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## From Exclusion to Empowerment: State Initiatives, Community Institutions, and the Political Participation of Tribal Women in Scheduled Areas

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### Introduction

In India the tribal region and scheduled areas have historically challenged complicated segregation entrenched in geography, and institutional downgrading. Initially, many Indian tribal societies were characterised by comparatively egalitarian social relations and women playing a significant role in agriculture, resource management, and community governance. Initially these tribal women were frequently involved in decision-making processes. They were treated with respect that was uncommon in non-tribal contexts at that time. But during the British colonial time in India authority of tribal land was challenged through the Britisher. They were displacing communities and weakening tribal authority, including that of powerful women, through revenue and land tenure reforms and the declaration of forests as state property. But at this time there were many tribal women who challenged and fought with the British rule. The women were Budwal Devi, Sobha Ganda, and Koya Queen Bângarâ Devi and they also inspired resistance during the freedom movement. But at the same time we tried to evaluate the status of women among India's tribal people which has rarely been the subject of cross-disciplinary research, despite the fact that there is a substantial corpus of social and cultural literature outlining the traits and differences among the country's numerous tribes.

After independence the Indian Constitution provide space for tribal region and their welfare. The *Constitution of India* offers a different lawful and administrative outline for tribal-subjugated areas through the *Fifth Schedule* under *Article 244(1)*. This Schedule authorises the *President of India* to inform 'Scheduled Areas', after discussion with the Governor, and to redefine or modify their limitations when essential, safeguarding a defensive constitutional status for tribal welfares in these areas. It thereby places instruments for protection of tribal culture, customs, and land rights, separate from the overall administrative device in other parts of the country. In the administration of these parts, the Governor plays a vital and key role in counselling on guidelines for peace and respectable governance, which can adapt laws careful not damage to tribal welfares. Moreover, the Constitution orders the formation of *Tribal Advisory Councils (TACs)* in conditions with *Scheduled Areas* recognised bodies intended to counsel the government on substances connecting to welfare and growth of *Scheduled Tribes*, making an official mechanism for tribal representation in governance. In this paper, I will examine how tribal regions empower through their

policies and also examine how women empower in different sectors. In the next sector, I shall discuss previous work related to tribal women.

## Participation of Women in Different Sectors

The research on tribal women's involvement in education, the economy, governance, and social movements is summarised in this review of the literature. There are many researches who have suggested that women's participation in many sectors such as political and economic spheres has increased. These researches are varied in importance for empowering any sector of society. It is a process that empowers individuals to take action on matters they deem significant in order to employ that power in their own lives, communities, and society. It is the extension of impoverished people's rights and capacities to engage in, bargain with, manage, and hold responsible institutions that impact their lives. People must therefore fully participate in the creation, execution, and assessment of decisions that determine their societies' well-being.

There are a number of tribal populations living in different states such as Madhya Pradesh, Odisha, Maharashtra, and Chhattisgarh. Their gender ratios are near to equivalence, signifying **growing demographic impartiality**, a vital issue for enablement and political contribution. These gendered inhabitants figures form a vital **experiential base for conniving policies to improve tribal females' educational accomplishments, health interferences, economic contribution, and political symbols**. It will again gather detailed scheduled tribe data are predictable to offer efficient demographic visions that will further notify plans for ornamental tribal women's contribution and depiction in governance structures. Tribal women knowledgeable **dual downgrading** mutually as tribal civic members excepted from conventional political assemblies and due to gender preconception within their personal social schemes. The reservations straight influence tribal women's **political contribution in Scheduled Areas**, allowing them to participate in competition and hold places in local institutions such as *Gram Panchayats and District Councils*. The **extension of Panchayati Raj institutions below PESA** supported this outline by guaranteeing that tribal women advantage from both gender and tribe-specific questions.

According to research, institutional barriers still stand in the way of tribal women's full participation, despite their significance in the socio-economic and political spheres. There are many policies that emphasise political inclusion, economic empowerment, and education are crucial to boosting their involvement and improving the community's overall well-being. In this section we attempt to evaluate participation of tribal women in different sectors such as socio-economic and political sectors. In the next section I shall discuss previous work-related tribal women.

