

ROLE OF ARYA SAMAJ IN THE LEGALIZATION AND SOCIAL ACCEPTANCE OF HINDU BIGAMY

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Abstract

The Arya Samaj, a well-known socio-religious reform organization in India, was started in 1875 by Swami Dayananda Sarasvati to revive Vedic principles and eradicate current social issues.. This research looks at the Arya Samaj's larger social reform program as well as its position on bigamy. The Arya Samaj was adamantly against polygamy and supported monogamous unions as compliant with Vedic principles, which it said were necessary for social peace and family security. The Arya Samaj worked to empower women and challenge customs that violated their rights by launching massive educational campaigns, founding organizations such as Dayanand Anglo-Vedic (DAV) schools, and actively engaging in public discourse. This indirectly decreased the social acceptance of bigamy. Furthermore, the movement's advocacy for legislative changes like the Hindu Marriage Act was essential in securing a legal environment that supported monogamy. The Arya Samaj greatly reduced the number of polygamous marriages by bringing Hindu culture up to date and bringing it in line with progressive ideals, fostering a more fair and equal social environment.

Keywords: Arya Samaj, Bigamy, Legal reforms, Swami Dayananda Sarasvati, Women's rights.

1. INTRODUCTION

Arya Samaj is a Reform sect of Hinduism that was established in 1875 by Dayananda Sarasvati with the intention of reestablishing the Vedas as the one and only revealed and unchanging truth. Idolatry, the worship of ancestors, the sacrifice of animals, a caste system that is based on birth rather than merit, untouchability (see here for more information), child marriage, pilgrimages, and temple contributions are all things that the Arya Samaj is opposed to. The sacredness of the cow, samskaras, oblations to fire, and social change, especially the education of women, are all upheld by this doctrine. It is ruled by members elected to samajas (also known as "societies") at the municipal, provincial, and national levels, and it played a significant part in the development of Indian nationalism. It is most powerful in the western and northern regions of India.



Figure 1: Swami Dayananda Sarasvati

1.1.Arya Samaj History and Its Mission

The term "Arya Samaj" may be translated as "Noble Society" when written in Sanskrit. Arya Samaj is a social reform movement that was established with the purpose of promoting and instilling in people compassionate principles and practices. It places a strong emphasis on the infallible authority of the Vedas as a source of knowledge and wisdom as diverse as the universe itself. By studying the history of the Arya Samaj movement, you will become aware of the many different efforts that the Arya Samaj movement has done for the betterment of society.

The Arya Samaj is a religious organisation that adheres to the Vedic monotheistic, which is the belief that there is only one deity, and asserts that the other Hindu gods are only different aspects of the same god. It is opposed to the worship of idols.

Education and the elimination of ignorance are the two fundamental goals of the Arya Samaj, which is the core objective of the organisation. It places an emphasis on breaking the cycle of poverty and injustice that exists in society. The teachings of the Vedas, namely the Rig Veda, Yajur Veda, Sam Veda, and Atharva Veda, serve as its guiding principles.

The Arya Samaj is a religious group that advocates for the existence of a single deity who is known as Ohm. This god is said to be both all-knowing and all-present. It asserts that God is beneficent and righteous, as well as a source of knowledge and happiness.

Across the whole educational spectrum in India, from pre-school to post-graduate levels, Arya Samaj is the most comprehensive educational provider. Under the auspices of Arya Samaj, there are a great number of organisations and non-governmental organisations (NGOs) that are committed to the mission of disseminating information to the general populace.

1.2.Social Reformative Works of Arya Samaj

It was with the intention of ridding society of its many problems and evils that the Arya Samaj was established when it was first established. When seen from this perspective, Arya Samaj has provided the Hindu Society with a service that is very significant.

