

Rs. 30.00
ISSN-0566-2257



UNIVERSITY NEWS

A Weekly Journal of Higher Education

Association of Indian Universities

Vol. 61 • No. 33 • August 14-20, 2023

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Changing Education with Changing Times: An Indian Perspective

Manjit Sen Gupta*

In British India, the privilege of taking decisions regarding 'what to teach' was with the colonial power. Understandably pre-independence rulers took decisions as per the needs, demands, and requirements of the then-colonial system. Consequently, they created an educational system, often known as the Macaulan system that basically propagated the English language and culture. It may be mentioned here that the then Government of India through a communique issued by it stated, "That the great object of the British Government ought to be the promotion of European Literature and Science among the natives of India and that all the funds appropriated for the purpose of education would be best employed on English education alone."

Simultaneously they made the natives blindly submit to the authority and carry out their orders faithfully. Needless to mention here, they remarkably succeeded in their intention in creating a class that was Indian in flesh and blood but English in thought and action. In other words, the foreign power prepared Indians to work as a cog in the British machine. This obviously deprived the Indians to exhibit the use of their creativity, imagination, or entrepreneurship. Not only the enterprising spirit of native youth was stultified but even the basic questioning spirit was ruthlessly suppressed.

Independence and After

With independence, however, the center of power changed and so also the role of the masses, in the changed political scenario. The natives now had to hold the reins of government. They were no longer expected to simply wait for orders and directions from the top. Democracy bestowed rights and responsibilities to every individual. They were now supposed to influence policy decisions. In a democratic setup, they had to contribute wholeheartedly to implement the governmental plans and programmes and also initiate and innovate alternative strategies for the best results. This sudden change of role obviously required a complete change in outlook, thinking process, and motivation in favour of creating a work culture suitable to a free nation that was expected to provide leadership and a model of growth and development worth emulating.

Fortunately, the farsighted statesman and a great thinker M K Gandhi promptly realized the need for a robust native education system centered on a local handicrafts. More specifically, he advocated the handicraft of 'spinning and weaving' which in addition to fulfilling

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the basic need of the masses; provided an excellent opportunity for the local student population to engage in productive work driven by the mantra of correlation, self-dependence, self-sufficiency, and learning by doing. To him, education was “Drawing out of the best in man—body, mind, and spirit.” Gandhi was of the firm view that education must revolve around local productive work and should lead to the balanced development of an individual - physical, intellectual, and spiritual. In any education process, according to him, these developments must go hand in hand. Thus, he formulated the system of ‘Basic Education’ through which Mahatma Gandhi intended to harmonize intellectual and manual work for holistic development involving the hand, head, and heart.

In his view productive work and services would go to develop desirable work values and work ethics. Students, in addition, will develop dignity towards work and workers. It may be noticed here that the concept of Basic Education made a clear departure from the prevailing bookish nature of education meant for creating cogs in the machine or clerks. Gandhi wanted to remove the chasm between those working with their hands and those working with their brains. His idea was to develop intelligent middle-level workers who could think as well as create. He termed it as the need for developing ‘Thinking Fingers’.

In the backdrop of colonial India, Mahatma Gandhi through his system visualized education as a means of awakening the nation’s conscience by building in self-reliance and dignity of the individual. He recommended the use of the immediate environment, including the mother tongue and productive manual work, as a resource for socializing the child to achieve his transformative vision of society. “He dreamt of an India in which every individual discovers and realises his/her talents and potential. In this process, they will be working towards restructuring the world, which continues to be characterised by conflicts between nations, within society, and between humanity and nature.” (National Curriculum Framework, 2005)

In post-independent India, the country’s education system got enriched by implementing the recommendations of two education commissions. The first named Secondary Education Commission (1952-53) was followed by Education Commission in 1964 – 66.

Reflecting on the purpose of education the Secondary Education Commission (1952-53) maintained, “It is not only knowledge that is required, but also the right kind of social training and the inculcation of right ideals without which knowledge by itself may be sterile or worse. Training for democracy postulates a balanced education in which social virtues, intellectual development, and practical skill all receive due consideration.” It categorically declared, “Secondary schools should no longer be ‘single-track’ institutions but should offer a diversity of educational programmes calculated to meet varying aptitudes, interests, and talents which come into prominence towards the end of the period of compulsory education. They should provide more comprehensive courses which will include both general and vocational subjects and pupils should have an opportunity to choose from them according to their needs.” Thus, it recommended the introduction of diversified courses to be provided in Multilateral or Multipurpose schools. A Multipurpose school was to provide varied types of courses for students with diverse aims, interests, and abilities.

Education Commission (1964-66) following the philosophy of Basic Education recommended the introduction of Work Experience as an integral component of general education. The Commission rightly pointed out that ‘education cannot be considered in isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic, and political change and will therefore, have to be related to the long-term national aspirations, the programmes of national development on which the country is engaged, and the difficult short-term problems it is called upon to face.’ It maintained that “In a democracy, the individual is an end in himself and the primary purpose of education is to provide him with the widest opportunity to develop his potentialities to the full. But the path to this goal lies through social reorganization and emphasis on social perspectives. In fact, one of the important principles to be emphasized in the socialistic pattern of society, which the nation desires to create, is that individual fulfillment will come, not through selfish and narrow loyalties to personal or group interests, but through the dedication of all to the wider loyalties of national development in all its parameters.” The Commission strongly advocated the relationship between education and productivity. It stated that education is made a powerful instrument of social,

economic, and cultural transformation necessary for the realization of our national goals.

The National Policy on Education–1986 (NPE–1986) endorsing the Indian way of thinking stated that a human being is a positive asset and a precious national resource that needs to be cherished, nurtured, and developed with tenderness and care, coupled with dynamism. The policy firmly opines that everyone’s growth presents a different range of problems and requirements. The catalytic action of Education in this complex and dynamic growth process needs to be planned meticulously and executed with great sensitivity. The policy document very clearly brought out the fact that life in the coming decades is likely to bring new tensions together with unprecedented opportunities. To enable the people to benefit in the new environment will require new designs of human resource development. The coming generation should have the ability to internalise new ideas constantly and creatively. They have to be imbued with a strong commitment to human values and to social justice. Emphasising the critical role of Education in national development the Policy underlined that Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper, and independence of mind and spirit. Education develops manpower for different levels of the economy. It is a unique investment in the present and the future.

As per the National Curriculum Framework (2005) ‘In a country like India which is committed to democracy and the values of justice, equality, fraternity, freedom, concern for other’s wellbeing, secularism, respect for human dignity and rights education should aim at developing a commitment to these constitutional values.’ Learning to learn and the willingness to unlearn and relearn are important these days for responding to new and emerging situations in a flexible and creative manner. Education must develop in children the ability to work and participate in economic processes and social change. This would be possible through the integration of work and education. Besides this, appreciation of beauty and art also forms an integral part of human life. Thus, education must provide the means and opportunities to enhance the child’s creative expression and the capacity for aesthetic appreciation. The Framework therefore, highlights independence of thought and action; sensitivity to other’s well-being and feelings, learning to respond

to new situations in a flexible and creative manner, predisposition towards participation in democratic processes and the ability to work towards and contribute to economic processes and social change as the aims of education.

Swami Vivekananda, the great Indian thinker and social reformer was of the view that education systems be designed to produce wholesome human beings. The UNESCO report ‘Learning to Be’ published in 1972, while defining the aim of education, echoed Swami Ji’s vision. It reads, “The Physical, the intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education.”

National Education Policy–2020

The aims of education have been detailed in NEP–2020 as: “The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper, and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution.” (NEP–2020, Principles of this Policy)

Elaborating on the aims of education the National Education Policy–2020 (NEP–2020) states, “The aim of education will not only be cognitive development, but also building character and creating holistic and well-rounded individuals equipped with the key 21st century skills. Ultimately, knowledge is a deep-seated treasure and education helps in its manifestation, as the perfection, which is already within an individual,” (NEP–2020, 4.4).

In confronting future challenges, humankind finds education an indispensable asset in its attempt to attain the ideals of peace, freedom, and social justice. It not only plays an important role in personal and social development but also serves as one of the principal means to foster a deeper and more harmonious form of human development and thereby reduce poverty, exclusion, ignorance, oppression, and war. Therefore, while education is an ongoing process of improving knowledge and skills, it is also – perhaps primarily – an exceptional means of bringing about personal development and building relationships among individuals, groups, and nations.

Balanced and Holistic Education

Keeping in view the present-day realities many people have started believing that there is a need to evolve a fresh philosophy of education based on Eastern wisdom with its inward spiritual ideology reinforced by outward development-oriented Western ideology. Education must go to strengthen human values, and faith in the divinity of the soul and lead the new generation to enlightened and satisfied life. Self-realization, self-actualization, social commitment, sustainable development, and an Indian lifestyle based on simple living and high thinking, detachment, and minimum needs should be the guiding principles in this context.

Strong Western ideological flavour in the curriculum has, in fact, resulted in a thought process in favour of physical comfort, selfishness, and materialism. People today are showing total disregard for life-values like tolerance, mutual trust, unity in diversity, peaceful living, the divinity of mankind, and respect for all forms of life. This has given birth to a culture of violence, creating fear through terror and distrust among fellow human beings. Consequently, people are increasingly becoming inhuman. Driven by purely materialistic ambitions, society is facing violence in its most primitive form. There is a definite trend towards dissatisfaction and a craving for more all over. Man is being driven by intolerance, violence, and hatred. In the absence of faith and devoid of spiritual orientation, social tensions are giving an impetus to suicidal tendencies.

In order to remedy the situation there is no other alternative but to create a balanced and holistic education system that can ensure its citizens both material and spiritual well-being thereby amalgamating Eastern and Western thought processes in the content and process of education.

Education must ensure the full development of human personality and citizenship qualities. Elementary education should lay the foundation for employability by providing general core work skills, work habits, and work ethics. At the higher stages of occupational knowledge, industry-based professional competencies should be imparted to facilitate the transition into the contemporary world of work. This must be followed by lifelong and continuing education such that an individual's skills and competencies are maintained and successively

improved as work, technology, and skill requirements change. As economic, social, and technological change gathers pace, people everywhere need to develop their knowledge and skills, on a continuous basis, so that they can live and work meaningfully in the knowledge society (UNESCO-ILO, 2002).

The Knowledge Age would require reasoning, computing, divergent thinking, quick and data-based decision-making, and a fair amount of emotional intelligence. Employers these days prefer to employ a person who is trainable. He/She should possess basic transferable skills that cut across various vocations and are needed by every member of the educated workforce. Trainability, therefore, has emerged as an important trait in this context. The desired competencies can be 'generic' or 'domain specific'. Generic competencies are those that are required in all content domains. These are Occupation neutral or Non-occupation specific Skills. Domain-specific competency relates to clusters of Knowledge, Skills, and Attitudes within one specific domain.

Accordingly, modern education systems globally are being redesigned with more emphasis on trans-disciplinary and multi-disciplinary perspectives, inquiry, critical thinking, and problem-solving. The ultimate purpose of education has to be formulated in terms of the well-being of the individual, society, nation, the human species, and the planet with all its creatures.

It can be noticed that in the last half-century, education has been widely viewed as a marketable commodity. It was not so during the early Vedic period of education in the Indian Subcontinent. During that period students practiced *brahmacharya* and stayed with the Guru in his Ashram. They performed all household chores along with earning knowledge and learning skills. The community supported them with food and other basic amenities. Education thus was viewed as holistic development of the individual in all dimensions.

However, in the contemporary world, the purpose of education should be to empower learners to strive towards their own well-being, as well as that of society, nation, humanity, and the planetary ecosystem. The well-being of man and the environment has multiple dimensions: physical, pragmatic, societal, emotional, intellectual, ethical, aesthetic, and spiritual. All educational programmes need to pay attention to the goals of General Education viz: Acquiring and processing information, attaining

desired skills, abilities, and mindset that is expected of all educated individuals, regardless of their specialization or career paths. Simultaneously, the development of flexible, employable, and quality-conscious human resources through vocational education and training has become imperative to take advantage of the opportunities and to face the challenges coming the way. While elementary education should *inter alia* lay a foundation for employability by providing general core work skills, work habits, and work ethics; at the higher stages occupational knowledge, and industry-based professional competencies should be imparted to facilitate the transition into the contemporary world of work. This must be followed by lifelong and continuing education such that an individual's skills and competencies are maintained and successively improved as work, technology, and skill requirements change.

Therefore, a holistic and multidisciplinary education would aim to develop all capacities of human beings --- intellectual, aesthetic, social, physical, emotional, and moral - in an integrated manner. Such education will develop well-rounded individuals who possess: critical 21st-century capacities in fields across the arts, humanities, languages, sciences, social sciences, and professional, technical, and vocational fields. They will have an ethic of social engagement and a bunch of soft skills, such as communication, discussion, and debate. In addition, they shall possess a rigorous specialization in chosen fields.

Conclusion

In conclusion, it may be observed that since the dawn of human history education and its basic purpose has continued to evolve and diversify to remain in consonance with the needs and demands of

the time. Accordingly, it has extended its reach and coverage. Every country develops its own system of education and training with a view to preserving, promoting, and expressing its unique socio-cultural identity. Through the empowerment of the new generation, society meets the challenges of changing times. In a similar manner, the Indian education system is evolving even now in many ways, owing to the advancement of technology as well as the rapid change of mentality of the people of all segments of society. However, there is a universal understanding that education fundamentally should be an uplifting experience; bettering the individual human being and the human race as a whole. In a very practical application Education, formal and non-formal, must serve society as an instrument for fostering the creation of good citizens.

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Education's Technological Odyssey: Markers for India's *Amrit Kaal*

Neeraj Saxena*

The evolution of education has been driven by humanity's relentless pursuit of understanding and self-improvement, as well as the desire to create a better future for generations to come. Retrospection shows that education has transformed from oral traditions to written knowledge and from small classrooms to vast universities with technology playing a decisive role in this evolution; face-to-face interactions being replaced by online learning and artificial intelligence, as the latest disruption. Technological advancements in recent decades have begun to nudge education, away from rote memorization integral to the needs of education in the conformist industrial society, towards digital learning methods. This evolution is set to continue, with technologies like Artificial Intelligence (AI), Extended Reality (XR), Brain-Computer Interfaces (BCI), Real-Time Translation (RTT), and Cyber-Physical Systems (CPS) shaping the future of education.

AI will revolutionize education by enabling personalized learning, adaptive assessments, and intelligent tutoring systems. XR technologies will provide immersive and interactive learning experiences, allowing students to explore complex concepts in engaging ways. Real-Time Translation among different languages will facilitate global collaboration and cultural exchange. Cyber-Physical Systems will bring the real world into the educational environment, fostering hands-on learning, experimentation, and collaboration. Smart classrooms will cater to individual student needs, and wearable technology will track student engagement and performance. Online platforms, micro-credentials, and digital badges will empower individuals to acquire new skills and adapt to the fast-changing job market. However, the pace of these advancements, along with educational reforms, will depend on a complex interplay of factors and may vary across regions and contexts.

As education shifts axially towards flexible, experiential, and personalized learning, the prevalent traditional lecture-based teaching methods, static

learning content, and classroom configurations will give way to more interactive and student-centered approaches. Uniform curricula will be replaced by flexible learning pathways that cater to individual student interests, abilities, and career aspirations. Rote-learning will be de-emphasized, and critical thinking, problem-solving, and real-world application of knowledge will take precedence. This shift will also lead to a transformation in educational assessment, moving away from paper-based standardized testing towards more authentic, performance-based evaluations that measure a broader range of skills and competencies. Disciplinary boundaries will become more fluid as interdisciplinary approaches gain prominence, encouraging the integration of knowledge across different fields.

The change would warrant identifying new markers of an education system set in all new paradigms. To be able to appreciate them better, let's look at some of the current indicators reflecting the effectiveness and inclusivity of education, which will eventually lose their relevance.

Enrollment and Participation Rates: The percentage of children and youth enrolled in educational programs and their regular attendance reflects the accessibility and inclusivity of the education system.

Literacy and Numeracy Levels: The proficiency in reading, writing, and basic arithmetic skills among students indicates the effectiveness of foundational education.

Access and Equity: A sound education system ensures that education is accessible to all citizens, regardless of socioeconomic background, gender, or location. It should promote inclusivity and work to bridge educational disparities.

Teacher Qualifications and Professional Development: The qualifications and ongoing professional development opportunities for teachers indicate the level of expertise and commitment to continuous improvement.

Curriculum Relevance: The curriculum should be up-to-date, relevant, and aligned with the needs of

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the job market and society, fostering critical thinking, problem-solving, and creativity.

Learning Outcomes: A sound education system focuses on measurable learning outcomes, assessing students' knowledge, skills, and competencies.

Continuous Assessment and Feedback: Regular assessment and feedback mechanisms are essential to monitor student progress and identify areas for improvement.