## Literature Review and Conceptual Framework

According to Dhanasree (2014), women's active participation is crucial for any culture to see faster socio-economic improvement. In order to fully empower and engage them in a society such as India's, concrete steps must be taken at several levels. Some of the ideas that have emerged in relation to improving women's status include empowerment, equal opportunities for resource ownership, increased participation in the business and economic sectors, awareness of one's rights and responsibilities, improved living standards, self-reliance, self-worth, and self-assurance. Approximately 8% of India's population is tribal, and in the majority of these states, tribal women face low earnings, poor nutrition, and limited access to healthcare and education. Tribal women have thus not benefited from modernisation while having constitutional protection. They are continuously exploited and remain at the bottom of the developmental ladder. Puttaraja and Heggade (2012) examined how women are valued members of their

communities and play a significant role in the social, cultural, economic, and religious rituals of tribal civilisations. In many areas of life, including employment, education, economic empowerment, and health, they continue to lag far behind. Tribal communities are considered to be the poorest, most economically and socially downtrodden groups (Thakur, 2009). Tribal women are a marginalised, persecuted, and poor minority that occasionally receives scant attention.

Naila Kabeer's seminal work *Resources, Agency, Achievements* theorises female empowerment as a development in which those earlier deprived of the capability to make planned life choices obtain such capability. She claims that empowerment includes three interconnected proportions: resources, agency, and achievements (pp. 435–464). Kabeer added highpoints that empowerment must be considered as depending upon socio-cultural and institutional settings a serious insight for considering how tribal females convey empowerment in surroundings formed by traditional norms, bureaucratic governance, and uneven admission to expansion programmes. Amartya Sen's work *Development as Freedom* recognises **political independences** as one of five contributory freedoms crucial to growth: political independences, economic prospects, social chances, transparency securities, and defensive safety. Inside Scheduled Areas, Sen's prominence on **political independence** offers a regularising substance for institutional improvements; for example, reservation strategies and regionalisation under *PESA* and *PRI* creativities. They aimed at enhancing tribal women's political activity. This aligns with the consideration that that authorising tribal women necessitates not just official rights but allowing circumstances that widen their competence set to contribute evocatively in governance and public decision-making.

A seminal influence to thoughtful women's political contribution originates from **Raghendra Chattopadhyay and Esther Duflo's** in *Women as Policy Makers: Evidence from India*. Using experiential data from kept and non-reserved Gram Panchayats, they prove that females leaders meaningfully **alter policy imports**, with greater assets in public goods closely allied with females' everyday anxieties, such as drinking water, roads, and health substructure (Chattopadhyay and Duflo, 2004, pp. 1409–1411). For tribal females in Scheduled Areas, this work is chiefly pertinent because it established that **representation substances are not only emblematical but practical**. When functional to tribal frameworks, it proposes that tribal females' leaders can reorient ascendancy towards subjects, for example, forest admittance, nourishment, maternal well-being, and livelihood safety. This brings into line with the broader quarrel that state-instructed presence mechanisms, when effectively applied, can convert political contribution into **tangible growing gains**, reinforcing the authorisation trajectory (Chattopadhyay and Duflo, 2004).

Ashwini Deshpande's examination in *Gender, Caste and Politics in India* positions women's political contribution within the **intersectant hierarchies of gender, caste, and social stratum**. Deshpande claims that political empowerment cannot be considered in separation from structural inequalities that control access to education, economic resources, and social capital (Deshpande, 2004, pp. 381–389). For tribal women, these intersectant drawbacks are exaggerated by geographic separation and historical relegation, restricting their ability to exercise independence within political organisations despite formal enclosure.

Niraja Gopal Jayal in his work *Democracy and the State: Welfare, Secularism and Development* claims a macro-level hypothetical lens to position tribal females' political contribution within India's self-governing development. Jayal contends that Indian egalitarianism is characterised by a continuing tension between **bureaucratic presence and functional citizenship**, mainly for marginalised groups (Jayal, 1999,

pp. 7–25). She highlights the role of the well-being state and decentralised governance in arbitrating this tension by generating institutional instruments for contribution and redeployment.

