

3.4.4 Books and Chapters Published in Edited Volumes During the Year 2018-19

Sr. No.	Name of the teacher	Title of the book published	Title of the chapters published	ISBN number	Name of the publisher	Page No.
1.	Rekha Watve-Paradkar	Computer Programming and System Analysis'semvi	NA	978-93-85834-67-7	Vipul Publications	1-3
2.	Rekha Watve-Paradkar	Computer Programming and System Analysis	NA	978-81-940327-6-2	Vipul Publications	4-6
3.	Vaneeta Raney	Recruitment and selction	NA	978-93-5202-868-9	Himalaya Pulication	7-10
4.	Vaneeta Raney	Introduction to Public Relations	NA	978-93-5202-763-7	Himalaya Pulication	11-14
5.	Dinesh Pathak	Rachanadharmi Devesh Thakur	Swapn Dansh: Filmi duniya ka kadava sach	978-81-942507-0-8	Naman Prakashan	15-18
6.	Dinesh Pathak	Ikkisvee sati aur Hindi	Iikkisvee sati ki Hindi Kavita: Shilpa aur bhasha ke naye prayog	978-81-936405-0-0.	Perfect Solutions	19-22
7.	Kamala Srinivas	An elective study on Yoga physical education and development skill	GRACE: An evolving pedagogy rooted in Yoga for mental and physical well-being	978-93-87263-39-0	Purbayon Publication, Gauhati	23-28
8.	Rashmi Bhure	Act East Policy of NDA II and Primary Gols	India's Act East Policy-A Need for Enhancing Connectivity' in the edited book by P.M.Kamath, Act East Policy of NDA II and Primary Goals:Economic Development, Democracy and National Security,	978-93-86397-90-4	Kalpaz Publications	29-32

9.	Rashmi Bhure	Borders in south asia states, communities and people	Border management in south asia: Can we build social and cultural bridges?	978-93-85883-86-6	Studera Press	33-36
10.	Vrushali Gupte	Buddhist Phenomenology, Culture and Society	Dhamma on social and communal harmony	978-81-93330-77-7	NavVishnu Publications	37-41

NAAC SSR -Cycle 4 : 2018-2023

Metric No.: 3.4.4 Number of books and chapters in edited volumes published per teacher during last 5 years.

2018-19

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ABOUT THE AUTHOR



Vaneeta Raney has academically excelled in Masters in Management Science with Industrial Psychology and Marketing from IBMR. She is associated with various colleges such as SIES, Sydenham, UG and PG level institutions.

She has 5 years of industrial experience as a Recruiter and Public Relations and Communication Officer. She has successfully done her Summer Internship with Indian Oil Corporation in Corporate Advertising and Communication.

She is firmly grouped with University of Mumbai and ICFAI and conducts customised grooming sessions on demand for UG and PG programmes. Ms. Raney has a flair for writing and creative visualisation. She believes in imparting education and works for the skill development and personal growth of the youth and future stakeholders of society. She believes in intellectual humility which is a cornerstone to individual greatness.

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स्वप्न दंश : फिल्मी दुनिया का कड़वा राग

प्रो. दिनेश पाण्डे

देवेश ठाकुर का नवीनतम उपन्यास 'स्वप्नदंश' पढ़ना भरे लिए एक नई दुनिया का साक्षात्कार करना रहा है। मुम्बई में पिछले कई दशकों से रहने और फिल्मी दुनिया के बारे में कई तरह की प्रतिक्रियाएँ सुनने के बाद भी फिल्मी दुनिया के धिनौने रूप पर यकीन कर पाना अपनी सहज और सरल प्रवृत्ति के कारण भरे लिए मुश्किल था, बिना उपन्यास की प्रामाणिक अनुभूतियों से गुजरने के बाद एक नया नंगा सच अपनी पूंछ ताशिर के साथ मुझ में उतर गया।

उपन्यास धीमे उठान के साथ प्रारंभ होकर मन को कुमाऊँ की प्रकृति से बाँधता है। ऐसा लगता है कि जैसे हम औचलिक जीवन से जुड़ रहे हैं। पैठानी गाँव व उसकी प्राकृतिक सुषमा का वर्णन हमारे मन को बाँधता है, इसके साथ ही ग्रामीण संस्कृति व उसकी सहजता भी उपन्यास में अनुस्यूत होती चली गई है। उपन्यास की गति नायिका गुंजन के मुम्बई आने के निर्णय के साथ तीव्र हो उठती है और उपन्यास का पटल प्राकृतिक सहजता और सौख्य की भूमि छोड़ संघर्ष के क्षेत्र में प्रवेश कर जाता है। बचपन से ही गुंजन के मन में फिल्मी दुनिया की एक सुनहली छवि अंकित थी। उसे लगता था कि फिल्मी संसार उस जैसे सहज कलाकार को सिर आँखों पर बैठा लेगा; कि वह अपने अभिनय व संगीत के बल पर फिल्मी दुनिया के आकाश में छा जाएगी। किंतु.....।

