

Publications by
Mr. Chaitanya D. Deshmukh

Research Papers Published in Journal

Sr. No.	Month & Year of Pub.	Title of Paper	Journal	Name of Co-author if any	International / National with IF with ISSN
01	Dec 2025	Resistance as Imagination, Voice & Organization: A Conceptual Study	Akshara Multidis. Research Journal	1	International/ Peer Reviewed, Refereed ISSN 2582-5429
02	Jan 2026	Revisiting Phule in a Transforming India: Caste, Culture & Social Change	Galaxy: International Multidisc. Research Journal	1	International/ Peer Reviewed, Refereed ISSN 2278-9529
03	Jan 2026	AI Tools & Academic Writing: Innovation or Intellectual Dependency?	Knowledgeable Research (KR)	--	International/ Peer Reviewed, Refereed ISSN 2583-6633
04	March 2026	Role of Women in Skilling Communication & Gender Equality	IJSREM	--	International/ Peer Reviewed, Refereed ISSN 2395-7522
05	April 2026	English Language Teaching in the Digital Age: Challenges & Opportunities in Indian Higher Education	e- Journal of ELLC	--	International/ Peer Reviewed, Refereed ISSN 2395-7522

Chapters in Edited Book with ISBN/ISSN

Sr No	Title of Chapter with Page Nos.	Name of Book	Publisher Name & ISSN / ISBN NO.	No. of Co-Authors
01	Human Values as Reflected in Upanishadas: A Study	Ethics and Human Values through Literature	Parikalpana, Delhi 978-93-95104-10-4	01
02	The Global Language: Exploring the Dynamics of English as a Lingua Franca	Modern Trends in English Language and Literature Teaching	A.R. Publishing Co. Delhi-110084 978-93-88130-84-4	-
03	The Evolution of Societal Values: Linguistic Change in Modernist Literature	Transformation of India in Global Context	A.R.Publishing Co 978-93-49834-06-4	-



Shikshan Prasarak Mandal Mul 's
Karmavir Mahavidyalaya, Mul. Dist -Chandrapur. (M.S.) India
Organizes
One -Day International Interdisciplinary Conference
on

**Changing Scenario in Higher Education
in India and Global Standards**
भारतीय उच्चशिक्षणातील बदलते प्रवाह आणि जागतिक मानके
Date:20th December,2025

Chief Editor
Dr. Anita Walke
Principal

Karmavir Mahavidyalaya, Mul. Dist -Chandrapur

Associate Editor
Pro.Gajanan Ghumade
Dept.of History

Associate Editor
Dr.Ganpat S. Aglave
Dept.of English

Co-Editors

Dr.G. J. Gaikwad
Dr U. T. Kapgate
Pro. P. A. Upare

Dr. K. H. Karhade
Dr. S. S. Mandawgade
Dr. A. R. Parkhi



Akshara Publication

Plot No. 42, Akshara Publication
Gokuldharm, Wanjola Road Near Star Lone, Bhhusawal, Dist.Jalgaon [M. S.] India 425201

Index

Sr.N	Title of the Paper	Author's Name	Pg.N
1	Rural–Urban Inequality in Access to Higher Education in India: A Social Justice	Dr. Archana Khandagale	05
2	Rural - Urban Inequality in Indian Higher Education System: A Present and Actual Perspective	Dr. Atul Firke Mr. Shripad Dixit Dr. Laxman Jajodia	11
3	Resistance as Imagination, Voice, and Organization: A Conceptual Study	Chaitanya D. Deshmukh Prof. Dr. K. Rajkumar	13
4	A Comprehensive Analysis an Developing India's Global Educational perspective	Dr. Ganesh Gaikwad	16
5	A Research on uses of AI in Cyber Security : Threat detection and prevention	Harshali Satish Aher Ms. Priyanka Jagtap	19
6	Role of Skill Development Programs in Preparing Maharashtra's Workforce for Global Commerce Opportunities	Kamlesh H. Kunghatkar	22
7	Impact of Privatization on Public Policy with Reference to Higher Education in India	Dr. Mahindra Wardhalwar	26
8	A Descriptive Study on the Role of Effective English Language Communication Skills in Enhancing Career Opportunities among UG Business Studies Students in Wardha City	Mr. Parishkrit Agrawal Dr.K.V. Somanadh	31
9	Global Employability Skills and English Communication: A Study of Rural Tribal Students in Higher Education in Gadchiroli and Chandrapur Districts	Dr. Preeti Chandrashekhkar Dave	34
10	A Comprehensive study: Technology Application and Performance strengthening in the Digital banking sector	Priyanka M.Jagtap Dr.Kranti S. Patil	36
11	Uplifting Alfa,What About Village's Ram	Ramesh Patil	39
12	A Study on the Impact of Mobile Technology on Education. Accessibility	Rashmi Hiralal Gharate	42
13	The Ripple Effect: Analyzing the Political Impact of Bangladesh's 2024-25 Unrest on South Asian Geopolitics	Prof. Dr. Jagdish R. Chimurkar	44
14	Adoption of Fintech Innovation In The Banking Sector	Sagar Rajendra Mohite Prof. Dr.Yogita Shirsat	48
15	English Language: A Key to Global Employability	Dr. Sambhaji Bajirao Manoorkar	51
16	Microwave Assisted Synthesis and Characterization of Copper Oxide Nanoparticles from Leaf Extract of Xanthium Strumarium.	Sandeep R Deshmukh Prerna R Modak Sachin P. Wakde	53
17	A Review of Challenges in Implementing Skill-Based Higher Education in Sports Institutions	Dr. Shailendra Devchand Giripunje	57
18	Mathematical Modelling and Numerical Simulation of Pollutant Dispersion in Fluid Flows Using the Advection–Diffusion Equation with Source–Sink Dynamics	Shirish C. Kamdi, Amit P. Kohapare, Shailen D. Deo	61
19	Higher Education in Transition: Navigating Global Pressures and National Priorities	Dr. Shrikant Jitendra Jadhav	64
20	Voicing the Unvoiced: Emerging Studies in Literature	Dr Shrikant N.Puri	68
21	Rural-Urban Inequality in Higher Education: A Growing Concern	Dr. Shriram G. Gahane	73
22	Marital conflicts in Manju Kapur's Novel	Miss. Smita W. Neware Dr. S. G. Gahane	77
23	Patriarchy and the Quest for Self in Elif Shafak's <i>The Forty Rules of Love</i>	Ms Sneha M. Popte Dr. Yuvraj N.Meshram	79
24	Redefining Higher Education in India: Aligning with Global Standards and Local Realities	Dr. Sunil Parasram Adhav	82

Chaitanya D Deshmukh
Research Scholar
School of L.L.C. S., SRTMU, Nanded

Prof. Dr. K. Rajkumar
Research Guide
GBS Mahavidyalaya, Purna

Abstract—Resistance emerges wherever injustice and domination attempt to silence people or deny their identity. While much scholarship examines resistance either as political struggle or literary production, insufficient attention has been given to how resistance evolves from imagination to expression and then to collective organisation. This paper addresses this gap by tracing resistance as a cultural process that develops through three interlinked stages: symbolic imagination in ancient literary traditions, testimonial voice in writings from conflict regions, and organised reform in social movements. Using Ghassan Kanafani's insight that resistance literature must arise from lived experience as its theoretical premise, the study argues that literature functions both as memory and as an instrument of transformation. Methodologically, this is a conceptual and analytical study that synthesises epic narratives, regional writing from Kashmir and Northeast India, and socio-political activism exemplified by Jyotirao Phule and the Satyashodhak Samaj. Together, these strands reveal that resistance begins within experience, takes form as voice, and matures into institutional action.

Keywords: Resistance, Social Reform, Kanafani, Satyashodhak Samaj

Introduction—Resistance emerges wherever domination attempts to silence people or restrict their identity. It is not uniform but takes different forms through history, culture, and social experience. Literature holds a special place in understanding resistance because it preserves memory, shapes public imagination, and gives voice to those who are denied power. Ghassan Kanafani remains a guiding thinker in this field. Working from the context of the Palestinian struggle, he argued that resistance literature must speak directly from “the lips of the people,” shaped by lived circumstances rather than distant interpretation (Kanafani 12). This paper argues that resistance functions as a developmental process moving from imagination to voice and ultimately to organised intervention. The objective is to conceptualise how literary and cultural practices both reflect and shape this evolution.

Scholars in India express similar concerns about how literature becomes resistance. Tilwani explains that Kashmiri Anglophone writing creates counter-narratives that challenge official representations of conflict by humanising suffering and giving voice to silenced communities (Tilwani 346–47). Nivedita notes that fiction by North-East Indian women writers record militarisation, ethnic tension, and gendered violence, showing that regional texts often arise from lived trauma and speak against marginalisation (Nivedita 2–3). These studies help position resistance literature not as abstract theory but as a practice rooted in experience, where writing becomes a medium for witness, memory, and the demand for change.

This study follows a conceptual rather than chronological trajectory. It traces how resistance moves from symbolic imagination in ancient literature, to lived voice in modern writing from conflict zones, and finally to structural organization in reform movements like Jyotirao Phule's Satyashodhak Samaj. The three layers illuminate how resistance begins as cultural consciousness, becomes personal expression, and grows into collective action. Although each layer belongs to a different historical moment, they share the underlying logic identified by Kanafani: resistance begins inside experience and develops outward into social transformation. This study is significant because it links texts and movements not usually read together, revealing a continuity between symbolic ethics, testimonial memory, and organised reform.

Resistance Imagined: Epics and Cultural Memory

Long before resistance appeared in political vocabulary, it was expressed in stories. Ancient communities used narrative to interpret conflict, ethics, and authority. Epics such as *the Mahabharata*, *the Ramayana*, *the Iliad*, and *the Odyssey* depict struggles between justice and injustice, duty and betrayal, fate and agency. Heroic figures in these stories challenge oppression or defend communities against destructive forces. Through their narratives, they taught audiences to value courage, loyalty, and resistance against wrongdoing.

These epics were not confined to written form. They moved through oral recitation, performance, and ritual telling. Communities shared them across generations, absorbing ethical insights and transforming them into cultural identity. Through this circulation, epics became repositories of collective memory. When Kanafani describes resistance literature as arising from people's own voices, his insight applies retroactively

to epic traditions: they were created, transmitted, and held by communities rather than elite institutions. Though symbolic, their narrative was grounded in shared histories and anxieties.

Many epics also experimented with dissent. Figures such as Karna in *the Mahabharata* or Achilles in *the Iliad* confront rigid systems of honour and fate. Their narratives reflect conflicts between individual agency and social expectation. While not articulated through modern political categories, these tensions prepare cultural consciousness for later forms of resistance. Mythic storytelling produced a moral vocabulary in which standing against injustice became admirable. Reformers and poets often drew upon epic metaphors to legitimize contemporary struggles, illustrating continuity between imagined resistance and lived resistance.

Beyond large epics, folk tales and regional legends contribute to this tradition. Oral traditions preserve smaller acts of defiance—women who speak truth to kings, tribes who defend autonomy, or communities who fight exploitation. These stories emerge from lived experiences rather than literary institutions. They demonstrate that resistance precedes formal politics. Through these cultural expressions, societies rehearsed values later invoked in reform and activism.

Thus, epic and oral narratives form the earliest layer in this study's framework. They show resistance imagined and symbolically rehearsed. Their themes become cultural resources for later writing and activism. They remind us that resistance did not suddenly appear; it grew from shared memory, ethical imagination, and storytelling.

Resistance Voiced: Testimony, Trauma, and Witness—The second stage in this trajectory appears in literature produced from regions marked by conflict. Here, resistance becomes spoken rather than imagined. Kashmiri and Northeastern Indian writing transform lived trauma into testimony. This stage aligns closely with Kanafani's claim that resistance literature emerges from within struggle. Writers document fear, loss, and resilience, asserting agency by narrating what dominant power attempts to suppress.

Kashmiri literature records decades of conflict and uncertainty. Agha Shahid Ali's poetry mourns exile and longing, turning memory into lyrical resistance (Ali). His work suggests that grieving itself can be political when loss results from structural violence. Basharat Peer's memoir *Curfewed Night* captures daily survival under militarization—curfews, checkpoints, disappearances, and fractured family life (Peer). His narrative challenges official accounts that present Kashmir as normalized or peaceful. Mirza Waheed's fiction transforms political tension into intimate stories of moral strain (Waheed). By presenting conflict through individual experience, these texts humanize abstract statistics.

