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A comparative study on *Pramāṇa*, *Naya* and *Nikṣepa* in Jain Philosophy and Inductive and Deductive Pedagogical Approaches

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1. Abstract

Ācārya Umāsvāmi in his text *Tattvārthasūtra* clearly mentioned “*Pramāṇa-nayair-adhigamaḥ*” (ch.-1. sūtra-5) (*Pramāṇa* and *Naya* are the mediums of knowledge). *Pramāṇa* is the holistic and exhaustive view point of the object and *Naya* is the specific view point of an object. In other words, *Pramāṇa* is the general view point and *Naya* is specific or particular view point of an object (*Sarvārthasiddhi* 1.6) This structure relates with the deductive and inductive method of teaching. General to specific is deductive method of teaching and specific to general is inductive method of teaching. *Nikṣepa* is used to show examples. Teaching a concept follows the pattern of *Pramāṇa* and *Naya* and their illustrative explanation is *Nikṣepa*.

Pramāṇa, *Naya* and *Nikṣepa* are the foundational concept of Jain philosophy. They are the basis of *Anekāntavāda* or *Syādvāda*. *Syādvāda* is the metaphysical and philosophical way of interpretation of *Dravya* (substances). Study of *Pramāṇa*, *Naya* and *Nikṣepa* in reference of pedagogical methods explores the effectiveness of *Syādvād* method of teaching. This paper will be helpful for the research in the area of pedagogical methods in Jain philosophy. This will also become the basis for the future research in this area.

2. Keywords

Pramāṇa, *Naya*, *Nikṣepa*, *Syādvāda*, Deductive method, Inductive method, Illustrative explanations

3. Introduction

Jain Philosophy is an ancient Indian Philosophy, propounded by the 24th *Tīrthamkara Mahāvīra* in this era. Jain attains special place among Indian Philosophies by their philosophy of *Ahimsā* (Non-violence), *Anekānta* (Non-absolutism) and *Syādvāda* (conditional-interpretation). In the term ‘*Anekānta*’ ‘*Aneka*’ means ‘many’ and ‘*Anta*’ means attributes or dimensions (*dharma*). The multi-dimensional object is known as *Anekānta*¹. Every object in this universe is not absolute, they have multi dimensions. For instance, Paper. Is this paper big or small? Is this paper white or pale? Is this paper permanent or temporary? All of these questions can not be certainly answered, because all of these questions are relative. This piece of paper can be big or small, white or pale, permanent or temporary, all depending on relativity. On the relation of which paper question was asked. So, every object in this universe has a multi-dimensional identity. In Interpretation, multi-

¹ *Artho-anekāntaḥ*, *Nyāyadīpikā*, Ch-3

dimensional identity of an object can not be interpreted by a certain single word. It needs a relative aspect of interpretation, termed as 'Syādvāda'². *Pramāṇa*, and *Naya* are the medium of knowledge of the multi-dimensional object³. *Pramāṇa* is the holistic and exhaustive view of the multi-dimensional object and *Naya* is the specific or particular view of an object.⁴ *Nikṣepa* is used to show examples. *Pramāṇa*, *Naya* and *Nikṣepa* are the foundational concept of Jain philosophy. They are the basis of *Anekāntavāda* or *Syādvāda*.

4. *Pramāṇa*

The medium of valid knowledge is known as *Pramāṇa*⁵. It is the holistic and exhaustive view of the object.⁶ *Ācārya Dharambhūṣaṇayati* briefly, describes *Pramāṇa* as valid knowledge of object.⁷ *Ācārya Māṇikyanandī* explains *Pramāṇa* as valid knowledge of self and unknown objects.⁸

Pramāṇa is like bird-eye for the knowledge of object. It provides the holistic view of the object. It is considered as the medium of knowledge by the *Ācārya Umāswāmī* in his renowned work *Tattvārthasūtra*. For *Naya* (specific-knowledge) holistic knowledge of object i.e. *Pramāṇa* is required.

