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MESSAGE FROM THE DESK OF EDITOR IN CHIEF

The Chief Editor and Editors of the advanced research journal of Management, Engineering, Law, Paramedical Science, Nursing, Basic Science, Education, Physical Education and Yoga, Special Education, Clinical psychology and Liberal Arts i.e. IUT Journal of Advanced Research and Development (JARD) would take it as their duty to express the deep gratefulness to the contributors and readers of current volume.

We feel proud to bring the present issue of the online IUT Journal of Advanced Research and Development. We consider that the contribution in this multidisciplinary will help in the inclusive and sustainable growth process. Keeping in tune with this dignified idea, the current issue of IUT-JARD has addressed some current issues covering diversified field.

This issue needs an integrative and a holistic approach to the solution. Finally, the information contains in this journal volume has been published by the IUT obtains by its authors from various sources believed to be reliable and correct to the best of their knowledge, and publisher is not responsible for any kind of plagiarism and opinion related issues.

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COMPARATIVE ANALYSIS BETWEEN DÍA DE MUERTOS AND BHOOT CHATURDUSHI

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ABSTRACT

Día de Muertos, although many compare it with Halloween, is not equivalent to the Halloween people often see in Hollywood movies and series. Instead, it has many similarities with the Indian or the Bengali festival Bhoot Chaturdushi. For example, both these festivals are meant for the ancestors. In both these festivals, families pay tribute to their dead ancestors who visit the Earth as the door between the spiritual and the living world opens.

Apart from this particular similarity, another exciting and uncanny similarity between these two festivals includes the reference to the female authoritative Goddess figure. In the Aztec culture, it is the "Lady of the Dead." On the other hand, according to Indian mythology, Ma Chaamunda visits the Earthly sphere with her fourteen ghosts or evil spirits during Bhoot Chaturdushi.

Not just that, in both these festivals, the food plays a pivotal role because they are not carved into something but instead savored by people on this specific day.The Aztec Pan De Muerto remembers the sacrifice of a noblewoman. On the other hand, the Bengali tradition of eating fourteen leaves, or the Choddo Shaak, symbolizes the purification of the human soul from the ward of evil. And even though there are differences in intention concerning food consumption in both cultures, the intentions are similar when it comes to lighting candles.

In both traditions, lighting candles would signify family directing the path to their deceased family members. It is fascinating that although one festival belongs to the Occidental culture, while the other is in the Oriental culture, stunning similarities are there between these two. The research paper here explores that, and while doing so, it has sought help from the Pixar movie Coco as it has a beautiful representation of Día de Muertos.

KEYWORD: Día de Muertos, Bhoot Chaturdushi, Aztec, Bengali

INTRODUCTION

Human existence has an intricate connection with the inevitability of death. Therefore, many cultures celebrate mortality with joy and vibrant hues instead of shadowing it with gloom. Día de Muertos and Bhoot Chaturdashi are almost two similar holidays from two distinct cultures, reflecting the relation between life and death.

Día de Muertos, originating from the rich Mexican and Latin American culture, embraces death as an integral part of life and is a remembrance of the departed loved ones. The festivity also recognizes the eternal bond between the living and the dead. On the other hand, Bhoot Chaturdashi, the celebration born in the cultural landscape of Bengal, is a festivity to pay reverence to the departed ancestors.

The vibrant cinematic masterpiece "Coco" celebrates the essence of Día de Muertos; as a tribute to Mexican culture, the film uses Día de Muertos as one of the themes. It also urges the audience to pay homage to loved ones who have left the world but live in their hearts. The movie also states, "One night of the year, our ancestors come to visit us."

The Bhoot Chaturdashi revolves around a similar idea, as it centers around the idea that, on this day, the departed ancestors visit their families. Día de Muertos and Bhoot Chaturdashi have a long history, and the celebration rituals evolved with the time. But the essence of the celebration of life and its inevitable connection with death remains the same.