There was a significant contribution made by Arya Samaj to the elimination of caste prejudice in general society. At the time, Brahmins were the only people who were able to conduct Gayatri Pujas and sing mantras. However, this change made it possible for any member of society to do so. People from various communities were able to read Vedas with its assistance. An extremely ardent effort was made by Arya Samaj to achieve its goal of removing the practice of untouchability from society. Within the framework of our Hindu caste system, some members of these groups were deemed untouchable, and they were prohibited from interacting with other members of the caste. Although they were permitted to drink water from the same source, they

were not permitted to socialise with other people during social functions. These kinds of societal ills were something that Arya Samaj strove to eradicate.

The Arya Samaj was successful in putting an end to a great number of other ills that were prevalent during that historical period. Marriages between minors, polygamy, the Purdah system, Sati Pratha, and the exclusion of women from education were all very popular and widespread practices throughout that time period. Arya Samaj took the initiative to put an end to such societal ills and pushed for the education of women as well as marriages between people of different castes. According to the findings of a study of the history of the Arya Samaj, not only did it advocate for the aforementioned realism, but it also encouraged the use of "Swadeshi" by throwing away commodities that were imported into the community. Through the use of Hindi and Sanskrit as a means of reading, writing, and learning, it campaigned for their increasing use.

Throughout India's history, the Arya Samaj has been a pioneer in the dissemination of knowledge and education. D.A.V. Schools and Colleges, which stand for Dayanand Anglo Vedic, were built all throughout India with the purpose of educating people and spreading the ideals of the old Hindu religion. It is possible that these establishments are the finest examples of learning via the scientific method and the religious value system.

2. LITERATURE REVIEW

Mandal, S. (2022). There is a widespread perception that intercaste marriage serves as both a tool for and an indicator of social equality. The purpose of this essay is to investigate this impression via the use of two different treatments. In any case, it shows that the commitment of modernizing Hindu marriage and reinforcing Hindu fellowship made the sanctioning of intercaste marriage a politically reasonable choice. By alluding to the counter station philosophy of B.R. Ambedkar, it shows that as opposed to upholding intercaste marriage, as numerous scholastics tend to recommend, Ambedkar underlines the "worthlessness" of such marriage in the battle for a general public that is liberated from positions. The disposal of position put together disallowances with respect to marriage gave Hindus the opportunity to pick their companions, however it didn't change the material supporting of station grouping. The fact that Ambedkar's postulation is right makes

Ambedkar dispute that looking for opportunity from a negative perspective in a standing framework doesn't accomplish anything to kill rank is upheld by the article, which battles that the story of enacting this opportunity proof.

Pradhan, D. (2020). Over the last several years, the debate on indentured labour has changed its attention towards the gendered subaltern analytical framework as a result of the emergence of feminist studies. Through the use of this paradigm, previously missed details of the experience counter-narratives and difficulties of women who were indentured laborers have been revealed, so demonstrating the twin load of poverty and patriarchal culture that they were carried with. The reason for this subject section is to embrace a basic assessment of the pilgrim lawful and social grid that was predominant in the estate provinces at that point. This investigation depends on auxiliary sources. In this article, we explore the tradition of the rationalization that exists between the institutional regulating lawful systems from one perspective and the man centric cultural standards on the other piece of the range. To accomplish more equivalent social and orientation relations, the discussion of status by ladies who were obligated as workers, as well as the appearance of their muliebrity and organization practically speaking, has been researched. The perplexing polarity of authentic shifty oppression of the ladies obligated workers, contra the contemporary liberation, emphaticness and freed socio-legitimate status of ladies in the past manor settlements, and present-day post-provincial States, in the Caribbean, Africa and the Indo-Pacific, has been deciphered from the perspective of humanistic law.

