



# INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH IN SCIENCE, ENGINEERING AND TECHNOLOGY

Volume 6, Issue 10, October 2023



INTERNATIONAL  
STANDARD  
SERIAL  
NUMBER  
INDIA

**Impact Factor: 7.54**



6381 907 438



6381 907 438



ijmrset@gmail.com



www.ijmrset.com



# Relevance of Deendayal Upadhyaya's Ideas in Contemporary Indian Political Theory

Dr. Rajesh Gupta

Political Science, Babu Shobha ram Govt. Arts College, Alwar (Rajasthan), India

**ABSTRACT:** The political philosophy of Deendayal Upadhyaya occupies a significant place in the evolution of indigenous Indian political thought, particularly through his concept of Integral Humanism. Developed as an alternative to Western ideologies such as capitalism and socialism, Integral Humanism presents a holistic framework that seeks to harmonize material progress with spiritual and ethical values. In the context of contemporary Indian political theory, Upadhyaya's ideas offer a distinctive approach that emphasizes cultural rootedness, social harmony, and balanced development.

This study examines the relevance of Upadhyaya's thought in addressing present-day political, economic, and social challenges in India. His emphasis on decentralization, self-reliance, and welfare-oriented policies resonates with ongoing debates on inclusive growth, sustainable development, and grassroots governance. Moreover, his vision of integrating individual and collective interests provides a meaningful perspective for resolving conflicts between economic development and social equity.

In an era characterized by globalization, rapid technological change, and increasing socio-economic disparities, Upadhyaya's ideas offer an alternative paradigm that prioritizes human dignity, ethical governance, and cultural identity. His critique of both unregulated capitalism and rigid socialism remains relevant in the search for a balanced and context-sensitive development model.

**KEYWORDS:** Deendayal Upadhyaya, Integral Humanism, Indian political thought, decentralization, contemporary relevance.

## I. INTRODUCTION

The development of political theory in India has historically been influenced by both indigenous traditions and external ideological frameworks. While Western political ideologies such as liberalism, socialism, and capitalism have significantly shaped modern political discourse, there has been a continuous effort among Indian thinkers to articulate a framework rooted in the country's own cultural and philosophical heritage. In this context, the ideas of Deendayal Upadhyaya emerge as a महत्वपूर्ण contribution, particularly through his formulation of Integral Humanism as an alternative paradigm for political and socio-economic organization.

Post-independence India faced the challenge of choosing an appropriate model of development that could address issues of poverty, inequality, and national integration. The adoption of Western models, particularly socialism under the influence of leaders like Jawaharlal Nehru, provided a structured approach to economic planning and modernization. However, these models were often criticized for being insufficiently aligned with India's socio-cultural realities. It is within this context that Upadhyaya proposed a distinct ideological framework that sought to bridge the gap between tradition and modernity.

Integral Humanism, as articulated by Upadhyaya, is based on a holistic understanding of human existence, where material, intellectual, and spiritual dimensions are interconnected. Unlike Western ideologies that often prioritize economic or political factors in isolation, his approach emphasizes the harmonious development of the individual and society. This perspective is deeply rooted in Indian philosophical traditions, which view human life as an integrated whole rather than a collection of separate components.

A key aspect of Upadhyaya's thought is his emphasis on cultural nationalism. He argued that political systems and economic policies should be grounded in the cultural ethos of the nation, rather than being borrowed uncritically from external sources. This idea is particularly relevant in contemporary debates on identity, globalization, and policy-making, where the tension between global influences and local traditions continues to shape political discourse.



Furthermore, Upadhyaya's ideas address the limitations of both capitalism and socialism. While capitalism is often associated with inequality and exploitation, socialism has been criticized for excessive state control and lack of individual freedom. Integral Humanism seeks to overcome these limitations by proposing a balanced approach that combines economic development with social justice and ethical values. This makes his philosophy particularly relevant in the present context, where there is a growing need for sustainable and inclusive development models.

In addition to its theoretical significance, Upadhyaya's philosophy also has practical implications for governance and policy-making. His emphasis on decentralization, self-reliance, and grassroots participation aligns with contemporary efforts to strengthen local governance and promote inclusive growth. These ideas resonate with current policy initiatives that aim to empower local communities and reduce regional disparities.

