

INTERNATIONAL RESEARCH JOURNAL OF MANAGEMENT SOCIOLOGY & HUMANITIES



ISSN 2277 – 9809 (online)

ISSN 2348 - 9359 (Print)

An Internationally Indexed Peer Reviewed & Refereed Journal

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Published by iSaRa Solutions

WOMEN AND THE FREEDOM MOVEMENT IN KARNATAKA

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ABSTRACT

The history of India's freedom movement cannot be understood without examining the participation of women. In Karnataka, women contributed to the anti-colonial struggle through armed resistance, political mobilization, Satyagraha, picketing, the Swadeshi movement, propagation of Khadi, No-Tax campaigns, underground activities and the Quit India Movement. Their participation also challenged prevailing assumptions about women's place in society. The resistance of Kittur Rani Chennamma in 1824 represents an important early episode of women's political and military opposition to British expansion in the region. During the Gandhian period, women increasingly entered organized mass politics. Figures such as Umabai Kundapur, Bellary Siddamma, Kamaladevi Chattopadhyay, Krishnabai Panjekar, Yashodharamma Dasappa, T. Sunandamma and Subbamma Jois participated in different forms of nationalist activity. This article examines the changing nature of women's participation in Karnataka's freedom movement from the early nineteenth century to independence. It focuses particularly on the period from 1920 to 1947, when Gandhian methods transformed nationalist politics into a mass movement. Statistics concerning women's participation are examined alongside qualitative evidence because a complete Karnataka-wide gender-disaggregated record of arrests and participation has not survived in readily accessible sources. Available evidence nevertheless demonstrates that women were not merely supporters of male nationalists; they acted as organizers, satyagrahis, political workers, educators, propagandists and underground activists. Their participation contributed not only to India's independence but also to the gradual transformation of women's public and political roles in Karnataka.

Keywords: Freedom Movement, National Movement, Satyagraha, Swadeshi, Quit India Movement, Umabai Kundapur, Bellary Siddamma, Kittur Rani Chennamma.

INTRODUCTION

The Indian freedom movement was one of the largest mass political movements of the twentieth century. Although conventional histories have often concentrated on male political leaders, women participated in almost every major phase of the struggle. Their contribution ranged from armed resistance against colonial expansion to peaceful demonstrations, political education, picketing, imprisonment and underground work. Karnataka occupies an important position in this history. The region witnessed resistance to European political expansion even

before the rise of the Indian National Congress. Kittur Rani Chennamma's revolt of 1824 is one of the best-known examples. Later, women participated in the Swadeshi movement, Non-Cooperation Movement, Civil Disobedience Movement, Salt Satyagraha, No-Tax campaigns, Individual Satyagraha and Quit India Movement. The Gandhian period was particularly important because nationalism increasingly moved from elite political organizations to villages, towns, educational institutions and households. A study of women freedom fighters in Karnataka notes that the Gandhian phase began in the region around 1920 and that women participated in activities including Salt Satyagraha, Individual Satyagraha and No-Tax campaigns. Women's involvement also had a social dimension. By entering public spaces, addressing meetings, organizing volunteers, picketing shops, distributing nationalist literature and accepting imprisonment, women challenged conventional gender expectations. Their activities therefore connected the political struggle for independence with a wider transformation in social attitudes.

OBJECTIVES OF THE STUDY

The major objectives of this research are:

1. To examine the historical background of women's participation in Karnataka's freedom movement.
2. To study the contribution of prominent women freedom fighters.
3. To analyses women's participation in Gandhian movements.
4. To examine women's role in the Salt Satyagraha, No-Tax Campaign and Quit India Movement.
5. To identify the geographical spread of women's participation in Karnataka.
6. To identify the limitations of existing historical documentation concerning women freedom fighters.

