



Learning by Living: Experiential Pedagogy in the Gurukul Tradition and Its Relevance for Contemporary Indian Education

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Abstract

Experiential learning has become a widely recognized pedagogical paradigm in contemporary education, emphasizing learning through direct experience, reflection, and application. Although the concept is frequently associated with modern educational theorists such as John Dewey and David Kolb, the philosophical and pedagogical foundations of experiential learning can be traced back to ancient Indian educational traditions, particularly the Gurukul system. The Gurukul model, embedded within the broader framework of the Indian Knowledge System (IKS), emphasized holistic education through lived experiences, mentorship, and integration of knowledge with everyday life. In this system, students resided with their teachers and engaged in learning through observation, dialogue, service, and practical engagement with nature and community life. Such experiential processes enabled the development of intellectual competence, moral values, life skills, and spiritual awareness simultaneously.

The National Education Policy (NEP) 2020 has revived interest in indigenous educational traditions by emphasizing experiential learning, multidisciplinary knowledge, and the integration of Indian Knowledge Systems into the curriculum. This policy shift highlights the need to revisit historical pedagogical models that prioritized contextual and experiential learning rather than rote memorization. The present paper examines the conceptual foundations of experiential learning and explores its deep roots within the Gurukul system of ancient India. Through an analysis of twenty Indian research studies on indigenous pedagogical traditions and experiential practices, the paper identifies key elements that contributed to the effectiveness of the Gurukul model. These include learning through participation, guru-shishya mentorship, community engagement, reflective dialogue, and integration of ethical values with practical knowledge.



The study further discusses how these insights can inform contemporary educational practices, particularly in teacher education and curriculum design. By synthesizing ancient pedagogical wisdom with modern experiential learning frameworks, the paper argues for a culturally grounded approach to education that supports holistic learner development and aligns with the transformative vision of NEP 2020.

Keywords: *Experiential Learning, Gurukul System, Indian Knowledge System, Guru-Shishya Parampara, NEP 2020, Indigenous Pedagogy, Holistic Education*

Introduction

The rapid transformation of educational paradigms in the twenty-first century has led educators and policymakers to reconsider traditional instructional approaches and emphasize learner-centered pedagogies. Among these pedagogical approaches, experiential learning has gained significant prominence due to its ability to connect theoretical knowledge with real-life practice. Experiential learning refers to a process through which learners construct knowledge through direct experiences, reflection, and application in meaningful contexts (Kolb, 1984). Rather than relying solely on passive reception of information, experiential learning encourages learners to actively participate in the learning process and develop deeper conceptual understanding.

Modern educational theorists such as Dewey (1938) emphasized that education should be rooted in experience, arguing that meaningful learning occurs when individuals interact with their environment and reflect upon those interactions. Dewey's philosophy laid the foundation for experiential learning approaches in contemporary education systems. Later, Kolb (1984) formalized experiential learning into a cyclical model consisting of four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. This model highlights the dynamic nature of learning as a continuous process of experiencing, reflecting, conceptualizing, and applying knowledge.

In recent decades, experiential learning has been widely adopted in higher education, professional training, and teacher education programs. Research indicates that experiential learning enhances student engagement, critical thinking, problem-solving abilities, and long-term retention of knowledge (Kolb & Kolb, 2017; Moon, 2004). Educational practices such as project-based learning, service learning, internships, and field experiences are now recognized as effective strategies for implementing experiential learning within formal education systems.

Interestingly, while experiential learning is often presented as a modern educational innovation, its philosophical foundations can be traced back to ancient educational traditions across the world. In the Indian context, the Gurukul system of education represented a highly experiential and holistic approach to learning that existed for centuries before the emergence of modern schooling structures. The Gurukul system was characterized by residential education in which students lived with their teachers, known as gurus, and engaged in various intellectual, practical, and moral learning activities. This system fostered a close teacher-student relationship and emphasized learning through daily life experiences, observation, dialogue, and community participation (Sharma, 2018).



Within the framework of the Indian Knowledge System (IKS), education was not merely the transmission of information but a transformative process aimed at the holistic development of the learner. The Gurukul system integrated intellectual learning with ethical values, physical discipline, social responsibility, and spiritual awareness. Students participated in activities such as agriculture, household tasks, community service, and discussions on philosophy and ethics. Through these experiences, learners developed practical skills and internalized knowledge in ways that were deeply connected to real life (Singh, 2017).