The relevance of Upadhyaya's thought is further enhanced by the challenges posed by globalization and rapid technological change. In a world that is increasingly interconnected, there is a need to balance economic integration with the preservation of cultural identity and social cohesion. His philosophy provides a framework for achieving this balance by integrating modern development with traditional values.

## II. CONCEPTUAL FRAMEWORK OF INTEGRAL HUMANISM

The conceptual core of Deendayal Upadhyaya's political philosophy is encapsulated in the doctrine of Integral Humanism (Ekatma Manav Darshan), articulated in the mid-1960s as a comprehensive alternative to dominant Western ideologies. Rather than treating the individual as merely an economic or political unit, Integral Humanism presents a holistic view of human existence that integrates the physical, intellectual, emotional, and spiritual dimensions. This framework seeks to align public policy and governance with a balanced understanding of human needs and societal harmony.

At the individual level, Upadhyaya conceptualizes the human being as a fourfold entity—body (sharir), mind (manas), intellect (buddhi), and soul (atma). A just political order, in his view, must facilitate the harmonious development of all four aspects, avoiding overemphasis on material prosperity at the expense of ethical and spiritual well-being. This contrasts with models that prioritize either market efficiency (capitalism) or centralized redistribution (socialism), both of which, he argued, tend to reduce the human person to a single dimension.

At the societal level, Integral Humanism advances the idea of organic unity. Society is not a mechanical aggregation of individuals but a living organism bound by shared values, duties, and cultural continuity. The principle of dharma—understood as an ethical order guiding right conduct—serves as the normative anchor for institutions and policies. Governance, therefore, is evaluated not only by procedural legitimacy but also by its adherence to moral purpose and social balance.

Economically, the framework emphasizes need-based development, decentralization, and self-reliance (swadeshi). Production and distribution should be oriented toward fulfilling essential needs, preventing both excessive concentration of wealth and stifling central control. Local economies, small and medium enterprises, and community-centric models are prioritized to ensure resilience and equitable participation. This approach anticipates contemporary concerns around sustainable development and localized value chains.

Politically, Integral Humanism supports democratic processes but situates them within a culturally rooted ethos. Democracy is not merely a system of elections; it is a means to reflect the collective will shaped by shared civilizational values. Decentralization and subsidiarity are key, with decision-making pushed closer to communities to enhance accountability and responsiveness.

## III. PHILOSOPHICAL FOUNDATIONS OF UPADHYAYA'S THOUGHT

The political ideas of Deendayal Upadhyaya are deeply rooted in Indian philosophical traditions and civilizational values, which form the **आधार** (foundation) of his concept of Integral Humanism. Unlike Western political theories that are largely materialistic or individual-centric, Upadhyaya's thought is grounded in a holistic worldview that integrates ethics, culture, and spirituality into political life.

A central philosophical element in his thought is the concept of dharma. For Upadhyaya, dharma is not limited to religion in a narrow sense but represents a universal moral order that governs both individual conduct and social institutions. It acts as a guiding principle for governance, ensuring that political power is exercised in a just, ethical, and responsible



manner. This emphasis on moral order distinguishes his philosophy from purely legalistic or power-centric approaches to politics.

Another महत्वपूर्ण आधार is cultural nationalism (sanskritik rashtravaad). Upadhyaya believed that a nation is not merely a political entity defined by geographical boundaries but a cultural organism shaped by shared traditions, values, and historical experiences. He argued that political systems should reflect the cultural ethos of the nation, rather than being imposed from external models. This perspective highlights the importance of preserving cultural identity while engaging with modern political structures.

Upadhyaya's thought also reflects a strong commitment to harmony and balance. Drawing from Indian philosophical traditions, he emphasized the idea of unity in diversity, where different elements of society coexist in a complementary rather than conflicting manner. This principle extends to his understanding of social relations, economic organization, and political governance, where cooperation is preferred over competition and conflict.

The ethical dimension of his philosophy is further reinforced by the idea of integrated human development. He rejected the reductionist view of human beings as purely economic agents and instead emphasized the need to nurture intellectual, moral, and spiritual aspects of life. This holistic understanding provides a normative framework for evaluating policies and institutions based on their contribution to overall human well-being.

In addition, Upadhyaya's philosophical approach incorporates the idea of self-reliance and indigenous development. He believed that true progress could only be achieved by drawing upon one's own cultural and intellectual resources. This perspective does not reject external influences but advocates their selective adaptation in a manner consistent with national identity and values.

