I have in mind your family members. The opportunity to pursue higher education rarely comes without a cost to the student's family – whether that cost is financial, or whether it involves sacrifices of time, or the accumulation of responsibilities that allow the learner to focus on his or her studies. Try

and keep out of trouble; however, if you are faced with a challenge, remember—parents love you unconditionally, and will help you through the ups and downs, and the sooner you share the issues with them, remedial measures are less expensive, less painful and solutions come faster. To the parents, trust your child, quite often we underestimate their ability to deal with issues and create a relationship and an environment of dialogue regardless of the issue.

Similarly, I would note that none of us would be here today were it not for the faculty and staff of the University. Can we have a round of applause for the faculty and the staff of the University!!!

I was fortunate to witness the unique features of the University's program, and I have great admiration for the emphasis the University places on life-long learning and development, positive engagement with the community, developing leadership skills; qualities that will positively impact your communities, your country and the world at large. May I take this opportunity of expressing my appreciation to staff of Bhagwant University in the impressive way they shared the feedback on the Class of year 2022—awesome; great team that made things happen; fun loving; overachievers; motivators; innovators; different and from diverse backgrounds but gelled brilliantly as a team. Provided you build on these strengths from here on, I am confident that your future in the real world is secure! Many business leaders strive to build such qualities with mixed success. I hope that in the future I can claim to have been the Chief Guest at the graduation of the future Mukesh Ambani, N.R. Narayan Murthi, Azim Premji, or a future Head of State!!!

Ladies and gentlemen, the importance of higher education to the future of India can hardly

be overstated. The amount of knowledge and technology that we can draw upon today in order to solve the many challenges we face is staggering. The smartphones we carry in our pockets are more powerful devices than the supercomputers that were in use when I was studying for my Engineering. Yet we still face a dilemma: if we don't have enough people to act on the basis of that knowledge, or to use that technology, very little will change.

And, similarly, the Bhagwant University is the kind of institution we need more of: focused on quality and striving to make a difference in people's lives.

Above all, though, students who are graduating – we need you. We need every one of you, and all of your energy, passion and talent. We will be counting on you to develop the future scientists, engineers, economists, lawyers, writers, artists, entrepreneurs, policymakers and politicians that we need. It is a weighty responsibility that rests on your shoulders. But I have no doubt that you are equal to the task. You would not be sitting here today if that were not the case. I have no doubt that you will positively impact thousands of lives over the course of your careers. I have confidence in your talent, your determination, and the quality of the education you have received.

The University has prepared you not just on the academic front, but to play your part in helping communities improve their quality of life. This is a quality that you must build on—the developing world is littered with major environmental disasters, ecological disasters, and security issues! India, needs your input and you must at every stage of your life play your part in turning this unacceptable situation for the sake of our children and grandchildren.

It is not enough to simply try and get by in life - that does not move the world forward - you must strive to excel in everything you do - excellence in every task, large or small. The decisions you make starting today will determine what you become. Your academic journey is not over yet and you must be clear on the end result and how you wish to get there. You will face many challenges but this is what the “real world” is all about and the next phase in your life is a great training ground for your future success.

Do not be afraid to be fearless. We all must have goals and we will have fears about achieving them but it is how we handle those fears that determine whether or not and how quickly we get there. Not every project or task we undertake can be successful - when it is not successful, learn from the mistakes made, and take the necessary remedial measures on the next project.

I believe that in the developing world, governance standards will continue to improve if current and future leaders like yourselves insist on good governance and integrity. I urge you to bear this in mind when you are in positions of authority as it is the responsibility of each one of us to ensure that the developing world exploits its full potential.

Students who are graduating, I wish you all the best in your lives and careers. May you live - so that your lives matter, and may you make the world a better place for having passed through it. Finally, to the teaching staff, keep up your excellent work in helping shape future leaders and may God bless you all.

Jai Hind





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## CAMPUS NEWS

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### **National Assessment and Accreditation Council Sponsored National Webinar on Digital Transformation in Higher Education**

A two-day NAAC sponsored National Webinar on 'Digital Transformation in Higher Education during COVID-19 Pandemic' was organised by the Yogoda Satsanga Palpara Mahavidyalaya, Palpara, Purba Medinipur, West Bengal, recently. About 197 participants from various States participated in the online national academic event.

Ms Srimoyee Roy, Assistant Professor of English at the Institution invited the delegates, invitees, and participants to participate in the Webinar. Principal, Prof. Pradipta Kumar Mishra of the Institution extended a warm welcome to the dignitaries and participants of the Webinar. Dr. Tusharkanti Mandal, Head, Department of Economics and Member, IQAC delivered the concept note on the theme of the Webinar. Prof. Madhumangal Pal, Director, IQAC of Vidyasagar University, Midnapore, West Bengal inaugurated the event and released the Souvenir of the Webinar. In his inaugural address, he clarified the Digitalisation of Higher Education by focusing on the blended learning approach, development of teaching skills and competencies for the learners and teachers and promotion of independent study for every learner. Besides, he highlighted the facilities available for the use of unlimited learning resources, multimedia access to education through the online channels introduced by the Ministry of Education, Govt. of India. He also emphasised the limitations of the Digitalisation of Higher Education in India such as the non-availability of internet connection, non-availability of technologies for socially and economically deprived students, the need for training and orientation for the teachers on the uses of technological aids and appliances, the cost-effectiveness of the digital devices, need of digital classrooms, e-learning as a cause of social isolation, etc. In his concluding remarks, he visualised the paradigm shift from Traditional Teaching-learning Process to Digital Teaching-learning Process. Dr. Aniruddha Sinha Coordinator, IQAC and Organizing Secretary of the National Webinar extended the vote of thanks in the Inaugural Session of the event.

During Technical Session, Prof. Siba Prasad Adhikary, Former Vice Chancellor, Fakir

Mohan University, Balasore, Odisha presented his deliberation on 'Transformation in Higher Education through ICT and Skill: How to Achieve in India'? In his presentation as the Keynote Speaker, he emphasised the forces of change in the age of knowledge with a focus on ICT. He traced the Ancient Higher Education prevailed in Takhsila and Nalanda and how India proved as *Swarna Prasu Bharatbarsha* through the contribution of Indian Stalwarts like Sir C V Raman, Sir Jagadisha Chandra Bose, Srinivasa Ramanujan, Prof. Satendranath Bose, etc. in the field of Literature, Science and Humanities. He focused on the role of universities in core and periphery perspectives by making comparisons between India and European Countries with reference to Higher Education. To him, there is a significant role of ICT in Higher Education in bringing quality to Indian Higher Education System. For this, stress should be given to quality higher education along with its quality parameters, on value-added and need-based subjects like Polytechnic, Vocational Training, Language Skill Training, Computer Training, etc. He also highlighted on work culture, research culture and quality culture to be institutionalised through action research leading to quality research.

Prof. Amiya Kumar Rath, Adviser (ICT), Eastern Region Coordinator, NAAC, Bengaluru delivered his talk on Assessment and Accreditation as per the Revised Assessment Framework (RAF) which has been effective since July, 2017. In his presentation, he emphasised on vision, mission, and value framework of NAAC. He elaborated on the assessment procedure meant for universities, autonomous colleges, and affiliated colleges by focusing on the seven criteria, key indicators, both quantitative and qualitative matrices and SSS data. In his presentation, he detailed the procedure of NAAC assessment from the submission of AQARs, IIQA, SSR, SSS data by indicating the Standard Operating Procedure (SOP) for each Matrice (both qualitative and quantitative). He stressed the quality parameters like seed money for teachers, workshop on Intellectual Property Rights (IPR), number of Ph.Ds awarded under a teacher as the research supervisor, social responsibility activities through community collaboration, MoU with various organisations or agencies for doing different activities, integration of library management

system, alumni engagement through the formation of a registered alumni association in doing different activities for the Institution, faculty empowerment strategies, yearly performance appraisal report for both the teaching and non-teaching staff, internal and external audits, quality audits, human values and professional ethics, etc. Dr. Swapan Kumar Misra, Principal, Mugberia Gangadhar Mahavidyalaya, Mugberia, East Midnapore, West Bengal presented his lecture on 'Digitalisation of Higher Education in Rural Colleges: Problems and Prospects'. In his presentation, he shared his views on several problems that have been faced by the teachers and students of rural India, like poor internet connectivity, financial charges of internet connectivity that have to be borne by the poor students' families, online examination procedure, particularly malpractices done during examination process, etc. He suggested some measures for the improvement of the present digital or e-learning process, especially emphasising the blended mode of the teaching-learning process. Prof. Ashutosh Biswal, Department of Education (CASE), Faculty of Education and Psychology, The M S University of Baroda, Vadodara, Gujrat presented his talk on the 'Challenges of Digitalisation of Higher Education in India'. He highlighted the need for trained faculty to manage the digitalisation of higher education, professional collaborations, different approaches to evaluation, the cost-effectiveness of higher education, data-based system, online learning, personalised learning and changing the vision of higher education in course of his discussion.