The relevance of such indigenous pedagogical traditions has gained renewed attention in recent years, particularly following the introduction of the National Education Policy (NEP) 2020 in India. NEP 2020 emphasizes the importance of experiential learning, critical thinking, multidisciplinary education, and the integration of Indian Knowledge Systems into the curriculum (Ministry of Education, 2020). The policy recognizes that traditional educational models such as the Gurukul system embodied many of the pedagogical principles that contemporary educators now seek to implement.

Despite this growing recognition, scholarly research examining the relationship between experiential learning and the Gurukul tradition remains relatively limited. Many studies discuss Indian educational heritage or experiential pedagogy separately, but fewer attempts have been made to systematically connect these domains and analyze their implications for modern education. Understanding how experiential learning operated within the Gurukul system can provide valuable insights for designing educational practices that are both culturally rooted and pedagogically effective.

The present paper seeks to address this gap by examining the concept of experiential learning in relation to the Gurukul tradition within the broader framework of Indian Knowledge Systems. The study reviews relevant literature on experiential learning and indigenous pedagogical traditions and analyzes twenty Indian research studies that document the existence and effectiveness of experiential learning principles in ancient Indian education. Based on this analysis, the paper identifies key pedagogical elements that contributed to the success of experiential learning in the Gurukul system and discusses their relevance for contemporary education.

The objectives of this study are therefore threefold. First, it aims to examine the conceptual foundations and significance of experiential learning in contemporary education. Second, it explores how experiential learning principles were embedded within the Gurukul system and the Indian Knowledge System. Third, the study synthesizes findings from existing research to identify practical implications for integrating Gurukul-inspired experiential learning approaches into modern educational practices.

By bridging ancient educational wisdom with contemporary pedagogical theory, this study contributes to ongoing discussions on educational reform and culturally responsive teaching. It argues that the Gurukul tradition provides valuable insights for developing experiential learning



environments that foster holistic development, ethical awareness, and meaningful engagement with knowledge.

Concept of Experiential Learning and Its Educational Significance

Experiential learning is widely recognized as a learner-centered educational approach that emphasizes learning through experience and reflection. The concept is grounded in constructivist theories of learning, which propose that knowledge is actively constructed by learners through interaction with their environment rather than passively received from instructors (Piaget, 1972). Experiential learning therefore shifts the focus of education from transmission of information to active participation and meaning-making.

The philosophical roots of experiential learning can be traced to the works of John Dewey, who argued that education should be closely connected to real-life experiences. Dewey (1938) emphasized that learning occurs most effectively when students engage in activities that are meaningful and relevant to their lives. According to Dewey, experience becomes educational when it leads to reflection and growth, enabling learners to connect past experiences with new knowledge.

Building upon Dewey's ideas, Kolb (1984) developed a comprehensive model of experiential learning that describes learning as a cyclical process consisting of four stages: concrete experience, reflective observation, abstract conceptualization, and active experimentation. In this model, learners first encounter a new experience, reflect upon it, develop conceptual understanding, and then apply that understanding in new situations. This cycle continues as learners gain new experiences and refine their knowledge.

Experiential learning has several advantages over traditional lecture-based instruction. Studies have shown that experiential learning enhances students' critical thinking abilities, problem-solving skills, and motivation to learn (Kolb & Kolb, 2017). It also promotes deeper understanding because learners actively engage with concepts rather than memorizing information superficially. Furthermore, experiential learning encourages collaboration, creativity, and adaptability, which are essential skills for the rapidly changing global environment (Moon, 2004).

In educational practice, experiential learning can take many forms. Project-based learning, service learning, fieldwork, internships, laboratory experiments, and simulations are all examples of experiential learning strategies that allow students to apply theoretical knowledge in practical contexts. Such approaches help bridge the gap between classroom learning and real-world applications, making education more relevant and meaningful.

Within teacher education programs, experiential learning plays a particularly important role because teaching is inherently a practical profession that requires continuous reflection and adaptation. Pre-service teachers benefit greatly from field experiences, classroom observations, and reflective practice activities that allow them to connect educational theory with teaching practice (Darling-Hammond, 2017).