Sarma, R. J (2022) Both the castes and the sub-castes in Hinduism are rigidly endogamous society. Traditionally, members of each caste and sub-caste in Indian culture were expected to marry within their own endogamous group. This was the case in the Indian society. Up until quite recently, the concept of inter-caste marriage, which refers to the union of a man and a woman who belong to two separate castes, was entirely unimaginable. In spite of this, it is quite likely that marriages between people of various castes have taken place in India over the course of its history. In ancient India, this kind of marriage was known as "Anuloma" and "Pratiloma." Both of these names refer to the same thing. They are referred to as Anuloma, and they are weddings that take place between males of higher Varna or caste and women of lower Varna or caste. Although they

were uncommon, weddings of this kind were legalized. Anuloma marriages, also known as hypergamous marriages, were permitted by the community under certain socioeconomic conditions. The term "Pratiloma marriage" refers to the union occurring between a man belonging to a lower Varna or caste and a female belonging to a higher Varna or caste. Throughout the history of Hindu law, the Pratiloma marriage was greatly disapproved of and prohibited by all of the previous lawmakers. Significant changes have been made with regard to the regulations that govern endogamy. Marriages between people of different castes are becoming more common on a daily basis. Due to a number of different circumstances including, but not limited to, secularization, urbanization, industrialization, education, etc.

Gandhi, M. P. (2023) The institution of marriage is India's oldest social institution, and it serves as the essential basis upon which the whole framework of civilization and achievement is constructed. The notion of marriage has been given a variety of interpretations, ranging from sacramental to contractual positions, by a number of distinct personal laws, which are both philosophical and practical in nature. The institution of marriage is also impacted by the natural rule of alternation, which is in effect. There have been significant shifts in the notions and patterns of marriage, as well as other social phenomena, as a result of technological advancements and broad shifts in family composition, from joint families to nuclear families. An overwhelming amount of change has occurred in today's society, including but not limited to the following: planned marriages, love marriages, cohabitation and homosexuality, DINK syndrome, age at marriage, higher divorce rates as a result of family greed and selfishness, exorbitant expenses, child marriages, and so on. As far as traditional Indian society is concerned, it has never been an essential component. All sectors of society have been substantially influenced by monogamous patterns, improvements in the financial sector, advancements in technology, an increase in the level of greed in everyday life, and governmental actions.

Prabha Jayashree S. (2013) When it comes down to it, the fundamental core of this Samaj is to eradicate lies and propagate the truth. The association is of the assessment that the rebuilding to the Vedic code of conduct is the way to settling every one of the issues that are tormenting humanity overall and Hindus specifically. Besides, it censures in unequivocal terms a wide range

of formal notions, for example, symbol love, creature penance, etc, as well as different types of social mistreatment like the standing framework, distance, and kid marriage, as well as the concealment of ladies, post-demise services, journeys, etc, to give some examples models. The essential goal is to dissipate obliviousness by consistently addressing thoughts and sharing data in view of Vedas, so carrying the world nearer to the radiance of truth and shrewdness. Under the authority of the Nizams of Hyderabad, the Hyderabad-Karnataka region was governed before to 1948. People have endured suffering as a result of the atrocities committed by the Razakars and the tyranny of the Nizam throughout the duration of their rule.

3. ARYA SAMAJ IN INDIA

Arya Samaj is a religious organization that adheres to the fundamental principles of monotheism and the infallibility of the Vedas, which are regarded as divine communications. In contrast to other texts, which are in accordance with the Vedas, they received their approval directly from God. Swami Dayanand taught that the Vedas contained all of the information that was relevant to the most recent innovations and that it was not worth understanding.³⁾ Swami Dayanand rejected all of the many traditions, rituals, beliefs, institutions, and ceremonies that came before him. The conventional practices of Hinduism, including idol worship, rituals, and dogmas, were challenged by him. He coined the phrase "back to the Vedas" as his motto.⁴⁾

Additionally, Swami Dayanand condemned the caste system that was passed down through generations and was opposed to the idea that Brahmins were superior and authoritative on the basis of their birth. Furthermore, he declared that the study of the Vedas and other Hindu writings need to be open to all individuals, without any disparities based on caste levels. The worship of gods, goddesses, and idols was not something he tolerated in any way. He taught that the only being worthy of adoration was the Supreme Being, which was both formless and shapeless. Inter-caste weddings were supported by Arya Samaj, despite the fact that they were opposed to child marriages. It established the minimum age for females and boys to be 16 years old and 25 years old, respectively. Dayanand was opposed to the practice of widow remarriage, and he believed that neither a widow nor a widower should be able to enjoy themselves. According to Niyoga,

Dayanand allowed a childless spouse to remarry and a widow to have kids by other people, despite the fact that Dayanand did not have any children.