Graduation and Retention Rates: The percentage of students who complete their education and stay in the system until completion reflects the quality of learning experiences and support provided.

Technological Integration: The integration of technology into teaching and learning practices enables students to develop digital literacy skills and prepares them for the digital age.

Educational Funding: Sufficient financial resources are to be allocated to education to support infrastructure development, teacher training, and the provision of necessary learning resources.

These markers in vogue help in assessing the effectiveness of the education system and its ability to equip learners with the knowledge, skills, and values necessary for personal growth, grooming for jobs, and contributing to society. However, after AI, XR, BCI, RTT, CPS, and other (active/passive, synchronous/synchronous, online/offline) communication technologies make inroads, the 'eduscape' will not remain what it has been all these centuries and would necessitate delineating new markers. Here are some potential new markers:

Personalization Index: This Index would reflect the degree to which education adapts to individual learners' needs using AI-driven adaptive learning platforms and personalized content delivery.

XR Integration Level: This would be an evaluation of how extensively virtual reality and augmented reality technologies are incorporated into the curriculum to enhance knowledge retention and experiential learning.

BCI Learning Performance: This would be an indicator to the effectiveness of brain-computer interface technology in improving cognitive abilities, memory retention, and critical thinking skills among learners.

Real-Time Translation Integration: This metric would assess how real-time translation technologies facilitate seamless communication and collaboration among students from diverse linguistic backgrounds.

AI-based Assessment Reliability: This would be the evaluation of the accuracy and dependability of AI-driven assessment systems in assessing student performance, providing feedback, and identifying areas for improvement.

Cyber-physical Systems in Education: This as a marker refers to the seamless incorporation of smart technologies, Internet of Things (IoT) devices, and interconnected systems towards the creation of interactive and personalized learning spaces that adapt to individual student needs, enhance engagement, and foster hands-on learning experiences.

Technological Equity: This will be a crucial marker of education in the future as realization of technological equity in education is essential to empower all learners with the tools and opportunities to thrive in a rapidly evolving digital world, promoting inclusivity, and fostering equitable educational outcomes.

Digital Skills and Literacy: This aspect highlights the importance of equipping learners with the necessary skills to navigate the digital landscape, such as understanding digital tools, online platforms, and information sources. Additionally, it emphasizes the need to cultivate responsible digital citizenship, empowering individuals to utilize technology ethically and securely while promoting digital inclusion and equitable access to opportunities.

Interdisciplinary Learning Opportunities: This metric measures how emerging technologies facilitate interdisciplinary learning experiences, allowing students to explore connections between diverse subjects. It will grab more focus with emphasis being laid on problem-solving-based learning, experiential learning, vocational education, skill development, etc.

Learning Experience Satisfaction: This involves gathering learner feedback and assessing their overall satisfaction with the educational technologies used. Students might provide feedback through surveys or assessments to evaluate their level of engagement, enjoyment, and perceived learning outcomes in courses utilizing technology.

The new markers perceived today offer valuable insights into the transformative effects of emerging technologies on education. They emphasize the contributions of these technologies to personalized learning, learner engagement, and the development of essential 21st-century skills. With the exponential growth of technology, there arises a concern that traditional linear teaching methods may be overwhelmed. To address this challenge, academic institutions must prepare to offer flexible, experiential, and personalized learning experiences. Shifting away from a teacher-centric education system is crucial, and instead, realigning, redesigning, and recalibrating the system for digital learners is highly desirable. Establishing consistent markers for measuring progress in this new paradigm is essential to gauge the effectiveness of the changes. Regular evaluation of these markers will guide educational institutions and policymakers in leveraging the full potential of emerging technologies, ensuring that they equip well-rounded, new-age learners with the skills and knowledge needed for the future.

In 2047, India will celebrate its centennial

anniversary of Independence and in the run-up to it (*Amrit Kaal*), learners should be prepared for using innovative, learner-centered approaches that empower them to adapt and thrive in a technologically advanced world. Embracing the potential of emerging technologies and leveraging the insights provided by the identified markers, as delineated in this article, will help India become a more progressive and future-ready country in education. During the *Amrit Kaal*, however, we should not lose focus on gearing-up educational systems required to nurture the next generation of Indian leaders, who will take the country into the second half of the current century. Therefore, the vision for 2047 should encompass a holistic, inclusive, and progressive education system that fosters creativity, critical thinking, and digital literacy, enabling every learner to contribute meaningfully to India's growth and development not only in its *Amrit Kaal* but also the other half of the 21st century.

Note: The views/opinions expressed in this Article are those of the author. They do not purport to reflect the opinions or views of his organisation. □



Independent Judiciary: Key for Democracy

M S Kurhade*

“The bedrock of our democracy is the rule of law and that means we have to have an independent Judiciary, judges who can make decisions independent of the political winds that are blowing”. Independence of Judiciary means the other organs of the government, the executive, and legislature must not restrain the functioning of the judiciary in such a way that it is unable to do justice. Judges must be able to perform their functions without fear or favour. The underlying purpose of the independence of the judiciary is that judges must be able to decide a dispute before them according to law, uninfluenced by any other factor. Montesquieu, a French Philosopher, propounded the idea of an independent judiciary. He believed in the theory of separation of powers of the three branches of the government- Legislature, Executive, and Judiciary. The fathers of the American Constitution were, very much impressed by his theory, therefore, established an independent judiciary in their country. In the UK, before 1701 judges held their office during the pleasure of the crown, and like any other crown servant they could be dismissed by the king at will. Judicial independence was secured by the Act of Settlement 1701. Though, in India, there is no express provision in the Constitution, the independence of the Judiciary and rule of law are the basic features of the Constitution, and cannot be abrogated even by constitutional amendments as observed by the Hon’ble Supreme Court in *S. P. Gupta v Union of India*, AIR 1962 SC 149.

The judiciary is like oxygen in the air, citizens simply do not realize and comprehend its utility and importance and take it for granted. In a country like ours, and in times like these, it is not enough for the Judiciary only to be independent of the Executive and all other external influences. Judges, because of the high office they hold and the plenitude of powers they exercise, must be seen to have noble qualities of mind and heart, and above all of courage. Nobleness and courage in the highest judiciary begets nobleness and courage all the way down the line.

A judge, at whatever level he is working, must be a totally committed person. Commitment is to be

understood as synonymous with a mission to render quick and effective justice. Hard work and labour must become a way of life. The judicial office is not a 10 to 5-office but is a lifelong and daily commitment. A Judge who reads the briefs of the next day is able to tackle the business of the day in a more constructive and efficient manner. Superfluous and unnecessary arguments and requests for adjournments can be dealt with in a more confident way.

Because of the special role of the judiciary in every society, governed by the rule of law, the judge is necessarily an impartial umpire between disputing litigants. As the guarantor of justice, the judge must enjoy public confidence if he (or she) is to carry out judicial duties fearlessly. Confidence in the administration of justice must be protected against ‘destructive attacks’, invariably unfounded, especially since judges who have been criticized are precluded by their position from responding.

But the line between ‘destructive attacks’ and ‘genuine but trenchant criticism’ is a thin one. In deciding on which side of the line a case falls, judges in common law countries attempt to adopt the approach commended by Lord Atkin: he had said in a celebrated speech in the Privy Council that ‘The path of criticism is a public way (in which) the wrongheaded are permitted to err..... Justice is not a cloistered virtue: she must be allowed to suffer the scrutiny and respectful, even though outspoken, comments of ordinary men’.

But what if the criticism is not, in the opinion of a particular court ‘respectful’? What if the judge, and through the particular judge the entire Judiciary is vigorously attacked in acerbic and hurtful remarks? There are no easy answers.

We are of the view that though judges of the highest court do their best, subject of course to the limitation of human fallibility, situations may arise, in the rarest of the rare cases, which would require reconsideration of a final judgment to set right miscarriage of justice complained of. In such a case it would not be proper but also obligatory both legally and morally to rectify the error. After giving our anxious consideration to the question, we are persuaded to hold that the duty to do justice in these rarest of rare cases shall have to prevail over the policy

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of certainty of judgment as though it is essentially in the public interest that a final judgment of the final court in the country should not be open to challenge, yet there may be circumstances, wherein declining to reconsider the judgment would be oppressive to judicial conscience and would cause perpetration of irremediable injustice (Fali S. Nariman).

An independent judiciary is the *sine qua non* of a vibrant democratic system. Only an impartial and independent judiciary can stand as a bulwark for the protection of the rights of individuals and mete out even-handed justice without fear or favour. The judiciary is the protector of the constitution and, as such, it may have to strike down executive, administrative and legislative acts of the Centre and the States. For the Rule of Law to prevail, judicial independence is of prime necessity. The independence of the judiciary is normally assured through the Constitution, but it may also be assured through legislation, conventions, and other suitable norms and practices. The Constitutions or the foundational laws on judiciary are, however, only the starting point in the process of securing judicial independence. Ultimately the independence of the judiciary depends on the totality of a favorable environment created and backed by all state organs including the judiciary and the public opinion. The independence of the judiciary also needs to be constantly guarded against unexpected events and the changing social, political, and economic conditions; it is too fragile to be left unguarded. In India, the question of independence of the Judiciary has been a subject of heated national debate over the last many years. It has exercised the minds of legislators, jurists, politicians, and laymen. Both the supporters and the opponents have cogent arguments in support of their views. This question assumes great importance whenever the Supreme Court holds a particular Act or particular clause of an Act passed by the Parliament *ultra vires* for the Constitution.

Need for Judicial Independence

In any society, disputes are bound to arise between individuals, between groups, and between individuals or groups and government. All such disputes must be settled by an independent body in accordance with the principle of the rule of law. This idea of the rule of law implies that all individuals – rich and poor, men or women, forward or backward castes are subjected to the same law. The principal role of the judiciary is to protect the rule of law and

ensure the supremacy of law. It safeguards the rights of the individual, settles disputes in accordance with the law, and ensures that democracy does not give way to individual or group dictatorship. In order to be able to do all this, it is necessary that the judiciary is independent of any political pressures.

Chief Justice Kania observed thus: “The Supreme Court, an all-India Court, will stand firm and aloof from party politics and political theories. It is unconnected with the changes in the Government. The Court stands to administer the law for the time being in force, has goodwill and sympathy for all but is allied to none. Occupying that position we hope and trust it will play a great part in the building up of the nation and in stabilizing the roots of civilization which have twice been threatened and shaken by two world wars, and maintain the fundamental principles of justice which are the emblem of God. We hope and trust the Court will maintain the high tradition of the judiciary and perform its duties without fear or favour.”

The Supreme Court is the guardian of the Fundamental Rights of the people and it has performed its job admirably. Every effort has been made to preserve the liberty of the people in accordance with the spirit of the Constitution.

Simply stated independence of the Judiciary means:

- The other organs of the government, the executive and legislature must not restrain the functioning of the judiciary in such a way that it is unable to do justice.
- The other organs of the government should not interfere with the decision of the judiciary.
- Judges must be able to perform their functions without fear or favour.

Independence of the judiciary, however, does not imply arbitrariness or absence of accountability. The judiciary is a part of the democratic political structure of the country. It is therefore accountable to the Constitution, to the democratic traditions, and to the people of the country. The independence of the judiciary is not a new concept but its meaning is still imprecise. The starting and central point of the concept is apparently the doctrine of the separation of powers. Therefore, primarily it means the independence of the judiciary from the executive and the legislature. But that amounts to only the independence as an institution from the

other two institutions of the state without regard to the independence of judges in the exercise of their functions as judges. In that case, it does not achieve much. The independence of the judiciary does not mean just the creation of an autonomous institution free from the control and influence of the executive and the legislature. The underlying purpose of the independence of the Judiciary is that judges must be able to decide a dispute before them according to law, uninfluenced by any other factor. For that reason, the independence of the judiciary is the independence of each and every judge. But whether such independence will be ensured to the judge only as a member of an institution or irrespective of it, is one of the important considerations in determining and understanding the meaning of the independence of the judiciary.

Objectives of Independence of Judiciary

Independence of the Judiciary is *sine qua non* of democracy. In a democratic polity, the supreme power of the state is shared among the three principal organs. The constitutional task assigned to the judiciary is no way less than that of other functionaries, legislature, and executives. Indeed, it is the role of the Judiciary to carry out the constitutional message and it is its responsibility to keep a vigilant watch over the functioning of democracy in accordance with the dictates, directives, and imperative commands of the constitution by checking excessive authority and other constitutional functionaries. Our Constitution does not strictly adhere to the doctrine of separation of powers but it does provide for distribution of power to ensure that one organ of the government does not trench on the constitutional powers of other organs. The concept of distribution of powers assumes the existence of a judicial system free from external as well as internal pressures. Under our Constitution, the Judiciary has been assigned the onerous task of safeguarding the fundamental rights of our citizens and upholding the Rule of Law. Perhaps the most important power of the Supreme Court is the power of judicial review. Judicial Review means the power of the Supreme Court (or High Courts) to examine the constitutionality of any law if the Court arrives at the conclusion that the law is inconsistent with the provisions of the Constitution, such a law is declared unconstitutional and inapplicable. The term judicial review is nowhere mentioned in the Constitution. However, the fact that India has a written Constitution and the Supreme Court can strike down a law that goes against fundamental

rights, implicitly gives the Supreme Court the power of judicial review. Together, the writ powers and the review power of the Court make judiciary very powerful. In particular, the review power means that the judiciary can interpret the Constitution and the laws passed by the legislature. Many people think that this feature enables the judiciary to protect the Constitution effectively and also to protect the rights of citizens. The practice of entertaining Public Interest Litigations (PILs) has further added to the powers of the judiciary in protecting rights of citizens.

Since the courts are entrusted with the duty to uphold the Constitution and the laws, it very often comes in conflict with the state when it tries to enforce orders. Therefore, the need for an independent and impartial judiciary manned by persons of sterling quality and character, underlying courage and determination and resolution impartiality and independence who would dispense justice without fear or favor, ill will or affection, is the cordial creed of our Constitution and a solemn assurance of every judge to the people of this great country. The judiciary cannot remain a mere bystander or spectator but it must become an active participant in the judicial process ready to use law in the service of social justice through a proactive goal-oriented approach. But this cannot be achieved unless we have judicial cadres who share the fighting faith of the Constitution and are imbued with constitutional values. Shri M. C. Setalvad, former Attorney-General of India said, "As the final interpreter of the Constitution whether in the sphere of fundamental rights or in respect of questions arising between the Union and the States and of the whole body of statute and customary law in the country, the influence of the Supreme Court in the process of molding the nation in the social and economic sphere cannot be exaggerated".

Constitutional Provisions

Though in India, there is no express provision in the Constitution, the independence of the Judiciary is imbibed in the letters of various provisions of the Constitution. Independence of the Judiciary and the rule of law are the basic features of the Constitution and cannot be abrogated even by constitutional amendments as observed by the Hon'ble Supreme Court in S.P. Gupta V Union of India: AIR 1982 SC 149. The Constitution of India is the fundamental law of the land from which all other laws derive their authority and with which they must conform.

All powers of the State and its different organs have their source in it and must be exercised subject to the conditions and limitations laid down in it. The Constitution provides for the parliamentary form of government which lacks strict separation between the executive and the legislature but maintains clear separation between them and the Judiciary. The Indian Constitution specifically directs the state “to separate the judiciary from the executive in the public services of the state. The Supreme Court has used this provision in support of a separation between the judiciary and the other two branches of the state at all levels, from the lowest court to the Supreme Court, Although the nature of the Indian Constitution - whether it is federal or unitary is doubtful, basically it provides for a federal structure of government consisting of the union and the states. The union and the states have their distinct powers and organs of governance given in the Constitution. While the Union and States have separate legislatures and executives, they do not have a separate judiciary.” The Judiciary has a single pyramidal structure with the lower or subordinate courts at the bottom. The High Courts are in the middle, and the Supreme Court is at the top. For funding and some administrative purposes, the subordinate courts are subject to regulation by the respective states, but they are basically under the supervision of the High Courts. The High Courts are basically under the regulative powers of the Union, subject to some involvement of the states in the appointment of judges and other staff and in the finances. The Supreme Court is exclusively under the regulative powers of the Union. Subject to territorial limitations, all courts are competent to entertain and decide disputes both under the Union and the State laws. The unitary character of the judiciary is not an accident but rather a conscious and deliberate act of the constitution makers for whom a single integrated judiciary and uniformity of law are essential for the maintenance of the unity of the country and of uniform standards of judicial behavior and independence. The members of the constituent assembly were very much concerned with the question of the independence of the judiciary and accordingly made several provisions to ensure this end. Hon’ble Supreme Court has itself laid emphasis on the independence of the judiciary from time to time and has observed that the constitutional scheme aims at securing an independent judiciary which is the bulwark of democracy.

