

INTERNATIONAL RESEARCH JOURNAL OF MANAGEMENT SOCIOLOGY & HUMANITIES



ISSN 2277 – 9809 (online)

ISSN 2348 - 9359 (Print)

An Internationally Indexed Peer Reviewed & Refereed Journal

www.IRJMSH.com
www.isarasolutions.com

Published by iSaRa Solutions

Redefining socially normative men and their overall social functioning: Opportunities & Challenges due to Covid-19 pandemic

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Abstract

A normative man is a man who is adhering to or reinforcing ideal standards of masculinity. If we review socially normative men, it depicts those men who adhere or reinforce the so called social ideal standards of manhood like earning livelihood, marrying, reproducing kids, playing outdoor sports, etc. The research article consumes basic understanding of Indian socially normative men and their historical legacy of changes during different timelines, and how Covid-19 pandemic has brought a new change in their economic and social life. They are supposed to work from home or get unemployed or whatever, how other household responsibilities are coming into their work bucket and what is their opinion regarding the same, how they are working on coping mechanism to satisfy their conscience due to trapped of being involved in women labeled household work, whether they are enjoying it or not, whether it is imposed on them, whether their masculinity have been challenged or not and other questions. The article will consist of a brief glimpse of what are socially normative men and how we define it, what is Covid 19 pandemic and its implications in social life, how it is affecting the men in their different life spaces why it is important to discuss at global level. The methodology would be a mixed method, where 20 research male respondents (from 30 to 40 years of age who are working, married and have child) would be taken across the geography of Delhi(National Capital Territory) with an online questionnaire (both opened and close ended questions). Ethical considerations of informed consent and confidentiality have been strictly adhered. Snowball sampling or convenience sampling have been formulated. Data has been collected, analyzed, interpreted with the guidance of supervisor. Seen through this prism, the article identifies the opportunities, challenges and resilience due to Covid-19 pandemic on socially normative men.

Keywords

Socially Normative Men, Covid 19 Pandemic, Indian Gender, Masculinity, Online Questionnaire, National Capital Territory

Introduction and Background

The past twenty years have seen a growing interest in the issues surrounding men and

masculinity. This has been driven primarily by the second wave feminism critique of the legitimacy or hegemony of masculine practice and culture. The hegemony of men in social spheres such as family, law, and the workplace can no longer be taken for granted (Howson, 2016). In other words, Masculinity no longer remains a muted field in gender studies. However, much of what we have learnt from gender theory, including studies of masculinities, has been concentrated on Europe, the USA and Australia (Osella, Osella, Chopra, 2004).

Looking at the socio-geographical context of the National Capital Territory (Delhi), there is an existence of vast cultural ethnography due to the influential aspect of metropolitan & cosmopolitan identity, with excessive adaptation of westernized modernism, resulted to intensify social complexity for defining what actually commands as masculine for Delhi youngsters. The amalgamation of youngsters' socialization, internalization with cognitive transmission and post modernist viewpoints has puzzled them to have a conflict in their vision for defining the masculinity; the doubt still remain under the same arena, whether they would follow the classical previous generation's value or such sex role typing, or follow & adapt the newest concept of metro sexuality or accepting other gender identities accordingly. The challenge come in the forefront when there is an increase in the possibilities of the youngsters constructing a fusion of definition for "What actually Men are?" through exploring the multiple differences substituting the traditional binary structures.

Rationale of the Study

The question of understanding and mapping masculinity has become increasingly significant in gender studies (Chopra, Dasgupta & Janeja, 2000). While many men have power and often get to do what they want, there are also a great number of men who feel quite powerless and have been damaged by harsh masculine socialization. Most males are encouraged from an early age to suppress certain emotions such as vulnerability, love, hope, gratitude, hatred or pity. Emotional constriction may lead to a variety of psychological, physical, and social problems (Adams, Rachel, Savran, 2002). The purpose of studying men from a gender aware perspective is not to further oppress women, but to address quality of life issues for men (Braude, 1990).