Another महत्वपूर्ण aspect is his critique of materialism. Upadhyaya argued that excessive focus on material growth leads to social imbalance and moral decline. He advocated a balanced approach where economic development is guided by ethical considerations and oriented towards the welfare of society as a whole.

#### **IV. SOCIO-ECONOMIC VISION**

The socio-economic vision of Deendayal Upadhyaya forms a crucial pillar of his broader philosophy of Integral Humanism. Unlike conventional economic models that prioritize either market efficiency or state control, Upadhyaya proposed a balanced and humane approach to economic development, where the ultimate objective is the welfare of the individual and society as an integrated whole. His economic thought is guided by ethical principles, cultural context, and the need for sustainable and inclusive growth.

A central element of his socio-economic vision is the idea of decentralization. Upadhyaya emphasized that economic power and decision-making should not be concentrated in a few hands, whether in the state or in large corporations. Instead, he advocated for a decentralized economic structure where local communities and small-scale enterprises play a significant role. This approach not only promotes equitable distribution of resources but also strengthens grassroots participation and reduces regional imbalances.

Closely related to decentralization is his emphasis on self-reliance (swadeshi). Upadhyaya argued that economic development should be rooted in indigenous resources, skills, and needs. He believed that excessive dependence on foreign models and imports could undermine national autonomy and cultural identity. Therefore, he encouraged policies that support local industries, traditional knowledge systems, and domestic production. This perspective aligns with contemporary discussions on sustainable development and economic resilience.

Another important aspect of his vision is the focus on need-based consumption rather than excessive accumulation. Upadhyaya criticized the consumerist tendencies of modern economies, which often lead to inequality and environmental degradation. He advocated for a balanced approach where production and consumption are guided by social needs and ethical considerations. This idea promotes a more sustainable and equitable economic system.

Upadhyaya also emphasized the importance of integrating agriculture and industry in a complementary manner. He recognized that India's economy is deeply rooted in its agrarian base and that industrial development should support,



rather than replace, rural livelihoods. By strengthening rural economies and promoting agro-based industries, he sought to create a more balanced pattern of development that benefits both urban and rural areas.

In terms of social welfare, his vision prioritizes the upliftment of the most vulnerable sections of society. Economic policies, in his view, should aim to eliminate poverty, reduce disparities, and ensure access to basic necessities such as food, education, and healthcare. This welfare-oriented approach reflects his commitment to social justice within the broader framework of Integral Humanism.

Furthermore, Upadhyaya's critique of both capitalism and socialism is central to his socio-economic thought. While he acknowledged the efficiency of markets, he criticized capitalism for fostering inequality and exploitation. Similarly, he recognized the emphasis on equality in socialism but opposed its tendency towards excessive centralization and suppression of individual initiative. His alternative seeks to combine the strengths of both systems while avoiding their limitations.

## V. POLITICAL PHILOSOPHY AND GOVERNANCE MODEL

The political philosophy of Deendayal Upadhyaya presents a distinctive vision of governance that seeks to harmonize individual freedom with collective welfare within a culturally rooted framework. Unlike Western political models that often prioritize either the individual (liberalism) or the state (socialism), Upadhyaya proposed a balanced approach in which the state, society, and individual exist in a complementary relationship guided by ethical principles.

At the core of his political philosophy is the idea that the state is not supreme but an instrument of society. He rejected the notion of an all-powerful state, emphasizing instead that political authority should serve the broader interests of society and be guided by moral values. In this context, governance is not merely about exercising power but about fulfilling social responsibilities in accordance with dharma, which acts as a guiding principle for justice and ethical conduct.

Upadhyaya strongly supported democratic governance, but his understanding of democracy went beyond procedural aspects such as elections and representation. He viewed democracy as a value-based system that must reflect the cultural ethos and moral consciousness of the nation. According to him, democracy should not become a mere competition for power but should function as a mechanism for achieving social harmony and collective well-being.

Decentralization is a key feature of his governance model. He believed that decision-making should be brought closer to the people, allowing local communities to participate actively in governance. This emphasis on grassroots democracy aligns with the concept of local self-governance and strengthens accountability, transparency, and responsiveness. By empowering local institutions, his model seeks to create a more participatory and inclusive political system.