While experiential learning is widely promoted in modern education systems, it is important to recognize that many traditional educational systems historically incorporated experiential elements. In the Indian context, the Gurukul system represented a highly experiential form of education in which students learned through daily life experiences and close interaction with their teachers. Exploring this historical model can provide valuable insights into how experiential learning can be implemented in culturally meaningful ways.

Experiential Learning in the Vision of NEP 2020

The National Education Policy 2020 represents a significant shift in India's educational philosophy by emphasizing holistic, learner-centered, and experiential approaches to teaching and learning. The policy acknowledges that traditional education systems in India often relied heavily on rote memorization and examination-oriented learning, which limited students' ability to develop critical thinking and problem-solving skills (Ministry of Education, 2020).

To address these challenges, NEP 2020 advocates for pedagogical practices that promote active engagement and experiential learning. The policy recommends the use of inquiry-based, discovery-based, discussion-based, and project-based learning methods that encourage students to explore concepts through hands-on experiences and collaborative activities.

NEP 2020 also emphasizes the importance of integrating Indian Knowledge Systems into the curriculum. The policy recognizes that India's rich intellectual and cultural heritage contains valuable educational insights that can contribute to contemporary learning practices. By incorporating elements of traditional educational systems such as the Gurukul model, the policy aims to create an education system that is both globally relevant and culturally rooted.

Experiential Learning in the Indian Knowledge System: Review of Empirical and Conceptual Studies

The Indian Knowledge System (IKS) embodies a holistic worldview in which knowledge is not limited to theoretical understanding but is deeply integrated with lived experience, ethical conduct, and social responsibility. Ancient Indian education systems, particularly the Gurukul model, were designed to cultivate intellectual, moral, and practical capabilities simultaneously. Contemporary scholars have increasingly explored how these traditional pedagogical approaches align with modern theories of experiential learning.

A growing body of Indian research literature has examined the relevance of Gurukul pedagogy and indigenous educational practices in contemporary educational discourse. These studies collectively demonstrate that experiential learning has long been embedded within the Indian educational tradition.

Sharma (2018) examined the philosophical foundations of ancient Indian education and concluded that the Gurukul system emphasized experiential engagement with knowledge through observation, dialogue, and practical activities. According to Sharma, students in Gurukul environments participated in daily tasks such as agriculture, household responsibilities, and community service, which enabled them to develop practical competencies alongside intellectual knowledge. Similarly, Singh (2017) explored the role of experiential pedagogy in Vedic



education and highlighted that learning processes were structured around the stages of *Shravana* (listening), *Manana* (reflection), and *Nididhyasana* (internalization). These stages reflect a cognitive process similar to modern experiential learning cycles in which learners first encounter knowledge, reflect upon it, and eventually apply it in practice.

Research by Acharya (2015) analyzed the pedagogical principles of the Guru–Shishya tradition and found that the close mentorship between teacher and student facilitated personalized learning experiences. The author argues that the residential nature of Gurukul education created opportunities for continuous experiential learning through dialogue, observation, and participation in the teacher’s daily life. Pandya (2014) conducted a historical analysis of ancient Indian educational institutions and observed that the Gurukul system fostered experiential learning through real-life engagement with nature and society. Students were encouraged to participate in activities that strengthened their physical endurance, ethical character, and social responsibility.

Rao (2019) investigated apprenticeship-based learning traditions in classical Indian arts such as music, dance, and sculpture. The study found that these traditions relied heavily on experiential learning methods in which students learned through observation, imitation, and repeated practice under the guidance of a master teacher. Mishra (2016) analyzed indigenous knowledge transmission systems in rural India and noted that experiential learning remains a fundamental aspect of traditional knowledge practices. The study documented how skills such as agriculture, medicine, and craftsmanship are passed down through hands-on participation rather than formal classroom instruction. Patel (2018) examined the role of experiential pedagogy in traditional Indian craft education and observed that learners developed expertise through prolonged engagement with practical tasks and mentorship from experienced practitioners. Such apprenticeship models reflect the principles of experiential learning and situated cognition.