Carl Jung believed that everybody came into the world with both masculine and feminine qualities. Men are the physical embodiment of the masculine, yet they all have the feminine archetype within them, known as the anima. And women are the physical embodiment of the feminine, yet they have the masculine archetype within them, called the animus. With these two forces at play within us, we all have the potential to be happy, balanced, and whole in our time on Earth. Criticizing masculinity doesn't mean pitting males against females. Masculinity is not exclusive to men. We all carry its qualities. Moreover, masculinity is not the problem in and of itself. Masculinity is usually associated with competition, logic, rational thinking, boldness, action and strength and it is only a problem when it's operating in excess (Jordan, 2014).

Feminist scholars have long made the important and valid critique that nearly all knowledge production not explicitly labeled feminist has implicitly studied men. Nonetheless, feminist scholars and activists are increasingly recognizing the importance of explicitly investigating

men as gendered beings (Peretz,2016). My research argues that gender-aware studies of men and masculinities are in fact necessary for an intersectional analysis of gender relations, and that a better understanding of masculinity is necessary to reduce men’s perpetration of violence and increase support for gender justice.

Review of Literature

India’s deeply patriarchal culture has created dichotomized gender roles and Expectations for men and women. As in other patriarchal societies, these roles are inculcated through the process of socialization, making them resistant to challenge and change (Saraswathi 1999). Across a transcultural spectrum of representations, the figure of the househusband is lampooned as a virtual standup comedy act with brooms and aprons—stage props of domesticity signaling a surrender of masculinity. Humorists have had a field day with *blokus domesticus* (McMahon, 1998), nowhere more explicitly than in cartoon strips and ribald humor. In one cartoon, the caricature is completed in the burlesque counter image of the wife/feminine partner reading a financial newspaper, waiting topless for her househusband to iron her business shirt. The sexual imagery marks the loss—indeed the docile sacrifice—of masculinity and the transferral of power to the feminine “alter” ego. The semiotics of househusband cartoons naturalizes negative relations between domestic work and the slaughter of a male self. This image has arguably become the privileged representation in a global discourse of degraded masculinities (Krimmer, 2000; Wentworth & Chell, 2005).

Men’s conceptions of manhood can change; so can the places where and the ways in which these conceptions are formed. Many men are already taking part in this change, but the challenge remains in determining how to best encourage and support the process. Those who wish to spark and support men’s evolution toward gender equality must determine what stands in the way of men’s change, and what types of advocacy and activism, social and economic policies, educational campaigns, legal reforms, and programs best facilitate this process. What has been learned from more than 30 years of gender equality work with men and boys? What are the areas that must be approached with caution? It is clear that to do this work effectively the scarce resources available to engage men and boys must be well utilized, while at the same time enhancing, not diminishing, the work to empower women and girls.

Every society has sets of norms that influence behaviors. Although these apply to the gamut of human relations, many core norms relate to gender. Or, to put it more precisely, many norms flow (albeit in complex ways) from gendered relations. Gender, as distinct from biological sex, holds the ideals of masculinity and femininity; it is the relations of power between women and men, boys and girls (and shapes relations among men and among women, boys and girls); it is both the beliefs and the practices of gender that structure our experiences as men and women. Every society and every era has distinct gender norms; this is because gender itself is a fluid and ever-changing entity. However, most societies have some common denominators when it comes to specific norms for women and men. Indeed, patriarchal cultures, where men hold power and women are to varying degrees excluded from power through both formal and informal mechanisms, are the global norm. The norms that flow from and reinforce gender

relations and definitions are important because they are behavioral guides. Like any norms, they can play a positive role, but many gender norms become justifications for individual self-censorship and collective social control. In this sense, gender norms have a strong ideological character: they reflect and reinforce relations of gender power. Men's gender norms have an enormous impact on their behavior in ways that are often harmful to both women and men. For example, if it is the norm that men are in charge of sexual and intimate relationships, then women lack autonomy and may experience physical and sexual violence. If norms that flow from the gendered division of labor stipulate that it is not manly to do housework or look after children (and takes time away from men's prescribed roles as breadwinners), then this creates enormous hardship for women and ensures that generations of men grow up with reduced empathetic ties to children. If it is normal to see a man as weak if he seeks help or unmanly if he shows physical or emotional vulnerability, then men may be more likely not to look after their own health needs, both physical and emotional.