The next Session was chaired by Prof. Sudarshan Mishra, Head, Department of Education, Ravenshaw University, Cuttack, Odisha and Ms Srimoyee Roy Assistant Professor in English was the Rapporteur. About twelve papers were presented by faculty members, research scholars, and students from various institutions in the country.

Prof. Gouranga Charan Nanda, Vice Chancellor, Netaji Subhas University, Jamshedpur, Jharkhand delivered a talk on 'Digital Initiatives in Higher Education During COVID-19' in the next session. In his presentation, he shared his experience with online teaching-learning process. According to him, the Online Examination System has paved the way for malpractice and manipulation for which there was a demand from students for online examinations. To him, online teaching would be meaningful if there is digital infrastructure, trained

teachers, availability of technological aids for the students, and smart classrooms. The system has to shift to the online teaching mode. Therefore, we have to accept the Blended Learning Approach to tackle the situation always. He has also focused on the Holistic Education stated by the NEP, 2020 for which along with the offline mode the online means like MOOCs, SWAYAM Platforms for CPD of Teachers, DIKHA Platform of NCERT need to be supplemented. For this, the teachers have to upgrade their skills & competencies in Higher Education. He also emphasised on the NAAC Accreditation of the HEIs adhering to Quality Enhancement in Education. Therefore, the HEIs have to update their Official Websites with adopting the Best Practices through the mobilisation of unlimited learning resources available online. He concluded his speech by saying the very statement that Teacher & ICT will have to be the two faces of the same coin for the Digitalisation of Higher Education in India.

Prof. Anil Kumar Mahapatra, Head, Department of Political Science, F M University, Balasore, Odisha and Prof. P K Mishra, Principal, Y S Palpara Mahavidyalaya, Palpara, East Midnapore chaired the next session. Mr. Suman Kr. Dhar, State Aided College Teacher in English was the rapporteur during the session. About eleven papers were presented by faculty members, research scholars, and students from various institutions.

Dr. Rupa Dasgupta, Principal, Debra Thana Sahid Khudiram Smriti Mahavidyalaya, Debra, Paschim Medinipur, West Bengal spoke on 'Digital Tools in Teaching-learning Process' and discussed the basic goals of Digital Teaching-learning Process. Dr. Dasgupta focused on four factors i.e. availability, connectivity, techniques and feasibility. She mentioned different apps and tools, for the communication part, especially social media apps. She emphasised the learning management system, databased management system and discussed how these are important in the teaching-learning process. Besides, she mentioned about different teaching platforms like, google meet, zoom platform, webex, Teachmint and also the problems related to the enrolment of a large number of students in google meet, etc. Lastly, she highlighted the importance of a virtual lab.

Dr. Jyoti Sankar Pradhan, Associate Professor and Head, Department of Education, Fakir Mohan University, Vyasa Vihar, Balasore, Odisha spoke on 'Impact of COVID-19 on Higher Education in

India' and said that the academic atmosphere and the examination system have been severely affected during the said period. Around 32 crore students have been affected in India. However, the support services to the students for online learning like ZOOM, Google Meet Platform, WhatsApp, Instagram, etc. acted as the devices for online learning. In order to accelerate this online learning, the other means introduced by UGC and NCERT such as SWAYAM Platform, MOOCs, Swayam Prabha, DIKSHA, e-P. G. Pathasala, e-Adhyan, e-Gyankosh, e-Books, e-Contents, Shodhganga, Gyandarshan, Web-radio, Vidwan, e-source Sindhu, Virtual Lab., etc. subsequently. To him, the COVID-19 pandemic has both positive and negative sides to Human learning. Thus, the time has come to focus on self-learning habits to be accelerated and enhanced through the use of multiple online learning resources in which the organisation of Webinars or e-Conferences has been instrumental.

The Valedictory Session was chaired by the Principal of the Institution, Prof. Pradipta Kumar Mishra who invited the Chief Guest to the online Platform of the event. Dr. Tusharkanti Mandal, Head, Department of Economics and Member, IQAC presented the Webinar Report covering all the activities done during the two days event. Prof. Mishra welcomed Prof. Aditya Prasad Padhi, Former Vice Chancellor, Berhampur University, Bhanja Vihar, Odisha and Member, Executive Committee, NAAC, Bengaluru as the Chief Guest of the session and highlighted his significant contribution to qualitative enhancement in higher education of India. In his address, he stated, "Change is the law of life." He advised, "Do not look at the past and present only rather focus on the future." With reference to the Digital Transformation of Higher Education in India, he highlighted the digital strategies for which emphasis should be given to the Vision and Mission of each Higher Education Institution (HEI) which is a long journey. For this, there is a need to change the organisational structure and organisational climate of the Institution as a continuous process for development. To him, profound changes have been evinced in the Teaching Methodologies adhering to the adoption of 60% Online and 40% Offline learning approaches as per UGC Circular. There is an urgency for a Changed Management Strategy, interaction with the Stakeholders, and use of Appropriate Technology for need-based and quality higher education,

he observed. To him, Human Centric Design or Strategy is essential to identify the human desires for development with a focus on Health and Education as the two fundamental sectors of Development for all times to come, he concluded.

Organising Secretary, Dr. Aniruddha Sinha, Coordinator, IQAC proposed the vote of thanks. In his speech, he extended his thankfulness to the Principal of the Institution for facilitating the IQAC and his profound gratitude to Swami Achyutananda, President and Mr. Sital Chandra De, Secretary and DDO of the Governing Body along with its other Members. In addition, he extended his thankfulness to various dignitaries present over there along with other members of the teaching and non-teaching staff of the institution for their significant contribution to the completion of the webinar.

### **International Conference on Recent Developments in Civil Engineering**

A two-day International Conference on 'Recent Developments in Civil Engineering' is being organised by the Department of Civil Engineering, Motilal Nehru National Institute of Technology Allahabad, Prayagraj, Uttar Pradesh in association with the Indian Concrete Institute (Prayagraj Centre) and Indian Geotechnical Society (Prayagraj Centre) during October 20-21, 2022. The aim of the event is to provide a forum for academicians, engineers, scientists and practitioners from all around the world to exchange ideas and present the recent technological developments in the field of Civil Engineering. The event aspires to bring together the research professional fraternity for the discussions and exchange of information on recent developments in Civil Engineering. The Themes of the event are:

#### ***Structural Engineering***

- Advanced Structural Materials.
- Concrete Technology.
- Bridge Engineering.
- Construction Management.
- Building Information Modelling.
- Construction Materials and Management.
- Earthquake Engineering.
- Steel Structure.
- Green Building Materials and Technology.

### ***Transportation Engineering***

- Road and Railway Engineering.
- Sustainable Transportation.
- Traffic Engineering.
- Transport Infrastructure.
- Transportation Safety.
- Transportation Geo-technics.

### ***Geotechnical Engineering***

- Geological and Geophysical Investigation.
- Foundation Engineering.
- Ground Improvement Techniques.
- Geo-Environmental Engineering.
- Soil Dynamics and Earthquake Geotechnical Engineering.
- Geosynthetics Application.
- Computational, Analytical and Numerical Modelling.

