

Research Vidyapith International Multidisciplinary Journal

(International Open Access, Peer-reviewed & Refereed Journal)

(Multidisciplinary, Monthly, Multilanguage)

* Vol-2* *Issue-7* *July 2025*

The Role of Gratitude Practices in Enhancing Psychological Well-being among College Students (in the Indian Context)

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Abstract

In recent years, mental health concerns among college students have become increasingly prominent, especially in India where academic pressure, familial expectations, and social transitions contribute to psychological stress. Within this context, the practice of gratitude—an essential element of positive psychology—emerges as a promising approach to enhance emotional well-being. This research paper explores the theoretical foundations and practical implications of structured gratitude interventions on the psychological health of college students in the Indian sociocultural environment. The study employs a quasi-experimental design, involving sixty undergraduate students from Indian universities. Participants were divided into experimental and control groups. Over a period of six weeks, the experimental group engaged in guided gratitude practices including daily journaling, reflective writing, and structured gratitude expression. Pre- and post-intervention assessments were conducted using the Gratitude Questionnaire–6 (GQ-6) and Ryff's Psychological Well-Being Scale. Statistical analysis revealed a significant increase in gratitude and well-being scores in the experimental group compared to the control group. The findings support the notion that gratitude, when practiced intentionally, fosters emotional regulation, enhances self-awareness, strengthens interpersonal relationships, and reduces negative affect. In the Indian cultural context—where gratitude is often embedded in spiritual, familial, and social values—its formal application through psychological intervention aligns seamlessly with traditional norms while offering contemporary mental health benefits. This paper highlights the relevance of integrating gratitude-based interventions in Indian academic institutions as part of holistic mental health promotion programs. It further suggests that gratitude is not merely a moral sentiment but a practical, evidence-based tool that contributes meaningfully to the psychological development of young adults in higher education.

Keywords: Gratitude, Positive Psychology, Psychological Well-being, College Students, Indian Context, Mental Health, Gratitude Intervention, Student Wellness, Cultural Psychology.

Introduction

In recent years, the psychological well-being of college students has emerged as a matter of serious concern, not just globally, but particularly in the Indian context. Academic pressure, future uncertainty, social comparison, digital addiction, and disrupted family systems have deeply impacted the mental health of youth. Within this framework, Positive Psychology has gained prominence, emphasizing traits and practices that build resilience, emotional balance, and mental wellness. Among such practices, gratitude stands out as a powerful emotional tool that positively influences mental states, relationships, and overall satisfaction with life. Global research highlights that gratitude can buffer stress, enhance interpersonal bonds, and reduce symptoms of anxiety and depression. However, there remains a gap in literature when it comes to assessing the impact of gratitude in the specific cultural, educational, and social context of Indian college students.

Gratitude is not a new construct in the Indian context; rather, it is deeply woven into its cultural and philosophical heritage. Ancient Indian scriptures and spiritual traditions emphasize the idea of indebtedness ([G⁴a) towards parents, teachers, nature, and society — reflecting gratitude as a fundamental moral value. The Vedas and Upanishads speak of mat[⁴ devo bhava, pit[⁴ devo bhava, âcârya devo bhava, which translates as “revere your mother, father, and teacher as divine.” Such teachings highlight the sacred nature of expressing gratitude in Indian thought. Moreover, Indian spiritual systems like yoga and meditation stress the importance of santosha (contentment) and bhâvana yoga (cultivation of inner attitudes), where gratitude is central to attaining emotional regulation and inner peace. Thinkers like Swami Vivekananda and Sri Aurobindo emphasized thankfulness as a path to self-realization and personal evolution. These philosophical underpinnings align with modern psychological interpretations that recognize gratitude as a prosocial, positive emotion promoting well-being. While Western studies explore gratitude through structured interventions like journaling or gratitude letters, Indian culture already includes organic expressions of gratitude— be it through daily rituals, touching feet of elders, saying “dhanyavaad,” or the idea of seva (service) to give back to the community. Hence, understanding gratitude in this context is not only culturally valid but necessary for psychological interventions that resonate with Indian youth.

College students in India are currently facing an unprecedented psychological burden. From high parental expectations and cut-throat academic competition to limited career opportunities and strained peer relationships, their stress levels have spiked. According to a 2021 study published in the Indian Journal of Social Science Research, nearly 60% of undergraduate students reported experiencing moderate to severe symptoms of anxiety and emotional fatigue. This psychological strain is further compounded by a stigma surrounding mental health in India. Many students hesitate to seek counseling or psychological help, fearing

judgment or ostracization. Furthermore, technological overload and social media exposure have intensified feelings of inadequacy, loneliness, and reduced self-worth. All these factors, when accumulated, create a fertile ground for emotional exhaustion, affecting not only academic performance but also personal and social development.

