

# **Agriculture Development Towards Sustainability**

## **Editors**

**Riswan M,  
Dr. Prasanna Srinivas.R,  
Rajesh KR., Abhay,  
Santosh P. Mane**



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**Editor Name** : Riswan M, Dr. Prasanna Srinivas.R, Rajesh KR.  
Abhay, Santosh P. Mane

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Volume: I

26	The Role Of Water Resource Management In Agriculture Sustainability Dr. Nagde Daivashala Shivaji	124-128
27	शेती व्यवसाय समोरीन प्रमुख समस्या व उपाय योजना:- डॉ. अंधुरे एस. डी.	128-128
28	Environmental Friendly Impact Of Jute And Related Problems With Jute Retting Process In Nadia District , West Bengal Dr. Ranjita Roy Sarkar	129-132
29	Significance of Legal Framework for Sustainable Agriculture in India Arafatali Saiyed and Akil ali Saiyed	133-136
30	Sustainable Agricultural Growth in India -Issues and Challenges Dr Beenu Singh	137-145
31	आमिनीकरीकरणवा भारताच्या शाश्वत शेती विकसावर प्रतिकूल परिणाम - एक भौगोलिक अभ्यास” प्रा. डॉ. गायकवाड सुभाष माणिकराव	146-149
32	Challenges of Agricultural Development in India Dr. Nitinkumar M. Patil and Dr. Babasaheb K. Wani	150-154



# Agriculture Development towards Sustainability

## Sustainable Agricultural Growth in India -Issues and Challenges

Assistant Professor Economics, Email-beenuasingh@hotmail.com  
B.M.Ruia Girls' College Gamdevi Mumbai 400007  
Corresponding Author- Dr Beenu Singh  
Email- [beenuasingh@hotmail.com](mailto:beenuasingh@hotmail.com)  
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### Introduction-

What are the measures for sustainable agricultural growth in India. Sustainability is a practice that is free from all the ill effects of past and present agricultural systems. Sustainable agriculture involves the use of most preferable energy sources like hydropower, wind farms or solar power which are eco-friendly. You can use the solar panels for heating systems and also for run power machinery. Sustainable agriculture derived from river water can be used for various agricultural work: a healthy environment, economic profitability, and social and economic equity. Food processors, distributors, producers, retailers, consumers and waste managers can play a role in ensuring a sustainable agricultural system. In addition, it is helpful in reducing greenhouse gas emission and conserving energy. Sustainable Agriculture is farming in a way that allows for more effective use of natural resources, reduces the environmental impact of agriculture, and increases capacity for climate change and climatic variability adaptation without endangering the ability of present or future generations to meet their own needs. Understanding ecological services may serve as the foundation of sustainable agriculture.

### Objective-

What is sustainable agriculture  
What are sustainable agricultural methods  
What are the benefits of sustainable agricultural methods  
What are the issues regarding sustainable agricultural growth

- Sustainable agriculture is the practise of producing enough food to meet current needs without jeopardising future generations' ability to meet their own needs, such as by depleting soil fertility or irreversibly harming the environment.
- It combines three major objectives: environmental health, economic profitability, and social equity.
- It is regarded as a method of farming that uses manure, rotates the crops, uses little tillage, and relies as little as possible on artificial fertilizers, pesticides, and antibiotics.
- It is a well-balanced system of managing renewable resources, such as soil, wildlife, forests, crops, fish, livestock, plant genetic resources, and ecosystems, without compromising their productivity or ability to provide ecosystem services or food for present and future generations.
- Sustainable agriculture must stop soil erosion and land degradation. It must use biological and cultural techniques to

- replace nutrients and manage weeds, pests, and illnesses.
- The biggest problem endangering agriculture's sustainable development is the degradation of natural resources.

### Definitions-

#### Sustainable

Agriculture is farming in sustainable ways meeting society's present food and textile needs, without compromising the ability for current or future generations to meet their needs.

It can be based on an understanding of ecosystem services. There are many methods to increase the sustainability of agriculture. When developing agriculture within sustainable food services, it is important to develop flexible business process and farming practices.

Agriculture has an enormous environmental footprint, playing a significant role in causing climate change, are responsible for one third of the anthropogenic GHG emission, water scarcity, water pollution, land degradation, deforestation and other processes, it is simultaneously causing environmental changes and being impacted by these changes. Sustainable agriculture consists of environment friendly methods of farming that allow the production of crops or livestock without damage to human or



## Agriculture Development towards Sustainability

natural systems. It involves preventing adverse effects to soil, water, biodiversity, surrounding or downstream resources—as well as to those working or living on the farm or in neighbouring areas. Elements of sustainable agriculture can include permaculture, agroforestry, mixed farming, multiple cropping, and crop rotation.

**Sustainable agriculture methods-** There are many promising practices in Sustainable Agriculture-

1. Crop rotation
2. Permacultures
3. Cover Crops
4. Soil Enrichment
5. Natural Pest Predators
6. Bio intensive Integrated pest Management
7. Polyculture Farming
8. Agroforestry
9. Biodynamic Farming
10. Better water management
11. Floating Farming
12. Contour Farming
13. Conservation Agriculture
14. Precision Farming
15. System of rice intensification
16. Organic Farming
17. Crop rotation and intercropping
18. Rain water harvesting and artificial Recharge of Ground water

### 1. Crop Rotation

Crop rotation is the most preferable technique of sustainable agriculture. However, its purpose is to avoid the consequences of planting the same crop in the same soil for consecutive years. This helps to combat pest problems, as many pests prefer specific crops. In addition, rotation breaks the insect's reproductive cycle. During rotation, farmers can plant certain crops that supplement the plant's nutrients. Rotation breaks the reproduction cycles of pests. During rotation, farmers can plant certain crops, which replenish plant nutrients. However, these sustainable crops minimise the need for chemical fertilisers.

### 2. Permaculture

Permaculture is a food production system designed for smart farming to reduce waste of resources and increase production efficiency. Also, these design techniques consist of growing grain without tillage, herb

and plant spirals, keyhole and mandala gardens, hoop culture garden beds, sheet mulching, each plant serving multiple purposes.

### 3. Cover Crops

Many farmers choose to plant crops in one field at all times and never leave it barren; also, this may cause unintended consequences. The farmer can achieve his goals of preventing soil erosion, enhancing soil quality and also suppressing the growth of weeds through plant cover crops like clover or oats. The cover crop's use also reduces the need for chemicals like fertilisers.

### 4. Soil Enrichment

Soil is a central component of the agricultural ecosystem. Good soil can help increase yields as well as produce stronger crops. It is possible to maintain and also helpful in enhance soil quality in several ways. Some examples include the release of crop residues into the field after harvest and also include the use of composted plant material or animal manure.

### 5. Natural Pest Predators

To maintain effective control of pests, it is a core factor to view the farm as an ecosystem instead of a factory. For example, many animals and birds are natural predators of agricultural pests. Therefore, manage your farm so that it can harbour populations of these insect predators. However, chemical insecticides can lead to the indiscriminate killing of insect predators.

### 6. Bio intensive Integrated Pest Management

Integrated Pest Management is an approach dependent on biological instead of chemical methods. The IMP also stresses on the importance of crop rotation to tackle pest management. Once the pest problem is identified, IPM will ensure that chemical solutions are used only as a last resort.

### 7. Polyculture Farming

Polyculture farming technique is similar to crop rotation which tries to follow natural principles to get the best yield. Therefore, it engages in growing multiple crop species in one region. Also, these species generally complement each other and help bring out a greater variety of products on the same plot while fully utilising the available resources. The high biodiversity makes the polyculture



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seasonal fluctuations..

### Agroforestry

Agroforestry has become a strong tool for  
farmers in arid regions with soils prone to  
desertification. Also, it engaged in the growth  
of trees and shrubs among crops or grazing  
land and agriculture. And it is forestry  
practices for long-lasting, productive and  
diverse land uses when approached  
sustainably.

### 9. Biodynamic Farming

Biodynamic farming incorporates holistic and  
ecological growing practices based on the  
"anthropology" philosophy. In addition, it  
focuses on implementing practices like  
composting application of animal manure,  
supplementary crops or rotating cover crops.  
Also, these practices generate the soil  
fertility necessary for food production.

### 10. Better Water Management

The foremost step in water management is  
the choosing of the right crops and also local  
crops are selected which are suited to the  
weather conditions of the area. In addition,  
crops that do not require a lot of water should  
be selected for dry areas.

**11. Floating Farming-** Floating agriculture  
is a way of utilizing areas which are  
waterlogged for long periods of time in the  
production of food. The technology is mainly  
aimed at adopting to more regular or  
prolonged flooding. The approach employs  
beds of rotting vegetation, which act as  
compost for crop growth.

**12. Contour Farming-** Contour farming is  
the practice of tilling, planting, and other  
farming operations performed on or near the  
contour of the field slope. This method is  
most effective on slopes between two and ten  
percent. Tillage and planting operations  
follow the contour line to promote positive  
row drainage and reduce ponding.

**13. Conservation Agriculture-** Conservation  
agriculture is a farming system  
that can prevent losses of arable land while  
regenerating degraded lands. It promotes  
maintenance of a permanent soil cover  
minimum soil disturbance and  
diversification of plant species.

**14. Precision Farming-** Precision  
agriculture is the science of improving crop  
yields and assisting management decisions  
using high technology sensor and analysis

tools. Precision farming is a new concept  
adopted thought the world to increase  
production, reduce labour time and insure  
the effective management of fertilizers and  
irrigation processes.

**15. System of rice intensification-** The  
system of rice intensification is the farming  
methodology aimed at increasing the yield of  
rice produced in farming. It is a low-water,  
labour intensive method that uses younger  
seedlings singly spaced and typically hand  
weeded with special tools.

**16. Organic Farming -** Organic farming is  
an agricultural system that uses fertilizers of  
organic origin such as compost, manure  
green manure and bone meal and places  
emphasis on techniques such as crop rotation  
and companion planting. Biological pest  
control, mixed cropping and the fostering of  
insect predators are encouraged.

**18. Rain water harvesting and artificial  
Recharge of Ground water-** Rain water  
harvesting is the simple process or  
technology used to conserve rainwater by  
collecting storing, conveying and purifying of  
rain water that runs off from rooftops, parks,  
open grounds, etc. For later use. The process  
of rain water harvesting involves the  
collection and the storage of rainwater with  
the help of artificially designed systems that  
run off naturally or man-made catchment  
areas like the rooftop, compounds, rock  
surface, hill slopes, artificially repaired  
impervious or semi-pervious land surface.

### Benefits of Sustainable Agriculture

- **Environmental**  
**Protection:** Sustainable agriculture  
places a strong emphasis on techniques  
and procedures that raise soil  
productivity while reducing negative  
effects on the environment, including the  
air, water, biodiversity, and climate.
- **Saving Energy:** It emphasizes  
minimizing the usage of petroleum-based  
products and other inputs and  
substituting them with those derived  
from renewable resources.
- **Food Security:** It aims to ensure that  
the basic dietary needs of the present and  
future generations are satisfied, both in  
terms of quantity and quality.
- **Economic Profitability:** It not only  
provides a sustainable rise in agricultural  
output, but also lessens the sector's



susceptibility to perilous social and economic elements, such as sharp price swings, and other risks.

- **Economic and Social Equity:** It aims to provide those working in the agriculture value chain with stable employment, a living wage, and respectable living and working conditions.
- **public health protection:** Sustainable agriculture promotes public health protection, as it promotes less use of chemicals. Natural farming promotes organic farming which help to protect public health of common man.
- **prevents pollution-** It aims to prevent pollution as real time monitoring on air parameters and air distribution systems to enhance air quality.
- **Stop air pollution-** Sustainable farming discourage the use of machinery, WHO (2002) estimates that 1.6 million people die each year globally, so it's very important for agricultural sector to adopt sustainable agricultural policies.
- **Stop soil erosion-** By eliminating tillage managing irrigation systems to reduce runoff, and planting more plants or mulch, it stops soil erosion.
- **Cost Reduction-** Instead of using pesticides and other harsh chemicals and synthetic fertilizers manure and organic waste can be turned in to fertilizes, it reduces cost of farming.
- **Biodiversity-** Applying earth friendly and sustainable farming practices like crop rotation helps enrich the soil and prevents disease and pest outbreaks.
- **economically beneficial for farmers -** It is cost effective farming solution. Hydroponics system allows farmers to maximise garden space and stack the so farmer can grow more and plant all around.  
With small farming and sustainable agricultural it develops social equality, Improves food production, improve environmental health, high production benefits and low-cost production, optimized resources uses and conservation and reduce environmental damage.

#### **Sustainable Agriculture - Principles**

- **Environmental Sustainability:** Sustainable environmental practices include safeguarding, recycling, replacing, and sustaining the natural resource base, which includes the land (soil), water, and animals.
- **Economic Sustainability:** Economic sustainability is achieved through enhancing crop rotation and soil management, which increases yields.
- **Social Sustainability:** Maintaining social justice and cultural unity is essential for achieving social sustainability.

#### **Sustainable Agriculture - Different**

##### **Methods**

- **Crop Rotation:** Crop rotation is the methodical planting of various crops in the same growing space over a period of years, in a specific order. It contributes to the preservation of soil nutrients, the reduction of soil erosion, and the prevention of pests and diseases in plants.
- **Planting Cover Crops:** Cover crops are planted in bare soils that could otherwise remain there throughout the lean seasons. By preventing erosion, restoring soil nutrients, and controlling weeds, these crops safeguard and improve soil health, lowering the demand for pesticides.
- **Biointensive Integrated Pest Management (IPM):** It focuses on the use of crop rotation to prevent pest issues, the reintroduction of disease-fighting, naturally occurring microorganisms into plants and soil, and the discharge of beneficial organisms that feed on pests. There is no use of chemical pesticides.
- **Agroforestry:** It entails the development of trees and shrubs alongside agricultural or grazing land. For long-lasting, fruitful, and varied land use, agroforestry systems can mix both agricultural and forestry techniques.
- **Permaculture:** The term "permaculture" refers to a planned system of farming and habitation that tries to emulate the interdependencies and sustainability of natural ecosystems. The goal of permaculture is to maximize the use of



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land so that it can be used productively for food production or personal subsistence by future generations.

**Organic Farming:** Organic farming is a farming method that focuses on cultivating the land and raising crops in a natural manner. It aims to keep the soil alive and healthy by using organic wastes (crop, animal and farm wastes, aquatic wastes) and other biological materials, as well as beneficial microbes (biofertilizers), to release nutrients to crops for increased sustainable production in an environmentally friendly, pollution-free environment.

**LEISA (Low External Input Sustainable Agriculture):** Low synthetic insecticides and fertilizers are used. By placing more focus on cultural practices, IPM, and the use of agricultural resources and management, yields are maintained.

**Zero Budget Natural farming:** Natural farming on a "Zero Budget" means that no credit is used and that no money is spent on input purchases. Natural farming entails using only natural methods and no chemicals.

**Biodynamic agriculture:** In biodynamic farming, the farm is viewed as a living system. The integration of animals to form a closed nutrient cycle, the impact of agricultural planting dates in relation to the calendar, and awareness of spiritual forces in nature are all highly valued components of the system.

**Conservation Agriculture:** Permanent organic mulch cover, a longer crop rotation, and a significant reduction in tillage are all components of this agricultural technique.

### Sustainable Agriculture - Challenges

**Organic Farming and Food Security:** As the world's population continues to expand, there is growing concern about our ability to support the current level of population. Switching to organic farming often results in a substantial decline in yields when compared to intensive farming. As a result, organic farming will need to be integrated with other sustainable

production techniques in order to feed the globe in its current state.

**Feasibility of Conservation Agriculture Management:** Since conservation agriculture does not include ploughing, it calls for modifications to weed control practices, the use of herbicides, and specialized equipment for sowing. The adoption of conservation agriculture by smallholders in developing nations is difficult. As a result, this practice has been mostly centered in North America, Europe, and Australia.

**Issues with Small Land Holdings:** A lot of academics and environmentalists argue that cultivation based on small holdings is more environmentally friendly and sustainable than intensive, industry-based production models. However, smallholders can also harm the soil and the ecosystem due to a lack of knowledge and access to contemporary sustainable farming methods. These practices are not only typical of industrial or intense large agricultural operations.

**Debate on High Yield Variety (HYV) Seeds Usage:** High-yielding hybrid seeds are recognized to be risky for both human and environmental health, as well as being unsustainable economically for farmers. However, given the growing worry about food security, these seeds are vital to boost output.

**Use of Chemical Pesticides:** It might not be possible to totally abandon chemical pesticides given the rising frequency of insect infestations and resulting crop loss. Less toxic substances should be utilized instead of excessive amounts of chemical pesticides.

**Rising Population and Degraded Ecosystems:** Growing populations and damaged ecosystems have made intensive, conventional farming (using HYV seeds and chemical fertilizers) and deforestation more resilient.

**Lack of Capital:** Large portions of the agricultural community (small and medium farmers) lack the funds necessary to make the switch to sustainable agricultural production.

**Lack of Access to Information & Technology:** There is a lack of access to



regions. In vast tracts of dry land in the country, vegetation is scarce. So the availability of leaves or other plant protection materials is a problem. Even vegetation for mulching is becoming hard to find. Increasing dairy production means that farmers use every possible piece of crop residue tends as dry fodder. Only the regions with extreme crop intensity experience the problem of surplus crop residue. And, for reasons explained later, farmers in these regions are the least likely to shift to sustainable practices

- **Lack of Economic Incentives:** Farmers are uncertain of the benefits of switching to sustainable farming due to a lack of economic incentives.
  - **Lack of Public Policy & Infrastructure:** Public policies and fundamental infrastructure are insufficient to encourage the use of sustainable agriculture methods.
  - **Drop in yields in initial years:** As farmers shift from "conventional" farming that involves use of synthetic chemical nutrients and plant protection measures to sustainable agricultural practices, which depend on natural inputs, crop yields tend to drop in the initial years. New practices are emerging to ensure multi-season and diversified cropping, which would reduce the economic impacts of a yield drop. However, these are still in the nascent stage.
  - **Increased drudgery:** Sustainable practices increase the workload of farmers considerably. There is increased drudgery in collecting materials for preparing natural nutrients and natural plant protection materials. Sustainable farming may increase the workload on women and older workforce. Agriculture is already rapidly relying on women and older labourers. Thus, the burden of drudgery falls heavily on them when households adopt sustainable practices. Currently there are no systems in place for collective manufacturing of these materials. And it's a moot point if the efforts to promote more sustainable practices which are more labour-intensive lead an already-reluctant young man to enthusiastically take up farming.
  - **Availability and access to necessary materials:** Natural nutrients and plant protection materials require animal waste, cow urine, leaves of certain plants and trees and other "waste" vegetative matter. Increasing mechanisation has resulted in smaller animal herds in villages, leading to scarcity of animal waste. Such is this scarcity, that cow urine markets are emerging in many
- protection. Even vegetation for mulching is becoming hard to find. Increasing dairy production means that farmers use every possible piece of crop residue tends as dry fodder. Only the regions with extreme crop intensity experience the problem of surplus crop residue. And, for reasons explained later, farmers in these regions are the least likely to shift to sustainable practices.
- **Overall food sufficiency:** For decades, the national priority to achieve food security has driven the agriculture policy. However, we realised this goal at the cost of extremely unsustainable farming practices in the granaries of Punjab, Haryana, Western UP and North Rajasthan. If there's a large-scale shift to sustainable farming, or even a shift away from their paddy-wheat-paddy crop cycles, the current food surplus could evaporate in a few years. The essential foodgrain requirement has reduced over the years. This is mainly due to the reduction in manual labour from mechanisation, easier modes of transportation and other such conditions.
  - **Political economy:** Even if the contours of this balancing act were understood and converted into actionable policies, the daunting compulsions of the political economy of very perverse policies that currently haunt Indian agriculture would need to be understood. While groundwater needs to be conserved and recharged, unchecked subsidies on farm electricity lead to extremely irresponsible water-drawal from aquifers. Subsidies on chemical fertilisers are both very expensive to the economy and deleterious to the goal of sustainable agriculture. Yet there is no way any government can actually reduce them. Efforts so far have been only to check misdirection of these subsidies. Most sensible economists will agree that the best way to help farm households is through direct income transfer schemes. Neither minimum support price on crops or waiver of loans
- **System (SRI):** Th alters ho nutrients yield of i consuming, younger sec Indian Cauv of SRI know System of Ric Strategies f More Sustainabl
  - **Appropriate** shift in agricul agro-ecological sustainability. F semi-arid area: agriculture rath farming, and



or subsidies on inputs make economic sense.

### **Sustainable Agriculture in India- Government Initiatives**

**National Mission on Sustainable Agriculture:** One of the eight objectives listed in the National Action Plan on Climate Change (NAPCC) is the National Mission on Sustainable Agriculture. Its goal is to increase agricultural productivity, particularly in rainfed regions, by emphasizing integrated farming, managing soil health, and coordinating resource conservation.

**Paramparagat Krishi Vikas Yojana (PKVY):** The PKVY program intends to encourage commercial organic production by involving a group of farmers certified in organic farming (cluster farming).

**Network Project on Organic Farming of ICAR:** The Network Project on Organic Farming of the ICAR aims to compare the performance of significant agricultural systems that are peculiar to a given place under organic and conventional farming and evaluates the agronomic effectiveness of various production methods.