In Jain philosophy, *Pramāṇa* (valid knowledge) has below mentioned five types⁹.

1. *Matijñāna* (Empirical) - Acquired through the senses or the mind's ability to process sensory information.
2. *Śrutajñāna* (Articulate) - Conceptual understanding expressed through language.
3. *Avadhijñāna* (Clairvoyant) - The ability to perceive things beyond the natural capacity of the senses.
4. *Manah-paryajñāna* (Mind reading) - The perception of the objects (modes) of another person's mind, a form of knowledge accessible only to highly spiritual ascetics
5. *Kevala-jñāna* (Omniscience) - Complete knowledge of all substances in all their modes, spanning the past, present, and future.

These five types of knowledge (*Pramāṇa*) bifurcated in *Pratyakṣa* (innate knowledge) and *Parokṣa* (acquired knowledge). *Pratyakṣa* is the soul oriented knowledge. Clarity is the main characteristic of *Pratyakṣa*. Knowledge generated by senses is known as *Parokṣa*. *Ācārya Umāswāmī* deciphered empirical and articulate knowledge as *Parokṣa* (acquired knowledge) and clairvoyant, mind-reading and omniscience as *Pratyakṣa* (innate knowledge).¹⁰

² *Syāditi vādo vācakah śabdo yasyānekāntavādasyādau syādvādaḥ, Syambhū-stotra tīkā, 134*

³ *Pramāṇa-nayair-adhigamaḥ, Tattvārthasūtra, 1.5*

⁴ *(Sakalādeśaḥ Pramāṇādihino Vikalādeśo Nayādhinaḥ, Sarvārthasiddhi, 1.6)*

⁵ *Pramīyate anena iti Pramāṇam, Sarvārthasiddhi, 1.6*

⁶ *Sakalvastugrāhakaṁ Pramāṇm, Ālāpa-paddhati, 9*

⁷ *Samyag-jñānam Pramāṇam, Nyāyadīpikā Ch-1*

⁸ *Svāpūrvartha-vyavasāyātmaka-jñānam Pramāṇam, Parīkṣāmukhasūtram, Ch-1*

⁹ *Mati-śrutā-vadhi-manahparyāya-kevalāni jñāna, Tat-pramāṇe, Tattvārthasūtra, 1.9-10*

¹⁰ *ādye parokṣam, pratyakṣam anyat, Tattvārthasūtra, 1.10-11*

Among these five types of knowledge *Pratyakṣha* is innate knowledge. It can't be acquired. *Parokṣha* (acquired knowledge) is useful in education. *Ācārya Umāswāmī* described the process of acquiring *Matijñāna* as follows¹¹ -

1. *Avagraha* (Inarticulate sensation) is the mere sensing of objects, the grasping of their generic character.
2. *Īhā* (Specific inquiry) is the curiosity to know the whole from the part, to identify the features.
3. *Avāya* (Articulate comprehension) is a definitive identification arising from a specific inquiry. It is the understanding of an object, knowing both its nature and its non-nature (what it is and what it is not).
4. *Dhāraṇā* (Memory) is the mental impression created when the identification of an object is retained.

