

INTEGRATED RESEARCH JOURNAL OF MANAGEMENT, SCIENCE AND INNOVATION



ISSN 2582-5445

An Internationally Indexed Peer Reviewed & Refereed Journal

www.IRJMSI.com
www.isarasolutions.com

Published by iSaRa Solutions

BABASAHEB AMBEDKAR**The Architect of Modern India****A Critical Analysis of His Intellectual Legacy and Contemporary Relevance****Dr Anil kr. Bharti,****Abstract**

Dr. Bhimrao Ramji Ambedkar (1891-1956) stands as one of the most consequential thinkers in modern Indian history. This article provides a comprehensive critical analysis of Ambedkar's intellectual contributions, tracing his evolution from a scholar of economics and law to the principal architect of the Indian Constitution and the foremost advocate for Dalit rights. Drawing upon primary sources including Ambedkar's own writings, contemporary scholarly accounts, and archival materials, this study examines his formative experiences with caste discrimination, his academic achievements at Columbia University and the London School of Economics, his political organizing among the depressed classes, his role in constitutional drafting, and his eventual conversion to Buddhism. The analysis demonstrates that Ambedkar's thought represents a sustained critique of social hierarchy and a comprehensive vision for democratic equality that remains profoundly relevant to contemporary debates on social justice, reservation policy, and the meaning of citizenship in India.

Keywords: Ambedkar, caste system, Indian Constitution, Dalit rights, social justice, Buddhism, democratic equality, untouchability

Introduction

More than six decades after his death, Dr. Bhimrao Ramji Ambedkar remains one of modern India's most consequential thinkers. He is remembered above all as the chief architect of the Indian Constitution, but his real legacy runs deeper: a lifelong, uncompromising campaign against caste hierarchy, untouchability, and social exclusion. For Ambedkar, justice was inseparable from equality, and the Constitution he helped draft was never meant to be read merely as a lawyer's technical manual. He described it instead as a mode of life--a living framework through which a deeply unequal society could be remade.¹

That conviction is why he is revered across India as Babasaheb, 'respected father,' and why his ideas continue to shape debates on caste, dignity, and democratic citizenship today. Born into an 'untouchable' Mahar family in 1891, Ambedkar's extraordinary journey from marginalized origins to the highest echelons of academic and political achievement represents one of the most remarkable intellectual biographies of the twentieth century. His work as a scholar, jurist, economist, journalist, and social reformer established him as the preeminent voice for India's

¹ B.R. Ambedkar, 'Speech on the Adoption of the Constitution,' in Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 13, ed. Vasant Moon (Bombay: Government of Maharashtra, 1994), 1211.

most oppressed communities, while his constitutional vision laid the foundation for the world's largest democracy.

Origins and Early Struggles: The Formation of a Critical Consciousness

Ambedkar was born on 14 April 1891 in the military cantonment town of Mhow, in present-day Madhya Pradesh, the fourteenth child of Ramji Sakpal and Bhimabai.²

The family belonged to the Mahar community, historically classified among the 'untouchable' castes and subjected to systematic social exclusion. The Mahars constituted the largest subgroup among Maharashtra's Scheduled Castes, traditionally assigned menial village roles such as watchmen, messengers, and scavengers under the balutedar service system. His father served in the British Indian Army; it was he who had the family surname changed from Sakpal to Ambedkar, adapted from their ancestral village of Ambavade.³

Following his father's retirement, the family relocated to Satara, and after his mother's early death and his father's remarriage, the household eventually settled in Bombay, where young Bhimrao began the schooling that would define the rest of his life.

Even as a boy, Ambedkar experienced the everyday cruelty of caste discrimination first-hand--in classrooms, in access to water, and later in employment. One particularly harrowing incident from his childhood, later recounted in his autobiographical essay 'Waiting for a Visa,' describes a journey he undertook as a nine-year-old with his siblings to visit their father in Koregaon. When the children revealed their Mahar identity to railway staff, they faced revulsion and exclusion. No bullock cart drivers would transport them, and they were denied water at rest stops, forcing the unaccompanied minors to spend a night at an unknown toll booth before finally reaching their destination.⁴

That early humiliation hardened into a lifelong resolve: untouchability, he decided, had to be eradicated completely, not merely reformed at the margins. These formative experiences shaped what would become the central animating force of his intellectual and political career--the conviction that caste was not merely a social inconvenience but a fundamental violation of human dignity that demanded structural remedy.