### ***Others***

- Environmental Engineering.
- Water Resource Engineering.
- Remote Sensing, GIS and Smart Cities.
- New Technologies and Methods in Civil Engineering.
- AI and ML in Civil Engineering.

For further details, contact Organizing Secretary, CED, Motilal Nehru National Institute of Technology, Allahabad, Prayagraj-211004 (Uttar Pradesh), Mobile No: 09616848223 / 09452334867, E-mail: [rdc2022@mnnit.ac.in](mailto:rdc2022@mnnit.ac.in). For updates, log on to: <http://mnnit.ac.in/rdc2022/>

### **International Conference on Sustainable Entrepreneurial Dynamism**

A two-day International Conference on 'Sustainable Entrepreneurial Dynamism for India 2.0' is being organised by the Alagappa Institute of Management, Alagappa Institute of Management, Karaikudi, Tamil Nadu during September 29-30, 2022 in hybrid mode. The event is sponsored by the Indian Council of Social Science Research (ICSSR), New Delhi. The academicians, scholars, and students from various professional and management institutions, corporate personnel, entrepreneurs, and start-up managers may participate in the event.

Our Hon'ble Prime Minister has quoted, "The journey of 75 years after independence is a reflection of the hard work, innovation, enterprise of ordinary Indians. Whether in the country or abroad, we Indians have proved ourselves with our hard work. We are proud of our Constitution. We are proud of our democratic traditions. The mother of democracy, India is still moving forward by strengthening democracy. India, rich in knowledge and science, is leaving its mark from Mars to the moon." Marking the celebration is to recall and render the reminiscence on various aspects of our National Strength. India has always been a welcoming abroad for business people and entrepreneurs, initially starting from East India Company, which had entered India to trade, to large Multinational Corporates of today, from across the globe. This has happened because of the congenial, affordable, peaceful and humanely environment and ecosystem prevailing in the Country across the Sectors.

Every decade has been a challenging picture for India, in development, economy, social outcomes, technological surmount, industrial outlay, and so on. In brief, the 1990s show caused the economic dynamics through LPG policies, 2000s impacted the technological surmount for industries and allied fields, 2010s displayed the exigencies for resource optimality and proficient governance with data management. During the COVID-19 pandemic, as a nation, India has shown the entire world its resilience and capability to deal with extreme adversities. The vision of *Atmanirbhar Bharat Abhiyaan* or Self-reliant India campaign of new India envisaged by the Hon'ble Prime Minister can become a reality by promoting and focusing on local manufacturing. The event is proposed to highlight the nation's stand on its entrepreneurial environment, skill development, and becoming self-reliant in all aspects of employment, productivity and meeting the demands of the people, by exposing the potential elements and ideas in upholding the entrepreneurial dynamism for India 2.0. The Tracks of the event are:

- *Atma Nirbhar Bharat Abhiyaan* Make in India Digital India.
- Entrepreneurship for India 2.0.
- Entrepreneurial Ecosystem Sustainable Entrepreneurship Start-up India.
- Skill India Agripreneurship Digipreneurs.
- Green Entrepreneurship SDGs for Entrepreneur-

ship Entrepreneurial Cognition Entrepreneurial Behaviour Entrepreneurship Research Creative Innovation.

- India 2.0 Economic Stance for 2047.
- India 2.0 Industrial Visionary Policies Smart Factory Sustainable MSMEs.

For further details, contact Convener, Dr. K Chandrasekar, Alagappa Institute of Management, Alagappa Institute of Management, Karaikudi-630004 Tamil Nadu, E-mail: [aim.icsedi2022@gmail.com](mailto:aim.icsedi2022@gmail.com)/ [chandrasekark@alagappauniversity.ac.in](mailto:chandrasekark@alagappauniversity.ac.in). For updates, log on to: <https://www.alagappauniversity.ac.in/events>.

### **International Conference on Revisiting Social Theory**

A two-day International Conference on 'Revisiting Social Theory: Challenges and Possibilities' is being organized by the Department of Sociology, North-Eastern Hill University, Shillong, Meghalaya during November 16-17, 2022 through virtual mode.

There is something dialectical about social theory. It can illuminate or camouflage. What a particular theory does, however, depends on the socio-economic location of the theorist in question and the enabling environment or lack of it in society. The essential function of a 'good' social theory is to raise relevant questions and if possible, to find answers. As part of its explanatory power, it is said to possess certain important features such as critical and reflexive interrogation of concepts, rationally rooted search for objectivity, deep concern to make sense of empirical data, aims to project some degree of generality and abstraction are some of them. Without the above features, a social theory remains merely speculative and metaphysical. This is what one finds in some of the best social theories we have had so far in social sciences.

The question of revisiting social theory becomes relevant when one asks oneself whether the social theory has been raising the right questions and if not, what are those questions which escaped the attention of social theory and the answers that help us have a better grasp of social reality. One is not

suggesting that the questions raised in the past are inconsequential. But what one is suggesting is that as societies change (some more rapidly than others), new and more relevant theoretical questions need to be asked. The Social theory faces a difficult challenge in the context of India which is known for diversities of immense nature and whose interaction with one another produces big challenges for any social theory in terms of how it can capture them. The challenges become even biggest when one engages with the societies of North-East India. That probably explains the absence of theory in most of the work done in the northeast. Scholars have acquired a considerable amount of data about the societies in the North-East but unfortunately, it is difficult to find a work that is theoretically well-grounded which would help us make sense of the data we have on the North-East. There is an innocent assumption that an empirical work need not be theoretically located without realizing that no empirical work can be theoretically neutral. There is, therefore a strong need to realize the importance of theory while doing work in North-East India. The Areas to be covered are:

- The Development of Social Theory and its Problematics.
- Nationalism and the Contesting Approaches to it.
- Racial and Ethnic Relations and Their Engagement with Modernity.
- Democracy, Civil Society, Market, The State and The Dialectics Involved in Their Relationship.
- Environment, Development and Their Dialectical Relationship.
- Feminist Theory: The Challenges and Contradictions it Faces.
- Interrogating Secularism Both as a Principle and as a Practice.
- Social Theory and North-East India.

For further details, contact Convener, Prof. D V Kumar, Department of Sociology, North-Eastern Hill University, Shillong-793022, Meghalaya, Mobile No: +919436160928, E-mail: [dvkumar4229@gmail.com](mailto:dvkumar4229@gmail.com). For updates, log on to: [www.nehu.ac.in/event](http://www.nehu.ac.in/event). □

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# THESES OF THE MONTH

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## HUMANITIES

### A List of doctoral theses accepted by Indian Universities (Notifications received in AIU during the month of April-May, 2022)

#### Geography

1. Choudhury, Subhashis. **Structure and socio economic conditions of migrant population in East and South Districts of Sikkim since 1975: A geographical study.** (Prof. Rangadhar Sahu), Department of Geography and Applied Geography, University of North Bengal, Darjeeling.

2. Guite, Niangpi. **Livelihood pattern of the Jhumias: A comparative study of the Karbis and the Kukis of Karbi Anglong District, Assam.** (Prof. B S Mipun), Department of Geography, North Eastern Hill University, Shillong.

3. Kalkal, Satesh. **Policy induced urban expansion and its impact on land use/land cover and Socio-economic conditions: A geographical study of Rohtak City.** (Dr. Parmod Kumar), Department of Geography, Maharshi Dayanand University, Rohtak.

4. Kharmih, Phidalin. **Intra-urban traffic congestion and management in Shillong municipality.** (Dr. P K Ryngnga), Department of Geography, North Eastern Hill University, Shillong.

5. Khongjee, Reppenstar. **Distribution and characteristics of bed-load in the upper Umran River, Meghalaya.** (Prof. H J Syiemlieh), Department of Geography, North Eastern Hill University, Shillong.

6. Rathod, Balaji Ratan. **Bidar Jilhyateel loksankhyecha bhogolik abhyas.** (Dr. S N Kalaskar), Department of Geography, Swami Ramanand Teerth Marathwada University, Nanded.

