

## Dr. B.R Ambedkar's Vision on Empowerment of Dalit and Women Through Education

<sup>1</sup>Emanuel Nahar, <sup>2</sup>Rubina Gill

<sup>1</sup>Professor, Department of Political Science Panjab University Chandigarh

<sup>2</sup>Professor, Lovely Professional University, Phagwara, Punjab.

### 1. INTRODUCTION

Education is a planned activity with certain goals in mind, such as knowledge transmission or the development of skills and character. These objectives might include the growth of comprehension, reason, kindness, and honesty. Dr Ambedkar was completely diverse in his mission to develop the character and skill of the downtrodden people of India. Hence, he is considered the educationist for the marginalized. He established the Peoples Education Society in Bombay and Aurangabad to educate the students of the Dalit community. His educational philosophy is reflected in his lectures, his published articles in various magazines, and his work in educational institutions. He said that every educational institute should be an agency of change in society. Education is what changes a person's life and even their societal well-being. Education is the one that will have a positive impact on our future. Education is critical to personal growth and prosperity. The more you learn, the more you grow. A well- educated person will grow into a good citizen. Education is the means through which man has effected enormous positive changes in society and lifestyle. Education's worth cannot be emphasized. It is a path of self-discovery. It is vital to both an individual's and a society's overall development. Ambedkar encouraged logical thinking and a scientific attitude in the general public and students in particular in his talk at Elphinston College, drawing inspiration from the rational methods of the Buddha in the East and John Dewey in the West. John Dewey asserts that education plays a role in shaping a country's future. These thinkers and social reformers strongly impacted Ambedkar, who added another pillar in the form of educational advancement for Dalits and other minorities. He prioritised education in his quest to liberate Dalits from the centuries-old repressive nature of caste-ridden Indian society. His concept of providing individuals with education and equal opportunities aims to break down barriers in the Indian Hindu religious caste system and to promote backward castes as well as all underprivileged populations.

Ambedkar described knowledge as having two purposes: acquiring it for the benefit of others and using it for one's advantage. Education, He said, was the key to opening the doors of light, wisdom, and understanding. He devised an educational program to help the downtrodden classes. "Educate, Organize and Agitate."- Dr B.R Ambedkar. For Ambedkar, education was of the utmost importance. He founded educational institutions through volunteer work and organizations; he was a staunch proponent of the state-sponsored modernization of the general populace's educational system. According to Ambedkar, the only solution was education for all, especially the oppressed and backward classes. He saw education as a tool for bringing about the societal transformation he desired. He also saw education as a means of redressing all wrongs.

Education provides knowledge of societal norms and values. An individual must enlist the aid of education to advance in society since it offers a path for advancement. Education is one of society's most profound social institutions. It is the system that ensures the training and impartation of life skills and the art of living to new entrants to the society for them to live and survive in a specific environment with a culture that is passed down from generation to generation, and it plays a critical role in transmitting culture, skills, and knowledge from one generation to the next. Education instils in the human mind the ability to think critically and make informed judgements. In other words, education makes man a logical animal. Education absorbs and transmits knowledge and information all across the world. An illiterate individual is cut off from all of the information and wisdom available through books and other media because he cannot read or write. In other words, he cut himself off from the outside world. In contrast, an educated man lives in a room with all of its windows open to the outside world. Education is more than just instruction; it is a strong foundation for a certain conception of mankind. Education can save children who live in poverty from a depressing future of crime, prostitution, disease, squalor, and drug addiction. In this way, education can be a useful tool for realising morality in the extremely long but impassioned journey towards peace. Maria Montessori said, "The life of the populations depends on peace and perhaps progress

or extinction of the entire civilization” and strongly promoted the objective of Peace in Educational sciences<sup>1</sup>. We must acknowledge that contrary to what today's enthusiastic ideals suggest, education must also focus on self-discipline. First, teaching citizens how to handle conflicts peacefully assures that they won't resort to violence to do so. Second, education for peace produces individuals capable of fostering a peaceful community by instilling moral principles and a love for others. This sort of peace education focuses on a comprehensive definition of peace.