#### **Other Initiatives**

**Sustainable Sugarcane Initiative (SSI):** The Sustainable Sugarcane Initiative is a strategy for increasing sugarcane yields by using fewer seeds, less water, and the best possible use of fertilizers and land.

**System of Rice Intensification (SRI):** This agro ecological methodology alters how plants, soil, water, and nutrients are managed to increase the yield of irrigated rice. It is a time-consuming, low-water approach that uses younger seedlings spread apart. In the Indian Cauvery delta region, a variation of SRI known as the Kadiramangalam System of Rice Intensification is used.

#### **Strategies for Making Agriculture More Sustainable**

**Appropriate production systems:** A shift in agricultural policy to match the agro-ecological resources is critical for sustainability. For example, in arid and semi-arid areas, promote dry land agriculture rather than input-intensive farming, and promote less water-

intensive crops such as pulses and millets. Similarly, crops that require a large amount of water, such as rice, can be relocated to other regions that are relatively more water-rich.

- **Polycultures and Crop Rotation:** Shifting farmers from monocultures to polycultures and crop rotation can reduce the need for fertilisers and pesticides. Such diverse systems are likely to be more productive, labour intensive, and provide enhanced ecosystem services, making them much more sustainable.

- **Emphasis on nurturing the soil:** Greater emphasis on soil nurturing rather than plants will provide greater benefits in terms of sustaining yields, improving ecosystem health, and carbon sequestration.

- **Promotion of Zero Budget Natural Farming:** Initiatives such as Zero Budget Natural Farming, with low external input and production costs, could help restore ecosystem health and diversify smallholder farmers' livelihoods.
- **Reducing food waste and promoting sustainable consumption patterns:** To reduce food waste, more investments are needed in post-production infrastructure, such as storage space in rural areas, as well as improved harvesting techniques and transportation.

- **National Mission on Sustainable Agriculture (NMSA):** In 2021, the Government announced that the National Mission on Sustainable Agriculture (NMSA) will make agriculture more productive, sustainable and lucrative. The National Mission on Sustainable Agriculture (NMSA) has a vision, "NMSA will cater to key dimensions of 'Water use efficiency', 'Nutrient Management' and 'Livelihood diversification' through adoption of sustainable development pathway by progressively shifting to environment-friendly technologies, adoption of energy efficient equipment, conservation of natural resources, integrated farming, etc." NMSA's vision also states, "NMSA aims at promoting location specific improved agronomic practices through soil health management, enhanced water



use efficiency, judicious use of chemicals, crop diversification, progressive adoption of crop-livestock farming systems and integrated approaches like crop-sericulture, agro-forestry, fish farming, etc.”

#### **Case Study-**

Within a year of using natural agricultural methods, villagers noticed a number of positive impacts. Previously reported health issues vanished. Farms practicing non-pesticide management boasted higher profits and fewer expenses. Sourcing, grinding and mixing natural repellents like neem seeds and chili peppers also created more jobs in the village. As farmers cultivated more land, technology like backpack sprayers helped them tend to crops more efficiently. Residents reported an overall improvement in their quality of life, from health to happiness to finances. As word spread, more and more farmers decided to shun chemicals. In 2004, Punukula became one of the first villages in India to declare itself completely pesticide-free. The village council even went so far as to request that pesticide salesmen stop soliciting. Soon, other towns and villages in Andhra Pradesh started practicing natural farming.

In the Krishna District of the state, Narala Rajashekhar Reddy became an organic farmer two years ago after observing his fellow villagers' health problems, which he attributed to chemical pesticides. Rajashekhar supports his household of eight financially by selling items from a makeshift shop in his home. He studied organic farming techniques from morning agricultural television shows and YouTube videos. Currently, only two crops (chili and cotton) grow in his village, but his goal is to start growing vegetables.

Even so, not all of his fellow villagers have taken up organic farming. “Since organic farming requires more attention, time and work, villagers find it difficult to keep up and opt for pesticides,” he explained. In 2012, the state government ran a local training program on zero

budget natural farming techniques. For the last seven years, Veerabharao has run a fully organic farm, growing sugarcane, turmeric and chili.

“Organic farming has a market. I get to decide the price of my products, unlike in chemical farming where the price is decided by the buyer,” Veerabharao explained.

It took three years for K. Narasimha Rao to start seeing comfortable profits from his organic farm, but now he is able to fix his price and sell directly to customers instead of relying on the markets. His belief in his organic mission kept him going through that initial difficult period. Narasimha's organic farm is now 90 acres. He grows gourds, coriander, beans, pulses, turmeric, eggplants, papayas, cucumbers, chili peppers and a variety of vegetables. He divides his land in half and grows marigold and castor as trap crops alongside his produce. In collaboration with the Food and Land Use Coalition (FOLU), CEEW (council for energy, environment and water), has given an overview of the current state of sustainable agriculture practices and systems (SAPSS) in India. India is aiming to scale-up SAPs, through policymakers, administrators, philanthropists, and other which represent a vital alternative to conventional, input-intensive agriculture. In idea these efforts identify 16 SAPSS – including agroforestry, crop rotation, rainwater harvesting, organic farming and natural farming – using agroecology as an investigative lens. In a conclusive understanding it is realised that sustainable agriculture is far from mainstream in India. Further proposals for several measures for promoting SAPSS, including restructured government support and rigorous evidence generation for benefits and implementation of sustainable farming are ongoing progress in Indian Agriculture. An example of initiatives in India towards exploring the world of sustainable farming has been set by the Sowgood Foundation. (WIKIPEDIA, 2022) It started by teaching primary school children about sustainable farming



by helping them farm on small farm strips in suburban farmhouses and gardens. Today many government and private schools in Delhi, India have adopted the sowgood foundation curriculum for sustainable farming for their students. It is small hope to encourage sustainable farming, we have to go back our roots like zero waste, digging more ponds in villages, promotion of village industries will make possible sustainable growth of economy.

## Conclusion

Sustainable agriculture must incorporate social, economic, and environmental sustainability, which is essential. With a growing population, depleting resources, and the growing threat of climate change, it will be impossible to meet future needs unless we transition to sustainable food and agricultural systems that ensure global food security, provide economic and social opportunities, and protect the ecosystem services on which our future depends.

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# भारतीय स्वातंत्र्य लढ्यात महाराष्ट्राचे योगदान



संपादक

डॉ. संदीप नामदेव मिरे

सह-संपादक

प्रा. गहिनीनाथ लिंबराज शेळके

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निशा पब्लिकेशन एण्ड डिस्ट्रीब्यूटर्स  
कानपुर (उ.प्र.)



या पुस्तकातील कोणत्याही भागाचे पुनर्निर्माण अथवा वापर इलेक्ट्रॉनिक अथवा यांत्रिकी साधनांनी-फोटोकॉपींग, रेकार्डिंग किंवा कोणत्याही प्रकारे माहिती साठवणुकीच्या तंत्रज्ञानातून प्रकाशकाच्या आणि लेखकाच्या लेखी परवानगीशिवाय करता येणार नाही. सर्व हक्क राखून ठेवले आहेत.

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## अनुक्रमणिका

१. तुफान सेनेचे स्वातंत्र्य लढ्यातील कार्य डॉ. मधुकर विठोबा जाधव	१७
२. बाबुजी आव्हाड यांचे स्वातंत्र्य चळवळीतील योगदान प्रा. डॉ. अशोक कडूभाऊ कानडे	२४
३. भारतीय स्वातंत्र्य संग्रामातील पाथर्डीचे योगदान प्रा. डॉ. केरकळ अर्जुन शंकर	२९
४. अहमदनगर जिल्ह्यातील कम्युनिस्ट चळवळीत माजी खासदार कॉम्रेड चंद्रभान बाळाजी आठरे पाटील यांचे योगदान प्राचार्य डॉ. पुरुषोत्तम कुंदे, प्रा. सोपान नवथर	३५
५. वऱ्हाड प्रांतातील कायदेभंगाची चळवळ (१९३२.३४) प्रा. डॉ. निलय देशमुख	४२
६. स्वातंत्र्य चळवळीतील विदर्भातील व्यक्तिमत्व डॉ.म.ना.पारसनीस डॉ. नामदेव वामनराव ढाले	४८
७. महाराष्ट्रातील आदिवासी क्रांतिकारक-हुतात्मा नाग्या कातकरी आणि राघोजी भांगरे डॉ. प्रकाश बुवाजी पांढरमिसे	६४
८. कॉम्रेड एस.व्ही.देशपांडे व कॉम्रेड एस.एस.मिरजकर यांचे अहमदनगर जिल्ह्यातील कम्युनिस्ट पक्षामधील भूमिका व कार्य प्रा. डॉ. विधाटे गणेश शंकर	६८
९. भारतीय स्वातंत्र्य लढ्यात कोकणचे योगदान प्रा. डॉ. सोमनाथ दत्तात्रय कदम	७५
१०. महाराष्ट्रातील स्वातंत्र्य चळवळ व 'काळ' वृत्तपत्र प्रा. आसाराम हरिभाऊ देसाई	८२
११. महाराष्ट्रातील १८५७ चा पेठ (नाशिक) मधील देवजी राऊत संघर्ष : राष्ट्रवादी परिप्रेक्ष्य : एक चिकित्सक अभ्यास डॉ. एस.आर. थोरवत	८६
१२. भारतीय स्वातंत्र्य लढ्यात महाराष्ट्रातील क्रांतीकारकांचे योगदान (वासुदेव बळवंत फडके व चाफेकर बंधू यांच्या विशेष संदर्भाने) प्रा. डॉ. महादेव शामराव थोरात	९२



१३. कामगार चळवळीतील नारायण मेघाजी लोखंडे यांचे योगदान  
प्रा. डॉ. काकडे बी. जे.  
प्रा. गंडाळ ए.टी. १७
१४. भारतीय स्वातंत्र्य संग्रामातील महाराष्ट्रातील महिलांचे योगदान  
प्रा. डॉ. चांगुणा विठ्ठल कदम १०१
१५. भारतीय स्वातंत्र्य लढा : महाराष्ट्रातील ज्ञानोदय वृत्तपत्राची भूमिका  
डॉ. उषा विटकर १०९
१६. थोर स्वातंत्र्य सेनानी सहकारातील अग्रणी नेते बानाभाऊ  
सुकाळकर पाटील  
प्रा. डॉ. सोनवणे राजाराम रामदास ११२
१७. भारतीय स्वातंत्र्य चळवळ व कामगार नेते ना. ग. गोरे यांची भूमिका  
प्रा. शेळके गहिनीनाथ ११६
१८. भारतीय स्वातंत्र्य चळवळीत अहमदनगर जिल्ह्याचे योगदान  
प्रा. नवथर सोपान लक्ष्मण १२१
१९. होमरूल चळवळीचे भारतीय स्वातंत्र्यलढ्यातील योगदान  
स. प्रा. गडगे शांता रंगनाथ १९
२०. भारतीय स्वातंत्र्य लढ्यामध्ये महाराष्ट्रातील आदिवासी  
चळवळीचे योगदान  
प्रा. शैलेश कुशेंद्र भालेराव १३४
२१. 'राष्ट्रवीर' साप्ताहिकाने भारतीय स्वातंत्र्यलढ्यात दिलेले  
वैचारिक योगदान  
प्रा. विशाल रामदास रोकडे १३८
२२. आदिवासी जमातींचे इतिहास पुनर्लेखन करणे आधुनिक  
काळाची गरज आहे  
श्री प्रकाश महादू गावित १४१
२३. भारतीय स्वातंत्र्य लढ्यामध्ये महाराष्ट्रातील आदिवासी व  
दलित चळवळीचे योगदान  
चंद्रभागा शंकर उघडे १४६
२४. युगपुरुष-कॉंग्रेस एकनाथराव भागवत साहेब  
(कम्युनिस्ट पक्ष आणि चळवळी)  
योगेश भास्करराव कवळे १५२
२५. भारतीय स्वातंत्र्य लढ्यामध्ये महाराष्ट्रातील महिलांचे योगदान  
प्रविण अर्जुन गरुड १६२



२६.	विदर्भातील थोर क्रांतिकारक : वीर हुतात्मा जगदेवराव पाटील उमेश मनोहर राऊत	१६७
२७.	भारतीय स्वातंत्र्य चळवळ आणि महाराष्ट्रातील स्त्रिया अश्विनी सुरेश गायकवाड	१७६
२८.	बाळासाहेब भारदे : एक थोर व्यक्तिमत्त्व प्रा.राजेंद्र रामभाऊ काळे	१८३
२९.	भारतीय स्वातंत्र्य लढ्यातील मराठी साहित्याचे योगदान श्री.चंद्रशेखर राजेंद्र मुरदारे	१८६
३०.	Dr. B.R. Ambedkar's Works for Humanity Dr. Nalini Avinash Waghmare	१९२
३१.	Participation of Womens in Indian Freedom Movement : Special Reference to Maharashtra (1800 to 1947 A.D.) Dr. Simon Yesu	१९८
३२.	Lahuji vastad Salve (1794-1881) : Pioneer of Maharashtra's Revolutionary Nationalism. Dr. Suraj Laxman Sonawane	२०७
३३.	Indian Literature in the Age of Nationalism : Rise of Progressive Writers' Association Dr. Meenakshi Tiwari	२१२
३४.	Revolutionary Element in the Indian Freedom Struggle - A Reflection Dr. Maninder Arora	२१९
३५.	Re-visiting History : A Study of Indian Freedom Struggle as Represented in Select Postcolonial Indian Fiction Dr. Hemant R. Gaikwad	२२६
३६.	Women's Role in The Indian Freedom Struggle Dr. Deepak Sopan Vede	२३४
३७.	Translation, Late Nineteenth Century Maharashtra, and Imagining an Independent Nation into Existence Dr. Kavita Patil	२४२
३८.	Contribution of Maharashtrian women to Indian Freedom Struggle Nikita Gadre	२५३



## Translation, Late Nineteenth Century Maharashtra, and Imagining an Independent Nation into Existence

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Dr. Kavita Patil

### Abstract

I borrow, the second half of the title of my research paper, “imagining an independent nation into existence” from Benedict Anderson’s book *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (1983). In the late nineteenth century Maharashtra or then known as Western India literary genres like drama became means of resistance against the British rule rather than merely the mediums of entertainment and education. The historical drama played a vital role to be the messengers of nationalist sentiment. Many scholars after studying the record of government archives explicated that the colonial Marathi theatre contributed to the growth of nationalism in Maharashtra during the colonial period especially post-1890. However, this was also the time when the flurry of translations of European plays was at its peak. These translations, too, were staged in theatres and contributed to nationalism. However, the various reports and records available in the government archives neither mention some of these translations nor acknowledge the plays as translations. For example, *Vikaravilasita* (1883), *Rana Bheemdev* (1892), and *Sawai Madhavrao Peshve Yancha Mrutyu* (1896). The translators of these plays, by deploying their dual background being western-educated Indians and upper-class Hindus, adapted the European plays in Indian culture to fashion modern Marathi theatre. These translations were allegories to colonial India. They retained the western dramatic and staging conventions but used ancient Indian narratives to partake in anticolonial politics imagining the independent nation into existence. They visioned themselves being the next leaders of Indian society. I call these plays translations because they transplanted the plots,



dialogues, characters, and other dramatic elements into Marathi. The notion of faithful translation fails in this context.

**Key Words:** Translation, colonial Maharashtra, allegory, Vikaravilasita, Rana Bheemdev, Sawai Madhavrao Peshve Yancha Mrutyu.

It is largely supposed that Vishnudas Bhave's play Seetaswayamvar being performed on the stage at Sangli in 1843 began the development of the phenomenon of Marathi Theatre. However, Dashavtaar in the Konkan region and Puppet shows in Sawantwadi were regarded as the pioneering forms of Marathi Theatre. Shrinivas Narayan Banahatti, one of the historiographers of Marathi Theatre lists the critics who give plenty of instances to put forth counterarguments to Bhave being the forerunner of Marathi Theatre. He also adds that the theatre forms Lavani and Tamasha, performed during the Peshwa rule, were considered to be of lower status. It is crucial to note here that Bhave pioneered Marathi mainstream theatre which travelled to different places and earned money, consisting of the upper-caste participants, mostly, Brahmin male participants, who separated themselves from the traditional theatres like Bhagvat, Dashavtar, Tamasha, and Gondhal performed by the hereditary male as well as female participants. G. P. Deshpande states:

The emergence of drama, immediately after the fall of Peshwa rule in Maharashtra, in the Princely state of Sangli which remained only nominal but the continuance of Marathi rule was a sign of people moving towards art and entertainment after losing their political dominion. This is a silent resistance to imperialism but moreover, it is significant to note that the group of people started searching for 'identity' in a new field after losing their political dominion. (7-8) (My Translation)

In the next stage of this search for identity in a new field, they imagined themselves to be the next political and social leaders of Indian society after the British rule. Taking inspiration from Bal Gangadhar Tilak, they supported cultural nationalism through the performances of their plays. Nationalists employed various devices to resist and one of them was theatre. Initially, they started spreading their agenda through newspapers but when the government scuttled that they turned towards theatre. Aravind Gururao Ganachari, states:



When the government tried to scuttle the press the Marathi playwrights made an intelligent use of dramatic art through sarcasm and allegories to create an anti-colonial feeling and promote nationalism. (583)

Literature, especially Marathi drama, became the vehicle to protest. They formed various theatre troupes and named them according to their nationalist agenda of swadeshi. For example, Swadesh Hitchintak Natak Mandali, Swajan Hiteishi Natak Mandali and so on. These plays were allegories to colonial India and therefore, revolutionary. The plots of most of the plays were borrowed from Indian epics Mahabharata and Ramayana and the histories of the Maratha and Rajput Empires. Some of these plays were translations of the European plays, however, the playwrights and the archival material do not acknowledge them.

Vinayak Janardan Keertane's play titled Thorale Madhavrao Peshve (The Elder Madhavrao Peshva) was published in 1864. This play commented on the 1857 mutiny. Followed by this play many playwrights and translators wrote and translated historical plays in prose and allegorised colonial situations. British Government, in the year 1876, implemented the Dramatic Performances Act to police anticolonial theatre, however, the dramatists employed innovative ideas in theatre and patriotic drama continued to flourish on the stage. With the help of allegorical use of plots from Indian mythology and history, the dramatists managed to convey the nationalist sentiments and evils of British domination and succeeded in avoiding being caught under the Act. Among these playwrights, many of them were Tilakites belonging to the Extremist Camp of the nationalist movement. This was also called militant nationalism in Maharashtra.

In the 1880s and 1890s, forceful nationalism found expression in the plays based on the themes dealing with Maratha and Rajput histories, those include Vikaravilasita (1883), Rana Bheemdev (1892), Shiva Chhatrapati Vijay (1893), Sawai Madhavrao Peshve Yancha Mrutyu (1896), Maharana Pratap Singh and so forth. On the other hand, some of them criticised the brutality of British officers in mythological plots like Kichaka Vadha (1907). Other plays include Kanchangadhachi Mohna (1896), Bhaubandaki (1909), Manapaman (1911) and so on. Some of these plays were translations of the European plays, for example, Vikaravilasita, Rana Bheemdev, and Sawai Madhavrao Peshve Yancha Mrutyu. These three translations are the



curious cases of translation as well as the allegories to the colonial period.

Gopal Ganesh Agarkar, an upper-caste social reformer, translated William Shakespeare's play Hamlet into Marathi titled Vikarvilasita athawa Shakespearekrut Hamlet Natkache Bhashantar in 1883. In the year 1883 three translations of Hamlet were published in Marathi. Veersen kinva Vichitrapuricha Rajputra and Himmatbahadar athava Danavkhandacha Rajputra were the other two translations of Hamlet translated by Govind Vasudev Kanitkar and Anand Sakharam Barve respectively. Himmatbahadar was published in the magazine Vividhadnyanavistar in parts and completed in 1886. It was published in a book format in 1893. Shivram Seetaram Wagale and Hari Narayan Apte, two Marathi literary critics during that period, regarded Agarkar's translation of Hamlet as the worst translation among all the three, as in their view, it was the least faithful to the original. However, this translation has been one of the most discussed, criticised, and performed among the three translations. It was also included in the university syllabus and was more famous compared to the other two translations. In the translation Hamlet became Chandrasen, Claudius became Bhujang, Gertrude became Madnika, Polonius became Shaley, and Ophelia became Mallika. This is a musical play and, in the verse, the names of the Gods from Greek and Roman mythology are replaced by the names of Indian gods. What is remarkable about this translation is that it criticises the inaction of the intellectuals. Hamlet in this translation has become Chandrasen who signifies Indian intellectuals and his uncle embodies British rule. This analogy seems thought-provoking to me. The Indian intellectuals in the nineteenth century critiqued British rule excessively but never acted upon their thoughts. They also received condemnation from many critics for their zero action. Agarkar categorised such intellectuals as passive intellectuals and included himself in the same category. In this translation, he has also discussed social issues of upper-caste women like widow remarriage and commented on the social reforms. However, his ideas of reform were limited only to the upper castes.