Since norms reflect deeper social structures, and since they are held in place and reinforced by numerous social institutions, changing norms is a daunting task. Change is even more difficult because some people benefit (or perceive that they benefit) from the status quo. If a society says that only men can hold certain jobs and professions (particularly trades such as doctors, senior managers, politicians, etc.), then a man only has to compete with half of the population for those positions. If men are paid more than women, then men are given a tangible privilege (in the European Union, for example, women earned 17.5% less than men in 2008). If governments, religions, families, economies, media and educational systems are structured with men in charge, then power (and the benefits that come with it) is apportioned to men over women. Moving toward gender equality produces apparent winners and apparent losers and, thus, there are those who are invested in defending the status quo. Changing norms is even more challenging because personalities are in part constructed through the internalization of gender norms and practices. From birth onward, children absorb and personalize gender definitions into their developing brains. Since individuals come to embody gender relations and gender norms, helping men (and women) to change what is not only perceived as, but also experienced as, normal behavior for men (and women) can be a difficult task. While there is often a belief that such norms are ingrained, and thus fixed or rigid from an early age, research on the dynamic nature of human behavior finds that attitudes and practices change all the time, in different contexts throughout the life cycle, and that children are active – not merely passive – participants in the process. Inequitable norms are taught to boys and girls at very young ages, but they are neither inevitable nor unchangeable.

Methodology

The researcher undertook thematic and methodological review of empirical literature wherein under all the focal themes have been explored thematically. The review relied on different literature sources including online articles from databases comprising B-ok, Google scholar, JSTOR, Psych Info, various books for Delhi University Library, i.e., Ratan Tata Library.

The article comprises of five sections. The first section of the article deals with the introduction

and background, the second and third deals with the rationale and methodology, the fourth and fifth section deal with the findings of the study & conclusion and relevant references used.

The Study Context

The data reported here are drawn from a larger, mixed-method research project aimed at exploring the lived experiences of socially normative men in the national capital territory of Delhi.

The project was carried out by the author in 2019–2025 in partial fulfillment of requirements for a doctoral degree at Delhi University in India. The Phd Supervisor has provided considerable (non-monetary) support for the research. As is the case at many Indian universities, Delhi University did not have a formalized research ethics committee with authority to grant ethics approval for the research project. However, many Indian university departments hold regular pre-submission meetings, where academics scrutinize research proposals, including Postgraduate proposals. My research abided by standard international guidelines for ethical research involving human participants, including seeking informed consent from study participants (digital signatures) before collecting data. The project featured online questionnaires with 20 men.

Recruitment

The study participants comprised what is a hidden, hard-to-reach population in India. Thus participants had to be recruited through a variety of avenues, likewise snowball sampling, networking, etc. Eligibility criteria included being 30 to 40 years of age who are working, married and have child) would be taken across the geography of Delhi(National Capital Territory) and willing to participate in research.

Data Collection Tools and Analysis

For the individual interviews, an interview schedule was developed in English, the native language of the participants. The schedule, which included both a structured and semi-structured component, was pre-tested with a few participants to check for inadequacies. The final interview schedule was administered in English only by the researcher/author. Questions covered a range of issues, including demographics, social issues, household responsibilities, etc. Information obtained in the individual questionnaires questions was analyzed using a statistical software package (SPSS) and chi square test to identify associations between different variables. The qualitative information obtained through thematic analysis.

Findings of the study

As COVID-19 lockdown measures increase the amount of domestic and care work needed at home, the fear has been that women may be shouldering an even greater burden – at the cost of their incomes and well-being. The real frightening fact, however, is that until now, this fear was founded on ad-hoc accounts and stereotypes rather than hard evidence.

A week after the lockdown began, UN Women and the Maldives' National Bureau of

Statistics partnered with telecommunications providers Ooredoo and Dhiraagu to launch a Rapid Assessment Survey, and received 4,754 responses. Here's what we learned.

The COVID-19 pandemic puts the spotlight on care work. From care provided by medical professionals to care given by family, its importance cannot be understated. In contrast with previous humanitarian crises, COVID-19 underscores unpaid care as a key dimension of emergency response – it's an enabler of both well-being and income-generation, given the school closures, elder vulnerability and work-from-home arrangements. Lockdowns are also multiplying the domestic workload, another form of essential work, particularly since cleaning can prevent infection.