A Global Education: Columbia, London, and the Making of an Intellectual

Ambedkar's academic record is remarkable by any standard. Supported by a scholarship from the Maharaja of Baroda, he studied at Elphinstone College in Bombay before earning a master's degree in political science and economics in 1912. He then traveled to the United States, where Columbia University awarded him a doctorate in 1916. His doctoral dissertation, 'National

² Dhananjay Keer, *Dr. Ambedkar: Life and Mission*, 3rd ed. (Bombay: Popular Prakashan, 1971), 1-2. Keer's biography remains the authoritative account of Ambedkar's life and has been extensively cited in subsequent scholarship.

³ Eleanor Zelliot, *From Untouchable to Dalit: Essays on the Ambedkar Movement* (New Delhi: Manohar, 1992), 3-4. Zelliot's work provides essential historical context for understanding the Mahar community's social position and subsequent political mobilization.

⁴ B.R. Ambedkar, 'Waiting for a Visa,' in *Dr. Babasaheb Ambedkar: Writings and Speeches*, Vol. 12, ed. Vasant Moon (Bombay: Government of Maharashtra, 1993), 661-672. This autobiographical essay was first published as a booklet by the People's Education Society in March 1990.

Dividend of India--A Historic and Analytical Study,' was supervised by Edwin Robert Anderson Seligman, the renowned economist.⁵

At Columbia, Ambedkar studied under some of the most influential figures in American liberal thought, including the philosopher John Dewey, whose ideas on democracy, education, and social reform profoundly shaped Ambedkar's intellectual framework. The American pragmatist tradition, with its emphasis on empirical investigation and social meliorism, provided Ambedkar with methodological tools that he would apply to the study of India's social problems. 'The best friends I have had in my life,' he told the New York Times in 1930, 'were some of my classmates at Columbia and my great professors.'⁶

From Columbia, he moved to the London School of Economics, though financial pressure forced an early return to India. He later went back to England, completing further doctoral research titled 'The Problem of the Rupee' and earning a Doctor of Science degree from the University of London in 1923, alongside qualifying as a barrister at Gray's Inn. A period of study at the University of Bonn in Germany deepened his grounding in economics before Columbia University conferred a second doctorate on him in 1928.⁷

This extraordinary academic journey--almost unimaginable for a man born into an 'untouchable' family in colonial India--gave Ambedkar both the intellectual authority and the personal conviction to challenge the social order he had grown up under. His mastery of economics, law, and political philosophy equipped him with the analytical tools to subject the caste system to rigorous scholarly critique, while his personal experience lent his arguments an authenticity and moral force that could not be dismissed.

Confronting Untouchability: From Social Critique to Political Mobilization

Returning to India, Ambedkar devoted himself to organizing the depressed classes and campaigning for their civil and political rights. He argued that lower castes, tribal communities, and Dalits required separate electoral safeguards to ensure genuine representation--a position that brought him into direct conflict with Mahatma Gandhi and the Indian National Congress. At the Second Round Table Conference in London in 1932, Ambedkar's advocacy for separate electorates for the depressed classes led to the Communal Award, announced by British Prime Minister Ramsay MacDonald on 16 August 1932.⁸

Gandhi, then imprisoned at Yerwada Jail in Poona, regarded separate electorates for the depressed classes as a danger that would permanently sever them from the Hindu fold and entrench untouchability. On 20 September 1932, he commenced a 'fast unto death' against the

⁵ Christophe Jaffrelot, Dr. Ambedkar and Untouchability: Fighting the Indian Caste System (New York: Columbia University Press, 2005), 14-16. Jaffrelot's scholarly biography provides the most comprehensive account of Ambedkar's intellectual formation.

⁶ Bhimrao Ramji Ambedkar, quoted in the New York Times, 1930. Cited in Columbia Global Centers, 'Bhimrao Ramji Ambedkar,' accessed 2025.

⁷ B.R. Ambedkar, The Problem of the Rupee: Its Origin and Its Solution (London: P.S. King & Son, 1923). This work remains a significant contribution to the economic history of colonial India.