मुम्बई आने पर गुंजन अपने गाँव की बचपन की सहेली बिंदिया के घर पर ठहरती है। बिंदिया व उसके पति उसकी बहुत मदद करते हैं। सम्भवतः उपन्यास का यह पक्ष मनुष्यता व मित्रता के संबंधों के अभी भी बने रहने का प्रमाण है जिसे उपन्यासकार ने बड़ी कुशलता से चित्रित किया है। इसके अतिरिक्त उपन्यास के आगे की घटनाएँ फिल्मी दुनिया के अमानवीय व क्रूर रूप को बेतौर ढंग से चित्रित करती जाती हैं।

बिंदिया के पति मिस्टर नेगी गुंजन से एक बड़े भाई की तरह फिल्मी दुनिया के सच की ओर संकेत करते हुए कहते हैं, — फिल्मी की दुनिया दरअसल पाखंड, सच की ओर संकेत करते हुए कहते हैं, — फिल्मी की दुनिया दरअसल पाखंड,

शोषण और दिखावे की दुनिया है। गलाकाट स्पर्धा है वहाँ। अपनी परछाई से भी सतर्क रहना पड़ता है। हम पर्दे पर जो चमक-दमक देखते हैं, उसका जमीनी सच्चाई से कोई तालमेल नहीं बैठ पाता। "मि. नेगी के इस इशारे को समझ कर भी गुंजन नहीं समझती या समझना नहीं चाहती क्योंकि उसे सुने हुए पर यकीन नहीं हो पाता। उसके रझान व उल्लाह को देखकर नेगी जी उसे फिल्मी दुनिया के कुछ संपर्क सुझाते हैं, जिसमें एक नाम उपदेश भटनगर का भी है जो राष्ट्रीय प्रसारण संस्थान की कहानी पत्रिका 'कथाचक्र' का प्रधान संपादक है। और फिल्म कथा लेखन के क्षेत्र में एक स्थापित नाम बन चुका है। उपदेश भटनगर का नाम गुंजन के लिए जैसे संभावना का द्वार था। उसे लगता है कि शायद कुछ बात बन जाए। वह बड़ी आशा लेकर भटनगर से मिलती है। उपदेश भटनगर के लिए ऐसे नए चेहरों का मिलना सामान्य बात थी। वह गुंजन से कई उल्टे-सीधे प्रश्न करता है और प्रकारांतर से उसे समझाना चाहता है कि फिल्मी दुनिया में बिना कुछ दिए, किसी को कुछ नहीं मिलता। वह गुंजन के कैरियर से ज्यादा उसके शरीर के भूगोल में रुचि दिखाता है। कई बार चक्कर लगावाने के बाद वह उसे डाइरेक्टर हितेश चामरिया के यहाँ अपना संदर्भ देकर भेजता है, वहाँ उसका फोटो सेशन होता है। फोटो सेशन के नाम पर आनंद मुखर्जी उससे बिकनी तक पहनवा लेता है। इसके बाद ऑडिशन होता है, गुंजन को लगता है कि शायद यहाँ कुछ काम बन जाए लेकिन लंबे इंतजार के बाद भी उसे कोई संदेश नहीं मिलता। इस बीच मि. डिसूजा के सहयोग से उसे टूरदर्शन की डायरेक्ट्री के लिए कुछ साक्षात्कार लेने का मौका मिल जाता है। इस काम से गुंजन का अपना दैनंदिन चर्च चलने लगता है। उपन्यास के मध्य में कुछ पात्र ऐसे भी आते हैं — जिन्हें देखकर गुंजन को कुछ राहत महसूस होती है। ऐसे पात्रों में मिस्टर व मिसेज डिसूजा को देखा जा सकता है। मिस्टर व मिसेज डिसूजा गुंजन में अपनी बेटी नैसी का प्रतिबिम्ब देखते हैं और वे उनकी यथा संभव मदद करना चाहते हैं, लेकिन वे फिल्मी दुनिया के सच को भी गुंजन के सामने रखने से भी नहीं कतराते। अपनी पूरी जिंदगी के अनुभव को निचाड़ के रूप में रखते हुए डिसूजा गुंजन से कहता है — "फिल्मी दुनिया के बारे में तुम्हें मालूम ही है। जब तक तुम टॉप पर हो, तुम्हारे आगे पीछे लोग भागते फिरेंगे। तुम फोकस से जरा हटे नहीं कि अपने ही लोग तुम्हें पहचानने से भी कतराएँगे। बड़ी अजीब दुनिया है यह।"