Rana Bheemdev (1892) was translated by Vinayak Trambak Modak and Vasudev Rangnath Shirvalkar. On the first page of the fourth edition of Rana Bheemdev, published in 1917, the translators claim that it is a historical play. The source of the play is not mentioned



anywhere in the play. It seems that the translators do not even accept it as a translation of some English play. The play was performed by the Shahunagarvasi Natak Mandali. One of the critics, Kirat, in his article "Rana Bheemdev athwa Khara Rajput", (Rana Bheemdev or the True Rajput) published in the magazine Vividhadnyanavistar, in 1892, volume 24, book 11, argues that the play consists of six acts and not five acts which was popular in the late nineteenth century among Marathi playwrights. According to the critic, the play, it is a translation of Sheridan's Pizarro. Sheridan's play was based on the German playwright August Von Kotszebyu's tragic play Pizarro (Die Spanier in Peru). In some places, Sheridan has made changes with additions or removal while adapting the play into English and in some places, it is the literal translation. Rana Bheemdev was a comedy while Pizarro was a tragedy (251-275).

It seems that the translators wanted to produce an indigenous play. Therefore, they translated the play in such a way that the critics did not figure out the original play. Sheridan's English play was based on a German play and that too according to Kirat was an adaptation. So, the translators translated Sheridan's play into English by replacing the English setting and culture with Marathi. It can be said here that since Sheridan's play was an adaptation of the German play, the translators must have looked at it as a translation and hence, gave it secondary importance and this made them not accord authority to Sheridan's play. These translators, like the other nineteenth-century Marathi translators and critics, seemed to believe in the traditional definition of translation: transferring meaning from one language to the other using equivalences. Words like swatantrya, deshabhiman, and so on have been used in the dialogues to evoke the patriotic feelings in the audience. For example, Jaysingh addresses Rana Bheemdev in Act V, Scene I, as:

Jay: Swatantrya hi aaradhyadevta sthapun deshabhiman, bandhupriti ani eknishtha rajseva yancha vimaldhvaj divangat fadkat theva! (72)

Jay: Set Independence as your worshipping deity and flutter the flag of patriotism, brotherhood, and devoted service to the nation perpetually. (My Translation)

This play has been recorded in archives as a historical play rather than a translation. It is interesting to note here that the translators



adapted the plots and staging conventions from Europe and used them to resist colonial rule.

The play Sawai Madhavrao Peshve Yancha Mrutyu (1896) was considered unique for its characters. In the introduction to the play, Krushnaji Prabhakar Khadilkar, the playwright, states that he saw performances of Hamlet and Othello on the Marathi stage and his attention was drawn to these plays. At that time, he thought of combining two characters, Hamlet from Hamlet and Iago from Othello, in one play, to produce a good play. Hence, when he came across the reason behind Sawai Madhavrao's death he thought that he got his Hamlet in Sawai Madhavrao's personality. Sawai Madhavrao, the Peshva, was believed to have committed suicide by jumping on the fountain of the famous Shanivar Wada in Pune. He desperately wanted to combine these two characters but initially did not find Iago but eventually found Iago in the exorcist, Keshavshastri, (mantrik) sent by Bajirao to Sawai Madhavrao. Therefore, he wrote the play immediately after his exam in the year 1893. The play, was published first in Vividhadnyanavistar in the year 1895-96.

It is necessary to note here that the playwright was influenced by the performance of Hamlet and Othello and thought of combining two characters from these plays in one play. The playwright, instead of translating any European play just picked up the two characters from two different tragedies of Shakespeare and wrote a tragedy based on Madhavrao Peshva's life. This play, although regarded as an independent original play, seems a fascinating example of a translation of Shakespeare's two plays: Hamlet and Othello. It is pivotal to note the way the notion of character in Marathi changed in the course of this play.

This appears to be one of the understandings of tragedy. The playwright selected a historical character Sawai Madhavrao and found similarities between his character and Hamlet's character and wrote a tragedy. Many critics criticised him for misrepresenting history and Sawai Madhavrao's character. It seems, like other translators, Khadilkar too, did what he felt like doing with Shakespeare's plays. The translators of Shakespeare's plays made changes according to Marathi culture and received severe criticism for not being faithful to the original. Similarly, Khadilkar, instead of translating Shakespeare's tragedy, picked up two characters from his two different tragedies,



and represented them in a play based on the life of a historical figure from the Peshva history and mirrored the British rule on the stage. In the play in Act III, Scene II, a character named Nana Fadanvis says:

Nana: Ingrajancha mala aaj kahi evdha bau vatat nahi. – Pan aaj nahi udya tyā sankatashi amhala takkar dili pahije. – Ingraji satta rojchya roj vadhate ahe hya goshtikade laksha purvilech pahije. – Raghobadadacha paksha kampani sarkarne purvipasun ghetla ahe, ani hya bajiravachya karsthanamule tyanna yogya sandhi milali tar roj jad honare he tarajuche parade aplya bharakhali ammhala chirdun taklyashivay rahanar nahi. (42)

Nana: I am not afraid of British rule today. – But we need to fight back against this problem if not today then tomorrow. – The British rule is growing stronger day by day and we need to pay attention to it. Company government has always been on Raghobadada's side and because of Bajirao's plotting if they get an appropriate opportunity then we will be squeezed under the weight of this everyday growing dish of scales. (My Translation)

There is a constant reference to the threats of English rule in this play. He has attempted to show the beginnings of British rule and the failures of the rulers of various princely states to notice that. It is essential to note that Khadilkar not only borrowed the characters from Shakespeare but also the drama genre 'tragedy' to make the play more effective. Therefore, this play appears to be an inquisitive case of translation for me. Such attempts have been instances of the beginning of modern Marathi drama.

It could be reasoned here that despite the translators' efforts to avoid English plots, characters, customs, norms, staging conventions and so on in translations they could not control retaining the same. No translation was exception to this. Every translation had some or the other element retained in it. As a result, the translators faced severe disparagement at the hands of critics. However, I suggest that all these attempts are translations since translation theory acknowledges that not only words but also discourses and socio-political formations can be the units of translation. Moreover, it is also important to note that it is impossible to achieve fidelity in translation since fidelity assumes the permanent meanings of the words or discourses or socio-political formations. Consequently, it is not thinkable to achieve total equivalence since the meanings of the texts are always in flux because they change



over a time. Therefore, I suggest that it is not useful to check the fidelity of translation since no translation can be faithful to the original. Rakesh H. Solomon's observation is relevant in this context. He says:

The dramatists also utilized such subjects because the audience was intimately familiar with these historical and mythic plots and personalities alert to their accumulated meanings, associations, and resonances. Such coded sources facilitated subtle, indirect, and surreptitious communication... Not accidentally, these stories, then as now, also guaranteed crowded theatre. Finally, in the context of the Independence movement, simply by depicting India's heroic past dramatists inspired patriotism, encouraged participation in the freedom struggle, and offered an antidote to spreading cultural colonization. (327)

The above observation made by Solomon implies the agenda of upper-caste nationalists to revive the history and myths combining elements of European, especially English drama aiming to formulate a new identity and imagining to replace the British political dominion.

One of the politically inspired allegorical plays was *Kichak Vadh* (1907) written by Khadilkar. It was interpreted by various critics as an allegory to the colonial situation in India. Even though Lord Curzon's name was neither uttered on the stage nor written in the published play the audience in the theatre knew that *Kichaka* represented Lord Curzon. Moreover, *Draupadi* represented India, *Yudhistira* epitomised the Moderate Party and *Bhima* the Extremist Party. Various clues were provided on the stage. This play was immediately banned for its anti-colonial commentary. I think it is imperative to note here that the audience and their reactions were also considered. Act II, Scene IV:

*Kichak: Ratnaprabhe tuze mhanane barobar ahe; pan tu ek goshta visarte ahes. Amhi rajyakarte ahot, ani Sairandhri amchya tatakhalche manjar ahe. Tenvha jo nyaya tula lagu, to Sairandhrila lagu karata kama naye. Rajyakarte te rajyakarte ani das te das. Ha bhed nehmi lakshat thevila pahije. (49)*

*Kichak: Ratnaprabhe what you are saying is right; but you are forgetting one thing. We are the rulers, and Sairandhri is our slave. Hence, the justice which applies to you does not apply to Sairandhri. Rulers are rulers and slaves are slaves. This difference should always be kept in mind. (My Translation)*



This play was neither a translation of any European play nor its characters were inspired by any characters from any European play. However, the play consists of five acts. It seems to me that Khadilkar has followed some of the dramatic conventions of European, especially, Shakespearean drama. It cannot be overlooked that all these playwrights and translators were English-educated upper-caste Indians who had studied Shakespeare's plays as they were included in their college syllabus, therefore, influenced by European drama.

The playwrights and translators were selective in case of plots, scenes, plays, concepts to be used in criticism, methods of translation etc. The choice of only selective issues, as well as concepts and methods, show their agenda in disguise. Rakesh H. Soloman's concluding remarks in his above-mentioned essay are substantial here. He elucidates:

These playwrights utilized their dual background as high-caste Hindus and western educated Indians to join with fellow members with bilingual elite in the large nationalist project to fashion a modern Indian culture. As dramatists, they sought not to transpose wholesale nineteenth-century melodrama- but to construct a theatre that was both modern and national- a theatre that kept pace with the latest artistic developments in the West but was recognizably Indian. They succeeded in creating modern Indian theatre which fused Western dramatic and staging conventions with ancient Indian narratives and contemporary anticolonial politics. Their popular theatre, moreover, contributed to the grand nationalist enterprise of imagining, as Benedict Anderson would put it, an independent nation into existence. (347)

To conclude, it would not be erroneous to say that Marathi theatre undeniably played a vital role in awakening nationalism in British India and politicising the theatre audience. Likewise, the nationalist playwrights anticipated regaining their lost political dominion through a self-governing country into being and imagined themselves as the succeeding rulers of the Indian society.

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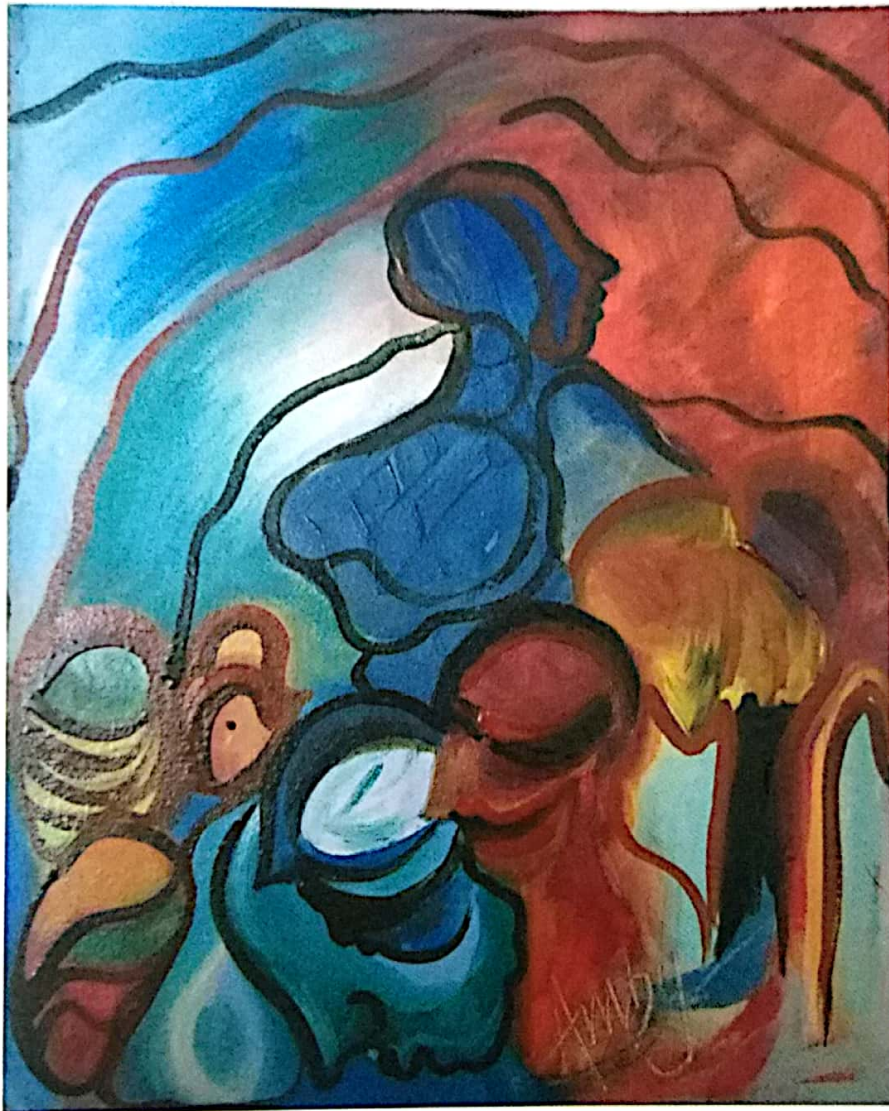
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**Assistant Professor of English,  
B. M. Ruia Girls' College, Mumbai.**




# Revisiting Subaltern Studies

Issues and Perspectives



Edited by  
**Dr. Pradeep Waghmare**

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# Contents

Foreword	x
Acknowledgments	xiii
Introduction Pradeep Waghmare	1
<b>Part I</b> <b>Subaltern Studies – Milestones and Critique</b>	
1. Can the subaltern move? Problematizing the popular notion of "Subaltern Movement" Vikki Gayakavad	19
2. A Study of Select Essays on the Subaltern Kirti Nakhare	29
3. Subaltern Passive Revolution in India Vikrant Pande	39
4. Role of Newspapers in highlighting Subaltern Issues in Colonial India Neeta Khandpekar	55
5. Subalterns and the National Movement with special reference to the Quit India and Underground Movement Anuradha Ranade	68
6. Music and Literature: Subaltern Voices from Punjab Satwant Balse	81



## Part II

### Dalit Movement in India

- |    |   |     |
|----|---|-----|
| 7. | Understanding Dalits' Dynamics in the Bombay Presidency :<br>Rise and Growth (1919 to 1947 CE)<br>Laxmi Salvi | 94  |
| 8. | The Paradox of Institution and Destitution in Baburao<br>Bagul's Short Stories<br>Kavita Patil                | 113 |
| 9. | Entrepreneurial Challenges for Scheduled Caste (SC) and<br>Scheduled Tribes (ST)<br>Urmila Moon               | 127 |

## Part III

### Women's Movement in India

- |     |   |     |
|-----|---|-----|
| 10. | Dynamics of Contemporary Women's Movement in India<br>Vibhuti Patel                   | 150 |
| 11. | Economic Exclusion and Lives of Widows in<br>post-colonial India<br>Meherjyoti Sangle | 164 |
| 12. | The Jihad of Indian Muslim Women against Triple <i>Talaq</i><br>Abhidha Dhumatkar     | 182 |

## Part IV

### Tribal Movement in India

- |     |   |     |
|-----|---|-----|
| 13. | Development and Displacement - A Study of the Tribals<br>of Colonial Thana District 1860-1948<br>Madhu Kelkar                     | 198 |
| 14. | Subaltern Vision of Nation and Nationalism : a case<br>of the Nagas<br>Gayatri Lele   | 214 |
| 15. | Tribal Revolts in India with reference to the North-Eastern<br>region of Maharashtra during the Colonial period<br>Prakash Masram | 225 |
| 16. | Tribal Bodies, Embodied Privilege, and the Imagined<br>Indian Nation in Mahasweta Devi's "Shishu"<br>Hridaya Ajgaonkar            | 239 |



## The Paradox of Institution and Destitution in Baburao Bagul's Short Stories

Kavita Patil

If we consider reading and writing as political acts then Dalits getting access to reading and writing is one of the ways of doing away with the traditional restrictions put by caste. One of the important writers of the Dalit literary movement in Marathi is Baburao Bagul. His short stories brought out the movement against the established institutionalised reading practices set by the upper caste Marathi writers before the 1960s in Maharashtra. His short stories and novella do not permit readers to produce ethical judgements on the characters' situation and justify the characters' behaviour. The readers, like the characters of the stories, are left in an aporia, an impasse, an inability to move further and to come out of the situation and their ethical undecidability.

On the one hand, he represents the destitute characters not through the dialect of Marathi spoken by them, but the language spoken by the consumers of his literature, mostly upper-castes, especially Brahmins. He has to compromise the agency of the



destitute to meet the demand of the publishing industry. To make the readers destitutionalised he has to employ the institutionalised usage of the Marathi language. This research paper attempts to explore the play of institution and destitution in Bagul's stories.

Jacques Derrida's elaboration, conceptualization and criticism of the notion of 'structure' or 'structurality of structure' in his essay "Structure, Sign, and Play in The Discourse of Human Sciences" (1970) could be considered as a critique of, even though Derrida himself does not refer to, 'organisations' or 'institutions.' The idea of the institution has been defined, elaborated, and problematised by several theorists and thinkers including Karl Marx, Antonio Gramsci, Michel Foucault, Pierre Bourdieu and so on. However, I am more concerned with theorising the notion of 'institution' as opposed to the notion 'destitution'<sup>1</sup> (Jaaware 2012: 10) and the paradox of these notions in the Marathi Dalit writer, Baburao Bagul's<sup>2</sup> short stories from his short story collection *Maran Swasta Hot Ahe* (Death is getting cheaper) first published in 1969.

Before theorising the concept of the institution, it is possible to speculate that the institutions are cultivated by the state. Without the state's support, they cannot either be run or function. The state itself makes sure of the reproduction of institutions to impose its propaganda and ideology on its people. If we concentrate on the etymology of the words 'institute' and 'institution', we can say that it has something to do with law, regulation, established law or practice, an established system and so on.<sup>3</sup> Every meaning of these words leads to an establishment and some kind of structure. I am afraid to state here that any established structure is an institution. In Michel Foucault's writings, we find a strong critique of various institutions including, inter alia, sexuality, prisons, asylums, schools, hospitals, reading and writing practices.

Institutions are divided into several categories; they include religion, language, democracy, family, law, 'self/subject', reading and writing and many others. However, the common features of any institution are that firstly, they have history and secondly, they are preserved and run by the specific organising principle. They are established to achieve definite aspirations. Anything which seems to harm or disturb those principles is excluded from the structure.



Derrida's argument regarding the 'structure' and the 'structurality of structure' would be of some help here. He writes:

Nevertheless, up until the event which I wish to mark out and define, structure—or rather the structurality of structure—although it has always been involved, has always been neutralized or reduced, and this by a process of giving it a center or referring it to a point of presence, a fixed origin. The function of this center was not only to orient; balance, and organize the structure—one cannot conceive of an unorganized structure—but above all to make sure that the organizing principle of the structure would limit what we might call the freeplay of the structure. No doubt that by orienting and organizing the coherence of the system, the center of a structure permits the freeplay of its elements inside the total form. And even today the notion of a structure lacking any center represents the unthinkable itself<sup>4</sup> (1970: 1).

By 'structurality of structure' Derrida seems to suggest "the quality and fact of something being structured"<sup>5</sup> (Jaaware 2009: 123). A structure or an organisation or an institution needs a guiding principle to function that helps them to be intact and prevents them from falling apart. This according to Derrida, is the centre of the structure. The centre is an origin as well as an elucidation of the structure. We cannot think of the structure without its centre, and if we do, it no longer remains a structure rather turns to be a disorder or disorganisation. This makes the institution coherent since it is governed by some leading principle. Derrida writes further:

The concept of centered structure—although it represents coherence itself, the condition of the epistémé as philosophy or science—is contradictorily coherent. And, as always, coherence in contradiction expresses the force of a desire. The concept of centered structure is the concept of a freeplay based on a fundamental ground, a freeplay which is constituted upon fundamental immobility and a reassuring certitude, which is itself beyond the reach of the freeplay<sup>6</sup> (1970: 1).



The 'freeplay', as it could be seen in the previous extract, is a play of the elements of the structure permitted by the centre of a structure inside itself. The play of structures or transformation, or permutation or substitutions or replacements of elements, contents and terms of a structure enclosed within a structure, is always opened up and closed off by the centre of a structure. There are several implications behind the notion of play. Those are already discussed by Aniket Jaaware in his book *Simplifications* (2009: 424-425). However, I am going to focus on only one of those which suggests that 'play' in Derrida would mean the production of meanings. It is important to note here that it is the centre of any structure, the guiding principle without which a structure or an institution cannot function; it also restricts and limits the play of its elements. It is to be noted here that it does not end the play, it controls the production of meaning and perhaps the institution.

If we agree with the speculation that the institutions are supported by the state, then, it could be deduced that they, by nature, are corruptible. They are corruptible for the reason that in the process of retaining their original motive they change. It is palpable that the state and the agents of state exert to maintain the structure in its original form. However, outside forces like people and time pressurize an institution for a change and every structure deals with those pressures in its ways. The structure of reading and writing is fundamental to modern culture and the central principle regulates and controls the methods to read and write. The state and the agents of the state decide and impart the ways of reading and writing to have control or hegemony on this institution so that something which might harm the propaganda of the state could be prevented from doing so; and the state continues to be the sovereign owner of the institution. Any transgressive act of reading and writing is considered to be a threat to the institution. However, a structure or an institution cannot avoid such transgressions as the structure itself consents to the play of its elements in its total form. The future possibility of failure of the structure has already been considered by the state and its agents and thence the organising principle has been maintained which can control, restrict and limit the play or production of meanings. As Gayatri Chakravorty Spivak



in "The Translator's Preface" of her translation of Derrida's *Of Grammatology* (1976) elaborates:

A sign will always lead to a sign, one substituting the other (playfully, since "sign" is "under erasure") as signifier and signified in turn. Indeed, the notion of play is important here. Knowledge is not a systematic tracking down of a truth that is hidden but may be found. It is rather the field "of freeplay, that is to say, a field of infinite substitutions in the closure of a finite ensemble" (ED 423, SC 260)<sup>8</sup> (1976: xix).