⁸ The Communal Award of 1932 granted separate electorates to Muslims, Europeans, Sikhs, Indian Christians, Anglo-Indians, and depressed classes. For a detailed analysis, see S.A. Palekar, ed., Communal Award and the Poona Pact (New Delhi: Kalpaz Publications, 2008).

provision. The fast transformed a constitutional dispute into a national crisis, and frantic negotiations followed among Ambedkar, Madan Mohan Malaviya, and other leaders. The resulting Poona Pact, signed on 24 September 1932, abandoned separate electorates in favor of reserved seats within joint electorates, allotting 148 reserved seats to the depressed classes in provincial legislatures.⁹

Ambedkar accepted the Pact under considerable pressure but later expressed deep reservations, arguing most pointedly in *What Congress and Gandhi Have Done to the Untouchables* (1945) that joint electorates produced reserved-seat legislators dependent on caste-Hindu votes and therefore unable to function as authentic spokesmen for their community.

Among the episodes he documented in his own writing was the case of an untouchable schoolteacher in a Kathiawar village whose wife died after a Hindu doctor refused to examine her directly, agreeing only to read her temperature from a thermometer passed hand to hand through an intermediary so as to avoid physical contact. Ambedkar recounted such incidents not as isolated cruelty but as evidence of how deeply exclusion was embedded in ordinary institutions--medicine, education, employment--and used them to argue that untouchability was a structural problem demanding structural remedy, not private charity or gradual reform.¹⁰

'Political tyranny is nothing compared to social tyranny, and a reformer who defies society is more courageous than a politician who defies the government.'

-- B.R. Ambedkar

Political Organization and Constitutional Architecture

In 1936, Ambedkar founded the Independent Labour Party, which contested the 1937 Bombay provincial elections and won thirteen of the fifteen seats reserved for scheduled castes, along with three general seats. He later reconstituted it as the All India Scheduled Castes Federation in 1942, seeking to build a national political platform for the depressed classes.¹¹

Although his own bid for a seat in the 1946 Constituent Assembly elections was initially unsuccessful--his election from Bengal was invalidated following Partition--he was subsequently elected from the Bombay Presidency and went on to serve as India's first Law Minister in Nehru's cabinet. His most defining role came as Chairman of the Constitution Drafting Committee, a position from which he helped translate his lifelong arguments about equality, liberty, and fraternity into the founding legal text of the Republic of India.¹²

Ambedkar was insistent that political freedom alone could not liberate a society still organized around caste hierarchy. He warned that a nation divided against itself by caste conflict could never achieve real unity, and that inherited religious sanction for inequality--what he called the 'sovereignty of the Shastras'--had to give way if India was to become a genuinely unified,

⁹ The Poona Pact was formally incorporated into the Government of India Act 1935. Its terms influenced Articles 330 and 332 of the Indian Constitution, which reserve seats for Scheduled Castes and Scheduled Tribes.

¹⁰ B.R. Ambedkar, 'Waiting for a Visa,' in *Writings and Speeches*, Vol. 12, 665-667.

¹¹ Gail Omvedt, *Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India* (New Delhi: Sage Publications, 1994), 148-152. Omvedt's analysis of Ambedkar's political strategies remains essential reading.

¹² Granville Austin, *The Indian Constitution: Cornerstone of a Nation* (Oxford: Clarendon Press, 1966), 19. Austin famously described the Indian Constitution as 'first and foremost a social document.'

modern democracy. Legal rights, he argued, meant little to a citizen who had not first secured social freedom.¹³

The Constitution that emerged from the Drafting Committee reflected these convictions. It abolished untouchability (Article 17), provided for affirmative action through reservations in education and employment (Articles 15 and 16), and established the framework for a secular democratic republic committed to social, economic, and political justice. Ambedkar's constitutional vision sought to transform India's hierarchical social structure through legal and institutional means, embedding the principles of liberty, equality, and fraternity--borrowed from the French Revolution but given distinctly Indian content--into the nation's fundamental law.

Voice of the Voiceless: Journalism and Public Advocacy

Convinced that the mainstream press ignored the daily discrimination faced by Dalits, Ambedkar turned to journalism as an instrument of mobilization. He launched the Marathi fortnightly *Mooknayak* ('Leader of the Voiceless') in Kolhapur on 31 January 1920, publishing dozens of his own articles before the paper closed in 1923 for want of funds. The very title of the newspaper--*Mooknayak*--asserted Ambedkar's intention to serve as the voice for those whom Indian society had rendered mute.¹⁴

He went on to found further publications--*Bahishkrit Bharat* in 1927, *Samta* in 1928, *Janata* in 1930, and finally *Prabuddha Bharat* ('Enlightened India') in 1956--each aimed at giving the depressed classes a public voice that mainstream newspapers denied them. His writing also reached an international audience, appearing in outlets such as *The Times of London* and the *New York Times*, as well as in African-American publications engaged with parallel struggles against racial exclusion in the United States.¹⁵

Through these publications, Ambedkar sought to create what we might today call a counter-public sphere--a discursive space in which Dalits could articulate their own experiences, develop collective consciousness, and formulate political demands on their own terms. This media activism was integral to his broader strategy of what scholars have termed 'Ambedkarite' politics: the insistence that Dalits must speak for themselves rather than having their interests represented by sympathetic others.