On 4th August 1958, on the occasion of the opening ceremony of the new building of the Supreme

Court, Chief Justice S. R. Das observed thus: “The portals of this palace of justice shall be open to every person who may seek redress for a wrong, if any, done to him by his fellowmen or by the State, and justice shall be denied to none. The lowliest of the low, be he a citizen or a non-citizen, may as of right claim here equally before the law, and shall receive from this temple of justice equal protection of the law. The Writ of this Court will issue from this citadel of law and justice and run to the oppressed and just retribution to the wrongdoer, whomever he may be.” [The Hindustan Times, August 5, 1958].

The Constitution of India adopts diverse devices to ensure the independence of the judiciary keeping with both the doctrines of Constitutional and Parliamentary sovereignty. Elaborated provisions are in place for ensuring the independent position of the judges of the Supreme Court and the High Courts.

- First, the judges of the Supreme Court and the High Courts have to take an oath before entering once that they will faithfully perform their duties without fear, favour, affection, or ill will, and defend the Constitution of India and the laws. Recognition of the doctrine of Constitutional sovereignty is implicit in this oath.
- Secondly, the process of appointment of judges also ensures the independence of the Judiciary in India. The judges of the Supreme Court and the High Courts are appointed by the President. The Constitution of India has made it obligatory for the President to make appointments in consultation with the highest judicial authorities. He, of course, takes advice from the Cabinet. The Constitution also prescribes necessary qualifications for such appointments. The Constitution tries to make the appointments unbiased by political considerations.
- Thirdly, the Constitution provides for the security of Tenure of Judges. The judges of the Supreme Court and the High Courts serve “during good behavior” and not during the pleasure of the President, as is the case with other high government officials. They cannot be arbitrarily removed by the President. They may be removed from office only through impeachment. A judge can be removed on the ground of proven misbehavior or incapacity on a report by both Houses of Parliament supported by a special majority.
- Fourthly, the salaries and allowances of judges are charged to the Consolidated Fund of India.

Further, the salaries and allowances of judges of the Supreme Court and High Courts cannot be reduced during their tenure, except during a financial emergency under Article 360 of the Constitution.

- Fifthly, the activities of the Judges cannot be discussed by the executive or the legislature except in case of their removal.
- Sixth, the retirement age is 65 years for Supreme Court Judges and 62 years for High Court Judges. Such long tenure enabled the judges to function impartially and independently.

The Constitution provides for a judiciary that is independent. The independence of the judiciary is important for the purpose of fair justice. There should be no interference by the legislature or the executive in the proceedings of the judiciary so that it may pass a judgment that seems reasonably fair. In the case of intervention, there may be an element of bias on the part of the judges in taking a fair decision. It is difficult to suggest ways to make the Indian Courts more self-reliant and keep them away from the influence of the other two organs.

Every society espouses ideals. The equality of all in the eye of the law is one such that fundamental rights are equally accessible or real to all citizens is yet. Ideals could serve two contrary functions. The first is to serve as a critique of the real and, in doing so it functions as a catalyst for improvement. The second is to be hallowed smoke screens. In this sense, ideals are invoked in order to camouflage reality and perpetuate hypocrisies.

The doctrine of separation of powers holds good in the ideal republic. But the real state remains perpetually besieged by the real when the balance between the ideal and the real is upset, the theory remains on paper, and reality flows along alternate tracks. In such a context, an imperious need arises to examine the contours of this doctrine and to reckon its jagged edges. Surely, it is inadequate today to merely posit that the three pillars of democratic policy---the legislative, the executive, and the judiciary- function within their well-demarcated boundaries.

The elite is a sociological category that transcends the boundaries of the aforesaid three pillars. The doctrine of the separation of powers apart, the elite in every society remain and function in habitual solidarity. We have to be extraordinarily naive to believe otherwise. The elite of all descriptions

comprises a class. All classes are committed to preserving and perpetuating their class interests.

The quaintest democratic myth is that it is governance for the people. Such a thing has never existed in any society in any age. Governance is always slanted in favour of the power elite. Every institution of the State and every process in governance are indexed to favouring the elite. Neither governance nor legislation is immune to the bias. Laws, said Leo Tolstoy, are created by the elite. The laws thus created are meant to favour the elite. No one expects the socio-economic elite to be saintly. One joins the elite club largely through predatory gains either in person or via inheritance. There is no moral route to astronomical material gains. Nor is the ideal of the equality of human worth good news to the socio-economic elite who deem themselves exempted from the limitations and obligations that bind the rank and file.

I remember the indignation with which a retired high court judge, reacted to the arrest of Mansoor Ali Khan, the Nawab of Pataudi, for poaching the endangered blackbuck. To the retired judge, Pataudi was no ordinary person. As the scion of a former dynasty, he had the right to hunt as he pleased, never mind what the law prescribed. He was being honest about it, which he could in the closeted security of his chamber in the national commission. Judges, as a rule, are circumspect and discrete. They don't air their views in public-barring exceptions. But one is naïve if one assumes that judges are inoculated against social angularities and the entitlements of dominant classes. Judges are human, after all. We have no right to expect them to rise above the norms and assumptions that we create, institutionalize, and practice. If an aristocrat and a poor man come into our midst, we are sure to treat the former obsequiously and the latter causally. That and not the equality of human worth, is the operative principle.

In his spiritually profound novel, *Resurrection* (1899)-the last written by him -Leo Tolstoy depicts the nonchalance with which the accused from the social underclass are treated by the judicial system. Dmitri Ivanovich Nekhlyudov is one of the judges who try the girl whom he seduced and abandoned on the street. He becomes a party to condemning her to exile in Siberia. Conscience-stricken, Nekhlyudov decides to follow her to Siberia, in a desperate bid to make amends for the injustice he has done to her. Tolstoy adumbrates in this novel his conviction and indignation that the judicial system is callous towards

the poor and hospitable to the interests and inclinations of the elite.

Consider now the much-vaunted judicial dictum, 'Even if a thousand guilty men go scot-free, not a single innocent one should be punished'. Then, what about the tens and thousands of under-trials in our prisons, who have been languishing there for years and years, waiting for their trials to begin? Many of them are accused of petty crimes. It is estimated that they comprise about 70 per cent of all under-trials. Had they been tried and convicted, the extent of their imprisonment would have been less than the period they have already spent in jail. Do we care? Does equality of all in the eye of the law apply to the wretched of the earth?

Every society in the world, past and present, has had discriminative norms for judging the elite and the rest whether based on caste or class. No one really expects that class-and-caste differences will be, or even ought to be overlooked, much less abolished. So long as I am happy when I am treated as a cut or class above the rest. I have no moral right to expect the law to be applied equally when I am pitted against my social superior. The Dame of Justice is imaged as blindfolded. But this could be ironic too. What is she blind to? Presumably to whatever is extraneous to the disinterested application of the law and the doctrines undergirding them. But that can be so only in an ideal society, which doesn't exist. What happens when societies decay and ideals wither? Would she become 'blind -folded' to justice itself, especially justice for the underclass, Dalits, and minorities?

Spinoza aptly said, "Law is necessary because men are subject to passions; if all men were reasonable, the law would be superfluous. The perfect law would bear to individuals the same relation which perfect reason bears to passions: it would be the coordination of conflicting forces to avoid the ruin and increase the power of the whole." Therefore, he adds "The endeavor to understand is the first and only basis of virtue."

There are other systematic ways by which the independence of the Judiciary is compromised. The judges can consider only what is presented to them. And what is presented to them depends on what the investigating team and the prosecution are inclined or advised, to formulate. Right through this process, these functionaries are vulnerable to interferences from the executive as well as other wielders of influence.

Yet another major distraction to the independence of the Judiciary has emerged. It goes under the nomenclature of the media trial. As a judge of the Delhi High Court remarked a few years ago, 'Judges also read newspapers'. Of late, the media has tilted over to buttressing elite interests in an unapologetic and strident fashion. Clever and clamorous media favours the elite. It would be interesting and instructive to investigate the extent to which media trials colour judicial objectivity.

I know the vast difference between one lawyer and another. So I can understand why competent lawyers are paid outlandish sums for daily court appearances. Judges listen to lawyers based on their merit, which influences the merits of the cases they plead. Only a small percentage of lawyers are efficient and persuasive. The rest are taxing and wearisome. It takes extraordinary patience to listen to them. Only such are affordable for the common man.

The system, whether political, economic, or administrative, everywhere, all over the world works faster and better for the haves of the society than for have-nots within the same society is a universal truth, or so we believe. We all have taken this harsh truth for granted with more than a pinch of salt. Nobody debates it, including our very intelligent and committed journalistic fraternity.

That given, I am unable to endorse the dogma of the independence of the judiciary as it stands now. 'Independence' is not an end in itself. It has to be a purposive attribute. Being independent cannot make sense without being clear about what the judiciary is independent for. In that sense, the judiciary can be deemed independent vis-a-vis the goal of administering justice only if judicial processes are rendered immune to money-power, or the purchasing power of offenders, which is likely only to increase. Money safeguards the aura and security of the elite. Its circumambient influence on the practice of law and the dispensation of justice is unlikely to decline, given that development today serves to aggravate social inequalities to astronomical extents. Even as that happens, the effective independence of the judiciary will become, if I may borrow a legal rag, 'a teasing illusion'.

In the end, the extent of commitment to dispensing justice to people depends very substantially on the general sense of justice that informs the society concerned. Broadly speaking the prevailing sense of

justice is limited to securing justice for oneself to the neglect of upholding or honouring the right that others have to a similar facility. The hallmark of valuing justice is that we are as committed to justice for others as we are to justice for ourselves. This social-juridical equilibrium is invariably upset when a society begins to idolise power and adopt an outlook of hate and divisiveness for ulterior gains of diverse sorts. Power secrets inequality. The spiritual need is to shift from power to love and the sense of brotherhood it fosters. We feel indignant when justice is denied to us and to those we love. Whereas we rejoice, not always secretly, when it is denied to those we despise. We remain blind to the peril that remains hidden in this hypocrisy. There will always be those who are more powerful than us. When the time comes for us to secure justice against any of them, the hidden fangs of the discriminative justice we patronized begin to claw into us.

The doctrine of the separation of powers is a necessary one. It is farthest in my intention to belittle it. The burden of my song is that this doctrine is not sufficient in itself; especially in times of social and political turmoil. It needs to be complemented with a general culture of commitment to justice, which needs to be fostered in all citizens, especially through education. It would help, further, if the honourable judges in their pronouncements keep an eye on this goal as well. No one can have a greater interest in, or responsibility for safeguarding, the independence of the judiciary than the judges themselves. As of now, the circumstances are such that they need to 'walk the extra mile' in addressing this urgent and foundational task.

Courts in India are overburdened with a proliferation of appeals and are hopelessly understaffed to deal with them. Hence, the enormous delays. "Justice delayed is justice denied." The legal system, especially in India, is one in which the chances of error are admitted to be so high that elaborate machinery has been provided by statute for the correction of one error at one level, but errors also at intermediate and higher levels. Unlike in other forms of activity (for instance, the medical profession), where wrong is regarded as a matter of regret (or in recent times, as a matter for compensation), in the legal system as it operates in India, wrong is regarded as a matter of course. As someone put it humorously (but accurately), provision for one appeal is considered a reasonable precaution, two appeals suggest panic,

and three or four appeals (which we frequently have under many of our laws), suggest a complete lack of confidence in the judiciary. We end up, in our anxiety to do justice, denying it altogether or unduly delaying it. This is one of the major problems of the legal system in our country, and it keeps getting magnified with more laws and more tribunals, and providing more safeguards against errors- more appeals.

The pile-on of additional cases has made the arrears staggering. The 'inability' of the system to accord due heed to all cases and issues demanding its urgent attention has led to a fair measure of institutional setback that will require to be remedied in the coming years. Unfortunately, I do not think the Indian judiciary has drawn up any plan or strategy to handle its huge business. Everything is ad hoc. It appears that there is complete helplessness, if not a lack of awareness or desire, to tackle these issues which are the institution's greatest challenge.

As nightfall does not come all at once, neither does oppression, in both instances, there is a twilight when everything remains seemingly unchanged. And it is in such twilight that we all must be most aware of the change in the air- however, slight-lest we become unwitting victims of the darkness (Justice William O. Douglas).

When a Delhi H C Judge on her last working day pronounces 65 judgments, the message goes beyond the cases. It is not about the judge ensuring rapid disposal of cases alone. It is as much about swinging the spotlight back on issues of retirement age for judges and filling of vacancies, both long recommended to reduce pendency. SC judges retire at 65, and H C judges at 62. Matters pending in SC are over 68,000; in the 25 HCs backlog is over 59 lakh cases. Yes, flawed probes, shoddy prosecution, and bad lower court rulings contribute to the pile-up in HCs and appeals in SC. Quality matters, but vacancies only make it worse. HCs till six months ago functioned with 778 judges against a sanctioned strength of 1,108.

The justice department December last told a House panel that increasing judges' retirement age may have a "cascading effect" with government officers demanding the same; that the move risked extending service years of non-performing judges, and that there will be a shortage of judges for tribunals. This is surely making too much of too little. The US Supreme Court for instance appoints judges for life.

By setting aside a simple workable solution, GoI, which needs to amend the Constitution to implement the age tweak, slows the disposal of cases. Filling of vacancies also continues to be a long-drawn prickly process, a quagmire of power and politics, and the GOI-SC tug-of-war we witness all too often.

Report of the Committee on In-House Procedure

This Committee has been constituted with a view to devising an In-House Procedure, for taking suitable remedial action against judges who, by their acts or omission or commission do not follow universally accepted values of judicial life including those included in the Restatement of Values of Judicial Life.

Complaints are often received containing allegations against a judge pertaining to the discharge of his judicial functions. Sometimes complaints are received with regard to the conduct and behavior of the judge outside the court. The complaints are generally made by a party to the proceedings who feels dissatisfied with the adverse order passed by the judge or by persons having a personal grudge against the judge. Most of these complaints are found to be false and frivolous. But there are many complaints that cannot be regarded as baseless and may require a deeper probe. A complaint casting reflection on the independence and integrity of a judge is bound to have a prejudicial effect on the image of the higher judiciary of which the judge is an honoured member. The adoption of the In-house procedure would enable a complaint against a judge to be dealt with at the appropriate level within the institution. Such a procedure would serve a dual purpose. In the first place, the allegations against a judge would be examined by his peers and not by an outside agency, and thereby the independence of the judiciary would be maintained. Secondly, the awareness that there exists a machinery for the examination of complaints against a Judge would preserve the faith of the people in the independence and impartiality of the judicial process. The Committee has approached the task assigned to it from this perspective.

Inadequacies and inconsistencies in the system, which do exist, have to be resolved by those who work the system until a 'better' system is evolved. Some of the shortcomings are self-inflicted and therefore, avoidable. Zealous adherence to the principle of seniority at times created problems of different kinds; delays in making recommendations and slow

and sluggish movement of names recommended are issues that can be sorted out in-house without much difficulty. But solutions that appear to be simple are not forthcoming; there is a need for more dynamism at all times.

Qualitative additions of manpower, tweaking of training modules built on more result-oriented procedural jurisprudence, and introduction of innovative measures to make a judicial career more lucrative so as to attract the best talent available are some short-term measures that could be introduced. Long-term innovations, including reforms in substantive law, could be entrusted to experts. There is an abundance of talent in our midst; the only requirement is to harness it. The net result of the much-awaited and necessary innovations, as and when introduced, will be a matter of close scrutiny.

The judiciary, which has always enjoyed the trust and confidence of the majority of the people, will undoubtedly continue to offer solutions to the multiple problems that confront the system. Judges will continue to act as guardians of Constitutional values and citizens' rights and freedom, a duty well always performed.

At the crossroads, we need to keep in mind that our national discourse has witnessed the emergence of armchair commentators who are not only far removed from ground realities but also seek to present a highly distorted picture. The emergence of social media, and its tools, have also fuelled the intent of such commentators, who thrive through their 'double-speak' language sitting in the confines and comforts of their spaces. They launch baseless and motivated tirades against democratic functionalities and institutions, seeking to hurt them and bring down their due processes. These commentators and their vile intentions do survive well in situations where facts are far removed from the citizenry and rumor mills flourish.

The law is not merely about cases, nor about legal rights. It is about hard work and integrity. The judiciary of the twenty-first century, along with the legal profession, needs to set an example of exemplary self-discipline, discipline in approach; discipline in lifestyle; discipline in thought, word, and deed. The importance of this is obvious. Examples (and not precepts) have a ripple-like effect. Aristotle said that people in positions of influence or power exercise a teaching function: the people see what they do, and

do likewise. The Bhagwat Gita says that whatsoever important men and women say and do other men follow; whatever standards they set up, the generality of human beings observe the same. We all look up to and learn from what men and women of position and power do and say.