Testimonial writing from Kashmir demonstrates that speaking is resistance. It counters silence enforced by power. Writers commit lives, emotions, and landscapes to paper, asserting that their experiences cannot be erased. Such literature also forces audiences outside the region to confront realities often hidden or minimized. Through these acts, narrative becomes witness.

The Northeast offers a different but related context. Temsula Ao's stories explore memory, fragility, and community survival amid violence (Ao). Easterine Kire draws on oral storytelling to depict how militarization disrupts identity (Kire). Monalisa Changkija's poetry reflects gendered trauma and political uncertainty (Changkija). These texts challenge dominant narratives that portray the Northeast as peripheral or indistinct.

The second stage therefore advances resistance beyond symbol. Here, people speak in their own names. Their writing is not metaphor but testimony. The reader encounters grief, fear, resilience, and survival. These texts demonstrate that resistance is not only confrontation but narration. Writing becomes a means for communities to claim subjectivity and identity. Like Kanafani's formulation, resistance arises from lived suffering and seeks recognition.

While these texts operate individually rather than institutionally, they perform social work. They build archives of memory. They circulate stories that official history minimizes. They enable empathy and marks the movement where resistance becomes voice.

Resistance Organized: Phule and the Satyashodhak Samaj

The third stage explores how resistance becomes structural and collective. Jyotirao Phule's Satyashodhak Samaj demonstrates how critique transforms into activism. Phule committed his life to exposing caste hierarchy and Brahmanical dominance. Keer describes him as a reformer who used education and writing to awaken social consciousness (Keer). O'Hanlon analyses how Phule rejected religious authority and instead empowered marginalized groups through reasoned argument (O'Hanlon). Omvedt emphasizes that

Phule's critique was radical because it sought not reform within caste but its fundamental transformation (Omvedt).

Established in 1873 just after his *Slavery (Gulamgiri)* (1873), the Satyashodhak Samaj turned anti-caste dissent into collective action. Its schools, printed texts, and reform campaigns encouraged challenges to ritual authority and everyday inequality. Omvedt shows how Phule transformed social critique into a programme for "social revolution" by mobilising marginalised communities through literacy, discussion, and counter-ideology (Omvedt). Unlike epic narratives or testimonial texts, the Samaj demonstrated that resistance could be coordinated, sustained, and directed. Phule did not speak from privilege but from within caste oppression itself. His writing announces its own purpose, "to draw people's attention... [so] they should eventually set themselves free from this tyranny" (Phule 24).

His speeches, plays, and tracts were therefore not literary exercises but strategic interventions: expression evolving into institution-building. Just as Kashmiri and Northeastern writers transform trauma into voice, Phule transforms voice into organisation. In his hands, narrative becomes praxis, education becomes counter-hegemonic infrastructure, and institutions become the stage upon which subaltern thought confronts dominant ideology. This stage shows that resistance is not only about describing injustice but about building alternatives. The Samaj encouraged dignity, reason, and self-respect. It gave marginalized communities a vocabulary for critique and means for action. Later anti-caste movements drew upon Phule's work, illustrating the durability of organized resistance. Through this evolution, we see resistance grow from imagination to expression to intervention.

Conclusion-Across these three layers, resistance emerges as cultural imagination, lived expression, and organized action. Ancient narratives charge communities with ethical ideas of courage and justice. Modern regional literature voices trauma and challenges silence. Phule's movement turns expression into reform and activism. Though separated by time and form, the stages reflect a continuous logic emphasized by Kanafani: resistance arises from lived experience, becomes voice, and seeks transformation. Understanding resistance through these stages reveals its depth. It is not reaction alone but a process through which communities interpret injustice, assert identity, and build change. Literature accompanies this process by preserving memory, shaping awareness, and inviting participation. Movements give structure to these impulses. Resistance therefore functions across imagination, testimony, and organization, reminding us that confronting domination is as old as conflict itself and as necessary as the pursuit of justice.

Works Cited

- Ao, Temsula. *These Hills Called Home: Stories from a War Zone*. Zubaan, 2014.
- Bande, Usha. *Resistance Literature*. Indian Institute of Advanced Study, Shimla, 2015.
- Changkija, Monalisa. *Weapons of Words on Pages of Pain*. Heritage Publishing, 2012.
- Phule, Jotirao Govindrao. *Slavery (Gulamgiri)*. Trans. P. G. Patil, Education Department, Government of Maharashtra, 1991.
- Harlow, Barbara. *Resistance Literature*. Methuen, 1987.
- Haynes, Douglas, and Gyan Prakash, editors. *Contestations and Confrontations: Everyday Forms of Resistance in South Asia*. University of California Press, 1992.
- Kanafani, Ghassan. *Literature of Resistance in Occupied Palestine: 1948-1966*. (1966). Trans. Barbara Harlow. Beirut: Institute for Arab Research, 1982.
- Keer, Dhananjay. *Mahatma Jotirao Phule: Father of the Indian Social Revolution*. Popular Prakashan, 1964.
- Kire, Esterine. *A Naga Village Remembered*. Ura Academy, 2003.
- Mirza, Waheed. *The Collaborator*. Penguin Books, 2011.
- Nivedita, M. "A Critical Appraisal of the Fiction of North-East Indian Women Writers." *International Journal of Research*, vol. 9, no. 6, 2022, pp. 515-524.
<https://ijrjournal.com/index.php/ijr/article/view/784>
- O'Hanlon, Rosalind. *Caste, Conflict and Ideology: Mahatma Jotirao Phule and Low Caste Protest in Nineteenth-Century Western India*. California University Press, 1985.
- Omvedt, Gail. *Cultural Revolt in a Colonial Society: The Non-Brahman Movement in Western India*. Scientific Socialist Education Trust, 1976.
- Peer, Basharat. *Curfewed Night*. Penguin Random House India, 2009.
- Tilwani, Shouket Ahmad. "Narrative Ideology and Repercussions: Representation of the Kashmir Conflict in Modern Literature." *World Journal of English Language*, vol. 12, no. 7, 2022, pp. 344-356.
<https://doi.org/10.5430/wjel.v12n7p346>
- Waheed, Mirza. *The Book of Gold Leaves*. Penguin Books India, 2015.

Impact Factor: 6.017

ISSN: 2278-9529



GALAXY

International Multidisciplinary Research Journal

Peer-Reviewed e-Journal

Vol.15, Issue- 1 January 2026

15 Years of Open Access

Editor-In-Chief: Dr. Vishwanath Bite

Managing Editor: Dr. Madhuri Bite

www.galaxyimrj.com



Revisiting Phule in a Transforming India: Caste, Culture, and Social Change

Chaitanya D Deshmukh

Research Scholar,
School of Language, Literature and Cultural Studies,
SRTMU, Nanded.

Prof. Dr. K. Rajkumar

Research Guide,
GBS Mahavidyalaya, Purna,
Dist. Parbhani.

Abstract:

India is currently undergoing significant transformation, influenced by globalization, technological advancement, evolving socio-cultural identities, and persistent struggles for equality. Within this dynamic context, the writings and reformist vision of Mahatma Jyotirao Phule gain renewed significance. This paper analyzes Phule's contributions to anti-caste discourse, cultural reform, women's emancipation, and educational restructuring in relation to contemporary India. By situating Phule's thought alongside current developments, including debates on social justice, affirmative action, digital empowerment, and cultural identity, this study demonstrates the continued influence of his radical humanitarianism on the nation's pursuit of inclusivity. Through textual analysis of *Gulamgiri* and other works, as well as engagement with contemporary scholarship, the paper contends that Phule's ideas offer a critical framework for interrogating caste discrimination, reimagining culture, and envisioning egalitarian social change.

Keywords: Mahatma Phule, caste, culture, social change, equality, education, identity, modern India.

Introduction

India's progress through the twenty-first century has been marked by profound transitions that continue to redefine its socio-cultural, political, and economic landscape. Rapid technological advancement, globalization, demographic mobility, and the expansion of digital infrastructure have transformed modes of interaction, communication, and social imagination. Concurrently, contemporary India faces intensified debates regarding identity, social justice, and constitutional rights. Issues such as caste inequality, gender justice, cultural belonging, and economic marginalization have become central to public discourse. In response to these developments, scholars increasingly recognize the importance of revisiting foundational thinkers whose ideas elucidate the origins of persistent inequalities and offer frameworks for a more inclusive future. Among these figures, Phule occupies a pivotal position.

Phule is recognized as a radical intellectual and social reformer who challenged entrenched structures of caste domination, patriarchy, and cultural hegemony in nineteenth-century colonial India. His principal works, particularly *Gulamgiri* (1873), offer a systematic critique of Brahminical supremacy and the ideological mechanisms sustaining caste hierarchy. Through reinterpretation of religious myths, exposure of structural exploitation, and advocacy for the rights of oppressed castes and women, Phule established the foundation for a counter-tradition of Dalit-Bahujan thought. His reformist vision was grounded in principles of social equality, rational inquiry, and universal human dignity—values that were revolutionary in his era and remain pertinent today. Phule's focus on education, especially for women and marginalized groups, reflected his conviction that knowledge serves as a transformative force capable of dismantling oppressive systems.



While Phule's activism and intellectual contributions originated within the socio-political context of colonial India, their significance extends well beyond the nineteenth century. Contemporary India continues to grapple with the enduring legacies of caste discrimination, economic exclusion, cultural marginalization, and gender-based oppression. Despite constitutional protections and governmental initiatives to promote equality, caste-related violence, educational disparities, and social exclusion persist across both rural and urban settings. The proliferation of digital media has generated new arenas for resistance, yet it has also replicated existing hierarchies in virtual environments. Within this landscape of continuity and change, Phule's ideas provide analytical tools for examining the adaptation of historical inequities to present-day conditions.

Re-examining Phule's thought is not solely an act of historical recovery; it is an intellectual imperative for interpreting the ongoing transitions within Indian society. His critique of caste offers a framework for analyzing the persistence of social inequality in contemporary institutions. His cultural interventions challenge prevailing narratives that continue to influence public perceptions of identity and belonging. His focus on education anticipates current debates regarding inclusivity, access, and the democratization of knowledge. Furthermore, his advocacy for women's liberation aligns with modern feminist theories that emphasize the intersections of caste, gender, and class. Consequently, Phule's work contextualizes India's ongoing struggles and provides a roadmap for building a more egalitarian and humane society.

This paper analyzes Phule's insights within the context of a transforming India. By examining his critique of caste hierarchy, his reimagining of culture, and his vision for social change, the study demonstrates the enduring relevance of Phule's thought to contemporary Indian society. As questions of identity, justice, and empowerment dominate national discourse, Phule's intellectual legacy warrants renewed attention and critical engagement. His ideas continue to

inspire movements for social equality and cultural assertion, establishing him as an essential figure for understanding both the complexities of India's past and the possibilities for its future.

Phule's Critique of Caste and Social Hierarchy

Phule's attack on caste was far ahead of his time. In *Gulamgiri*, he exposes the ideological construction of caste hierarchy by tracing its roots to myth-making and the socio-religious dominance of the Brahmin class. Phule argues that caste is not a divine creation but a historical tool of exploitation designed to maintain social privilege (Phule 12). His deconstruction of Brahminical narratives challenges the authority structures that justified inequality.

Phule interprets caste as a system that obstructs social mobility and prevents collective progress. His critique is grounded in moral humanism, where the dignity of all individuals is paramount. He asserts that social change is impossible unless caste hierarchy is dismantled through rational inquiry and education (O'Hanlon 58). This perspective aligns closely with contemporary debates over reservations, social justice, and equitable opportunities.

In modern India, despite constitutional safeguards, caste discrimination persists in various forms—digital spaces, workplaces, educational institutions, and political structures. The National Crime Records Bureau consistently reports caste-based violence, demonstrating that caste remains an unresolved challenge. Phule's insistence on questioning inherited social norms provides a robust framework for interpreting these realities.

Phule's Critique of Caste and Social

Mahatma Jyotirao Phule's critique of the caste system stands as one of the earliest and most radical intellectual challenges to Brahminical social order in nineteenth-century India. At a time when caste hierarchy was accepted as a natural and divinely ordained structure, Phule emerged as



a pioneering voice who systematically questioned its ideological foundations. His landmark work, *Gulamgiri* (1873), is central to this critique. Through a combination of satire, historical reinterpretation, and moral reasoning, Phule exposes how caste was constructed through religious myths, ritual authority, and social narratives that legitimized the dominance of the Brahmin class. He argues that caste is not an inherent or sacred system but a socio-historical instrument designed to maintain privilege and subjugate the Shudras and Atishudras (Phule 12).