It is to be noted here that the field of limitless play, substitutions, and replacements are attainable in the closure of a limit of an institution. However, to achieve the play to produce infinite meanings and replacements one has to be inside the structure. This is to say that to criticise the institution, one has to be within an institution. In other words, to criticise the institutionalised reading and writing practices one has to be inside the structure. Please note I am going to focus on institutionalised reading and writing practices of literature, especially Marathi literature. When I say institutionalised reading and writing practices of literature, I mean the 'common sense'<sup>9</sup> (Gramsci 1996: 173) way of reading and writing. This is the hegemonic way to read and write literature. In other words, ways of writing and reading are controlled by an institution of writing and reading in every culture by the dominant groups of those cultures, the agents of the state. It can be argued here that the institutions are maintained by the ones who own means of production and leading social groups of the society. They decide the organising principles of the institution and run them accordingly. The interests of those dominant social groups are looked after and taken care of while running the institution. The institutions also tend to exclude and abandon certain people and principles from their structures as they seem to be a threat to the institutions. This results in a counter-discourse, an opposite to 'institution' that is 'destitution.' Therefore, it is possible to substitute institutionalised reading and writing practices by destitutionalised practices.

The etymology of the word 'destitute' clearly shows that



something which is abandoned, forsaken, excluded from the institution falls under the term 'destitution.' 'De' in destitution means taking away. So, 'de' institution: destitution is to take away the institution.<sup>10</sup> Baburao Bagul's short stories from his short story collection *Maran Swasta Hot Ahe* serve as the best example of a critique of institutionalised reading and writing practices established in Maharashtra in the nineteenth and early twentieth century.

In the discourse of Marathi literature, ways of writing and reading literature were formulated in the nineteenth and early twentieth century by the "upper-caste and class"<sup>11</sup> (Jaaware 2019: 176) Marathi writers. In the case of writing literature, their writing style was based on the ancient Sanskrit texts and also looked at the Puranas, Mahabharata, Ramayana etc., for the plots of their literary works. On the other hand, the ways of reading literature were also argued upon and were concluded that literature must teach moral lessons and the function of literature must be didactic unlike the Sanskrit theory of rasas according to which literature gives pleasure. These ways of writing and reading were controlled by the leaders of Marathi literature; obviously dominant social groups, the upper-caste writers. There seems to be a lack of attention provided towards the discrimination faced by lower-castes in the literary pieces written by upper-caste Marathi writers, whether it is poetry, drama, novel or any other genre of literature in Marathi. Their ways of writing and reading literature were compromised in Dalit writing in Marathi. Writers writing about Dalit suffering in a way 'de' institutionalised the writing practices set by the upper-caste Marathi writers.

Let me divert my central argument a bit here and explain what I mean when I refer to certain texts as Dalit Literature. It has been argued by many scholars of Dalit and non-Dalit studies that literary texts written by writers who are born of Dalit parents are considered under the category of Dalit literature. I differ from this argument since it is possible for Dalit writers to write fiction having upper-caste characters or for upper-caste writers to portray Dalit suffering in their narratives. Labelling all the texts written by Dalit writers as Dalit literature is an extremely problematic position. The argument sounds illogical, irrational and irrelevant. Every other text written by



a Dalit writer as well as every other text having a Dalit character has been labelled as Dalit literature. Even though a murder mystery of a Dalit person could become Dalit literature; the way poems having some or the other reference to flowers and nature etc. are labelled as nature poems. In my view texts portraying and representing the sufferings of deprived characters should be categorised as Dalit or more precisely 'Destitute Literature'<sup>12</sup> (Jaaware 2012: 5-6).

It seems to me that Dalits writing about their suffering itself is a movement against the established set of norms and the institution of caste. Dalit Youth was inspired by Jotirao Phule and B. R. Ambedkar in Maharashtra that they established the 'Dalit Panther' based on 'Black Panther' in 1972. According to Sharankumar Limbale, from 1972 to 1994 was the high period for Dalit Movement and Dalit Literature in Maharashtra. Most of the writers and artists writing about and portraying Dalit suffering through their writings and arts were involved in movement too<sup>13</sup> (2013: 19-20). Dalit literature in a way strengthened the Dalit movement in Maharashtra as the texts represented questions and problems of Dalits. Therefore, it is not exaggerating to say that the Dalit movement is an inevitable part of Dalit literature and vice versa.

Baburao Bagul is one of the significant writers of the Dalit Literary Movement in Marathi. His writings can be considered as the movement against the set customary reading and writing practices led by the upper-caste Marathi writers before the 1960s. However, it seems interesting to me that unlike Baburao Bagul other Dalit writers could not re-value the subject matter and the form of literature written by upper-castes. No other Dalit writer could represent destitute characters without referring to their castes. On the other hand, Bagul hardly points towards the caste as the backdrop of the characters' behaviour. The use of Sanskrit influenced diction to portray destitute characters is not only revolutionary, a kind of movement against the established writing practices set by the upper-caste Marathi writers but also paradoxical as the characters' background would not enable them to use such a style of speaking. Let us look at a passage from one of his short stories entitled "Maidanatil Manase" which portrays the suffering of destitute characters in Sanskrit influenced diction:



पावर हादस जवळील त्या कळ्याहीन मैदानावर हिवाळ्यातील प्रसन्न पुनव प्रकाशित प्रसन्नता उघडली होती आणि थंडी आकाशातील अदृश्य आंधळ्या कुन्हाडीसारखी त्या मैदानातील माणसांवर कुरपणाने कोसळत होती. त्यांचा कणू कण कचकचा कुरपीत होती. त्यामुळे सापेक्ष झोपडे बांधण्याची आध्यात्मिक आर्थिक शक्ती नसलेली ती भिकार, बेकार माणसे एकमेकांच्या अंगावरील पांघरुणे पाहून हेवादाव्याने-द्वेषमत्सराने जळकळत होती. नव्या-बायको अंगावरच्या पांघरुणासाठी ओढाताण करीत घांडत होती. पोर आई बापाच्या नाथाने रडत होती आणि कुत्री अंगात ऊव आणण्यासाठी विव्हाळत होती<sup>14</sup> (2017: 41).

This short story is an interesting read as it describes the lives of a group of destitute people who sleep on the stagnant open ground at nights as they cannot even afford a hut in a slum. Every one of them is trying to protect themselves from biting cold. Some of them are suffering from incurable diseases. And towards the end of the story, they end up fighting and abusing each other. The height of deprivation and exploitation of destitute characters at the hands of other deprived characters puts the readers into an ethical dilemma. Readers become ethically destitute as they cannot either justify or criticise the actions of the characters. The customary morality of the readers gets suspended, as, unlike several upper-caste Marathi writers, Bagul does not defend or disapprove the characters' conduct by providing moral policing through reasoning.

There are two important aspects that make Bagul's stories path-breaking. First and foremost, it suspends readers from making value judgements and secondly, the destitute characters are represented through the Sanskrit influenced Marathi by using poetic devices and language. The recurrent use of the figure of speech 'alliteration'<sup>15</sup> (M. H. Abrams and Geoffrey Galt Harpham 2009: 18-19), the figure of speech, which is conventionally used in Marathi poetry and is believed to add beauty to the language, is used in all the stories written by Bagul. The repetitive use of the sound /p/ and /a/ in the first sentence is followed by a repetition of a few more sounds in the passage. These stories would have remained as shocking and morbid accounts of the destitute characters if Bagul would not have used such Sanskrit influenced Marathi. It is to be noted here that the stories are written in Sanskrit influenced Marathi words; but the incidences, actions, and characters represented in the stories are seldom found in Marathi literary tradition. Other writers while describing the miseries of Dalit characters have used prose style to



represent the plight of the characters. Let us concentrate on one more passage through which Bagul ends his story "Aai":

मुलाची हाक आणि दारावरची थापही तिच्या कानावर पडली नाही. अन् आई रडून रडून झोपली असावी म्हणून अधिक मोठ्याने आक्रंदून तिला हाक मारीत पांझूने दार ढकलले. पण तिला मिठी मारून उभ्या असलेल्या मुकादमाला पाहून त्याचे दुःखाने उदासलेले मन फटकन फाटले गेले आणि आपापल्या दाराआड उभ्या असलेल्या शेजाऱ्यापाजाऱ्यांची आठवण येऊन लज्जेने त्याचे काळीज धडधडू लागले. त्याने पुन्हा धूम ठोकली आणि मुकादमाची मिठी ताडकन तोडीत ती त्याच्या मागे धावली. पण तो दूर गेला होता. मुकादम तिला निष्ठूरपणे मागे ओढीत होता. पांझू बाहेर जीव तोडून पळत होता. वस्तीतील कुत्री त्याच्यामागे धावत होती. आणि पाठीमागे धावणारी कुत्र्याची झुंड पाहून तो धावरून ओरडून रडत होता. प्रत्येक खोलीतून माणूस बाहेर पडत होता. ती मुख्य मुकादमाच्या मिठीतून बाहेर पडण्याचा प्रयत्न करीत होती. पण चिखलात रुतून बसलेल्या माणसाप्रमाणे तिची सुटका होत नव्हती...<sup>16</sup> (2017: 40).

In this short story, Bagul revalues the figure of a mother, which has been discussed and glorified often in the discourse of Marathi literature written by upper-caste writers. According to that, the mother is an ideal figure who sacrifices her comforts for her children. The poems include "Aaisarkhe Daivat Sarya Jagtavar Nahi" by G. D. Madgulkar, "Aai Mhanoni Koni" by the poet Yashwant, etc. However, the mother in Bagul's story is caught in a dilemma of motherhood and sexual desire. After her bedridden, and exploitative, exploiting husband's death, she struggles for survival. Men living around her try to molest her and rape her while women curse her for having a lover. Moreover, her son too, like his late father, doubts her sexual behaviour. The end of the story quoted above signifies her ethical undecidability where she, while in the arms of her lover thinks of her son's views and perspective towards her 'unethical' relationship with her lover. On one hand, she tries her best to follow her motherly instinct; but, on the other hand, she fails as her lover does not allow her to leave his arms. Dalit women have been facing physical and mental atrocities at the hands of Dalit men; including their husbands and others. Such deprivation though can also be seen in other examples of Marathi literature. However, irrespective of caste, class, and gender of the characters, it does not appear often and not the way Bagul's stories bring it out. The characters, as well as the readers, get caught in the moral impasse





at the end of the story.

This act of literature by Bagul seems interesting to me as he appears to compromise the agency of the destitute to meet the demand of the publishing house. Now the question arises, why does he do so? One of the possible reasons could be readership and the other could be to avoid making destitute suffering just an appalling and gloomy version of suffering. It is to be noted that Bagul employs institutionalised diction of Marathi language to criticise 'caste' institution. Where does this paradox/play between institution and destitution lead? This play seems to force consumers of his stories to enjoy reading the language of the stories and leads them to an ethical deprivation. In other words, although while reading, readers get pleasure through alliterative language, they are caught in a destitute position.

It becomes plausible to reason that it is the play in any structure, and in the context of this research paper, the production of meanings in the institution of reading and writing that creates a possibility of inclusion of those who, were once systematically excluded from the structure. In this manner, play or the production of meanings is a good thing. It does not close the structure, rather opens it for several possibilities of changing and substituting the centre or the guiding principle of the institution; which might not allow the state to overpower it. Moreover, to attack an institution one has to be in a privileged position of being a part of the institution. Derrida's following argument would elucidate my point further:

But all these destructive discourses and all their analogues are trapped in a sort of circle. This circle is unique. It describes the form of the relationship between the history of metaphysics and the destruction of the history of metaphysics. There is no sense in doing without the concepts of metaphysics in order to attack metaphysics<sup>17</sup> (1970: 2).

This is what Bagul does. He uses institutionalised Marathi language to attack the institutionalised reading and writing practices to represent destitute characters.

Bagul's stories do not permit the institutionalised or 'hegemonic'



or 'common sense' way of reading literature. Common sense way of reading literature is institutionalised where character's actions are judged on hegemonic ethical grounds. When I say institutionalised reading practices I mean reading literature with the belief that it teaches moral lessons rather than providing attention to the literariness of the literary; in other words, providing special attention towards literary devices like a figure of speech and style of writing. Bagul re-values the institutionalised reading practices established by the upper-caste Marathi writers by leaving characters as well as readers into an aporia of moral values.

Literature written in Marathi before Bagul was read in an institutionalised manner. For example, the readers could produce moral judgements on the situation of female characters, mostly upper-caste, and their behaviour. They were idealised in a particular way. Bagul substitutes those characters by portraying destitute characters in his short stories. He barely uses the caste of those characters to validate or censure their behaviour and situation. These characters could be anyone suffering through extreme poverty and indigence including Dalits and other lower-castes. According to Aniket Jaaware, Bagul's stories have, repeatedly, represented the lack of "society" and of "sociability" as they do not have the privilege of being members of the institution i.e. "society"<sup>18</sup> (2019: 180) functioning on hegemonic grounds. However, it is possible to have these characters as being members of "our" society if we permit play or the production of meanings; or if we are open to many more possibilities of knowledge creation. This argument needs further detailed elaboration and I cannot undertake that task here.

## NOTES

1. Aniket Jaaware uses the three words 'destitute', 'destitution' and 'destitutionalisation' as antonyms of 'institute', 'institution' and 'institutionalisation'. For more details see, Jaaware, Aniket. "Destitute Literature." First Mahatma Jyotirao Phule Oration. Mumbai: Mahatma Phule and Dr. Babasaheb Ambedkar Chair, 2012. p.10.
2. Baburao Bagul's short story collections *Jevha Mi Jaat Chorli Hoti/When I Concealed my Caste* (1963) and *Maran Swasta Hot Aahe/Death is getting Cheaper* (1969) and a novella *Sud/Revenge* (1970) depicts characters who do not have caste as the main cause for their actions.



3. For more details see, <https://www.etymonline.com/>
4. Jacques Derrida's essay "Structure, Sign and Play in the Discourse of Human Sciences" published in 1970 is a critique of the notion of 'structure' discussed by earlier theorists and thinkers especially Levi Strauss.
5. Aniket Jaaware, in his book, *Simplifications* explains Derrida's complex argumentation regarding the structure and the structurality of structure and exemplifies what would Derrida mean by structurality of any structure. p. 423.
6. Jacques Derrida in his essay "Structure, Sign and Play in the Discourse of Human Sciences" introduces this notion of 'freeplay' which in his views makes the structure flexible and more inclusive. p.1.
7. Aniket Jaaware, in his book, *Simplifications* explains several implications behind Derrida's use of the notion 'freeplay.' According to him, the play could simply mean an enjoyment, or it would also mean a gap in machines which allows machines to function smoothly. p. 424-25.
8. Gayatri Chakravorty Spivak in "The Translator's Preface" of her translation of Derrida's *Of Grammatology* (1976) explicates Derrida's use of several notions including 'freeplay' and takes the notion of 'freeplay' to another level and argues that the field of knowledge is also a field of substitutions and replacements. p. xix.
9. Antonio Gramsci in his *Prison Notebooks*, vol.1 describes 'common sense' as an element that modifies an average opinion of a particular society. For us, the dominant ways of reading come out of 'common sense' developed in the Marathi reading public by the hegemony of literature written by upper-caste authors. p. 173.
10. For more details see, <https://www.etymonline.com/>
11. Aniket Jaaware, in his book *Practicing Caste: On Touching and Not Touching*, elucidates the meanings of hierarchies of caste. By 'upper' he means 'forward in social practices' and by 'lower' he means 'backwards in social practices.' p. 176.
12. Aniket Jaaware, in his essay "Destitute Literature" criticises the systematic categorisation of certain texts by labelling them as 'Women's Literature,' 'Children's Literature,' 'Dalit Literature' etc. and questions why texts written by men are not categorised as 'Men's Literature?' He suggests more comprehensive categorisation by introducing the category 'Destitute Literature' which would be based on the socio-economic deprivation of characters rather than their castes, as according to him, predicating caste on birth is problematic. p. 5-6.
13. Sharankumar Limbale states these facts in the introduction to the edited book *Bhartiya Dalit Sahitya* published in 2013. p. 19-20.



14. Baburao Bagul's short story "Maidanatil Manse" from his short story collection *Maran Swasta Hot Aahe* begins with this paragraph. I have quoted the paragraph to give a glimpse of the destitute beings sleeping on open ground. Having no supply of funds from the state and the society they are 'de' instituted, excluded from society. p. 41.
15. M. H. Abrams defines 'alliteration' in his *A Handbook of Literary Terms* as follows: Alliteration is the occurrence of the same letter or sound at the beginning of adjacent or closely connected words. It is the repetition of a speech sound in a sequence of nearby words. Usually, the term is applied only to consonants, and only the recurrent sound is made emphatic because it begins a word or stresses syllable within a word. p. 18-19.
16. Baburao Bagul's short story "Aai" from his short story collection *Maran Swasta Hot Aahe* ends with this paragraph. The mother is caught in an impasse of motherhood and sexual desires unlike the mothers portrayed in the literature written by upper-caste Marathi writers before Bagul. In this manner, he reevaluates the notion of a mother as an ideal figure. p. 40.
17. Jacques Derrida in his essay "Structure, Sign and Play in the Discourse of Human Sciences" clarifies his position as a post-structuralist. He explains why he uses the concepts of metaphysics in order to attack metaphysics. In a way he suggests not to do away with the concepts of Western metaphysics as using them is the only way to critique them. p. 2.
18. Aniket Jaaware in his book *Practicing Caste: On Touching and Not Touching* critiques the notion of 'society' and explains why it is wrong to assume that every destitute being is a member of 'our' more advanced society. p. 180.

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# स्वास्थ्य, समाज, पर्यावरण और अर्थव्यवस्था पर महामारी का प्रभाव



डॉ. सायमा सरदेशमुख  
डॉ. फरहत मंसूरी



## विषय-सूची

अध्याय संख्या	अध्याय का नाम और लेखक का नाम	पृष्ठ सं।
1	कोरोना महामारी और खेल डॉ. सायमा सरदेशमुख	1
2	कोरोना महामारी और सायबर अपराध डॉ. फरहत मंसूरी	5
3	कोरोना महामारी और सामाजिक परिवर्तन: एक समाजशास्त्रीय विवेचन डॉ. उषा किरण तिवारी	10
4	कोरोना महामारी में कोरोना वारीयर्स की भूमिका एवं मानव स्वास्थ्य पर इसके प्रभाव विकास बाजपेई	14
5	कोरोना महामारी मेरी नजर में डॉ. प्रताप सिंह गोदरे	25
6	कोरोना महामारी और भारतीय अर्थव्यवस्था डॉ. कुसुम चन्द्राकर	30
7	वैश्वीकरण व कोविड-19 डॉ. संदीप कुमार पाण्डेय	38
8	कोरोना महामारी एवं मानव का जोखिमपूर्ण व्यवहार गोपाल सिंह, डॉ. रिजवाना सिद्दीकी	42
9	कोरोना महामारी और शिक्षा जगत दीपा देवी	47
10	कोरोना महामारी एवं शिक्षा जगत श्रीमती नूतन दुबे	52
11	कोविड-19 के दौर में ऑनलाइन शिक्षा की जरूरत और चुनौतियाँ डॉ. संगीता कुँभारे	56



### अध्याय 3

## कोरोना महामारी और सामाजिक परिवर्तन: एक समाजशास्त्रीय विवेचन



**डॉ. उषा किरण तिवारी**

विभागाध्यक्ष, (समाजशास्त्र), बी. एम. रुइया गर्ल्स कॉलेज, मुंबई, महाराष्ट्र

#### प्रस्तावना

कोरोना महामारी ने एक साथ संपूर्ण विश्व के समक्ष अनेक सामाजिक, राजनैतिक, भावनात्मक, शैक्षणिक इत्यादि चुनौतियां उपस्थित कर दी, जिसका सामना विभिन्न देशों ने अपने-अपने तरीके से किया। कुछ उसमें अत्यधिक सफल रहे, कुछ मात्र सफल और कुछ नाम मात्र सफल। किंतु इतना तय है इस प्रक्रिया में बहुत से सामाजिक मानदंड और मान्यताएं बदल गईं, और हम समाजशास्त्री अच्छी तरह से जानते और विश्वास करते हैं कि इस समाज में जो इकाई या प्रक्रिया एक बार बदल जाती है, वह भले ही शीघ्र ही पुनः परिवर्तित हो जाए किंतु कभी भी मूल रूप में वापस नहीं आती। चक्रीय परिवर्तन अवश्य घटित होता है, किंतु जिस प्रकार समुद्र में ज्वार-भाटा के दौरान आती-जाती लहरें प्रत्येक बार नवीन होकर लौटती हैं, उसी प्रकार समाज में भी प्रत्येक इकाई परिवर्तन की प्रक्रिया से गुजरने के पश्चात कुछ न कुछ नवीन अंश अवश्य ग्रहण करती है।

