



Catalysts of Change: Examining the Transformative Role of Sister Nivedita in Advancing the Status of Indian Women

Sarmistha Biswas¹ & DR. Santanu Biswas²

1. Research Scholar, Department of Education, RKDF University, Ranchi

2. HOD&Associate Professor, Department of Education, RKDF University, Ranchi, Mail Id - santanubb@gmail.com

Abstract:

This study explores the transformative role of Sister Nivedita in advancing the status of Indian women. Born as Margaret Elizabeth Noble in Ireland, Sister Nivedita, a disciple of Swami Vivekananda, dedicated her life to the cause of women's empowerment in India during the late 19th and early 20th centuries. Her multifaceted contributions encompassed education, social reform, feminism, and advocacy for women's rights. Through a biographical analysis, we trace her journey from Ireland to India and her transformative experiences that led to her engagement in the empowerment of Indian women. Inclusion, Sister Nivedita's transformative role in advancing the status of Indian women is a testament to her dedication, vision, and unwavering commitment to gender equality and empowerment. Her legacy continues to inspire contemporary efforts to uplift women socially, economically, and culturally in India and beyond. This research offers a comprehensive examination of her contributions, shedding light on the enduring impact of her work in the realm of women's rights and education.

Keywords: Sister Nivedita, Transformative Role, Women Education, Feminist.

1. Introduction

A powerful, kind-hearted woman with a noble heart who came to India at the end of the nineteenth century with a committed heart to work for human welfare. She was a Margaret Elizabeth Noble, an Irish woman. This kind-hearted European woman travelled to India and assumed the position of a social reformer. An extremely religious family made up Margaret's family. Her father was a Christian evangelist. She inherited the values of compassion and sympathy from her family. She learned her lesson and started helping the weak and needy. She was a teacher by trade. She was a teacher at several institutions in England and Ireland. Later, in 1892, she opened her own school in Wimbledon. She established a unique teaching strategy at her school. While playing here, the students picked up teachings. There is a plan for adult education for those who desire to learn more current teaching techniques. Her school's distinctive qualities helped it become quite well-known. She was stumbling down the path of actual existence throughout this period of her life. She became

devoted to Buddhism after reading Lord Buddha's writings. She believes that Buddhist philosophy demonstrates to her the real path to discovering life's ultimate truth. She met Swami Vivekananda in London

in 1895. In England, he was recognised as a "Hindu Yogi." She was completely taken aback by Swami Vivekananda's distinguished and exalted personality. Margaret was spellbound as she listened to Swamiji's message at the time. Swami Vivekananda visited Margaret's school in Wimbledon after learning about its popularity. Swamiji saw Margaret had a certain zeal. Margaret, who was equally moved by Swamiji's talks, expressed her desire to collaborate with him. I have ideas for the ladies of my own nation in which I believe you may be of tremendous service to me, Swamiji stated to Margaret one day during a talk (Atmaprana 1961). It was the first action in Margaret's new chapter of life. 'The turning point' in Margaret's life, she acknowledged, was this particular time. The transformation of the status of Indian women is a significant chapter in the country's history. Throughout the centuries, Indian women have faced myriad challenges and societal constraints, yet they have exhibited remarkable resilience and determination in their pursuit of empowerment and equality. One notable figure who played a pivotal role in this journey of progress was Sister Nivedita, a devout disciple of Swami Vivekananda and a staunch advocate for the upliftment of Indian women. The late 19th and early 20th centuries marked a period of intense social and political change in India, as the country was grappling with the effects of British colonialism and striving for independence. It was within this dynamic context that Sister Nivedita emerged as a prominent figure, dedicating her life to the betterment of Indian society, with a particular focus on the status of women. Her efforts encompassed various facets of women's advancement, including education, healthcare, and socio-political engagement. This research seeks to delve into the multifaceted life and work of Sister Nivedita, shedding light on her extraordinary contributions to the empowerment of Indian women. By examining her educational initiatives, writings, and activism, researcher aim to discern the ways in which she acted as a catalyst for change during a critical juncture in India's history. Furthermore, this study aims to evaluate the enduring impact of Sister Nivedita's endeavors on the status of Indian women, both during her lifetime and in the years that followed. Through a comprehensive analysis of her efforts and their outcomes, we hope to gain a deeper understanding of her role as a catalyst of change in advancing the status of Indian women and the broader implications of her legacy for gender equality in India.