A Short Introduction to Día de Muertos

Día de Muertos, the popular holiday in Mexico, celebrates the inevitability of death. Despite being associated with the dead, it is a festival of vibrant colors, laughter, music, and dance. It is a festival rooted deeply in the indigenous customs of paying homage to deceased loved ones by commemorating the coexistence of life and death. They did not consider death essentially as the end of life but as another stage of existence. The Aztec festival also honors the Lady of the Dead, Goddess Mictecacihuatl, who presides over the afterlife realm.

The history of Día de Muertos dates back some 3000 years when there was a tradition of revering dead people in pre-Columbian Meso-American culture. The Aztecs, Maya, Purepecha, Totonac, and Nahua people of Mexico see death as a part of life. People believed that dead people traveled to Chicunamictlán or the Land of the Dead. After several years of challenging journey, a person's soul reaches Mictlán, the soul's final resting.

Nahua people honor the dead on this day and offer them food and water for their journey. Therefore, the ritual involves leaving food and other offerings on the graves of their dear ones. They also prepare makeshift altars called "ofrendas" and decorate them with flowers, candles, papel picado (pieces of colorful paper), and incense.

The favorite food and beverages are placed on the altar to welcome the deceased back home. Calavera, or the sugar skull, is also an iconic part of Día de Muertos and is offered to the deceased. Calacas has some traditional association with the celebration, and based on that, people paint their faces to represent life and death. Families also take this day as an opportunity to introduce their younger generation to the older ones who died before the baby was born.

Based on the Aztec Calendar, Día de Muertos was celebrated at the end of July and the beginning of August. Later, the Spanish priests moved the celebration to coincide with All Hallows Eve. Therefore, at present, Día de Muertos is celebrated during the first two days of November. In recent years, Día de Muertos has gained popularity across the globe, and people from different cultural backgrounds are celebrating Día de Muertos in memory of their loved ones.

Though the nature of the celebration of this day has changed over the years, the essence has remained the same. While mourning brings a sense of isolation, celebration brings a community together and establishes a deeper connection among the people. Día de Muertos celebrates death as a transitional stage, keeping life in the center. Therefore, the Day of the Dead becomes a celebration of the beauty of life itself.

A Short Introduction to Bhoot Chaturdushi

The festival of Bhoot Chaturdashi, which embraces the intricate weaving of life and death, is deeply rooted in the rich soil of Bengali folklore and mythology. People believe that on the eve of the festival, the barrier between the material and spiritual world disappears, allowing the spirits to roam freely among the mortals. The tradition of offering food to the forefathers on this day is a symbol of reverence. In popular belief, the lamps are used to remove evil and show the path for the souls of departed ancestors. The celebration is also a way to address the mysterious realm of the dead and recognize the transience of human lives.

'Bhoot' stands for ghosts, and 'Chaturdashi' is the fourteenth day of the lunar fortnight(Gupta, 2023). The mythological narrative behind this festival is the defeat of Narakasur, a demon embodying darkness in Hindu mythology, by Lord Krishna on this day. Though this narrative may vary from place to place, the theme of the victory of Good over Evil remains the same.

This day also has significance in Bengali Folklore. According to these, forefathers come to their loving houses, seeing the Diyas (earthen lamps). They protect their family from negative energies and harm. Another popular belief associated with this day is that of Goddess Chamunda (a form of Goddess Kali) and her fourteen ghostly. Many Bengalis believe Goddess Chamunda ascends to the Earth with her ghosts, including *Dakini* and *Jogini*. Thus, fourteen lamps are lit at the entrance and dark corners of the house to protect oneself from these ghosts and other uncanny beings.

People believe that, on this day, evil entities are more powerful. Therefore, there is also the custom of a night-long guard to keep these dark forces away. Bhoot Chaturdashi is celebrated one day before Kali Puja, which has a separate religious and cultural significance. The following day is Kali Puja or a day to worship Goddess Kali, who protects the devotees from negative energies.