It is becoming increasingly clear that the judiciary, especially the Apex Court takes its call as it chooses, not necessarily as expected by the Constitution. In the past we have seen how the highest court of the land has interfered in the legislative domain when challenged by a petitioner, the sustainability of the law. However, when the practice of the same candidate contesting from 2 seats during the election to the Assembly or Parliament was challenged in SC, the Court says, “We cannot restrict a candidate to contest in only one seat in the election”, and threw the ball into the court of Parliament.

In fact, it was eminently possible to force the government purely as a measure of cost-cutting and avoiding time loss, since both of them are substantially higher. There would have been no way the government would have not agreed, but strangely the Supreme Court went by the book.

Among many myriad issues of every day, India also presents a not-so-healthy picture of the judiciary, especially the Supreme Court. The highest Court of the land often talks about a pending case in different courts of the country that needs to be redressed. But how it has to be redressed it does not say, except for asking for more judges to be appointed by the government and blaming the government for delaying appointments. Appointing more judges is only one of the possible solutions but not the only solution. Twenty years ago, to be precise on December 31, 2002, print media carried a report ascribing to the Attorney General of India Shri Soli Sorabjee “Come late, go early Judges must be dealt with.”

Speaking at the National Law School of India University in a national workshop on the draft rules for the Freedom of Information Bill AGI, Justice Sorabjee emphasized the need to set up a body to investigate deviant behavior of judges like “chronic unpunctuality, not delivering judgment for months and postponing case for no reason”. Thus, there are many improvements possible from the members of the judiciary themselves, who are a privileged class but do not like to change, besides, there are many

judicial pronouncements that can be questioned and debated, to say the least.

*You have no enemies, you say?
Alas! My friend, the boast is poor;
He who has mingled in the fray
Of duty, that the brave endure,
Must have made foes! if you have none,
Small is the work that you have done.
You have hit no traitor on the hip,
You have dashed no cup from perjured lip,
You have never turned the wrong to right,
You have been a coward in the fight’.*

- Charles Mackay

Principle of Justice

A fair and independent judicial branch is a cornerstone of our democratic system of government. An independent judicial branch is not an end in itself, but a means of ensuring the rule of law, since only by being free from outside influences can judges decide cases on the law and facts alone. The importance of a fair and independent judicial branch was recognized by our founding fathers as crucial to the fledging democracy. One of the grievances against King George III listed in the Declaration of Independence was that he had made judges “dependent on his will alone”. Thus the framers of the United States Constitution, and also the Delaware Constitution, wanted to ensure that the judiciary would not be prejudiced by the political will or other outside influences. The 1776 Delaware Declaration of Rights provided “that the independency and uprightness of judges are essential to the impartial administration of justice, and a great security to the rights and liberties of the people”. (Sec. 22, Del. C. Vol.1 page 111). A fair and independent judiciary requires not only the freedom for judges to make case decisions without outside influence but also the recognition of the judicial branch as a coequal branch of government, separate from the legislative and executive branches within a system of checks and balances, responsible for governing itself and accountable to the public. The judiciary is accountable for enforcing the ethical conduct of its members, ensuring the fairness of judicial decisions through the appellate process, and managing court operations as effectively as possible, given available resources. The Delaware Judiciary’s business-like

approach in matching its budget requests with its highest needs—those initiatives projected to have the most impact on the ability of the courts to serve the public—demonstrates that the judiciary fully appreciates its responsibilities as a separate branch of government. This separation of powers among the branches of government, within our system of checks and balances, along with accountability to the public, serves as a keystone of democracy. For, “there is no liberty if the power of judging is not separated from the legislative and executive powers”. -Alexander Hamilton (Federalist No. 78). The concept of a fair and independent judiciary remains as important today in the 21st century as it was in the 1700s. “All the rights secured to the citizens under the Constitution are worth nothing, and a mere bubble, except guaranteed to them by an independent and virtuous judiciary” -Andrew Jackson, 1822. If the three powers maintain their mutual independence from each other our government may last long, but not so if either can assume the authorities of the other.

Underscoring the importance of having an independent judiciary, Supreme Court Justice P S Narasimha said the rule of law would be compromised and the concept of government would come under threat if the independence of the institution is diluted. He said the independence of judiciary is essential for democracy which should not be understood as majority rule.

“The framers of the Indian Constitution envisaged independence of the judiciary as a post-colonial democratic concept. A system that ignores either of the two concepts cannot make much progress. A key question is if democracy is only about majority rule. Political theorists, jurists, and thinkers have disagreed with this basic understanding of democracy. It is understood that certain values and frameworks need to be followed in a society which confirms equal rights to all citizens”. Justice Narasimha said at the award ceremony for Singhvi –Trinity Scholarship 2023.

Independence of the judiciary, therefore, becomes a foundational pillar for intertwining democracy, constitutionalism, and the rule of law. The rule of law which is the bedrock of democracy will be diluted if the independence of the judiciary is not upheld. This separation of powers is the accepted principle on which any dynamic form of government exists. If the independence of the judiciary is compromised, the concept of government itself comes under threat.

Only independent judges can act as oversight over the acts of government the judge said.

Speaking on the occasion Singhvi said democracy is not just a system of governance but a broader social commitment that values equality, fairness, and justice. “It is the judiciary in its independent capacity that breathes life into these values. An independent judiciary serves as a neutral referee resolving conflicts, not based on the might of the law”, he said.

“An independent judiciary is the lifeblood of democracy and is essential for accountability. It promotes transparency and guards our fundamental rights while upholding the principle of justice for all”, Singhvi said. The judiciary stands between the citizens and the state as a rampart against misuse or abuse of power by the executive. Therefore, it is absolutely essential for the judiciary to be free from executive pressure or influence that has been provided in various provisions of the Constitution.

Independence is not limited only by executive pressure or influence but also by any other pressure and prejudices. It has many dimensions; fearlessness of other power centres, economic or political, impartiality, independence, fairness, and reasonableness in decision-making are the hallmarks of the judiciary. If “impartiality” is the soul of the judiciary, “independence” is its lifeblood. Without independence, impartiality cannot thrive. It is the independence of judicial thought. It is the freedom from interference and pressures which provides the judicial atmosphere where a judge can work with an absolute commitment to the cause of justice and constitutional values. Its existence depends, however, not only on philosophical, ethical, or moral aspects but also upon several mundane things namely security in tenure, freedom from ordinary monetary worries, freedom from influences and pressures within (from others in the judiciary) and without (from the executive). The independence of the judiciary is part of its basic structure. The constitutional ethos of an independent judiciary cannot be permitted to be diluted by acts of implied intervention or undue interference by the executive in the impartial administration of justice, directly or indirectly.

Manegold of Lautenback (11th century) was of the opinion that the prince is not above the law and declared that whatever the whitewashers of rulers might trumpet abroad to the contrary, he would never allow the prince to be free from all restrictions and

all law. It means, the natural law, in accordance with the Stoic doctrine that there is a natural law, to which all positive law does, or ought to, approximate. The positive law and natural justice, and the attitude of the ruler of this matter show whether he is a prince or tyrant. He referred to the power of the ruler as a pact with the people and declared that if the king forsakes rule by law and becomes a tyrant, he is to be considered to have broken the pact to which he owes his power and may be deposed by the people.

To conclude, the Constitution of India provides justice for all. Members of the judiciary are the administrators of justice. The judges strive to ensure free and impartial administration of justice in order to provide its citizens fairness in the application of the law. The duty of judges is considered to be very pious, therefore the Constitution has provided the independence of the judiciary so that they can remain impartial to serve the Constitutional goals, and act fairly, reasonably, and free of any fear or favor. The problem starts when the other organs, i.e. the legislature and the executive start to interfere with them. External interference not only erodes the piousness of the profession but curtails individuals of their rights.

The independence of the judiciary is one of the basic structures of the Indian Constitution. In *S. P. Gupta v. Union of India*, the Supreme Court held that the concept of independence of the judiciary is a notable concept that inspires the constitutional scheme and constitutes the foundation on which the edifice of our democratic polity results. It is the judiciary that is entrusted with the task of keeping every organ of the State within the limits of the law thereby making the rule of law meaningful and effective.

Only an impartial and independent judiciary can protect the rights of the individual and can provide equal justice without fear and favour. It also plays an important role in controlling the arbitrary acts of the administration. Without an independent judiciary, we will have a dictatorship, as the executive will be able to do whatever it likes.

Further, the judiciary's role in deciding the validity of presidential, vice-presidential, parliamentary, and state legislative elections also necessitates the independence of the judiciary.

Noting that Hon'ble President of India, Smt Droupadi Murmu had urged the judiciary to address the issue of access to justice for the vulnerable sections of society, the Chief Justice of India (CJI) said, "Her words inspired the legal fraternity to widen the access to justice across the country."

Hon'ble Chief Justice of India Justice D Y Chandrachud said that law must have the touch of humanity to serve the interests of all people and should always be used with a sensibility to address the roots of problems. "Legitimacy of the judiciary lies in the faith and confidence it commands from the people who in turn depend on judicial independence. People's faith in the judiciary is the first and last access for citizens in distress", he said. The law should take into consideration the realities of the communities where it sought to be implemented. When the law is widely interpreted and applied, people have faith in the social structure and it is a step forward towards the realization of justice, he said.

"Laws must be imbued with a touch of humanity. A human touch is essential to ensure that the law serves the interests of all. There should be empathy and respect for equality and diversity", he added. The role of the judiciary is to ensure that the law and its administration do not thwart justice but rather uphold it, CJI Chandrachud said, "All three hands of the State-executive, legislature, and the judiciary are engaged in the common task of nation-building. Constitutional statesmanship above all requires deliberations and dialogue and not public grandstanding."

The Chevalier de Rohan asked, not *sotto voce*, "Who is the young man who talks so loud?" "My Lord", answered Voltaire quickly, "he is one who does not carry a great name, but wins respect for the name has".

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Freedom under the Shade of Law

Droupadi Murmu, Hon'ble President of India delivered the Convocation Address at the 10th Convocation Ceremony of the National Law University Odisha, Cuttack on July 26, 2023. She said, "Let me emphasize the fact that all of you are gifted with equal talent and potential. Those of you who haven't received medals need not feel inadequate at all. Each one of you can create several opportunities and demonstrate your caliber in the future. I expect those of you who have been recognized today for your excellence to continue the good work with sustained commitment and a sense of purpose." Excerpts

I am very happy to be here with the bright and energetic students of National Law University Odisha in this convocation.

I congratulate all the students who have been awarded their degrees today. I express my special appreciation for those students who have received medals. This convocation is also an occasion of happiness for the entire team of NLUO and the families of the students. I appreciate their contribution to the accomplishments of the students.

This convocation is an occasion to celebrate your achieving a major milestone in your life. Your degree opens new doors for you. It is also an occasion for you to make new resolutions to build a sound career and to fulfil the expectations of your family, society and the nation.

Let me emphasize the fact that all of you are gifted with equal talent and potential. Those of you who haven't received medals need not feel inadequate at all. Each one of you can create several opportunities and demonstrate your caliber in the future. I expect those of you who have been recognized today for your excellence to continue the good work with sustained commitment and sense of purpose.

I have been told that NLUO has adopted some villages in nearby areas for transforming them into child friendly villages. Engagement of students with village communities will sensitize them to the ground realities faced by millions of Indians residing in villages. Inculcating social awareness and sensitivity among the students is part of their holistic education.

Dear Students, The motto of your university clearly describes the ideals to be followed by you as duty-conscious legal professionals. The motto 'Satye Sthito Dharmah' means that Dharma is firmly rooted

in Satya or Truth. I have observed that the motto of the Supreme Court of India states 'यतो धर्मस्ततो जयः' which means 'Victory is always on the side of Dharma'. The motto of a law university and that of the Supreme Court have a clear linkage because laws and legal studies are nothing but instruments of justice. In the Indian tradition, the word Dharma does not mean any specific religion or denomination. It means the Supreme Law or the Universal Law that sustains or supports everything including the individual, society and nature. In ancient India the two words frequently used to describe courts were 'Dharma-sabha' and 'Dharmadhikarana'. For today's modern India, our Dharma is contained in the Constitution of India, which is the supreme law of the land. The entire legal fraternity, including the young students passing out today, must abide by the Constitution as their sacred text.

The reference of the Constitution reminds me of one of the greatest sons of India who was also among the chief architects of our Constitution. Babasahab Dr. Bhimrao Ambedkar was known for his brilliance in many fields including law. His central role in the drafting of our Constitution is well known. He overcame unimaginable difficulties to achieve world class excellence as an individual. He used his individual brilliance to promote the collective cause of serving the underprivileged. I am addressing you as the President of India because Dr. Ambedkar made it possible for someone like me to reach where I am today.

As you all know, India's freedom struggle was led by qualified lawyers. It shows that a large number of lawyers from those generations were fired with the spirit of sacrifice for the nation. In Odisha, it is but natural to remember Utkal Gaurav Madhusudan Das. He was a lawyer and was popularly referred to as Madhu-Barrister. His birth anniversary on 28th April,

is celebrated as 'Lawyers Day' in Odisha. For the people of Odisha, 'Mahatma Gandhi' and 'Madhu-Barrister' are the two most respected icons of our freedom struggle. Great freedom fighters and lawyers like them also upheld the ideals of Justice, Liberty, Equality and Fraternity in order to build a progressive and cohesive society. These ideals have been duly embedded in our Constitution.

You must remain steadfast in observing the Constitutional ideals. You should be sensitive to the priorities of the nation. You should also make conscious efforts to contribute to those national priorities.

Giving equal opportunity and respect to the vulnerable segments of our population, including women, should be the highest priority for every Indian who is in a position to help fellow citizens. I am happy to note that in today's convocation, girls have out-numbered boys in obtaining LL.M. and Ph.D. They have received nearly equal number of gold medals. I have been informed that the number of girls in LL.B. courses is also catching up with that of boys. The journey of women lawyers, judges and jurists has been challenging, yet inspiring.

A very large number of our under-privileged and vulnerable fellow citizens don't even know about their rights and entitlements, nor do they have the means to move the courts to seek relief or justice.

Dear Students, It is your duty to dedicate some part of your professional time to serving the un-served or under-privileged. A lot of lawyers have

been doing pro-bono work, community service and advocacy for the marginalized. Many of them have been very successful and some of them have become judges in the Supreme Court as a culmination of their illustrious legal career. Mahatma Gandhi had said, and I quote, "A true lawyer is one who places truth and service in the first place and the emoluments of the profession in the next place only". [Unquote]. Here I must correct a common misperception that Mahatma Gandhi was not a very successful lawyer. In fact, he had a flourishing legal practice and a very competent team of clerks and juniors in South Africa. He sacrificed money to fight for self-respect and national honour. I am not suggesting that you sacrifice the financial gains of your career. All I am appealing for is to devote at least a small part of your professional activities to helping the poor and the weak with a sense of genuine compassion. It is rightly said that law is not just a career, it is a calling.

India is moving ahead during the ongoing Amrit-Kaal with the vision of becoming a developed nation by 2047. As members of the legal fraternity, you all have to play your role as partners in the socio-economic progress of the country. I am sure that the developed India of 2047 will have many students from this university as legal luminaries and national leaders. With this great expectation, I wish all the young students a very bright future ahead.

Jai Hind

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Some Thoughts from a Recent Sojourn in the United States of America

K Paddayya*

It is an adorable attribute of human minds that they consider a particular aspect of the world around and arrive at independent views which could be contradictory or complementary. And, admirably, we do manage to wade through these dissensions of the mind and conduct our day-to-day lives in a reasonably orderly way. In the realm of science, we have the corollary of toying with multiple hypotheses and comparing and contrasting them. This scientific attitude is adopted for assessing the pros and cons of a vexing problem. I propose to share below some thoughts arising from the commonsense application of this compare-and-contrast mode to my understanding of the world and its affairs during my recent 10-week-long sojourn (May to July in 2023) in the United States. A month after my landing there, Prime Minister Shri Narendra Modi's three-day visit, much acclaimed on both sides, took place. To be sure, this was not my first exposure to the New World and its people. I was there earlier twice on monthslong Fulbright assignments of teaching and research and then made family visits to my daughters Janaki and Vijayalakshmi on two other occasions.

Paging through *New York Times* and other dailies to keep track of happenings in the world, browsing books and magazines in small-town libraries, visits to museums (but narrowly missed the ongoing exhibition of early Buddhist art from India in Metropolitan Museum of Art in New York), street-side walks, travel by air and in subways and cruises persuade me to jot down some observations about what one learns by placing America and India side by side. To some extent, my inspiration was spurred by the Maharaja welcome accorded to our Prime Minister by the American government, its wide coverage by the print media, and the three review articles which appeared in the *New York Times* – one by the daily's editorial board, the second by the Harvard professor of history Maya Jasanoff, and the third by the Indian writer Arundhati Roy.