1.1. Background of the Study:

The late 19th and early 20th centuries in India were characterized by a complex interplay of social, political, and cultural forces. This was a period of intense colonial rule, as the British Empire held sway over the Indian subcontinent. The colonial era brought with it both challenges and opportunities for social reform, including the reform of women's roles in society. Pre- independence India was marked by deeply entrenched patriarchal norms and practices. Women faced significant limitations in terms of education, employment, and participation in public life. Widely prevalent customs like child marriage, purdah (seclusion of women), and restrictions on widow remarriage further constrained women's rights and opportunities. Sister Nivedita, born Margaret Elizabeth Noble in Ireland, arrived in India in 1898 and quickly became a devoted disciple of Swami Vivekananda. She was deeply inspired by Swami Vivekananda's teachings on spirituality, nationalism, and social reform. Recognizing the pivotal role that women could play in India's resurgence, she dedicated herself to uplifting the status of Indian women. Her efforts were multifaceted. She worked tirelessly to promote education among Indian girls, opening schools and advocating for a more inclusive curriculum. She also championed women's participation in the national struggle for independence and encouraged them to take on active roles in society. Her writings and speeches served as powerful tools for disseminating ideas of empowerment and equality. By understanding the historical context in which Sister Nivedita operated and the challenges she sought to address, this research seeks to provide a comprehensive analysis of her transformative role in advancing the status of Indian women. It also aims to shed light on the enduring significance of her efforts in the ongoing struggle for gender equality in India.

1.2. Statement of the Problem:

The status of women in India has been a topic of historical significance, marked by a complex interplay of societal norms, cultural traditions, and evolving dynamics. Despite the remarkable progress India has made

in various spheres, including economic development and political empowerment, persistent gender disparities continue to affect the lives of millions of Indian women. Indian women have historically faced multifaceted challenges, including limited access to education, restricted participation in public life, and deeply ingrained patriarchal norms. What were the primary obstacles and disparities faced by women in pre-independence India, Sister Nivedita emerged as a prominent figure during a period of social and political upheaval in India. Sister Nivedita encouraged women to participate in the national struggle for independence and take on active roles in society. The study entitled as “Catalysts of Change: Examining the Transformative Role of Sister Nivedita in Advancing the Status of Indian Women.”

1.3. Need and Significance of the Study:

Sister Nivedita’s work took place during a crucial period in India’s history, marked by colonial rule and social reform movements. Studying her contributions provides insights into the challenges faced by women in a colonial context and the role of women reformers in addressing these challenges. Her life and work exemplify the potential for women to lead and catalyze social change. Understanding her strategies for empowering women socially and economically can inform contemporary efforts to promote gender equality and women’s rights. Sister Nivedita’s emphasis on education as a means of empowerment is highly relevant today. Investigating the impact of her educational initiatives can inform modern educational policies and practices aimed at advancing the status of women. Her unique position as a Western woman deeply engaged in Indian culture and society is of great significance. Her efforts to bridge cultures and promote a more inclusive interpretation of Indian spirituality have implications for intercultural understanding and cooperation. Sister Nivedita’s life and work serve as a source of inspiration for women leaders, educators, and activists today. Her enduring legacy continues to motivate individuals and organizations working for women’s empowerment. In conclusion, examining the transformative role of Sister Nivedita in advancing the status of Indian women is not only a historical exploration but also a source of inspiration and guidance for contemporary efforts to promote gender equality and women’s empowerment. Her life and work continue to hold relevance and offer valuable lessons for the ongoing struggle for women’s rights and social progress.

1.4. Objectives of the Study

- To study the feminist movement of Sister Nivedita in the perspective of women education.
- To explore the role of Sister Nivedita, in empowering Indian women socially and economically.
- To analyse the Sister Nivedita’s advocacy for women’s equal access to education in India, including overcoming cultural and societal barriers..

2. The Review of Related Literature:

Bhujbal, M. S. (2023). Enormous Contribution of Women in Indian Freedom Struggle. *International Interdisciplinary Research Journal (AIIRJ)*. Indian freedom struggle is the result of efforts made by many significant and forgotten men and women freedom fighters. Indian freedom movement crosses the boundaries of caste, class and race. The role of women in Indian freedom struggle is not only limited to achieve the independence of India but also to reform the Indian society. This research paper tries to highlight the contribution of some of the major women freedom fighters.