7. Rawat, Sunny. **Rural tourism for sustainable development in Darjeeling Himalaya.** (Prof. Maitreyee Choudhury), Department of Geography and Applied Geography, University of North Bengal, Darjeeling.

#### History

1. Amit. **Contribution of social institutions in emergence of Sikh State in North West India.** (Dr. Chander Shekhar), Department of History, Maharshi Dayanand University, Rohtak.

2. Buam, Kerlihok Lyngdoh. **Role of women in the Khasi-Jaintia economy (19th-20th centuries).** (Prof. A

N Passah), Department of History, North Eastern Hill University, Shillong.

3. Dhondge, Chitra Keshavrao. **Yadavkaleen Marathvadyateel sanskritik jeevanacha abhyas.** (Dr. Anil Singare), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.

4. Kharbuli, Faith Elwin. **Partition histories and North-East India: A study of hill areas of composites Assam and Tripura (1947-1971).** (Dr. B Dutta), Department of History, North Eastern Hill University, Shillong.

5. Mithe, Amol Ankushrao. **Shahajiraje Bhonsle yanche Nijamshahi, Aadilshahi va Mogalshahishi aslele sambandh: Ek chikitsak abhyas (Isvi 1606 te 1636).** (Dr. R S Funne), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.

#### LANGUAGES & LITERATURE

##### English

1. Arora, Bhavya. **Moral complexities and dilemmas in Vyasa's Mahabharata: Literary and legal work.** (Dr. Alka Singh), Department of English, Dr Ram Manohar Lohiya National Law University, Lucknow.

2. Manisha Kumari. **Dynamics of power in the short narratives of contemporary Indian women writers: A select study.** (Dr. Ashok Verma), Department of English, Bhagat Phool Singh Mahila Vishwavidyalaya, Khanpur Kalan.

3. Marak, Colnat B. **A chick houses as cultural narratives.** (Dr. F K Marak), Department of English, North Eastern Hill University, Shillong.

4. Roy, Sylee. **City plays: A study of urban theatre in India since the 1970s.** (Prof. Ashis Sengupta), Department of English, University of North Bengal, Darjeeling.

5. Shaikh, Laikh Shaikh Mahemood. **Identity crisis and violence in the select novels of Yasmina Khadra and Khaled Hosseini: A comparative study.** (Dr. P Susheela), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

6. Thange, Vijay Chandrabhan. **Caste, class gender**

**and literature: A comparative study of the selected novels of Premchand and Anna Bhau Sathe.** (Dr. Dilip Chavan), Department of English, Swami Ramanand Teerth Marathwada University, Nanded.

7. Usmani, Raeesabegam Jabinulhaq. **Augmenting writing skills of the ESL learners at the tertiary level using multimedia technology.** (Dr. Sunil Kumar Shah), Department of English, Veer Narmad South Gujarat University, Surat.

8. Yadav, Rahul. **Emancipation of the self: Journey of women protagonists in Taslima Nasrin's selected works.** (Dr. Manjeet Rathee), Department of English and Foreign Languages, Maharshi Dayanand University, Rohtak.

#### **Garo**

1. Marak, Colnat B. **A chick houses as cultural narratives.** (Dr. F K Marak), Department of Garo, North Eastern Hill University, Shillong.

2. Marak, Rhinkle M. **Material culture of the A Chiks: A study of its significance and transmission.** (Dr. F K Marak), Department of Garo, North Eastern Hill University, Shillong.

#### **Hindi**

1. Alok Singh. **Pushpadant virachit Mahapuram ka samajik sanskritik pariprekshya: aalochnatmak adhyayan.** (Prof. M P Pandey), Department of Hindi, North Eastern Hill University, Shillong.

2. Bhaskar, Rekhaben Jivanbhai. **Suryabala ke katha sahitye: Kathey evam shilp.** (Dr. B K Kalasva), Department of Hindi, Saurashtra University, Rajkot.

3. Choursia, Rajshree. **Mumbai Jeevan par aadharit Hindi upanyasoan ka anusheelan.** (Dr. Sunita Sakhare), Department of Hindi, S.N.D.T. Women's University, Mumbai.

4. Devi, Krishna. **Mehrunnisa Parvez ke katha sahitye mein yugbodh.** (Dr. Krishna Joon), Department of Hindi, Maharshi Dayanand University, Rohtak.

5. Kuldeep. **Bhagwandas Morwal ke katha sahitye mein istri vimarsh.** (Dr. Krishna Joon), Department of Hindi, Maharshi Dayanand University, Rohtak.

6. Meena Rani. **Rashtriye swadhinta aandolan ke doran istri rachnakaroan ke samajik sarokarh Gadh sahitye ke sandarbh mein.** (Dr. Krishna Devi), Department of Hindi, Maharshi Dayanand University, Rohtak.

7. Niti. **Priyamvada kee katha sahitya mein**

**samkaleen yatharth.** (Dr. Maya Malik), Department of Hindi, Maharshi Dayanand University, Rohtak.

8. Poonam. **Mahesh Diwakar ke muktakkavye mein sanskritik chetna.** (Dr. Sanjeev Kumar), Department of Hindi, Maharshi Dayanand University, Rohtak.

9. Zala, Bhagyashriba Udesinh. **Madhu Kankriya kee kahaniyoan ka samasyamulak adhyayan.** (Dr. Smita C Patel), Department of Hindi, Saurashtra University, Rajkot.

#### **History**

1. Bhavsar, Hemant Subhash. **Nasik Shehracha shaikshanik itihās: Ek abhyas (Isvi 1900 te isvi 2000).** (Dr. Kolhekar D D), Department of History, Swami Ramanand Teerth Marathwada University, Nanded.

#### **Marathi**

1. Bhosale, Dashrath Dajirao. **Marathiteel visthapitamvareel kadamb-ya: Ek chikitsak abhyas.** (Dr. Jayadrath Jadhav), Department of Marathi, Swami Ramanand Teerth Marathwada University, Nanded.

2. Gaikwad, Arti Keshvrao. **Marathi dalit kavita ani samkaleen vastavah Jaat-lingbhavi drishtikonatun chikitsak abhyas (Kaalkhand 1980 te 2010 pryat).** (Dr. Keshav Sakharam Deshmukh), Department of Marathi, Swami Ramanand Teerth Marathwada University, Nanded.

3. Gaikwad, Govind Sangram. **Ambedkari ani gramim kavitancha toulmik abhyas (Nivdak Namdev Dhasalal, Daya Pawar, Waman Nimbalkar anni Vithal Wagh, Indrajeet Bhalerao ani Keshav Sakharam Deshmukh yanchya kavitanच्या sandbharne.** (Dr. M M Jadhav), Department of Marathi, Swami Ramanand Teerth Marathwada University, Nanded.

4. Patole, Navanath Vishwanath. **Vyavsayik rangbhumi varel Marathi natkanchi gunvatta ani lokpriyata (2000 te 2014 ya kalkhandachya sandarbh).** (Dr. Rajkumar Khandu Maske), Department of Marathi, Swami Ramanand Teerth Marathwada University, Nanded.

#### **Music**

1. Sharma, Megha. **Prasiddh kathak nritya Guru Pt Shri Krishna Mohan Mishra Maharaj ka vyaktitva evam kratitva evam uska sangitik yogdan: Lucknow gharana, kathak nritya ke sandarbh mein.** (Dr. Varsha Aggarwal), Department of Music, Vikram University, Ujjain.

2. Tiwari, Archana. **Uttar Pradesh ke Purvi Bhag ke upshastriya sangeet evam loksangeet ka anusheelan.**

(Dr. Varsha Aggarwal), Department of Music, Vikram University, Ujjain.

### Sanskrit

1. Chejara, Banawari Lal. **Rajasthan kavyashastraparamparayah vikasah.** (Prof. Harinarayan Tiwari), Department of Sahitya, Central Sanskrit University, New Delhi.

2. Jain, Rinku Kumar. **Women consciousness in the dramas composed by Acharya Shri Radhavallabh Tripathi.** (Dr. Mohini Arora), Department of Sahitya, Central Sanskrit University, New Delhi.