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Let me start with some parallels in geographical features. The Indian peninsula is featured on its western and eastern sides by majestic mountains (*Sahyadris* in the west and Eastern Ghats in the east) which stand as sentinels guarding the long coastlines. The Rocky Mountains are the

U S counterpart to the *Sahyadris*, while in a way the Appalachians stand for our Eastern Ghats.

As in the case of our *Ghats*, the rocks making up these mountains too are mostly of igneous origin (hard-textured basalts, schists, and granites). As with our *Sahyadris*, the Rocky Mountains receive high rainfall supporting rainforests, and house large lakes which are the main source of California's water supply. Not uninterestingly, rainfall suffers a sharp decline immediately to the east rendering states like Nevada dry. This reminds us of the dry rainshadow zone of the Deccan. The landform diversity too is immense in both cases – long coastal tracts with broken lines and desert or hilly stretches and riverine plains in the interior. It is true that the US has no lofty Himalayas to guard its northern borders but the Niagara Falls and Colorado Canyons have a grandeur of their own, albeit going in a downward direction.

Turning to the human world, we are again confronted with some interesting parallels. Even at the risk of being called *naïve*, I would say that there is some sameness in the historical processes which operated in both regions. These involved the domination of simple pre-existing groups and their cultural forms by incoming peoples with advanced cultures, which in due course emerged as the mainstream societies. Some 3500 years ago the Indo-Aryan cultural stream took a firm hold in northwestern India and slowly began to spread eastward and then turned in southerly direction, thereby bringing most parts of the land under its sway by the commencement of the Christian era. Some 300 or 350 years ago the white European groups landed on American soil and in due course overpowered, by

these or those means, the indigenous tribal groups (Columbus thought they were Indians!), thereby paving the way for the emergence of European cultural form as the dominant way of life.

Some parallels exist too between the pre-existing people and cultures of the two regions – called Native Americans in one case and Adivasis in India. Human settlement of the Americas commenced about 25,000 years ago (in India it took place several lakh years ago) when some hunting groups of Siberia crossed the Bering land bridge and entered Alaska. And in the next 12,000 years or so they spread up to the southern tip of the continent (Wood, 2003). While these settlers represent a common racial strain, there is a bewildering variety in their physical features, languages, and cultures. There are well over 500 tribal groups among the natives of North America; the Navajo, Iroquois, Shoshone, and Eskimos are some of the widely known ones. At the time of European settlement, there were an equal number of languages grouped into six families. Many of these became extinct in the course of time. But more than a hundred are still being spoken in the United States. Their cultural diversity is again tremendous – reindeer hunters of Alaska; hunters of plains, deserts, and forests of the interior; shell-gatherers, fishers and salmon hunters of the coasts; and woodland farmers.

This variety in Native America presents no surprise to us in India because our Adivasi world is even more diverse. Wide differences in cultures and languages apart, the Adivasi groups belong to at least three racial strains—Negrito, Australoid and Mongoloid. In both areas cultural-religious processes have operated across centuries – these still continue – to assimilate the indigenous groups into the dynamics of mainstream ways of life. Chicago is derived from the Algonquin Indian word *Shikaakwa* meaning striped ‘skunk’ or onion. The word Manhattan comes from the Lenape tribal language word *Manahahtaan* which stands for ‘Hilly Island’ rich in wild food resources and wood for making bow-arrow armature but now facing ‘life and death’ problems, as *New York Times* has recently put it. India too has many examples of absorption of tribal cultural traditions and deities into the Hindu way of life, e.g. the oft-cited tribal affiliations of Ayyappa of Sabarimala, Vithoba of Pandharpur and Jagannath of Puri. In both areas there is also the governmental awareness of the need to promote the development

of these primeval groups but in tune with their settlement and socio-cultural identities, as Pandit Nehru (1959) desired long ago through his Adivasi-Panchsheel formula.

Now something about thought streams. We all know that American Indians have given us maize, potatoes, sweet potatoes and manioc which account for half of the world’s tonnage of staple foods. But it is less well known that these tribal groups have elaborate belief systems of their own. I notice some interesting similarities between these and ancient (classical) Indian thought about topics like origins, the universe and man’s place in it. The Nasadiya Sukta (Hymn of Creation) of *Rig Veda* informs us that in the beginning, it was all emptiness (no air, no sky, no night, no day) and out of this nothingness emerged all the elements. The Maidu American Indian myth envisages similar ideas or notions about origins: “In the beginning, there was no sun, no moon, no stars Everywhere there was only water. A raft came floating on the water. It came from the north.” (Wood, 2003: 14)

Anthropomorphism emerged much later in ancient Hindu thought. The Vedic thought included formless deities symbolizing forces of Nature – *Varuna* (rain), *Indra* (thunder), *Ushas* (dawn), etc. The *Upanishads* went further and made the matter of gods more abstract. These texts enshrined the concept of *Brahman*—Supreme Force which has neither an abode nor a name or a shape. *Taittiriya Upanishad* states thus, “That spirit from which these created beings proceed; through which having proceeded, they live; toward which they tend and in which they are ultimately absorbed, that spirit to know; that spirit is the Great One” (Jones 1807: 251-2). The American Indian belief systems too have made a similar provision for this ultimate or supreme unseen force which is suffused with sacredness and holiness. The Sioux call it *wakan*, the Ojibwa have the name *manitu*, and the Iroquois name it as *orenda* (Tedlock and Tedlock 1975: xvii). In his book *The World as I See It* (1956: 34-35), Einstein called such beliefs cosmic religion in which one “feels nothingness of human desires and aims ... looks upon individual existence as a sort of prison and wants to experience the universe as a single significant whole.” He also noted in this context the famous German philosopher Schopenhauer’s fascination for the Upanishadic thought. He went further and treated this cosmic religious feeling as

“the strongest and noblest incitement to scientific research.”

The ancient Indian precept of ‘*Vasudhaiva Kutumbakam*’ (the world as one large family) again finds an echo in the American Indian thought systems. The Sioux priest retires to a mountaintop and places himself within a sacred circle, feeling one with the universe. The Black Elk enjoins upon the seeker to ‘know that all things are relatives’ and therefore should employ terms embodying blood relationship while referring to a coyote or a willow or a lump of salt or the earth or the sun. Or, look at the wonderful way of introducing a newborn child to the universe, as contained in the Omaha song announcing its birth: “Ho! ye hills, valleys, rivers, lakes, trees, grasses, all ye of the earth, I bid you hear me! Into your midst has come a new life” (Wood, 2003: 16). This welcoming attitude towards newborn ones contrasts sharply with the negativity implied in the statement from Shakespeare’s play *King Lear*: “When we are born we cry that we are come to this great stage of fools.”

Then, of course, the parallelism in the political domain. Both America and India had the same colonial master and after some arduous struggle cast it aside, some 270 years ago in one case and 75 years ago in the other. And both pride themselves as the largest democracies in the world. This commonness is particularly and ceremonially recalled whenever the heads of two states meet. Both are based on universal franchises and geared to the promotion of traditions of liberal and secular society.

But it is also true that, as imposed by larger global economic and geopolitical factors as well as internal socio-cultural considerations, some snags are being experienced in the democratic dynamics in both regions. Conflicting claims being made by feminist, gay, ultra-conservative religious and ethnic groups lay constraints on policymakers. Notwithstanding all about providing equal opportunities to all in the US, anomalies do occur, for example, in the case of students hailing from rich and influential families getting preferential treatment for admission into top private and Ivy League universities.

But one thing that distinguishes the American society is its openness – nothing is hidden under the carpet – which facilitates free and frank debate and all shades of opinions are freely tossed about on any topic, the rulers not excluded. The law-

abiding attitude of citizens is another praiseworthy aspect of life here – be it sticking to the queue in a line, discipline in road traffic or litter disposal, and a myriad of other items of social life. It is this openness of mind which explains why *New York Times* (22 June) heralded Modi’s recent visit by featuring him on the front page and also on two inside pages – carrying interviews with and pictures of common people in India intently listening to his *Mann ki Baat* monthly radio talks to illustrate “Why is India’s Prime Minister so popular?” and a picture of his participation in a Yoga class in Manhattan on the day of his arrival.

The true success of democracy hinges upon a liberal and catholic bent of mind and readiness to consider all hues of opinions on any issue (John Stuart Mill’s *on Liberty* [1874] placed a premium on the sole dissident opinion!) on the part of the rulers and upon adherence to principles of social responsibility from the side of the ruled. Either side needs to adopt moderation and show respect for *Lakshman Rekha* in their behaviour. This is what Fukuyama says in his recent book *Liberalism and its Discontents* (2022); he holds moderation as the key to the success of liberalism. And this is probably what we need to rededicate ourselves to on special occasions like Independence Day.

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CAMPUS NEWS

National Workshop on Library Automation Using Koha Software

A two-day National Workshop on 'Library Automation Using Koha Software' was organized by the Department of Library and Information Science and IQAC, Pingle Government College for Women, Hanamkonda, Telangana on August 04-05, 2023. Mr Hemanta Kumar Biswal, Assistant Librarian, Central Library, Indian Institute of Technology Kharagpur was the resource person of the event. It was attended by participants from all across the nation. The opening ceremony began with the *Saraswati Vandana* and the lightening of the lamp. The Convener, Mr. B Jagadish and Co-convener, Dr. G Suhasini briefed the participants about the objectives and possible outcomes of the event.

Prof. Anand Kishore Kola, Chairman, Library Advisory Committee, NIT Warangal was the Chief Guest of the Workshop. In his message, he expressed his views on the innovative usage of Information Technology in library services. He said that the event provides an opportunity to learn new skills in the field of information technology which are very useful to the Automation of the Library.

Dr. K Veeranjanyulu, Librarian, NIT Warangal was the Keynote Speaker and he spoke about the 'Role of Emerging Technologies in the Transformation of Library and Information Services: An Overview'. In the presentation, he almost covered all the topics such as libraries vs knowledge management center, ICT trends in libraries, emerging technologies in libraries and how it is going to be implemented, artificial intelligence and its application in libraries, Internet of Things, cloud technology, virtual reading, and augment reading, blockchain technology, the importance of maker space in libraries and also other technologies. He also shared his personal experiences with NIT Warangal and how the library transformed by implementing Koha library management software with RFID Technology. With a token of love and remembrance, the keynote speaker of the function was felicitated with a bouquet of flowers, by the Principal.

Prof. B Chandramouli, Chairman and Principal, welcomed the participants and gave an introduction

about the objectives and the purpose of organizing the workshop. He talked about the responsibility of library professionals to adopt ICT to manage the library effectively.

Mr. B Jagadish and Dr. G Suhasini addressed the participants with a welcome note and emphasized the need and importance of technical and overall skill enhancement of professionals and its impact on Society and the nation as a whole.

The workshop facilitated interaction between experts and the participants in order to bridge the knowledge gaps and initiate capacity-building activities. The practical sessions were held in the TSKC lab and extensive support was given by Computer Science Department staff and JKC Mentor.

The event gave an in-depth overview of the installation of Ubuntu Server OS ver. 20.04.6 LTS, Koha ver. 23.5, both in Dual Boot and in Virtual Box Configuration. It was followed by Updating both Ubuntu and Koha. Further, the Koha Software was configured followed by the installation and configuration of MySQL Database Server. Finally, the Apache Server was configured, to enable starting of Koha. All Modules of Koha were configured and tested by all participants on their respective PCs in the Computer Lab. Thus, the total experience of participants was a hands-on practical, allowing each of them to get a one-to-one feel with the Koha software.

During these two days, participants had rigorous hands-on practical sessions through blended teaching methodology. These sessions were conducted by the resource person in the field of automation of library operations, installation, and customizations. The practical sessions covered both theory and practical skills.

After completing all modules of Koha, including taking and restoring from Backups, the Valedictory Function was held. Dr. M Anjaiah, Former Assistant Professor, Dravidian University, Kuppam, Andhra Pradesh is the Chief Guest of the Valedictory Function and Mr. Satyanarayana is the Guest of Honor. The Resource Person was felicitated by the

Chairman, Pingle Government College for Women. Mr. B Jagadish along with the participants felicitated the resource person with a memento as a token of thanks on behalf of all the participants during the valedictory session.

The participants of the workshop shared their experiences and provided feedback. Prof. B Chandramouli congratulated the participants for completing the course successfully and Mr. B Jagadish and Dr. G Suhasini for successfully organizing the event. The certificates were distributed to all the participants and Committee Members. Dr. G Suhasini concluded with the valedictory speech. During her vote of thanks, she acknowledged the contributions made by each and every one.

International Conference on Philosophy of Peace, Justice and Equality

The one-day International Conference on Philosophy of Peace, Justice and Equality (Under Shri Guru Nanak Dev Ji Chair) is being organized by the Department of Punjabi, School of Humanities (Social Sciences and Languages), Lovely Professional University, Phagwara, Punjab on September 22, 2023.

The objective of the event is to take forward the dialogue on contemporary global concerns like world peace, gender equality, community equality, etc. in the special context of Sri Guru Nanak Sahib's Bani. The conference attempts to explore his philosophical teachings that can guide people toward a pluralist society. It will provide a platform for academicians, industry experts, practitioners, professionals, and researchers from different fields to engage in discussions based on various issues with the potential of generating research ideas. It may bring together professionals in the field of literature from around the globe with the purpose of encouraging innovative ideas and sharing diversified knowledge and international experiences. The Subthemes of the event are:

- *Guru Nanak Bani Atte Vishav Shanti.*
- *Shri Guru Nanak Dev Ji di Bani Vich Samaanta de Vibhin Pasaar.*
- *Guru Nanak Bani Vich Pesh Lingak Braabarta.*
- *Ajoke Yug Vich Shri Guru Nanak Bani da Mahataav.*

For further details, contact, Organising Secretary, Dr. Harpreet Singh, Associate Professor,

Department of Punjabi, School of Humanities (Social Sciences and Languages), Lovely Professional University, Jalandhar-Delhi, G T Road, Phagwara, Punjab-144411, Mobile No: +91-9872023315. For updates, log on to: www.lpu.in/events

International Conference on Computing, Communication and Cyber-physical Systems

A two-day International Conference on 'Computing, Communication and Cyber-physical Systems' is being organised by the School of Computing and Information Technology, REVA University, Bengaluru in association with the University of Malaya (UM), Kuala Lumpur, Malaysia during October 20-21, 2023. The focus of the event is to provide a unique platform for the exchange of ideas and synergy among researchers, academicians, industrial experts, and entrepreneurs across the globe in a gamut of divergent engineering and technology disciplines. The Tracks of the event are:

Computing Technologies

- Cloud and Grid Computing.
- Machine and Deep Learning, Neural Networking.
- High-performance Computing.
- Data Mining and Internet of Thing.
- Bioinformatics and Bio-inspired Computing.
- Artificial Intelligence and Computer Vision.
- Information Retrieval and Embedded Technology.
- Software Engineering and Process Management.

Communication

- Network Security and Communication System.
- Storage Area Network (SAN) and Optimizations.
- Mobile Computing and Optical Networks.
- Computer Networks and Data Communication.
- Distributed Network Systems.
- Wireless Sensor and Communication Networks.

Cyber-physical Systems

- Cyber-physical Systems Data Mining and Analytics.
- Machine Learning for Cyber-physical Systems.
- Deep Learning for Cyber-physical Systems.
- Computer Vision Systems in Cyber-physical Systems.

- Decision Systems in Cyber-physical Systems.
- Multimedia Systems in Cyber-physical Systems.
- Natural Language Processing for Cyber-physical Systems.

For further details, contact Dr. N Thillaiarasu, Associate Professor, SCIT, REVA University, Rukmini Knowledge Park, Kattigenahalli, Yelahanka, Bengaluru-560064, Mobile No.: +91 9677582756. For updates, log on to: www.reva.edu.in

AIU News

Faculty Development Programme on Recent Advancements, Innovations, Future Trends in Emerging Technologies and their Impact on Higher Education

A five-day Faculty Development Programme on ‘Recent Advancements, Innovations, Future Trends in Emerging Technologies and their Impact on Higher Education’ was organised by the Association of Indian Universities (AIU)—Academic and Administrative Development Centre (AADC), Amity School of Engineering and Technology (ASET) and Amity Academic Staff College (AASC), Amity University Haryana, Gurugram from July 17-21, 2023.

The event saw the participation of eighty registered faculty members representing diverse academic disciplines. The attendees engaged in a series of sessions, focusing on critical topics such as artificial intelligence, machine learning, data science, blockchain technology, and cyber security.

The programme commenced with opening remarks by Dr. Sanjna Vij, Dy Director, Academic Staff College, Amity University Haryana. In her opening remarks, Dr. Vij emphasized the crucial significance of embracing new technologies in the field of education. She underlined the importance of upskilling and reskilling teachers to enhance their competence and confidence in utilizing these technological advancements effectively. By doing so, teachers can significantly improve their teaching methodologies and contribute positively to the academic community.