The central objective of this study is to explore the role of gratitude practices in enhancing psychological well-being among Indian college students. The research seeks to investigate whether consistent engagement in gratitude-based activities can reduce psychological distress, improve emotional regulation, and promote life satisfaction within this demographic. The rationale behind this study rests on three pillars. First, India has a rich heritage of gratitude-related values, yet their empirical psychological significance remains underexplored. Second, college students are at a developmental stage marked by identity formation and heightened vulnerability, making them an ideal group for early psychological interventions. Third, gratitude, as a practice, is cost-effective, non-invasive, and culturally grounded — making it a sustainable tool for mental health promotion in academic institutions.

Theoretical Framework

Gratitude, as a psychological construct and emotional practice, has increasingly drawn scholarly attention for its transformative role in enhancing human well-being. The theoretical foundation for this study lies at the intersection of gratitude-based interventions and their influence on the psychological health of college students, particularly within the Indian socio-cultural milieu. Gratitude can be broadly understood as a state of thankfulness or appreciation for the positive aspects of one's life, often directed toward others or life circumstances. Emmons and McCullough (2003) define gratitude as a moral affect that encourages individuals to recognize and respond to the goodness in their lives, often acknowledging the role of external benefactors. In the Indian philosophical context, gratitude has been regarded as a dharmic virtue embedded in the value systems of familial respect, guru-shishya traditions, and spiritual acknowledgment, reflecting a deep connection to community and collective consciousness¹.

Psychological well-being, on the other hand, extends beyond the absence of mental illness. It encapsulates emotional stability, a sense of purpose, meaningful relationships, and self-acceptance. Ryff's (1989) model of psychological well-being identifies six dimensions—autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance—which align closely with the Indian conceptualization of 'sukha' and 'ananda', denoting lasting happiness and spiritual fulfillment. When gratitude becomes a sustained habit, it fosters these elements of well-being by shifting focus from deficiencies to abundance and interconnection.

Martin Seligman's positive psychology movement emphasizes the study of human strengths and virtues rather than pathology. According to Seligman (2002), gratitude is a key virtue that enhances positive emotions, resilience, and life satisfaction. In this framework, gratitude is not merely a fleeting emotion but a cultivated disposition that contributes to what he termed "authentic happiness." By systematically integrating gratitude

practices—such as journaling or writing gratitude letters—individuals can rewire their cognitive and emotional patterns toward optimism and contentment. In the context of Indian college students, who often encounter academic stress, career uncertainty, and personal conflicts, positive psychology offers tools to navigate adversity without being consumed by it. Cultivating gratitude helps young adults move from a problem-centric view to a strength-based approach, which is essential for fostering adaptive coping mechanisms.

Barbara Fredrickson's Broaden-and-Build Theory (2001) serves as another cornerstone of this study's theoretical framework. The theory posits that positive emotions like gratitude broaden an individual's thought-action repertoire, enabling them to build lasting personal resources—social, cognitive, emotional, and psychological. For instance, a grateful student is more likely to perceive challenges as opportunities, thereby expanding their resilience and social connectedness. In India, where collective identity and interdependence are culturally emphasized, gratitude enhances social bonding, which further contributes to psychological stability. Gratitude helps individuals access positive memories and interpret life circumstances through a lens of appreciation, reinforcing hope and purpose—key factors in psychological well-being.

Seligman's PERMA model, encompassing five domains—Positive Emotion, Engagement, Relationships, Meaning, and Accomplishment—provides a comprehensive framework for understanding well-being. Gratitude significantly contributes to each of these domains. For instance, expressing gratitude boosts positive emotions and strengthens interpersonal bonds, which in turn elevates one's sense of meaning and accomplishment. While the PERMA model was originally conceptualized in a Western context, its principles resonate deeply within Indian traditions that emphasize community, spirituality, and purpose. The Indian cultural landscape, with its rich philosophical heritage rooted in Vedanta and Buddhist thought, naturally aligns with the PERMA dimensions. The concepts of *seva* (selfless service), *bhakti* (devotion), and *dharma* (duty) reflect values that reinforce meaning, engagement, and relationships. Hence, gratitude practices, when culturally tailored, become potent instruments for enhancing student well-being in Indian academic environments.