उपन्यास गुंजन के माध्यम से फिल्मी दुनिया के 'स्टगलर्स' के संघर्षों व अपमानों तथा समझौतों को एक व्यापक कैनवास पर खींचता है। ऐसी ही एक स्टगलर के रूप में गुंजन की रूप पार्टनर शैली है। शैली ने फिल्मी दुनिया में फिट होने के लगभग सारे नुस्खों व गुरों को सीख लिया है। वह हर तरह के समझौतों के लिए तैयार है। फिल्मी दुनिया की हकीकत को बचा करते हुए वह गुंजन से कहती है — 'यह





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वहीं विज्ञापन जगत में भी हिंदी का भविष्य नितांत ही संभावनापूर्ण बन गया है। अनुवाद और विज्ञापन जगत में अनुपयुक्त हिन्दी की शक्ति एवं सीमाओं पर कई गंभीर लेख यहाँ संकलित किए गए हैं।

हिन्दी को वैश्विक धरातल पर प्रचारित-प्रसारित करने में हिन्दी सिनेमा का विशेष योगदान रहा है। हिन्दी के फ़िल्मी गीतों को अक्सर साहित्य से अलग रख कर जांचा-परखा जाता है लेकिन इसमें कोई दो राय नहीं है कि इन गीतों ने हिन्दी भाषा को एक अलग पहचान दिलायी है। हिन्दी के विकास में फ़िल्मों के योगदान पर भी यहाँ गहन चर्चा की गयी है।

हिन्दी को जिस तरह अनेक संवैधानिक नियमों में बाँधकर भारत की राजभाषा घोषित किया गया, उससे आज भी यह पूरी तरह राजभाषा नहीं बन सकी। राजभाषा हिन्दी की इस स्थिति का सही-सही मूल्यांकन करते हुए इसके बदलते स्वरूप को भी इस पुस्तक में पूरी गंभीरता एवं ईमानदारी से विवेचित किया गया है। इक्कीसवीं शताब्दी का हिन्दी साहित्य ढाशिष्ट पर खड़े सामान्य वर्ग के साथ नज़र आता है। आज के हिन्दी साहित्य में दलित, स्त्री और आदिवासी जीवन के साथ-साथ सांप्रदायिकता, पर्यावरण, प्रवासी - जीवन और बाज़ारवाद जैसी जटिल समस्याओं को यहाँ पुरजोर ढंग से उठाया गया है। इक्कीसवीं सदी में हिन्दी की बदलती भाषिक संरचना तथा हिन्दी साहित्य में उभरती विभिन्न वैचारिक अवधारणाओं की गहन पड़ताल करते हुए ये लेख इस पुस्तक को महत्वपूर्ण बना देते हैं।

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शिल्प व भाषा के नये प्रयोग

दिनेश पाठक

२१ वीं सदी तीव्र बदलावों की सदी के रूप में देखी जा रही है। इसके लगभग दो दशक बीतने को हैं, इन दो दशकों में कई तरह के बदलाव कई क्षेत्रों में आये हैं। इन बदलावों का असर हमारे समाज व जीवन पर पड़ा है, सोचने व काम करने के तरीके पर पड़ा है। जीवन में हो रहे इन तीव्र बदलावों का असर हमारी भाषा पर भी पड़ा है। सामान्य जीवन से लेकर रचनात्मक लेखन की भाषा में इसके असर को देखा जा सकता है। इधर के साहित्य को लिखने और अलग-अलग विधाओं के माध्यम से अपनी बात रखने में ज्यादा खुलापन दिखाई देता है। यह खुलापन कथ्य व कहन दोनों स्तरों पर देखने को मिलता है। इक्कीसवीं सदी की हिंदी कविता इन दोनों स्तरों पर बदली है, जहाँ एक तरफ कथ्य के स्तर पर उसमें अनेक तरह के वैविध्य देखने को मिलते हैं, वहीं भाषा के स्तर पर भी कई तरह के नये प्रयोग देखने में आ रहे हैं। सामान्य रूप से कविता का प्रारंभ क्रियापद से होते हुए हम नहीं पाते पर किनोद कुमार शुक्ल की कविताओं में इस तरह के प्रयोग हमें मिलते हैं। 'कितना कुछ नुकसान हानि' कविता की पंक्तियाँ इस संदर्भ में देखी जा सकती हैं-