3. Majumdar, Prasenjit. **A comparative study of the philosophical concepts of adwaita and vishistadwaita vedanta systems.** (Prof. Ch N V Prasad Rao Chandrapati), Department of Advait Vedanta, Central Sanskrit University, New Delhi.

4. Mishra, Shashi Kant. **A critical study of aprajitvadhoomahakavya written by Dr. Purnachandra Shastri.** (Prof. Ashok Kumar Kachhawah), Department of Sahitya, Central Sanskrit University, New Delhi.

5. Pathan, Saherabanu Anvarkhan. **Human values in Visnupurana and Bhagavatapurana: A study.** (Dr. M K Moliya), Department of Sanskrit, Saurashtra University, Rajkot.

6. Sarvendra Kumar. **Kashikayah pratyudharaneshu padkriyavivechanam swarsootravarjam.** (Prof. Dhaneendra Kumar Jha), Department of Vyakarna, Central Sanskrit University, New Delhi.

7. Sharma, Parveen. **Naishdhiyecharitye samagtanam tadhithpadanam vyakaranashastriyam samikshanm.** (Dr. Surender Kumar), Department of Sanskrit, Maharshi Dayanand University, Rohtak.

8. Sharma, Renu. **N S Ramanujatatacharya kritashabdabodhamiman-sagranthasya vakyavak-yarthavicharatmakasya prathambhagasya mahabhashyadrishtya samalochanam.** (Prof. Shridhar Mishra), Department of Vyakarna, Central Sanskrit University, New Delhi.

9. Sharma, Shankar Lal. **Dikshitpushpavirachitsya prakriyanusari paniniyadhatupathah iti granthasya sameekshanam.** (Prof. Shivkant Jha), Department of Vyakarna, Central Sanskrit University, New Delhi.

10. Uttam Singh. **Kaleekalpalata matrikayah sameekshatmakam sampadanam.** (Prof. Shailakumari Mishra), Department of Sahitya, Central Sanskrit University, New Delhi.

11. Thakar, Pragnesh Rameshchandra. **A study of Shraddha in essay composition.** (Dr. N J Joshi), Department of Sanskrit, Saurashtra University, Rajkot.

### PERFORMING ARTS

#### Drawing & Painting

1. Mahor, Omprakash. **Pachwai chitran: Ek adhyayan (Mewad evam Nathdwara ke vishesh sandarbh mein).** (Dr. S K Maithew), Department of Lalitkala, Raja Mansingh Tomar Music & Arts University, Gwalior.

#### Fine Arts

1. Gupta, Swati. **An analytical study of semiotics and Rasa Theory in post-independence Indian visual arts practices.** (Prof. Sunil Kumar), School of Performing and Visual Arts, Indira Gandhi National Open University, New Delhi.

#### Music

1. Harmeet Kaur. **Haryana Pradesh ke shikshan sansthanon mein vadhye sangeet ke isthithi ka mulyankan.** (Dr. Jitendra Malik), Department of Music, Maharshi Dayanand University, Rohtak.

2. Karwade, Manish. **Shastriye va upshastriye gayan shailiyoan ke sath tabla sangeet evam tabla sangeetkaroan ke bhumika.** (Prof. Kiran Deshpande), Department of Music, Raja Mansingh Tomar Music & Arts University, Gwalior.

3. Pravin Kumar. **Mehar aur Itava gharane ke vadan shaileyoan ka tulnatamak adhyayan: Sitar vadh ke vishesh sandarbh mein.** (Prof. Swatantra Sharma), Department of Music, Raja Mansingh Tomar Music & Arts University, Gwalior.

#### Philosophy

1. Kharsynteng, Shaiborlang. **Creation myth in Judeo-Christian and Khasi religion.** (Prof. Vanlalngak), Department of Philosophy, North Eastern Hill University, Shillong.

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- 2) M.Ed. with minimum 55%.
- 3) Ph.D. in Education or in any Pedagogic subject offered in the Institution and
- 4) Ten Years of Teaching experience in a Secondary Teacher Education institution.

**Desirable** : Diploma/Degree in Educational Administration or Educational Leadership.

**Salary & Allowance Pay:** Scales as par UGC, State Government & Swami Ramanand Teerth Marthwada University rules from time to time.

#### Note:-

- 1) Prescribe Application form is available on University Website ([www.srtmun.ac](http://www.srtmun.ac)).
- 2) No T.A./D.A will be paid to attend the interview.
- 3) Eligible Candidates those who are already in services should submit their applications through proper channel.
- 4) All attested Xerox copies of certificates and other relevant documents should be attached with the application form.

#### Address of Correspondence:-

##### Secretary

Janata Shikshan Prasarak Mandal, Umardari  
Tq. Mukhed, Dist. Nanded  
Janata Adhyapak Mahavidyalaya, Mahaveer Society, Shivaji Nagar, Nanded  
Mob. 9011315961; 8329909881  
Email: [Janatabedcollege@gmail.com](mailto:Janatabedcollege@gmail.com)

## BHAVNA TRUST JUNIOR AND DEGREE COLLEGE OF COMMERCE AND SCIENCE (MINORITY)

APPLICATION IS INVITED FOR THE FOLLOWING POST  
FROM THE ACADEMIC YEAR 2022-2023

### (UN-AIDED)

Sr. No	Cadre	Subject	Total No. of Post	Category
1.	Assistant Professor	Accountancy	01	01-OPEN

The above post is open to all, however, candidates from any category can apply for the post.

Reservation for women will be as per **University Circular No. BCC/16/74/1998 dated 10<sup>th</sup> March, 1998. 4% reservation shall be for the person with disability as per University Circular No. Special Cell/ICC/2019-20/05 dated 5<sup>th</sup> July, 2019.**

Candidate having knowledge of Marathi will be preferred.

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

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

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

Application with full details should reach the MANAGING TRUSTEE, **BHAVNA TRUST JUNIOR AND DEGREE COLLEGE OF COMMERCE AND SCIENCE, Plot No. 5, Sunder Baug, Raje Shivaji Chowk, V.N. Purav Marg, Opp Eastern Freeway, Deonar Mumbai-400088** within 15 days from the date of publication of this advertisement. This is **University approved advertisement.**

Sd/-  
MANAGING TRUSTEE



**विश्वविद्यालय अनुदान आयोग**  
**UNIVERSITY GRANTS COMMISSION**  
**शिक्षा मंत्रालय, भारत सरकार**  
**MINISTRY OF EDUCATION, GOVT. OF INDIA**  
**बहादुरशाह ज़फर मार्ग, नई दिल्ली – 110 002**  
**BAHADUR SHAH ZAFAR MARG, NEW DELHI – 110 002**  
**011-23604181, 011-23604201**



Advertisement No.10/2022

August, 2022

University Grants Commission, New Delhi invites online applications for appointment by transfer on deputation/contract basis for the following posts:

S.No.	Name and Number of Posts	Scale of Pay (as per 7 <sup>th</sup> CPC)
1.	Secretary (01)	Level-15 (₹182200-224100)
2.	Financial Advisor (01)	Level-14 (₹144200-218200)

Eligibility criteria, qualifications, Scale of Pay and other details can be accessed on UGC website i.e. [www.ugc.ac.in/jobs](http://www.ugc.ac.in/jobs). Last date for submission of online applications is **30.09.2022**. No hard copy will be accepted.