Phule's reinterpretation of Purānic mythology is particularly significant. By retelling stories such as the myth of Parashurama and the Aryan conquest, he reveals how these narratives were weaponized to portray the oppressed castes as inherently inferior and the Brahmins as natural leaders. According to Phule, such myths were not divine truths but ideological tools that helped institutionalize inequality. Rosalind O'Hanlon notes that Phule's reinterpretation of history was a "revolutionary gesture" because it challenged the epistemic authority of Brahminical texts and opened space for alternative identities rooted in dignity and rationality (O'Hanlon 58). In this way, Phule disrupted long-standing cultural narratives that justified caste supremacy.

Furthermore, Phule conceptualized caste not merely as a cultural practice but as a system of economic exploitation. He observed that the caste hierarchy ensured a constant supply of labor from the lower castes while simultaneously denying them access to property, education, and political power. According to Phule, this created a structure in which the oppressed masses were compelled to serve the upper castes, with no possibility of upward mobility. He described this as a form of "domestic slavery," a condition that robbed people of both material resources and human dignity. His economic reading of caste positions him as a precursor to later thinkers like Dr. B. R. Ambedkar, who expanded the critique of caste through legal, sociological, and economic frameworks. Phule's philosophical foundation rests on moral humanism. He believed deeply in

the inherent dignity and equality of all individuals. For Phule, caste oppression was not simply a social injustice but a moral violation that corrupted the ethical fabric of society. He advocated for the democratization of knowledge through education, arguing that rational inquiry and scientific temper were essential for dismantling caste ideology. His insistence that the oppressed must cultivate self-respect and critical consciousness reflects his broader commitment to social transformation through enlightenment.

In the context of contemporary India, Phule's critique remains strikingly relevant. Despite constitutional safeguards and affirmative action policies, caste-based discrimination continues to manifest in various forms. Incidents of caste violence reported by the National Crime Records Bureau demonstrate the persistence of deep-rooted prejudice. These issues also extend into new terrains—such as digital spaces, workplaces, academic institutions, and political structures—illustrating how caste adapts to modern contexts. Studies on online caste abuse, discrimination in hiring, and barriers to higher education reveal that caste operates both overtly and subtly in contemporary society.

Phule's insistence on questioning inherited social norms offers a robust interpretive framework for analyzing these contemporary realities. His critique encourages individuals and institutions to challenge ideological assumptions, expose structural inequalities, and adopt a rational and humanistic approach to social relationships. Moreover, Phule's writings remind modern India that social reforms cannot be sustained merely through legal provisions; they require a transformation of cultural values, educational practices, and public consciousness. In essence, Phule's critique of caste and social hierarchy extends far beyond his historical moment. His work continues to serve as a foundational lens for understanding ongoing struggles for equality, justice, and social mobility in a transitioning India. By foregrounding the moral, cultural, and economic



dimensions of caste oppression, Phule provides both a critical vocabulary and a transformative vision for interrogating and dismantling entrenched inequalities in contemporary society.

Phule's Critique of Caste and Social Hierarchy

Phule's critique of caste stands as one of the most radical intellectual interventions in nineteenth-century India. Long before caste discrimination became a central subject of sociological and political analysis, Phule recognized that caste was neither a religious mandate nor a natural social order. In *Gulamgiri*, he exposes the caste system as an ideological construct developed through myth-making, particularly by the Brahminical elite, to justify and perpetuate social dominance (Phule 12). By reinterpreting origin myths such as the story of Parashurama and the creation of Shudras, Phule dismantles the sacred aura surrounding caste and reveals the political intentions behind these narratives. His method is both rationalist and satirical, aiming to empower the oppressed by exposing the manipulative nature of dominant cultural texts.

Phule argues that caste hierarchy is fundamentally a system of exploitation sustained through cultural conditioning, religious authority, and socio-economic dependency. For Phule, caste is not just a division of labor but a division of humanity itself—a structure that systematically denies dignity, education, and mobility to the majority. He identifies the Brahmin priesthood as central to this apparatus, accusing them of monopolizing scriptural knowledge and using it to maintain an unequal social order (O'Hanlon 42). His critique thus extends beyond ritual practices to include the ideological foundation of social inequality in India. Crucially, Phule's attack on caste is grounded in a form of moral humanism. He insists that no society can progress unless all individuals are treated with equal respect and granted equal opportunities. Phule asserts that rational inquiry and scientific temper are essential tools for dismantling inherited prejudice (O'Hanlon 58). This humanistic dimension distinguishes his social philosophy from mere

reformism; Phule does not seek minor improvements within the caste system but envisions its total abolition.

Phule also identifies caste as an obstacle to collective progress. The hierarchical nature of caste prevents communities from uniting and participating equally in economic and cultural life. He notes that societies that allow unrestricted education, occupational mobility, and intellectual freedom develop more rapidly. In contrast, caste-bound India remains fragmented and stagnant, unable to achieve genuine social transformation. His call for equality anticipates later movements for social justice, including those led by B.R. Ambedkar and the Dalit Panthers.

Despite constitutional safeguards in the modern era, caste-based discrimination remains deeply entrenched. Contemporary India continues to witness caste violence, economic inequity, manual scavenging, and discriminatory practices in workplaces, academia, and political systems. Digital spaces—often assumed to be egalitarian—also reflect caste-based abuse and exclusion. Reports from the National Crime Records Bureau (NCRB) demonstrate that crimes against Scheduled Castes and Scheduled Tribes have not declined significantly, showing that caste remains an unresolved and evolving challenge. Phule's insistence on questioning inherited norms provides a powerful analytical lens for understanding these realities. His critique helps decode how caste modernizes itself, adapting to new economic and technological contexts while retaining its hierarchical essence. For today's India—struggling to reconcile its democratic ideals with persistent caste inequalities—Phule's framework remains indispensable. His writings compel readers to confront the social injustices that hinder India's aspirations for equality, development, and modernity.



Phule's Critique of Caste and Social Hierarchy

Phule's attack on the caste system was not only radical for his era but continues to resonate as one of the most powerful critiques in Indian intellectual history. In *Gulamgiri*, Phule dismantles the belief that caste is a natural or divinely sanctioned order by exposing how Brahminical elites constructed religious myths to legitimize their dominance. He argues that caste hierarchy emerged through deliberate socio-religious manipulation, wherein Brahmin priests used ritual authority, textual interpretation, and spiritual coercion to impose superiority over non-Brahmin communities (Phule 12). By rereading Purānic stories through a rational lens, Phule reveals how myth-making functioned as a political tool rather than a spiritual truth.

For Phule, caste was not merely a social classification but a rigid structure designed to ensure the perpetual submission of Shudras and Atishudras. He believed that such hierarchical systems obstruct individual freedom, suppress critical thought, and prevent collective socio-economic progress. His critique is deeply rooted in moral humanism—an ethical framework that affirms the inherent worth and dignity of all individuals irrespective of birth (O'Hanlon 58). Phule contended that unless the caste system was questioned and dismantled, Indian society could not achieve true democracy, equality, or moral progress.

In contemporary India, Phule's observations remain profoundly relevant. Despite constitutional protections and legal prohibitions, caste discrimination continues to manifest in everyday life—within educational institutions, workplaces, housing markets, rural governance, and even digital environments. Reports by the National Crime Records Bureau (NCRB) indicate persistent caste-based violence, illustrating that caste remains deeply embedded in social consciousness. Moreover, structural inequalities in employment, land ownership, and access to higher education reflect the continuation of historical marginalization. Phule's insistence on

interrogating inherited social norms and challenging oppressive cultural narratives provides a powerful analytical lens for interpreting these ongoing realities. His thought compels modern India to confront how caste operates not only through overt practices but also through subtle institutional arrangements and cultural attitudes.

Education as a Tool for Social Transformation

Education occupies a central and transformative place in Phule's philosophy. He regarded knowledge as the most potent instrument for dismantling caste hierarchy and breaking the ideological chains that kept oppressed communities in subordination. Together with Savitribai Phule—India's first trained woman teacher—he established pioneering schools for girls, Shudra children, and those excluded from caste-based learning spaces, thereby challenging age-old traditions that barred lower castes and women from formal education (Omvedt 32). Through these efforts, Phule envisioned education not merely as literacy but as enlightenment: a process through which individuals develop self-respect, critical consciousness, and the ability to question social injustice.

Phule's educational reforms were grounded in egalitarian principles. He believed that schools should cultivate rationality, scientific temper, and ethical responsibility, enabling individuals to rise above superstition, oppression, and ignorance. For him, education was synonymous with emancipation. It dismantles the ideological foundations of caste, fosters independent thinking, and encourages collective empowerment. Phule argued that without educational access, social reform movements would remain incomplete because the oppressed would continue to internalize their subjugation.

In contemporary India, the expansion of public universities, government initiatives such as the Right to Education Act (2009), digital learning platforms, and scholarship schemes for



marginalized communities reflect the ongoing influence of Phule's educational philosophy. However, the persistence of structural barriers—such as unequal access to digital technologies, high drop-out rates among Dalit and Adivasi students, underrepresentation in elite institutions, and disparities in English-language proficiency—reveals that democratization of education remains an unfinished project. The digital divide, especially in rural regions, underscores how technological advancements can reinforce inequality when equitable access is lacking. Phule's emphasis on scientific temper aligns with the principles of the National Education Policy (NEP 2020), which advocates inclusive, multidisciplinary, and skill-oriented education. His insistence on accessible education for all resonates with contemporary efforts to create equitable learning environments. By foregrounding education as an instrument of social transformation, Phule offers a timeless framework for evaluating India's progress and addressing gaps in its educational system.

Women's Liberation and Gender Equality

Phule's feminist vision was both radical and holistic, integrating women's liberation with the broader struggle against caste oppression. At a time when women, particularly from lower castes, were denied fundamental rights, Phule argued that social progress was impossible without gender equality. He advocated for women's education, widow remarriage, and the abolition of exploitative practices such as child marriage, enforced widowhood, and the denial of property rights. His writings highlight that patriarchy and caste were deeply intertwined systems of domination that mutually reinforced each other (Rao 91). For Phule, the liberation of women was essential for the moral and intellectual advancement of society. Savitribai Phule's pioneering work as an educator and activist further exemplified this feminist ethos. Together, the Phules challenged entrenched norms by creating spaces where women could learn, express themselves, and develop leadership capacities. Their work among widows, exploited labouring women, and socially

excluded communities reflected a commitment to intersectional justice long before the term became part of academic vocabulary.

In contemporary India, despite considerable progress in legal frameworks and women's rights, gender inequality persists across multiple spheres. Issues such as gender-based violence, workplace discrimination, unequal wages, limited political representation, and social constraints on mobility highlight the limitations of formal equality. For Dalit, Adivasi, and Bahujan women, these challenges are compounded by caste-based discrimination, making their struggles distinct and intersectional. Phule's feminist vision remains critically relevant in this context. His insistence on dignity, autonomy, and education for women continues to inspire Dalit feminist scholarship and grassroots activism. Organizations advocating for women's rights frequently draw on Phule's writings to address the layered forms of oppression experienced by marginalized women. By linking gender justice with the dismantling of caste hierarchy, Phule offers a comprehensive framework for understanding gender dynamics in a transitioning India.

Social Change and India's Democratic Transition

Phule's concept of social change extends beyond mere reform; it envisions a fundamental restructuring of society based on justice, rationality, and equality. He condemned all forms of exploitation—caste-based, economic, and cultural—and believed that true social transformation required challenging the ideological foundations of oppression. His critique of agrarian distress, indebtedness among peasants, and the misuse of religious authority anticipated many issues that continue to shape India's democratic landscape. Phule insisted that collective organization, rational deliberation, and public education were vital for empowering oppressed communities.

In many ways, India's democratic transition reflects aspects of Phule's vision. The Constitution, affirmative action policies, grassroots social movements, and the expansion of



electoral participation embody principles of equality and justice championed in Phule's writings. Reformers such as Dr. B. R. Ambedkar explicitly acknowledged Phule as an intellectual predecessor, drawing on his ideas to frame the concepts of constitutional morality and social justice. However, significant challenges remain. Socioeconomic inequality, caste violence, communal polarization, and the consolidation of cultural majoritarianism threaten the egalitarian ideals of Indian democracy. The gap between constitutional values and lived social realities continues to shape public debate. Revisiting Phule helps illuminate this tension by highlighting the historical roots of inequality and offering ethical guidelines for social reform.

Phule's thought emphasizes "Satyashodhan"—the pursuit of truth—as a moral imperative for governance and public life. His call for education, rational inquiry, and ethical leadership remains essential as India navigates its transition from tradition to modernity. By foregrounding human dignity, collective empowerment, and justice-oriented reform, Phule provides a blueprint for strengthening democratic values in contemporary India.