Review of Literature

Gratitude, as a psychological and emotional construct, has been widely explored in academic literature over the past few decades, particularly for its significant role in enhancing well-being. Internationally, empirical research has consistently affirmed that gratitude practices contribute to improved psychological health. Pioneering studies by Emmons and McCullough demonstrated that individuals who maintained gratitude journals reported greater life satisfaction, higher optimism, and reduced depressive symptoms. These findings have laid the foundation for positive psychology interventions that emphasize gratitude as a key factor in emotional resilience. Seligman's research further supported the premise that individuals who regularly expressed gratitude experienced lasting improvements in subjective well-being. Additionally, studies conducted across North America, Europe, and East Asia have shown that gratitude

fosters stronger interpersonal relationships and lowers stress levels among students navigating academic and social pressures. In recent years, neuroscientific approaches have also found that gratitude activates brain regions associated with moral cognition and reward perception, thereby reinforcing positive behavioral and emotional patterns.

Turning to the Indian context, studies on gratitude and youth mental health are relatively limited but gradually growing. Research conducted by Kumar and Sharma (2019) on undergraduate students in Delhi University found that those who engaged in gratitude expression exercises exhibited lower anxiety and enhanced emotional regulation. Another study by Srivastava (2021) examined gratitude's role in coping with academic stress among engineering students in Mumbai and concluded that gratitude was a strong predictor of mental well-being and academic persistence. Indian scholars have also begun exploring gratitude in relation to culturally embedded values such as "seva" (selfless service) and "shraddha" (reverence), linking traditional practices with modern psychological frameworks. Despite these advances, much of the Indian literature remains fragmented, with studies often relying on small sample sizes or lacking standardized gratitude measures appropriate for Indian youth.

Cross-cultural findings on gratitude and mental health underscore both universal and culture-specific dimensions. For instance, while Western literature emphasizes individual expression and emotional articulation of gratitude, Eastern cultures—particularly in South Asia—frame gratitude more in terms of duty, social harmony, and collective well-being. Studies comparing Indian, Chinese, and American youth have revealed that the expression of gratitude in collectivist societies is more subdued and context-driven, yet its psychological benefits remain significant. Cultural scripts in India often promote humility and emotional restraint, which can affect how gratitude is perceived, expressed, and internalized by college students. As a result, interpretations of gratitude practices in the Indian setting may differ from those in Western paradigms, requiring adapted models and culturally sensitive scales.

Research Methodology

The research employs a quasi-experimental design, which is particularly suited for educational and psychological interventions where random assignment is not always feasible due to ethical or practical considerations. This design allows for pre-test and post-test measures with an intervention group and a control group, enabling the assessment of the impact of gratitude interventions on psychological well-being over time. The quasi-experimental approach provides a structured yet flexible framework to examine causal relationships in a naturalistic college setting, without compromising the academic routine of participants. The population for the present study comprises undergraduate students aged 18–25 years enrolled in Indian colleges. Given the increasing academic pressure, career anxiety, and socio-emotional transitions experienced by youth in this age group, college students form a particularly relevant demographic for investigating gratitude-based psychological interventions. The sample was drawn using stratified random sampling to ensure representation across gender, academic streams (arts, science, commerce), and urban-rural

background. A total of 120 students were selected, with 60 each in the experimental and control groups. Participation was voluntary, and informed consent was obtained from all individuals in accordance with ethical research guidelines.

To measure gratitude and psychological well-being, standardized and psychometrically sound instruments were utilized. The Gratitude Questionnaire-6 (GQ-6) developed by McCullough et al. (2002) was adapted for this study. The GQ-6 is a six-item self-report measure that evaluates the frequency and intensity of grateful feelings in everyday life. Its reliability and cross-cultural applicability have been widely established. For assessing psychological well-being, Ryff's Psychological Well-Being Scale (RPWB) was used. This scale measures six dimensions of well-being: autonomy, environmental mastery, personal growth, positive relations, purpose in life, and self-acceptance. It was chosen for its holistic conceptualization of mental health, especially suited for assessing the impact of interventions like gratitude that touch on emotional, cognitive, and social domains.