No.F.5-2/2022(Admn.I/A&B)

Secretary

विज्ञापन संख्या: 10/2022

अगस्त, 2022

विश्वविद्यालय अनुदान आयोग, नई दिल्ली में निम्नलिखित पदों के लिए स्थानांतरण पर प्रतिनियुक्ति/अनुबंध के आधार पर नियुक्ति के लिए ऑनलाइन आवेदन आमंत्रित किए जाते हैं:

क्र०सं०	पदों का नाम और संख्या	वेतनमान
1.	सचिव (01)	लेवल-15 ₹182200-224100
2.	वित्तीय सलाहकार (01)	लेवल-14 ₹144200-218200

पात्रता मापदंड, योग्यता, वेतनमान और अन्य विवरणों को विश्वविद्यालय अनुदान आयोग की वेबसाइट [www.ugc.ac.in/jobs](http://www.ugc.ac.in/jobs) पर देखा जा सकता है। आवेदनों को ऑनलाइन जमा कराने की अंतिम तिथि **30.09.2022** है। आवेदन की हार्ड कॉपी स्वीकार्य नहीं है।

मि०सं०: 5-3/2022 (Admn.I/A&B)

सचिव



**BIMTECH**  
**BIRLA INSTITUTE**  
**OF MANAGEMENT TECHNOLOGY**

**Category 1 Business School Accredited by NBA & NAAC with A+ Grade**

**Invitation to Apply for Post-Doctoral Fellow Positions**

BIMTECH, Greater Noida, invites applications for Post-Doctoral Fellow positions from exceptionally bright and motivated candidates with an established record of high quality research.

**Qualification & Emoluments:**

- Must have one paper published in **Scopus / Web of science** listed journal with ABDC / ABS ranking.
- **Must have been awarded Ph.D or have submitted PhD / FPM** thesis in a reputed university / institution approved by UGC / AICTE in the areas of **innovation, entrepreneurship, energy, sustainability, climate change, corporate governance, corporate social responsibility and community engagement.**
- Must have cumulative marks over 60% or the corresponding grade from Secondary School onwards.

**Remuneration:**

Consolidated monthly remuneration ranges between INR 70,000 to INR 80,000 per month.

Please visit <https://www.bimtech.ac.in/career/research-vacancies/> for Application Form and other details. **The last date for online submission is 7<sup>th</sup> September 2022.**



Mahatma Education Society's  
**PILLAI HOC COLLEGE OF  
ENGINEERING AND TECHNOLOGY**

Pillai HOCL Educational Campus, Rasayani, Tal : Khalapur, Dist - Raigad - 410 207

**MINORITY INSTITUTE (Unaided)**

*Pillai*

**MINORITY INSTITUTE (Unaided)**

**APPLICATIONS ARE INVITED FOR THE FOLLOWING POSTS FROM THE ACADEMIC YEAR 2022**

Sr. No.	Designation	Subject	Total No. of Posts	Posts Reserved For
1.	Professor	Computer Engineering	03	03 - OPEN
2.	Professor	Mechanical Engineering	02	02 - OPEN
3.	Professor	Civil Engineering	02	02 - OPEN
4.	Professor	Electronics and Computer Science	01	01 - OPEN
5.	Professor	Electrical Engineering	01	01 - OPEN
6.	Associate Professor	Computer Engineering	06	06 - OPEN
7.	Associate Professor	Mechanical Engineering	07	07 - OPEN
8.	Associate Professor	Civil Engineering	04	04 - OPEN
9.	Associate Professor	Electrical Engineering	02	02 - OPEN
10.	Associate Professor	Information Technology	02	02 - OPEN
11.	Associate Professor	Electronics and Computer Science	02	02 - OPEN
12.	Associate Professor	Electronics and Telecommunication Engineering	02	02 - OPEN
13.	Assistant Professor	Electrical Engineering	02	02 - OPEN
14.	Assistant Professor	Mechanical Engineering	11	11 - OPEN
15.	Assistant Professor	Computer Engineering	08	08 - OPEN
16.	Assistant Professor	Civil Engineering	03	03 - OPEN
17.	Assistant Professor	Information Technology	03	03 - OPEN
18.	Assistant Professor	Electronics and Computer Science	04	04 - OPEN
19.	Assistant Professor	Engineering Mathematics	03	03 - OPEN
20.	Assistant Professor	Engineering Physics	03	03 - OPEN
21.	Assistant Professor	Engineering Chemistry	02	02 - OPEN
22.	Assistant Professor	Communication Skills	04	04 - OPEN
23.	Librarian	Library	01	01 - OPEN

• The above posts are open to all; however candidates from any category can apply for the post. • Reservation for women will be as per University Circular No. BCC/16/74/1998 dated 10th March, 1998.

4% reservation shall be for the persons with disability as per University Circular No. Special Cell/ICC/2019-20/05 dated 05th July, 2019. • Candidates having knowledge of Marathi will be preferred. • **The Educational Qualifications, Experience & pay-scale for the post of Principal, Professor, Associate Professor, Assistant Professor and Librarian are as prescribed by the University of Mumbai, AICTE & DTE from to time to time.** Please refer University Circular No.

माशिमाक/ विशिमाक/ तंत्रशिक्षण / ११/ २०२०-२०२१. • दिनांक ११ जानेवारी, २०२१ for qualification and experience at the time of interview. Applicants who are already employed must send their applications through proper channel.

Applicants are required to account for breaks, if any in their academic career. • **Applications with full details should reach to the CHAIRMAN, Mahatma Education Society's PILLAI HOC COLLEGE OF ENGINEERING & TECHNOLOGY, Pillai HOCL Educational Campus, Rasayani, Tal : Khalapur, Dist - Raigad - 410 207**

**within 15 days from the date of publication if this advertisement.**

This is University approved advertisement.

**Sd/-  
PRINCIPAL**

THINK  
EXCELLENCE  
LIVE  
EXCELLENCE

LOOKING FOR BEST CHOICE FOR BETTER TOMORROW!



## Shri Vaishnav Vidyapeeth Vishwavidyalaya

**City Office:** Shri Vaishnav Vidya Parisar, 177 Jawahar Marg, South Rajmohalla, **INDORE-2**  
**Campus:** Indore-Ujjain State Highway, **INDORE-453111**  
**Mob.:** 9303700163, 9303700164, 9303700165, 9303700166  
**Toll Free:** 1800 233 9111, **Helpline:** 1800 102 9191  
 For details, visit: [www.svvv.edu.in](http://www.svvv.edu.in) [admission@svvv.edu.in](mailto:admission@svvv.edu.in)



# ADMISSIONS 2022-23



**Excellent Track Record of Placements.**

**Online Registration Open**  
**Register@www.svvv.edu.in**

Approved under Section 2(f) of the UGC Act, 1956

**Scholarships for the Meritorious Students**

**Relief for the Children of COVID-19 Warriors.**

MoU with Hanyang University, South Korea & St. Cloud State University, USA for Student/Faculty Exchange and Joint Research.

MoU with TCS for Technical Collaboration.

MoU with NRDC (Ministry of Science & Technology) for transfer of technology to industry.

MoU with NCSST (National Cyber Safety and Security Standards) for Technical Collaboration.

MoU with Tata Power Ltd. for Technical Collaboration.

Agreement with CISCO Network Academy.

Agreement with Bosch India.

MoU with Microsoft Corporation (India) Pvt.Ltd. for Technical Collaboration.

MoU with IBM for Technical Collaboration.

MoU with Red Hat for Technical Collaboration.

Apple Authorised Training Centre Agreement for Education.

MoU with Mitsubishi Electric India

MoU with ICT Academy

MoU with Mahatma Gandhi National Council of Rural Education (MGNCRE) Government of India, Ministry of Education.

MoU with Impetus Technology India Pvt. Ltd. for Technical Collaboration.

MoU with Manmade Textiles Research Association (MANTRA) for Technical Collaboration

Fees Structure is approved by the Government of Madhya Pradesh.

Ranked jointly by Innovation Cell of the Ministry of Education (Government of India) and AICTE in Top 50 Most Preferred Institutions in 2021.