Conclusion

Revisiting Mahatma Phule in the context of a transforming India reveals the depth and durability of his philosophical and social contributions. His critique of caste, his cultural interventions, his emphasis on education, and his feminist vision continue to resonate with contemporary challenges. Phule offers not only a historical framework for understanding oppression but also a progressive blueprint for an inclusive future. As India moves through complex transitions—social, cultural, technological, and political—Phule's ideas remain crucial for interpreting the nation's evolving identity. His vision encourages a society founded on dignity, equality, and critical inquiry. In re-examining Phule today, India finds both a mirror to its ongoing struggles and a map toward meaningful social change.

Works Cited:

O'Hanlon, Rosalind. *Caste, Conflict and Ideology: Mahatma Jotirao Phule and Low Caste Protest in Nineteenth-Century Western India*. Cambridge University Press, 1985.

Omvedt, Gail. *Cultural Revolt in a Colonial Society: The Non-Brahman Movement in Western India, 1873–1930*. Scientific Socialist Education Trust, 1976.

Phule, Jyotirao. *Gulamgiri (Slavery)*. 1873. Translated by P.G. Patil, Government of Maharashtra, 1991.

Rao, Anupama. *The Caste Question: Dalits and the Politics of Modern India*. University of California Press, 2009.



AI Tools and Academic Writing: Innovation or Intellectual Dependency?

¹Dr. Kailash M Ingole *, ²Mr. Madhav S. Dudhate and ³ Mr. Chaitanya D. Deshmukh

¹Assistant Professor, Dept. of English, Yeshwant Mahavidyalaya, Nanded

²Assistant Professor, Dept. of English, Yeshwant Mahavidyalaya, Nanded

³Research Scholar, SRTMUN

Abstract:

The increasing use of Artificial Intelligence tools in academic writing has brought significant changes to how knowledge is produced, expressed, and evaluated in higher education. In disciplines such as language and literature, academic writing is closely linked with critical thinking, originality, and ethical responsibility. AI-powered tools now assist writers in grammar correction, paraphrasing, summarization, and content organization. While these tools offer innovation by improving efficiency and linguistic accuracy, they also raise serious concerns regarding intellectual dependency, authorship, and academic integrity. This paper critically examines the role of AI tools in academic writing from a humanities perspective. It explores how AI functions both as a supportive resource and as a potential threat to independent thinking and scholarly responsibility. Drawing on literary theory, philosophy of mind, and educational studies, the paper argues that excessive reliance on AI may weaken critical engagement and diminish authorial voice. At the same time, it acknowledges the constructive role of AI when used ethically and reflectively. The study concludes that balanced integration, clear institutional guidelines, and pedagogical awareness are essential to ensure that AI enhances academic writing without undermining its intellectual foundations.

Keywords: Artificial Intelligence, Academic Writing, Authorship, Intellectual Dependency, Academic Integrity, Humanities.

Received: 11 December 2025

Accepted: 24 January 2026

Published: 30 January 2026

*Corresponding Author:

Dr. Kailash M Ingole

Email:

Introduction

Artificial Intelligence has become an influential force in contemporary academic practices. Writing, which lies at the heart of humanities scholarship, is increasingly shaped by AI-powered tools that assist with language correction, paraphrasing, and text generation. In English language and literature studies, academic writing is traditionally regarded as a process that reflects critical thinking, interpretative depth, and intellectual originality. The growing

presence of AI in this domain raises important questions about the future of scholarly writing. Academic writing in the humanities is not merely a technical skill. It is an intellectual activity that requires reasoning, interpretation, and ethical judgment. When AI tools intervene in this process, they alter not only how texts are produced but also how knowledge is understood and evaluated. Scholars and educators are now faced with a central dilemma: whether AI tools represent genuine

innovation in academic writing or whether they encourage intellectual dependency that weakens scholarly integrity.

This paper examines this dilemma by exploring the role of AI tools in academic writing from a humanities perspective. It does not adopt a position of rejection or uncritical acceptance. Instead, it aims to analyze both the opportunities and the risks associated with AI-assisted writing. By engaging with literary theory, ethics, and educational research, the paper seeks to understand how academic writing can adapt to technological change while preserving its intellectual and moral foundations.

2. AI Tools in Academic Writing

AI tools used in academic writing operate through machine learning models trained on large collections of text. These tools perform tasks such as grammar correction, style refinement, paraphrasing, summarization, and predictive text generation. Their increasing accessibility has led to widespread adoption across universities. In language studies, AI tools are often used to support non-native English speakers by improving grammatical accuracy and clarity. This has been seen as a positive development, particularly in global academic contexts where English functions as a dominant medium of scholarly communication (Pennycook, 1994). By reducing linguistic barriers, AI tools can contribute to greater participation in academic discourse.

However, AI tools do not understand meaning in the human sense. As Searle (1980) argues, computational systems manipulate symbols without

consciousness or intentionality. This limitation is crucial in humanities writing, where interpretation and critical judgment are essential. AI tools generate text based on patterns rather than understanding arguments or contexts. The distinction between assistance and substitution is central to evaluating AI tools. When AI is used to support editing and revision, it may enhance writing quality. When it begins to generate arguments or structure ideas, it risks replacing the intellectual labor of the writer. This distinction frames the broader debate addressed in this paper.

AI tools have introduced several innovative possibilities in academic writing. One significant benefit is improved linguistic accuracy. Grammar and style correction tools help writers identify errors that may weaken the clarity of their arguments. This is particularly valuable for students and early-career researchers who are still developing academic writing skills. Another important contribution of AI is increased accessibility. AI tools can support students from diverse educational backgrounds by offering guidance on academic conventions. This aligns with inclusive educational goals and may reduce disadvantages related to language proficiency (Selwyn, 2019).

AI tools also enhance efficiency in academic work. Tasks such as formatting citations, summarizing large volumes of text, and organizing drafts can be time-consuming. When AI assists with these mechanical aspects, scholars may have more time for analysis and interpretation. Used in this way, AI functions as a supportive tool rather than a

replacement for thinking. From a pedagogical perspective, AI tools can be incorporated into writing instruction. Teachers can use them to demonstrate revision strategies and stylistic alternatives. Students can compare their drafts with AI-generated suggestions and reflect on the differences. This reflective use of AI may contribute to learning rather than dependency.

These innovative aspects suggest that AI has the potential to support academic writing, but only if it is used critically and responsibly.

3. Intellectual Dependency and Cognitive Risks

Despite its benefits, the increasing reliance on AI tools poses serious risks. One of the most significant concerns is intellectual dependency. Academic writing requires sustained engagement with ideas, evidence, and arguments. When writers rely excessively on AI-generated suggestions, they may disengage from these cognitive processes. Intellectual dependency can weaken critical thinking skills. Writing is closely linked to thinking, particularly in the humanities. When AI performs tasks such as paraphrasing or argument construction, the writer's role becomes passive. This may result in superficial understanding rather than deep engagement with subject matter.

Another risk is the loss of authorial voice. Humanities scholarship values individuality and interpretative perspective. AI-generated text often produces standardized language that lacks personal insight. Over time, excessive reliance on such output may lead to homogenized academic writing. There is

also the danger of false competence. AI-generated text may appear fluent and coherent, creating the illusion of knowledge. However, fluency does not guarantee understanding. This risk is particularly concerning in educational contexts, where learning outcomes are tied to intellectual development rather than surface-level performance. These concerns highlight the need to examine AI not only as a technical tool but as an influence on cognitive and intellectual habits.

4. Authorship and Originality in Humanities Writing

The question of authorship has long been central to literary theory. Barthes (1977) challenged the idea of the author as the sole source of meaning, while Foucault (1984) examined authorship as a cultural function shaped by institutions and discourse. These perspectives become especially relevant in the context of AI-assisted writing. If an AI tool contributes significantly to a text, questions arise about who can claim authorship. Although AI lacks consciousness, its role in shaping language and structure complicates traditional notions of originality. Academic writing values originality not as complete novelty but as critical engagement with existing ideas.

AI-generated text is produced through recombination of existing patterns. While this may be useful for drafting, it risks diluting originality if relied upon excessively. In humanities scholarship, originality involves interpretation, argumentation, and ethical responsibility. These qualities cannot be fully replicated by algorithms. Authorship also implies

accountability. Scholars are responsible for their claims and interpretations. When AI tools shape content, responsibility becomes unclear. This ambiguity threatens academic credibility and trust. Preserving authorship in the age of AI therefore requires conscious effort to maintain human agency in writing practices.

5. Academic Integrity and Ethical Challenges

Academic integrity is a foundational principle of higher education. It involves honesty, transparency, and respect for intellectual labor. The use of AI tools complicates traditional understandings of plagiarism and misconduct. Many institutions have yet to establish clear guidelines regarding AI-assisted writing. This creates uncertainty among students and educators. Without clear policies, writers may unintentionally cross ethical boundaries. Ethical use of AI requires moderation and transparency. Using AI for language correction may be acceptable, while using it for generating arguments may not. Clear distinctions must be communicated to maintain academic standards.

Another ethical concern involves bias. AI tools are trained on large datasets that reflect existing social and cultural inequalities. As a result, AI-generated writing may reproduce dominant perspectives while marginalizing others (Bender et al., 2021). This is particularly problematic in humanities disciplines that aim to question power structures and represent diverse voices. Ethical engagement with AI therefore requires critical awareness and institutional responsibility.

6. Teaching Academic Writing in the Age of AI

The rise of AI tools necessitates changes in academic writing pedagogy. Simply banning AI is neither practical nor effective. Instead, educators must develop strategies for responsible integration. One approach is to emphasize writing as a process rather than a product. Drafting, peer review, and reflection encourage students to engage actively with their writing. Teachers can require students to explain their choices and research methods, reinforcing accountability.

Another strategy is to teach AI literacy. Students should understand how AI tools work, their limitations, and their potential influence on thinking. This knowledge empowers students to use AI critically rather than passively (Williamson & Eynon, 2020). Assessment methods may also need revision. Oral presentations, in-class writing, and reflective essays reduce overreliance on AI-generated text. These approaches emphasize understanding over performance. Through such pedagogical strategies, educators can help students navigate AI ethically while preserving the intellectual aims of academic writing.

7. Conclusion

AI tools have introduced both innovation and risk into academic writing. They offer benefits such as improved linguistic accuracy, accessibility, and efficiency. At the same time, they raise serious concerns related to intellectual dependency, authorship, and academic integrity. This paper has argued that AI should neither be rejected nor

accepted uncritically. Its impact depends on how it is used. In English language and literature studies, academic writing must remain a space for critical thinking and ethical responsibility.

Institutions, educators, and scholars must collaborate to establish clear guidelines and pedagogical strategies. By doing so, AI can remain a supportive tool rather than a substitute for human intellect. The future of academic writing in the age of AI must be guided by balance, responsibility, and a continued commitment to the values of the humanities.

References

1. Barthes, R. (1977). *Image, music, text*. Fontana Press.
2. Bender, E. M., Gebru, T., McMillan-Major, A., & Shmitchell, S. (2021). On the dangers of stochastic parrots: Can language models be too big? *Proceedings of the 2021 ACM Conference on Fairness, Accountability, and Transparency*, 610–623.
<https://doi.org/10.1145/3442188.3445922>
3. Foucault, M. (1984). *What is an author?* In P. Rabinow (Ed.), *The Foucault reader* (pp. 101–120). Pantheon Books.
4. Pennycook, A. (1994). *The cultural politics of English as an international language*. Longman.
5. Searle, J. R. (1980). Minds, brains, and programs. *Behavioral and Brain Sciences*, 3(3), 417–424.
[doi:10.1017/S0140525X00005756](https://doi.org/10.1017/S0140525X00005756)
6. Selwyn, N. (2019). *Should robots replace teachers? AI and the future of education*. Polity Press.
7. Williamson, B., & Eynon, R. (2020). Historical threads, missing links, and future directions in AI in education. *Learning, Media and Technology*, 45(3), 223–235.
<https://doi.org/10.1080/17439884.2020.1798995>



ROLE OF WOMEN IN SKILLING COMMUNICATION & GENDER EQUALITY

Deshmukh Chaitanya Dadarao

*Research Scholar, School of Language, Literature and Culture Studies, Swami Ramanand Teerth
Marathwada University, Nanded, MS, India*

Abstract:

Women play a transformative role in shaping communication skills within families, educational institutions, workplaces, and broader society. Communication is a powerful tool for empowerment, leadership, and social change, and women's participation in developing communicative competence significantly contributes to gender equality. This paper explores the role of women in fostering communication skills, enhancing leadership capacity, and promoting inclusive dialogue across social and professional domains. Through theoretical perspectives and contemporary research, the study examines how women contribute to skilling communication, break stereotypes, and advocate for equal opportunities. The paper concludes that strengthening women's access to education, leadership training, and digital communication platforms is essential for sustainable gender equality.

