**PROFORMA FOR BIODATA**

1. Name K G Parimala

2. Designation Assistant Professor (Shift II)

3. Department English

4. Correspondence Address DO

5. Email and Contact number parimalaraaj11@gmail.com 8754948446

6. Date of Birth 11th November 1993

7. Gender Female

8. Category (Gen/SC/ST/SCA/DNC/MBC/BCM/BC) SC

9. Whether differently abled

10. Academic Qualification

|  | **Degree** | **Year** | **Subject** | **University/Institution** | **% of Marks** |
| --- | --- | --- | --- | --- | --- |
|  | UG | 2014 | English | National College, Bharathidasan University |  |
|  | PG | 2016 | English | National College, Bharathidasan University |  |
|  | M.Phil | 2017 | English | National College,Bharathidasan University |  |
|  | NET | 2023 | English |  |  |

11. Ph.D thesis title

Guide’s Name

Institution/ University

Year of Award

12. Work Experience

| **S. No** | **Position held** | **Name of the Institute** | **From** | **To** | **Pay Scale** |
| --- | --- | --- | --- | --- | --- |
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13. Professional Recognition/ Award/ Certificate/ Fellowship received by the applicant

14. Publications

| **S. No.** | **Author(s)** | **Title** | **Name of Journal** | **Volume** | **Page** | **Year** |
| --- | --- | --- | --- | --- | --- | --- |
| **1** |  |  |  |  |  |  |
| **2** |  |  |  |  |  |  |
| **3** |  |  |  |  |  |  |
| **4** |  |  |  |  |  |  |
| **5** |  |  |  |  |  |  |
| **6** |  |  |  |  |  |  |
| **7** |  |  |  |  |  |  |
| **8** |  |  |  |  |  |  |
| **9** |  |  |  |  |  |  |
| 10 |  |  |  |  |  |  |
| 11 |  |  |  |  |  |  |
| 12 |  |  |  |  |  |  |

h-index

i10 index

Total citations

15. Details of patents

16. Books/ Reports/Chapters/General articles etc

| **S. No** | **Title** | **Author’s Name** | **Publisher** | **Year of Publication** |
| --- | --- | --- | --- | --- |
|  |  |  |  |  |
|  |  |  |  |  |

17. Research guidance

Ph.D. : Awarded :

Submitted :

On going :

Mphil : Awarded :

M.Sc. Dissertation : Awarded :

18. List of Completed/Ongoing/Submitted projects

| **S.No** | **Title of the Project** | **Duration** | | **Total Cost (Rs.)** | **Name of Funding**  **Agency** | **Status** |
| --- | --- | --- | --- | --- | --- | --- |
| **From** | **To** |
|  |  |  | |  |  |  |
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(a) Major Results/ Highlights of the project including achievement (publications, patents etc.),

for *completed projects*

(b) Up-to date Technical progress report for *on-going projects.*

19. Membership

(a) Professional bodies

(b) Editorial board

(c) Advisory board

(d) Academic bodies

20. Countries visited

21. Any other Information

**DECLARATION:-**

I certify that the foregoing information is correct and complete to the best of my knowledge and belief.

**Place: Trichy**

**Date: 26.07.24**  **Signature**