### ENGINEERING AND TECHNOLOGY

**B.Tech. (4 years)**  
 Agricultural Engineering/Automobile Engineering/AE (Electric Vehicle Engineering)/Civil Engineering/Electronics and Computer Science Engineering/Electrical Engineering (Solar Energy-Tata Power)/Electrical & Electronics Engineering/Electrical Engineering/Electronics and Communication Engineering/EC (Internet of Things) / ME (Artificial Intelligence & Machine Learning)/CE (Artificial Intelligence & Machine Learning)/ECE (Artificial Intelligence & IoT)/ Electronics and Instrumentation Engineering/Instrumentation & Control Engineering/ Mechanical Engineering/ Mechanical Engineering (Plant Engineering-Tata Power)/Mechatronics/ Railway Engineering/ Robotics and Automation

**M.Tech. (2 years)**  
 Civil (Geotechnical Engineering) / Civil (Structural Engineering) / Civil (Transportation Engineering) / Civil (Water Resources Engineering) / Digital Communication/Digital Instrumentation/ Embedded System & VLSI design/Mechanical (Thermal and Design Engineering)/ Power Electronics/Power System / Renewable Energy /Virtual Instrumentation/ Construction Technology & Management / Automation & Robotics

**Diploma Programs (3 years)**  
 Automobile Engineering /Civil Engineering / Electrical Engineering /Electronics and Instrumentation Engineering/Electronics Engineering/Mechanical Engineering /Mechatronics Engineering /Solar Energy

**B.Tech. (4 years)**  
 Computer & Communication Engineering / Computer Science & Business Systems- (TCS) / Computer Science Engineering/CSE (Mobile Applications)-Apple (AATCE) / CSE (Artificial Intelligence - IBM)/CSE (Big Data Analytics - IBM)/CSE (Big Data and Cloud Engineering - Impetus)/CSE (Cloud and Mobile Computing - IBM)/CSE (Data Science - IBM)/CSE (Enterprise System - red hat) /CSE (FullStack Development & Blockchain- IBM)/CSE (Information and Cyber Security - NCSST)/CSE (Artificial Intelligence and Machine Learning - Microsoft)/ Information Technology/ IT (Data Science - IBM) /IT (FullStack Development & Blockchain - IBM)/CSE (Internet of Things-IBM)

**M.Tech. (2 years)**  
 Computer Science Engineering / Computer Science Engineering (Big Data Analytics)

**Dual Degree Programs**  
**B.Tech. + M.Tech. (4+2 years)**  
 Computer Science Engineering/Computer Science Engineering (Big Data Analytics)

**B.Tech. + MBA (4+2 years)**  
 Computer Science Engineering/ Information Technology

### Diploma Program

**One-Year** Post Graduate Diploma in Computer Applications (PGDCA)  
**Six-Months** Diploma in Computer Hardware and Networking (DCHN)

**B.Tech. (4 years)**  
 Garment & Fashion Technology / Textile Engineering

**M.Tech. (2 years)** Textile Engineering

**Dual Degree Program**  
**B.Sc. (3 years)** Fashion Design

**Diploma Program (3 years)**  
 Textile Engineering

### FORENSIC SCIENCE

**B.Sc. (Hons.) (4 years)**  
 Digital & Cyber Forensics

**B.Sc. (3 years)**  
 Forensic Science/Forensic Psychology

**M.Sc. (2 years)**  
 Forensic Science/ Forensic Psychology/ Cyber Forensics

**M.A./M.Sc. (2 years)** Criminology

**Dual Degree Program**  
**B.Sc.+M.Sc. (3+2 years)**  
 Forensic Science/ Forensic Psychology

### ARCHITECTURE

**B.Arch. (5 years)**  
**B.Des. (4 years)**  
 Interior Design/ Product Design/ Graphics & Animation

**M.Des. (2 years)** Interior Design

**B.Plan. (4 years)**  
**M.Plan. (2 years)** (Urban Planning)

**Dual Degree Program**  
**B.Des.+M.Des. (4+2 years)**  
 Interior Design/ Product Design/ Graphics & Animation

### MANAGEMENT

**MBA (2 years)**  
 Engineering Management/ Family Business & Entrepreneurship/ International Business/ Media Management/Agri-business/Business Analytics/ Advertising and Public Relations/Tourism/Rural Management-MGNCRE/ Hospital & Healthcare Management/ Marketing/ Human Resource/ Finance

**BBA (Hons.) (4 years)**

**BBA (3 years)**

**BBA (Fintech) (3 years)**

**BBA (Rural) (3 years)**

**Dual Degree Programs**  
**BBA + MBA (3+2 years)**  
 Marketing/HR/Finance/Operations/Fintech/ Rural Management-MGNCRE

**MBA (2 years)** (Industrial Management)

Open to Engineering Graduates only.

### JOURNALISM & MASS COMMUNICATION

**M.A. (2 years)**  
 Journalism and Mass Communication/ Hindi Journalism

**Dual Degree Program**  
**B.A. + M.A. (3+2 years)**  
 Journalism and Mass Communication

### FINE ARTS

**BFA (4 years)**  
 Painting/ Animation

**MFA (2 years)**  
 Painting/ Animation

### AGRICULTURE

**B.Sc. (Hons.) (4 years)**

Agriculture

**M.Sc. (2 years)**

**Agriculture**  
 Genetics and Plant Breeding / Entomology /Plant Pathology/ Soil Science & Agricultural Chemistry/ Agronomy/ Horticulture (Fruit Science)/ Horticulture (Vegetable Science)

### SCIENCE

**B.Sc. (3 years)**  
 Physics/ Chemistry/ Maths/ Life Science/ Computer Science/ Biotechnology/ Electronics/ Instrumentation/ Statistics/ Economics

**B.Sc. (Hons.) (4 years)**

Physics/ Chemistry/ Maths/ Environmental Science/ Analytical Chemistry/Biotechnology

**Dual Degree Program**  
**B.Sc. + M.Sc. (3+2 years)**  
 Physics/ Chemistry/ Maths/ Statistics

### COMPUTER APPLICATIONS

**BCA (3 years)**

Big Data Analytics-IBM

**M.Sc. (2 years)**

Computer Science

**MCA (2 years)**

Banking Technology

**MCA (2 years)**

**Dual Degree Programs**

**BCA + MCA (3+2 years)**

**BCA + MCA (3+2 years)**

Banking Technology

### SOCIAL SCIENCES, HUMANITIES & ARTS

**B.A. (3 years)**  
**B.A. (Hons.) (4 years)**  
 Psychology/ Economics/ English Literature/Sociology/ Political Science/ Anthropology/History

**M.A./M.Sc. (2 years)**  
 Psychology/ Applied Psychology/ Clinical Psychology/Counselling Psychology/ English Literature/ Sociology/ Economics/ Education/ Anthropology/History/Political Science

**Dual Degree Program**  
**B.Lib & I.Sc. + M.Lib & I.Sc. (1+1 year)**  
 One-Year Advanced Diploma in French

### COMMERCE

**B.Com (Hons.) (4 years)**  
**B.Com (3 years)**  
 Banking & Finance/ Entrepreneurship/ Tax Procedure/Computer Applications/ Plain

**M.Com (2 years)**  
**Dual Degree Programs**  
**B.Com + M.Com (3+2 years)**  
**B.Com + MBA (3+2 years)**

### LAW

**LL.B (Hons.) (3 years)**  
**LL.M (2 years)**  
 Business Law/ Criminal Law

**LL.M (1 year)**  
 (Business Law, Criminal Law, Human Rights)

**Integrated Programs (5 years)**

**B.A.LL.B (Hons.)**

**B.B.A.LL.B (Hons.)**

**B.Com.LL.B (Hons.)**

### HOME SCIENCE

**M.Sc. (2 years)**

Food & Nutrition

**Dual Degree Program**

**B.Sc. + M.Sc. (3+2 years)**

Food & Nutrition

### PARAMEDICAL SCIENCES\*

**Bachelor Medical Lab. Technician (3 years)**

**DIPLOMA PROGRAMS**

X ray Radiographer Technician/ Medical Lab. Technician/ Cath. Lab. Technician/ Dialysis Technician/ Optometric Refraction/ Optometrist

Contact Lens/ Anesthesia Technician/ Yoga/ Naturopathy

**Separate Hostel facility for Boys & Girls.**

### FACULTY OF DOCTORAL STUDIES & RESEARCH

(3 years) All Seats of Ph. D program have been filled up.

**Note:** (1) Lateral Entry seats are available in B.Tech. (2) SVET (Shri Vaishnav Entrance Test) will be held on September 11, 18, 2022. The seats in various programs will be filled on the basis of prescribed Tests/SVET-2022.