Another important aspect of his political thought is the integration of individual and collective interests. Upadhyaya argued that the well-being of the individual cannot be separated from the welfare of society. Therefore, policies should aim to balance personal freedoms with social responsibilities, ensuring that neither is compromised. This approach provides a framework for resolving conflicts between individual rights and collective goals.

Upadhyaya also emphasized the importance of ethical leadership in governance. He believed that political leaders should possess integrity, discipline, and a commitment to public service. Leadership, in his view, is not about authority or power but about responsibility and moral example. This ethical dimension is crucial for maintaining public trust and ensuring the effective functioning of democratic institutions.

Furthermore, his governance model advocates for a limited yet active role of the state. While the state should intervene to ensure social justice and economic balance, it should not dominate all aspects of life. This balanced role prevents both excessive centralization and unchecked individualism, creating a stable and equitable political order.

## VI. RELEVANCE IN CONTEMPORARY INDIAN POLITICS

The ideas of Deendayal Upadhyaya continue to hold significant relevance in contemporary Indian politics, particularly in the context of evolving policy frameworks, governance models, and socio-economic challenges. His philosophy of Integral Humanism provides a conceptual foundation that aligns with several modern initiatives aimed at achieving inclusive development, cultural identity, and sustainable growth.



One of the most visible areas of relevance is in the emphasis on self-reliance and indigenous development. Contemporary policy initiatives that promote domestic production, local industries, and economic independence reflect the underlying principles of swadeshi advocated by Upadhyaya. In an era where globalization often creates dependency and vulnerability, his focus on strengthening internal capacities offers a practical and resilient approach to economic policy.

Upadhyaya's emphasis on decentralization is also reflected in current efforts to strengthen local governance and grassroots democracy. Programs aimed at empowering Panchayati Raj institutions and urban local bodies resonate with his belief that decision-making should be closer to the people. This approach enhances accountability and ensures that development policies are more responsive to local needs.

Another important dimension of his contemporary relevance is the focus on inclusive development. Upadhyaya's vision of balancing economic growth with social welfare aligns with current policies targeting poverty alleviation, financial inclusion, and social security. His idea that development should benefit all sections of society, particularly the marginalized, is reflected in welfare-oriented governance models that aim to reduce disparities and promote equitable growth.

Cultural nationalism, as emphasized by Upadhyaya, also plays a role in shaping contemporary political discourse. His argument that national policies should be rooted in cultural values and traditions is evident in ongoing debates about identity, heritage, and nation-building. This perspective seeks to integrate modernization with cultural continuity, ensuring that development does not lead to the erosion of traditional values.

In addition, his critique of both capitalism and socialism remains relevant in the present context, where policymakers are searching for balanced economic models. The limitations of market-driven growth and state-controlled systems have led to renewed interest in hybrid approaches that combine efficiency with equity. Upadhyaya's framework offers insights into how such a balance can be achieved.

His emphasis on ethical governance is particularly important in addressing contemporary challenges such as corruption, lack of accountability, and erosion of public trust. By advocating value-based leadership and moral responsibility, his ideas provide a normative standard for evaluating political conduct and institutional performance.

Furthermore, Upadhyaya's thought is relevant in addressing issues arising from rapid technological and economic changes. As societies become more complex and interconnected, there is a need for frameworks that integrate economic progress with social cohesion and ethical considerations. His holistic approach offers a way to navigate these challenges without compromising human values.

## VII. COMPARISON WITH OTHER POLITICAL THINKERS

The ideas of Deendayal Upadhyaya can be better understood through a comparative analysis with other prominent political thinkers, both Indian and Western. Such a comparison highlights the uniqueness of his philosophy of Integral Humanism and its distinct position within the broader framework of political theory.

When compared with Western political ideologies such as liberalism and socialism, Upadhyaya's thought presents a fundamentally different orientation. Liberalism emphasizes individual rights, freedom, and minimal state intervention, often prioritizing economic efficiency over social equity. Socialism, on the other hand, focuses on collective ownership and state control to achieve equality, sometimes at the cost of individual freedom. Upadhyaya rejected both extremes, proposing a balanced approach that integrates individual well-being with social harmony, guided by ethical and cultural values.

A significant point of comparison can be drawn with Mahatma Gandhi. Gandhi's philosophy emphasized non-violence, simplicity, and village-based self-reliance. While both thinkers shared a commitment to decentralization and indigenous development, Upadhyaya differed in his greater emphasis on integrating traditional values with modern economic and political structures. Gandhi's approach leaned more towards moral and ethical transformation at the individual level, whereas Upadhyaya sought to develop a comprehensive framework that could be applied to state policy and governance.