गया दस रूपये का नोट

26 ♦ इक्कीसवीं सदी और हिन्दी

मानी पाँच किलो चावल
या सात किलो गेहूँ
पंद्रह दिन का दाना पानी
या नगदी के पंद्रह दिन गये
उतने ही दिन बदले में
और जुड़ गये उधारी के

इसी तरह उनकी कुछ अन्य कविताओं में भी क्रियापद से वाक्य का प्रारंभ होते हुये देखा जा सकता है -

जाना भी दिखता रहता है
बहुत देर तक
उसे देखते रहना
न दिखने के बाद देर तक।

'प्रत्येक आवाज खटका है' कविता के अंत में भी इसी प्रकार का प्रयोग हम देखते हैं-

बचाओ! बचाओ! चिल्ला सकने वाले लोग
बचाओ भी नहीं चिल्लाते
कोई बचा है
यह पूछनेवाला भी नहीं बचेगा
लगाता है दुनिया को नष्ट करने का धमाका
अभी शायद हो

हो सकता है जिंदगी को नष्ट करने के धमाके से पहले
जिंदगी का बड़ा धमाका हो।

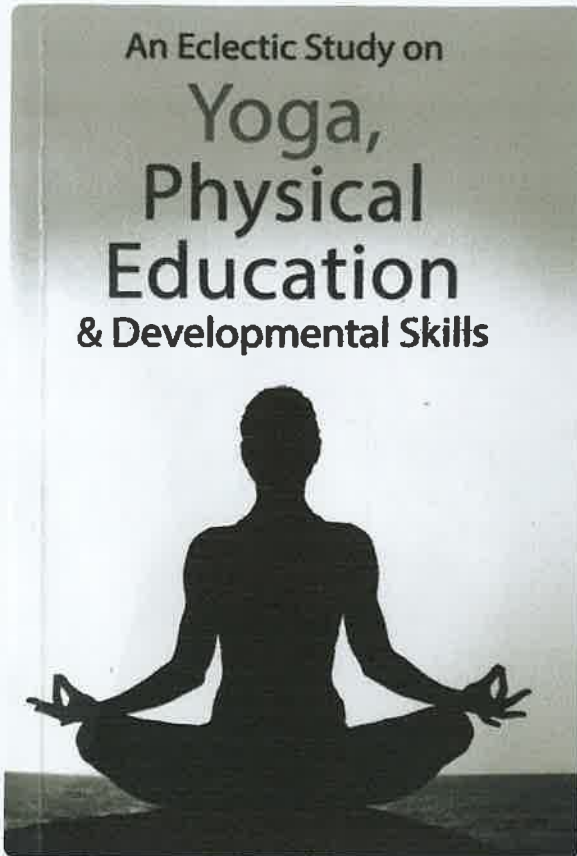
इसी तरह कुछ कविताएँ प्रश्नवाचक शब्दों से आरंभ होती हैं- वीरेन इंजवाल की 'ईश कृपा' कविता के प्रारंभ को इस संदर्भ में देखना समीचीन होगा-

कितने स्वप्न नहीं देखे मैंने
कितनी इच्छाएँ नहीं कीं
भर्त्सित-भर्त्सित की।



3/2018

An Eclectic Study on



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**An Eclectic Study on Yoga, Physical Education
and Developmental Skills**

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Inaugural Address at the Refresher Course on Yoga, Physical Education and Soft Skill

Prof. Hari Prasad Sarma

Rector, Gauhati University &

Former Professor &

Head of the Department of

Environmental Science, GU

UGC sponsored Refresher Course on Yoga, Physical Education and Soft Skill was organised by the UGC – Human Resource Development Centre, Gauhati University from 7th to 27th March, 2018. A significant number of participants from Maharashtra, Kerala, Andhra Pradesh, West Bengal, Meghalaya and Assam attended the course. It was a proud moment on my part that I have been invited to inaugurate the course on 7th March, 2018. At the beginning of the inaugural session the Director (i/c) of the HRDC-GU Prof. Jogen Chandra Kalita welcome the participants and mentioned about the glorious history of Gauhati University as well as the UGC-HRD Centre Professor Dillip Borah, Dept. of Modern Indian Languages and Literary Studies, Gauhati University acted as the Course Coordinator. Professor Nanigopal Mahanta, Head, Dept. of Political Science, Gauhati University was the Guest of Honour. After lighting of the lamp, I started my inaugural speech.