During her address, Dr. Shalini Bajaj Bhaskar, Director, Amity School of Engineering and Technology, Amity University, Haryana talked about recent advancements and emerging trends in the field of Engineering. She talked about virtual reality, artificial intelligence, cloud computing, experiential learning, project-based learning, and much more. She also stated that innovations drive change in society and hence Educators must keep themselves updated

all time in order to bring innovative ideas among their students.

Prof. Vikas Madhukar, Pro Vice Chancellor, Amity University Haryana, during his address, talked about the ‘Smart Campus Capabilities and its Framework’. Prof. Madhukar’s vision of the Smart Campus demonstrates a commitment to leveraging technology to create a forward-looking educational environment. By embracing learning technologies and building a digitally enabled infrastructure, Amity University Haryana aims to adapt to the evolving needs of students and provide a more engaging, personalized, and transformative learning experience. The Smart Campus framework emphasizes the institution’s dedication to innovation and continuous improvement in higher education.

Prof P B Sharma, Vice Chancellor, Amity University Haryana during his address emphasised emerging technologies, such as artificial intelligence, virtual reality, augmented reality, and advanced analytics, which have the potential to transform the learning experience for students. Prof Sharma also highlighted that embracing emerging technologies would likely revolve around leveraging these technologies strategically to enhance the quality of education, improve research capabilities, and prepare students for the dynamic and technology-driven future. Prof Sharma brought attention to the profound impact of Artificial Intelligence technology on students’ learning experiences. Prof Sharma highlighted how incorporating AI into higher education can revolutionize the way students acquire knowledge, encouraging personalized learning, interactive engagement, and improved educational outcomes.

Dr. Amarendra Pani, Joint Director and Director (i/c), Research Division, AIU talked about Industry 4.0 and its requirement and urged that the faculties should learn, unlearn, and relearn and keep themselves abreast of technological developments.

Dr Pani also stated that by adopting a mindset of continuous learning, unlearning, and relearning, faculty members can effectively contribute to their student's education and research while also fostering an environment of innovation and growth within the academic community.

Guest of Honour, Prof. Kushal Sen, Indian Institute of Technology, New Delhi focused on sustainability development goals 4.0 SDG-4.0 (Education for all). He highlighted the role of a teacher in this technologically advanced world and how it has changed from the traditional role. He talked about the various pedagogical changes the teacher needs to adopt as per the student's needs and classroom requirements. He also discussed various online learning platforms that can lead to 24x7 Education for all.

During Technical Session, Dr. Ravi Datta Sharma, Amity University Haryana talked about how Artificial Intelligence (AI) is revolutionizing the healthcare sector. He said that AI can be used for patient examination and diagnosis too. With the help of AI, doctors are able to get useful insights into the patient's treatment process by examining the samples using AI tools and then administering the patient's treatment using another set of AI tools. He then shared various AI startups working for the healthcare sector. He also discussed various challenges as well as the future of AI in Healthcare.

Dr Mani Madhukar, IBM, India made the hands-on session by demonstrating IBM's Auto AI for model building and deployment. The Auto AI graphical tool analyses the data and discovers data transformations, algorithms, and parameter settings that work best for predictive modeling AI problems. He demonstrated the tool with enthusiasm, and it was a very engaging session.

Dr Richa Singh, Birla Institute of Technology, Mesra, Ranchi deliberated on an information filtering approach. She discussed the general model of the recommendation system and its evaluation metric. Dr. Singh discussed artificial intelligence, machine learning, information retrieval, recommender systems and deep learning.

The next session was given by Dr. Ranjana Arora, Amity University Haryana on the topic 'Application of Multi-objective Optimization in Engineering and Technology'. She discussed the application

and importance of multi-objective optimization in Engineering and technology in detail and engaged the participants actively.

Dr Alok Srivastava, L V Prasad Eye Institute, Hyderabad spoke on 'Data Science in the Digital Era: Exploring Opportunities and Challenges' and justified it with his detailed discussion on data science, data analytics, data strategy, machine learning, deep learning, business intelligence, statistical analysis, predictive modeling and natural language processing. In the next session, Dr Sunil Sikka, talked about the 'Role of Artificial Intelligence (AI) in Robotic Process Automation'. He discussed software technology that makes it easy to build, deploy, and manage software robots that emulate humans' actions interacting with digital systems and software. The session was knowledgeable and interesting.

Dr Shweta Sinha, Amity University Haryana in her session discussed human-machine communication in Industry 4.0. She gave a very engaging session and discussed the nuances of device-to-device and human-to-device communication. She gave a detailed description of speech technology too. In the same session, Mr. Akshat Aggarwal, Amity University Haryana discussed several devices in daily life through which human communication is done via voice. He made the session interactive by demonstrating the speech models of Siri, Alexa, Google Home devices. Mr. Akshat discussed the recent challenges faced in the Human-machine communication domain. In the end, a question-answer session was conducted.

Dr. Amit Dua, BITS Pilani discussed the topic 'Different Types of Stable-coins and Risks Involved With Them'. He presented the aspects of stablecoins (fiat currency) and blockchain. He talked in detail about Blockchain technology and how it has revolutionized the world. He discussed the various cryptocurrencies available in the market nowadays and their working mechanisms.

Dr Anuj Kumar Singh, Adani University, Shantigram, Ahmedabad, Gujarat talked about Cyber Security and blockchain Integration. His topic of discussion was 'Blockchain for Cyber Security in Modern Computing'. He discussed a variety of cyber-attacks happening nowadays and the need for cybersecurity to protect against such unfavorable occurrences. He also discussed the benefits of employing blockchain to overcome cyberattacks.

Dr Amit Tyagi, National Institute of Fashion

Technology, Delhi talked about the current trends in Blockchain and the application areas where Blockchain finds its place in the present time. He talked about a variety of application areas such as finance, healthcare, supply chain management, and even voting systems. He said that companies like Microsoft and Amazon have already implemented Blockchain-as-a-Service (BaaS) which acts as a cloud service where users can create digital products using blockchain fundamentals.

Prof Manju Khari, Jawaharlal Nehru University, New Delhi discussed the 'Challenges and Issues in Internet of Things Security'. She talked about various security issues in IoT like IoT malware and ransomware, data privacy concerns, escalated cyberattacks and the rise of remote working. She then discussed various ways to avoid and mitigate them.

During the Valedictory Session, Dr Khushboo Tripathi, Amity University Haryana, and Dr. Abhishek Jain, Wipro Technologies talked about 'Recent and Future Trends in Cyber Security and Digital Transformation'. Dr. Khusboo explained various threats related to databases, web, and information systems. She also highlighted the solutions for mitigating these threats with the help of live examples. In addition to that, Dr. Abishek Jain gave remarks on the threat landscape, cyber forensics case studies and digital transformation in cyber-security areas. Dr. Shweta Sinha thanked all the esteemed speakers for sharing their knowledge and insights with all the participants. It was an informative event for the faculty members.

Faculty Development Programme on Research Methodology

The one-week Faculty Development Programme on 'Research Methodology' was organised by the Association of Indian Universities, New Delhi—Academic and Administrative Development Centre (AADC), IEEE Committee, Shoolini University, Solan, Himachal Pradesh during July 24-30, 2023. About fifty participants registered for the programme. The programme aimed to enhance participants' understanding of research methodology, ethics, academic writing, interdisciplinary research, and technical writing using LaTeX. The event saw the active participation of fifty attendees, including students and faculty members from various departments of the university. The event was inaugurated by Prof. Virender Rihani, Dean,

Engineering who highlighted the importance of research methodology in conducting high-quality research. Mr. Daman Dev Sood, IEEE Chairman, New Delhi Section delivered the Keynote Address, emphasizing the significance of choosing the right research methodology based on research questions, design, data collection, and analysis methods.

The plenary talks by Prof. Valentina E Balas and Dr. Shubhajit Roy Chowdhury covered the challenges in engineering research and the importance of interdisciplinary research. Prof. Balas stressed the ethical considerations in research and the responsible use of artificial intelligence. Dr. Roy Chowdhury explained the phases of interdisciplinary research and its benefits in addressing complex problems.

The next session was focused on research ethics and academic writing. Dr. Manu Sood presented ethical principles, including autonomy, beneficence, non-maleficence, justice, scientific validity, and honesty. He also discussed academic integrity and ways to prevent plagiarism. The participants gained insights into writing styles, citations, and appropriate source referencing.

Dr. Barsha Mitra delivered the plenary talk on 'Quality Publications'. She covered publication types, choosing venues, research paper sections, manuscript submissions, and ethical considerations. Further, Dr. Nageshwar Rao led the hands-on practical workshop on LaTeX for technical writing, where participants learned to create documents, format text, and incorporate mathematical expressions, tables, and figures. Dr. Samiya Khan discussed ethical considerations in computer science and engineering research in his session. Topics included informed consent, data ownership, privacy, data sharing, and the code of ethics for researchers in this field.

Dr. Gousia Habib spoke on 'Research Proposal Writing Strategies to Secure Research Grants' during the session. Participants learned about the structure of a proposal and the importance of a well-defined research problem, objectives, scope, significance, methodology, and anticipated results. The event provided an enriching experience for the participants. They gained insights into research methodologies, ethical considerations, academic writing, interdisciplinary research, and technical writing using LaTeX. The event equipped them with valuable knowledge and skills for conducting high-quality research in their respective fields. □

Neoliberalism and the Changing Notion of Indian Higher Education

Ranjan Kumar Sahoo*

Neoliberalism is currently the most prevalent political philosophy across the world. It is a term used to describe the 20th-century resurgence of 19th-century ideas associated with free-market capitalism. The typical policies associated with neoliberalism include free trade, globalization, privatization, and changes in government spending to stimulate the private sector. This paper aims to better understand the reasons for this neoliberal turn in higher education and explore the visible and invisible ramifications of this paradigm shift in the policies for higher education in India. The paper focuses on the origins and meaning of neoliberalism, its application, and practice in higher education, as well as the issues and critiques that have been raised in this context. The author offers both a critique of the neoliberal paradigm of marketized education and a challenge to academics to act as public intellectuals, both individually and with civil society organizations, to establish a counter-hegemonic discourse to neoliberalism for higher education. The paper concludes that neoliberal education reforms have made higher education much more diverse and have given rise to more learning opportunities; however, in India, which has enshrined systemic inequalities, neoliberalism has further reinforced existing inequalities, and public universities have lost their autonomy and led to knowledge capitalism.

Neoliberalism is currently the most dominant political philosophy across the world. It is almost difficult to read about or discuss nearly any higher education policy or practice without coming across the word 'neoliberalism.' The term 'neoliberalism' has been introduced as a new mode of regulation or form of governmentality within higher education (Olssen & Peters, 2005). It is a term used to describe the 20th-century resurgence of 19th-century ideas associated with free-market capitalism. The typical policies associated with neoliberalism include free trade, globalization, privatization, and changes in government spending to stimulate the private sector (Radice, 2013).

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It is basically a theory of the political economy that contends that the greatest way to enhance human well-being is to liberate individual entrepreneurial freedoms and skills within an institutional setting characterized by robust private property rights, free markets, and free trade. The responsibility of the state is to create and maintain an institutional setting suitable for such practices (Harvey, 2005, p. 2). It is a philosophy based on economic freedom that is manifested by completely endorsing capitalism while minimizing governmental intrusion on the one hand and aiming to promote the role of private sector involvement in economic activities as much as feasible on the other (Cohen, 2007). According to Olssen and Peters (2005), "Understanding this new mode of regulation or form of governmentality requires understanding that the welfare liberal mode it replaced maintained fundamentally different premises at the level of political and economic theory, as well as philosophical assumption. The central defining characteristic of this new brand of neoliberalism can be understood at one level as a revival of many of the fundamental ideas of classical liberalism, especially classical economic liberalism." The key assumptions of neoliberalism described by Olssen and Peters (2005), are as follows:

The Self-interested Individual

A view of individuals as economically self-interested subjects. This point of view depicted the individual as a rational optimizer and the best assessor of his or her own interests and requirements.

Free Market Economics

The most efficient means of allocating resources and opportunities is through the market. The market is a more efficient as well as a morally superior process.

A Commitment to Laissez-faire

As the free market is a self-regulating order it governs itself better than the government or any other outside force. In this, neoliberals demonstrate a clear distrust of governmental power and strive to restrict state power within a negative conception, confining its role to the protection of individual rights.

A Commitment to Free Trade

Involving the elimination of tariffs or subsidies, or any other kind of state-imposed protection or assistance, as well as the preservation of floating exchange rates and 'open' economies.

Despite the similarities, neoliberal and classical liberal discourses cannot be considered identical and interchangeable. Understanding the differences between them is crucial for understanding the distinctive features of the neoliberal revolution and how it has influenced OECD nations over the last three decades. Whereas classical liberalism signifies a negative conception of state power in that the individual was viewed as an object to be freed from the interferences of the state, neoliberalism has come to signify a positive conception of the state's role in creating the appropriate market by offering the conditions, laws, and institutions necessary for its operation. In classical liberalism, the individual is defined as possessing an autonomous human nature and can practice freedom. In neoliberalism, the state aims to produce an individual who is an inventive and competitive entrepreneur (Olssen and Peters, 2005). The objective of this paper is to analyze the changing landscape of Indian higher education in the context of neoliberalism. Thus, the paper is bound by the following objectives: (a) to understand the reasons for this neoliberal 'turn' in higher education; (b) to map the trends in policy perspectives of higher education in response to neoliberalism, and (c) to explore the visible and invisible ramifications of this paradigm shift in the policies for higher education in India.

The methodology underlying the paper is a systematic review, with a focus on the literature on this topic that has been published in the English language. Relevant government documents, articles, books, and chapters were identified using databases and search engines, such as Google Scholar, Scopus, ERIC, Elsevier, Web of Science, ProQuest, JSTOR, NDL, ResearchGate, and Academia; copies were then obtained for scrutiny and analysis.

Developmental Trajectory of Neoliberalism in the Higher Education Sector in India

The first sign of the Indian government's willingness to submit to a neoliberal policy framework in education was in 1985 when the concerned Ministry of Education was changed to the Ministry of Human Resource Development. This implied a shift in the fundamental aims of education away from the constitution's intended goals of social development and citizen preparedness to those of producing a skilled

but slavish workforce for the global market. Later, in 1991, to deal with a severe crisis balance of payment in international trade and the fiscal overload, the government of India was compelled to adopt neoliberal capitalist reforms i.e., 'free market.' Neoliberalism viewed private enterprise and the market as the route to success against the notion of social justice (Goswami, 2013). In tandem with the market liberalization, the state builds a new political economy of education and shaped a package of educational reforms comprised of ideas and techniques arbitrarily adopted from the Western neoliberal educational paradigm, replacing egalitarian commitments in education. As a result, the neoliberal agenda has dramatically altered the character and goals of education, especially higher education in India, continuing colonial education under new guises. Universities are expected to supply a skilled workforce for the global market (Younis and Hatim, 2021).

The main framework through which neoliberal economic reforms were adopted and implemented globally has been the General Agreement on Trade in Services (GATS), followed by the World Trade Organisation (WTO). Since the 1990s, the term 'neoliberalism' has been used to refer to global market-liberalism (capitalism) and free-trade policies. Within a short period of time, every sector has been transformed and controlled by neoliberalism. Developing nations are also compelled to adopt neoliberal policy agendas in their national economic development in order to meet the requirements imposed by the World Bank and International Monetary Fund (IMF) for getting loans and assistance. In this way, developing nations are persuaded to embrace the neoliberal agenda in their own development policies (Goswami, 2013). India signed the WTO Agreement including GATS, in 1994, as part of a single undertaking, which came into force in 1995. Therefore, the WTO has had a significant impact on India's higher education system.

The enactment of the Private Universities Act (1995) was the first step toward the implementation of the neoliberal policy agenda. It classified higher education as a 'non-merit good,' whereas school education was classified as a 'merit good.' In addition, the Ambani-Birla Report (2000) advocated for the complete removal of subsidized structure in the education sector. This report gave emphasis to converting higher education into a fully controlled lucrative sector. It argued that higher education should be entrusted to corporate sector investments so that the number of post-secondary institutions could be doubled. It desired the 'user pay' principle, with loans and grants

for the needy, to be the means for making the investment profitable for the investors. Later, under the influence of the Ambani-Birla Report, the UGC recommended the restructuring of higher education in market-oriented enterprises that promote corporate values. India has decided to treat education as a tradeable service under neoliberal goals. Further, it signifies that India has agreed to global trade in education without barriers. It turns education into a commodity, and students become consumers. It has greatly altered the traditional goals of higher education. The emphasis has shifted from the production of social knowledge to preparing students for gainful employment, developing new skills, and the adaptability to deal with an increasingly competitive international labor pool. Universities have been almost compelled to change their agenda in redefining their role and functions in tune with the market ideology. The Ambani-Birla Report was further substantiated by the National Knowledge Commission, the Yashpal Committee Report, and the Narayana Murthy Committee Report, all of which backed and extended the neoliberal agendas in education. The National Knowledge Commission (2007) suggested giving institutions financial autonomy to determine student fee levels. The Yash Pal Committee Report (2009) recommended private investment to increase access to higher education in India. The Narayana Murthy Committee (Planning Commission, 2012) also advocated for the engagement of the corporate sector in investments for existing institutions and the creation of new institutions and knowledge clusters, for research and faculty development. It further recommended that the corporate sector should be given autonomy in charging fees and proposed establishing private universities with central university status and Public-Private Partnership (PPP) universities that would add to the diversity of the market.