**Teaching Assistanceship (TA) of ₹12,400 (Rupees Twelve Thousand Four Hundred Only) for all GATE Qualified Candidates admitted in 02 years full time M.Tech Program, subject to MHRD/UGC/AICTE Guidelines**

\*Subject to approval of concerned Regulatory Authority

**AIU Invites Proposals for Collaboration for organizing  
ANVESHAN- Student Research Conventions -2022-23**

Association of Indian Universities organizes **Anveshan-Student Research Convention** every year to identify and nurture the young talents and budding researchers in the Indian Universities. In these Conventions, Innovative Research Projects are invited from the students (Undergraduate to Ph. D level), and assessed by a group of experts of the field on a well laid criterion. The best Research Projects are conferred with certificates and awards. The Projects are invited from the disciplines of Basic Sciences & Applied Sciences, Engineering and Technology, Agriculture and allied fields, Health Sciences and allied fields, Social Sciences; Humanities; Commerce; Business Management; and Law. The Conventions are to be held at two levels i.e., **Zonal and National**. The duration of each convention is of **two days**. These events are to be conducted in the current Financial Year i.e. before **March 31, 2023**.

AIU invites proposals from member universities/institutions for collaboration in organising these Conventions in Five Zones - **East, West, North South, Central Zones, and One National Level Convention**. Interested Member universities/institutions may send their Expression of Interest (EoI) along with proposal duly endorsed by the Vice Chancellor/Head of the Institutions to AIU at the address:

Dr Amarendra Pani, Joint Director & Head (Research), Association of Indian Universities, AIU House, 16 Comd. Indrajit Gupta Marg, New Delhi – 110 002,  
**E-mail: anveshansrc@gmail.com**

The proposals are required to be submitted **latest by September 10, 2022**. The Event will be finalized on mutually convenient dates and terms and conditions laid down by AIU. For any further query please contact on: 011-23230059, Extn-202/241, **E-mail: anveshansrc@gmail.com**. The details can also be downloaded from AIU **Website: www.aiu.ac.in**

**N.B.:** AIU is not a Funding Organization. However, a token amount will be provide by AIU. All these events are AIU activities for which Collaboration from member Universities/Institutions are solicited. Primarily, the events will be conducted under the banner of AIU. The details of terms and conditions will be communicated on selection of the Proposal. **Proposal must be sent to AIU with the Approval/Endorsement of Vice Chancellor/Head of the Institution.**





## INDIAN INSTITUTES OF TECHNOLOGY

BHILAI, BHUBANESWAR, BOMBAY, DELHI, DHANBAD, GANDHINAGAR,  
GUWAHATI, HYDERABAD, INDORE, JODHPUR, JAMMU, KANPUR,  
KHARAGPUR, MADRAS, MANDI, PALAKKAD, PATNA, ROORKEE, ROPAR,  
TIRUPATI, VARANASI and

INDIAN INSTITUTE OF SCIENCE



### Joint Admission test for Masters 2023

Joint Admission test for Masters (JAM) 2023 is being organized by IIT Guwahati. It will be held on **February 12, 2023 (Sunday)** for direct admission to over 3000 seats in 21 IITs to Post-Bachelor's Degree Programmes, such as M.Sc., M.Sc. (Tech), Joint M.Sc. - Ph.D., M.Sc. - Ph.D., Dual Degree, M.Sc. - M.Tech. Dual Degree, for the Academic Session 2023 - 24. JAM 2023 score will also be used by IISc, IIPe, JNCASR, NITs, IIST Shibpur, SLIET, DIAT and IISERs for admission to their M.Sc. and other Post-Bachelor's Degree Programmes. Foreign nationals are eligible to apply but will be required to satisfy the rules and regulations of the admitting Institute(s).

#### TEST PAPERS AND MODE OF EXAMINATION

JAM 2023 will be a Computer Based Test and will be conducted in **SEVEN** test papers, each of three hours duration. A candidate can appear in either **ONE** Test Paper or **TWO** Test Papers subject to the restrictions of test schedule given below.

Date & Day	Session	Test Paper (Paper Code)
February 12, 2023 (Sunday)	Forenoon	Chemistry (CY), Geology (GG), Mathematics (MA)
	Afternoon	Biotechnology (BT), Economics (EN), Mathematical Statistics (MS), Physics (PH)

#### TENTATIVE EXAMINATION CITIES & TOWNS

Agartala, Agra, Ahmedabad, Ahmednagar, Akola, Alappuzha, Aligarh, Amravati, Asansol - Durgapur, Aurangabad, Bareilly, Belagavi/Belgaum, Berhampur, Bengaluru, Bhopal, Bhubaneswar, Bidar, Bilaspur, Chennai, Coimbatore, Cuttack, Dehradun, Dhanbad, Dibrugarh, Dimapur - Kohima, Ernakulam, Faridabad, Ghaziabad, Goa, Gorakhpur, Greater NOIDA, Gulbarga/Kalaburagi, Gurugram, Guwahati, Hassan, Hubballi, Hyderabad, Indore, Jabalpur, Jaipur, Jalandhar, Jalgaon, Jammu, Jodhpur, Jorhat, Kalyani, Kannur, Kanpur, Karimnagar, Kharagpur, Kolhapur, Kolkata, Kollam, Kottayam, Kozhikode, Lucknow, Madurai, Mangaluru, Mathura, Meerut, Mohali, Moradabad, Mumbai, Mysuru (Mysore), Nagpur, Nanded, New Delhi, NOIDA, Palakkad, Patiala, Patna, Prayagraj (Allahabad), Puducherry, Pune, Raipur, Rajkot, Ranchi, Roorkee, Salem, Sangli, Satara, Shillong, Shimoga, Siliguri, Solapur, Srinagar, Surat, Thiruvananthapuram, Thrissur, Tiruchirappalli, Tirunelveli, Tirupati, Vadodara, Varanasi, Vijayawada, Visakhapatnam, Warangal.

\*Examination cities/towns may be added and/or dropped due to unforeseen circumstances.

#### INFORMATION BROCHURE & APPLICATION PROCEDURE

Candidates who have completed an undergraduate degree or currently studying in their final year of undergraduate programme are eligible to apply. Additional details about the test papers, Information Brochure and other information on the exam will be updated regularly at <https://jam.iitg.ac.in>. A candidate has to apply ONLINE from September 7 to October 11, 2022. The Application fee is non-refundable and can only be paid online. The details are given below:

GENDER/CATEGORY	Amount in Indian Rupees	
	One Test Paper	Two Test Papers
Female and SC/ST/PwD	₹ 900/-	₹ 1250/-
All others	₹ 1800/-	₹ 2500/-

#### JOINT ADMISSION PROCEDURE

Candidates who qualify in any test paper of JAM 2023 will be eligible to apply for admission to specific academic programmes in participating IITs, subject to the satisfaction of the Eligibility Requirements and Minimum Educational Qualifications (MEQs). After the declaration of JAM 2023 results, qualified candidates should apply online to the Organizing Institute (IIT Guwahati) specifying their preferences for the programmes for which the admission is sought. Admissions for the Academic Session 2023-24 will be made on the basis of all India merit list of JAM 2023. Additional Details on the seats in academic programmes at various Institutes, MEQs can be obtained from <https://jam.iitg.ac.in>. Compensatory time for PwD candidates and reservation policy are applicable as per the norms of Government of India. Proof of having passed the qualifying degree with required eligibility, as specified by the admitting Institute, should be submitted by September 29, 2023. Qualifying in JAM 2023 examination does not guarantee either admission to postgraduate programmes or any scholarship/financial assistance. All correspondence related to JAM 2023 must be communicated to the following address:

### Organizing Chair, JAM 2023

GATE-JAM Office, Indian Institute of Technology Guwahati, Guwahati-781039, Assam

Phone: (0361) 258 6500, e-mail: [jam2023@iitg.ac.in](mailto:jam2023@iitg.ac.in), website: <https://jam.iitg.ac.in>