শহী কানেন সদৃশং পবিক্রমিহি বিদ্যতে।

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2. Yoga for Prevention and Cure Sports Injuries

Muscle stretching procedure. Prevents the paschimotanasan, halasan. Padhastasan, agrasan stretchers. These asanas not only prevent sports injuries cure some injuries like sprain, strain etc. and other disorders.

3. Maintenance of Physical Fitness

Yogic practices are useful to lowering the stress and keeping the athlete in his normal state during period. As the off-season state is tension free state sometimes he feels nausea after the exercise in the possibility for lowering the fitness. therefore in the practices may help in maintaining fitness and relaxation. When physical structure is healthy the mind which in term, activates the inner power. The mind follows our efforts. This boosts our working capacity becomes positive and constructive and actions have the

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GRACE: an evolving pedagogy rooted in Yoga for mental and physical well-being

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Mumbai, Maharashtra

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Vyudhi Snyana Samsaya Pramada Alasya Avirati
Bhrantidarsana
Alabdhabhumikatva Anavasthitatvan Cittaviksepah Te
Antarayah'

Chapter I. Verse 30, Patanjali Yoga Sutra
Vyadhi: disease, illness, sickness; Snyana: inefficiency, dullness;
Samsaya: indecision, doubt; Pramada: carelessness, negligence;
Alasya: sloth, laziness; Avirati: sensuality, craving; Bhranti darsana:
false views or perception; Alabdhabhumikatva: failing to attain
stages of practice; Anavasthitatvani: inability to maintain;
Cittaviksepah: distractions of the mind; Te: they are; Antarayah:
obstacles, impediments.

I

The Approaching Problem

In the second decade of twenty-first century we find society in general and individuals in particular are experiencing tremendous

challenges of various kinds. At the societal level, disturbance, policy implementation failure, injustices, While, disorientation regarding one's self-identity, has of compassion, care and love for each other and we has disturbed the whole psyche of an individual. As we rely on our education system as the only hope for human values. This means universities and even the institutions (HEIs) need to invest more in building the students. As a result, the aspirations of India's 1.30 the 17-23 age group are in the increase and some has to be made available to these young seekers. The good higher education can help them climb the faster than any other route. Although technology is tool to address these growing demands, including the But equally is the youth of our country facing malnourishment, inattentiveness, irregularity, hygiene and cleanliness and many more. Primarily education has to be with regard to perspectives prospects in future.

Change in the process of Education: GRACE

Global citizenry, Reasoned thought, community Acceptance, tive opportunities and Experiential learning (GRACE) is the ential evolving pedagogy. What is Grace and how does one access Kathguru of Isha Foundation describes GRACE as a phenomenal moving from self-faith to self-responsibility. GRACE is also ed in Yoga teachings that can develop the necessary transformative skills in higher education. According to Prof. Priya Vaidya, Department of Philosophy, University of Mumbai, "Pedagogic ection reveal the approach of a country towards development of tion in general and the progress of individuals in particular." All ethods of knowledge beginning with regard to one's own physical and mental well being acquaint learners to move beyond prejudice and develop varied skills for empowerment and employability. GRACE can open up channels of inspired aspirants for nurturing basic human skills. This paper draws out the significance of GRACE in the following ways:

Global Citizenry

The opportunities available around in the world have opened viable avenues where a degree is not the motivator, rather a lifelong learning essence has to be duty-driven. Yoga defines the conative aspect of human personality, when nurtured with right action, gives immense strength, opens avenues for individuals to express their unique potentials, engage with all possible opportunities to fulfil all the desired goals and recognise one's role in life.

challenges of various kinds. At the societal level, disturbance, policy implementation failure, injustices, While, disorientation regarding one's self-identity, has of compassion, care and love for each other and we has disturbed the whole psyche of an individual. As we rely on our education system as the only hope for human values. This means universities and even the institutions (HEIs) need to invest more in building the students. As a result, the aspirations of India's 1.30 the 17-23 age group are in the increase and some has to be made available to these young seekers. The good higher education can help them climb the faster than any other route. Although technology is tool to address these growing demands, including the But equally is the youth of our country facing malnourishment, inattentiveness, irregularity, hygiene and cleanliness and many more. Primarily education has to be with regard to perspectives prospects in future.