Arguments in Favour of Neoliberalism

Many researchers have justified the neoliberal educational policy for varied reasons. According to Rhoades and Torres (2006), there is nothing wrong with neoliberalism itself. The theory and logic of neoliberalism are valid and have great potential. The neoliberal policy helps in the massification of higher education worldwide, and that has led to increased student-faculty ratios. It helps in the rise of competition among Higher Education Institutions (HEIs) and that benefits quality improvement. It demands accountability, transparency, and efficiency. It helps in the transfer of power from central government control to individual units (universities and colleges). Sanyal and Johnstone (2011) said that at first, states have far from adequate

capacity to provide the financial resources required for the critical expansion of higher education. The neoliberal policy which resulted in the privatization of higher education eradicates this inability. Further, it is the major force that makes technical, economic, and political changes in higher education. It also helps in the development of knowledge-based societies and knowledge-based economies which are compelling countries to increase access to higher education and upgrade the quality of their universities and colleges. Wang (2011) suggested that neoliberalism is inevitable and should be promoted for many reasons. First, it should be encouraged because it enhances efficiency and promotes greater flexibility in responding to the demands of diversified customers. Second, it helps in resource mobilization. When the government is unwilling or incapable of allocating more public resources to the service or goods, it helps to meet the growing demands without asking more from the government. Third, it helps in reshaping the public-private relationship by redistributing power among social groups. Fourthly, it can be used as a tool for addressing uncertain economic or non-economic problems. Kumar (2012) in his paper justified neoliberalism by claiming that it raises educational standards and improves the effectiveness of both teachers and students. Further, he mentioned international universities are justified in being allowed to set up their branch in India because they can (a) continuously update knowledge, (b) provide autonomy to teachers, (c) centralize the functioning of the university system, and (d) make university education relevant by offering job-oriented courses as per the needs of the job market. Similarly, Goswami (2013) argued that the neoliberal policy frameworks in education are being justified on the basis of a number of premises, namely, the state's economic policy is limited, and there is no other choice but to rely on private domestic and foreign investors to fund education; education is a private good, and thus it is valid that the quality of education one receives is proportionate to one's capacity to pay; education is a tradable product, therefore profiteering is permissible and a legitimate objective just like any other trade and the constitutional provision of equality and social justice can be replaced by the neoliberal principle of inclusion. Bhoi (2013) advocated that neoliberalism which resulted in the privatization of higher education appears as an argument to fulfill the desire to select the type of education. It is not a matter of financing education, rather it is a matter of choice, management, flexibility in regulation, and more accountability and efficiency as compared to public education. This has brought about major improvements in the mobility of

students and resources across boundaries. It has also helped in economic growth over the decades. Scott (2016) suggested that the neoliberal turn has many guises, from the rigidly ideological to the flexibly pragmatic. However, it has created great opportunities in terms of cross-cultural or transnational learning. At the same time, it has also created a new communications revolution, or more broadly, communicative cultures.

Consequences: Neoliberalism Hegemony in Higher Education

The consequences of neoliberal hegemony in higher education can be seen from multiple perspectives. The neoliberal turn in India's higher education sector openly impacts the overall cultural, economic, and socio-political patterns of the society. The neoliberal policy agenda not only changes the philosophical and pedagogical components of higher education but also makes higher education the most expensive commodity in contemporary India. The following are some of the consequences of the neoliberal transformation in the higher education sector in our country.

The Changing Complexion of Equity, Equality, and Justice

The neoliberal approach in higher education is not something new but its space, intensity, and moral legitimacy are what is new in the 21st century. It is now being normalized in policy and public discourses and its operational values and purposes have been encoded in the systems of all types of universities. So now the cry of the academy is, that its public interest function is being compromised by the neoliberal agenda. Universities are now increasingly transformed into powerful, consumer-oriented corporate networks, whose values of public interest have been seriously challenged. In the words of Kumar (2012), neoliberalism is part of a hegemonic project concentrating power and wealth in elite groups around the world, benefiting especially the financial interests within each country. It has further widened the urban-rural divide and intensified the problems of education inequalities, especially when those who can afford could enjoy far more educational opportunities. Hence, the opportunities are open only to the few who come from elite and affordable backgrounds. Students from poor and disadvantaged communities do not get opportunities and end up as second-rate individuals. The concept of merit got undermined, with less merit rich getting a greater benefit than the resource-less meritorious. It establishes a system that favors the 'have' over the 'have-nots' and undermines the basic principles of social justice, equality, and equal opportunity in education. Schugurensky (2006) further

explained that the neoliberal economic reform has drastically reshaped the educational landscape of India specifically the higher education sector by shifting egalitarian commitments in education. It provides programmes covering high-private benefits and fewer social benefits. It undermines equity, inclusiveness, and educational accessibility of disadvantaged and lower strata of society. In India, which has enshrined systemic inequalities, neoliberalism has further reinforced existing inequalities. Though, the rationalization offered behind the agenda that the neoliberal approach makes higher education far more diversified and has given rise to more learning opportunities but still it can't be denied that in fact in a way it aggravates social inequities, educational inequality, regional disparity, and social injustice (Bhoi, 2013).

The Cost of Ideology: Public versus Private Goods

Higher education is viewed as a public good conventionally, helping not only individuals but also society as a whole by providing a wide variety of social benefits. However, the emergence of neoliberal thought plays a significant role in transforming higher education. It sees the role of higher education differently. It has transformed the traditional university into an 'enterprise university' and is heading towards becoming a 'corporation.' Today, education is viewed as the economic driver and 'student-as-customer' phenomenon. The major task of education is to train future workers to fill necessary market positions (Mintz, 2021). This capitalist system has also affected the massification of higher education, the right to education, and the gains of the welfare state or social state. The state becomes the regulator and facilitator of public services rather than the provider (Aslan, 2014). Hence, the neoliberal policy changes the long-held, well-established notion of many and sees higher education as an ordinary commodity that can be traded on both domestic and foreign markets (Altbach, 2001). It dramatically changed public thinking on higher education and weakened the social commitment to higher education all over the world. It replaces academic values with commercial considerations, social concerns, and purposes by individual interests, as well as long-term needs by short-term demands which create very serious, irreversible long-term dangers to the whole society. It disappears the public good character of higher education (Lewis, 2008 and Mintz, 2021). In sum, neoliberalism, with its emphasis on education as a private good, has solidified the rise of students as customers, which helps explain why we are transferring the cost of higher education from the community to the individual. This ideological shift

has been used to justify the massive underfunding of higher education. Any notion of higher education as a public good that remains salient today is organized around workforce development. The tension between the public and private good plays out as a contradiction between the business interest in subsidized training of future workers, on the one hand, and the ideology that emphasizes higher education as a vehicle for personal gain, on the other.

Knowledge Capitalism

Another, most important material shift underpinning twenty-first-century neoliberalism, is the rise in the value of knowledge as capital known as ‘knowledge capitalism.’ It views knowledge as a modern hierarchical form of capitalism and the world’s most valuable source of money. Universities are viewed as a major force in the knowledge economy, and HEIs have been encouraged to forge links with industry and business. As a result, universities promote market fundamentalism, and market-oriented courses are regarded as critical to student survival and capital growth. Disciplines such as pure sciences, humanities, arts, and even social science-related subjects are completely overlooked due to their lack of relevance to the job market. Public universities, like private universities, have altered their education programmes to reflect market trends and demands. The launch of a self-financed programme in all public HEIs is one of the pieces of evidence of it. This strategy indicates the intention of the state to abdicate its responsibility to fund higher education on the grounds that it lacks resources (Gyamera and Burke, 2017). In the words of Mampary (2017) knowledge capitalism is a significant threat to the conventional notion of higher education as a public good and associated ideals such as social inclusion, equity, democracy, and the like. A market and corporate philosophy-based educational system do not provide pupils to acquire critical thinking skills rather it creates manpower who are figuratively blind, disarmed, and dumb. Pupils are only viewed as tools for serving global capitalism but lack a critical understanding of capitalist tyranny and injustice.

Privatization in Education

The excessive diversified demand and neoliberalism resulted in the rapid privatization of higher education (Agarwal, 2006). In the last three decades, the privatization of higher education has been the most rapidly growing phenomenon. Today, private higher education has become the world’s fastest-growing segment. Even in many countries, the

private sector of higher education represents a strong majority (Kandiko, 2010). In India also according to the Ministry of Education (MoE), since independence, the higher education sector has experienced a significant expansion in the number of universities and colleges. The All-India Survey on Higher Education (AISHE) Annual Report 2019-20 shows an impressive growth of HEIs. There are 49 central universities, 386 state universities, 327 state private universities, 126 deemed to be universities, 135 institutes of national importance, 15 open universities, and 5 institutions under the Special State Legislature functioning in India (p.7). However, if we equate the number of universities with the 2010-11 AISHE Annual Report with 2019-20, as given in Table-1, we can quickly determine that the number of public institutions both government and aided institutions has increased only marginally, while the number of private institutions has increased significantly. The effect of the new economic reform called neoliberalism is thus clearly visible in the picture. This has contributed to the exponential growth of privatization in higher education.

Table -1: Number and Type of Universities in India

Types of University	No of Universities (2010-11)	No of Universities (2019-20)
Central University	42	49
State Public University	281	386
State Private University	87	327
Open University	13	15
Deemed University (Govt. & Aided)	40	46
Deemed University (Private)	91	80
Institute of National Importance	59	135
Institutions Establish Under State Legislation	05	05
Grand Total	618	1043

Source: AISHE Annual Report 2010-11 & 2019-20

Neoliberal Governmentality in Higher Education

The neoliberal turn has implemented a new form of governmentality within the higher education system. In this approach, education is shown as an input-output system. The essential components of this new public management are flexibility (in relation to organizations through the use of contracts); clearly defined objectives (both organizational and personal), and a results orientation (Olssen and Peters, 2005). It replaces the concept of ‘governance’ over ‘management’ where public power is handed over directly to the capital on behalf of society. Universities are moving away from

their roles, the market influences the university's inner functioning, autonomy is diminished, the objectivity of the university is also damaged, the university becoming ready to serve certain interest groups, and moving away from its public characteristics. It has also taken away educationalists' own languages and self-conceptualizations from them, and market language and concepts are tried to be made dominant instead (Altbach, 2005 and Aslan, 2014). Hence, we can say that in the neoliberal era, higher education governance is experiencing a paradigm change, with which the essence of governance moves from managing globalization to managing the conflict embedded in the global-local dynamics of agenda-setting in higher education policy.

The new form of governmentality also pushes for a transition in accountability. The transition was made from '*bureaucratic professional*' forms of accountability to '*consumer managerial*' models of accountability. Bureaucratic professional accountability is where rules and regulations are laid down in advance and accountability is computed in terms of process; expressed in terms of standards and based on the knowledge of individuals who operate in a certain field. Consumer management accountability is linked to price-based market systems in which performance is rewarded or penalized based on the attainment of pre-set targets and externally imposed objectives (Olssen and Peters, 2005).

Concluding Remarks

It has quite evident from the above discussion that the wake of neoliberalism has contributed to exponential changes in academics as universities shift to more corporate management models (Giroux, 2014, p. 20). Management and financial autonomy for public higher education institutions remained limited and are granted only to a small number of the top universities in the country. It also encourages social problems such as corruption, excessive consumerism, unfair distribution of wealth and income, and the abuse of human, physical, and natural resources (Sanyal and Johnstone, 2011). It undermines the basic principles of social justice, equality, and equal opportunity in education and aggravates social inequities, educational inequality, regional disparity, and social injustice (Bhoi, 2013). Addressing the above concerns requires strategic interventions at many levels. In the face of current realities, India requires pragmatic and innovative public policies. Creative ways need to be found to reverse this trend without imposing a burdensome regulatory regime on the system. There has been a great deal of unnecessary

and polemical debate about public and private higher education in India. The distinction between public and private is less important than the rules of the game to which different institutions respond. Correct policies would make otherwise inflexible public institutions more responsive. Such policies could also ensure private institutions serve the public interest. Funding mechanisms can be established for both public and private institutions to encourage quality, equity, and efficiency. The right rules of the game have to be put in place. Under-investment is an issue. The level of public funding has to be increased. Considering the limitations in this regard, it is important that public funds are strategically deployed to address equity issues and leverage change in public-funded institutions (Agarwal, 2007). Further, capitalism has developed a global economy but is unable to reconcile it with either social justice or international order. Hence, there is a need for a paradigm shift in the formation of new social policy which should emphasize the development of a 'people-oriented' social policy and social protection (Porter and Vidovich, 2000). The transition should be from a market-driven approach to a more welfare-based education system. We need to construct a counter-hegemonic discourse rather than becoming confused and distracted by neoliberal populism, a discourse focused on the values of democracy and equality which are at the root of the public education tradition. We need to revive our vision of the university as a place for universal learning (Lynch, 2006).

Overall, no matter how we assess the impact of neoliberal policy, no one can deny that it has created both new potentials and limits in education. It has greatly improved the movement of students and resources across boundaries, contributed to the massification of higher education, and has resulted in economic growth over the decades (Rhoades and Torres, 2006; Wang, 2011). It has also created great opportunities in terms of cross-cultural or transnational learning and at the same time, created a new communications revolution, or more broadly, communicative cultures (Scott, 2016). Although neoliberal regimes may reduce their social welfare role, they still promote economic development through supply-side policies. In the words of Tight (2019), although it may be roundly criticized in academic literature, for the foreseeable future, neoliberalism would appear to be the only 'game' in town for running our universities and colleges.

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THESES OF THE MONTH

SCIENCE & TECHNOLOGY

A List of doctoral theses accepted by Indian Universities (Notifications received in AIU during the month of May-June, 2023)

BIOLOGICAL SCIENCES

Biochemistry

1. Urvashi. **Production, purification, immobilization and industrial applications of laccase from a microbial isolate.** (Dr. V. K. Gupta), Department of Biochemistry, Kurukshetra University, Kurukshetra.

Biotechnology

1. Kulkarni, Asawari Mahendra. **Exploring anticancer activities of selected medicinal plants.** (Dr. L H Kamble), Department of Biotechnology, Swami Ramanand Teerth Marathwada University, Nanded.

2. Pohare, Suhas Dnyanoba. **Modulation of cell surface hydrophobicity in *Candida albicans* by molecules of natural origin.** (Dr. S.Mohan Karuppayil Dr. R M Mulani), Department of Biotechnology, Swami Ramanand Teerth Marathwada University, Nanded.

Botany

1. Bhosale, Gangandhar Marotrao. **Phytochemical analysis and in-vitro inhibition of calcium oxalate crystallization by some selected medicinal plants.** (Dr. Sumanth G Tugaonkar), Department of Botany, Swami Ramanand Teerth Marathwada University, Nanded.

Microbiology

1. Hirpara, Pooja Subhashbhai. **Microbial remediation of phenolics: An innovative approach towards environmental problems.** (Dr. Nikhilbhai Bhatt), Department of Microbiology, Gujarat Vidyapith, Ahmedabad.

2. Pawar, Pandurang Balasaheb. **Production of metabolites from rhizospheric *Pseudomonas* species for biocontrol of pomegranate pathogens.** (Dr. D V Vedpathak), Department of Microbiology, Swami Ramanand Teerth Marathwada University, Nanded.

Zoology

1. Page, Atul Anantrao. **Studies on endohelminthic fauna of domestic goat, *capra Hircus* L.** (Dr. Dhanraj Balbhim Bhure), Department of Zoology, Swami Ramanand Teerth Marathwada University, Nanded.

2. Sneha. **Studies on nanoparticles induced cytotoxicity and amelioration in caprine testis in vitro.** (Dr. Rajnesh Kumar Sharma), Department of Zoology, Kurukshetra University, Kurukshetra.

EARTH SYSTEM SCIENCES

Environmental Science

1. Ankita Rani. **Heterojunction enabled**

photocatalysts for enhanced solar light utilization. (Prof. Saravanan Pichiah), Department of Environmental Science and Engineering, Indian Institute of Technology, Dhanbad.