With a multiplied workload that cannot be outsourced, at the risk of bringing infection into the home, many women and men worldwide have become teachers, nurses and cooks. In the Maldives, more than half the people surveyed report spending more time on unpaid care and domestic work.

Rapid assessment data clarifies that some of the new burdens are being shared: the intensity of the childcare workload has increased similarly for men and women, although these perceptions are subjective, depending on how much work they performed prior to the crisis. As women in the Maldives often move into their husband's home after marriage, men are more likely to note increases in the intensity of care for older and sick adults. Women, on the other hand, are doing more of the additional unpaid domestic work, and the differences are large (13% men, 22% women).

The evidence is clear: the COVID-19 crisis affects women's and men's time differently. Besides the larger domestic burden for women, were they already spending more time on these chores before the pandemic? The Maldives has yet to conduct a time-use survey, so no assumptions can be made. Information on the "most time-consuming" activities can provide some clues, although no definitive answers. Data show that women spend the most time cooking, cleaning and providing physical care to children, while men mention a broader range of activities, many of them quicker by nature. There are other differences: single mothers, who devote the most time to cooking and cleaning, appear to have little time left for childcare. Married women, on the other hand, can share the workload and are thus more likely to cite childcare as their most time-consuming activity.

In recent times, social research has explored on the Psychology of gender. Most of the times focus of such research reflects on the expectations and limitations that gender roles place on women. Many researchers who study gender advocate for parents try to be more gender-free when they teach their children how to be high quality people. In particular, these psychologists have emphasized how girls are more likely to be socialized to be submissive and dependent, while boys are taught to be tough, courageous and "their own man." Further, girls are given license to express their emotions and be vulnerable with their friends in a way that may be ridiculed for a boy. A boy who is upset and cries may be told to "suck it up," or "be a man." A man who expresses anxieties or depression may be ridiculed.

Further, some professionals who do counseling with fathers have discovered that many fathers

who have sons have very particular issues with the emotional side of parenting. They may agree that their sons should be allowed to express their feelings, but those feelings make them uncomfortable. They may realize that it doesn't matter if their son doesn't show any interest in sports, or is creative and artistic, but still the worry floods over them that their son might be gay. Many fathers have anxiety that having a son who doesn't have typically masculine interest's means that they haven't done their job properly. When pressed, they may say "I worry that it's my fault. If I was a better father, my son wouldn't be so effeminate."

These concerns are very real, and deserve to be honored. However, the approach that many counselors take with men is to help them reflect on the norms of masculinity which are behind their concerns, and to take a hard look at how a rigid adherence to those norms can damage men.

In a recent study in the American Journal of Men's Health (2018), four researchers examined the relationship between rigid adherence to the norms of masculinity (which broadly include

"dominance, violence, anti-femininity, emotional control, and self reliance") and undesirable outcomes like "negative emotionality, including depression, aggression and hostility, and poorer overall psychological well-being."

The researchers wanted to answer the following question: How do these norms produce these negative outcomes exactly? In Freud's opinion, human beings have inherent drives and impulses which must be tamed in order to avoid chaos. If we are feeling depressed, we need to figure out a way to avoid letting the depression get the best of us so that we can move forward and live our lives. If we are anxious, we must learn ways to control and combat the anxiety. As we mature, a host of sources, such as our parents, civilization and higher education train us to censor these impulses. In this article, I wish to suggest that these sources also train us to censor any impulse that is contrary to our gender role.

Repression is the main method that we develop for defending ourselves from judgment for having an unacceptable thought or desire. The repression of these thoughts and desires that we have is developed into an inner censor which judges them as shameful or impolite. If we have internalized a need to be masculine, any thought, desire or feeling which is contrary to what "masculine" has come to mean must be censored. However, Freud says, "to the human psyche, all renunciation is exceedingly difficult," and so we must "find a means of undoing the renunciation and retrieving what was lost."

Freud conceptualized the process of repression like a relief valve on a hydraulic machine. If we let the machine operate for too long, the air pressure in the machine builds up so much that it must be released or the machine will blow up. A valve on the machine allows for this pressure to be released so that the machine can continue to operate. In a similar fashion, if we repress our feelings and desires for too long, the pressure from the pent-up energy gets to be too much. Those feelings and desires need to come out somehow.