It is believed a nation can progress, only if its citizens participate in its governance. For participatory governance a strong society with healthy individuals. In recent years witnessed the changing trends with respect to physical well-being.

Ministry of Ayush, Govt. of India, shares its vision as one of the six Indian Thought System, by advocating the path of Yoga, popularly known as "Ashtanga Yoga" for development of human beings. They are, Yama, Niyama, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. These components advocate certain restraints and observances, discipline, breath regulations, restraining the senses, contemplation, meditation and samadhi. These steps can have a potential for improvement of physical health, thereby increasing circulation of oxygenated blood in the body, retaining vitality thereby inducing tranquillity and serenity of mind. The Yoga prevents psychosomatic disorders and improves the resistance and ability to endure stressful situations.



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Lord Krishna talks to Arjuna in Bhagavad Gita Verse 50, about "Yogah Karmasu Kaushalam" at work.

This verse signifies on performance of our act with excellence. If we work with elegance, fortitude, and Mind-Soul will co-ordinate well. Any work becomes put with full concentration, dedication, abilities and valuable to others as well as to society. We should get the fruits of action. So, the extrinsic incentives e.g. etc. play a very minor role as motivators. As Arjuna Philosopher stated that, "We are what we repeatedly do, then, is not an act, but a habit."

Reasoned Thought

We as social beings obtain experience of life. We are supposed to rise above a mere physical survival aspect of Yoga as defined in Patanjali's *Yogasutra*. "Yogah chitta vritti nirodhan" means when our mind and our mind in its tranquil natural state, we can realize. Vritti is the fluctuations that Patanjali talks with human desires, aversions, attachments, ignorance sense of "I", "me" and "mine." Yoga explains, the sense of human personality, is to draw out the practicality. Therefore, one has to lead towards disciplined practice to be used to pursue thought in many directions and such as to explore complex ideas, to get to the truth, to up issues and problems, to uncover assumptions, to distinguish what we know from what we do not know, out logical consequences of thought or to control doubt. Socratic questioning is understood as a systematic, and usually focusing on fundamental concepts, principles or problems. This method of questioning is highly today, as our young minds are open to all forms of approaching them from all sources. In order to be active, the method of reasoned thought helps to gain knowledge and wisdom.

Community Acceptance

The essence of education is to know to live with

together. Yoga describes the affective aspect of human quality as "Samarvam yoga uchayate," mentioned in *Bhagavad Chapter II* verse 28. Swami Sivananda, in his book *Samarvam: Yoga of Equanimity*, gives an interesting commentary on the chapter of the Bhagavad Gita where Arjuna asks Krishna for characteristics of he who has attained the state of yoga. Swami Sivananda in his book, Chapter 3, "The Pathway to Samarvam", writes what are the qualifications that one needs to have in order to achieve this state of equanimity and suggests to serious *sadhakas* how to put this teachings into practice:

"An aspirant who treads the path to *Samarvam* must make every effort to acquire the following essential qualities: *Viveka*, discrimination; *Vairagya*, dispassion; *Shadsampat*, the six virtues; *Sama*-mental calmness and control; *dama*-restraint of the senses; *prati*-sense withdrawal or *pratyahara*; *titiksha*-endurance; *adha*-faith and *samadhana*-mental balance); and an intense desire for liberation, *Mumukshutva*. In order to possess the virtue of *Samarvam*, he will also need to dedicate himself to steadying the mind every moment of his yoga career.."

Thus, equanimity, acceptance and co-existence are the pursuits to be cultivated in young minds which will develop openness, approachability and have a dialogic atmosphere that would enable them to make, governance and collective living.