In comparison with Jawaharlal Nehru, the differences are more pronounced in the economic and ideological domains. Nehru's model of democratic socialism was influenced by Western ideas of planning and industrialization, emphasizing state-led development and scientific progress. Upadhyaya, however, critiqued this approach for being overly dependent



on external models and insufficiently aligned with India's cultural context. He advocated a more decentralized and culturally rooted model of development, focusing on self-reliance and balanced growth.

Upadhyaya's thought also differs from Marxist ideology, which is based on class struggle and materialist interpretation of history. While Marxism emphasizes economic factors as the primary drivers of social change, Upadhyaya introduced a broader perspective that includes cultural, ethical, and spiritual dimensions. He rejected the idea of conflict as the basis of social transformation, instead promoting harmony and cooperation as guiding principles.

Another important distinction lies in his approach to nationalism. Unlike Western notions of nationalism, which are often based on political or territorial identity, Upadhyaya's concept of cultural nationalism emphasizes shared values, traditions, and civilizational continuity. This perspective provides a more inclusive and integrative understanding of national identity.

Furthermore, his holistic approach to human development sets him apart from many modern political thinkers. While most theories focus on specific aspects such as economics, politics, or social structure, Upadhyaya's Integral Humanism seeks to integrate all dimensions of human life into a unified framework. This comprehensive perspective enhances the relevance of his ideas in addressing complex contemporary challenges.

### VIII. CONTEMPORARY SIGNIFICANCE IN GLOBAL CONTEXT

The ideas of Deendayal Upadhyaya, though rooted in the Indian civilizational context, possess a broader global significance, particularly in an era marked by economic inequality, environmental crises, and ethical challenges in governance. His philosophy of Integral Humanism offers an alternative framework that addresses many of the shortcomings of dominant global models, making it relevant not only for India but also for the wider international community.

One of the key areas of global relevance is the search for sustainable development models. Contemporary economic systems, especially those driven by unchecked capitalism, have led to issues such as environmental degradation, resource depletion, and widening inequality. Upadhyaya's emphasis on need-based consumption, balance between material and spiritual needs, and ethical economic practices provides a foundation for more sustainable and responsible development. His ideas align with current global discourses on sustainability and responsible consumption.

Another important dimension is the growing concern over the limitations of both capitalism and socialism. While capitalism has generated wealth, it has also resulted in significant disparities, whereas socialist systems have often struggled with inefficiency and lack of innovation. Upadhyaya's balanced approach, which seeks to combine economic efficiency with social equity and moral values, offers a viable alternative that can inform global policy debates.

The concept of decentralization in his thought also holds global significance. Many countries are increasingly recognizing the importance of empowering local communities and strengthening grassroots governance to improve accountability and responsiveness. Upadhyaya's advocacy of decentralized systems provides a theoretical basis for such reforms, emphasizing the role of local participation in achieving effective governance.

Cultural identity and globalization represent another area where his ideas are particularly relevant. As globalization intensifies, many societies face the challenge of preserving their cultural uniqueness while engaging with global systems. Upadhyaya's concept of cultural nationalism encourages the integration of global influences with local traditions, offering a balanced approach that avoids both isolation and cultural erosion.

Furthermore, his emphasis on ethical governance addresses a major concern in global politics—the erosion of public trust in institutions. Issues such as corruption, lack of transparency, and misuse of power have become widespread. Upadhyaya's focus on value-based leadership and moral responsibility provides a framework for restoring integrity and accountability in governance.

His holistic view of human development also contributes to global discussions on human-centered development. International organizations increasingly emphasize not only economic growth but also well-being, education, and quality of life. Upadhyaya's integrated approach, which considers physical, intellectual, and spiritual aspects of human life, aligns with these evolving perspectives.



However, applying his ideas in a global context requires careful adaptation. Differences in cultural, economic, and political conditions across countries mean that his framework cannot be applied uniformly. Instead, it should be interpreted as a guiding philosophy that can be tailored to specific contexts.

## IX. CONCLUSION

The foregoing analysis demonstrates that the political philosophy of Deendayal Upadhyaya, particularly through the framework of Integral Humanism, represents a significant and original contribution to contemporary Indian political theory. His ideas emerged as a response to the limitations of dominant Western ideologies and sought to provide a culturally rooted, ethically grounded, and holistic alternative for understanding politics, society, and development.