We might start with Littré's definition of education, "Education is the collection of completed manual and intellectual habits, as well as the moral characteristics, that are developed." Education is more of an art than a science in his eyes. Aldus Huxley has said that the objective of education is “the guidance of young human beings towards freedom, justice, and peace.”<sup>2</sup>. No doubt education is the process of forming intellectual and physical habits, as well as determination, emotional intelligence, and moral intelligence (moral judgment and feelings). Education is a lifelong Endeavor with the goal of gradually and personally developing each individual. Still, education appears to be an unfailing tool for achieving a more peaceful environment where we may watch our children and grandchildren develop. It is feasible because education makes people more adaptable, open-minded, capable of critical thought, and sensitive. True intelligence and true wisdom can never lead us to violence because it is the result of intellectual and moral ignorance. Extreme poverty, as a severe problem nowadays is usually associated to violence through delinquency<sup>3</sup>. Education makes man enlightened, makes him aware of this self-respect and also helps him to lead a better life materially. We can simply say that an act or event that shapes a person's intellect, character, or physical prowess is referred to as Education. The Main Objectives of this Paper to Highlight the Following Points:

- Major sources of impact on Ambedkar's thought towards education.
- Ambedkar's vision on empowerment of Dalit education.
- Ambedkar's views on women education.

#### **Major sources of impact on Ambedkar's thought on education**

Talking about Ambedkar, the progress of minorities and the fight against caste discrimination take precedence. However, his thought was far more deep and broad than that. He was born in 1891 to the Mahars, a family from the lowest social stratum. Because Brahmins were considered the highest and most privileged caste in Hindu culture, and Shudras were considered the lowest, Ambedkar was subjected to injustice from a young age. As a result of this immoral practice, he had to fight societal injustice caused by tyranny and repression.

Ambedkar was one of the few Mahar students who were allowed the option to continue higher study abroad; he attended the University of Columbia in America, where he earned his Master's and Ph.D. John Dewey was a renowned educator who had an impact on him. One of them was the rationalist and pragmatic philosopher John Dewey.

"Without education, wisdom was lost; without wisdom, morals were lost; without morals, development was lost; without development, wealth was lost; without wealth, the Shudras were ruined; so much has happened through lack of education." – Jyotiba Phule. "Education was the best warranty of social change." – M.G Ranade.

Ambedkar's thinking was also greatly influenced by M.G. Ranade, who was a major supporter of rationalism, evolutionism, and modernism, particularly in politics. Ranade claimed that education was the best and safest guarantee of social change since changes must first take root in men's thoughts before they may develop to their inevitable conclusion. Jyotiba Phule and Justice Ranade were two people Ambedkar looked to for realistic political inspiration. The best assurance of social change, in M.G. Ranade's view, was education. "Knowledge is the cornerstone of the man's existence and every effort must be made to sustain the intellectual stamina of a student and awaken his mind." Ambedkar was fully aware that the oppressed could not acquire a decent level of living in society without education. He saw that educated Indians planned for the training of livestock and birds, but they barred the downtrodden from education and forced them to live in conditions worse than the cattle and birds. He remarked that if the Moon, Sun, Wind, and Water are intended for the use of all living beings, then why is education restricted to the upper classes?

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<sup>1</sup>[https://www.academia.edu/3792559/Education\\_a\\_key\\_to\\_harmonious\\_world](https://www.academia.edu/3792559/Education_a_key_to_harmonious_world)

<sup>2</sup>ibid

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In his words Dr. B.R. Ambedkar emphasizes "The backward classes have come to realize that after all education is the greatest material benefit for which they can fight. We may forego material benefits, we may forego material benefits of civilization, but we cannot forego our right and opportunities to reap the benefit of the highest education to the fullest extent. That the importance of this

question from the point of view of the backward classes who have just realized that without education their existence is not safe".<sup>5</sup> Ambedkar anticipated that through gaining education and information, many more individuals like him would take up the cause of Dalits. An educated Dalit mind would be agitated by the injustice and would struggle against it. Though Dr. Ambedkar recognized the indifferentism generated by the Brahmanical Social Order, he left it to the Brahmanical curriculum designers to solve this indifferentism. As a result, mental agitation has yet to be shown in proportion to education. He also saw education as a means of rallying oppressed classes for their emancipation. His wonderful exhortation to the people to EDUCATE, ORGANIZE, AND AGITATE is a clear proof of this.

He assigned the state a significant role in the area of education in his notion of state socialism. When Dr. B.R. Ambedkar was the chairman of the Constitution Drafting committee. He gave prime focus on educational rights for all minority groups. Ambedkar thought that education could bridge all the gaps and let people achieve the status of being equal, what people lacked was education<sup>6</sup>. Dr. Ambedkar did not see education as only a tool for a child's personality development or as a way to support oneself. Instead, he believed that the most effective tool for bringing about desired social change is education, which is also a requirement for every modern social movement because it requires a coordinated effort. He pushed for courses that expose students to a broader range of information. He campaigned for scholarships and free ships for the poor. He saw education as a means for attaining social justice. He efforts as an educator were significant not only in bringing poorer parts of society into the development process, but also in providing fresh ideas on education as a weapon for achieving social justice.