#### परिवर्तित सामाजिक व्यवहार

कोरोना महामारी के कारण और इसके दौरान भारतीय सामाजिक व्यवहार में बहुत अधिक सीमा तक परिवर्तन आया। पहला ही शब्द जो कोरोना महामारी के दौरान व्यवहार में अत्यंत प्रचलित हुआ, वह था – “सोशल डिस्टेंसिंग” अर्थात् सामाजिक दूरी जो सामाजिक दृष्टि से अत्यंत आपत्तिजनक था। बाद में इसके स्थान पर Physical distancing अर्थात् शारीरिक दूरी प्रयुक्त होने लगा। परन्तु पहले ही सोशल डिस्टेंसिंग बहुतायत से प्रयुक्त होने लगा था और लोगों के इसके प्रयोग की आदत हो गई थी इसलिए Physical distancing का प्रयोग काफी कम हुआ। शब्द अपने अर्थ और विशेषतः प्रचलित अर्थ का प्रभाव रखते ही हैं, परिणाम यह हुआ आम जनता ने मित्रों से, पड़ोसियों से, परिवार जनों से सामाजिक दूरी बना ली, जिसकी प्रथम लॉक डाउन के दौरान उन्हें आदत हो चुकी थी। साथ ही इसे स्वेच्छा से, आवश्यकतानुसार या इच्छा अनुसार व्यवहार में समाहित कर लिया। बहुत बार तो ऐसा भी देखा गया कि वर्षों से मित्र और पड़ोसी रहे लोग, जो बेरोकटोक एक दूसरे के घर पर कभी भी आते जाते थे, कोरोनाकाल में जरूरत होने पर मदद तो दूर बात करने से भी हिचकिचाने लगे। एक दूसरे के घर वर्षों से



घर की चाबी रखने वाले पड़ोसी चाबी रखने से मना करने लगे कि कहीं चाबी के साथ-साथ घर में कोरोनावायरस ना प्रवेश कर जाए। कोरोना हो जाने पर पड़ोसियों से फोन करने से भी कतराने लगे कि कहीं किसी प्रकार की सहायता ना मांग ली जाए और उन्हें उनसे मिलने जाना पड़े, जिन्हे वे वर्षों से जानते थे। जाहिर सी बात है कि अपवादस्वरूप कोरोना योद्धाओं ने खतरे उठाकर भी जनता की मदद की और मानवता का परिचय दिया।

### न्यू नार्मल

कोरोना काल के दौरान ही “न्यू नार्मल” की एक नई संकल्पना सामने आई, जिसने पुराने सारे समीकरण ध्वस्त कर दिए। हाथ मिलाना, गले मिलना छोड़कर लोग नमस्ते करने लगे, कोहनी जोड़ने लगे या फिर जुबानी अभिवादन से काम चलाने लगे। प्रत्यक्ष संपर्क से बचने की प्रक्रिया के दौरान मोबाइल का उपयोग बढ़ा और रिश्ते मोबाइल पर निभने लगे। सम्मिलित वीडियो बनाकर भेज देना और ऑनलाइन पार्टियों में शामिल होना आम बात हो गई, जो कि पहले कोई सोच भी नहीं सकता था। “वर्क फ्रॉम होम” की परंपरा ने प्रथम बार जनमानस में अपनी पहचान बनाई जो पहले सिर्फ कुछ चुनिंदा व्यवसायों तक सीमित थी। जहाँ पहले विद्यार्थियों को मोबाइल के लिए डांट पड़ती थी, अब हर वक्त मोबाइल का उपयोग करना उनकी आवश्यकता बन गई।

### मांगलिक परिवेश का बदलता वातावरण

शादियों में सीमित मेहमान संख्या ने शादियों के गूगल मीट, जूम या किसी अन्य ऑनलाइन प्लेटफॉर्म द्वारा सीधे प्रसारण की नवीन परिपाटी शुरू की, जो लोगों को काफी पसंद भी आई और सुविधाजनक भी। इससे न सिर्फ लोगों के व्यय में कमी आई अपितु मेहमान नवाजी के अतिशय कठिन भार से भी मुक्ति मिल गई। अब तो स्थिति यह है कि अतिथि या मेहमान संख्या पर कोई प्रतिबंध ना होने के बावजूद लोग सीमित अतिथियों को आमंत्रित करने को वरीयता देने लगे हैं। बहुत से लोग तो यह भी कहने लगे हैं कि लॉकडाउन में जिसने भी शादी कर ली उसने अच्छा किया, कम खर्च में ही काम बन गया। अब तो बहुत सारे लोगों को बुलाना पड़ेगा, वरना लोग नाराज हो जाएंगे। इसी के साथ ऐसे लोगों की भी कमी नहीं है, जो आज भी प्राचीन रीति-रिवाजों को अधिक मान्यता देते हुए तथाकथित सामाजिकता में विश्वास प्रदर्शित करने के लिए अधिकाधिक संख्या में अतिथियों को बुलाना पसंद करते हैं।

### शोक प्रसंगों में बदलता वातावरण

एक ओर मांगलिक समारोहों में व्यक्तियों की कम उपस्थिति ने अधिकांश लोगों सहज किया, वहीं परिवार में किसी की मृत्यु होने लोग जानबूझकर वहाँ जाने से कतराने लगे। इसका सबसे प्रमुख कारण था, कोरोना वायरस के कारणों के प्रति अतिशय संशय। कितने लोग तो अपने प्रिय जनों के अंतिम समय में भी उनसे नहीं मिल पाए, और बहुतों ने कोरोना वायरस के डर से मिलने की कोशिश भी नहीं की। अति तो तब हो गई जब अंतिम संस्कार संपन्न होने के बाद मृतक के नजदीक रहे लोगों जैसे पत्नी और बच्चों से



भी परिवारजनों ने कुछ निश्चित समय तक दूरी बनाकर रखी। कोरोना महामारी के पूर्व शोक समाचार जहां संबंधों के मध्य की दूरियां भुलाकर एक दूसरे को सांत्वना देने का प्रयास करते थे, कोरोना के डर ने इस अति प्राचीन परंपरा की मूल भावना को छिन्न - भिन्न कर दिया। कई बार यह भी देखा गया कि कोरोना से मृत्यु या बीमारी की अवस्था में परिवार जनों ने तो दूरी बना ली, किन्तु मित्रों और पड़ोसियों ने काफी साथ दिया। इसका विपरीत भी हुआ अर्थात् वर्षों पुराने मित्रों तथा पड़ोसियों ने दूरियां बना ली जबकि परिवार जनों ने भरपूर साथ दिया। वस्तुतः कोरोना महामारी ने लोगों के शारीरिक स्वास्थ्य से कहीं अधिक मानसिक स्वास्थ्य पर प्रभाव डाला। जो लोग शरीर से स्वस्थ रहें और लंबे समय तक कोरोना महामारी के शिकार होने से बचे रहे, वे भी मानसिक रूप से अनेक संशयों, भ्रमों, गलत सूचनाओं और मानसिक तनाव के शिकार बने। और यह होना स्वाभाविक भी था, क्योंकि कोरोना महामारी के आए दो वर्ष से अधिक समय व्यतीत हो चुका है पर अभी तक अनेकों प्रश्न विवादित तथा अनुसुलझे ही हैं, जैसे कोरोना की शुरुआत कैसे हुई? कोरोना वायरस किन कारणों से फैलता है? कोरोना से बचने में मास्क प्रभावी है या नहीं? टीकों की वास्तविक भूमिका कितनी प्रतिशत है? इत्यादि इत्यादि।

क्योंकि ऐसा देखा गया कि जहाँ एक कमरे में दस लोग एक साथ रहते थे, उनमें से कुछ को कोरोना हुआ, कुछ को नहीं हुआ। दूसरी तरफ वृहद् बंगलों में रहने वाले और अनेक सावधानियां बरतने वाले सर्वसुविधायुक्त राजनेताओं, विख्यात व्यक्तियों को भी कोरोना हो गया। हमेशा मास्क पहनने वाले को कोरोना हुआ पर कभी-कभी मास्क पहनने वाले को कोरोना नहीं हुआ। लोग यह सारे सवाल आपस में ही बहस करते और जवाब तय करते रहे क्योंकि आधिकारिक जवाब जैसे डब्ल्यू.एच.ओ. के बयान बार-बार बदल रहे थे।

### बदलता पारिवारिक परिवेश

कोरोना महामारी के आगमन के बाद पारिवारिक परिवेश में भी काफी बदलाव आया। परिवारों में पहले से ही जिस सकारात्मकता या नकारात्मकता की प्रधानता थी, उसी प्रवृत्ति में अतिशय वृद्धि हुई। अर्थात् जहां पहले से ही पारिवारिक सदस्यों के मध्य प्रेम एवं सौहार्द उपस्थित था, वहां अधिक समय तक एक साथ रहने के कारण उसमें वृद्धि हुई और उनके पारस्परिक संबंध अत्यंत घनिष्ठ हुए। वहीं दूसरी ओर जहां पहले से ही संबंधों में नकारात्मकता या उदासीनता मौजूद थी, कोरोना काल में लॉकडाउन और "वर्क फ्रॉम होम" के कारण साथ रहने की मजबूरी उपस्थित हुई और उनके बीच आपसी दुराव, वैमनस्य खुलकर सामने आए। जो उनके स्वयं के लिए, परिवार के लिए तथा परिवार संस्था के भविष्य के लिए अच्छे साबित नहीं हुए। जो झगड़े, बहस, विवाद, तकरार दूर-दूर तक रहने के कारण स्वयं ही टल जाते थे, साथ रहने पर खुलकर सामने आने लगे। जो कमियां अधिक समय तक अलग - अलग रहने के कारण छिप जाती थीं या नजरअंदाज कर दी जाती थीं, वे पूरे समय तक साथ रहने के कारण प्रत्यक्ष दिखने लगी और महसूस की जाने लगीं। जिसने पारिवारिक सदस्यों के मध्य कटुता बढ़ाने का काम ही किया। संक्षेप में कहें तो मेरे आकलन के अनुसार कोरोना महामारी के प्रभावों के कारण परिवार संस्था



में सकारात्मक परिवर्तन कम हुए नकारात्मक अधिक। या यूँ कहें तो शायद अतिशयोक्ति नहीं होगी की जो सच्चाई परतों तले दबी हुई थी वह अब प्रत्यक्ष दिखने लगी।

### निष्कर्ष

कोरोना महामारी से गुजरने के दौरान सबसे बड़ी समस्या अनिश्चितता की थी, जिसने बहुत बड़ी मात्रा में तनाव को जन्म दिया। क्योंकि किसी को भी यह ज्ञात नहीं था कि यह महामारी कब तक चलने वाली है और इससे कब तक मुक्ति मिलेगी? वस्तुतः कोरोना महामारी अभी पूर्णरूपेण समाप्त नहीं हुई है, किंतु चूँकि लगभग सभी आयु वर्ग के लिए टीके उपलब्ध हैं तथा बहुसंख्यक जनता टीके के एक या दो या बूस्टर डोज ले चुकी है इसलिए लोगों के मन में कोरोनावायरस के प्रति जो भय, संशय और अनिश्चितता थी, वह काफी हद तक समाप्त हो चुकी है। तकनीकी शब्दों में कहें तो विश्व के अधिकांश देशों में हर्ड इम्युनिटी (Herd immunity) निर्मित हो चुकी है, इसीलिए कोरोना महामारी इतनी भयानक प्रतीत नहीं हो रही, जितनी 2019 और 2020 के वर्षों में प्रतीत हो रही थी, किंतु इस दौरान समाज में जो परिवर्तन आ चुके हैं उन्हें वापस लौटाना असंभव प्रतीत होता है।

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## संपादकों के बारे में



**डॉ.सायमा सरदेशमुख**

बी.ए., एम.पी.एड, एम.फिल, पीएच.डी

उच्च शिक्षा विभाग में महिला खेलों के क्षेत्र में अग्रणी नामों में से एक नाम हैं। दो दशकों से शारीरिक शिक्षा विभाग में योगदान दे रही हैं। अपनी खेल यात्रा के दौरान उन्होंने 4 राष्ट्रीय खेलों और 3 इंटर यूनिवर्सिटी में भाग लिया है। वर्तमान में शासकीय महाविद्यालय बरघाट, जिला - सिवनी (म.प्र.) में क्रीडा अधिकारी के रूप में कार्यरत हैं। माधव विश्वविद्यालय पिंडवाड़ा राजस्थान से शारीरिक शिक्षा में डॉक्टरेट की उपाधि प्राप्त की है। उनके शोध पत्र प्रतिष्ठित राष्ट्रीय और अंतर्राष्ट्रीय पत्रिकाओं द्वारा प्रकाशित किए गए थे। लगभग 100 राष्ट्रीय एवं अंतर्राष्ट्रीय सम्मेलनों, वर्कशॉप, एफ.डी.पी. एवं विवज में भाग लिया है। अपने अकादमिक मोर्चे और व्यापक कार्य अनुभव के साथ उन्होंने कई राष्ट्रीय और अंतर्राष्ट्रीय सम्मेलनों में भाग लिया है। वह लौ और आग की एक सच्ची मिसाल हैं क्योंकि 20 साल से वह आकाशवाणी छिंदवाड़ा के साथ एक उद्घोषक के रूप में जुड़ी हुई हैं।

मो.न. 918770123031

ईमेल आई डी:- samavee.sirdeshmukh@gmail.com



**डॉ.फरहत मंसूरी**

एम.ए.नेट, पी.एच.डी.

समाजशास्त्र विषय के सहायक प्राध्यापक के रूप में शासकीय महाविद्यालय बिछुआ जिला छिंदवाड़ा में कार्यरत हैं। पी.एच.डी.की उपाधि समाजशास्त्र विषय में समाजशास्त्र एवं समाज कार्य विभाग, बरकतउल्ला विश्वविद्यालय मोपाल से प्राप्त की। शिक्षा के क्षेत्र में 11 वर्षों का अनुभव है। राष्ट्रीय एवं अंतर्राष्ट्रीय पत्र-पत्रिकाओं में 6 पुस्तक अध्याय तथा 26 शोध पत्र प्रकाशित किये हैं। लगभग 100 राष्ट्रीय एवं अंतर्राष्ट्रीय सम्मेलनों, वर्कशॉप, एफ.डी.पी. एवं विवज में भाग लिया है। मुख्य रुचि का विषय महिलाओं की समस्याओं पर शोध करना एवं उनके निराकरण के उपाय खोजना है।

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ईमेल आई डी:- farhat.man87@gmail.com

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**SVAASTHY, SAMAAJ, PARYAAVARAN AUR ARTHAVYAVASTHA PAR  
MAHAAMAAREE KA PRABHAAV**

*by: Dr. Syma Sirdeshmukh, Dr. Farhat Mansoori*



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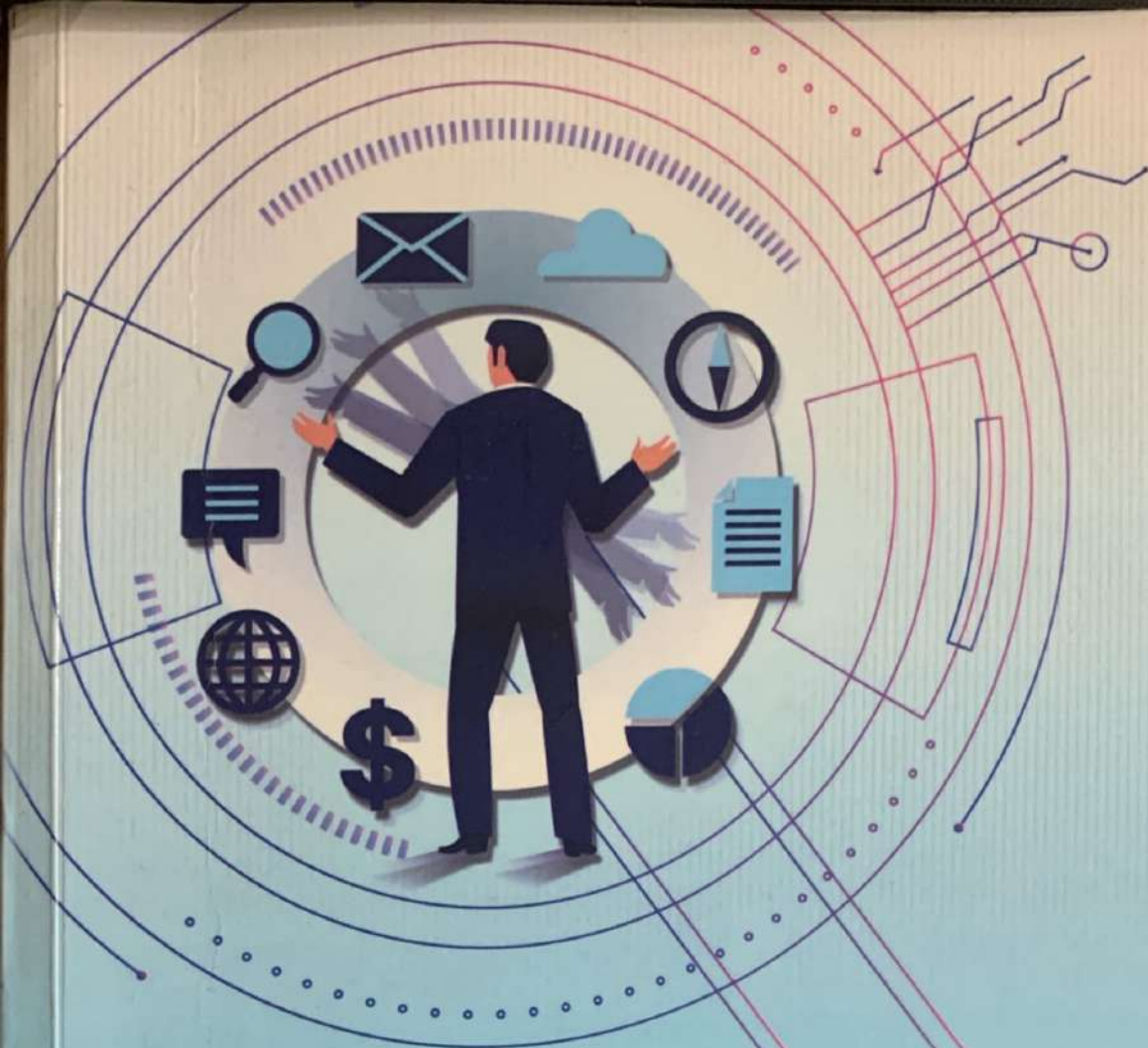
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# Emerging Technologies in Business Management

*Editors*

**SWATI LODHA  
NIRMALA JOSHI  
SAGAR GAIKWAD**

BLOOMSBURY



# **Emerging Technologies in Business Management**

**EDITORS**

**SWATI LODHA  
NIRMALA JOSHI  
SAGAR GAIKWAD**

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### Preface

- |  |     |
|--|-----|
|  | vii |
| 1. A Study on the Impact of Covid-19: Trends, Opportunities,<br>Challenges and Technological Development in Logistics<br>Industries in India<br><i>Aamna Shaikh &amp; Dr. Indu Singh</i>                     | 1   |
| 2. Health-oriented Leadership as a Boon for Organisational<br>Performance<br><i>Aishwarya Soni &amp; Tulsee Giri Goswami</i>   | 13  |
| 3. Linking Academicians with Industry – A Real Problem in<br>Human Resource Management<br><i>Alka Mishra</i>   | 28  |
| 4. Business Process Improvement of Delivery Operations in<br>Godrej Industries Limited (Veg Oils Division)<br><i>Sandeep Kharat, Tejas Ninawe, Arun Patil, Premprakash Alag<br/>&amp; Sangeeta Ghatekari</i> | 37  |
| 5. Adoption of Social Media Platforms among Small and<br>Medium Enterprises in India<br><i>Dr. Seema Rathee &amp; Barkha</i>   | 48  |
| 6. To Identify Factors Determining the Purchase Intention<br>Through Green Branding of Personal Care Products Packaging<br><i>Abhishek Banker, Ubaid Deshmukh, Pooja Kaware &amp;<br/>Charushil Tayshete</i> | 62  |
| 7. Automation and Changing Roles in HRM: Reflections from<br>the Recent Decade<br><i>Dr. Neha Verma</i>  | 69  |
| 8. Effectiveness of Social Media as a Marketing Tool for<br>Home-based Businesses<br><i>Elizabeth Dias, Dr. Nirmala Joshi &amp; Dr. Rajiv Gupta</i>  | 84  |
| 9. Artificial Intelligence in Human Resource Management:<br>A Study on its Scope<br><i>Yazhini Ramani &amp; Dr. G. Padmavathy</i>  | 98  |
| 10. A Study on Developing LMS Initiatives to Empower<br>Rural Education, with a Special Focus on TARA Akshar –<br>An Initiative of Development Alternatives<br><i>Kirit A. Dhabalia</i>                      | 119 |



11. Mana Eva Manushyanam Karanam Bandha-mokshayoh: Psychological Sustainability as a New Dimension for Sustainable Development <i>Neetu Bradoo, Jaya Bhasin &amp; Dr. Shahid Mushtaq</i>	132
12. Critical Analysis of Digital Payments on Few Selected Platforms <i>Rahul Mohanlal Thathagar</i>	144
13. Role of Fintech in Promoting Financial Literacy among Low-Income Households <i>Rajni Vats</i>	153
14. IoT-Enabled Car Parking Slot Detection System <i>K. Vidhyalakshmi, Sanjay V., Kamal A. &amp; Siva Prasad A.</i>	166
15. Customer Perception and Satisfaction with Respect to Mobile Banking in the Banks Merging Era <i>Sandhya Thumma &amp; Dr. K. Siva Nageswara Rao</i>	173
16. New Normal to New Future – NEP 2020 a Shared Vision of G20: A Journey Towards Bridging the Employability Skills Gap <i>Dr. Sunita Sharma &amp; Dr. Nooruzia Qazi</i>	179
17. Impact of Unified Payments Interface (UPI) On Conventional Banking <i>Sunny Mondal, Ria Patnaik &amp; Akhil Shetty</i>	197
18. Sustainability Practices to Strengthen Higher Education Institutions in India: An Interpretative Structural Modelling Technique <i>Dr. Sushma Sharma, Dr. Pawan Kumar &amp; Dr. Jyoti Bhoj</i>	203
19. An Overview of E-governance Projects Initiated under Smart City Development with Reference to Nashik City <i>Dr. Swapnil Vikram Bachhav, Dr. Narendra J. Salunke &amp; Dr. Rupali N. Mahale</i>	213
20. Education and HR Management in the Age of Artificial Intelligence: An Overview of Available Tools <i>Dr. Vinod Kumar Kanvaria &amp; Michael Tarance Suraj</i>	220
Author Index	231

## Preface

Welcome to the world of business management in the era of emerging technologies! Over the past few years, the business landscape has witnessed a remarkable transformation, driven by the rapid advancement of technology; from artificial intelligence and machine learning to block chain and the Internet of Things, businesses have access to a wide range of tools and technologies that are revolutionizing the way they operate, make decisions, and stay ahead of the competition.