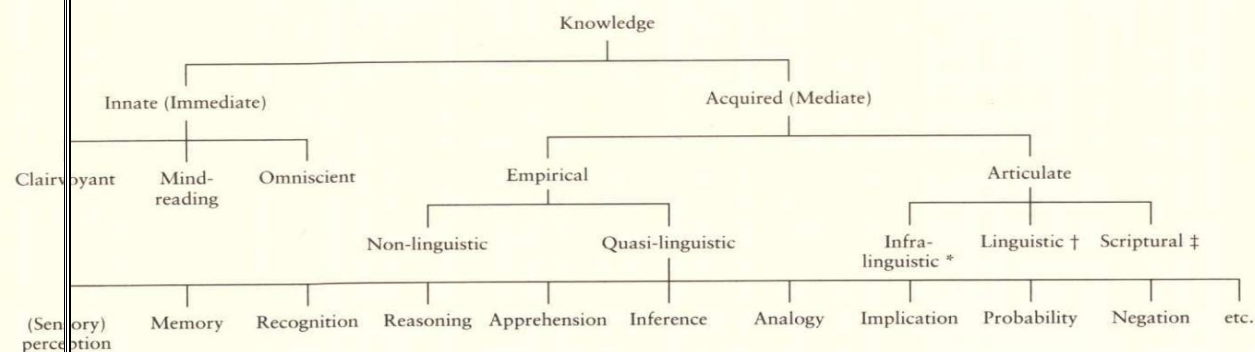
Nathmal Tatia in his translation of *Tattvārthasutra* namely, 'That Which is' presented the below mentioned table of knowledge (Tatia, 1994, pg. 15) -

5. Naya

The specific and particular view of the object is known as *Naya*, in Jain philosophy. Etymologically, *Naya* means 'the one who drives to knowledge'.¹² *Ācārya Devasena* explains *Naya* as the one who drives to a specific aspect by eliminating others is known as *Naya*.¹³ *Ācārya Akalanka*

in his

Table of Knowledge



* Infralinguistic knowledge is found in lower sensed beings that do not have a mind.
 † Linguistic knowledge is the province of beings with minds.
 ‡ Scriptural knowledge is articulated by the saints.

Figure 1

¹¹ *avagrahe-hā-vāya-dhāraṇāḥ, Tattvārthasutra, 1.15*

¹² *Ṇayadi tti Ṇayo bhaṇiyo, Dhavalā, 1.1.1.3*

¹³ *Nānāsvabhāvebhyo vyāvṛtya ekāsmīn svabhāve vastu nayati prāpayatīti vā nayah, Ālāpa-paddhati, 181*

commentary on *Tattvārthasūtra*, namely *Rājavārtika* explains the relation between *Pramāṇa* and *Naya*. He mentioned Specific or particular knowledge of the object known by *Pramāṇa* is termed as *Naya*.¹⁴

Naya is the specific knowledge of the object that is already known by *Pramāṇa*. Specific or particular areas of expertise vary according to the interest of people. It may be according to the interpreter or according to the listener. So, Jain *Ācārya Devasena* clearly mentioned that *Jñāturabhiprāyo vā Nayaḥ, (Ālāpa-paddhati, 181)* means knower's specific area of interest is considered as *Naya*. It means **the teacher must consider the level of the student before teaching.**

Education is a three-fold process. Teacher, Student and Knowledge are the three main components of Education. The teacher teaches the student. So, the 'teacher' is the doer of action, 'imparting knowledge to students' is the deed and the 'knowledge' is the common binding force that is fulfilling the complete process. Knowledge also have below mentioned three phases -

1. First Phase of Knowledge - Object in reality to whom teaching is addressed, or real nature of the object.
2. Second Phase of Knowledge - The verbal or written knowledge given by the Teacher.
3. Third Phase of Knowledge - The understanding of the student mind, which varies from student to student.

To introduce these phases of Knowledge Jain *Ācārya* interpreted the three types of *Naya*¹⁵ as follows -

1. *Artha Naya* - First Phase of Knowledge - Object in reality
2. *Śabda Naya* - Second Phase of Knowledge - The verbal or written knowledge of Object
3. *Jñāna Naya* - Third Phase of Knowledge - The understanding of the learner

Artha Naya is the real object. *Śabda Naya* is the verbal or written description of the object and *Jñāna Naya* is the knowledge of the learner of the object. For instance, Cow. In reality the existence of cows is *Artha Naya*, verbal or written knowledge (Cow is a domestic animal, it gives milk etc.) regarding Cow is a *Śabda Naya* and the knowledge or image forming in the mind of the learner is *Jñāna Naya*. In the process of education all these three phases of knowledge work. When *Śabda Naya* and *Jñāna Naya* reflect the same object denoted by *Artha Naya*, then education fulfills its objective. To educate is meant to get *Jñāna Naya* of *Artha Naya* by the medium of *Śabda Naya*.