Creative Opportunities

Human intellect is a composite system of conative, affective and cognitive will, which strives to develop and evolve into infinite levels of potencies. Great personalities like Rabindranath Tagore and Sri Aurobindo have exemplified through their teachings 'what is to be a human?' Tagore addresses in his account of 'personal man' that 'the consciousness of the infinite, in the personal man, ever strives to make its expressions immortal and to make the whole of nature its own. The person in us is sending its answers to the Supreme Person, who reveals Himself to us in a world of endless beauty.' In connection to Tagore's concept of 'personal man', Sri Aurobindo further adds that, "Nature creates perfectly because she creates herself out of life and is not intellectually self-conscious, the spirit will create perfectly because it creates directly out of self and is



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spontaneously supra-intellectually all-consciousness... perpetual creation. The Eternal is being manifested... And this life is extremely important, a chance for... manifold opportunity to discover the mighty... and inward march. Dr. Goutam Ghosal in his book 'Bridge', has aptly assessed 'Tagore as a poet to love earth, wishing it change into a beautiful planet... new creation on earth, as he wishes to form a rainbow... the soil to the sky.'

It is assuring to know that the human... develops clarity in understanding and decision... rise to creative opportunities that shall fulfill... and will always work for one's own betterment

Experiential Learning

Experiential learning is a method of educating... experience. Skills, knowledge, and experience... of the traditional academic classroom setting... internships, studies abroad, field trips, field... learning projects. The concept of experiential... explored by John Dewey and Jean Piaget, made... made popular by education theorist David A. Kolb... Ron Fry, developed the experiential learning theory... on the idea that learning is a process whereby know... through transformation of experience. It is based... elements which operate in a continuous cycle... experience: Concrete experience, Reflective observation... conceptualization, Active experimentation

We at SIES have VALUE LAB, it is a platform... across all discipline to experiment with a value of... by a department. For instance, this month department... declared the value 'Reverence' and for the entire... series of activity such as debate, elocution, slogan... writing, exercising vocal cords by singing songs... film screening, etc. Thus, transformative education... development and value-based approach... of GRACE that shall benefit learners to be better... peace loving global citizens.

III

Conclusion

Working in global context as college and university facilitators, need to familiarize ourselves with diverse expectations and practices in relation to assessment, learning and facilitating. Establishment of Yoga Study Centres can help both facilitators as well as students to learn techniques to be healthy and happy in all our endeavours. Especially with regard to facilitators, it is essential to take good care of our Oral Health, which probably gets neglected most of us. So, it is suggested for a long lasting healthy career in teaching, simple practice of pranayama, warm water gargling and some stretch exercise will yield fruitful results. Swami Vivekananda rightly stated, "Education is the manifestation of perfection already in man"

Today service or community-based learning encourage students to explore issues that are vital to society and community through a blend of methods that include interviews, surveys and analyses, and active participation in an organisation, working hands on in your field of interest. Hence, along with mainstream subjects, Health Education to be incorporated in educating people about health. It is an area which encompasses physical health, mental health, social- emotional health, spiritual health, environmental health and financial health. It is a combination of GRACE as mentioned gives a learning experiences designed to help individuals and communities improve their health, by increasing their awareness as well as influencing their attitude. Thus, with GRACE comes transformation and many prospects in future for both mental and physical well-being.

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Act East Policy of NDA II and Primary Goals: Economic Development, Democracy and National Security

Edited by
Professor P. M. Kamath



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1

India's Act East Policy-A Need for Enhancing Connectivity

– Rashmi Bhure &
Vidyadhar Malegaonkar

Introduction

In human history, connectivity has been an area of immense interest from kings to commoners as it has acted as destiny-changer. This is also clearly evident in India-South East Asia relationship. Trade and cultural contacts between India and what is present day South East Asia have been very ancient. Spread of Buddhism from India to South East Asia directly over sea and indirectly via China and Sri Lanka is well documented. Emperor Ashoka sent several missions to the present day South East Asia. In the medieval period, the Chola dynasty maintained trade with Srivijaya kingdom and the Khmer kingdom. Naval expeditions of King Rajendra Chola I to Indo-china and the Malay Peninsula in 1025 AD further deepened the contacts between the two regions. During the British rule in India, connecting South East Asia to Asia Major through India was a historical dream of the administrators, geographers and diplomats. Lord Dalhousie had thought of a railway line connecting Singapore to Constantinople (Istanbul), with a link up to Lhasa. British administrators like Curzon, Cross and "gentleman capitalists" like Rothschild wanted to link Bengal, Myanmar and China by

In the post- independence era, due to structural constraints of the Cold War, Indian foreign policy makers largely ignored the South East Asia region.

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Borders in South Asia

States, Communities and People

Editor

Adluri Subramanyam Raju



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Border Management in South Asia

Can We Build Social and Cultural Bridges?

Rashmi Bhure

The world we have created is a product of our thinking; it cannot be changed without changing our thinking.