Eastern region of India, especially Bengal, celebrates Bhoot Chaturdashi or Narak Chaturdashi in the Hindu month of Kartik (Autumn). As per the Saka era calendar, this festival is celebrated on the 14th day of Krishna Paksha in Kartik(INC, 2021).Bengalis welcome the 14 generations of their ancestors (Choddo Shak) by lighting up 14 earthen lamps and having Choddo Shaak (a dish prepared by cooking 14 leafy greens together). This Choddo Shaak has Ayurvedic relevance as well. According to Choudhury (2024), in Charaka Samhita, in Autumn, Pitta imbalance is a common disorder seen in people, and these cooked herbs have all those medicinal properties that can keep these diseases away. People also consider it to ward off the evil forces from their houses and lives. The illuminated lamps remove the darkness with light, which signifies the triumph of "Good" over "Evil."

Occident's Lady of the Dead vs. Orient's Ma Chaamunda and her 14 Ghosts
Across cultures, the mythological narratives and folklore derived from the ideas regarding death and the afterlife have certain similarities. Though Lady of the Dead and Maa Chamunda come from two different cultural landscapes separated by miles, they show the human perception of death and the idea of mortality as an essential part of life.

In Occidental tradition, Death is personified through several mythological characters, such as Persephone in Greek mythology and Hela from Norse Tales. The Lady of the Dead is one such figure portrayed as a mediator between the realm of the Dead and the Living, guiding the souls to their final resting place.

In Aztec mythology, Mictecacihuatl, also known as the Lady of the Dead, rules over the land of

Mictlan, the lowest level of the underworld, the resting place of the Deads. She presides over the festival Día de Muertos, guards the Deads in their resting place, and ensures the continuation of the cycle of life. According to Aztec culture, Mictecacihuatl has a skull face and wears a skirt made of serpents(Cline, 2018).

On the other hand, in Hindu mythology and particularly in Shakta tradition, Goddess Chamunda or Charchika is associated with the Ghost and Spirit realm. She is the Goddess of destruction and protection, symbolizes the triumph of Good over Evil, and is accompanied by 14 ghostly entities (or Bhootas) representing different stages of human lives. These "Bhootas" act as the guardians of the supernatural world and guide the souls navigating the afterlife.

The Devotees believe Maa Chamunda wards off evil and keeps the malevolent spirits away. She is "Shakti," a supreme power that can create, protect and destroy the cosmos. Goddess Kali destroyed two Asuras (demonic figures), Chanda and Munda, which gave her the name Chamunda or Chamundeswari. She is the fierce female form of Yama, the God of Death(Khamesra, 2024). According to Matsya Purana, Yama created her to protect Devi Parvati. Therefore, she is the Matrika who destroys the Evil and protects the Good.

Though, like Maa Chamunda, the Lady of Dead governs the World of Death, which in Aztec culture is called Mictlan, the latter is not associated with guarding the good and warding off the evil. However, she looks over all three types of souls (one who died normal deaths, one who died heroic death, and the other non-heroic dead people) residing in the underworld. She collects their bones and sends them to the land of living. It makes her the guardian of the cycle of Death, Life, and everything in between, which is an integral part of the cosmos.

Coming from two different cultures, both the Lady of the Dead and Maa Chamunda show some similarities based on their respective cultures and mythologies. They both are associated with the transition of souls from one realm to another. Like Lady of the Dead, Goddess Chamunda also represents the theme of destruction and renewal that repetitively occurs in human life. This struggle between the creation and destruction maintains the cosmic balance.

In mythologies, both figures remain the constant reminder of the inevitability of Death and the understanding of the eternal narrative of death and life. Parallel analysis of the Lady of the Dead and Maa Chamunda also reveals the depth of the folklore of different cultures. Though they stem from varied cultural backgrounds, time-frames, and space, the narrative regarding the philosophy of death

and human perception of it stays the same.

The Significance of Candles in Both Cultures

In many cultures, candles have spiritual and ritualistic significance. Hence, it plays a crucial role in ceremonies and religious practices. Though Aztec and Bengali cultures have different birthplaces, candles have a special place in their religious celebration.