Kumar (2021) studied traditional education practices in Indian village communities and found that experiential learning played a crucial role in developing life skills such as problem-solving, cooperation, and adaptability. Das and Swain (2022) analyzed the integration of Indian Knowledge Systems into modern higher education curricula and argued that experiential learning approaches rooted in indigenous traditions can enrich contemporary educational practices. Iyer (2017) explored experiential learning within Indian philosophical traditions and highlighted the importance of self-reflection and personal experience in acquiring true knowledge. According to the author, Indian philosophical systems emphasize experiential realization rather than mere intellectual comprehension.

Chatterjee (2023) conducted a qualitative study on indigenous pedagogies in Indian educational institutions and found that experiential learning practices such as storytelling, dialogue, and community engagement continue to influence teaching methods in many traditional learning environments. Bhattacharya (2022) examined value education within the Gurukul system and concluded that experiential learning through daily discipline, service, and ethical practice was essential for character development. Nanda (2020) studied experiential learning in Indian



classical music training and found that the Guru–Shishya tradition relies heavily on observation, imitation, and practical engagement, reflecting the core principles of experiential pedagogy. Ranganathan (2019) analyzed community-based learning in ancient Indian education and found that students often participated in community projects and social service activities that fostered experiential learning and civic responsibility.

Koul (2024) conducted a comparative analysis of Gurukul education and modern schooling systems and concluded that experiential learning remains one of the most significant strengths of traditional Indian pedagogy. Bhatia (2023) examined the philosophical underpinnings of Indian educational thought and argued that experiential learning has always been central to the Indian conception of knowledge acquisition. Srivastava and Agarwal (2023) studied the teacher–student relationship in ancient Indian education and found that the Guru–Shishya relationship promoted experiential learning through continuous interaction and mentoring. Jadon et al. (2025) explored the role of Indian Knowledge Systems in the implementation of NEP 2020 and emphasized the importance of experiential pedagogies derived from traditional educational practices. Madhekar (2020) analyzed the potential integration of Gurukul principles into contemporary higher education systems and concluded that experiential learning strategies such as community immersion and project-based learning could enhance educational outcomes. Finally, Bhandary and Ansary (2025) conducted a conceptual study on the Gurukul system and concluded that its pedagogical framework strongly aligns with modern experiential learning theories. Collectively, these studies highlight that experiential learning has long been an integral component of Indian educational traditions and continues to offer valuable insights for contemporary educational reform.

S.No	Author (Year)	Focus of Study	Methodology	Key Findings
1.	Pandya (2014)	Ancient Indian educational philosophy	Historical analysis	Gurukul emphasized experiential engagement with nature and community life.
2.	Acharya (2015)	Guru–Shishya pedagogical	Conceptual study	Close teacher–student mentorship enabled experiential and personalized learning.
3.	Mishra (2016)	Indigenous knowledge transmission	Ethnographic study	Skills were transferred through participation and hands-on engagement.
4.	Singh (2017)	Vedic educational practices	Philosophical analysis	Learning stages (Shravana, Manana, Nididhyasana) reflect experiential learning cycles.
5.	Iyer (2017)	Experiential knowledge in Indian philosophy	Conceptual analysis	Knowledge acquisition emphasized self-experience and reflection.
6.	Sharma (2018)	Pedagogy in ancient Indian education	Literature review	Gurukul learning combined intellectual, practical, and moral education.



7.	Patel (2018)	Traditional craft education	Case study	Apprenticeship models promoted experiential skill development.
8.	Ranganathan (2019)	Community learning traditions	Historical study	Students engaged in community service as part of learning.
9.	Rao (2019)	Apprenticeship in classical arts	Qualitative research	Observation and practice were central to knowledge transmission.
10.	Madhekar (2020)	Gurukul principles in modern education	Conceptual research	Experiential learning strategies can enhance higher education.
11.	Nanda (2020)	Classical music training	Case study	Guru-Shishya system relies on experiential imitation and practice.
12.	Kumar (2021)	Traditional education and life skills	Field study	Experiential learning promoted adaptability and social skills.
13.	Das & Swain (2022)	IKS in higher education	Policy analysis	Indigenous experiential pedagogy supports NEP 2020 reforms.
14.	Bhattacharya (2022)	Value education in Gurukul	Literature review	Moral development occurred through lived experiences and discipline.
15.	Chatterjee (2023)	Indigenous pedagogies in India	Qualitative study	Storytelling and community engagement foster experiential learning.
16.	Srivastava & Agarwal (2023)	Teacher-student relationship	Empirical study	Mentorship enhanced reflective and experiential learning processes.
17.	Bhatia (2023)	Indian educational philosophy	Conceptual research	Experiential knowledge has always been central to Indian pedagogy.
18.	Koul (2024)	Gurukul vs modern schooling	Comparative study	Gurukul methods promoted holistic experiential education.
19.	Bhandary & Ansary (2025)	Gurukul and holistic learning	Conceptual analysis	Traditional pedagogy aligns strongly with experiential learning models.
20.	Jadon et al. (2025)	IKS in NEP 2020 implementation	Policy study	Experiential learning derived from Indian traditions supports modern reforms.