'Annihilation of Caste': The Magnum Opus

In December 1935, the secretary of the *Jat-Pat Todak Mandal* (Society for the Break-Up of the Caste System), an anti-caste Hindu reformist organization based in Lahore, invited Ambedkar to deliver a speech on the caste system at their annual conference in 1936. Ambedkar wrote the speech as an essay under the title 'Annihilation of Caste' and sent it in advance to the organizers for printing and distribution.¹⁶

¹³ B.R. Ambedkar, 'Annihilation of Caste,' in Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 1, ed. Vasant Moon (Bombay: Government of Maharashtra, 1979), 48-49.

¹⁴ Vasant Moon, ed., Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 1 (Bombay: Government of Maharashtra, 1979), Introduction.

¹⁵ Eleanor Zelliott, 'Dr. Ambedkar and the American Experience,' in *From Untouchable to Dalit*, 293-299.

¹⁶ B.R. Ambedkar, *Annihilation of Caste: The Annotated Critical Edition*, ed. S. Anand, intro. Arundhati Roy (London: Verso Books, 2014), xiii-xv. This critical edition provides comprehensive annotations and historical context.

The organizers found the content objectionable toward orthodox Hindu religion and so incendiary in promoting conversion away from Hinduism that they sought the deletion of large sections. Ambedkar declared in response that he 'would not change a comma' of his text. After much deliberation, the committee decided to cancel their annual conference entirely. Ambedkar subsequently published 1,500 copies of the speech as a book on 15 May 1936 at his own expense.

'Annihilation of Caste' stands as one of the most important works of political writing from India. In it, Ambedkar argued that inter-caste dining and inter-caste marriage were insufficient to annihilate the caste system; rather, 'the real method of breaking up the Caste System was... to destroy the religious notions upon which caste is founded.' The work represented a fundamental challenge not merely to the practice of untouchability but to the entire ideological edifice of Hindu social organization.¹⁷

The publication prompted a public exchange with Mahatma Gandhi, who defended the caste system in modified form while criticizing Ambedkar's interpretation of Hindu scriptures. Ambedkar's reply, 'A Reply to the Mahatma,' further developed his argument that caste was not merely an excrescence on Hinduism but integral to its theological and social structure. This debate between Ambedkar and Gandhi remains one of the defining intellectual confrontations in modern Indian history, representing fundamentally opposed visions of social transformation.

The Turn to Buddhism: Conversion and Liberation

In his final years, Ambedkar concluded that meaningful liberation from caste required a decisive break with the religious order that sustained it. A 1950 visit to Sri Lanka deepened his interest in Buddhism, which he came to see as a faith built on liberty, equality, and fraternity rather than hierarchy. He founded the Buddhist Society of India in 1955 and completed his magnum opus on the religion, *The Buddha and His Dhamma*, shortly before his death.¹⁸

On 14 October 1956, at Deekshabhoomi in Nagpur, Ambedkar led a mass conversion ceremony in which approximately 500,000 of his followers embraced Buddhism alongside him--one of the largest religious conversions in modern history. The ceremony involved the administration of twenty-two vows that explicitly rejected Hindu deities, rituals, and the authority of Brahmanical scriptures while pledging adherence to Buddhist ethics and principles of equality.¹⁹

Ambedkar died less than two months later, on 6 December 1956, in Delhi, and was cremated according to Buddhist rites. The mass conversion he initiated established what scholars have termed Navayana Buddhism or Ambedkarite Buddhism--a distinctively modern interpretation of the Buddhist tradition that emphasizes social justice, rationality, and the rejection of caste hierarchy. For the Mahar community and Dalits across India, conversion represented a strategic assertion of agency and a break from millennia of oppression, enabling them to reconstitute identity outside caste frameworks.

¹⁷ Ambedkar, *Annihilation of Caste*, 49.