METHODOLOGY AND SOURCES

This study follows a historical and analytical methodology. It makes use of secondary historical literature, published research articles, government historical resources, educational material and biographies of freedom fighters. An important methodological problem concerns statistics. Karnataka did not exist as the present unified state during most of the freedom struggle. The region consisted of areas under the Bombay Presidency, Madras Presidency, the princely state of Mysore, Hyderabad-related territories and smaller princely states. Consequently, colonial records did not normally provide a single statistical series titled "women freedom fighters of Karnataka. Therefore, this article uses three types of statistics.

- Karnataka-specific figures, where reliable figures are available;
- district or regional figures, which demonstrate the scale of particular campaigns; and
- All-India figures, used only for comparison and clearly identified as such.

This distinction is important because it prevents the creation of misleading estimates.

EARLY WOMEN'S RESISTANCE IN KARNATAKA

Women's political participation in Karnataka predates the Gandhian era by more than a century. Kittur Rani Chennamma occupies a central position in the history of women's resistance in Karnataka. In 1824, she led an armed rebellion against the British East India Company after a dispute over succession and the Company's attempt to interfere in the affairs of Kittur. The revolt is regarded as one of the significant early examples of a woman-led anti-colonial rebellion in India. Contemporary historical discussions describe the Kittur rebellion of 1824 as an early woman-led resistance against British authority. Chennamma's forces initially defeated the British and killed Collector St John Thackeray, but the British subsequently returned with a larger force and captured Kittur. Chennamma was imprisoned at Bailhongal, where she died in 1829. Her importance goes beyond military resistance. Her leadership demonstrated that women could exercise political authority, administer territory and lead armed resistance. The history of Karnataka also includes women associated with resistance to Portuguese and other European expansion. Historical literature identifies figures such as Rani Abbakka Chowta, Belawadi Mallamma and Keladi Chennamma among women associated with earlier resistance traditions. Although these earlier struggles should not be treated as identical to the twentieth-century Indian nationalist movement, they formed an important regional tradition of women's political leadership and resistance.

TRANSFORMATION DURING THE GANDHIAN ERA

The character of the freedom movement changed substantially after the emergence of Gandhi as a major national leader. The Non-Cooperation Movement beginning in 1920 encouraged people to boycott colonial institutions, foreign cloth and other symbols of British rule. Women participated in constructive activities such as spinning, promoting Khadi and organizing local groups. Gandhi's visit to Belgaum in 1924 was particularly important for Karnataka. The Indian National Congress session at Belgaum helped strengthen nationalist organization in the region. Women were involved in the organization and mobilization surrounding the Congress movement. A study of women freedom fighters in Karnataka identifies the period after 1920 as an important phase in women's political mobilization. Women participated in Salt Satyagraha, Individual Satyagraha and No-Tax campaigns. Among the most significant women activists of Karnataka was Umabai Kundapur. Umabai was associated with the women's wing of the Seva Dal and played an important role in organizing women. Government historical material records that she was involved in the organization of the 1924 Belgaum Congress session and subsequently travelled widely to recruit women volunteers.

Statistical significance

One particularly useful figure illustrates the scale of her organizational work. Umabai Kundapur recruited more than 150 women volunteers while touring Karnataka. Many of the volunteers were widows. This figure is significant because it provides concrete evidence of organized female political mobilization rather than merely individual participation. Her work

also demonstrates that women freedom fighters performed organizational functions. They were not simply participants in demonstrations; they recruited volunteers, trained activists and created networks. In 1932, Umabai continued her Satyagraha activities and was arrested and sent to Yerwada Jail. Her contribution can therefore be understood under three headings:

1. Political mobilization
2. Women's organizational development
3. Participation in civil disobedience

WOMEN AND THE SALT SATYAGRAHA

The Salt Satyagraha of 1930 marked a major stage in women's participation in the national movement. The Salt March led by Gandhi began in March 1930 and culminated at Dandi on 6 April 1930. The movement spread across India and provided opportunities for women to enter political activity. Women in Karnataka participated through:

- Picketing foreign cloth shops
- Picketing liquor shops
- Propagating Swadeshi
- Manufacturing or promoting indigenous goods
- Spinning Khadi
- Organizing public meetings
- Distributing nationalist literature
- Recruiting volunteers
- Courting arrest

The NCERT's historical account specifically uses the example of Ambabai from Karnataka to illustrate women's participation. Ambabai, who was widowed at a young age, picketed foreign cloth and liquor shops in Udupi, was arrested and imprisoned, and between periods of imprisonment made speeches, taught spinning and organized *prabhat pheris*. This example is important because it demonstrates how participation could transform the everyday life of women. Activities that might previously have been confined to the household—spinning, for example—were transformed into political acts.

WOMEN AND THE NO-TAX CAMPAIGN

The No-Tax Campaign represented another important dimension of women's participation. In several parts of Karnataka, particularly in the Bombay-Karnataka and Uttara Kannada regions, peasants resisted the payment of land revenue. When the government attempted to confiscate property, women became involved in resistance. Historical accounts of the movement describe women participating in Satyagraha in places such as Siddapur and surrounding areas. Women confronted officials, participated in demonstrations and resisted the auction of confiscated property. A particularly important example comes from Siddapur. Available historical evidence records that 37 women Satyagrahis fasted at the doors of confiscated properties in Siddapur. This is one of the useful numerical indicators for studying women's participation in Karnataka.

Table 1: Selected Statistical Indicators of Women's Participation

Indicator	Number/Period	Significance
Women volunteers recruited by Umabai Kundapur	150+	Demonstrates organized women's mobilization
Women Satyagrahis fasting at confiscated properties in Siddapur	37	Evidence of direct participation in No-Tax resistance
Women Civil Disobedience prisoners in India, 1930–31	Nearly 20,000	All-India comparison
Women in official conviction figures up to April 1933	3,630	All-India second-phase Civil Disobedience figure
People jailed in Mysore during Quit India period	3,000+	Regional total; not women alone
Factory workers involved in 1942 agitation in Bombay-Karnataka area	About 30,000	Demonstrates wider regional scale of 1942 unrest

The national figures should not be interpreted as Karnataka totals. They provide context for understanding the broader scale of women's participation in the Indian movement. A historical study of political prisoners reports nearly 20,000 women convicted or detained during 1930–31, while another statistical series records 3,630 women among 74,671 convictions up to April 1933.

BELLARY SIDDAMMA: WOMEN'S LEADERSHIP IN MYSORE

Bellary Siddamma was another prominent woman freedom fighter. She played a significant role in the Shivapur Flag Satyagraha. According to the Government of India's Azadi Ka Amrit Mahotsav historical profile, Siddamma unfurled the national flag at Shivapur and was immediately arrested. The same source identifies her as the first woman arrested by Mysore State police. Her political activities extended beyond one incident. Her role during Quit India is particularly important. Rather than merely appearing in public demonstrations, she assisted underground activists while attempting to avoid arrest. This illustrates one of the major transformations in women's participation: by 1942, women were increasingly involved not only in open Satyagraha but also in clandestine political networks.

- Popularized Khadi;
- Encouraged spinning and weaving;
- Participated in anti-liquor campaigns;
- Participated in forest Satyagraha;
- Supported the Quit India Movement;
- Assisted underground workers during 1942.

KRISHNABAI PANJIKAR AND POLITICAL MOBILISATION

Krishnabai Panjekar was another important figure. She was associated with educational and social activities and established a school and Mahila Samaja at Dharwad. During the Civil Disobedience period, the Dharwad District Congress Committee asked her to mobilize participants for the Salt Satyagraha. She travelled from village to village delivering speeches and encouraging participation. She was arrested in 1932 for anti-government speeches. In 1940, she became Vice-President of the Karnataka Pradesh Congress Committee. During the 1942 movement, she was again sentenced to imprisonment. Her career demonstrates the relationship between.