In Aztec culture, the flickering light of candles represents life and warmth, and people often illuminate these during rituals to invoke the Sun God. Candles have also become inseparable in Aztec ceremonies, honoring death and the afterlife. People light candles to guide the souls departing for the underworld realm. It is also used for purification during the rituals to create a sacred atmosphere. While celebrating Día de Muertos, candles are placed on ofrendas, the altars made for a deceased person.

Candles represent the cardinal directions and are integral in altar decoration. People believe that as the representative of fire elements, candlelights guide the souls of the deceased to travel to the living world. The candles are generally used in a row that leads up to the ofrendas.

Día de Muertos is a celebration to pay homage to the ancestors, and candles represent the cherished memory of loved ones. Light as offerings give warmth to the souls of the deceased as candles are placed on the altars beside their favorite food, beverages, and souvenirs. People believe that the light attracts the souls to accept the offerings.

On the other hand, Choddo Pradip is an inseparable part of the Bengali celebration of Bhoot Chaturdashi. Fourteen earthen lamps are lit in the dark corners of the house and doors on the night before Kali Puja to ward off evil. Bengalis believe that each of the lamps represents generations of ancestors, as, on this day, reverence is paid to the fourteen generations of ancestors. The earthen lamps also invite the forefathers who come to bless their family members. People also believe that on the eve of Bhoot Chaturdashi, the evil powers get powerful, and the light can keep them away.

In Aztec and Bengali cultures, candles (or earthen lamps) guide the spirits to their homes. Hence, they also become a tool to form a connection between the living and the dead. Besides staying as a symbol of reverence, they also stand as a string connecting the past, present, and future generations.

Aztec's Pan De Muerto and Bengal's Choddo Shaak

Pan de Muerto is a traditional bread that is said to come from the early 1500s. During Día de Muertos, the Aztec community prepares Pan De Muerto to show their Gods their dedication and gratefulness. Several versions narrate the preparation of the Day of the Dead Bread used in this ritual.

Many historians and scholars believe this Day of the Dead Bread includes amaranth, honey, and human blood(Cullen et al., 2021). According to one version, the Aztecs are said to have sacrificed a young woman and put her heart in a clay pot, mixing it with amaranth. The priest leading the ritual is then said to have eaten the offering to show their love and respect for the Gods. Aztecs have come a long way from there, and now Catholic priests use bread to make it look like the young woman's heart. Moreover, they also add some red sugar, which denotes her blood.

On the other hand, when the Bengalis celebrate the *choddo shak* ritual, they gather 14 different leafy vegetables to follow the ritual(Ganguly, 2023). Like Pan de Muerto, Bengalis consume choddo shaak on Bhoot choturdoshi, which has a direct link to death.

In both cultures, the bread made and eating the leafy vegetables are a part of a culture. Both cultures celebrate the days of remembering their loved ones. Bengalis believe Choddo shaak increases body immunity as this preparation has high health benefits, symbolizing that one can fight evil (or health issues) with this food preparation.

It is believed that the dead do not eat the offering but suck away the essence that helps them to recuperate after they have traveled such a long distance to come back home. Thus, through these celebrations, Aztecs try to show respect to their loved ones who have left and traveled to a completely different world.

On the other hand, Pan De Muerto is a celebratory dinner specially made for the dead. The living relatives of the dead can also have the bread, but not those offered to the dead who have traveled a long way and reached the land of the living.

Conclusion

No matter the culture, the living always respect the concept of death. Thus, Bengalis and Aztecs celebrate the dead's return to the land of the living on a particular day. The Aztec community celebrates the Day of the Dead with Pan De Muerto and ofrendas.

On the other hand, Bengalis celebrate the day of the dead as Bhoot Chaturdoshi with *choddo shak* and diyas. Both cultures have the metaphor of death in the center, and the supreme authority maintaining

the balance in the cosmos is a woman, either alone or accompanied by her 14 ghostly followers or companions.

Candles play a significant role in both cultures as they help their dead loved ones find their way back home after not being here for such a long time. So, on both these occasions, the living tries to form a connection with the dead because it helps them to be in touch with their deceased loved ones and also learn the fact that death is inevitable and eternal truth.