¹⁸ B.R. Ambedkar, *The Buddha and His Dhamma* (Bombay: Siddharth College Publications, 1957). A critical edition was published by Oxford University Press in 2011, edited by Aakash Singh Rathore and Ajay Verma.

¹⁹ D.C. Ahir, *Buddhism in Modern India* (Delhi: Sri Satguru Publications, 1991), 45-48.

Legacy and Contemporary Relevance

Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian honor, in 1990, on the centenary of his birth. His widow, Dr. Savita Ambedkar, received the award from President R. Venkataraman at a ceremony in Rashtrapati Bhavan, expressing pleasure while noting, 'I wonder why this was delayed.' The belated recognition reflected both the enduring controversy surrounding Ambedkar's radical critique of Indian society and the gradual mainstreaming of his legacy in the decades following his death.²⁰

His autobiographical writing, particularly the essay collection published as *Waiting for a Visa*, remains a foundational text for understanding the lived experience of caste discrimination in colonial India. Beyond the Constitution itself, his insistence that legal equality is meaningless without social equality continues to inform debates on reservation policy, caste-based violence, and social justice in India today.²¹

Babasaheb Ambedkar's life's work was, in the end, a single sustained argument: that a democracy cannot be built on a foundation of hierarchy, and that the emancipation of the most excluded is the truest measure of a nation's progress. This argument has lost none of its force in the twenty-first century. His critique of the caste system anticipated many of the concerns that would later animate debates on social justice globally--the relationship between formal rights and substantive equality, the limits of liberal constitutionalism in addressing structural inequality, and the necessity of collective mobilization by marginalized communities.

Contemporary Dalit politics, from the Bahujan Samaj Party to the Dalit Panthers and beyond, draws directly from Ambedkar's intellectual and organizational legacy. The reservation system he championed continues to be contested terrain in Indian politics, with debates over its extension, adequacy, and relationship to meritocracy reflecting unresolved tensions about the meaning of equality in a deeply stratified society. Ambedkar's insistence that social and economic rights are prerequisites for meaningful political participation resonates with contemporary struggles for distributive justice worldwide.

Moreover, Ambedkar's thought speaks to broader questions about the relationship between religion and politics, the possibilities of constitutional transformation, and the ethics of democratic citizenship. His engagement with Buddhism represented not merely a personal religious choice but a sustained philosophical inquiry into the conditions of human flourishing--an inquiry that refused to separate individual spiritual development from collective social transformation.

Conclusion

Dr. Bhimrao Ramji Ambedkar's contributions to Indian political thought, constitutional law, and social reform establish him as one of the most significant public intellectuals of the twentieth century. From his pioneering scholarship in economics and law to his leadership of the Dalit movement, from his role as chief architect of the Indian Constitution to his final act of mass

²⁰ Hindustan Times, 'HT This Day: April 15, 1990--Bharat Ratna conferred on Ambedkar,' April 14, 2025.

²¹ For contemporary analyses of caste-based discrimination and the limits of legal reform, see Sukhadeo Thorat and Katherine S. Newman, eds., *Blocked by Caste: Economic Discrimination in Modern India* (New Delhi: Oxford University Press, 2010).

conversion to Buddhism, Ambedkar's life exemplified the transformative possibilities of intellect allied to moral courage.

His critique of the caste system was not merely negative--a denunciation of oppression--but positive, offering a comprehensive vision of social reconstruction grounded in the principles of liberty, equality, and fraternity. The Constitution he drafted represented an ambitious attempt to institutionalize these principles, creating legal and political mechanisms through which centuries of accumulated inequality might gradually be overcome.

That this project remains incomplete--that caste-based discrimination persists in India despite constitutional prohibition--does not diminish Ambedkar's achievement. Rather, it underscores the depth of the transformation he envisioned and the continued relevance of his thought for those who would build a more just society. As India and the world grapple with questions of inequality, identity, and democratic inclusion, Ambedkar's insistence that the measure of a society lies in the condition of its most marginalized members offers not merely historical insight but a living challenge.