6. *Pramāṇa* and *Naya* vis-a-vis Inductive and Deductive Pedagogical Approaches

Deductive method of teaching is top-down approach while Inductive method of teaching is bottom-up approach. Inductive method moves from specific examples to general rules (bottom-up) and Deductive method starts with general rules or theories and applies them to specific or particular examples (top-down). The inductive method fosters critical thinking and research attitude in the

¹⁴ *Pramāṇa-prakāśitārthaviśeṣa-prarūpako Nayaḥ, Rājavārtika, 1.33*

¹⁵ *Śabdajñānārtharūpeṇa Tridhābhidheyatām, Pancāstikāya Tīkā, 3*

students. It is a student-centred model of teaching. Deductive method is a teacher led model of teaching. It focuses on a structured way of teaching. Flow of both of these models is as follows -

- General to Specific is Deductive.
- Specific to the General is Inductive.

Jain philosophy interpreted *Pramāṇa* and *Naya* as the medium of knowledge. *Pramāṇa* statement is a General statement and *Naya* statement is Specific statement. Using these two tools as a medium of knowledge, *Jain Ācāryas* nudge towards the healthy development of the human mind. *Ācārya Kundakunda* widely used the concept of General Statement to Specific Statement in his writing. Below mentioned verses clearly indicates **Deductive method** (General to Specific) as

General Statement noted as -

*kamme ṇokammamhi ya ahamidi ahakaṃ ca kamma ṇokammaṃ |
jā esā khalu buddhī appaḍibuddho havadi tāva ||19|| (Samayasāra, 19)*

"I am karma (material particles aggregating to soul by their actions) and no-karma (belongings), and karma and no-karma are mine," is a state of being "unawakened" or "unrealized" (*appaḍibuddho*).

Specific Statement noted as -

*ahamedaṃ edamaṃ ahamedassa mhi atthi mama edaṃ |
aṇṇaṃ jaṃ paradavvaṃ saccittācittamissaṃ vā ||20||
āsi mama puvvamedaṃ edassa ahaṃ pi āsi puvvaṃ hi |
hohidi puṇo mamedaṃ edassa ahaṃ pi hossāmi ||21||
eyaṃ tu asabbhūdaṃ ādaviyappaṃ karedi saṃmūḍho |
bhūdatthaṃ jāṇaṃto ṇa karedi du taṃ asaṃmūḍho ||22|| (Samayasāra, 20-22)*

The feeling of "this is mine" or "I belong to this"; "this was mine" or "I belonged to this"; "this will mine" or "I will belong to this" regarding animate, inanimate, or mixed external substances is untrue. A deluded person believes in this false sense of ownership, while an undeluded person, who knows the true nature of reality, does not.

Below mentioned verses clearly indicates **Inductive method** (Specific to General) used in the literature of *Ācārya Kundakunda* as -

Specific Statements noted as -

*jīvassa ṇatthi vaṇṇo ṇa vi gaṃdho ṇa vi raso ṇa vi ya phāso |
ṇavi rūvaṃ ṇa sarīraṃ ṇavi saṃthāṇaṃ ṇa saṃhaṇaṇaṃ ||50||
jīvassa ṇatthi rāgo ṇa vi doso ṇeva vijjade moho |
ṇo paccayā ṇa kammaṃ ṇokammaṃ cāvi se ṇatthi ||51||
jīvassa ṇatthi vaggo ṇa vaggāṇā ṇeva phaḍḍhayā keī |
ṇo ajjhappaṭṭhāṇā ṇeva ya aṇubhāgathāṇāṇi ||52||
jīvassa ṇatthi keī joyaṭṭhāṇā ṇa baṃdhaṭṭhāṇā vā |
ṇeva ya udayaṭṭhāṇā ṇa maggaṇaṭṭhāṇāyā keī ||53||
ṇo thidibaṃdhaṭṭhāṇā jīvassa ṇa saṃkilesaṭṭhāṇā vā |
ṇeva visohiṭṭhāṇā ṇo saṃjamaladdhiṭṭhāṇā vā ||54||
ṇeva ya jīvaṭṭhāṇā ṇa guṇaṭṭhāṇā ya atthi jīvassa |*

jeṇa du ede savve poggaladavvassa pariṇāmā ||55|| (Samayasāra, 50-55)