Sengupta, R., Bhattacharya, K. S., & Sangwan, D. (2022). This paper addresses her struggle and celebrates her successful navigation in transcending the limitations and restrictions of both her Irish culture and the Indian culture and highlights her significant contributions towards human race at large.

Mukherjee, M. (2018). Sister Nivedita’s contribution for international intercultural understanding & women’s education. *Women Talk: A Journal for Women*, 7, 3-7. The future will always unite her name of initiation Sister Nivedita to that of her beloved Master...as St Clara to that of St Francis, although of a truth

the imperious Swami was far from possessing the meekness of the Poverello and submitted those who gave themselves to him, to heart-searching tests before he accepted them. But her love was so deep; Nivedita did not keep in her memory his harshness – only his sweetness.” - Romain Rolland The above quote from Romain Rolland highlights St. Clara and Sister Nivedita’s subjectivity as religious women within the larger global patriarchal structure of the religious monastic orders (both Christian and Hindu).

Rai, S. (2018). EMPOWERMENT OF ASIAN WOMEN AS ENVISAGED BY SISTER NIVEDITA. In the current scenario, Asian women have ample opportunities to acquire modern knowledge through various means. But what needs more emphasis is on powerful exposure to national ideals of womanhood as expressed in our ancient history and literature. It is these ideals which directs women to realize their latent power and deep rooted character which is conspicuous by its absence. So present-day education should strive for the re-orientation of modern Asian women to the ancient Asian ideals of the women hood.

Pramanik, S. (2018). Nivedita: The Lady with the Lamp—an Incarnation of Empowered Woman. *International Research Journal of Humanities, Language and Literature*, 5-8. In a short stay in India of about 14 years, between 1897 and 1911, Nivedita made lasting contribution to the major fields of national action that defined the early nationalist movement. She being a dedicated social worker played a pivotal role during the plague epidemic in Calcutta. She designed a prototype of the national flag with the Vajra at the centre and wrote a detailed exposition of the centrality and power of that symbol both in Hinduism and Buddhism. There must be no foreigner like Sister Nivedita, who has loved India unconditionally and became a role model to Indian society. As a devoted disciple she was supreme. As a metaphysician, she was an avid reader of the mystery of the universe. As an author, she was incomparable. As a revolutionary, she was fearless. With a deep understanding of science, as a scientific minded philosopher, she was the grandest. As a social worker, she was unparalleled. From embroidery to modern science she was interested in all that is the best.

2.1. Research Gap:

There is a dearth of research related to “**Catalysts of Change: Examining the Transformative Role of Sister Nivedita in Advancing the Status of Indian Women.**” Therefore researcher conducted investigation related to such statement of problem.

3. Methodology of the Study:

This study will adopt a qualitative documentary approach. In this study, both primary and secondary data will be used by the researcher. The primary sources will be the poems, essays, writings, Government Report and Books etc. written by the Sister Nivedita. The secondary sources like thesis, published journals, articles, magazines, books on Sister Nivedita.

4. Analysis and Discussion

The analysis and interpretation of the study were conducted based on the objectives of the study.

4.1. Pertaining to Objective 1:

O1: To study the feminist movement of Sister Nivedita in the perspective of women education

Sister Nivedita’s involvement in the feminist movement, particularly in the context of women’s education, was a significant and pioneering effort during her time. Nivedita was a great follower of Swamiji, and she never disobeys his proposal. After reaching Kolkata, she tried to meet the hope of Swamiji. She started a school at Bag bazar for the women education. She knew that this venture is minute but believe that it will extend in the future. Nivedita noticed that illiteracy and prejudice are two main difficulties of Indian society. This kind of attitude is the main reason for the backwardness of India. Women are also a part of society, so

their upliftment is essential for complete progress. Her feminist approach can be described in the following ways:

Advocacy for Equal Educational Opportunities: Sister Nivedita firmly believed in equal educational opportunities for women. She advocated for the right of Indian women to access education on par with men, challenging prevailing societal norms that restricted women's education.

Empowerment through Knowledge: She saw education as a powerful tool for women's empowerment. Sister Nivedita believed that by providing education to women, they could become self-reliant, assert their rights, and actively participate in the socio-political and cultural spheres of society.