He is a firm believer in the importance of education in alleviating poverty and inequality. He viewed education as a critical tool for societal change. As a result, education was given a revolutionary role in Ambedkar's vision. When Ambedkar became the chairperson of the drafting committee, he made provisions for minorities by adding Articles 29 and 30 to the Constitution. The right to admission

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<sup>4</sup>Mohan S. Murli, Dr. B R Ambedkar On Education, Vol-II, Published by B.R. Publishing Corporation, New Delhi, 2016, ISBN: 9789350502389.

<sup>5</sup>ibid

<sup>6</sup>Raghavenra Rao J V, Dr. Ambedkar and Education, January 2013, B.R. Ambedkar: His

Relevance Today (A. somasakhar, J.S.N. Rao) gyan Publisher, New Delhi, ISBN-8121204399 into educational institutions managed or supported by the state was protected under Article 29 of the Indian Constitution. Understanding minorities all minorities, regardless of their basis for discrimination (religion or language), should have the freedom to establish and run educational institutions of their choice, according to Article 30 of the Indian Constitution. Ambedkar secured some governmental obligations by enacting certain constitutional provisions. Article 45 of the Indian Constitution's Directive Principles of State Policy provides for free and compulsory education for all children, and Article 46 mandates that the state take special care of the weaker groups in society, especially the Scheduled Castes, Scheduled Tribes, and other backward classes, by providing education and redressing the centuries-long injustice of depriving them of economic opportunities. The Indian Constitution reflects his values, philosophy, and quest for social justice. The Preamble, Fundamental Rights, and Directive Principles of the Constitution all highlight the building of an equal social order. Ambedkar believed that education will make a significant difference in the lives of the untouchables. He consistently encouraged his disciples to strive for greatness in their fields of study. Knowledge is a powerful freeing force. Why Ambedkar gave so much importance to education? According to Ambedkar, education is the finest tool for ending social enslavement and educating the downtrodden will enable them to rise and achieve social rank, economic development, and political freedom. Dr.B.R. Ambedkar formed the "Bahiskrit Hila Karin Sabha" to remove untouchables' issues and to raise their concerns to the government in order to create a new socio-political consciousness among the untouchables. "Educate, Agitate, and Organize," were the Sabha's foundational ideals. It was a profound message to the individuals in the growth stage. Education has a significant influence on human civilization. It is acceptable to conclude that unless someone receives education, they do not constitute a person in the true meaning of the word.

Agitate: This word refers to a mental revolution rather than physical agitation. Ambedkar claimed that to get to the next degree of organization, there must be a mental agitation. Organize: Well-informed, organized brains will readily unite for a single goal. Their agitated thoughts for a shared aim will enable them to come together and fight as a single force for their shared objective.

To see the struggle for the advancement of Dalits and women produce lasting results, the teachings of Ambedkar—educate, agitate, and organize—must be upheld. Ambedkar thought that education was the most potent weapon for transforming society. Education inspires individuals to remove social issues because it supports the growth of knowledge, skill, character, and humanity. Education is the sole means of achieving humanity's longing for a society that supports justice, liberty, equality, and brotherhood.

## 2. AMBEDKAR'S VISION ON EMPOWERMENT OF DALIT EDUCATION

Social Justice is the primary goal of education. Ambedkar made it his life goal to give social justice to his oppressed brethren and the whole community. He got educated and powerful to attain his goals through education. In this sense, Ambedkar desired that "our sons should learn two things. First, to demonstrate that, given the opportunity, they are inferior to none in knowledge and capacity. Second, to demonstrate that their mission is not only to pursue personal satisfaction, but to lead their society to be free, strong, and respected.<sup>7</sup> Ambedkar believed that education should foster virtues like as justice, liberty, equality, fraternity, and fearlessness. He also believed that education should be able to offer work to those in need. This education will provide stability to society. He emphasized more on fraternity and emotional integration. His view on social justice was to remove man-made inequalities of all shades through law, morality and public conscience. He stood for justice for a sustainable society.<sup>8</sup>

Having aimed to achieve that goal of social Justice Ambedkar gave utmost importance to education and character of human beings. In this regard he said that "education was a sword and being a double - edged weapon, was dangerous to wield. An Educated man without character and humility was more dangerous than a beast, he continued, to if his education was detrimental to the welfare of the poor, the Educated man was a curse to society."

<sup>9</sup> Ambedkar was an outspoken critic of the Hindu social order, which is founded on graded inequity.

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<sup>7</sup>Mohan S. Murli, Dr. B R Ambedkar On Education, Vol-II, Published by B.R. Publishing Corporation, New Delhi,2016, ISBN: 9789350502389.