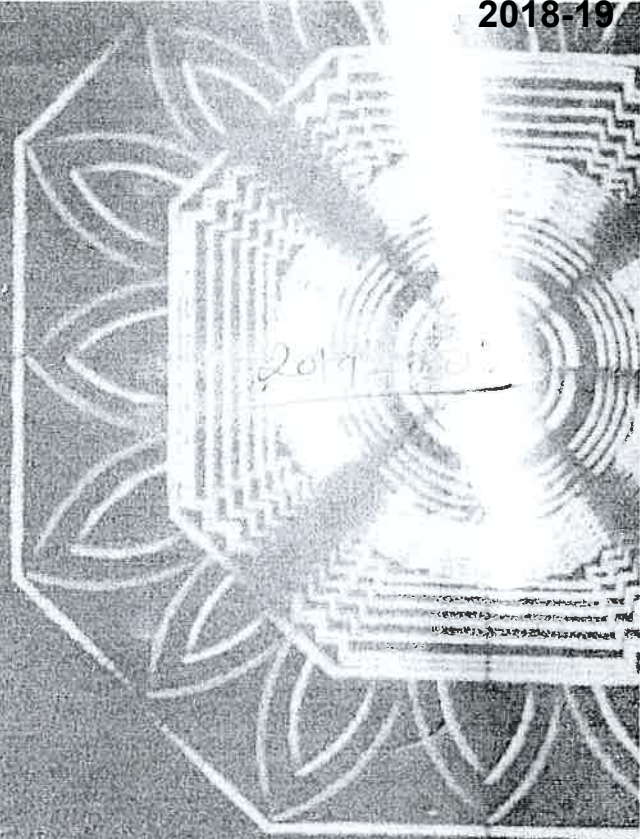
—Albert Einstein¹

The borders in South Asia have been created artificially by the British as part of the process of colonisation and are not formed on the basis of natural features. Undeniably, the act of drawing borders arbitrarily without due consideration of ethnic, religious and economic factors has made them the most troubled and contested borders for more than half a century. This has led to divided families and communities, perpetual tensions on the borders, strenuous bilateral relations, and the region intermittently turning into a conflict zone all further deepening the fault lines. Apart from this, due to porous borders, the incidents of terrorism, separatism, trafficking and illegal migration have increased manifold and become daunting challenges while securing the borders in South Asia.


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Buddhist Phenomenology, Culture and Society


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edited by
Archana Malik-Goure

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Jataka, a part of Khuddakanikaya, depicts the stories related to Buddha's previous births with an undertone of moral and spiritual teachings. One narrative that perfectly cites interconnection, harmony, and cooperation is the tale of four friends, viz., an elephant, rabbit, monkey and a partridge. In a forest in Varanasi, the four dispute on their ownership right over a tree that they had fed on. The elephant claims that the tree is his since he first saw it; the monkey states that he first ate its fruits and thus, he owns the tree; the rabbit, who has eaten the leaves of that tree, when a small sapling, wants the tree to be his and the partridge states that the tree belongs to him since he helped plant the seed that eventually grew into this huge tree. Finally, all agree to the partridge's claim, living harmoniously and together and helping each other satisfy hunger.

The profound ethical principles of Dhamma have universal appeal. Its impeccable rationality juxtaposes theory and practice. Vinaya or discipline developed by Buddha helped shape and design sangha or community with the aim of spiritual growth. When Buddha, in his first sermon, 'Dharmachakrapravartana', said, "Go forth O monks, for the benefit and happiness of the many, for the good and welfare of the world" he emphatically stated the importance of communicating and putting into practice Dhamma. He appreciated the 'yathavadi tathakari - yathakari tathavadi' attitude.

While deliberating on Dhamma, we find that the ethics is linked with the epistemological position. The thoughtfulness about erudition in terms of what is taught, how it is taught and to whom it is taught is as important as knowing the theory behind the teaching. This is precisely what contemporary Buddhists call as 'Engaged Buddhism', which is an adaptation of Dhamma to situations related to socio-political, environmental and economic misery and inequality. It is necessary to understand engaged Buddhism and its implications on social and communal welfare. The fundamental teaching 'sarvam dukkham' encompasses the whole of life, family, community and society at large. The ideal of Bodhisattvahood is vehemently expressed through this political and social reform movement, thereby making Dhamma pragmatic.

The term 'Engaged Buddhism' was coined by a Vietnamese Zen Buddhist monk Thích Nhất Hạnh, who was inspired by the humanistic



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