The soul does not have color, smell, taste, form, body, shape, or structure. It is free from passions like attachment (raga), aversion (doshā), and delusion (moha), as well as karmic effects. The text emphasizes that all the mentioned attributes such as various 'sthanas' or stages are modifications of matter (*Pudgala dravya*), not the soul itself.

General Statement noted as -

vavahāreṇa du ede jīvassa havamti vaṇṇamādīyā |

guṇasthānamtā bhāvā ṇa du keī ṇicchayaṇayassa ||56||

edehiṃ ya sambandho jaheva khīrodayaṃ muṇedavvo |

ṇaya homti tassa tāṇi du uvaogaguṇādhigo jamhā ||57|| (Samayasāra, 56-57)

From the empirical viewpoint, attributes like color and spiritual stages (*guṇasthānas*) belong to the soul, but from the absolute viewpoint, they do not. The relationship between them is like milk and water, indicating a close connection without the two fundamentally becoming one. The soul is inherently distinct from these attributes because its true nature is consciousness (*upayoga*).

Other than literature of *Ācārya Kundakunda*, these methods of teaching are found in various Jain texts. For instance, writing style of *Dravyasaṃgraha*, Chapter -1 of *Ācārya Nemicaṇḍra* follows this model. After invocation, in the second verse of *Dravyasaṃgraha*, *Ācārya Nemicaṇḍra* propounded the nature of *Jīva-dravya* then in later verses he explained all the attributes given in verse 2 one by one. *Ācārya Umāswāmī* also uses the style of *Pramāṇa and Naya* (General to Specific) in the interpretation of various concepts like Knowledge, Soul, Senses, Body, Cosmology, Metaphysics, Vows, Karmas and bondage, Penance and donation and Liberation. Apart of *Pramāṇa and Naya*, in the way of reasoning Deductive method of teaching is also found in the writing of *Ācārya Kundakunda*. Here is the verse from his text *Pravacanasāra* -

ādā ṇānapamāṇaṃ ṇāṇaṃ ṇeyappamāṇamuddiṭṭhaṃ |

ṇeyaṃ loyāloyaṃ tamhā ṇāṇaṃ tu savvagayaṃ || (Pravacanasāra, 23)

The soul is equal to knowledge, knowledge is equal to objects. Objects lie in the whole world. Hence, knowledge lies in all the world.

In this verse, *Ācārya Kundakunda* used the deductive method, as follows -

Deductive Method	Example	In the aforementioned verse
Statement 1	A is equal to B.	The soul is equal to knowledge
Statement 2	B is equal to C.	Knowledge is equal to objects
Statement 3	C lies all over the world.	Objects lie all over the world.
Result 1 (Taking Statement 2 & 3)	B lies all over the world.	Knowledge lies all over the world.
Result 2 (Taking	A lies all over the world	The soul can know the whole

Statement 1 & Result 1)	world.
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Ācārya Kundakunda also has mastery over the Inductive method of teaching. He often used illustrations first to describe any theory or principle. Here are the verses from his text *Samayasāra*

*jaha nāma ko vi puriso rāyāṇaṃ jāñiūṇa saddahadi |
to taṃ aṇucaradi puṇo atthatthīo payatteṇa ||17||
evaṃ hi jīvarāyā nādavvo taha ya saddahedavvo .*

aṇucaridavvo ya puṇo so ceva du mokkhakāmeṇa ||18|| (Samayasāra, 17-18)

A person seeking wealth follows a king after knowing and trusting them. The same as a person seeking liberation must know, trust, and follow the "self or soul" (*jīvarāyā*).