<sup>8</sup><https://egyankosh.ac.in/bit stream/123456789/48824/1/Block-4.pdf>

<sup>9</sup>Mohan S. Murli, Dr. B R Ambedkar On Education, Vol-II, Published by B.R. Publishing Corporation, New Delhi,2016, ISBN: 9789350502389.

Its foundation is the caste system, which is the most significant hindrance to establishing social fairness. Throughout his life worked against this monster and he declared "Caste has destroyed the public spirit, caste has wrecked the feeling of public sympathy. The most prevalent social issues in Hindu culture were Because of a lack of information. Education is a method of empowering individuals and preparing them to deal with complexity, diversity, and change. Education promotes a sense of social responsibility, as well as strong and transferable intellectual and practical qualities such as communication, which help in individual growth. The aim of social justice is to remove inequalities based on sex, race, caste, power, position, and wealth. Ambedkar wanted to bring about social justice to all Indian citizens. According to him, social justice was based upon liberty, equality and fraternity of all human beings. Social justice brings equal distribution of social, political and economic resources and rights to all individuals. He Believed Social Equality can only be achieved through Education. Education is the only medium which provides people the necessary way to get equal social status.<sup>10</sup> Ambedkar's notion of social justice advocates for all humans' liberty, equality, and fraternity. He desired a social structure based on fair and equitable treatment of all people. His understanding of social justice is intertwined with his understanding of religion and morality. He was a religious man. According to Ambedkar, the core of religion should be human intelligence. It would be the motivator for human behavior.

For Ambedkar, education was an instrument to liberate the Dalits from illiteracy, ignorance and superstitions and thus enable them to fight against all forms of injustice, exploitation and oppression<sup>11</sup>.

According to Ambedkar, only education provides a fruitful and changing lifestyle because lower castes can work for their upliftment only through education<sup>12</sup>. He made education as a special tool for eradicating all social injustices in Indian society. He felt that education may serve as a catalyst for social change by promoting equality. Individuals and communities are empowered when their spiritual, political, social, racial, educational, gender or economic strength is Today (A. somasakhar, J.S.N. Rao) Gyan Publisher, New Delhi, ISBN-8121204399. increased. From psychology and philosophy to the highly marketed self-help business and motivational sciences, the notion of empowerment encompasses a vast panorama of meanings, interpretations, definitions, and disciplines. He wished for people to instill in themselves the ideas of liberty and equality, which can only be accomplished via education.

He regarded education as a way to open the door to light and perception while also removing the realms of darkness and ignorance. He had done much to awaken the depressed class, to make them conscious of their predicament, to raise their voice, and to show them education as a means of political, economic, and social upliftment<sup>13</sup>.

He compares education with the milk of tigress and adds that one who will drink it; won't sit calm. He says, "If you want to develop the society then you need to spread up the education<sup>14</sup>.

According to Ambedkar, Knowledge is the key force to liberate the depressed and oppressed people. Because the lack of education allowed the marginalized group to accept themselves as prey to privileged groups. In same way he criticised the British for not giving emphasis on the education for lower class. So only by the secular education will make them understand the concept of liberty, equality and individual's rights. Because first the marginalised people should come out of the myth of inherent pollution that which was strongly influenced in the mind of lower caste people and that will create self-respect in their mind. Eradication should get start from the mind of marginalised and make them understand that one person must be treated equally. By the education we can make other privileged people to analyse that caste system is a weapon against the humanity. But the focus of education is more on make the voiceless people to get their own voice against the exploitation.<sup>15</sup>

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<sup>10</sup>Ibid

<sup>11</sup>Chengte Pralhad, Dr. Ambedkar's Empowerment On Educational Thoughts: Some Review, See in International Journal of Applied Research, Vol 6, Issue 1, January 2016, Issn-2249-555x.

<sup>12</sup>Rao J VRaghavenra, Dr. Ambedkar and Education, January 2013, B.R. Ambedkar: His Relevance

<sup>13</sup>Kumar Suman and Ratne Resham Vijay, DR. B.R. AMBEDKAR'S VISION ON THE EDUCATION AND ITS RELEVANCE, IJCRT | Volume 6, Issue 1 March 2018 | ISSN: 2320-2882.