Both traditions have come a long way and are living examples of how supernatural ideologies make up the majority of the traditions that people follow worldwide. But people still follow these traditions with utmost dedication and sincerity because both believe death is necessary to maintain a balance. Thus, one must not fear them but accept them and hope there is one day when the portal between the dead and the living opens, allowing each family's loved ones to travel home again.

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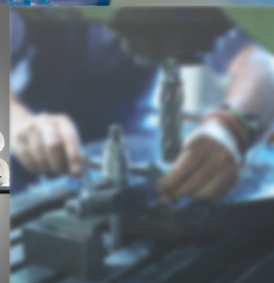
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B.Sc. Mathamatics (Hons.)	4 Years	Pass in 10 + 2 with 40 % marks in Mathematics	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
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MA - Psychology	2 Years	Graduate with 45 %(40 % in case of SC/ST/ OBC) marks in Psychology	Teaching in Schools/ Colleges/ Educational Administrator/ Corporate
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LLB	3 Years	Graduate in any Discipline with minimum 45 % (40 % in case of SC/ST, 42% in case of OBC) aggregate marks	Corporates, Banking, Judiciary, Legal Practice, NGO's IPR
LLM	2 Years	Graduate with LLB degree (Recognised by BCI)	Corporates, Banking, Judiciary, Legal Practice, NGO's IPR, Research

Management & Commerce Studies

Programs	Duration	Eligibility	Career Prospects Employment Opportunities
B.Com (Hons.)	4 Years	Pass in 10 + 2 examination in commerce or Science with 45% (40% in case of ST/ SC/OBC) marks	Banks, Financial Services, Corporates

Program	Duration	Eligibility	Career Prospects Employment Opportunities
BBA	4 Years	Pass in 10 + 2 (any Discipline) examination with minimum 40% marks	Banks, Financial Services, IT, Insurance, Telecom,Corporates, Consulting Companies.
MBA	2 Years	Graduate in any discipline with minimum 45 % (40 % in case of SC/ST/OBC) aggregate marks	Banks, Financial Services, IT, Insurance, Telecom, Corporates, Consulting Companies, Research
M.Com	2 Years	B.Com with 45%(40% in case of ST/SC/OBC) Marks	Banks, Financial Services, Corporates

Allied Health Sciences

Program	Duration	Eligibility	Career Prospects Employment Opportunities
Bsc. in Emergency Medical Technology	4 Years	Pass in 10 + 2 (Science Discipline) with 45% marks in PCB (5% relaxation for SC/ST/OBC Candidates)	Opportunity in Government /Private hospital having ICU/ITU/Critical care unit, Demand in disaster management team for both state/central government, army/navy/airforce. Eligible for Post graduation courses.
Bsc. in Cardiac Care Technology	4 Years	Pass in 10 + 2 (Science Discipline) with 45 %marks in PCB (5% relaxation for SC/ST/OBC Candidates)	Opportunity in Government /Private Hospitals in cardiology department, different cath- labs or diagnostic centers. Eligible for postgraduate courses.
Bsc. in Dialysis Therapy Technology	4 Years	Pass in 10 + 2 (Science Discipline) with 45 % marks in PCB (5% relaxation for SC/ST/OBC Candidates)	Opportunity in Government /Private hospitals, NRHM, NUHM, NGO, clinics/ healthcare setup offering dialysis treatment. Eligible for Post Graduation courses in dialysis.
Bachelor in Health Information Management	4 Years	Pass in 10 + 2 (any Discipline) with 45 % marks (5% relaxation for SC/ST/OBC Candidates)	Opportunity in Government / Private hospitals, diagnostic centers, NRHM/ NUHM, legal firms,Healthcare consultancy .Eligible for Post Graduate courses.
B.Sc. Medical Lab Technology (BMLT)	4 Years	Pass in 10 + 2 (Science Discipline) with 45% marks in PCB (5% relaxation for SC/ST/OBC Candidates)	Opportunity in Government /Private hospital having ICU/ITU/Critical care unit, Demand in disaster management team for both state/central government, army/navy/airforce. Eligible for Post graduation courses.
B.Sc. Medical Lab Technology (BMLT) (LE)	3 Years	Pass in 3 years diploma with 45% marks in aggregate (5% relaxation for SC/ST/OBC Candidates)	Opportunity in Government /Private hospital having ICU/ITU/Critical care unit, Demand in disaster management team for both state/central government, army/navy/airforce. Eligible for Post graduation courses.
Master in Medical Lab Technology (MMLT)	2 Years	Candidate must have passed degree, e.g. B.Sc. MLT/ B.Sc. Physiology/ Microbiology/ Biotechnology/ Biochemistry or equivalent B.Sc. Biosciences from a recognized University	Opportunity in Government / Private sector, Lab Technician, Medical Lab Incharge, Research and Development Manager (Laboratory),Technical Officer etc. Can pursue research or can flourish in academics as well