Education → Women's organization → Political mobilization → Nationalist leadership this was an important pathway through which women entered public political life.

KAMALADEVI CHATTOPADHYAY

Kamaladevi Chattopadhyay occupies an important place in both the national movement and the history of Karnataka. Her political activity was connected with the Civil Disobedience Movement, women's mobilization, socialist politics and later constructive programmes. Modern scholarship has emphasized that women's participation during the Civil Disobedience Movement cannot simply be explained as a result of Gandhi's invitation. Women possessed their own lyrical organizations, ideas and motivations. Research on the mobilization of women during 1930–31 specifically examines Kamaladevi's role and argues that women's autonomous political agency was an important part of the movement. Kamaladevi's significance therefore extends their participation. She represents a generation of women who connected nationalism with questions of women's rights, social reform and economic self-reliance.

WOMEN AND THE QUIT INDIA MOVEMENT, 1942

The Quit India Movement of 1942 represented the final major mass phase of India's struggle against British rule. Following the arrest of major Congress leaders, local activists had to maintain the movement. In Karnataka, women participated in demonstrations, underground activities, communication networks and political propaganda. The role of Bellary Siddamma is particularly illustrative. During 1942 she assisted underground workers and remained under police surveillance. In Mysore, the movement also attracted large numbers of young people and women. Contemporary regional accounts report that more than 3,000 people were imprisoned in Mysore in connection with the movement. This is a total figure rather than a women-only figure and therefore cannot be used to calculate female participation. The Quit India Movement also witnessed serious repression. The Esur episode in Shivamogga region demonstrates how men, women and children became involved in local resistance in 1942. Women therefore participated in the movement at several levels:

1. Public demonstrations
2. Flag-hoisting
3. Distribution of nationalist literature
4. Communication between activists
5. Assistance to underground workers

6. Concealment and protection of activists
7. Propaganda
8. Participation in village-level resistance

MAJOR WOMEN FREEDOM FIGHTERS OF KARNATAKA

Table 2: Selected Women Freedom Fighters and Their Contributions

Name	Region/Association	Major Contribution
Kittur Rani Chennamma	Kittur/Belagavi	Armed resistance, 1824
Rani Abbakka Chowta	Coastal Karnataka	Resistance to Portuguese expansion
Belawadi Mallamma	Belagavi region	Armed resistance tradition
Umabai Kundapur	Dharwad/Hubballi region	Women's organization, Seva Dal, Satyagraha
Bellary Siddamma	Mysore/Karnataka	Flag Satyagraha, Khadi, underground work
Kamaladevi Chattopadhyay	Karnataka/national movement	Civil Disobedience, women's mobilization
Krishnabai Panjekar	Dharwad	Salt Satyagraha, political organization
Yashodharamma Dasappa	Mysore	Nationalist mobilization and Satyagraha
T. Sunandamma	Mysore/Karnataka	Shivapur Flag Satyagraha
Subbamma Jois	Karwar/Mysore region	No-Tax campaign, Salt Satyagraha
Nagamma Patil	Karnataka	Gandhian nationalist activities
Jayadevitai Ligade	Karnataka	Nationalist mobilization
Ambabai	Udupi	Picketing, speeches, spinning, imprisonment

Research on Karnataka's women freedom fighters identifies several of these women as important participants in the Gandhian era.

REGIONAL DISTRIBUTION OF WOMEN'S PARTICIPATION

Women's participation was not restricted to Bengaluru or major political centers. It spread through several regions. The Dharwad-Hubballi region became an important center of nationalist organization. Umabai Kundapur and Krishnabai Panjekar were particularly associated with women's mobilization in this area. Uttara Kannada witnessed No-Tax campaigns, Salt Satyagraha and forest-related resistance. Women participated in demonstrations and helped sustain local resistance. Udupi and Coastal Karnataka Ambabai's participation in picketing foreign cloth and liquor shops demonstrates the involvement of women in the coastal region. Coastal Karnataka also had an earlier history of resistance represented by figures such as

Abbakka Chowta. Mysore State Women played an important role in nationalist politics within the princely state of Mysore. Bellary Siddamma's arrest during the Shivapur Flag Satyagraha is an important example. Central Karnataka also witnessed women's participation in the nationalist movement, including the Quit India period. Recent research has specifically highlighted the regional diversity of women's involvement in Central Karnataka.