<sup>14</sup>Dhal Pravat Kumar, Contribution of Dr. B.R. Ambedkar to Indian Education and Society, IJFR/Volume 4 Issue 12 August 2017, Page No. 8578- 8587, ISSN: 2347-1697

<sup>15</sup>Mohan S. Murli, Dr. B R Ambedkar On Education, Vol-II, Published by B.R. Publishing Corporation, New

For the Depressed class the only method to end societal inequality is via education. They receive the tools they need for social survival through education. Education offers them the ability and opportunity to overcome poverty, illness, and backwardness. People cannot live in life unless they are educated, Ambedkar stated in one of his speeches. He believes that without education, individuals become engaged in societal ills such as disrespect, repression, and sacrilege. As a result, it is the obligation of the government to accelerate by providing education. He thought that the government ought to be more involved in helping the underprivileged class to get an education. His ideas on education cannot be realized without the assistance of the government. He secured the active participation of the government while he served as the Chairman of the Indian Constitution Drafting Committee by including Article 45 in the Directive Principles of State Policy. For the upliftment of the depressed classes, he developed a program of education as a part of the general manifesto of the Indian Labor Party before the general elections of 1937. To stamp out the illiteracy, he emphasized the necessity of full and compulsory and liberal education. He emphasized that many pupils from depressed classes did not have money. To overcome the financial problem which is acting against their studies, he stressed the necessity of scholarships in educational institutions<sup>16</sup>. The majority comprising the upper classes and upper castes in the Constituent Assembly ignored Dr. Ambedkar's plea to place Article 45 in Part III of the Constitution, thereby denying education the status of a Fundamental Right in modern India. Also Article 29 of the Fundamental Right describes the Cultural and Educational Rights protection of interests of the minorities<sup>17</sup>.

### 1. AMBEDKAR'S VIEWS ON WOMEN'S EDUCATION

Ambedkar's viewpoint on gender education is intriguing. He promoted not only men's rights but also women's rights throughout society. He spoke about ending women's oppression and their marginalization in society. As Simone De Beauvoir observed, "Women are made, they are not born", Ambedkar also raised the question, "Why Manu degraded her (woman)?"

Ambedkar attempts to demonstrate how the Hindu Brahminical system constructs gender relations and distinctions, demanding women to adhere to a model of feminine conduct, requiring them to be meek and subservient, suitable solely to a life of domestic and family obligations.

He emphasised the significance of Manu's restrictions on women's positions in establishing Hindu attitudes and perspectives on women, which are maintained and protected through Hindu personal laws based on shastras, caste, and endogamy, i.e. the foundation of Indian patriarchy. He argued against Manusmriti as a fundamental source that legitimises the denial of women's freedom, self-esteem, right to education, property, divorce, and so on by presenting them with a very lofty ideal. He desired that women be educated primarily in home science and, to a lesser extent, in other areas. Men, of course, have the freedom to pursue a wide range of courses and studies. He emerges as an advocate of education and educational efforts for creating consciousness and Dalit mass liberation. Ambedkar advocated for women's education to be made obligatory. He interestingly stated that women should be thoroughly educated in home science. Throughout his life, Ambedkar worked tirelessly to end prejudice against untouchables and women.

### 2. CONCLUSION

In India, there is no other figure like Ambedkar, the Indian Crusader for Social Justice. He made major contributions to the Indian Constitution's Fundamental Rights and Directive Principles of State Policy. The fundamental rights provide freedom, equality, the abolition of untouchability, and remedies to ensure that rights are upheld.

No doubt, B.R. Ambedkar made education a special tool for eradicating all social inequalities. He stressed secular education, and through secular education we can understand the concepts of liberty and equality. No doubt, education makes men enlightened and also helps maintain dignity and self-respect in society. But the question is how much state is successful to implement the dream of Ambedkar Saheb. But, today, states are escaping from social responsibilities and do not bother about basic roles, leaving education in the hands of market forces and the corporate sector (means commercialized).

The state is only in the favor of the corporate sector, and the corporate sector is importing limitations by promoting Neo-liberal policies. Through these policies, depressed communities are facing more problems in the field of education.

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<sup>16</sup>DhalPravat Kumar, Contribution of Dr. B.R. Ambedkar to Indian Education and Society, IJIFR/Volume 4 Issue 12 August 2017, Page No. 8578- 8587, ISSN: 2347-1697.

<sup>17</sup>Mohan S. Murli, Dr. B R Ambedkar On Education, Vol-II, Published by B.R. Publishing Corporation, New

It will increase the inequities and challenges to social justice. The education system has been become a business, and there is no proper budget allocated to this sector. Dropout of dalit children is (79-80) % also increasing day by day. Regarding the women, still illiterate (58.56) % among Dalit women. Secondly, there is no any secular outlook of our education system and not creating self-respect and dignity of the men. Baba Saheb realized that there should be an effective implementation of secular education. He suggested that the state should provide compulsory education for all. The Government of India realized the importance of Ambedkar's thought on education and enacted the "Right to Education Act" in 2009.

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