Keywords: *Women's Empowerment, Communication Skills, Gender Equality, Leadership Development, Digital Literacy, Inclusive Education, Social Transformation, Policy Advocacy, Sustainable Development, Feminist Discourse, etc.*

Introduction:

Communication is central to personal development, professional success, and social transformation. It shapes how individuals express ideas, negotiate power, build relationships, and influence change. Women have historically played a significant yet often under recognized role in shaping communication within families, communities, and institutions. In contemporary society, women are increasingly emerging as educators, leaders, entrepreneurs, policymakers, and digital influencers—roles that require strong communicative competence. Despite progress, gender disparities persist in access to education, leadership opportunities, and public voice. Gender equality is not only about equal representation but also about equal participation in dialogue, decision-making, and knowledge production. Enhancing women's communication skills and ensuring their voices are heard are fundamental steps toward achieving social and economic equality. This research paper examines the role of women in developing communication skills (skilling communication) and their contribution to advancing gender equality across educational, social, and professional contexts.

Conceptual Framework:

Communication as a Skill for Empowerment:

Communication is not merely the exchange of information; it is a strategic life skill that shapes identity, agency, and social participation. It includes verbal, non-verbal, written, interpersonal, and



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

digital competencies, all of which contribute to an individual's capacity to express ideas effectively and influence others. According to the World Health Organization (WHO), life skills such as communication enable individuals to deal effectively with the demands and challenges of everyday life ("Life Skills Education"). Thus, communication becomes a foundational tool for empowerment, particularly for women in patriarchal societies. Scholars in communication studies emphasize that competence in communication enhances confidence, leadership, critical thinking, and negotiation skills. In *Communicating for Results: A Guide for Business and the Professions*, Cheryl Hamilton argues that effective communication strengthens self-confidence and professional credibility, which are essential for leadership roles (Hamilton, 12). Similarly, Dale Carnegie in *How to Win Friends and Influence People* asserts that the ability to express oneself clearly and persuasively is key to influence and success (Carnegie, 45).

From a gender perspective, communication is deeply connected to structures of power and representation. In *Gender Trouble*, Judith Butler explains that gender identities are constructed and reinforced through repeated acts of language and discourse (Butler 25). When women gain communicative competence, they challenge dominant narratives and assert their identities beyond socially imposed roles. Likewise, bell hooks in *Talking Back: Thinking Feminist, Thinking Black* emphasizes that "talking back" is an act of resistance and empowerment, enabling marginalized voices to claim agency (Hooks, 5). The relationship between communication and empowerment is also supported by development studies. Naila Kabeer defines empowerment as the expansion of people's ability to make strategic life choices in contexts where this ability was previously denied (Kabeer, 437). Communication skills enable women to articulate their needs, participate in decision-making processes, and negotiate within familial and professional spaces. Without communicative competence, access to opportunities remains limited.

Academic research further supports this view. In an article published in *Gender and Development*, Andrea Cornwall highlights that women's participation in public discourse transforms social norms and promotes gender equity (Cornwall, 349). Effective communication allows women to move from silence to visibility, from marginalization to leadership. Moreover, in the digital era, communication extends to online platforms. Manuel Castells in *The Rise of the Network Society* observes that digital communication reshapes power dynamics by creating spaces for new voices and social movements (Castells, 78). Women's engagement in digital communication enhances their visibility, access to information, and socio-economic participation. Therefore, communication functions as both a personal development tool and a socio-political instrument. It fosters self-expression, builds confidence, and strengthens leadership abilities. More importantly, it equips women to challenge patriarchal structures, assert their rights, and contribute to social transformation. As Paulo Freire states in *Pedagogy of the Oppressed*, "Dialogue is the encounter between men [and women], mediated by the world, in order to name the world" (Freire, 88). Through dialogue and communicative action, women not only name their realities but also reshape them. In conclusion, communication as a skill for empowerment transcends linguistic ability; it represents agency, autonomy, and access to power. By mastering verbal, non-verbal, written, interpersonal, and digital communication, women gain the tools necessary to redefine societal norms and actively participate in transformative processes.

Gender Equality and Sustainable Development:

Gender equality refers to the equal rights, responsibilities, and opportunities of individuals regardless of gender. It implies that the interests, needs, and priorities of both women and men are



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

taken into consideration in social, political, and economic spheres. The United Nations recognizes gender equality as a fundamental human right and a core objective of sustainable development under Sustainable Development Goal 5 (Goal, 5: *Achieve Gender Equality*). Sustainable development cannot be achieved without ensuring women's equal participation in decision-making processes. In *Gender and Development*, Janet Momsen argues that gender equality is essential for inclusive economic growth and long-term sustainability (Momsen, 3). Similarly, Amartya Sen emphasizes that development should be viewed as the expansion of freedoms, including gender justice and equal opportunities (Sen, 36).

Equality in communication plays a significant role in achieving gender equality. When women have equal platforms to express ideas, participate in policy discussions, and shape social narratives, they challenge traditional hierarchies and promote inclusive governance. Nancy Fraser highlights that participatory parity in public discourse is crucial for social justice (Fraser 36). Without equal communicative spaces, gender inequality persists in both private and public domains. Moreover, the United Nations Development Programme (UNDP) stresses that empowering women through education, leadership opportunities, and access to information contributes directly to poverty reduction and social progress (*Gender Equality Strategy 2022–2025*). Communication skills enhance women's visibility, representation, and influence in sustainable development initiatives. Thus, gender equality and sustainable development are interconnected. Ensuring equal communicative opportunities enables women to contribute actively to economic development, environmental sustainability, and social transformation. As Sen affirms, "The agency of women is one of the central mediators of economic and social change" (189).

Role of Women in Skilling Communication:

Women as Primary Educators:

Women have traditionally functioned as primary educators within families, shaping early patterns of language, behaviour, and emotional expression. Early childhood studies confirm that maternal interaction significantly influences linguistic and cognitive development. According to Catherine Snow, children exposed to rich verbal interaction at home demonstrate stronger vocabulary and communicative competence (Snow, 12). Similarly, Lev Vygotsky emphasizes that social interaction forms the foundation of cognitive and language development (Vygotsky, 57). Supportive communicative environments created by mothers and female caregivers nurture empathy, listening skills, and emotional intelligence. Daniel Goleman argues that emotional communication in early childhood builds social competence and interpersonal effectiveness (Goleman, 43). Thus, women's communicative role within families directly contributes to the development of confident and articulate individuals. In educational institutions, female teachers and professors further extend this role. bell hooks highlights that inclusive pedagogy encourages dialogue and critical engagement in classrooms (Hooks, *teaching to Transgress* 21). Through mentorship and collaborative learning practices, women educators foster participatory communication, empowering both girls and boys to articulate ideas confidently and engage in constructive discourse.

Women in Professional Communication and Leadership:

In professional environments, women significantly contribute to organizational communication, conflict resolution, and collaborative teamwork. Deborah Tannen observes that gendered communication styles influence workplace interaction, with women often emphasizing



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

cooperation and relational dialogue (Tannen, 45). Such communicative approaches enhance team cohesion and mutual understanding. Transformational leadership theory also underscores the importance of empathy, transparency, and inspiration. Bernard Bass explains that transformational leaders motivate followers through communication that fosters trust and shared vision (Bass, 20). Women leaders frequently adopt participatory communication models that promote inclusivity and collective problem-solving. By occupying leadership positions, women reshape communication cultures within organizations. Sheryl Sandberg argues that when women assume leadership roles, they not only break structural barriers but also redefine norms of authority and dialogue (Sandberg, 110). Their presence promotes diversity, equity, and inclusive decision-making processes.

Digital Communication and Women's Empowerment:

The rise of digital platforms has significantly amplified women's voices across the globe. Manuel Castells notes that networked communication technologies enable marginalized groups to participate actively in public discourse (Castells, 78). Social media, online education, and digital entrepreneurship provide women with new opportunities for expression, knowledge-sharing, and advocacy. Digital literacy initiatives further enhance women's communicative and economic empowerment. The United Nations emphasizes that access to digital technology strengthens women's participation in economic and social development (*Gender Equality and Women's Empowerment in the Digital Age*). Through online platforms, women engage in awareness campaigns, community building, and global networking. Moreover, digital spaces function as arenas for gender advocacy and educational outreach. As Amartya Sen affirms, expanding women's agency contributes significantly to social progress (Sen, 189). Digital communication thus becomes not merely a technical skill but a transformative instrument for equality and empowerment.

Communication as a Tool for Gender Equality:

Communication plays a transformative role in promoting gender equality. It is not merely a medium of expression but a powerful instrument of empowerment, resistance, and social transformation. Scholars argue that communication enables marginalized voices to enter public discourse and challenge dominant power structures (Hooks, 110). Through dialogue, education, and advocacy, communication becomes central to achieving social justice and gender parity.

Breaking Stereotypes Through Dialogue:

Gender stereotypes often restrict women's participation in public discourse by reinforcing traditional roles and silencing alternative narratives. According to Judith Butler, gender is socially constructed through repeated performances shaped by cultural expectations (Butler, 25). Communication provides women with the opportunity to question and reconstruct these performances.

Dialogue acts as a democratic space where stereotypes can be examined and dismantled. Paulo Freire emphasizes that dialogue is "the encounter between men, mediated by the world, in order to name the world" (Freire, 88). Through public speaking, debate participation, academic writing, and media engagement, women actively "name" and redefine their experiences, challenging discriminatory narratives.

Research in *Gender & Society* suggests that inclusive communication practices reduce gender bias and encourage equal participation in institutional settings (Ridgeway, 145). Media



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

platforms, social networks, and public forums have also become spaces where women resist stereotypical portrayals and advocate inclusive language practices. bell hooks asserts that “language is also a place of struggle” (Hooks, 146), emphasizing that communication itself can become a site of feminist resistance. Thus, effective communication enables women not only to participate but to reshape public discourse, fostering a more equitable social environment.

Education and Skill Development:

Access to quality education significantly enhances women’s communicative competence and leadership capacity. Education empowers women with both knowledge and the confidence to articulate their perspectives. According to Amartya Sen, education expands individual capabilities and freedoms, which are essential for development (Sen, 94). Communication skills form a critical component of these capabilities. Educational institutions that prioritize debate clubs, seminars, presentation training, and leadership workshops cultivate assertiveness and critical thinking. A UNESCO report highlights that communication-based education strengthens women’s participation in civic and professional life (*Global Education Monitoring Report*, 67). Furthermore, vocational training programs integrating communication skill development increase employability and workplace confidence.

Research published in the *Journal of Gender Studies* indicates that communication training enhances women’s workplace negotiation skills and leadership presence (Baxter, 212). Women equipped with effective interpersonal and public communication skills are more likely to assume leadership roles and advocate workplace equality. As Dale Carnegie notes in *How to Win Friends and Influence People*, “Effective communication is 20% what you know and 80% how you feel about what you know” (Carnegie, 37). Confidence in expression is therefore as crucial as knowledge itself. By strengthening communicative competence, education becomes a foundation for gender empowerment.

Policy Advocacy and Social Change:

Communication functions as a strategic tool in policy advocacy and social transformation. Women activists, scholars, and policymakers use persuasive communication to influence legislation and promote gender-sensitive policies. Nancy Fraser argues that participatory parity requires inclusive public spheres where marginalized voices can deliberate equally (Fraser, 82). Grassroots campaigns, public forums, and international platforms such as the United Nations enable women to raise awareness about issues including equal pay, workplace rights, access to education, and safety. The UN Women report emphasizes that strategic communication campaigns significantly influence public opinion and policy reforms (*Turning Promises into Action*, 115).

Social movements such as #MeToo demonstrate how digital communication amplifies women’s voices globally. According to research in *New Media & Society*, online platforms have democratized activism and expanded feminist discourse (Mendes, Ringrose, and Keller 240). These communication networks build solidarity, create awareness, and pressure institutions to implement reforms. Effective advocacy requires clarity, persuasion, and credibility. As Aristotle states in *Rhetoric*, persuasion depends upon ethos (credibility), pathos (emotion), and logos (reason) (Aristotle, 1356a). Women leaders who skilfully employ these rhetorical strategies strengthen their campaigns and foster societal support for equality initiatives. Therefore, communication not only expresses demands for equality but actively shapes policy outcomes and social consciousness.