According to the authors of the study we were discussing, "Theoretical work on masculine norms suggests that these norms are learned through policing and fear-based learning which

can, in turn, bring about increased risk-taking behaviors (Addis, Mansfield, & Syzdek, 2010). Researchers and clinicians have argued that additional aspects of masculine gender socialization may predispose some men to engage in suicidal and self-damaging behaviors, including the desire for emotional control and self-reliance (Green & Jakupcak, 2015).”

In other words, men who are overly constricted by their gender, whose fear of being ridiculed for behaviors that are not “masculine enough,” have an increased likelihood to release the tension from their repression in negative ways. “Studies examining sex differences in self-harm report that men are more likely to burn, self-hit, bang one’s head against objects, punch walls or other objects, and engage in generally risky behaviors (e.g., driving dangerously).”

Adherence to masculine norms seems to be associated not only with various forms of negative emotionality (Good & Wood, 1995; Magovcevic & Addis, 2008), but also the ways in which men experience, express, and respond to these emotions. Adherence to masculine norms is linked to features of emotional dysregulation in men, including alexithymia (Cusack, Deane, Wilson, & Ciarrochi, 2006; Jakupcak, Osborne, Michael, Cook, & McFall, 2006; Levant et al., 2003; Levant et al., 2006) as well as fear and purposeful avoidance or suppression of vulnerable emotions (e.g., sadness and depression, anxiety or fear; Jakupcak, Salters, Gratz, & Roemer, 2003; Wide, Mok, McKenna, & Ogrodniczuk, 2011), and avoidance of negative affect (Green & Addis, 2012). This literature suggests that some men, as a function of masculine norms, may struggle to experience and express a wide array of negative emotions.”

The threat to men who have accepted a narrow definition of what it means to be a man is very real. Self-harm, depression, anxiety, and aggressive attacks on others may be the consequence of having to hold in any thought or feeling that could expose a man to ridicule or judgment. Men who are fathers of young boys may also transmit those narrow gender definitions – and along with them, a narrow set of destructive mechanisms for releasing their repressed emotions – to the next generation. It is high time that all people be relieved of the burden of the made-up construct of gender.

Conclusions

Concepts in the social sciences arise in response to specific intellectual and practical problems, and they are formulated in specific languages and intellectual styles. But they also have a capacity to travel and may acquire new meanings as they do. This has certainly happened with the concept of hegemonic masculinity, which has been taken up in fields ranging from education and psychotherapy to violence prevention and international relations. Some of the ambiguities that annoy critics stem from the varied uses that the concept has found and the ways it has been inflected in response to new contexts. This is perhaps a general problem about conceptualization in the social sciences and humanities. As a theoretical formulation finds application in other settings and by other hands, the concept must mutate—and it may mutate in different directions in different environments. A specific concept may thus transform into a general way of talking, a style of analysis, or a characteristic figure in argument. There is nothing wrong with this process in itself—it is a common way that knowledge in the social sciences and humanities develops. But it means that new usages must also be open to critique

and may lack some of the substance or justification of the original.

Thus, while the most of the applications and modifications of the hegemonic masculinity concept as contributions to the understanding of gender dynamics; we reject those usages that imply a fixed character type, or an assemblage of toxic traits. These usages are not trivial—they are trying to name significant issues about gender, such as the persistence of violence or the consequences of domination. But they do so in a way that conflicts with the analysis of hegemony in gender relations and is therefore incompatible with (not just a variation on) both the initial statements and the main developments of this concept. A renovated analysis of hegemonic masculinities, of the kind suggested above, has a growing relevance in the present moment of gender politics. In the rich countries of the global metropole, the shift from neo-liberalism (the radical market agenda formulated in the 1970s) to neo-conservatism (adding populist appeals to religion, ethnocentrism, and security) has made gender reaction an important political and cultural issue. In the developing countries, the processes of globalization have opened regional and local gender orders to new pressures for transformation and have also opened the way to new coalitions among groups of powerful men. In the global arenas of transnational corporations, media, and security systems, new patterns of hegemony are being forged. The making and contestation of hegemony in historically changing gender orders is a process of enormous importance for which we continue to need conceptual tools.

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