In this book “Emerging Technologies in Business Management”, we embarked on a journey to explore the recent trends in emerging technologies in various areas of business management. We delved into the innovative solutions that are reshaping industries, empowering organizations, and redefining the way we do business. These technologies are not mere buzzwords; they are shaping the future of business management and have the potential to create unprecedented opportunities for growth and success.

The integration of emerging technologies into business management practices is driven by the need for efficiency, agility, and competitiveness in an increasingly digital world. Organizations are leveraging the power of artificial intelligence and machine learning to automate repetitive tasks, analyse vast amounts of data, and make data-driven decisions. They are embracing the Internet of Things to connect and monitor devices, optimize processes, and create smart ecosystems. Block chain technology is disrupting traditional business models by providing secure, transparent, and decentralized solutions for transactions, supply chain management, and more.

Moreover, robotic process automation is transforming how businesses operate by automating repetitive tasks and freeing up human resources for more strategic endeavours. Data analytics and business intelligence are empowering managers to extract valuable insights from complex data sets, enabling them to make informed decisions and gain a competitive edge.

This volume is on the broad theme of “Emerging Technologies in Business Management” and cover 22 research papers and articles on recent trends of technologies in various areas of business management. The book also contains articles on G20 themes as India holds the Presidency of the G20 from 1 December 2022 to 30 November 2023, the G20 theme gain importance for the important round the year.

It is essential to understand that these technologies bring both opportunities and challenges. While they offer immense potential for



# New Normal to New Future – NEP 2020 a Shared Vision of G20: A Journey Towards Bridging the Employability Skills Gap

**DR. SUNITA SHARMA\* & DR. NOORUZIA QAZI\*\***

*\*IQAC Coordinator, JES College of Commerce,  
Science & Information Technology, Mumbai*

*\*\*Head, Department of Commerce, B.M. Ruia Girls' College, Mumbai  
E-mail: sunitasharma8460@gmail.com; nooruzia@yahoo.com*

## **Abstract**

The G20 countries recognise the importance of promoting employability skills among graduating students to address the skill gap and prepare the workforce for the 21st century economy. Employability skills such as communication, teamwork, problem-solving and critical thinking are essential for graduates to succeed in today's job market. The G20 has taken various initiatives to promote these skills, such as improving access to quality education and training programmes, developing vocational education and training systems, and promoting entrepreneurship and innovation. However, in every sector, organisations worldwide are struggling to find talent with the most in-demand skills. Companies have noticed huge skill gaps, and hence, it is essential to identify efficient futuristic solutions. There is a need for upskilling, reskilling and empowering the youth at an early phase to make them employable and meet the skill demands of the industry.

The present study was conducted using quantitative and qualitative analyses. The primary data was collected from 250 respondents through a structured questionnaire. For hypotheses testing, Kendall's tau correlation test and Spearman's rank correlation test were used. The study concluded that there is a significant positive correlation between teamwork and adaptability skills (TWAS), critical thinking and problem-solving skills (CTPSS) and the four challenges of the education system, viz. teaching methodology (TM), educational framework (EF), practical exposure (PE) and access to resources (AR). The qualitative analysis reveals that there is a gap in the current learning outcomes, which must be bridged by undertaking major reforms. The National Education Policy 2020 proposed revisions in the present education system to create a new system, which is also aligned with the vision of G20 to promote education and skill development for economic growth.

**Keywords:** Adaptability Skills, Critical Thinking Skills, Employability Skills, G20, National Education Policy 2020, Problem-solving Skills, Teamwork.



## Introduction

Employability measures a graduate's potential to obtain and perform in a job. It is the relationship between a student seeking a job and the myriad of factors in the employment sector along with the actions undertaken in the world of work (Holmes, 2013). The importance of technology has witnessed a steady climb in the past few decades. With this, there has also been a change in the industry's expectations with respect to the required job skills. India is a young nation with 65 percent of its population below the age of 35 years. This demographic dividend presents an opportunity that can be leveraged to create a high-quality skilled workforce to cater to global workforce demand (Government of India, 2022).

Employability refers to a set of attributes that help one to get a job, e.g., the ability to accept and learn, problem-solving skills, communication skills, positive attitude, digital competence and technical know-how. In order to meet the evolving industry expectations, a set of emerging skills should be the main focus in education. *India Skills Report 2022* (p. 11) states that there is a direct correlation between skill competency and employability in industry. Employability skills such as communication, teamwork, problem-solving and critical thinking are essential for graduates to succeed in today's job market.

As the world's leading economies, the G20 countries recognize the importance of promoting employability skills among graduating students to address the skill gap and prepare the workforce for the 21<sup>st</sup> century economy. The G20 has taken various initiatives to promote employability skills among graduating students, such as improving access to quality education and training programmes, developing vocational education and training systems, and promoting entrepreneurship and innovation. However, in every sector, organizations worldwide are struggling to find talent with the most in-demand skills. There is a need for upskilling, reskilling and empowering the youth at an early phase to make them employable and meet the skill demands of the industry.

## Problem Statement

In order to survive, businesses require employees who exhibit important behavioural skill sets, thereby contributing to enhancing the work culture. These skills prepare the students for the new job roles, especially in the aftermath of the COVID crisis. The existing educational environment and teaching methods used in colleges need to equip students with skills like teamwork, adaptability, critical thinking and problem-solving so as to make them employable.

An attempt is made in this research paper to match skilling of the graduating students to the talent demand and supply in growing India.

## Objectives of the Study

1. To list the desired graduate outcomes and current education system To comprehend the skills presented by *Indian Skills Report (ISR) 2022* to make the graduate students from Indian higher education institutions (HEIs) employable.
2. To conduct an empirical study on the perception of undergraduate students about the challenges of the current education system and their relation with the level of 'teamwork and adaptability skills' and 'critical thinking and problem-solving skills' of the students.
3. To present the aspirational goals of National Education Policy 2020, which aligns with the vision of G20.

## Hypotheses

### • Hypothesis 1

$H_0$ : There is no significant correlation between the perception of students about the teaching methodology and their level of teamwork and adaptability skills.

### • Hypothesis 2

$H_0$ : There is no significant correlation between the perception of students about the educational framework and their level of teamwork and adaptability skills.

### • Hypothesis 3

$H_0$ : There is no significant correlation between the perception of students about practical exposure and their level of teamwork and adaptability skills.

### • Hypothesis 4

$H_0$ : There is no significant correlation between the perception of students about access to resources and their level of teamwork and adaptability skills.

### • Hypothesis 5

$H_0$ : There is no significant correlation between the perception of students about the teaching methodology and their level of critical thinking and problem-solving skills.

### • Hypothesis 6

$H_0$ : There is no significant correlation between the perception of students about the educational framework and their level of critical thinking and problem-solving skills.



- **Hypothesis 7**

$H_0$ : There is no significant correlation between the perception of students about practical exposure and their level of critical thinking and problem-solving skills.

- **Hypothesis 8**

$H_0$ : There is no significant correlation between the perception of students about access to resources and their level of critical thinking and problem-solving skills.

**The desired outcomes from graduates of the 21<sup>st</sup> century are listed below:** Bring creativity and innovation to the job and work Possess critical high-order thinking as required for the job and research Have more in-depth knowledge to be able to face real-life situations Possess problem-solving abilities in order to cope with disruptive technology

- Are able to work in interdisciplinary teams Have good communication skills, which are required for lifelong learning Are able to increase social and moral awareness, which will contribute towards social involvement Even after seventy-six years of independence, the Indian higher education system not only continues with the philosophy of British imperialism, but also possesses some more defects that have been added over the years. The National Education Policy 2020 (NEP 2020) lists some major problems faced by the higher education system in India:
- Less emphasis on development of cognitive skills and learning outcomes Limited teacher autonomy Inadequate mechanisms for merit-based career management Lesser emphasis on research and publications Fragmented ecosystem Rigid separation of disciplines Limited access to students Medium of instruction Suboptimal governance and leadership Ineffective regulatory system The gap between the current state of learning outcomes and the expected requirements must be bridged through undertaking major reforms that bring the highest quality, equity and integrity into the system of higher education.

### *A New Age of Skilling (India Skills Report 2022)*

Today, the world is run by data. Recruiters no longer hire employees based solely on qualifications, rather they look for skills like communication, teamwork and adaptability and project experience. The India Skills Report (ISR) decodes the skills required to be employable in the industry. ISR 2022 is a merger of two distinct studies from Wheebox National Employability Test (WNET), which analysed the employability among 3 lakh youth across

various educational and professional domains in India, and the India Hiring Intent Survey, conducted among 150 corporates across 15+ industries. The WNET assessed the employability amongst students (evaluating the job-readiness in the Indian market), while the India Hiring Intent Survey 2022 studied the hiring trends and preferences of employers in top industries.

The survey analysis revealed the following:

- 51.3 percent of Indian youth were unemployable in 2022, marking a Y-o-Y increase, as discovered by WNET.
- The curricula reflected outdated course material, irrelevant to the ongoing happenings in the industry, leading to a severe dearth of employable talent across India. Institutes are struggling to prepare their students to battle challenges of the business world.
- The top companies in India are adopting recruitment strategies focusing on specific soft skills like communication, agility, proactiveness and empathy. However, HEIs seldom educate their students on these parameters.
- 75 percent of corporate leaders expressed that there was a skill gap in their industry. 67 percent of banking, financial services and insurance (BFSI) employers also reported a skill gap deficit. The skill gap deficit was 100 percent in the retail industry.
- Students need to be prepared for the age of digital acceleration and trained in soft skills to tackle the global changes. Problem solving, critical thinking, presentation skills, corporate agility and time management are other soft skills, which paired with domain knowledge and experience, become an invaluable asset for an organisation.
- Focus on the latest digital technologies and IT skills are shaping the job ecosystem. Employers want adaptable individuals who can learn, relearn and unlearn as the demands of the job continue to dictate new trends.
- Though there are more than 10 million students occupying the higher education space, 95 percent do not have access to education that can help them build a well-rounded career. Most of the educational institutions are struggling to keep up with the requirements of the industry, failing which they continue to teach students concepts that are no longer relevant to the industry. The need of the hour is to recognise the importance of upskilling; this can be achieved by updating course content and curriculum as per industry needs.

The ISR 2022 states that although technology-driven infrastructure is the foundation of modern enterprises, the core catalyst of digital age skilling is a human-first approach. Nowadays, companies expect individual



ownership over a hierarchy culture as the available technologies and tools can function effectively only when everybody in the organisation is involved. The key skills required to excel in the digital age are communication, social media, data analytics and interpretation, critical thinking, knowledge management, strategy planning, teamwork and adaptability, ethics and responsibility, and creativity and social intelligence. The latter in particular are likely to be essential skills for most new jobs created between now and 2030 as these skills give humans advantage over machines and software, and offer protection against developments in automation.

On the World Youth Skills Day (15th July 2021), Prime Minister Narendra Modi highlighted an initiative termed as "Going Online As Leaders (GOAL)" with an objective to set India's employability landscape at par with the talent demands globally.

### Literature Review

To understand the skills required by graduates to make them employable, a review of literature was conducted and the following factors were identified as affecting the overall graduate employability.

Huang X et al. (2022) focused on human development as a vital aspect of employability of finance and trade graduates in higher education vocational colleges. Descriptive statistical analysis and exploratory factor analysis were used to identify the classification of educational practices and employability. The findings revealed that the graduates with high motivation for learning could enhance their soft skills and get internships to develop stronger professional skills.

Singh (2022) in his study revealed that there is a direct correlation between skills and employability in the industry. Creativity, critical thinking, analytical skills, originality and initiative are the other set of skills that can help aspirants achieve their career goals.

Paschal & Srivastav (2022) reviewed job satisfaction and the role of NEP 2020 (as it emphasises work happiness and providing students with the necessary skills) as a stimulus for reforming the educational system to increase future generations' employability.

Sajjad, Mohitul and Tania (2021) attempted to identify the factors that affect the overall graduate employability (OGE) of the private university graduates of Bangladesh. The exploratory research was conducted on 360 employees and the study revealed that academic performance (AP), personality (PE), communication skills (CS) and teamwork and problem-solving skills (TPSS) positively and significantly influence OGE, while

leadership and motivational skills (LMS) and technical skills (TS) had an insignificant influence over OGE.

Arora & Saxena (2018) reviewed various models developed by scholars in different countries and concluded that equal importance is given to both technical as well as personal attributes. The study focused on sustainability, which is achieved by professionals who can provide practical solutions through innovation and best practices.

Clarke (2018) prepared a model of graduate employability and discovered that problem solving, critical thinking and teamwork are important and have an influence on the perceived employability of graduates.

Nishad N. and Krishna R. (2013) in their study mentioned that in addition to academic skills, various other skills play a pivotal role in helping a fresh graduate fit into the workplace. Technical educational institutes should assess their curriculum and help students get employment. It is important for college administrators and employers to strive for open channels of communication and continuous dialogue in order to recognise, discuss and resolve the discrepancies.

### Research Methodology

An exploratory, descriptive and inferential research was conducted to study the perception of undergraduate students about the behavioural skills imparted and the challenges presented by the current education system. The skills are teamwork and adaptability skills (TWAS) and critical thinking and problem-solving skills (CTPSS) and the challenges include teaching methodology (TM), educational framework (EF), practical exposure (PE) and access to resources (AR). The study involves 250 college students from suburban Mumbai. A stratified random sampling method was used to collect data from the respondents using a 5-point Likert scale in the questionnaire. Efforts were made by the researchers to explain each and every statement to the respondents. They also conducted personal interviews. Both quantitative and qualitative analyses were used in the study.

### Data Analysis and Interpretation

The data analysis has been divided into two sections: quantitative analysis and qualitative analysis. The quantitative analysis includes results from the reliability test, normality test and correlation test.



**Table 1:** Reliability Test Results

Sr. No.	Variable	No. of Items	Cronbach Alpha Value
1	Teamwork and Adaptability Skills (TWAS)	6	.856
2	Perception of Students about Teaching Methodology (TM)	8	.866
3	Perception of Students about Educational Framework (EF)	6	.897
4	Perception of Students about Practical Exposure (PE)	7	.898
5	Perception of Students about Access to Resources (AR)	8	.870

Source: Researchers' compilation through SPSS

**Interpretation:** The result of Cronbach's alpha test values for all the variables as shown in Table 1 is greater than 0.7. Therefore, it is interpreted that all the parameters or statements are reliable for measuring the respective variables.

### Normality of Data

It is also important to test the normality of data before hypothesis testing. Distribution of data decides the test to be selected for inferential analysis. Normality of data, in this study, was tested via the Shapiro-Wilk Test as mentioned in Table 2.

**Table 2:** Test of Normality

Variable	Five Point Rating Scale with Code	Null Hypothesis for Normality Test	Normality Test	p-Value	Result of Normality
Teamwork and Adaptability Skills (TWAS)	1. Strongly Disagree 2. Disagree 3. Neutral	The distribution of TWAS is normal with a mean of 3.615 and SD of 0.886	Shapiro-Wilk Test	.000	Reject null hypothesis
Critical thinking and problem-solving skills (CTPSS)	4. Agree 5. Strongly Agree	The distribution of CTPSS is normal with a mean of 3.518 and SD of 0.820	Shapiro-Wilk Test	.000	Reject null hypothesis
Perception of students about teaching methodology (TM)		The distribution of perception of students about TM is normal with a mean of 3.455 and SD of 0.896	Shapiro-Wilk Test	.000	Reject null hypothesis

Variable	Five Point Rating Scale with Code	Null Hypothesis for Normality Test	Normality Test	p-Value	Result of Normality
Perception of students about educational framework (EF)		The distribution of perception of students about EF is normal with a mean of 2.799 and SD of 1.072	Shapiro-Wilk Test	.000	Reject null hypothesis
Perception of students about practical exposure (PE)		The distribution of perception of students about PE is normal with a mean of 2.914 and SD of 1.049	Shapiro-Wilk Test	.000	Reject null hypothesis
Perception of students about access to resources		The distribution of perception of students about AR is normal with a mean of 2.676 and SD of 0.932	Shapiro-Wilk Test	.002	Reject null hypothesis

Source: Researchers' compilation through SPSS

The p value for all the variables is less than the critical p value 0.05. Hence, we reject the null hypothesis and state that the data is not normally distributed in all the above cases.

### Correlation Analysis

Since data is not normally distributed for all the variables, the non-parametric Kendall's Tau Correlation test and Spearman's Rank correlation test is used for testing the significance of the correlation between two variables.

The following conclusions are derived on the basis of the applied test as presented in Table 3.

**Table 3:** Results from the Correlation Analysis

	Variables	Test	Correlation Coefficient	Sig. (2-tailed)	Accept/Reject Null Hypothesis
1	Perception of students about teaching methodology (TM) and teamwork and adaptability skills (TWAS)	Kendall's tau_b	.268	.000	Reject
		Spearman's rho	.356	.000	Reject



	Variables	Test	Correlation Coefficient	Sig. (2-tailed)	Accept/Reject Null Hypothesis
2	Perception of students about educational framework (EF) and teamwork and adaptability skills (TWAS)	Kendall's tau_b	.197	.000	Reject
		Spearman's rho	.258	.000	Reject
3	Perception of students about practical exposure (PE) and teamwork and adaptability skills (TWAS)	Kendall's tau_b	.177	.000	Reject
		Spearman's rho	.237	.000	Reject
4	Perception of students about access to resources (AR) and teamwork and adaptability skills (TWAS)	Kendall's tau_b	.146	.001	Reject
		Spearman's rho	.196	.002	Reject
5	Perception of students about teaching methodology (TM) and critical thinking and problem-solving skills (CTPSS)	Kendall's tau_b	.224	.000	Reject
		Spearman's rho	.299	.000	Reject
6	Perception of students about educational framework (EF) and critical thinking and problem-solving skills (CTPSS)	Kendall's tau_b	.127	.005	Reject
		Spearman's rho	.157	.013	Reject
7	Perception of students about practical exposure (PE) and critical thinking and problem-solving skills (CTPSS)	Kendall's tau_b	.108	.016	Reject
		Spearman's rho	.140	.027	Reject
8	Perception of students about access to resources (AR) and critical thinking and problem-solving skills (CTPSS)	Kendall's tau_b	.164	.000	Reject
		Spearman's rho	.215	.001	Reject

Source: Researchers' compilation through SPSS

- Kendall's Tau Correlation coefficient value between variables perception of students about TM and TWAS is 0.268 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about TM and TWAS is 0.356 ( $p = 0.00 < 0.01$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about EF and TWAS is 0.197 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about EF and TWAS is 0.258 ( $p = 0.00 < 0.01$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about PE and TWAS is 0.177 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about PE and TWAS is 0.237 ( $p = 0.00 < 0.01$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about AR and TWAS is 0.146 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about AR and TWAS is 0.196 ( $p = 0.00 < 0.01$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about TM and CTPSS is 0.224 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about TM and CTPSS is 0.299 ( $p = 0.00 < 0.01$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about EF and CTPSS is 0.127 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about EF and CTPSS is 0.157 ( $p = 0.00 < 0.05$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about PE and CTPSS is 0.108 ( $p = 0.00 < 0.05$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about PE and CTPSS is 0.140 ( $p = 0.00 < 0.05$ ). This indicates that there exists a positive and significant correlation between these variables.
- Kendall's Tau Correlation coefficient value between variables perception of students about AR and CTPSS is 0.164 ( $p = 0.00 < 0.05$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about AR and CTPSS is 0.215 ( $p = 0.00 < 0.05$ ). This indicates that there exists a positive and significant correlation between these variables.



This indicates that there exists a positive and significant correlation between these variables.

- Kendall's Tau Correlation coefficient value between variables perception of students about AR and CTPSS is 0.164 ( $p = 0.00 < 0.01$ ) and Spearman's Rank Correlation coefficient value between variables perception of students about AR and CTPSS is 0.215 ( $p = 0.00 < 0.01$ ). This indicates that there exists a positive and significant correlation between these variables.