FORMS OF WOMEN'S PARTICIPATION

Women's participation can be classified into several categories.

Picketing-Women picketed shops selling foreign cloth and liquor. Picketing was significant because it brought women into direct confrontation with colonial economic and social practices.

Khadi and Spinning-Spinning was transformed from a domestic activity into a political symbol. Women produced Khadi, encouraged others to spin and promoted economic self-reliance.

Public Speaking-Women such as Krishnabai travelled through villages and addressed public meetings. Public speaking represented a major challenge to conventional gender expectations.

Satyagraha-Women voluntarily participated in civil disobedience and accepted arrest.

Flag Satyagraha-The national flag became an important symbol of political sovereignty. Bellary Siddamma's flag-hoisting and subsequent arrest demonstrated women's willingness to confront state authority.

Underground Activities-During the Quit India Movement, some women supported underground networks. Their work included communication, shelter, distribution of messages and assistance to activists.

Social Reform-Many women combined nationalism with education, temperance, Khadi promotion, women's organization and social reform.

Statistical Analysis-Statistics concerning women in Karnataka's freedom movement must be handled carefully.

Table 3: Statistical Evidence

Statistic	Figure	Geographical scope
Women volunteers recruited by Umabai Kundapur	150+	Karnataka
Women fasting as Satyagrahis at confiscated properties in Siddapur	37	Siddapur
Women political prisoners/convicted or detained during 1930–31	Nearly 20,000	India
Women among 29,054 Civil Disobedience prisoners counted in one 1930 official snapshot	359	India
Women among 74,671 convictions up to April 1933	3,630	India
People imprisoned in Mysore during Quit India period	3,000+	Mysore State
Workers participating in 1942 agitation in Bombay-Karnataka area	About 30,000	Regional

The available figures reveal two important points. First, women's participation was sufficiently large to generate substantial numbers of arrests and imprisonment nationally. One historical study reports nearly 20,000 women convicted or detained during 1930–31. Second, Karnataka-specific records are often fragmented. For example, the figure of more than 150 women recruited by Umabai provides evidence of organized mobilization, while the figure of 37 women satyagrahis at Siddapur provides evidence of local resistance. The absence of a single Karnataka-wide number should not be interpreted as evidence of limited participation. It is primarily a problem of historical record-keeping and the administrative fragmentation of the region.

WOMEN, NATIONALISM AND THE QUESTION OF AGENCY

An important issue in historical interpretation is whether women participated simply because male nationalist leaders encouraged them or whether they exercised independent political agency. Recent scholarship has challenged the assumption that Gandhi alone mobilized women. Research on the Civil Disobedience period emphasizes the role of women's own organizations, political ideas and autonomous activity. The Karnataka evidence supports a similar interpretation. Umabai Kundapur organized women volunteers. Krishnabai travelled through villages and mobilized people. Bellary Siddamma continued political activity despite imprisonment and police surveillance. These examples demonstrate initiative rather than passive participation. Women's participation should therefore be understood as a combination of:

- Gandhian mobilization;
- existing women's organizations;
- local leadership;
- social reform;
- personal political convictions; and
- regional traditions of resistance.