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

Challenges in Skilling Communication for Women:

Despite significant progress in education and professional participation, women continue to face multiple barriers in developing and exercising effective communication skills. These challenges are deeply rooted in socio-cultural structures, economic inequalities, and institutional biases. One of the major barriers is limited access to education, particularly in rural and economically disadvantaged regions. According to the UNESCO, millions of girls worldwide still face restricted access to quality education, which directly affects their ability to develop confidence and communication competence (“Global Education Monitoring Report” 45). Without foundational education, opportunities for developing public speaking, negotiation, and leadership communication skills remain limited.

Another critical challenge is the influence of cultural norms that restrict women’s public speech and expression. In *Gender Trouble*, Judith Butler argues that gender roles are socially constructed and repeatedly reinforced through cultural practices (25). Such constructions often expect women to remain submissive or silent, limiting their visibility in public discourse. Similarly, Dale Spender in *Man Made Language* explains how language systems themselves reflect patriarchal dominance, marginalizing women’s voices (Spender 3). Women also encounter gender bias in workplaces, which directly impacts their communication opportunities and leadership presence. In *Lean In*, Sheryl Sandberg highlights how women are often interrupted, underestimated, or judged more harshly for assertive communication compared to men (Sandberg, 39). Research published in the Harvard Business Review indicates that women leaders frequently face a “double bind”—being perceived as either too soft or too aggressive when they speak up (*Women and the Double Bind*, 2). This bias discourages confident communication and limits professional growth.

The digital divide and lack of technological access further restrict women’s communication development in the modern era. According to the International Telecommunication Union, women are less likely than men to have access to the internet in many developing countries (*Measuring Digital Development*, 67). Since digital literacy is now essential for professional communication, networking, and leadership, this gap significantly affects women’s opportunities to enhance their communication skills. Moreover, women remain underrepresented in decision-making platforms and leadership roles, limiting their participation in influential communication spaces. Bell hooks in *Feminism Is for Everybody* emphasizes that feminist struggle includes the right to speak, to be heard, and to participate equally in shaping public discourse (Hooks, 19). When women are excluded from boards, policy forums, and institutional leadership, their communicative power is structurally reduced.

Addressing these challenges requires institutional support, inclusive policies, gender-sensitive education systems, digital empowerment initiatives, and sustained awareness efforts. As Amartya Sen argues in *Development as Freedom*, true development involves expanding people’s capabilities and freedoms (Sen, 87). Empowering women with communication skills is not merely a professional need but a fundamental aspect of social justice and human development.

In conclusion, while progress has been made, systemic barriers continue to hinder women’s communication empowerment. Overcoming these challenges demands collaborative efforts from educational institutions, policymakers, workplaces, and society at large to ensure that women’s voices are not only developed but also valued and heard.

Strategies for Enhancing Women’s Communication Skills:



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

Inclusive Education Policies:

Ensuring equal access to quality education is the foundation for developing strong communication skills among women. Educational institutions must adopt inclusive policies that eliminate gender discrimination and provide equal opportunities in classrooms, training programs, and academic activities. When girls and women receive consistent access to education, they build language proficiency, critical thinking ability, and self-confidence. Scholarships, community awareness programs, and gender-sensitive curricula further strengthen participation and encourage active engagement in discussions, debates, and presentations.

Leadership and Public Speaking Training:

Organizing leadership development programs and public speaking workshops plays a crucial role in building confidence and assertiveness. Structured training sessions help women overcome stage fear, improve articulation, and develop persuasive communication techniques. Through seminars, debates, group discussions, and presentation platforms, women gain practical exposure that enhances both verbal and non-verbal communication skills. Such initiatives also prepare them for leadership roles in academic, corporate, and social settings.

Digital Literacy Programs:

In the modern era, digital communication is essential for professional growth and social participation. Providing women with access to technology, internet facilities, and digital training programs helps bridge the digital divide. Digital literacy enables women to use online platforms for networking, learning, entrepreneurship, and advocacy. Training in email etiquette, virtual presentations, content creation, and online collaboration ensures that women can confidently participate in the global communication landscape.

Mentorship Networks:

Mentorship and peer-support networks create opportunities for learning, guidance, and professional growth. Experienced mentors can help women refine their communication styles, develop leadership presence, and navigate workplace challenges. Peer learning groups also encourage idea-sharing, constructive feedback, and collaborative growth. Such networks foster confidence, reduce isolation, and provide practical strategies for effective communication in diverse environments.

Safe Communication Spaces:

Creating safe and supportive environments is essential for enabling women to express their ideas freely. Educational institutions and workplaces must promote respectful dialogue and zero tolerance for harassment or discrimination. When women feel secure and valued, they are more likely to participate actively in discussions, voice opinions, and contribute innovative ideas. Safe communication spaces strengthen self-expression, mutual respect, and inclusive decision-making processes.

Conclusion:

This research paper examined the role of women in skilling communication and highlighted how communication competence functions as a tool of empowerment, leadership, and social participation. The study explored women's contributions across education, workplaces, and digital platforms while also identifying key barriers such as limited access to education, gender bias,



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

March 6th & 7th 2026

cultural restrictions, and the digital divide. The findings suggest that strengthening women's communication skills enhances confidence, professional growth, and active participation in decision-making processes. At the same time, addressing structural challenges through inclusive policies, institutional support, and digital empowerment is essential to ensure equal communicative opportunities. In conclusion, empowering women through communication skilling is not only a matter of individual development but also a critical step toward achieving gender equality and sustainable social progress.

References

- Aristotle. *Rhetoric*. Translated by W. Rhys Roberts, Dover Publications, 2004.
- Bass, Bernard M. *Leadership and Performance beyond Expectations*. Free Press, 1985.
- Baxter, Judith. "Women Leaders and Gendered Communication in the Workplace." *Journal of Gender Studies*, vol. 19, no. 3, 2010, pp. 205–218.
- Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. Routledge, 1990.
- Carnegie, Dale. *How to Win Friends and Influence People*. Simon & Schuster, 1936.
- Castells, Manuel. *The Rise of the Network Society*. 2nd ed., Wiley-Blackwell, 2010.
- Cornwall, Andrea. "Women's Empowerment: What Works?" *Gender & Development*, vol. 24, no. 3, 2016, pp. 342–359.
- Fraser, Nancy. *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition*. Routledge, 1997.
- Freire, Paulo. *Pedagogy of the Oppressed*. 30th anniversary ed., Continuum, 2000.
- Goleman, Daniel. *Emotional Intelligence*. Bantam Books, 1995.
- Hamilton, Cheryl. *Communicating for Results: A Guide for Business and the Professions*. 10th ed., Wadsworth, 2012.
- hooks, bell. *Feminism Is for Everybody: Passionate Politics*. South End Press, 2000.
- International Telecommunication Union. *Measuring Digital Development: Facts and Figures 2022*. ITU Publications, 2022.
- Kabeer, Naila. "Resources, Agency, Achievements: Reflections on the Measurement of Women's Empowerment." *Development and Change*, vol. 30, no. 3, 1999, pp. 435–464.
- Mendes, Kaitlynn, Jessica Ringrose, and Jessalynn Keller. "#MeToo and the Promise and Pitfalls of Digital Feminist Activism." *New Media & Society*, vol. 21, no. 11–12, 2019, pp. 236–245.
- Momsen, Janet Henshall. *Gender and Development*. 2nd ed., Routledge, 2010.
- Ridgeway, Cecilia L. "Framed by Gender: How Gender Inequality Persists in the Modern World." *Gender & Society*, vol. 23, no. 2, 2009, pp. 145–160.
- Sandberg, Sheryl. *Lean In: Women, Work, and the Will to Lead*. Knopf, 2013.
- Sen, Amartya. *Development as Freedom*. Oxford UP, 1999.
- Snow, Catherine E. "The Development of Conversation between Mothers and Babies." *Journal of Child Language*, vol. 4, no. 1, 1977, pp. 1–22.
- Spender, Dale. *Man Made Language*. Routledge & Kegan Paul, 1980.
- Tannen, Deborah. *Talking from 9 to 5: Women and Men in the Workplace*. William Morrow, 1994.
- UN Women. *Turning Promises into Action: Gender Equality in the 2030 Agenda for Sustainable Development*. UN Women, 2018.



**Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism**

SPECIAL ISSUE - An International Conference on

Role of Women in Skilling Communication & Gender Equality

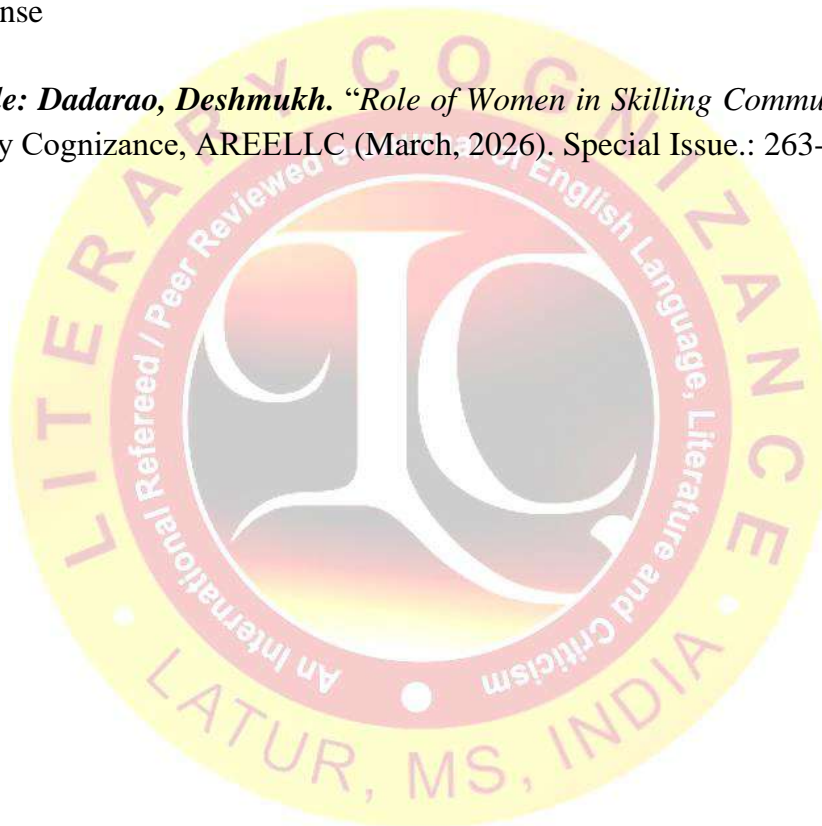
March 6th & 7th 2026

- UNESCO. *Global Education Monitoring Report 2023*. UNESCO Publishing, 2023.
- United Nations Development Programme. *Gender Equality Strategy 2022–2025*. UNDP, 2022.
- United Nations. “Gender Equality and Women’s Empowerment in the Digital Age.” United Nations, 2021.
- United Nations. “Goal 5: Achieve Gender Equality and Empower All Women and Girls.” *United Nations Sustainable Development Goals*, www.un.org/sustainabledevelopment/gender-equality/.
- World Health Organization. “Life Skills Education in Schools.” WHO, 1997.



This is an Open Access e-Journal Published Under A Creative Commons Attribution 4.0 International License

To Cite the Article: Dadarao, Deshmukh. “Role of Women in Skilling Communication & Gender Equality”. *Literary Cognizance*, ARELLC (March, 2026). Special Issue.: 263-271. Web.



English Language Teaching in the Digital Age: Challenges and Opportunities in Indian Higher Education

Mr. Chaitanya Dadarao Deshmukh

Department of English, Yashwant Mahavidhyalaya Nanded.

Abstract

The rapid proliferation of digital technologies has fundamentally altered the landscape of English language teaching (ELT) across educational institutions worldwide. In the context of Indian higher education, the integration of digital tools presents both unprecedented opportunities and formidable challenges. This paper examines the current state of ELT in Indian colleges and universities in the digital age, exploring how educators are leveraging technology-enhanced learning environments, e-learning platforms, artificial intelligence (AI)-based tools, and multimedia resources to improve language learning outcomes. Simultaneously, it interrogates the barriers that impede effective digital integration — including the digital divide, inadequate infrastructure, teacher training deficits, and attitudinal resistance. Drawing on recent literature, policy frameworks such as the National Education Policy (NEP) 2020, and pedagogical theories, the paper argues that a balanced, contextually sensitive approach to digital ELT is imperative for equipping Indian students with 21st-century communicative competence. The study concludes with actionable recommendations for educators, policymakers, and institutions.