References

1. Ahir, D.C. Buddhism in Modern India. Delhi: Sri Satguru Publications, 1991.
2. Ambedkar, B.R. Annihilation of Caste: The Annotated Critical Edition. Edited by S. Anand, introduction by Arundhati Roy. London: Verso Books, 2014.
3. Ambedkar, B.R. The Buddha and His Dhamma. Bombay: Siddharth College Publications, 1957.
4. Ambedkar, B.R. The Buddha and His Dhamma: A Critical Edition. Edited by Aakash Singh Rathore and Ajay Verma. New Delhi: Oxford University Press, 2011.
5. Ambedkar, B.R. Dr. Babasaheb Ambedkar: Writings and Speeches. Edited by Vasant Moon. 22 vols. Bombay: Government of Maharashtra, 1979-2003.
6. Ambedkar, B.R. The Problem of the Rupee: Its Origin and Its Solution. London: P.S. King & Son, 1923.
7. Ambedkar, B.R. 'Speech on the Adoption of the Constitution.' In Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 13, edited by Vasant Moon. Bombay: Government of Maharashtra, 1994.
8. Ambedkar, B.R. 'Waiting for a Visa.' In Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 12, edited by Vasant Moon. Bombay: Government of Maharashtra, 1993.
9. Ambedkar, B.R. What Congress and Gandhi Have Done to the Untouchables. Bombay: Thacker & Company, 1945.
10. Austin, Granville. The Indian Constitution: Cornerstone of a Nation. Oxford: Clarendon Press, 1966.
11. Jaffrelot, Christophe. Dr. Ambedkar and Untouchability: Fighting the Indian Caste System. New York: Columbia University Press, 2005.
12. Keer, Dhananjay. Dr. Ambedkar: Life and Mission. 3rd ed. Bombay: Popular Prakashan, 1971.

13. Moon, Vasant, ed. Dr. Babasaheb Ambedkar: Writings and Speeches, Vol. 1. Bombay: Government of Maharashtra, 1979.
14. Omvedt, Gail. Dalits and the Democratic Revolution: Dr. Ambedkar and the Dalit Movement in Colonial India. New Delhi: Sage Publications, 1994.
15. Palekar, S.A., ed. Communal Award and the Poona Pact. New Delhi: Kalpaz Publications, 2008.
16. Thorat, Sukhadeo, and Katherine S. Newman, eds. Blocked by Caste: Economic Discrimination in Modern India. New Delhi: Oxford University Press, 2010.
17. Zelliott, Eleanor. From Untouchable to Dalit: Essays on the Ambedkar Movement. New Delhi: Manohar, 1992.
18. Zelliott, Eleanor. 'Dr. Ambedkar and the American Experience.' In From Untouchable to Dalit, 293-299.



EARN YOUR

MBA

WWW.IIMPS.IN



Accreditation & Ranking



UGC / NCTE Approved.

INFO@IIMPS.IN

☎ 011-41005174

RESEARCH GATEWAY

STOP PLAGIARISM



Arogyam Ayurveda
Holistic Healing through herbs



AROGYAM ONLINE

PARIVARTAN PSYCHOLOGY CENTER

परिवर्तन

COLOR PSYCHOLOGY : HOW COLOR AFFECT YOUR CHILD



BLUE

Calms your Child's Mind & Body

YELLOW

Promotes Concentration, Stimulates the Memory

PINK

Evokes Empathy, makes your Child Calm

RED

Excites and energizes your Child's body

GREEN

Improves Reading speed and Comprehension

www.parivartan4u.com



परिवर्तन

Confuse about your children's future?

भारतीय भाषा, शिक्षा, साहित्य एवं शोध

ISSN 2321 – 9726

WWW.BHARTIYASHODH.COM



**INTERNATIONAL RESEARCH JOURNAL OF
MANAGEMENT SCIENCE & TECHNOLOGY**

ISSN – 2250 – 1959 (O) 2348 – 9367 (P)

WWW.IRJMST.COM



**INTERNATIONAL RESEARCH JOURNAL OF
COMMERCE, ARTS AND SCIENCE**

ISSN 2319 – 9202

WWW.CASIRJ.COM



**INTERNATIONAL RESEARCH JOURNAL OF
MANAGEMENT SOCIOLOGY & HUMANITIES**

ISSN 2277 – 9809 (O) 2348 - 9359 (P)

WWW.IRJMSSH.COM



**INTERNATIONAL RESEARCH JOURNAL OF SCIENCE
ENGINEERING AND TECHNOLOGY**

ISSN 2454-3195 (online)

WWW.RJSET.COM



**INTEGRATED RESEARCH JOURNAL OF
MANAGEMENT, SCIENCE AND INNOVATION**

ISSN 2582-5445

WWW.IRJMSSI.COM



**JOURNAL OF LEGAL STUDIES, POLITICS
AND ECONOMICS RESEARCH**

WWW.JLPER.COM

JLPE