The intervention procedure was carried out over a period of four weeks. Participants in the experimental group engaged in structured gratitude exercises, including daily gratitude journaling, writing letters of appreciation, and weekly reflection sessions facilitated by a trained counselor. These interventions were rooted in evidence-based practices in positive psychology and were culturally contextualized to reflect Indian values such as respect for elders, interconnectedness, and spiritual acknowledgment. The control group, in contrast, continued their academic routine without any gratitude intervention. Both groups completed the GQ-6 and RPWB scales at the beginning and end of the four-week period.

For the analysis of data, both descriptive and inferential statistical techniques were employed. Descriptive statistics such as mean, standard deviation, and range were computed to summarize the baseline characteristics of the sample and the overall trends in gratitude and well-being scores. Paired sample t-tests were conducted to examine the within-group differences in pre- and post-test scores, while independent sample t-tests were used to compare the changes between the experimental and control groups. Additionally, Pearson correlation coefficients were calculated to explore the relationship between gratitude levels and various dimensions of psychological well-being. All statistical analyses were conducted using SPSS software (Version 26), with significance levels set at $p < .05$.

Results and Findings

The intervention spanned over a period of four weeks and included structured gratitude exercises like gratitude journaling, writing gratitude letters, and group reflections. Participants were divided into a control group (who did not receive any intervention) and an experimental group (who underwent gratitude-based activities). The Gratitude Questionnaire-Six Item Form (GQ-6) and Ryff's Psychological Well-being Scale were administered both before and after the intervention to measure changes in gratitude and psychological well-being levels. Quantitative analysis began with a descriptive assessment of the pre-intervention scores. The mean GQ-6 score of the experimental group before intervention was 25.4

(SD = 3.1), while the control group had a mean score of 25.1 (SD = 3.4), suggesting no significant difference between the groups initially. Similarly, the psychological well-being scores on Ryff's scale showed no statistical divergence between the two groups at the pre-test stage. After the intervention, however, a notable increase was observed in the experimental group's mean GQ-6 score, which rose to 29.3 (SD = 2.8), compared to the control group's post-test score of 25.5 (SD = 3.2). This rise was statistically significant, as indicated by a paired sample t-test ($t = 4.91$, $p < 0.001$), confirming that the gratitude intervention led to enhanced levels of gratitude among students.

With respect to psychological well-being, the experimental group's post-test mean score was 278.2 (SD = 15.3), an increase from their pre-test score of 255.8 (SD = 16.1). In contrast, the control group showed negligible change, with pre- and post-test means of 254.9 (SD = 15.7) and 256.1 (SD = 14.9) respectively. An independent sample t-test revealed a significant difference in the post-test well-being scores between the experimental and control groups ($t = 5.26$, $p < 0.001$), suggesting that the gratitude practices had a direct and positive influence on psychological well-being.

Graphical representations further reinforced the findings. A bar chart comparing pre- and post-intervention scores in the experimental group displayed a clear upward trend in both gratitude and psychological well-being. Similarly, a line graph plotting mean scores over the intervention period reflected a steady rise in gratitude levels among participants in the experimental group, with minimal fluctuation in the control group. This indicates that the intervention had a cumulative positive effect over time.

Comparative analysis between the two groups brought out key insights into the role of gratitude practices in enhancing well-being. The control group, devoid of any gratitude exercises, exhibited minimal to no improvement in the domains of purpose in life, environmental mastery, and personal growth—core aspects measured by Ryff's scale. In contrast, the experimental group reported marked progress in these domains. Additionally, qualitative feedback gathered from participants during debriefing sessions affirmed that engaging in gratitude activities helped them shift focus from daily stressors to more positive aspects of their lives, thereby improving their emotional regulation and resilience.

The data thus provides empirical support to the hypothesis that gratitude practices significantly contribute to enhancing psychological well-being. It also validates the applicability of positive psychology interventions like gratitude journaling in an Indian college context, where academic stress, familial expectations, and peer pressure are common psychological burdens among students. The robustness of the statistical results, along with supportive graphical and comparative data, clearly establishes gratitude as an effective tool for psychological enhancement.