Keywords: *English Language Teaching (ELT), Digital Age, Indian Higher Education, Technology-Enhanced Learning, NEP 2020, Digital Divide, ICT in Education*

1. Introduction

The twenty-first century has ushered in a transformative era defined by digital connectivity, artificial intelligence, and globalised communication. English, as the dominant medium of international discourse, academia, and commerce, has never been more consequential for the professional and intellectual advancement of learners in India. Simultaneously, the tools and methodologies through which English is taught have undergone a seismic shift. From chalk-and-board pedagogy to interactive digital whiteboards, from rote grammar drills to AI-powered language applications, the ecosystem of English Language Teaching (ELT) is evolving at an extraordinary pace.

In India, where English occupies a unique sociolinguistic position — functioning simultaneously as a second language, a prestige language, and a lingua franca — the stakes of effective ELT are particularly high. Higher education institutions (HEIs) in India serve a diverse student population: first-generation learners from rural backgrounds, multilingual learners navigating between regional languages and English, and urban students seeking to sharpen their competitive edge in global job markets. For this heterogeneous body of learners, digital tools offer both promise and peril.

The National Education Policy (NEP) 2020, a landmark policy document, emphasises the integration of technology into education as a central strategy for achieving quality, equity, and access. It envisions a future where digital infrastructure supports personalised learning and where teachers are empowered as facilitators in technology-enhanced environments. Yet, the ground realities in many Indian colleges reveal a vast chasm between policy aspiration and classroom practice.

This paper aims to critically examine the challenges and opportunities inherent in the digital transformation of ELT in Indian higher education. By synthesising insights from contemporary scholarship, policy documents, and pedagogical frameworks, it seeks to offer a nuanced picture of where Indian ELT stands today — and a roadmap for where it must go.

2. Theoretical Framework

The analysis in this paper is informed by several complementary theoretical frameworks that illuminate the dynamics of technology-mediated language learning.

2.1 Communicative Language Teaching (CLT)

Communicative Language Teaching, developed in the 1970s and 1980s through the seminal work of Hymes (1972), Canale and Swain (1980), and others, foregrounds language use in authentic social contexts. CLT argues that the ultimate goal of language learning is communicative competence — the ability to use language effectively and appropriately in real-life situations. Digital technologies, by enabling access to authentic materials (podcasts, films, news broadcasts, social media interactions) and facilitating real communicative encounters (video calls, email, online forums), are inherently consonant with the principles of CLT.

2.2 Sociocultural Theory and CALL

Vygotsky's (1978) sociocultural theory posits that learning is fundamentally social and mediated by cultural tools. Computer-Assisted Language Learning (CALL), now evolved into Mobile-Assisted Language Learning (MALL) and AI-Assisted Language Learning (AIALL), represents a sophisticated set of cultural tools that can mediate the zone of proximal development (ZPD) — supporting learners in accomplishing tasks they could not perform independently. In Indian HEIs, collaborative digital platforms and intelligent tutoring systems can serve as powerful mediating tools.

2.3 Blended Learning Theory

Blended learning, conceptualised by Graham (2006) as the convergence of face-to-face instruction and online learning, offers a practical framework for Indian ELT. Given the constraints of infrastructure, faculty capacity, and learner readiness in many Indian institutions, a blended model — rather than purely digital instruction — is arguably the most viable and effective approach. Blended learning preserves the irreplaceable human elements of language pedagogy while harnessing the power of digital tools.

3. Opportunities of Digital Technology in ELT

The integration of digital technologies into ELT in Indian higher education offers transformative opportunities across multiple dimensions of teaching and learning.

3.1 Access to Authentic and Multimodal Resources

One of the most significant advantages of the digital age is the unprecedented availability of authentic English language materials. Learners in tier-2 and tier-3 cities, who were once restricted to prescribed textbooks, can now access TED Talks, BBC Learning English, Coursera lectures, YouTube channels, and digital newspapers at no cost. This exposure to diverse accents, registers, and genres of English enriches linguistic input in ways that no single textbook can replicate. For teachers, platforms like British Council LearnEnglish, Cambridge English Online, and Khan Academy provide curated lesson plans, interactive exercises, and assessment tools that supplement classroom instruction.

3.2 Personalised and Self-Paced Learning

Artificial intelligence-powered applications such as Duolingo, Grammarly, Google Translate (used pedagogically), and ELSA Speak have made personalised language learning a practical reality. These tools adapt to individual learner profiles, identify areas of weakness, and provide immediate, targeted feedback — a pedagogical feat that is virtually impossible for a single teacher managing a class of sixty or more students, as is common in many Indian public universities. For students who are shy or reticent to speak in class, digital platforms offer a low-stakes environment for practice and experimentation.

3.3 Collaborative and Interactive Learning Environments

Digital platforms facilitate collaborative learning that transcends the physical classroom. Tools such as Google Classroom, Microsoft Teams, Padlet, and Mentimeter enable interactive discussions, peer-reviewed writing tasks,

collaborative story construction, and real-time feedback on presentations. The COVID-19 pandemic, despite its devastating human cost, inadvertently demonstrated that online ELT — when implemented thoughtfully — can foster surprisingly rich communicative interaction. Discussion forums and virtual writing circles, in particular, have proven effective in encouraging reluctant writers to produce and share written English.

3.4 Teacher Professional Development

Digital technologies have democratised access to professional development for English teachers in India. Massive Open Online Courses (MOOCs) offered by institutions such as IGNOU, NPTEL, the British Council, and Coursera provide teachers in remote locations with access to cutting-edge pedagogical knowledge. The Central Institute of English and Foreign Languages (CIEFL), now EFL University, has been a pioneer in training ELT professionals, and its reach has been significantly amplified through digital means. This continuous professional development is essential for sustaining quality ELT in a rapidly changing technological landscape.

3.5 NEP 2020 and Institutional Impetus

NEP 2020 provides a powerful policy mandate for digital integration in Indian HEIs. Its emphasis on a digital infrastructure initiative (Digital India campaign), online and digital education (with DIKSHA, SWAYAM, and e-Pathshala platforms), and outcome-based education creates an enabling environment for innovative ELT. The policy's vision of equipping every learner with 21st-century skills — including effective communication in English — aligns perfectly with the goals of a digitally-informed ELT pedagogy.

4. Challenges of Digital Integration in ELT

Despite its considerable promise, the digital transformation of ELT in Indian higher education is beset with formidable challenges that must be acknowledged and addressed with intellectual honesty.

4.1 The Digital Divide

India's digital landscape is characterised by stark inequalities. While metropolitan cities boast high-speed broadband connectivity and a smartphone-using population, vast swathes of rural and semi-urban India remain digitally underserved. According to the Telecom Regulatory Authority of India (TRAI) reports, internet penetration in rural areas, though growing, remains significantly lower than in urban centres. Many first-generation college students arrive with limited or no prior experience of digital devices for educational purposes. This digital divide — cutting across dimensions of geography, gender, caste, and socioeconomic class — threatens to deepen existing educational inequalities if digital ELT is implemented without equity safeguards.

4.2 Inadequate Institutional Infrastructure

A large proportion of Indian degree colleges — particularly those affiliated with state universities and located outside major cities — lack the basic digital infrastructure required for technology-enhanced ELT. Erratic power supply, absent or unreliable Wi-Fi, insufficient numbers of computer terminals, and non-functional language laboratories are common grievances. Even where hardware exists, the software ecosystem is often outdated. Under these conditions, mandating digital ELT without commensurate infrastructure investment amounts to an unfunded policy mandate.

4.3 Teacher Readiness and Training Deficits

Technology is only as effective as the teacher who deploys it. In India, a significant proportion of English faculty in HEIs — particularly those trained before the digital era — have had limited exposure to ICT-enabled pedagogy. The Rashtriya Uchchatar Shiksha Abhiyan (RUSA) and National Assessment and Accreditation Council (NAAC) have emphasised digital competency, yet systematic, sustained training programmes for ELT teachers remain sporadic and underfunded. The result is a cadre of well-intentioned but inadequately equipped teachers who may use PowerPoint slides as a substitute for the blackboard without leveraging the full pedagogical potential of digital tools.

4.4 Pedagogical Ambiguity and Screen Fatigue

The digital age has generated a surfeit of tools but a deficit of pedagogical clarity about how to use them effectively. Teachers often face the paradox of choice: with hundreds of apps, platforms, and resources available, determining which tools best serve specific learning objectives requires sophisticated digital pedagogical content knowledge (TPACK — Technological, Pedagogical, and Content Knowledge). Moreover, the post-pandemic era has brought increasing awareness of screen fatigue among students, raising legitimate questions about the appropriate balance between digital and face-to-face instruction.

4.5 Attitudinal and Cultural Resistance

In some Indian academic contexts, the adoption of digital tools faces attitudinal resistance from both faculty and students. Senior faculty may perceive digital tools as threats to traditional authority and expertise. Students from conservative backgrounds may be discouraged from digital participation by family or community attitudes. Additionally, the examination system in many Indian universities — still heavily reliant on pen-and-paper tests of grammatical accuracy — creates a misalignment between digitally-oriented communicative pedagogy and the assessment regime that ultimately determines student success.

5. Case Studies and Emerging Practices

Across India, innovative educators and institutions are pioneering digital ELT practices that offer instructive models for wider adoption.

The English and Foreign Languages University (EFLU), Hyderabad, has developed a range of e-learning modules and digital resources specifically designed for Indian ELT contexts. Its online MA programme in English is among the earliest examples of fully digital postgraduate ELT education in the country. Similarly, the Indian Institute of Technology (IIT) Madras, through NPTEL, offers free online courses in English communication skills that have enrolled hundreds of thousands of learners, demonstrating the scalability of digital ELT at national level.

At the classroom level, teachers in progressive colleges have experimented with flipped classroom models — where students engage with digital content (video lectures, reading materials) at home and use class time for discussion, roleplay, and collaborative tasks. WhatsApp groups, though informal, have become surprisingly effective micro-learning environments in which teachers share vocabulary exercises, audio listening tasks, and motivational language content. Podcast projects, where students create and share audio recordings on topics of interest, have been used to develop both spoken fluency and digital media literacy simultaneously.

These emerging practices, while promising, remain largely dependent on individual teacher initiative rather than institutional policy. Their sustainability and scalability require systemic support.

6. Recommendations

Based on the analysis presented above, the following recommendations are proposed for key stakeholders in Indian higher education.

For policymakers and the University Grants Commission (UGC), it is imperative to allocate dedicated funding for digital infrastructure in all affiliated colleges, with priority given to rural and under-resourced institutions. A national framework for ICT competency in ELT — benchmarked against international standards such as ISTE (International Society for Technology in Education) — should be developed and institutionalised.

For institutional administrators, mandatory and ongoing digital pedagogy training programmes for all English faculty should be established. The creation of digital language laboratories — equipped with speech analysis software, interactive grammar tools, and corpus-based learning resources — would significantly enhance institutional ELT capacity. Assessment reforms that incorporate digital communicative tasks (presentations, recorded speeches, collaborative writing projects) alongside traditional examinations are urgently needed.

For English language teachers, the adoption of a TPACK framework — integrating technological, pedagogical, and content knowledge — should guide lesson planning. Teachers should prioritise depth over breadth, selecting a small number of high-impact digital tools and mastering their pedagogical deployment rather than proliferating across multiple platforms. Peer learning communities, both local and national, can provide mutual support and professional renewal.

For learners, digital English learning should be framed not merely as a classroom activity but as a lifelong practice. Developing autonomous digital language learning habits — through journaling in English on blogging platforms, participating in global English-language discussion forums, or consuming English-medium podcasts and films — can significantly accelerate language development beyond the classroom.

7. Conclusion

The digital age is not a future state that Indian higher education is approaching — it is the present reality in which students and teachers already operate, however unevenly. English Language Teaching in this context is at a critical inflection point. The opportunities afforded by digital technologies — richer linguistic input, personalised learning, collaborative interaction, and expanded professional development — are real and significant. They offer the possibility of transforming ELT from a grammar-centred, teacher-dependent activity into a dynamic, learner-centred, communicatively purposeful enterprise.

Yet these opportunities will not automatically translate into improved learning outcomes. The challenges of the digital divide, infrastructure gaps, teacher unpreparedness, and assessment misalignment are structural and systemic, requiring coordinated action at institutional, state, and national levels. The National Education Policy 2020 provides a valuable policy foundation, but policy alone is insufficient without the political will, financial investment, and pedagogical vision to implement it meaningfully.

Ultimately, digital technology is an instrument, not a panacea. Its value in ELT is contingent on the quality of the pedagogy it supports and the equity of the access it provides. What India's English learners need is not merely exposure to digital tools, but principled, context-sensitive, teacher-mediated language education that is enriched — not replaced — by technology. Achieving this vision demands collaboration across all stakeholders: teachers, learners, administrators, policymakers, and technologists. The stakes, for India's participation in the global knowledge economy, could not be higher.