Holistic Education: Sister Nivedita promoted a holistic approach to women's education. She believed that education should not be limited to academic knowledge but should also include physical fitness, cultural enrichment, and character development.

Overcoming Stereotypes and Norms: As a feminist, she actively worked to challenge and break down gender stereotypes and norms that limited women's roles and opportunities. Her schools and educational institutions provided an environment where girls and women could pursue diverse interests and careers.

Promotion of Science and Technology Education: Sister Nivedita recognized the importance of women's participation in science and technology fields. She encouraged girls to pursue studies in these areas, aiming to bridge the gender gap in STEM education.

Collaboration with Indian Leaders: Sister Nivedita collaborated with Indian leaders and reformers, such as Swami Vivekananda, in advancing the feminist cause of women's education. Together, they worked to promote gender equality and women's rights within the broader social and cultural reform movements in India.

Documentation of Educational Progress: She documented the progress and achievements of women who received education through her institutions. This documentation served as a testament to the transformative impact of education on women's lives, challenging the prevalent notion that women were better suited for domestic roles.

Legacy and Inspiration: Sister Nivedita's feminist legacy continues to inspire women's rights activists and educators in India and beyond. Her commitment to women's education and gender equality laid the foundation for subsequent generations of feminists and educators to build upon.

Global Perspective: She brought a global perspective to the feminist movement in India. Her exposure to Western feminism and her advocacy for Indian women's rights resonated with a broader international discourse on gender equality and education.

Intersectionality: Sister Nivedita recognized the importance of addressing intersectionality in her feminist work. She considered factors like caste, class, and region in her efforts to advance women's education, aiming to ensure inclusivity and equitable opportunities for all women.

In summary, Sister Nivedita's feminist movement in the context of women's education was characterized by her relentless commitment to breaking down barriers and stereotypes, her holistic and inclusive approach to education, and her advocacy for equal opportunities for women in all spheres of life. Her contributions played a pivotal role in advancing the status of Indian women and paved the way for future feminist movements and educational reforms in India.

4.2. Pertaining to Objective 2:

O2: To explore the role of Sister Nivedita, in empowering Indian women socially and economically.

Nivedita noticed a unique quality among Indian women. They untiringly and unselfishly serve their family. The work started in the early morning and continues till night. They sacrifice their own desire and happiness to provide comfort to every member of the family. This tradition of womanhood amazes Nivedita. She noticed devotedness in the nature of Indian women. She attempted to uplift their life but wants to keep the dignity intact. She never wanted to offer the western style of living to the Indian women. She praised their religious spirit and tolerance. Nivedita suggested reading the book of the East. According to her, these pieces of literature can uplift and enrich the mind of women. She desired to keep the purity and innocence of Indian women. According to her, the ideology to respect the elders of the family is a great virtue. She told these not only to the Hindu women but also for the Muslim women. Nivedita called all women as her sisters. She observes that India is a land of diverse religion and considers India as the 'land of adoption. She considered women as 'the mother of society and upholders of family life' (Bhattacharya 2017). Mother is a great teacher whose virtue considerably inspires the child. She believed like Swamiji that progress of Indian women prospers the whole nation. It will uplift the nation from degradation. Nivedita desired the education which gives strength to the women of India. Swamiji also visualized the nation with the strength of both men and women. Nivedita said, "He saw plainly enough that what was wanted was a race of women-educators, and this was how he contemplated making them. Strength, strength, strength was the one quality he called for, in woman as in man" (Complete Works of Sister Nivedita 2016). Sister Nivedita played a significant role in empowering Indian women socially and economically through her tireless efforts and advocacy. Her contributions in these areas can be described as follows:

Education as an Empowerment Tool: One of Sister Nivedita's primary means of empowerment was through education. She believed that education was the key to breaking the cycle of poverty and social inequality for women. She established schools and educational institutions that provided girls and women with access to quality education.

Skill Development: In addition to formal education, Sister Nivedita emphasized skill development and vocational training for women. She recognized that acquiring practical skills could enhance their economic independence and self-esteem.

Promotion of Entrepreneurship: Sister Nivedita encouraged women to become entrepreneurs and take control of their economic destinies. She supported initiatives that enabled women to start small businesses and engage in income-generating activities.