In Scheduled Areas, Jayal's outline helps to describe how PRIs and welfare-oriented state involvements purpose as **sites of negotiated citizenship**, where tribal females declare political entitlements not only as females but also as members of native groups. Their contribution in local governance replicates a developing self-governing repetition in which **welfare, identity, and representation cross**, moving tribal females closer to substantive citizenship. Jayal's examination thus positions tribal women's political appointment within the broader development of Indian egalitarianism from elite-conquered governance to more inclusive, albeit disputed, participating assemblies.

Andrea Cornwall's in his research work *Women's Empowerment: What Works and Why?* investigates positions of authorisation within a wide-ranging **growth discourse** that separates among empowerment as a **slogan** and empowerment as **transformative repetition engrained in females' survival experiences**. Cornwall produces evidence from the pathways of females' empowerment investigate programmes, observing that empowerment explains through **numerous trails** formed by socio-cultural, economic, and institutional circumstances. Intended for tribal females in scheduled regions, it advises that actual empowerment plans must spread **beyond shares and legal assurances** to contain **community organisations that nurture guidance, collective achievement, and danger awareness**. Empowerment is, therefore, not a linear consequence but **interpersonal and conveyed procedure** among women, their relatives, groups, and the state a viewpoint that augments the investigates of tribal females' active political contribution in regionalised governance outlines. As in the above section we have seen that there are many research scholars who discuss how tribal women participate in different sectors. In the next sector we discuss tribal women's participation in the education sector.

### **Literacy Among Tribal Women in India**

Education is the important factor for development of the society. According to the 2011 census; 63.1% of tribal members had completed their education, up from 8.54% in 1961. If it tries to be compared to 71.7 per cent for males, the percentage of learnt tribal women is 54.4 per cent. After 1947, the Indian government received funding and strategies to increase the number of pupils enrolled in primary schools (grades I through V). Over the past 50 years, these improvements have resulted in an unparalleled rise in literacy rates and gross participation ratios for both boys and girls in the general population. The literacy rate was 71.7% for ST men and 63.1% for ST women. As a result, ST literacy increased significantly between 1961 (8.54%) and 2011 (63.1%). One of the primary goals of encouraging women and girls from Scheduled Tribes to pursue careers in education is to alter their traditional lifestyles in order to make them more economically self-sufficient, inspire them to take charge of their own health, educate them about their rights and responsibilities, help them accept their social surroundings, evaluate the difficulties they encounter, and provide them with opportunities to significantly contribute to their own development as fully indigenous people.

### **Political Participation of Tribal Women**

Political exclusion of tribal women is closely interrelated to their marginal status in different domains of life. A long history of exclusion from political power has added to their struggle for existence. Since independence of India, both governmental and non-governmental organisations have been striving to bring about their empowerment and development of tribal women, but they have still been largely deprived of their

basic needs of life and reeling under acute poverty, malnutrition and starvation over the decades. In spite of provisions of active participation in local self-governance through PRI (Panchayati Raj Institutions), tribal women are still lagging far behind their male counterparts in terms of political empowerment even today. Although there are a number of constraints on tribal women's political participation, but certain factors that are fundamental in empowering them include strategies of sustainable development, pro-tribal policies, access to resources, and human resource development. While tribal women live at subsistence levels and are most concerned with meeting basic needs of life. Their geographical isolation has further added fuel to the already existing problems and constraints, separating them from the larger socio-economic canvas, while reducing their access to resources, information and knowledge (Nayak, K.B. 2008, 2014 and 2020).

It is crucial to note that, despite the fact that every village panchayat traditionally has a female member, the woman never rushes to attend meetings or participate in panchayat operations. The political contribution of tribal women in India has enlarged meaningfully since the constitutional improvements of the 1990s, mainly next *the 73rd Constitutional Amendment Act (1992)* and the *Panchayats (Extension to Scheduled Areas) Act, 1996 (PESA)*. Today, tribal females contribute mainly at the popular level through *Panchayati Raj Institutions (PRIs)*. India has over 3.1 million designated administrations in PRIs, and nearly 1.3 million of them are females. Approximations founded on *Ministry of Panchayati Raj* data and academic educations propose that *Scheduled Tribe (ST)* females establish roughly 10–12% of all females' legislatures, amounting to about 3–4 lakh tribal females selected legislatures, mostly in Scheduled Areas such as Jharkhand, Chhattisgarh, Odisha, Madhya Pradesh, Rajasthan, and Andhra Pradesh. In this regard, the Constitution of India guarantees socio-economic and political equality and the provision of equal rights for availing different opportunities to all social sections of people in the country, including the Scheduled Tribes women. In this way we have seen that it is increasing emphasis has also been placed on initiating a variety of development schemes and welfare programmes by both central government as well as state governments for maximising the participation of the Scheduled Tribes women in different activities.