Hence, we reject all the null hypotheses as there is a significant positive correlation between the variables. Since the correlation coefficient falls in the range of 0.10 to 0.29, there is a small association between the variables (Cohen, 2003).

## Discussion

The gap between the current state of learning outcomes and what is required must be bridged by undertaking major reforms. It should bring the highest quality, equity and integrity into the system of higher education.

The National Education Policy 2020 (NEP 2020) is a comprehensive policy framework based on the foundational pillars of access, equity, quality, affordability and accountability, that aims to bring transformation in the education system in India. The policy proposes the revision and revamping of all aspects of the education structure to create a new system that is aligned with the aspirational goals of 21st century education and SDG 4, which aspires to provide inclusive and equitable quality education to everyone and promote lifelong learning opportunities by 2030. It is also aligned with G20's goals of promoting quality education and ensuring that students are prepared for the job market. The policy envisions an education system that is holistic, flexible, multidisciplinary and research-oriented, with an emphasis on creativity, critical thinking and problem solving. NEP 2020 also aims to promote universal access to quality education and equity and inclusion in the education system.

The qualitative analysis is summarised as aspirational goals of NEP 2020 that align with the vision of G20 in promoting sustainable economic growth, reducing inequality, fostering innovation and international cooperation, and promoting environmental sustainability and lifelong learning.

1. **Quality Universities and Colleges:** NEP 2020 aspires to improve the quality of education at all levels, from early to higher education. The policy emphasises the use of technology, innovative teaching methods and teacher training to achieve this goal. It recognises the need for a

robust and reliable assessment system to measure learning outcomes and promote competency-based education along with the requirement for formative assessment and the use of technology in assessment to ensure quality education. This aligns with G20's goal of promoting quality education and ensuring that students are prepared for the job market.

2. **Institutional Restructuring and Consolidation:** NEP 2020 aims to transform the higher education system in India by promoting the establishment of multidisciplinary universities, promoting research and innovation, and encouraging internationalisation. The policy also aims to promote academic and administrative autonomy for universities and boost accreditation and ranking systems. It intends to lead to the development of vibrant communities of scholars and peers, enable students to become well-rounded across disciplines (including artistic, creative and analytic subjects), develop active research communities across disciplines (including cross-disciplinary research) and increase resource efficiency (both material and human across higher education). This aligns with G20's goal of promoting higher education as a means of sustainable economic growth and job creation.
3. **Interdisciplinary and Multidisciplinary Learning:** NEP 2020 aims to promote interdisciplinary and multidisciplinary learning. Integrating humanities and arts with science, technology, engineering and mathematics (STEM) will lead to positive learning outcomes, including creativity and innovation, critical thinking and higher-order thinking capacities, problem-solving abilities, teamwork, communication skills, in-depth learning and mastery of curricula, increase in social and moral awareness, etc. This will also improve research. HEIs can consider establishing an Academic Bank of Credit (ABC) to digitally store the academic credits of students earned in different courses. This aligns with G20's goal of promoting cross-disciplinary collaboration.
4. **International Cooperation:** NEP 2020 aims to promote internationalisation of education by strengthening international cooperation, encouraging collaborations between Indian and foreign universities, exchanging best practices and promoting student and faculty mobility. This aligns with G20's goal of promoting global economic cooperation and enhancing people-to-people exchanges.
5. **Capacity Building and Teacher Empowerment:** NEP 2020 recognises the crucial role of teachers in the education system and aims to empower them with training, professional development opportunities and career advancement options. The policy also aims to promote teacher



autonomy, creativity and innovation in the classroom. It recommends initiatives to achieve best, motivated and capable faculty in HEIs like moderate teaching duties, reasonable student-teacher ratio, freedom of faculties to design their own curriculum and pedagogical approach and incentivisation of excellence through appropriate rewards, promotions, recognitions and movement into institutional leadership. This aligns with G20's goal of promoting human capital development and ensuring quality education.

6. **Promotion of Equity and Inclusion in Higher Education:** NEP 2020 recognises the need to promote equity and inclusion in the education system and aims to promote social and gender equity, and provide access to education to all. The policy aims to bridge the gap between urban and rural areas as well as between different socio-economic groups with special emphasis on socio-economically disadvantaged groups (SEDG). The government should include measures like earmarking government funds for the education of SEDG, enhancing access by establishing more high-quality HEIs, and providing financial assistance and scholarships. This aligns with G20's goal of promoting inclusive economic growth and reducing inequality.
7. **Vocational Education:** NEP 2020 recognises the need to strengthen vocational education and training to meet the demands of the job market. The policy aims to integrate vocational education with mainstream education and provide multiple pathways for students to pursue their careers. By 2025, at least 50 percent of learners of HEIs shall have exposure to vocational education. This is in alignment with Sustainable Development Goal 4 and will help to realise the full potential of India's demographic dividend. HEIs will also be allowed to conduct short-term certificate courses in various skills. This aligns with G20's goal of investing in education and skill development for creating more job opportunities.
8. **Quality Academic Research, Entrepreneurship and Innovation:** NEP 2020 emphasises the importance of research and development (R&D) in education and aims to promote a research-oriented culture, entrepreneurship and innovation and encourage the establishment of incubation centres, start-ups and research centres in educational institutions. It intends to foster critical thinking, problem-solving and creativity skills among students by promoting interdisciplinary research, using technology in research and establishing research universities and collaborations between industry and academia. The policy envisions the establishment of a National Research Foundation

(NRF) to fund competitive and peer-reviewed proposals across all disciplines, facilitate research at academic institutions, recognise outstanding research and act as a liaison between researchers, the government and industry. This aligns with G20's goal of promoting research, innovation and entrepreneurship as a driver of economic growth.

9. **Transformation of the Regulatory System of Higher Education:** NEP 2020 specifies that the regulatory system governing higher education needs to ensure that the different functions of regulation, accreditation, funding and academic standard setting are performed by distinct, independent and empowered bodies. It proposes the setting up of four independent verticals, namely the National Higher Education Regulatory Council (NHERC), the National Accreditation Council (NAC), the Higher Education Grants Council (HEGC) and the General Education Council (GEC), within one umbrella institution, the Higher Education Commission of India (HECI). The functioning will be based on transparent public disclosures and use of technology to reduce human interface. This aligns with G20's goal of promoting quality education.
10. **Effective Governance and Leadership for HEIs:** NEP 2020 emphasises the need for effective governance and accountability in the education system. The policy aims to establish a National Education Commission, strengthen regulatory bodies and promote transparency and accountability in the management of educational institutions. Measures will be taken at all HEI levels to ensure leadership of the highest quality and promote an institutional culture of excellence. This aligns with G20's goal of promoting good governance.
11. **Lifelong Learning:** NEP 2020 recognises the need for lifelong learning and aims to promote continuous learning and upskilling. The policy encourages the use of digital platforms and flexible learning pathways to enable individuals to pursue their education and career goals. This aligns with G20's goal of promoting human capital development as a means of sustainable development.
12. **Cultural and Linguistic Diversity:** NEP 2020 recognises the importance of promoting cultural and linguistic diversity in education and aims to promote multilingualism, the study of local languages and the preservation of cultural heritage. This aligns with G20's goal of promoting cultural diversity and dialogue.
13. **Digital Infrastructure:** NEP 2020 recognises the importance of digital infrastructure in education and aims to improve digital connectivity,



digital content and digital literacy. This aligns with G20's goal of promoting digital transformation.

14. **Environmental Sustainability:** NEP 2020 recognises the importance of environmental sustainability in education and aims to promote environmental education, awareness and action. The policy also aims to promote sustainable practices in the design, construction and management of educational institutions. This aligns with G20's goal of promoting environmental sustainability.
15. **Public-Private Partnerships:** NEP 2020 recognises the importance of public-private partnerships in education and aims to promote collaboration between the government, private sector and civil society. The policy encourages private investment in education, the establishment of public-private partnership schools and the promotion of corporate social responsibility in education. This aligns with G20's goal of promoting inclusive economic growth and creating more job opportunities.

## Conclusion

The quantitative analysis reveals a significant positive correlation between teamwork and adaptability skills (TWAS), critical thinking and problem-solving skills (CTPSS) and the four aspects of the education system, viz. teaching methodology (TM), educational framework (EF), practical exposure (PE) and access to resources (AR). The qualitative analysis shows that there is a gap in the current learning outcomes, which must be bridged by undertaking major reforms. The National Education Policy 2020 proposes to transform the present education system, thereby making it more relevant to the job and skill demands of the 21st century.

NEP 2020 reflects a shared vision of the G20 to promote sustainable economic growth, reduce inequality, foster innovation and international cooperation, and promote human capital development and environmental sustainability. The policy aims to revamp the education system in India to make it more holistic, flexible, multidisciplinary and research-oriented. It recognises the importance of promoting cultural and linguistic diversity, advancing entrepreneurship and innovation, and ensuring inclusivity and equity in education. It also emphasises the need to strengthen the assessment system, promote public-private partnerships and strengthen the school and higher education system in India.

The successful implementation of NEP 2020 can lead to a better-educated and skilled population in India, which will contribute to

India's global competitiveness and promote overall social and economic development.

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## Author Index

Alag, Premprakash	37	Ninawe, Tejas	37
Bachhav, Swapnil Vikram	213	Padmavathy, G.	98
Banker, Abhishek	62	Patil, Arun	37
Barkha	48	Patnaik, Ria	197
Bhasin, Jaya	132	Prasad, Siva A.	166
Bhoj, Jyoti	203		
Bradoo, Neetu	132	Qazi, Nooruzia	179
Deshmukh, Ubaid	62	Ramani, Yazhini	98
Dhabalia, Kirit A.	119	Rao, K. Siva Nageswara	173
Dias, Elizabeth	84	Rathee, Seema	48
Ghatekari, Sangeeta	37	Salunke, Narendra J.	213
Goswami, Tulsee Giri	13	Sanjay, V.	166
Gupte, Rajiv	84	Shaikh, Aamna	1
		Sharma, Sunita	179
Joshi, Nirmala	84	Sharma, Sushma	203
		Shetty, Akhil	197
Kamal, A.	166	Singh, Indu	1
Kanvaria, Vinod Kumar	220	Soni, Aishwarya	13
Kaware, Pooja	62	Suraj, Michael Tarance	220
Kharat, Sandeep	37		
Kumar, Pawan	203	Tayshete, Charushil	62
		Thathagar, Rahul Mohanlal	144
Mahale, Rupali N.	213	Thumma, Sandhya	173
Mishra, Alka	28		
Mondal, Sunny	197	Vats, Rajni	153
Mushtaq, Shahid	132	Verma, Neha	69
		Vidhyalakshmi, K.	166





# Government of Maharashtra Ismail Yusuf College of Arts, Science and Commerce



One Day International Research Conference on

## India's Milestone Across 75 Years of Independence in Commerce and Management

**Conference proceedings 2023**

(Peer Reviewed)



In Collaboration with University of Mumbai,  
IQAC, Departments of Commerce and Accountancy

**Mode:** Online

**Day & Date:** Saturday, 25th February 2023

**Volume 1**



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Textile Industry,  
Parliamentary Affairs

**Chandrakant (Dada) Patil**

Office : 302, Mantralaya (Annexe),  
Madam Cama Road, Mumbai - 400 032

✉ : [cbpatil.minister@gmail.com](mailto:cbpatil.minister@gmail.com)

☎ + 91 22 2202 4751 / 2202 5398

### :: Message ::

India's cultural diversity and richness is always spoken off in every conversation. It's struggle and success story with respect to its growth and development in terms of standard of living, employment, education, per capita income, citizen upliftment, diversity and inclusion, financial services are yet to achieve milestones. I accolade this attempt made by the Department of Commerce and Accountancy of Government of Maharashtra Ismail Yusuf College to put forth an international platform in the form of this multi-disciplinary research conference for the academicians, scholars, experts as well as the budding minds to research and discuss about the post-independence journey of India.

The journey is becoming illustrious in the Amrit Kal of independence, as said by Hon. PM Narendra Modi ji!

India has struggled throughout the years to shine as a developing nation in the world today. The performance of the country with respect to trade and commerce in the past 75 years sets an exemplary benchmark of best practices for the under-developed and other developing nations. Researching and publishing the journey with this respect is need of the hour. The 75th Independence celebrated in the year 2022 themed "Azadi ka Amrit Mahotsav" reminisces everything the country went through and keeping the conference in line with the theme is a remarkable contribution by the institution. This conference will not only discuss the methodologies used by the Government as well as citizens to grow and prosper but spread substantial evidence about the stories of our success across the globe.

In this spirit, I congratulate the convenor, co-convenor and everyone associated with this herculean task, for making their efforts and bestow my best wishes for the grand success of the conference.

*C.B. Patil*  
(Chandrakant (Dada) Patil)



डॉ. शैलेंद्र देवळणकर  
प्र. संचालक, (उच्च शिक्षण)



उच्च शिक्षण संचालनालय,  
मध्यवर्ती इमारत, पुणे-१.  
Tel. No. 020 26122119.  
E-mail : director.dhepune@nic.in



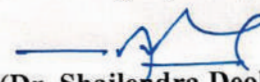
### MESSAGE

Research is a never-ending journey and it is pivotal in the development of our Indian Education system. I am obliged to know that Government of Maharashtra's Ismail Yusuf College is taking the initiative of spreading knowledge and providing a platform for sharing research knowledge by academicians, scholars and students across the globe. Giving students the opportunity to attend an event among esteemed dignitaries having unmatched research potential is the exposure we strive on providing in the state of Maharashtra.

Having a theme that is so close to the Indian roots and sharing knowledge about the struggles and opportunities India has seen in the past 75 years of Independence is a very intriguing choice for the organizers as well as the researchers working on it. We need to shape the future of this nation with knowledge and empirical understanding of the systems. Pushing students and educators to research and understanding the various systems in play in our country like social, economical, commercial, technological and building empirical bases for future investigation and research is a stepping stone towards that vision.

I congratulate every member of the team taking initiative to make this event fruitful and successful for their vision and dedication and wish them the best of luck for the event. Also, my special regards to all the participants who are innovating, inventing and reshaping the future of this nation through participation in such conferences.

Date : 6<sup>th</sup> February, 2023.  
Place : - Pune.

  
(Dr. Shailendra Deolankar)  
I/c. Director, Higher Education,  
Directorate of Higher Education,  
Mahashtra State, Pune – 411001.



Dr. Lohar

Inward No. 6391  
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Phone No.-022-68320050  
email- [concolsection@gmail.com](mailto:concolsection@gmail.com)



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Approval Unit  
Room No. 204/205  
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Mumbai- 400 032

Ref. No: CTAU/IS/ECD/2022-2023/ 1208

Date: 08/02/2023

To,  
The Principal  
Government of Maharashtra  
Ismail Yusuf College of Arts, Science and Commerce  
Jogeshwari (East)  
Mumbai- 400 060

Sir/Madam,

With Reference to your letter No.254 dated 7<sup>th</sup> February, 2023. I am to inform you that as per the decision taken by the Management Council at its meeting held on 11<sup>th</sup> March, 2016, vide item No. 2 your request for Permission to use University Logo to Organize **One day International Research Conference "India's Milestone Across 75 years of Independence in Committee and Management"** Collaboration with the University of Mumbai on **25<sup>th</sup> February, 2023** is granted subject to the conditions that, there shall not be any financial liabilities on the University and no misuse of University Logo

Yours,

(Aqueel Shaikh)  
Deputy Registrar  
College Teachers Approval Unit



# CONTENTS

Title	Authors	Location	Page No
Synthesis of audit quality indicators- A literature review	Dr. Mehul Chhatbar	UK	1
Pradhan Mantri Jan Dhan Yojana a be winning initiative leading to ameliorate Financial Inclusion	Dr. Navsin Mistry Prof. (Dr.) Arvind Luhar	India	11
Indian Spice Revolution: Tapping into the Growing Demand in the Western World	Yaman Vadnagra Shifa Saadan	India Canada	15
Popularity of QR codes as mode of accepting payment among small shopkeepers -Mumbai Suburban	Surajkumar Dubey Dr. Harishchandra M. Kamdi	India	19
The challenges of online teaching and learning in Mumbai City	Dr. Anjali Alekar Saima Mistry Nasir Usmani	India	25
A study of impact of Cryptocurrency on the Indian Economy	Prof. (Dr.) Kanchan Shridhar Fulmali Dr. Gangurde Samrat Dumala Sneha	India	33
A critical analysis of motivation and leadership styles of Indian railway officers	Dr. Sonali Bhushan Deogirikar	India	41
A Study on Entrepreneurial Development in India According to the point of view of Make in India	Aamba Mehta Suryakant Patole Sapna Pasi	India	47
Halal Cosmetics, Shaping future cosmetic industry: A study on customer diversity for cosmetic industry in MMR region	Shifa Saadan Khan Kulsum Javed Dr. Sunaina Kuknor	India	54
An empirical study on perception of undergraduate student about the challenges of current education system and their relation with the communication skill of the student	Prof. Sunita Sharma Dr. Nooruzia Qazi	India	62
A study of investment option in the money market and its awareness about the millenials	Dr. Rashmi Maurya Shadab Abdul Shakoor Shaikh	India	70
Working towards sustainability study of banking sector in Karnataka and Maharashtra	Bhandary Priya Sadananda Dr. Jyoti Bhatia	India	76
Feedback mechanism in the performance appraisal system and its role toward employee development	Sarita Pravin Usgaonkar	India	83
A study of innovative packaging design and its influence on the consumer mind	Dr. Sheetal Mody Dr. Antara Sonawane	India	88
Swayampurna Swayam Sahayata Mahila Budget Gat - A case study of self help group	Dr. Babita Kanojia Mr. Vishal Raju Gangan	India	94



# CONTENTS

An analytical study of investment preference with respect to equity and mutual funds	Dr. Anupama Vinod Gawde Saurabh Mukund Panchamia Suha Riyaz Mulla	India	98
--	---	-------	----

A study on corporate social responsibility by corporates	Dr. Shobha Mathew	India	105
--	-------------------	-------	-----

Unforeseen times: Impact on IND AS based on financial reporting	Dr. Sanjay Sonawane CA Shilpa Alshi	India	109
---	--	-------	-----

Coastal tourism development perspective; A study of various factors affecting on tourist satisfaction	Sunayana Jyotiram Jadhav	India	114
---	--------------------------	-------	-----

A Study on market positioning strategy of subscription based entertainment channel	Dr. Varsha Ganatra Ekta Singh	India	122
--	----------------------------------	-------	-----

A study on role of microfinance institution in financial autonomy of women wrt We-Care charitable trust, Bengaluru	Nazeer Pasha	India	127
--	--------------	-------	-----

A study on impact of instagram marketing on the youth of Mumbai	Dharti Narwani	India	135
---	----------------	-------	-----

A study on consumer expectation behaviour and challenges in E-Pharmacy	Dr. Varsha Ganatra Diksha Malik Saziya Khan	India	140
--	---	-------	-----

Increasing number of accident on national highway and digitalisation of traffic management system with special reference national highway 4(48)	Pote Tanuja Shivaji	India	146
---	---------------------	-------	-----

The impact of job satisfaction on employee's loyalty and commitment	Shabana Gufran Khan	India	152
---	---------------------	-------	-----

Role of E-Governance in the Indian rural development	Dr. Mahesh Kulkarni	India	158
--	---------------------	-------	-----

Scrutiny of brand equity crisis in context of food product: Case study of Maggi, Cadbury, Dairy Milk, Coca Cola	Rujuta Milind Joshi Anushka Sandeep Bhosle Rasika Sanjay Oak	India	163
---	--	-------	-----

India @ 75: Charging the future by paving E-lanes for electric vehicle	Dr. Monica Penkar	India	169
--	-------------------	-------	-----

Study on awareness of payment and adoption of digital payment system among commerce student	Hafiza Nanugazi Shadab Shakil Shaikh	India	174
---	---	-------	-----

A study on the growth of retail individual investor	Dr. (CA) Gajanan Wader Vidhi Hassani	India	180
---	---	-------	-----

Impact of China Plus One on India	Prisha Shah	India	184
-----------------------------------	-------------	-------	-----



# CONTENTS

Planning finance for retirement: A study of working women in India	Dr. Jagruti Darji	India	190
--	-------------------	-------	-----

Analysis of consumer behaviour and preferences wrt AI induced digital marketing	Dr. Shamim Sayyed Prof. Md. Ibrahim Shaikh	India	197
---	---	-------	-----

A study on role of entrepreneurship education & Its impact on undergraduate students to pursue entrepreneurship	Dr. Saudah Khatri Gahna Ramchandani Anamika Purva Sharma Koshika Lalwani	India	202
---	--	-------	-----

Travel patterns of tourists in Maharashtra's religious tourism	Dr. Sachin Bhandarkar	India	207
--	-----------------------	-------	-----

Training effect on Performance of bank employee with special reference to private sector bank of Mumbai Suburb Region	Anagha Yashwant Shingade Hemraj Bari Sumaiya Khan	India	214
---	---	-------	-----

A study on investment behaviour of degree college teacher in Thane district	Dr. Rakhi P. Madhani	India	219
---	----------------------	-------	-----

A study on commuter satisfaction wrt public transportation provided by Maha Metro Corporation with special reference to Andheri to Versova	Sarita Laxmikant Jha Dr. Kiran Mane	India	226
--	--	-------	-----

A study on the reading habits of students and its effects on academics wrt Mumbai region	Priya Nadar	India	233
--	-------------	-------	-----

An overview of financial literacy initiative in India	CMA Shameem Memon Prof. Makarand Sakhalakar	India	240
---	--	-------	-----

Role of skill India programme and employment generation wrt Mumbai city	Rajdeep Kamble CMA Meghana Bakraniya	India	251
---	---	-------	-----

A study on impact of hybrid work model of employees wrt the Times group	Prof. (Dr.) Kanchan Shridhar Fulmali Rashmi Shirsat	India	256
---	---	-------	-----

A study on how Coronavirus pandemic has changed the perception of youth towards Life insurance	Chris Cardoza Sujal Utekar	India	266
--	-------------------------------	-------	-----

# An Empirical Study on the Perception of Undergraduate Students about the Challenges of Current Education System and their Relation with the Communication Skills of the Students

Prof. Sunita Sharma<sup>1</sup>, Dr. Nooruzia Qazi<sup>2</sup>

## Abstract:

*The performance indicator generally used to determine the value of higher education by the governments and international rankings is the employment rate of the graduates. The India Skills Report (ISR) 2022 explores the skill building for the future of work in 2022 and beyond. An exploratory, descriptive and inferential research was conducted to study the perception of undergraduate students about the challenges of current education system and their relation with the communication skills of the students. Both quantitative and qualitative analysis have been used in the study. The primary data was collected from 250 respondents through structured questionnaire. For the purpose of hypotheses testing, Kendall's Tau Correlation test and Spearman's Rank correlation test were used in the study. The study concludes that there is a significant positive correlation between the communication skills and the four challenges of education system, viz. Teaching methodology, Educational Framework, Practical Exposure and Access to Resources. The qualitative analysis reveals that the gap between the current state of learning outcomes and what is required, must be bridged through undertaking major reforms. The National Education Policy 2020 proposes the revision and heads forward to create a new system that is aligned with the aspirational goals of 21st century education, including Sustainable Development Goal 4, while building upon India's traditions and value systems.*

**Keywords:** Employability, Sustainable Skilling, National Education Policy 2020, Communication Skills.

## Introduction

EMPLOYABILITY is a vital aspect of human development in career fields. As perceived by most of the youth today, employability is equivalent to getting a job. Employability is the set of competent attributes that help one to get a job, like ability to accept and learn from criticism, problem – solving skills, communication skills, positive attitude, digital competency, technical know – how and many more.