Financial Literacy: She promoted financial literacy among women, teaching them about budgeting, saving, and managing their finances. This knowledge empowered women to make informed financial decisions and secure their economic futures.

Social Reform: Sister Nivedita actively participated in social reform movements aimed at improving the status of women, such as campaigns against child marriage, dowry, and the mistreatment of widows. She used her voice to challenge oppressive social norms.

Support for Widows: She provided support and assistance to widows, who often faced dire economic circumstances and social isolation. Her efforts helped empower these marginalized women by offering them education and opportunities for self-sufficiency.

Inclusive Approach: Sister Nivedita's empowerment initiatives were inclusive and aimed at reaching women from diverse backgrounds, including those from marginalized communities, ensuring that economic and social empowerment was accessible to all.

Inspiration and Role Modeling: Sister Nivedita served as an inspirational figure for many Indian women. Her own life and accomplishments demonstrated that women could break free from traditional roles and make significant contributions to society.

Documentation and Advocacy: She documented the success stories of women who had benefited from her empowerment initiatives. By sharing these stories, she aimed to inspire others and create a supportive community of empowered women.

Legacy and Long-Term Impact: Sister Nivedita's work in empowering Indian women had a lasting impact. Her principles and initiatives continue to influence contemporary efforts to uplift women socially and economically in India.

In summary, Sister Nivedita's role in empowering Indian women socially and economically was characterized by her dedication to education, skill development, advocacy for women's rights, and her commitment to breaking down social and economic barriers. Her legacy remains a testament to the transformative power of education and empowerment in the lives of Indian women.

4.3. Pertaining to Objective3:

O3: To analyse the Sister Nivedita's advocacy for women's equal access to education in India, including overcoming cultural and societal barriers.

According to Nivedita, the future of comprehensive development depends on education. She accepts the role of industry and commerce on the advancement process, but the improvement will be attainable only by knowledgeable individuals. Technical education is important, but advanced research is also required for the progress of the nation. She related technical education without higher research as a branch without a tree, a blossom without any root. The complete progress is always needed for a developed nation. She gave importance to human unity. According to her, a united nation will stand sturdy and courageous. Education is the gateway to reach that self-demonstrated state. Sister Nivedita was a staunch advocate for women's equal access to education in India, and her efforts to overcome cultural and societal barriers were instrumental in advancing this cause. Nivedita realized illiteracy is the root cause of India's misery. So, she was very concerned about education for all Indians. "Nivedita has spoken or written on different aspects of education: primary, secondary and university education; women's education; training in arts and crafts; scientific and technical education; and soon. She realized that the educational problem in India was the 'problem of problems', and to her dismay found that people generally had very little awareness of it" (Bhattacharya 2017). Here's a description of her advocacy in this regard:

Challenging Cultural Norms: In the late 19th and early 20th centuries, India was deeply entrenched in traditional cultural norms that often restricted women's roles to the domestic sphere. Sister Nivedita actively challenged these norms by advocating for women's right to education.

Educational Initiatives for Girls: She recognized that one of the primary barriers to women's education was the lack of suitable educational institutions for girls and women. In response, she established schools and educational programs specifically designed for female students.

Promotion of Girls' Education: Sister Nivedita used her influence to promote the importance of girls' education within Indian society. She believed that educating girls was not only a matter of individual rights but also crucial for the progress of the entire nation.

Collaboration with Indian Reformers: Sister Nivedita collaborated closely with Indian reformers and leaders, including Swami Vivekananda. Together, they worked to change societal perceptions and attitudes toward women's education. Her partnership with influential Indian figures lent credibility to the cause.

Empowering Women through Education: She emphasized that educating women was essential not only for their personal development but also for the betterment of society. She argued that educated women could contribute more effectively to their families, communities, and the nation as a whole.

Efforts in Bridging Gender Gap: Sister Nivedita made concerted efforts to bridge the gender gap in education. She believed that women should have access to the same educational opportunities as men, and her institutions aimed to provide a well-rounded education for girls and women.

Championing Women's Rights: In addition to education, Sister Nivedita championed women's rights in various aspects of life, including property rights, suffrage, and economic independence. Her advocacy extended beyond the classroom to address broader gender inequalities.

Community Engagement: She engaged with local communities to garner support for girls' education. This grassroots approach helped overcome resistance and skepticism from conservative elements within society.