Table 1: Summary of Selected Indian Studies on Experiential Learning within Indian Knowledge Systems

Major Pedagogical Themes Emerging from the Reviewed Studies

The analysis of the above literature reveals several key pedagogical themes that characterize experiential learning within the Gurukul system and broader Indian Knowledge Systems.

- ❖ **Learning by Doing:** One of the most prominent features of the Gurukul system was the emphasis on learning through direct participation in practical activities. Students engaged



in agricultural work, household tasks, and community service, which helped them develop practical skills and a sense of responsibility (Pandya, 2014; Sharma, 2018).

- ❖ **Guru–Shishya Mentorship:** The close relationship between teacher and student created a personalized learning environment in which knowledge was transmitted through observation, dialogue, and shared experiences (Acharya, 2015; Srivastava & Agarwal, 2023).
- ❖ **Reflective Learning:** Reflection played a crucial role in the learning process. The stages of *Shravana*, *Manana*, and *Nididhyasana* encouraged learners to critically analyze and internalize knowledge through contemplation and practice (Singh, 2017).
- ❖ **Holistic Development:** Gurukul education aimed at the comprehensive development of learners, including intellectual, physical, emotional, and spiritual dimensions (Bhattacharya, 2022).
- ❖ **Learning in Natural and Social Contexts:** Students learned in close interaction with nature and society, which made education relevant to real-life contexts and environmental awareness (Ranganathan, 2019).
- ❖ **Value-Based Education:** Ethical values such as discipline, humility, service, and respect for knowledge were integrated into the learning process (Iyer, 2017).

Implications for Contemporary Experiential Learning

The insights derived from Gurukul pedagogy have significant implications for modern education systems, particularly in the context of experiential learning initiatives promoted by NEP 2020.

1. **Experiential Curriculum Design:** Educational curricula should include project-based learning, fieldwork, and community engagement activities that allow students to apply theoretical knowledge in real-world contexts.
2. **Mentorship-Oriented Teaching:** The Guru–Shishya tradition highlights the importance of mentorship in education. Modern teacher education programs can incorporate mentorship models to support experiential learning.
3. **Integration of Value Education:** Experiential learning activities can be designed to promote ethical awareness and social responsibility among students.
4. **Nature-Based Learning:** Outdoor education programs and environmental learning initiatives can replicate the experiential engagement with nature that characterized Gurukul education.
5. **Reflective Practice:** Encouraging students to maintain reflective journals and engage in reflective discussions can enhance the depth of experiential learning.

Conclusion

Experiential learning has emerged as one of the most influential pedagogical approaches in contemporary education, emphasizing the importance of learning through experience, reflection, and application. While modern educational theorists have provided valuable frameworks for understanding experiential learning, the principles underlying this approach have long been embedded within the educational traditions of ancient India.



The Gurukul system represents a remarkable example of experiential pedagogy in which learners engaged in holistic education through lived experiences, mentorship, and community participation. The review of twenty Indian studies conducted in this paper demonstrates that experiential learning practices such as learning by doing, reflective dialogue, apprenticeship, and value-based education were central to the Gurukul model.

The National Education Policy 2020 has recognized the importance of experiential learning and the integration of Indian Knowledge Systems in modern education. Revisiting the pedagogical insights of the Gurukul tradition can therefore provide valuable guidance for designing educational practices that are both culturally rooted and pedagogically effective.

By integrating the experiential wisdom of the Gurukul system with contemporary educational frameworks, educators can create learning environments that foster intellectual curiosity, ethical awareness, and practical competence. Such an approach can contribute significantly to the development of a holistic and transformative education system capable of preparing learners for the complex challenges of the twenty-first century.

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