Discussion

The findings of the present research exploring the role of gratitude practices in enhancing psychological well-being among Indian college students offer significant insights into the intersection of emotion-focused interventions and student mental health. The quantitative analysis demonstrated a clear increase in scores related to emotional well-being,

self-acceptance, and positive interpersonal relations among participants who underwent gratitude-based interventions. This positive shift, when juxtaposed with the control group data, reveals that even a short-term implementation of gratitude exercises can yield meaningful improvements in psychological resilience and overall emotional state. The intervention group displayed enhanced levels of psychological well-being, as measured through validated tools such as Ryff's Psychological Well-being Scale and the GQ-6 Gratitude Questionnaire. These findings suggest that practicing gratitude daily enables students to reinterpret stressors with a more positive cognitive framework. By expressing thankfulness, whether through journaling or verbal acknowledgments, participants developed a more appreciative outlook, which in turn acted as a buffer against negative affect. Furthermore, the rise in purpose-in-life and autonomy domains among participants indicates that gratitude might foster self-regulatory abilities and intrinsic motivation, both of which are critical for young adults navigating academic and social transitions.

These outcomes are consistent with a growing body of international research asserting the efficacy of gratitude in promoting psychological wellness. Emmons and McCullough (2003) established that individuals who kept weekly gratitude journals reported fewer physical complaints, slept better, and experienced more optimism. In the Indian context, similar affirmations have emerged. A study conducted by Srivastava and Bhatnagar (2016) with undergraduate students in Uttar Pradesh corroborated that gratitude was significantly correlated with life satisfaction and lower levels of depressive symptoms. The present study extends this literature by not only replicating such findings in a structured intervention format but also contextualizing them in Indian college campuses, where psychological support systems often remain underutilized due to stigma and institutional limitations.

The application of gratitude practices within Indian higher education institutions assumes particular significance. Indian culture, deeply rooted in collectivist traditions and interdependence, naturally aligns with the values of gratitude, respect, and relational harmony. Unlike Western frameworks that emphasize individual gain, Indian socio-cultural structures promote familial obligation and societal contribution. Hence, gratitude-based interventions resonate well with the Indian student psyche, reinforcing values already present in familial and cultural narratives. Moreover, students from rural and semi-urban backgrounds, who often experience academic pressure and adjustment difficulties, responded positively to gratitude exercises as a way to center themselves emotionally without relying on external therapeutic services.

Conclusion

The present study on “The Role of Gratitude Practices in Enhancing Psychological Well-being among College Students (in the Indian Context)” highlights the significance of integrating gratitude-based interventions into academic environments to foster positive mental health. Gratitude, a key construct in positive psychology, when practiced consciously, has shown to nurture not only emotional well-being but also resilience, optimism, and a sense of connectedness—particularly among young adults navigating the complexities of academic and personal life. The research

aimed to examine whether structured gratitude practices could positively impact the psychological health of Indian college students, and the findings lend substantial support to this hypothesis. The summary of major findings reveals that participants who engaged in gratitude interventions such as gratitude journaling and reflective writing demonstrated significant improvements in several domains of psychological well-being. These included greater self-acceptance, purpose in life, positive relations with others, and enhanced autonomy and personal growth as measured by Ryff's Psychological Well-being Scale. Notably, the experimental group showed statistically significant changes in pre- and post-intervention comparisons, whereas the control group exhibited negligible variation. These results are consistent with earlier studies that have emphasized the role of gratitude in increasing happiness and reducing depressive symptoms, but the current research adds a cultural layer by contextualizing the findings within the Indian academic setup, where mental health is still often stigmatized or under-discussed. The practical implications for Indian educational institutions are significant. In the wake of rising academic stress and mental health concerns, gratitude practices can be embedded in student wellness programs, counseling services, and classroom pedagogies. Workshops on emotional literacy that include gratitude training can serve as cost-effective, culturally adaptable tools to build psychological resilience. Faculty members and administrative staff could also be sensitized to adopt gratitude as a leadership and communication tool, thereby creating a more empathetic and supportive educational environment. Given the collectivistic ethos of Indian society, such initiatives are likely to resonate deeply with students, encouraging them to cultivate internal resources that enhance not only academic performance but overall life satisfaction. In conclusion, this study affirms that gratitude practices, though seemingly simple, carry profound psychological benefits, especially in the high-pressure ecosystem of Indian higher education. With appropriate institutional support and wider societal acceptance, gratitude could emerge as a transformative force in nurturing emotionally balanced, reflective, and compassionate young citizens.

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Cite this Article-

'Shweta Poonia', 'The Role of Gratitude Practices in Enhancing Psychological Well-being among College Students (in the Indian Context)', *Research Vidyapith International Multidisciplinary Journal (RVIMJ)*, ISSN: 3048-7331 (Online), Volume:2, Issue:07, July 2025.

Journal URL- <https://www.researchvidyapith.com/>

DOI- 10.70650/rvimj.2025v2i70006

Published Date- 03 July 2025