Inclusive Approach: Sister Nivedita's advocacy was inclusive, ensuring that women from different backgrounds, including those from marginalized communities, had access to education. She aimed to make education accessible to all Indian women, irrespective of their social or economic status.

Legacy and Lasting Impact: Sister Nivedita's tireless advocacy and efforts to overcome cultural and societal barriers have had a lasting impact. Her legacy continues to inspire educators and activists working to promote gender equality and women's education in India.

In summary, Sister Nivedita's advocacy for women's equal access to education in India was characterized by her determination to challenge cultural and societal norms, her establishment of educational institutions, and her collaboration with Indian leaders to change perceptions about women's education. Her pioneering work laid the foundation for subsequent efforts to ensure that education became a fundamental right for Indian women.

5. Conclusion:

Nivedita was an eminent teacher and writer. She wrote many books in her short life span. Her famous books are Kali the Mother, The Master as I Saw Him, The Web of Indian Life, etc. Her writings on Vivekananda now reprint in five volumes titled The Complete Works of Sister Nivedita. Whenever she heard about the misery of the people, she goes and tries to rescue them. In 1899 when plague spreads in Kolkata, she took part to help the sufferers. She also took a significant part in the great East Bengal famine in 1906. She came to India to help Swamiji in women education, but here she took parts in the independent movement of Bengal. In the development of the Indian society, her exceptional contribution is not forgettable. Her generous nature and kindness made her a prominent personality in Indian history. Sister Nivedita was a noble-hearted, compassionate, dynamic lady. She was a great devotee of Swami Vivekananda. Vivekananda's philosophy of life influenced her. She came to India and started walking in the footsteps of Swamiji. She realized that the suffering of Indian women ceased by education. Sister Nivedita's contribution to woman education is deeply significant. In this paper, I am discussing the exceptional contribution of Sister Nivedita to Indian society.

References:

Advaita Ashram, Complete Works of Swami Vivekananda: Manavati Memorial Edition: Kolkata-700014, 1970.

Atmaprana, Pravrajika. (1961) Sister Nivedita of Ramakrishna- Vivekananda. Kolkata; Nivedita Girls' School, pp. 23

Atmaprana, Pravrajika. (1961). Sister Nivedita of Ramakrishna- Vivekananda. Kolkata; Nivedita Girls' School, pp. 51

Banerjee, S. (2021). Nivedita: Religion and Society an impeccable Act of Civic Service by the Sister during Calcutta Plague Pandemic.

- Basak, S. (1992, January). Sister Nivedita and Women's Education in Bengal in the first decade of the 20th Century. In *Proceedings of the Indian History Congress* (Vol. 53, pp. 414-422). Indian History Congress.
- Basu, Sankari Prasad, ed. (1982). *Letters of Sister Nivedita*. Calcutta, India: Naba bhara Publishers.
- Biswas, Idisha. (2020). Sister Nivedita and the Upliftment of Indian Women. *International Journal of Research on Social and Natural Sciences* Vol. V Issue 2.
- Bhattacharya, D. (2017). *Sister Nivedita – A Beacon of Inspiration*. Kolkata; Sri Ramakrishna Math, pp. 65
- Bhattacharya, D. (2017). *Sister Nivedita – A Beacon of Inspiration*. Kolkata; Sri Ramakrishna Math, pp. 92
Complete Works of Sister Nivedita (Vol-1). (2016) Kolkata
- Kundu, M. (2017). *Sister Nivedita: a Dedicated Soul of Creative Culture*.
- Mukherjee, D. P. A. (2017). *Sister Nivedita's Vision on Education in India*.
- Pramanik, S. (2018). Nivedita: The Lady with the Lamp—an Incarnation of Empowered Woman. *International Research Journal of Humanities, Language and Literature*, 5-8
- Rai, S. (2018). *Empowerment of Asian Women As Envisaged By Sister Nivedita*.
- Rani, S. L. T. (2020). *Sister Nivedita: The Embracer of India*.
- Taraphdar, D. T. (2001). *'The Discovery of India by Sister Nivedita: A Guidance for Value Education*.

Citation: Sarmistha.B & Biswas.S,(2024) “Catalysts of Change: Examining the Transformative Role of Sister Nivedita in Advancing the Status of Indian Women”*Bharati International Journal of Multidisciplinary Research & Development (BIJMRD)*, Vol-2, Issue-4 May-2024.