2. Chawley, Parmita. **Evaluation of an ammonia oxidizing bacterium *Nitrosomonas Mobilis* MS1 for quinoline biodegradation and biodiesel production.** (Prof. Sheeja Jagadevan), Department of Environmental Science & Engineering, Indian Institute of Technology, Dhanbad.

3. Shravan Kumar. **An investigation into the Indoor Air Quality (IAQ) of sub-urban areas and associated health impacts.** (Prof. Manish Kumar Jain), Department of Environmental Science & Engineering, Indian Institute of Technology, Dhanbad.

Geology

1. Chaudhuri, Swagata. **Spectral, geochemical and paleontological studies of fossils and carbonates: Paleodepositional environment reconstruction from the Kachchh Region, NW India.** (Prof. A K Bhaumik), Department of Applied Geology, Indian Institute of Technology, Dhanbad.

2. Maiti, Moumita. **Geological characterization of gas hydrate-bearing sediments and development of drilling fluids with efficient hydrate inhibition properties.** (Prof. Ajay Mandal and Prof. A K Bhaumik), Department of Applied Geology, Indian Institute of Technology, Dhanbad.

3. Mohammad, Ashmeer. **Titanium-vanadium bearing magnetite-ilmenite mineralization within mafic suite in and around Sudamakund and Paharpur Areas, Chhotanagpur Gneissic Complex, Eastern India.** (Prof. Anup Krishna Prasad), Department of Applied Geology, Indian Institute of Technology, Dhanbad.

ENGINEERING SCIENCES

Aerospace Engineering

1. Nambisan, Savitha N. **Delamination tolerance in laminated hybrid composites and assessment through prognosis and machine learning.** (Prof. B Dattaguru), Department of Aerospace Engineering, Jain University, Bangalore.

Chemical Engineering

1. Bora, Akash Pratim. **Sono-assisted production of biodiesel from waste cooking oil using bifunctional catalysts.** (Prof. D. Krishna Sandilya), Department of Chemical Engineering, Indian Institute of Technology, Dhanbad.

2. Oraon, Ajay. **Removal of toxic dye and heavy metal from simulated wastewater using low cost adsorbent.**

(Prof. Suman Dutta), Department of Chemical Engineering, Indian Institute of Technology, Dhanbad.

Civil Engineering

1. Bharadwaj, Abhinov. **A numerical framework for damage assessment of RC structure considering three-phase mesoscopic heterogeneity under quasi-static and impact loading.** (Prof. Sukanta Chakraborty), Department of Civil Engineering, Indian Institute of Technology, Dhanbad.

2. Hazuria, Karanpal Singh Hardeep Singh. **Performance based evaluation of RC frame building at regularity limit.** (Dr. L G Patil), Department of Civil Engineering, Swami Ramanand Teerth Marathwada University, Nanded.

3. Pawar, Sayali Vijay. **Groundwater modeling for sustainable management of water resources in drought prone area: A case study of micro watersheds 4E3B3K4 and 4E3C2j2.** (Dr. P B Ullagaddi), Department of Civil Engineering, Swami Ramanand Teerth Marathwada University, Nanded.

4. Ramakrishna, N. **Durability studies on GGBS blended cement concrete made with special cement OPC 53S.** (Dr. C Sashidhar), Department of Civil Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

Computer Science & Engineering

1. Awasthi, Ganesh Kamalnarayan. **Analysis of automatic recognition algorithms in human-computer interface.** (Dr. H S Fadewar), Department of Computer Science & Applications, Swami Ramanand Teerth Marathwada University, Nanded.

2. Jain, Nishant. **Design of novel tree-based ensemble algorithms for classification and regression problems.** (Prof. Prasanta K. Jana), Department of Computer Science & Engineering, Indian Institute of Technology, Dhanbad.

3. Raj, Shashi. **Study and development of spark-based frequent itemset mining algorithms.** (Prof. Dharavath Ramesh), Department of Computer Science & Applications, Indian Institute of Technology, Dhanbad.

4. Rao, G Madhukar. **Study and visualization of big data using machine learning algorithms.** (Prof. Dharavath Ramesh), Department of Computer Science & Engineering, Indian Institute of Technology, Dhanbad.

5. Rathore, Nitin. **Investigations of microservices architecture in edge computing environment.** (Dr. Anand Rajavat), Department of Computer Science & Engineering, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.

6. Roy, Prasanta Kumar. **Design and analysis of authentication protocols for heterogeneous scenarios of location-based services.** (Prof. Ansuman Bhattacharya), Department of Computer Science & Engineering, Indian Institute of Technology, Dhanbad.

7. Sangita, Ashok Jaju. **Soft computing approaches for learning predictions using fuzzy logic and neural**

network. (Dr. Sudhir B Jagtap), Department of Computer Science, Swami Ramanand Teerth Marathwada University, Nanded.

Electrical & Electronics Engineering

1. Banu, Sufia. **Low power design and circuit optimization by leakage power reduction techniques in submicron CMOS circuits.** (Dr. Shweta Gupta), Department of Electronics Engineering, Jain University, Bangalore.

2. Gajbhiye, Gaurav Omprakash. **Understanding and generating natural language description for digital images.** (Dr. A V Nandedkar), Department of Electronics & Telecommunication Engineering, Swami Ramanand Teerth Marathwada University, Nanded.

3. Purohit, Naresh. **Investigation of 5G performance for millimeter wave transmission using efficient beamforming, channel estimation and NOMA (Non-Orthogonal Multiple Access) techniques.** (Dr. Namit Gupta), Department of Electrical & Engineering, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.

4. Sagar. **Design and performance analysis of memristor emulator circuit and its applications.** (Prof. Rajeev Kr Ranjan), Department of Electronic Engineering, Indian Institute of Technology, Dhanbad.

5. Shadab, Azhar. **Design and development of 2D materials assisted etched fiber bragg grating sensors.** (Prof. Sanjeev Kr. Raghuwanshi and Prof. V. Kumar), Department of Electronics Engineering, Indian Institute of Technology, Dhanbad.

6. Sharma, Mayank. **Development of smart wireless environment monitoring system for underground coal mines using fault-tolerant sensor fusion.** (Prof. Tanmoy Maity), Department of Electrical & Engineering, Indian Institute of Technology, Dhanbad.

7. Shraddha, Gajbhiye. **Stability analysis and control of microgrid using modified droop control.** (Dr. Navita Khatri), Department of Electrical Engineering, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.

Electronics & Communication Engineering

1. Jyothula, Sunil Kumar. **Low intensity visual data improvement using efficient regularizer.** (Dr. T Jayachandra Prasad), Department of Electronics & Communication Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

2. Kasi, Uday Kiran. **Application of statistical signal processing algorithms for precise positioning of GPS receivers.** (Dr. S Koteswara Rao), Department of Electronics & Communication Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

3. Lavuri, Nageswara Rao. **Design of multiband dielectric resonator antenna for WBAN applications.** (Dr. I Govardhini), Department of Electronics & Communication Engineering, Koneru Lakshmaiah Education Foundation, Guntur.

4. Swetha, A. **Gain enhancement of miniaturized patch antennas with effective metamaterials and defected ground structures for broad band applications.** (Dr. K Rama Naidu), Department of Electronics & Communication Engineering, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

Instrumentation Engineering

1. Jadhav, Seema Haribhau. **Hybrid control approach based PID controller for process control application.** (Dr. R V Sarwadnya), Department of Instrumentation Engineering, Swami Ramanand Teerth Marathwada University, Nanded.

Mechanical Engineering

1. Birendra Kumar. **Performance analysis of cylindrical parabolic concentrating solar water heater with twisted tape inserts in the absorber tube.** (Prof. S N Singh), Department of Mechanical Engineering, Indian Institute of Technology, Dhanbad.

2. Chandravanshi, Ajay. **Experimental investigation on the effect of magnetization of biodiesel and EGR on the performance and emission characteristics of internal combustion compression ignition engine.** (Dr. Shrikant Pandey), Department of Mechanical Engineering, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.

3. Pankaj Kumar. **Fabrication of coated surfaces through solution based methods for antibacterial properties.** (Prof. Alok Kumar Das), Department of Mechanical Engineering, Indian Institute of Technology, Dhanbad.

4. Pawar, Babusing Jagdish. **Design and performance analysis of solar scheffler system for jaggery making.** (Dr. V B Tungikar), Department of Mechanical Engineering, Swami Ramanand Teerth Marathwada University, Nanded.

5. Thooyavan, Y. **Development and characterization of SIC/BASALT fiber reinforced functionally graded polymer composites.** (Prof. L. A. Kumaraswamidhas), Department of Mechanical Engineering, Indian Institute of Technology, Dhanbad.

Petroleum Engineering

1. Singh, Ankur. **Kinetic hydrate inhibition by polysaccharides and proteins and their synergistic performance with commercial kinetic hydrate inhibitors and solvents.** (Prof. Ajay Suri), Department of Petroleum Engineering, Indian Institute of Technology, Dhanbad.

Textile & Apparel Design

1. Bhalla, Garima. **Enhancing commercial value of khadi apparel, products through design intervention.** (Dr. Anshu Sharma), Department of Textile Science and Apparel Design, S.N.D.T. Women's University, Mumbai.

2. Gupta, Pavan Kumar. **Extraction and characterization of fibres from underutilized resources and its application in textiles.** (Dr. Shamayita Patra), Department of Textile Technology, Shri Vaishnav Vidyapeeth Vishwavidyalaya, Indore.

3. Pundlik, Mhasavekar Ujjainkumar. **Development of needle punched nonwoven for pervaporation membrane.** (Dr. R N Joshi), Department of Textile Engineering, Swami Ramanand Teerth Marathwada University, Nanded.

MATHEMATICAL SCIENCES

Mathematics

1. Dharmendra Kumar. **Mathematical study of surface waves propagating in fiber reinforced piezoelectric and viscoelastic functionally graded composite structure.** (Prof. Santimoy Kundu), Department of Mathematics and Computing, Indian Institute of Technology, Dhanbad.

2. Pramanik, Snehamoy. **Analysis of Shear and G-type waves under influence of point sources and regulated material interfaces.** (Prof. Shishir Gupta), Department of Mathematics and Computing, Indian Institute of Technology, Dhanbad.

3. Prusty, Kishor Kumar. **Heat and mass transfer in MHD free convective flow of micropolar fluids.** (Dr. Sachidananda Sahoo), Department of Mathematics, Siksha O Anusandhan University, Bhubaneswar.

4. Raghavendra, Ganesh G. **Numerical simulations on heat and mass transfer of casson nanofluid flows using Keller box scheme.** (Dr. W Sridhar), Department of Mathematics, Koneru Lakshmaiah Education Foundation, Guntur.

5. Sharma, Poonam. **Elastodynamic problems in piezothermoelastic media.** (Dr. Rajneesh Kumar), Department of Mathematics, Kurukshetra University, Kurukshetra.

MEDICAL SCIENCES

Biotechnology

1. Dhupal, Tushar Tukaram. **Identification and genetic validation of 6-phosphogluconolactonase enzyme of *Leishmania Donovanii*: A key player in the oxidative pentose phosphate pathway.** (Dr. Sushma Singh), Department of Biotechnology, National Institute of Pharmaceutical Education and Research, Mohali.

Diet & Nutrition

1. Behel, Amrita. **A study: Association between dietary nutrient patterns, body composition, lifestyle and age at menarche in urban school-going girls.** (Dr. Leena Raje), Department of Food Science & Nutrition, S.N.D.T. Women's University, Mumbai.

2. Mhaskar, Pallavi. **Development of diet and exercise module for better management of type II diabetes and Sarcopenia.** (Dr. Leena Raje), Department of Food Science & Nutrition, S.N.D.T. Women's University, Mumbai.

3. Sathe, Madhavi. **Development of a validated Colour-based Diet Scale (CDS) for assessing dietary diversity and quality of diet.** (Dr. Shobha Udipi), Department of Food Science & Nutrition, S.N.D.T. Women's University, Mumbai.

4. Thorat, Aparna. **A study of household food security and nutritional status of women in Mumbai.** (Dr. Padmini S Ghugre), Department of Food Science & Nutrition, S.N.D.T. Women's University, Mumbai.

Pharmaceutical Science

1. Joshi, Supriya Chandrakant. **Modifications of natural polysaccharide for drug delivery.** (Dr. B N Poul Dr. S N Nagoba), Department of Pharmacy, Sundarlal Sharma (Open) University, Chhattisgarh, Bilaspur.

2. Karale, Pushpa Anantrao. **Assessment of hypolipidemic and antiobesity potential of extracts and fractions of plants and formulations using animal model.** (Dr. S C Dhawale), Department of Pharmacy, Swami Ramanand Teerth Marathwada University, Nanded.

3. Pravin, Prakash Karle. **Biological evaluation of selected plant part(s) for type-2 diabetes and its complications in experimental animals.** (Dr. S C Dhawale), Department of Pharmacy, Swami Ramanand Teerth Marathwada University, Nanded.

4. Sunitha, Ramisetty. **Formulation and development studies on enhancement of dissolution rate and bioavailability of BCS Class-II antidiabetic drugs for controlled release.** (Dr. K Venugopal and Dr. S V Satyanarayana), Department of Pharmaceutical Sciences, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

PHYSICAL SCIENCES

Chemistry

1. Ankush, Bhaskar Prabhakar. **Synthesis and characterization of some biological important heterocycles by conventional and non conventional methods.** (Dr. Nana Vikram Shitole), Department of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.

2. Ganjegaonkar, Sandhya Bhaurao. **The synthesis and characterisation of metal ion complexes and their biological importance.** (Dr. Jitendra H Deshmukh), Department of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.

3. Lakhekar, Sharad Nagnath. **Synthesis, characterization, structures activity relationship studies of new thiazolidiones, pyridines, pyrazolines and pyrimidines.** (Dr. MA Baseer), Department of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.

4. Muli, Pravin Nandkumar. **Synthesis, characterization and biological investigation of new bioactive heterocyclic compounds.** (Dr. B S Dawane), Department of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.

5. Nakhate, Arjun Vithalrao. **Synthesis and antimicrobial study of some bioactive compounds.** (Dr. S V Shinde), Department of Chemistry, Swami Ramanand Teerth Marathwada University, Nanded.

6. Nayak, Seema Vaidyanath. **Comparative study of Garcinia Indica and Garcinia Mangostena for different biological activities by using analytical methods.** (Dr. P N Mandhare), Department of Analytical Chemistry, S.N.D.T. Women's University, Mumbai.

7. Priyanka. **Design, development and in - vitro studies of β -cyclodextrin based sustained release delivery systems for curcumin.** (Dr. Neera Raghav), Department of Chemistry, Kurukshetra University, Kurukshetra.

8. Vijayakumar, B. **Advanced analytical techniques for the process related, degradation and genotoxic impurities of drug molecules: Isolation, identification, characterization, method development and validation.** (Dr. N Saritha), Department of Chemistry, Jawaharlal Nehru Technological University Anantapur, Ananthapuramu.

Physics

1. Nayak, Lopamudra. **Weak decays of Bc-meson in relativistic independent quark model.** (Prof. Purendra Charan Dash), Department of Physics, Siksha O Anusandhan University, Bhubaneswar.

2. Sahoo, Rakesh Kumar. **Computational studies of functionalized fullerenes and cyclophanes for hydrogen storage applications.** (Prof. Sridhar Sahu), Department of Physics, Indian Institute of Technology, Dhanbad. □



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Kala Academy Goa's College of Theatre Arts
(A Grant-in-Aid Institution Affiliated to Goa University)
Old Secretariat Complex (Adil Shah Palace)
Panaji – Goa. 403001 Tel.: 0832-2420451/52/53
C/o. Rajiv Gandhi Kala Mandir Ponda – Goa 403401
Email: collegeoftheatrearts.ka@gmail.com

APPOINTMENT


Applications are invited for the following full time regular posts of **Assistant Professors** for B.P.A. (Theatre) programme.

Sr. No.	Subject	No. of Posts	Category
1	Asst. Prof. in Acting & Direction	02	General
2	Asst. Prof. in Dramatic Literature	01	General
3	Asst. Prof. in Stage Craft, Techniques & Production	01	OBC

Minimum Qualifications
• As per Goa University statutes clause 16.4.3 Drama Discipline
Mandatory Requirements
• Certificate of 15 years Residence in Goa.
• Knowledge of Konkani is essential & knowledge of Marathi is desirable.
Visit College Website: (www.kagcta.ac.in) for detailed notification. Applications need to reach, The Principal, Kala Academy Goa's College of Theatre Arts, C/o. Rajiv Gandhi Kala Mandir, Ponda – Goa 403401 **within 20 days** from the date of publication of this advertisement.

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Contact: 0427-2529700 (Ext: 1158/1162) email id : vmu.phd@vmu.edu.in

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