In this verse, *Ācārya Kundakunda* first presented human behavior by the example of “Person and the King”, then he interpreted the principle of Liberation as who has need of wealth, follow and trust the king same as who has need of liberation, follow and trust the self. By reading these verses, the learner can inductively know the concept of “need and action”, “human behaviour”, “path of wealth”, and the “path of liberation”.

7. Nikṣepa

Nikṣepa means imposing, imparting or entrusting. Imparting or imposing some idea on anything is known as *Nikṣepa*¹⁶. The concept of *Nikṣepa* is related to the science of illustrations. Both deductive and inductive methods of teaching need illustration.

- **Illustration** to Theory is inductive.
- Theory to **Illustration** is deductive.

Jain *Ācāryas* understand the need of illustrations. *Ācārya Umāsvāmī*, in the first chapter of *Tattvārthasūtra* deciphered the four types of *Nikṣepa*¹⁷ as -

1. *Nāma* (Name) is used to describe things with its names, not with its inherent attributes.
2. *Sthāpanā* (Symbol) is used to denote things by some object or by diagram.
3. *Dravya* (Potentiality) is used to describe past or future state of things.
4. *Bhāva* (Actuality) is used to decipher the present state of the thing.

Abovementioned all four of these are useful for the illustrations. For instance, if a teacher wants to define the poor. Then he has four options, First *Nāma*, he can start with the person who has his name poor, Second *Sthāpanā*, he can draw a diagram denoting poor or show some pictures of the poor, Third *Dravya*, he can show someone who was poor in the past or a person who will become poor due to its action in future, and Fourth *Bhāva*, he can show a person who is currently living in the state of poverty.

In Jain Philosophy, these four *Nikṣepa* are used to denote four types of interpretations of the objects also. For instance, *Karma*, something which has its name is *Karma* by its name. Some diagrams or pictures can be *Karma* by its symbol. Past and future state of some objects can be *Karma* by its

¹⁶ *nyasanam nyasyata iti vā nyāso nikṣepa ityarthah, Rājāvartika 1.5*

¹⁷ *nāmasthāpanādravyabhāvataṣṭaṇṇyāsa, Tattvārthasūtra 1.5*

potentiality. The present state of some objects can be *Karma* by its actuality. So, any object can be described by using these four *Nikṣepa*.

8. Conclusion

This paper established a profound correlation between the foundational Jain philosophical concepts of *Pramāṇa*, *Naya*, and *Nikṣepa* and modern pedagogical approaches, specifically the deductive and inductive methods of teaching. The comparative analysis demonstrated that *Pramāṇa*, the holistic or general view of an object, aligns directly with the general statements used in the Deductive method. Conversely, *Naya*, which captures the specific viewpoint and emphasizes the learner's perspective (*Jñāturabhiprāyo vā Nayah*), reflects the specific-to-general movement characteristic of the Inductive method. The study of texts by *Ācārya Kundakunda* confirmed that both general-to-specific (Deductive) and specific-to-general (Inductive) reasoning have been systematically integrated into Jain scholarship, reinforcing the model of knowledge acquisition through *Pramāṇa* and *Naya*. Furthermore, *Nikṣepa* acts as the crucial illustrative component for effective teaching in both models. Its four types—*Nāma*, *Sthāpanā*, *Dravya*, and *Bhāva*—offer a comprehensive framework for explaining concepts through naming, symbolism, potentiality, and actuality, ensuring thorough and multi-dimensional comprehension. In essence, the framework of *Pramāṇa*, *Naya*, and *Nikṣepa* provides a complete and flexible pedagogical model consistent with the non-absolutist philosophy of *Anekāntavāda* and *Syādvāda*. This comparative study validates the enduring relevance of these ancient concepts to modern educational theories and establishes a strong basis for future research into *Syādvād*-based teaching methodologies.

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