WHY WOMEN'S CONTRIBUTIONS WERE UNDERREPRESENTED

Despite their importance, women's contributions have frequently received less attention in conventional political histories. Several reasons explain this. First, much historical writing concentrated on major male political leaders. Second, many women worked at the local level rather than holding formal political positions. Third, women's activities such as cooking for activists, hiding political workers, spinning Khadi or organizing local meetings were not always documented as political acts. Fourth, colonial administrative records often recorded arrests and punishments but did not adequately document the motivations and experiences of women. Fifth, the political geography of Karnataka was fragmented before the formation of the modern state. This makes the compilation of a single regional narrative difficult. The publication of works specifically devoted to women freedom fighters, such as Sarojini Shintri's *Women Freedom Fighters in Karnataka*, has helped recover these neglected histories. The book was published by

Karnatak University in 1983 and contains detailed material on numerous women and regional movements.

LEGACY OF WOMEN FREEDOM FIGHTERS

The legacy of these women extends beyond 1947. Their participation contributed to the gradual acceptance of women in:

- Public politics
- Education
- Social organizations
- Local government
- Political parties
- Civil society
- Public protest
- Community leadership

The freedom movement therefore had a dual significance for women. It was. A struggle for national independence and simultaneously process of expanding women's public citizenship. The legacy of women such as Kittur Rani Chennamma, Umabai Kundapur and Bellary Siddamma continues to appear in public memory, educational material, commemorations and research.

FINDINGS OF THE STUDY

The major findings are as follows:

1. Women's participation in Karnataka's freedom movement had a long history. It cannot be restricted to the Gandhian period because earlier resistance traditions, especially Kittur Rani Chennamma's revolt, provide an important background.
2. The period after 1920 witnessed a major expansion of women's political participation.
3. Women participated in multiple movements, including Non-Cooperation, Civil Disobedience, Salt Satyagraha, No-Tax campaigns and Quit India.
4. Women's participation was geographically widespread, extending from coastal Karnataka to Dharwad, Uttara Kannada, Mysore and central Karnataka.
5. Women performed leadership and organizational functions, not merely supportive roles.
6. Imprisonment was an important form of political sacrifice, with several Karnataka women facing arrest and imprisonment.
7. Women contributed to the constructive programme, especially Khadi, spinning, education and temperance.
8. The Quit India Movement expanded the importance of underground activities, in which some women played supporting and organizational roles.
9. Available statistics demonstrate substantial participation, but a single reliable Karnataka-wide gender-disaggregated total has not been established in the sources consulted.
10. Women's participation contributed to social transformation by bringing women into public political life.

CONCLUSION

Women played a significant and multifaceted role in Karnataka's freedom movement. Their contribution began with earlier traditions of political and military resistance and developed into

mass participation during the Gandhian era. Kittur Rani Chennamma represents an early tradition of female political and military resistance. During the twentieth century, women such as Umabai Kundapur, Bellary Siddamma, Kamaladevi Chattopadhyay, Krishnabai Panjekar, Yashodharamma Dasappa, T. Sunandamma and Subbamma Jois participated in different forms of nationalist activity. The evidence shows that women were involved in many more than symbolic acts. They organized volunteers, addressed public meetings, promoted Khadi, picketed foreign goods and liquor shops, participated in Satyagraha, resisted revenue collection, faced imprisonment and supported underground networks. The available statistics provide valuable quantitative evidence. Umabai Kundapur's recruitment of more than 150 women volunteers and the participation of 37 women Satyagrahis in the Siddapur resistance demonstrate organized women's mobilization at the local level. At the all-India level, the tens of thousands of women who entered prison during the Civil Disobedience period reveal the broader scale of women's political participation. At the same time, historians must be cautious about statistics. Because Karnataka's present boundaries did not exist during the freedom struggle and because archival records are fragmented, it is not methodologically sound to invent a single total number of women freedom fighters for the region. The significance of Karnataka's women freedom fighters ultimately lies not only in their contribution to India's independence but also in their challenge to conventional gender roles. By entering political life, accepting imprisonment and leading public campaigns, they demonstrated that women could be political actors and leaders. The history of Karnataka's freedom movement is therefore incomplete without placing women at the center of its narrative.

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