Further we shall see that various legal reforms and resolutions in the form of laws and acts have also been introduced in order to improve their socio-economic status, reduce gender inequality and empower them in the Indian social system (Mehta, G.S.2002:7). In fact, the principles of gender equality have been enshrined in the Indian Constitution in its preamble, fundamental rights, fundamental duties and directive principles. Just after independence, there was a deep concern of the framers of the Indian Constitution for the uplift of the Scheduled Castes, the Scheduled Tribes and Other Backward Classes which is reflected in the elaborate constitutional provisions and institutional mechanisms as set-up in the country for their upliftment.

In this regard, the Articles 15, 16, 39, and 42 of the Indian Constitution have ensured the freedom to women in every sphere of life. The Constitution of India provides a number of safeguards and measures for protection and promotion of interests of the SCs and the STs in India. These provisions are as follows: Article-15(2): the provision related to prohibition of restriction of any access to public places; Article-16(4): reservation of post in Government services for marginalised backward classes; Article-17: abolition of untouchability; Article-23: restriction of traffic in human beings and forced labour; Article-29.2: protection of right to admission to educational institutions; Article- 46: special care for promotion of educational and economic interests of Scheduled Caste and Scheduled Tribes; Article-244 and Scheduled V & VI: social administrations arrangement and control over Scheduled Areas and Scheduled Tribes

in the States; Article-335: reservation in services; Article- 339: Union governments direction to state government for welfare of Scheduled Tribes (Prashant Kumar Baghel and Anindhya Tiwari, 2021). The political contribution of tribal females in Scheduled Areas has prolonged meaningfully with the institutionalisation of Panchayati Raj Institutions (PRIs) and the implementation of reservation plans for females and Scheduled Tribes. PRI chronicles demonstration that tribal females' contribution has been particularly noticeable in Gram Sabhas, where females are involved in decisions connected to welfare arrangements, forest rights, and local growth preparation. In this section, we see how the Constitution of India provides space for tribal women through different articles. In the further section I shall examine that policy implication and its recommendation related to tribal women's empowerment.

### **Policy Implications and Recommendations**

After independence, India adopted a federal system of government in which powers are divided between the central government and the states and union territories. Within the framework of democratic policy, Constitutional laws and development policies, *Five Year Plans* and programmes have been made which aim at improving women's status in various spheres. From the fifth *five-year plan (1974-78)* onwards, there has been a marked shift within the approach to women's issues in improving the status of women. Then a decade after the *National Commission of Women* was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlement of women. During the period of the 1990s, the main social issue which was highlighted in media was the issue of "*women's empowerment*" through a local level political platform namely the Panchayati-Raj system of local self-government in rural India. Subsequently, four committees (between 1957 to 1986) which conceptualised local self-government in India and paved the way for establishing the Panchayati-Raj Institutions (PRIs) in rural India and those committees were: Balwant Rai Mehta Committee (1957), the Ashok Mehta Committee (1977–1984), GVK Rao Committee (1985), and the L. M. Singhvi Committee (1986).

The recommendations of these committees were as follows: **Balwant Rai Mehta Committee (1957)**: This committee recommended the establishment of PRIs at the village, intermediate, and district levels. It also recommended that PRIs should be given financial resources and powers to decide on local issues. **Ashok Mehta Committee (1977)**: This committee also recommended that PRIs should be given more powers and resources and that they should be made responsible for planning and implementing development projects at the local level. **G.V.K. Rao Committee (1985)**: This committee also recommended that PRIs should be given greater autonomy and that they should be made accountable to the people whom they serve. It also suggested that PRIs should be given the power to levy taxes and fees. **L.M. Singhvi Committee (1986)**: The L.M. Singhvi committee recommended the need for constitutional recognition and legal framework for both Panchayat Raj Institutions as well as urban local bodies in order to strengthen the local self-governance in India.