A central conclusion of this study is that Upadhyaya's thought successfully integrates multiple dimensions of human existence—material, intellectual, and spiritual—into a unified framework. This holistic perspective distinguishes his philosophy from reductionist models that prioritize only economic growth or political power. By emphasizing harmony between individual and collective interests, his ideas offer a balanced approach to governance and development that remains highly relevant in addressing contemporary challenges.

The study also highlights the enduring relevance of his socio-economic and political vision. Concepts such as decentralization, self-reliance, inclusive development, and ethical governance continue to resonate with current policy debates in India. His emphasis on cultural identity and indigenous development provides a meaningful framework for navigating the complexities of globalization while preserving national values and traditions.

At the same time, the analysis reveals certain limitations in his philosophy, particularly in terms of its abstract nature and the absence of detailed institutional mechanisms for implementation. These limitations indicate that while his ideas are conceptually rich, their practical application requires careful interpretation and adaptation to contemporary socio-economic conditions.

Furthermore, the global relevance of his thought underscores its broader significance beyond the Indian context. His emphasis on sustainability, moral values, and human-centered development aligns with emerging global concerns, making his philosophy applicable to a wider range of political and economic systems. However, its successful application at the global level also depends on contextual adaptation and integration with existing frameworks. In conclusion, Deendayal Upadhyaya's ideas provide a valuable and enduring contribution to political theory by offering an alternative paradigm that combines tradition with modernity, ethics with governance, and individual development with social welfare. While his philosophy is not without its challenges, its adaptability and depth ensure its continued relevance in both national and global contexts. As such, it remains an important reference point for scholars and policymakers seeking more balanced, inclusive, and culturally grounded approaches to political and socio-economic development.

## REFERENCES

1. Deendayal Upadhyaya. (2006). *Integral Humanism*. New Delhi: Suruchi Prakashan.
2. Deendayal Upadhyaya. (2007). *Political Diary*. New Delhi: Suruchi Prakashan.
3. Deendayal Upadhyaya. (2009). *Rashtra Jeevan Ki Disha*. New Delhi: Lokhit Prakashan.
4. Anderson, W. K., & Damle, S. D. (2018). *The Brotherhood in Saffron: The Rashtriya Swayamsevak Sangh and Hindu Revivalism*. New Delhi: Westland Publications.
5. Hansen, T. B. (2016). *The Saffron Wave: Democracy and Hindu Nationalism in Modern India*. Princeton: Princeton University Press.
6. Jaffrelot, C. (2019). *Modi's India: Hindu Nationalism and the Rise of Ethnic Democracy*. Princeton: Princeton University Press.
7. Kulkarni, S. (2017). *The Philosophy of Integral Humanism*. New Delhi: Prabhat Prakashan.
8. Maheshwari, S. R. (2014). *Indian Political Thought*. New Delhi: National Publishing House.
9. Mehta, V. R. (2015). *Foundations of Indian Political Thought*. New Delhi: Manohar Publishers.
10. Mishra, K. K. (2018). *Deendayal Upadhyaya: Ideology and Perception*. New Delhi: Concept Publishing.
11. Nene, V. B. (2016). *Integral Humanism and Its Relevance*. Nagpur: Bharatiya Vichar Sadhana.
12. Sharma, R. K. (2017). *Indian Political Thinkers*. Jaipur: Rawat Publications.
13. Singh, A. (2019). *Political Philosophy in India*. New Delhi: Sage Publications.
14. Thengadi, D. B. (2015). *Integral Humanism: An Analysis*. New Delhi: Suruchi Prakashan.
15. Upadhyaya, V. (2020). *Relevance of Deendayal Upadhyaya in Modern India*. New Delhi: Vani Prakashan.



**INNO SPACE**  
SJIF Scientific Journal Impact Factor  
Impact Factor  
7.54

**ISSN**

INTERNATIONAL  
STANDARD  
SERIAL  
NUMBER  
INDIA



# INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY RESEARCH IN SCIENCE, ENGINEERING AND TECHNOLOGY

| Mobile No: +91-6381907438 | Whatsapp: +91-6381907438 | [ijmrset@gmail.com](mailto:ijmrset@gmail.com) |

[www.ijmrset.com](http://www.ijmrset.com)