References

- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1–47.
- Chapelle, C. A. (2001). *Computer applications in second language acquisition: Foundations for teaching, testing and research*. Cambridge University Press.
- Government of India. (2020). *National Education Policy 2020*. Ministry of Education. https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf
- Graham, C. R. (2006). Blended learning systems: Definition, current trends, and future directions. In C. J. Bonk & C. R. Graham (Eds.), *The handbook of blended learning* (pp. 3–21). Pfeiffer.
- Hymes, D. (1972). On communicative competence. In J. B. Pride & J. Holmes (Eds.), *Sociolinguistics* (pp. 269–293). Penguin.
- Koehler, M. J., & Mishra, P. (2009). What is technological pedagogical content knowledge (TPACK)? *Contemporary Issues in Technology and Teacher Education*, 9(1), 60–70.
- Kumaravadivelu, B. (2006). *Understanding language teaching: From method to postmethod*. Lawrence Erlbaum Associates.

Mishra, P., & Koehler, M. J. (2006). Technological pedagogical content knowledge: A framework for teacher knowledge. *Teachers College Record*, 108(6), 1017–1054.

Sharma, P., & Barrett, B. (2007). *Blended learning: Using technology in and beyond the language classroom*. Macmillan Education.

Telecom Regulatory Authority of India (TRAI). (2023). Telecom subscription data. <https://www.trai.gov.in>

University Grants Commission (UGC). (2021). UGC guidelines for blended learning. <https://www.ugc.ac.in>

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.

Warschauer, M. (2000). The death of cyberspace and the rebirth of CALL. *English Teachers Journal*, 53, 61–67.

Warschauer, M., & Healey, D. (1998). Computers and language learning: An overview. *Language Teaching*, 31(2), 57–71.

ARIKALPANA

K-37, Street No. 3, Ajit Vihar, Delhi-110084

Mo: 9968084132, 7982062594

e-mail: parikalpana.delhi2016@gmail.com

Book : Ethics and Human Values through Literature

Editors : Dr. G. N. Shinde, Dr. L. V. Padmarani Rao
Madhav S. Dudhate

© Editors

Edition : 2022

Price : 995/-

ISBN : 978-93-95104-10-4

Printed at Compact Printers, Delhi-110 032 in India.

To publish this book by any means and to perform theatrical it is mandatory to get written permission from the publisher.

38. Revising the Ancient Indian Literature is the Need of the Hour 274
—*Dr. V. Madhavi*
39. Human Values Reflected in R.K. Narayan's The English Teacher 278
—*Sagrole Mashnaji S.*
40. The Conflict between Finite and Infinite in Tagore's The Ascetic 285
—*Dr. Durgesh Ravande*
41. Moral Education through Children's Literature 291
—*Swati Madanwad*
42. Human Values and Peace : A Study 297
—*Dr. Ajit Raosaheb Bhanji*
43. Ethics and Human Values in Shakespeare's : King Lear 301
—*Gufrana Begum Abdul Rasheed Khan*
44. Northanger Abbey's Catherine Morland : An Amalgam of Ethics and Human Values 308
—*Rashmi Baburao Suryawanshi*
45. The Ethical Journey of Salvation and Return of Humanity in The Kite Runner 314
—*Dr. Pradnya D Ghodwadikar*
46. Ethics and Human Values in Paulo Coelho's The Alchemist 319
—*Narwade Amol Ashok*
47. Human Values as a Thematic Motif in Upamanyu Chatterjee's The Last Burden 326
—*Dr. G. Ramana Reddy*
48. Reflection of Values in Chinua Achebe's Things Fall Apart 333
—*Anjali B. Kokadwar*
49. Transition of Values and Ethics in Old Stone Mansion by Mahesh Elkunchwar 340
—*Dr. Rajurkar Balvirchandra Bapusaheb*
Dr. Ganesh Laxmanrao Lingampalle
50. Human Values as Reflected in Upanishads : A Study 347
—*Dr. Jyoti Sarkale/Deshmukh Chaitanya Dadarao*

Human Values as Reflected in Upanishads : A Study

Dr. Jyoti Sarkale

*Asst. Professor, Dept. of English
Yeshwant Mahavidyalaya, Nanded (M.S.)*

Deshmukh Chaitanya Dadarao

*Asst. Professor, Dept. of English
Yeshwant Mahavidyalaya, Nanded (M.S.)*

The Upanishads are among the best-known philosophical-religious works in the world and also among the oldest as the earliest texts are thought to have been composed between 800-500 BCE. These works are philosophical dialogues relating to the concepts expressed by the Vedas, the central scriptures of Hinduism. Adherents of Hinduism know the faith as Sanatan Dharma meaning “Eternal Order” or “Eternal Path”, and this order is thought to be revealed through the Vedas whose concepts are believed to be direct knowledge communicated from God. The word Veda means “knowledge” and the four Vedas are believed to contain the essential knowledge of the universe and how an individual is to live in it. The term Upanishads means to “sit down closely” as if drawing near to listen to some important instruction. The Vedas provide the broad strokes of how the universe works and how one is to respond; the Upanishads then give instruction on the specifics of an individual’s response.

Keywords: Upanishads, the Vedas, Hinduism, *Sanatan Dharma*

The Upanishads which together form Vedanta have always been an interesting study, particularly by those who cherish spirituality. Although commonly called Hindu scriptures, they never ever deal with Hinduism. They deal with the universal themes: what is Truth or Reality; what is the relation between the creation and its creator; what is the nature of the creator; how man can overcome existential problems; how man can lead a happy life



A.R. PUBLISHING CO.

K-37, Ajit Vihar, Delhi-110084

Mo. : 9968084132, 7982062594

e-mail : arpublishingco11@gmail.com

Modern Trends in English Language and Literature Teaching-2

by Dr. Ganeshchandra N. Shinde

Dr. L. V. Padmarani Rao

Madhav S. Dudhate

ISBN 978-93-88130-84-4

© Editors

First Edition : 2025

Price : 995/-

Modern Trends in English Language and Literature Teaching-2 is published by A. R. Publishing Co. and copyrighted in 2025 to Editors. All rights reserved.

Printed at Compact Printers, Delhi-110032

Content

Preface	5
41. AI and Language Learning : Transforming Education Through Technology - <i>Gajanan Uttamrao Zunjare</i>	13
42. Language as Power, Resistance and Silence : Gendered Dialogues in Sakharam Binder - <i>Nagesh Lakhanlal Sable</i>	21
43. Exploring Current Trends in Literature and their Impact on Readers and Writers - <i>Prof. Pradeep Ingole</i>	30
44. Collaborative Learning Strategies to Improve Reading and Listening Comprehension Skills. - <i>Shankar Baliram Pandhare</i>	36
45. The Role of Artificial Intelligence in Shaping English Language Acquisition - <i>Ashwini Ganesh Devake</i>	44
46. The Impact of Social Media in the Creation and Consumption of English Literature - <i>Chitrabina Anil Ubale</i>	51
47. Characteristic Features and Acquisition of English as a Lingua Franca - <i>Dr. Jeetendra Deshmukh</i>	61
48. Integrating Outcome-Based Education and Bloom's Taxonomy: A Framework for Effective Learning and Assessment - <i>Dr. Pallavi Balasaheb Malekar</i>	70
49. The Global Language : Exploring the Dynamics of English as a Lingua Franca - <i>Chaitanya D. Deshmukh</i>	78

49. The Global Language: Exploring the Dynamics of English as a Lingua Franca

✦ Chaitanya D. Deshmukh

MA (English), B.Ed., Set

Department of English

Yeshwant Mahavidyalaya, Nanded

English has evolved into a global lingua franca, bridging diverse cultures and enabling seamless communication across borders. Its dominance spans education, technology, economics, and international diplomacy, where it empowers individuals and organizations to innovate, collaborate, and connect globally. As the primary medium of instruction in prestigious academic institutions and the preferred language of scientific research, English facilitates the exchange of ideas and knowledge on an unparalleled scale. Its role in technology, from programming languages to digital learning platforms, further cements its position in a rapidly globalizing world. However, this dominance brings challenges. Linguistic inequality and cultural homogenization pose significant concerns, as non-native speakers often face barriers to equitable participation in education, economics, and global discourse. Furthermore, the reliance on English risks overshadowing local languages and traditions, threatening the rich diversity of the global linguistic landscape.



A.R. PUBLISHING CO.

K-37, Ajit Vihar, Delhi-110084

Mo. : 9968084132, 7982062594

e-mail : arpublishingco11@gmail.com

Transformation of India in Global Context

Edited by Dr. Ganeshchandra Shinde, Dr. P. R. Muthe

Dr. D. D. Bhosale, Dr. D. A. Pupalwad

ISBN : 978-93-49834-06-4

© Editor

First Edition : 2025

Price : 995/-

Transformation of India in Global Context is published by

A. R. Publishing Co. and copyrighted in 2025 to Editors.

All rights reserved.

Printed at Compact Printers, Delhi-110032

31. The Analysis of Pradhanmantri Awas Yojana Scheme in the Development of Rural Economy with special reference to Nanded District 232
- *Nitesh Rathod, Pratik Chandane*
32. AI and Blockchain: Empowering End-User Adoption for India's Economic Transformation, Sustainable Energy Integration, and Inclusive Growth 242
- *Rahul Laxmanrao Lingampalle*
33. Transforming Project Management with AI 246
- *Shrikant G. Jadhav, Pravin B. Tamsekar*
34. Transformation and Education: A Study with Reference to National Education Policy – 2020 (NEP-2020) 252
- *Prof. Dr. H.S. Mohokar*
35. The Evolution of Societal Values: Linguistic Change in Modernist Literature 260
- *Chaitanya Dadarao Deshmukh*
36. Artificial Intelligence in Ancient Indian Thought and Contemporary Discourse: Mythological Foundations, Philosophical Frameworks, and Literary Reimagining's 267
- *Jay Ganpat Chavhan*
- *Dr. L.V. Padmarani Rao*
37. कृत्रिम बुद्धिमत्तेमुळे भारतीय अर्थव्यवस्थेवर होणारे परिणाम 274
- प्रा. डॉ. विश्वनाथ कोक्कर
- शरदचंद्र आनंद आजबे
38. भारतीय निवडणूक प्रक्रियेसमोरील आव्हाने 280
- प्रा. शिवराज नागोराव यलपलवाड
39. भारतातील सामाजिक आर्थिक परिवर्तनाच्या पैलूंचा अभ्यास 285
- राम भोजू कदम, - प्रा. डॉ. ज्ञानेश्वर पुपलवाड
40. भारत आणि शाश्वत विकासाची उद्दिष्टे : एक आढावा 290
- डॉ. सोनाजी शेषराव पतंगे, डॉ. सीमा विश्वनाथराव भोसले
41. असंघटित कामगार आणि रोखविरहित अर्थव्यवस्था : बदलता आर्थिक व्यवहारांचा प्रवास 296
- सचिन व्यंकटी दाढेल,
- डॉ. प्रा. विलास तुळशीराम ठाकूर

35. The Evolution of Societal Values: Linguistic Change in Modernist Literature

- **Chaitanya Dadarao Deshmukh**

Department of English,
Yeshwant Mahavidyalaya, Nanded

1. Introduction : The advent of Modernism in the late nineteenth and early twentieth centuries marked one of the most radical transformations in the history of literature. Emerging as a reaction against the certainties of Victorian realism and the optimism of the Enlightenment, Modernist writers sought to represent a world that had become fragmented by industrialization, war, and the decline of traditional belief systems. Modernist literature, therefore, was not simply a stylistic movement but a reflection of profound social and intellectual changes. Language, once seen as a transparent medium for communication, has become an unstable and contested space through which writers have explored the disorientation of modern life. Authors such as T.S. Eliot, Virginia Woolf, James Joyce, and Ezra Pound reshaped literary conventions to express the psychological, moral, and spiritual crises of their time. As Bradbury and McFarlane observe, Modernism represented a fundamental shift in which traditional literary forms proved inadequate to capture the complexities of contemporary experience (19-20). The evolution of societal values—from collective morality to individual consciousness, from faith to skepticism—found its mirror in the linguistic innovations that define Modernist literature.

2. The Fragmentation of Language and Society : The fragmentation of language in Modernist literature mirrors the disintegration of social and moral order in the early twentieth century. The unprecedented destruction of World War I, the rise of urban anonymity, and the erosion of religious and national certainties left