These policies indication since *NITI Aayog's Women's Empowerment and Tribal Growth reports* underlines that tribal women's political contribution in Scheduled Areas leftovers roughly due to breaks in institutional dimensions, education, and real decentralisation. NITI Aayog things to see that while legitimate reservations and Panchayati Raj necessities have enhanced numerical representation, **guidance efficacy among tribal women is forced by partial access to training, information, and managerial support** (NITI Aayog, *Women Empowerment and Tribal Development*, pp. 45–52). Likewise, the **Ministry of Panchayati Raj**, in its account *Status of Panchayati Raj Institutions in Scheduled Areas*, detects that the employment of PESA is disjointed across states, weakening Gram Sabha specialists

and limiting the scope for tribal females leaders to inspiration conclusions on natural resource ascendancy and local growth imports (Ministry of Panchayati Raj, 2018, pp. 61–68). These discoveries suggest that plan outlines must move elsewhere electoral presence near **consolidation official ecosystems** with capacity construction, legal awareness, and administrative self-sufficiency to allow tribal females to exercise practical political activity.

International progress literature supports these suggestions. The **UNDP's Gender Impartiality and Political Contribution** report emphasises that females' political empowerment needs **recognized receptiveness and gender-sensitive governance constructions**, observing that representation without voice principals to symbolic rather than transformative involvement (UNDP, 2012, pp. 14–21). Similarly, the **World Bank's Stimulating Growth** claims that gender equality in political organizations improves governance quality and development consequences, mainly in marginalised areas, but only when female leaders own **adequate resources, authority, and official lawfulness** (World Bank, 2001, pp. 73–78).

## Conclusion

As we have seen above which proves that the political sharing of tribal females in Scheduled Areas denotes a slow but noteworthy shift **from historical segregation to restricted empowerment**, formed by constitutional protections, state creativities, international standards, and community-based organisations. Though, understandings from feminist and growth scholarship chiefly Kabeer's empowerment framework, Sen's ability method, Crenshaw's intersectionality, and Bourdieu's theory of wealth disclose that political authorization is not an involuntary consequence of representation. Tribal female's involvement is interceded by intersecting structures of gender, tribe, class, and geography, which form their access to resources, agency, and voice inside governance organizations.

This paper underlines that **authorization is a multidimensional and interpersonal procedure**, rather than a remarkable policy consequence. Community organizations for example; Gram Sabhas and females' collectives arise as critical arenas where official political rights can be interpreted into functional agency, leadership, and policy effect. Similarly, determined openings in capacity, institutional independence, and social wealth boundary the transformative possible of political sharing in many Scheduled regions. The policy insinuation's opinion near the essential for a change from **procedural presence to utilitarian empowerment** through gender-responsive regionalisation, capacity structure, and the solidification of community organizations that allow tribal females to exercise actual decision-making power. Finally, the movement from exclusion to empowerment will be concluded not merely by growing the presence of tribal females in political organizations, but by guaranteeing that their sharing redesigns governance significances, deepens self-governing practice, and advances social justice in Indias' Scheduled regions.

In addition to improving their own rights and well-being, empowering tribal women politically promotes inclusive and efficient governance, a variety of policy viewpoints, and the general growth of tribal communities. It necessitates a multifaceted strategy that promotes active engagement and representation while addressing social, cultural, and structural concerns. A thorough and culturally aware strategy that considers the distinct social, cultural, and economic circumstances of tribal women is needed to support their economic development. To achieve significant and long-lasting economic empowerment, cooperation between governmental and non-governmental organisations, community leaders, and indigenous women themselves is crucial. The goal of social empowerment is to build a more just and inclusive society where everyone has the chance to prosper and make a contribution. It entails altering power relations,

questioning societal conventions, and eliminating obstacles that prevent marginalised people from fully participating in society and achieving their full potential. Governments, civil society organisations, local leaders, and individuals themselves frequently need to work together to achieve social empowerment. Social empowerment promotes better social cohesiveness, stronger communities, and sustainable development by encouraging a sense of action, shared responsibility, and belonging. In India, efforts to empower tribal women must be context-specific, culturally aware, and long-lasting. These programmes help tribal women develop holistically and build a more inclusive and equitable society by addressing economic, social, and political domination.

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