Education

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Ed.	2 years	Graduate or post graduate in any discipline with minimum 50 % (45 % in case SC/ST/ OBC) aggregate marks	Teaching in Secondary level
MA - Education	2 years	Graduate in any discipline	Teaching in Schools/Educational Administrators/ Research
M.Ed.	2 years	B.Ed. (1/2 years)/ B.EL.ED/B.Sc.B.Ed./B.A B.Ed./ D.EL.Ed. /D.Ed. with a Bachelors degree. 50% marks at all the levels	Teaching in Teacher Education

Physical Education

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.P.Ed	2 years	Graduate or post graduate in any discipline with minimum 50 % (45 % in case SC/ST/ OBC) aggregate marks	Jobs in School/ College/ University, Physical Trainer
D.P.Ed	2 years	Pass in 10+2 or equivalent with 50% of marks in any stream	Jobs in School/ College/ Physical Trainer
B.P.ES	3 years	Pass in 10 + 2 examination or equivalent from any recognised education Board/ University	Jobs in School/ College/ University, Physical Trainer
B.P.ES(LE)	1 year	Pass in two years diploma in Physical Education	Jobs in School/ College/ University, Physical Trainer
M.P.ES	2 years	Candidates must have passed with at least 50% marks for Gen/OBC and 45% for SC/ST category. B.P.E.D (4yr. integrated) /B.P.E.D (1yr. or 2yr.)/B.P.E (3yrs.)/ B.sc (Physical Education)/ B.P.E.S (3yrs.)	Jobs in School/ College/ University, Physical Trainer/Sports/ Job in Govt. and Private sector as teacher, instructor, coach etc.

Yoga & Naturopathy

Program	Duration	Eligibility	Career Prospects Employment Opportunities
Post Graduate Diploma in Yoga Therapy	1 year	Any graduate	Yoga Teacher in Schools, Yoga Therapist/ Yoga Psycologist/ Yoga Inspector in MNC's, Health Club, Yoga Club

Special Education

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Ed.Spl.Ed. (ID)	2 years	Graduate or post graduate in any discipline with minimum 50 % (45% in case SC/ST/ OBC) aggregate marks	Teaching in Secondary level and at special schools
D.Ed.Spl.Edu (ID)	2 years	Pass in 10 + 2 (any Discipline) with minimum 50% (45 % in case SC/ST/ OBC) aggregate marks.	Special schools, Sarva Siksha Abhiyan/ Resource teacher in General School/ Integrated/ Inclusive setup
M.Ed.Spl.Ed(ID)	2 years	B.Ed. Spl. Ed (ID) / B.Ed. General with D.Ed. Spl. Ed (ID) with 50% marks (RCI).	Professional preparation of teacher educators- engaged in continuous professional development of teachers
Integrated B.A/ B.Com /B.Sc/ B.Ed. Spl.Ed.	4 years	Pass in 10 + 2 with 50% marks	Teaching in Secondary level and at special schools