“As very few graduates take up entrepreneurship, majority of the graduates, search for suitable entry level jobs. The performance indicator generally used to

determine the value of higher education by the governments and international rankings is the employment rate of graduates” Teichler (2009).

According to Singh (2022), numerous enterprises have taken over to digital workplace environments to sustain their business operations. In fact, the pandemic has taught us that remote learning, remote work, and remote evaluation are going to become the new normal for many sectors across IT, Business Consultancy, Financial Services and the Education Industry.



## Objectives

The objectives of the research conducted is to:

1. To decode the skills as presented by Indian Skills Report (ISR) 2022 so as to make the graduate students from Indian HEIs employable.
2. To conduct an empirical study on the perception of undergraduate students about the challenges of current education system and their relation with the communication skills of the students.
3. To present the aspirational goals of National Education Policy 2020 which aligns with sustainable development goal 4 that is to ensure and promote lifelong learning opportunities for all.

## Hypotheses

### Hypothesis 1

H0: There is no significant correlation between the Perception of students about challenges in Teaching methodology and their level of Communication skills.

H1: There is a significant correlation between the Perception of students about challenges in Teaching methodology and their level of Communication skills.

### Hypothesis 2

H0: There is no significant correlation between the Perception of students about challenges in educational framework and their level of Communication skills.

H1: There is a significant correlation between the Perception of students about challenges in educational framework and their level of Communication skills.

### Hypothesis 3

H0: There is no significant correlation between the Perception of students about challenges in Practical exposure and their level of Communication skills.

H1: There is a significant correlation between the Perception of students about challenges in Practical exposure and their level of Communication skills.

### Hypothesis 4

H0: There is no significant correlation between the

Perception of students about challenges in Access to Resources and their level of Communication skills.

H1: There is a significant correlation between the Perception of students about challenges in Access to Resources and their level of Communication skills.

## Problem Statement:

The existing educational environment and teaching methods used in colleges need to equip the students with communication skills required to make them employable.

**Methodology:** An exploratory, descriptive and inferential research was conducted to study the perception of undergraduate students about the challenges of current education system and their relation with the communication skills of the students. The variables in the study are communication skills and challenges faced by students with the current education system which includes – teaching methodology, educational framework, practical exposure and access to resources.

**Universe of the study:** College students from Suburban Mumbai.

**Sample size:** 250 College students from Suburban Mumbai.

A stratified random sampling method was used to collect data from the respondents. 5-point Likert scale was used in the questionnaire to collect data from the respondents. Efforts were made by the researchers to explain each and every statement to the respondents and personal interview method and observation method was used to collect data from the respondents. Both quantitative and qualitative analysis were used.

To understand what skills are required by the graduates so as to make them employable a review of literature was conducted and the following factors were identified as affecting the overall graduate employability.

## Literature Review

A set of emerging skills and job roles should be the prime focus in education so that working professional can

meet the evolving industry's expectations. Rao, et.al (2014) has listed the qualities which the employers look out for and that gives a direction for change in curriculum. These are practice orientation, team work and perspective building. The study has revealed that six rules which are important from the point of view of business, as a model for future curriculum practice are – introduction of the educational modules through training; focus on a complex made up of leadership, team player, innovator, corporate citizen; and apprenticeship before being honored with a degree. Clarke (2018) has prepared a model of graduate employability and focuses on problem solving ability, critical thinking and teamwork ability being important and having influence on perceived employability of graduates. Arora and Saxena (2018) reviewed various models developed by scholars in different countries and concluded that in different models' equal importance is given to both technical as well personal attributes. The study focuses on sustainability which is achieved by such professionals who can provide practical solutions to the society through innovation and best practices. The study claims that communication skills is of utmost importance for employability as perceived by today's youth. Hossain, et.al. (2020) in the empirical research study conducted by them show that both soft skills and technical skills are positively related to employability and social mobility factors and play a significant role in employability of graduates. Sajjad, Mohitul and Tania (2021) have attempted to identify the factors that affect the overall graduate employability (OGE) of the private university graduates of Bangladesh. The authors selected six factors: academic performance (AP), technical skills (TS), communication skills (CS), personality (PE), leadership and motivational skills (LMS), and teamwork and problem-solving skills (TPSS). The exploratory research was conducted on 360 employees and the study revealed that AP, PE, CS, and TPSS positively and significantly influence OGE, while LMS and TS had insignificant influence over OGE. Huang X, et.al (2022) the researchers have focused on human development as a vital aspect of employability, of finance and trade graduates in higher education vocational colleges. The study used descriptive statistical analysis and exploratory factor analysis to identify the classification of educational practices and employability. The findings of the study reveal that soft and basic skills of college graduates improved through educational practices in colleges, and the graduates with high motivation for learning could enhance

their soft skills and internships provided to students in colleges bring stronger professional skills.

The various research studies point out to one thing common that is, the goal of employment policy is changing from 'employment rate' to 'employability' which means that the shift from quantity to quality has posed an urgent question, that is how to effectively enhance and shape the employability of graduates through training and practicing.

## Significance of the study

### Skill Gap in the Indian Higher Education System (India Skills Report 2022)

The India Skills Report (ISR) 2022 is a merger of two distinct studies from Wheebox National Employability Test (WNET) which analyzed the employability among 3 lakh youth across various educational and professional domains in India and the India Hiring Intent Survey, conducted for 150 corporates across 15+ industries. The WNET, assessed the employability amongst students evaluating the job – readiness for the market in India, while India Hiring Intent Survey 2022 studied the hiring trend and preferences of employers in top industries.

The outcomes of the survey were –

- WNET discovered that in the year 2022, 51.3 percent of Indian youth were unemployable. This percentage had increased with respect to the year 2021.
- Institutes struggle to prepare their students to battle challenges of the business world. The curricula reflected outdated course material, irrelevant to the ongoing happenings in the industry, leading to a severe dearth of employable talent across India.
- Top companies in India are adopting new recruitment strategies centered around specific soft skills like communication, agility, proactiveness and empathy. However, HEIs seldom educate their students on these parameters.
- Among the 150 corporations surveyed across 15+ industries and sectors, 75 percent of corporate leaders expressed that there was a skill gap in their industry. 67



percent of Banking, Financial Services and Insurance (BFSI) employers also reported a skill gap deficit. The skill gap deficit was 100 percent in retail industry.

- We need to prepare the students for the age of digital acceleration. They need to be trained in soft skills to tackle the global changes, to be able to impart knowledge in a collaborative manner are the requisites of a modern workplace. Problem solving, critical thinking, presentation skills, corporate agility, time management and problem-solving abilities are other soft skills which paired with domain knowledge and experience of candidate become an invaluable asset for an organization.
- IT skills in particular are shaping up the job ecosystem with focus on the latest technologies. Employers want adaptable individuals who can learn, relearn and unlearn as the demands of the job continue to dictate new trends. To contend in the modern economy, it is important to upskill one's knowledge with the latest technology tools, that is from basic HTML knowledge to advanced Python coding.
- There are 10 million students occupying the higher education space but 95 percent of these students don't have access to education that can help them build a well – rounded career. Most of the educational institutions, struggle to keep up with the requirements of the industry, failing which they continue to teach students concepts that are no longer relevant to the industry needs in current times. The need of the hour is to recognize the importance of upskilling and this can be achieved by updating course content and curriculum as per industry needs.

ISR 2022 concludes by stating that although technology driven infrastructure is the foundation of modern enterprises, the core catalyst of digital age skilling is a human – first approach. Nowadays, companies expect individual ownership over a hierarchy culture, because the adoption of technologies and tools available can function when everybody in the organization is involved. They should focus on the value-added contribution of employees and their unique skill sets. The key skills required as per ISR 2022 to excel in the digital age are – communication skills, social media, data analytics and interpretation, critical

thinking skills, knowledge management, strategy planning, team work and adaptability, ethics and responsibility, creativity and social intelligence in particular are likely to be essential skills for most new jobs created between now and 2030; because these skills give humans a clear advantage over machines and software, and offer protection against developments in automation.

## Data Analysis

The data analysis has been divided into two sections, quantitative analysis and qualitative analysis.

Following is the quantitative analysis which includes results from reliability test, normality test and correlation test.

Table 1: Reliability Test Results			
Sr. No.	Variables	No. of Items	Cronbach Alpha Value
1	Communication Skill	5	.823
2	Perception of students about Teaching methodology	8	.866
3	Perception of students about Educational Framework	6	.897
4	Perception of students about Practical exposure	7	.898
5	Perception of students about Access to Resources	8	.870
Source: Researchers compilation through SPSS			

## Interpretation

From the above Table No. 1, it is observed that:

The result of Cronbach's alpha test values for all the variables as shown in above Table No. 1 is greater than 0.7. Therefore, it is interpreted that all the parameters or statements are in consistent for measuring the respective variables.

## Normality of data

One of the important conditions to be tested before hypothesis testing is to test normality of data. Distribution of data further decides the test to be selected for inferential analysis. Normality of data, in this study, were tested applying Shapiro-Wilk Test as mentioned in below in Table No. 2.

Table 2 Test of Normality

Variable	Five Point Rating Scale with Code	Null Hypothesis for Normality Test	Normality Test	p Value	Result of Normality
Communication Skill	1. Strongly Disagree	The distribution of Communication Skill is normal with Mean 3.211 and S.D. .952	Shapiro-Wilk Test	.000	Reject Null Hypothesis
Perception of students about Teaching methodology	2. Disagree	The distribution of Perception of students about Teaching methodology is normal with Mean 3.455 and S.D. .896	Shapiro-Wilk Test	.000	Reject Null Hypothesis
Perception of students about Educational Framework	3. Neutral	The distribution of Perception of students about Educational Framework is normal with Mean 2.799 and S.D. 1.072	Shapiro-Wilk Test	.000	Reject Null Hypothesis
Perception of students about Practical exposure	4. Agree	The distribution of Perception of students about Practical exposure is normal with Mean 2.914 and S.D. 1.049	Shapiro-Wilk Test	.000	Reject Null Hypothesis
Perception of students about Access to Resources	5. Strongly Agree	The distribution of Perception of students about Access to Resources is normal with Mean 2.676 and S.D. .932	Shapiro-Wilk Test	.002	Reject Null Hypothesis

Source: Researchers compilation through SPSS

From the above table it is observed that, the 'p' values for all the variables is less than the critical 'p' value 0.05. Hence, the null hypothesis is rejected and it can be stated that the data is not normally distributed in all the above cases.

variables, non-parametric Kendall's Tau Correlation test and Spearman's Rank correlation test was used for testing the significance of correlation between two variables.

The following conclusions are derived on the basis of test applied. The results of the Correlation test are presented in the Table No. 3.

## Correlation Analysis

Since data is not normally distributed for all the

Table 3: Result from Correlation Analysis

Hypothesis No.	Variables	Test	Correlation Coefficient	Sig. (2-tailed)	Accept/Reject Null Hypothesis
1	Perception of students about Teaching	Kendall's tau_b	.245	.000	Reject
	methodology & Communication Skill	Spearman's rho	.329	.000	Reject
2	Perception of students about Educational	Kendall's tau_b	.208	.000	Reject
	Framework & Communication Skill	Spearman's rho	.275	.000	Reject
3	Perception of students about Practical	Kendall's tau_b	.156	.000	Reject
	Exposure & Communication Skill	Spearman's rho	.207	.001	Reject
4	Perception of students about Access to	Kendall's tau_b	.213	.000	Reject
	Resources & Communication Skill	Spearman's rho	.284	.000	Reject

Source: Researchers compilation through SPSS



From the Table No. 3, it is observed that,

- i. Kendall's Tau Correlation coefficient value between variables 'Perception of students about Teaching methodology' and 'Communication skills' is .245 ( $p = 0.00 < 0.01$ ) and Spearman's rank Correlation coefficient value between variables 'Perception of students about Teaching methodology' and 'Communication skills' is .329 ( $p = 0.00 < 0.01$ ). This indicates that there exists positive and significant correlation between these variables.
- ii. Kendall's Tau Correlation coefficient value between variables Perception of students about Educational Framework & Communication Skill is .208 ( $p = 0.00 < 0.01$ ) and Spearman's rank Correlation coefficient value between variables Perception of students about Educational Framework & Communication Skill is .275 ( $p = 0.00 < 0.01$ ). This indicates that there exists positive and significant correlation between these variables.
- iii. Kendall's Tau Correlation coefficient value between variables Perception of students about Practical Exposure & Communication Skill is .156 ( $p = 0.00 < 0.01$ ) and Spearman's rank Correlation coefficient value between variables Perception of students about Practical Exposure & Communication Skill is .207 ( $p = 0.00 < 0.01$ ). This indicates that there exists positive and significant correlation between these variables.
- iv. Kendall's Tau Correlation coefficient value between variables Perception of students about Access to Resources & Communication Skill is .213 ( $p = 0.00 < 0.01$ ) and Spearman's rank Correlation coefficient value between variables Perception of students about Access to Resources & Communication Skill is .284 ( $p = 0.00 < 0.01$ ). This indicates that there exists positive and significant correlation between these variables.

Hence, we reject all the null hypothesis and state that there is a significant positive correlation between variables. Since the correlation coefficient falls in the range of 0.10 to 0.29, there is a small correlation between the variables (Cohen et al., 2003).

The qualitative analysis is summarised as a New and

Forward-looking Vision for India's Higher Education System – NEP 2020:

The National Education Policy 2020 vision includes the following key changes to the current system.

1. **Institutional Restructuring and Consolidation:** The main thrust of the policy regarding higher education is to end the fragmentation of higher education by transforming HEIs into large multidisciplinary universities, colleges, and HEI clusters or knowledge Hubs, which aim to have more than 3,000 students. This will help building vibrant communities of scholars and peers, enable students to become well – rounded across disciplines including artistic, creative and analytic subjects as well as develop active research communities across disciplines including cross – disciplinary research, increase resource efficiency, both material and human across higher education. The aim of NEP is to increase Gross Enrolment Ratio (GER) from 26.3 percent (2018) to 50 percent by 2035.
2. **Moving towards Multidisciplinary Undergraduate Education:** Integration of humanities and arts with science, technology, engineering and mathematics (STEM) for positive learning outcomes, which will include creativity and innovation, critical thinking and higher-order thinking capacities, problem solving abilities, communication skills, teamwork, in depth learning and mastery of curricula across fields, increase in social and moral awareness etc., besides general engagement and enjoyment of learning. Research is also improved through multidisciplinary education approach. Credit-based courses for all curricula of HEIs. Academic Bank of Credit (ABC) is established to digitally store the academic credits earned from various recognized HEIs.
3. **Engaging and supportive Learning Environment and adequate student support:** Effective learning requires a comprehensive approach that involves appropriate curriculum, engaging pedagogy, continuous assessment and adequate student support. The Choice Based Credit System (CBCS) will be revised for instilling innovation and flexibility and the examination shall move from high stakes examinations towards more continuous and comprehensive

evaluation. Each institution will integrate its academic plans ranging from curricular improvement to quality of classroom transaction – into its Institutional Developmental Plan (IDP). Online education provides a natural access to quality higher education. The various initiatives will help in having larger number of international students studying in India and provide greater mobility to students in India who may wish to carry credits abroad.

4. **A motivated, energized and capable faculty:** The policy recommends initiatives to achieve best, motivated and capable faculty in HEIs like teaching duties will not be excessive, student - teacher ratio will not be too high, faculty will be given freedom to design their own curriculum and pedagogical approach and excellence will be further incentivized through appropriate rewards, promotions, recognitions and movement into institutional leadership.
5. **Equity and Inclusion in Higher Education:** The policy envisions ensuring equitable access to quality education to all students with a special emphasis on socio – economically disadvantaged group (SEDG). Various steps to be taken by Government include measures like, earmark government funds for the education of SEDG, enhance access by establishing more high quality HEIs in special education zones containing large number of SEDGs, provide more financial assistance and scholarships to SEDGs.
6. **Teacher Education:** Teacher preparation is an activity which requires multidisciplinary perspective and knowledge. A regulatory system shall be set up to take stringent action against substandard Teacher Education Institutions (TEIs) that did not meet basic educational criteria, and by 2030, only educationally sound, multidisciplinary and integrated teacher education programmes shall be in force. All standalone TEIs will be required to convert to multidisciplinary institutions by 2030, as they will have to offer 4 year integrated teacher preparation programme which will be a dual major holistic Bachelor's degree in education as well as a specialized subject such as language, history etc.
7. **Reimagining Vocational Education:** The policy requires integration of vocational education programmes into mainstream education in all education institutions in a phased manner. By 2025, at least 50 percent of learners of HEIs shall have exposure to vocational education. This is in alignment with Sustainable Development Goal 4, and will help to realize the full potential of India's demographic dividend. The HEIs will offer vocational education either on their own or in partnership with industry and NGO's. HEIs will also be allowed to conduct short term certificate courses in various skills.
8. **Catalyzing Quality Academic Research in all fields through a new national foundation:** So as to make India lead research and innovation in the 21st century and to grow quality research in the nation, this policy envisions the establishment of a National Research Foundation (NRF), and its primary objective will be – fund competitive and peer reviewed proposals across all disciplines, facilitate research at academic institutions, particularly universities and colleges, recognize outstanding research and progress and act as a liaison between researchers, government and industry.
9. **Transforming the Regulatory System of Higher Education:** Regulation of higher education has been too heavy-headed for decades. To re-energize the higher education sector, the regulatory system of higher education will ensure that the distinct functions of regulation, accreditation, funding and academic standard setting will be performed by distinct, independent and empowered bodies. Setting up of four independent verticals within one umbrella institution, The Higher Education Commission of India (HECI); the first vertical of HECI will be the National Higher Education Regulatory Council (NHERC), second, National Accreditation Council (NAC), third, the Higher Education Grants Council (HEGC), and the fourth vertical will be the General Education Council (GEC). The functioning of all the independent verticals will be based on transparent public disclosure and use of technology to reduce human interface.
10. **Effective Governance and Leadership for HEIs:** Measures will be taken at all HEIs level to ensure leadership of the highest quality and promote an institutional culture of excellence. Upon receiving the appropriate graded accreditations that deem the



institution ready for such a move, a Board of Governors (BoG) of an institution will be empowered to govern the institution free of any external interfere, make all appointments including that of the head of the institution, and take all decisions regarding governance. The aim of all HEIs would be to become autonomous and have such an empowered BoG by 2035. The BoG would be responsible for meeting all regulatory guidelines mandated by HECI.

## Conclusion

The positive significant relationship was identified between communication skills and the four challenges. The research strongly recommends that the higher educational institutions need a transformation to bridge the gap between the current state of learning outcomes through undertaking major reforms that bring the highest quality, equity and integrity into the system of higher education. The National Education Policy 2020 proposes the revision and revamping of all aspects of the education structure and to create a new system that is aligned with the aspirational goals of 21st century education, including Sustainable Development Goal 4, which will also contribute in building India's traditions, culture and value systems.

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