Clinical Psychology

Program	Duration	Eligibility	Career Prospects Employment Opportunities
M. Phil in Clinical Psychology	2 years	M.A / M.Sc degree in the Psychology with 55% marks in aggregate, Preferably with special paper in Clinical Psychology .	Qualified professional & extensive inputs & widespread Clinical experience to acquire the necessary skills in the area of Clinical Psychology

Library And Information Sciences

Program	Duration	Eligibility	Career Prospects Employment Opportunities
B.Lib.I.Sc	1 Year	Graduate in any discipline	School/ College/ University/ district/ State / National Librararies, Bank, Govt. Services, NGO's, Research
M.Lib.I.Sc-Integrated	2 Years	Graduate in any Discipline	School/ College/ University/ district/ State / NationalLibrararies, Bank, Govt. Services, NGO's, Research
M.Lib.I.Sc	1 Year	Graduate with B.Lib.I.Sc	School/ College/ University/ district/ State / NationalLibrararies, Bank, Govt. Services, NGO's, Research

Nursing Science

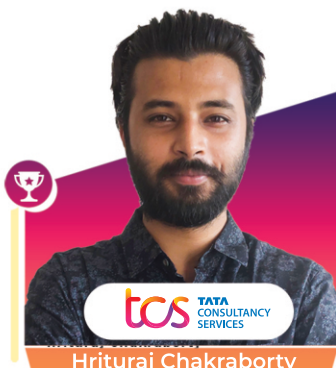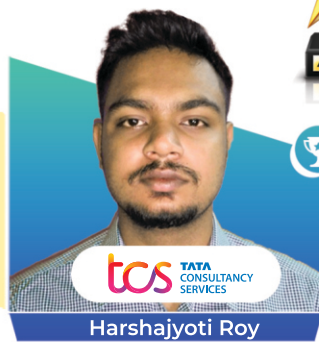| Program	Duration	Eligibility	Career Prospects Employment Opportunities
GNM	3 years	10+2 with English and must have obtained a minimum aggregated score of 40% marks for the general candidates for any stream • 35% SC/St candidates marks required from any stream • Age should be 17-35 (and for SC/ST 5 years relaxation) • Boys & Girls both are eligible	Hospitals(Government /Private), NUHM, NRHM, NRLM, Healthcare consultancy firm, Hospitality industry, Medico-legal consultancy firm, Insurance sector (Government/ Private)

P.hD

Program	Duration	Eligibility	Career Prospects Employment Opportunities
Ph.D	4 years	A two-year postgraduate degree or equivalent from a recognized Institution, with 55% marks or equivalent CGPA in concerned subject. or A regular, full time M.Phil degree from any recognized University	Faculty position, Scientist, Post-doc researcher

D = Domicile: Students from North East States (Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, Tripura). **ND****= Non-Domicile: Students from states other than North East states.*

Our Resources

Team of Experienced Faculty Members who are alumni of reputed institutions like IITs, IIMs, NITs, National Law Universities & other renowned Institutions.

- **WiFi 6** Enable Campus / True 5G campus
- Smart classroom equipped with Interactive smart boards
- Modern laboratories
- Well-equipped workshop / 3D printers
- Enriched library / Book bank facility
- Separate hostel for boys and girls
- Full campus is under CCTV surveillance
- Yoga for all

- Medical center featuring on-site residential doctors and nurses.
- 24 x7 Ambulance service
- Gymnasium / Outdoor gym
- Soccer field / Basket ball court / Badminton court
- ICFAI University Tripura is having its professional football club named ICFAI FC
- 24 Hours power generator back-up etc.
- Full campus is covered by JIO wifi, BSNL wifi, ICFAI wifi

Unique Features

- Fee concession for students from North Eastern States
- N J Y Memorial Scholarships
- Merit Scholarships during Admission and also during study at University
- Signed MOA with IIT Bombay for setting up North Eastern Region Spoken Tutorial FOSS HUB at ICFAI University Tripura
- French & Chinese Language as Elective Course for all Programs
- Setup Virtual Lab in Collaboration with IIT, Delhi.

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CAMPUS AERIAL VIEW

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