One of the most notable aspects of the Arya Samaj was the concept of Shuddhi, which translates to "purification." In earlier ages, this concept was used to "purify" and readmit Hindus who had converted to Islam or been engaged in behaviors that were deemed "impure" by their caste hierarchy. By means of Shuddhi, Dayanand endeavored not only to "reconvert" any Hindus who had converted to Christianity or Islam, but also, in a radical break from the conventional practice, to convert Muslims and Christians who had never been Hindus. Furthermore, it granted membership to people of all creeds and castes, including Christians and Muslims, without discrimination. The growth of English education via the creation of a number of schools and colleges in different regions of the nation was another significant aspect of the Arya Samaj, which was also distinguished by its commitment to social service. Arya Samaj was also responsible for the establishment of a number of orphanages in various regions of India. Within a short period of time after Swami Dayanand's passing in 1883, the movement had already established a sizeable number of branches in a variety of locations throughout India. In addition to this, Arya Samaj was the first private organization that deviated from the Christian faith to initiate a social service for the purpose of alleviating the suffering caused by hunger.

4. SOCIAL REFORMS AND LEGAL STANCE

The mission of Arya Samaj was to rid the society of the widespread ills that were prevalent at the time. Moreover, it battled against marriage at a young age and enforced widowhood, both of which it considered to be completely "UnVedic." In addition to this, it advocated for the 'untouchables' and made membership in the Arya Samaj available to them. In addition to this, it disapproved of the purdah system as well as the dowry tradition. With a vision of India that was free of her superstitions, rich with the fruits of science, worshipping one God, capable of self-rule, holding a position among the other countries, and regaining her ancient splendour, the Samaj had a vision of India. All of this was supposed to be done by abandoning the accumulated beliefs that had been created over the course of generations and returning to the unadulterated teachings that were found in the Vedas. In the ancient Indian political system, the Samaj was responsible for the discovery

of the idea of social equality, which was one of the contributions that they made. Therefore, it aggressively opposed the caste system in India as the scourge of society, claiming that it was the cause of social and cultural stagnation and degradation, as well as the creation of artificial boundaries. It imparted the knowledge that all men are on an equal footing and are brothers to one another. Simply said, the castes are separate professions or guilds that were founded by the state in order to prevent misunderstanding and interference from one another, as well as to improve the efficiency with which certain tasks are successfully completed. Each person's character, behavior, merit, and value should be taken into consideration while determining their caste. It is not appropriate to prevent people of lower castes, also known as Shudras, from studying the Vedas. This is due to the fact that every individual has the right to read and understand the Vedas for themselves.

It was the goal of Arya Samaj to bring women on an equal footing with males, and they were a strong advocate for the rights of women. The Samaj was adamantly opposed to the practice of child marriage and said that the scriptures advised that the natural age for marriage was 18 for a girl and 30 for a guy. It was in support of widow marriage and women's education, and it claimed that girls should be taught in the same manner as boys, but they should be given specialized training in those topics that are particularly suited to their nature, such as medicine and art. Not with the intention of instilling religious vanity in the minds of Hindus, but rather with the intention of rescuing them from the pit of depression into which they had sunk. Indians were motivated to accomplish the spiritual revitalization of India with a sense of self-assurance and zeal as a result of this. The organization not only advocated for the cause of education but also established a system of educational institutions around the nation, catering to both male and female students, where instruction was provided in the native language. Moreover, the Samaj made significant contributions to the education of young women. An excellent boarding school for young women was founded in Jullundur as a result of this. In the year 1902, the Gurukul Mahavidyalaya was established by the Mahatma Party of Arya Samaj in the city of Haridwar. The institution is of tremendous importance since it makes an effort to provide students with an education that is authentically Hindu. For young men between the ages of eight and twenty-five, there is a fifteen-year programmed that is available. Additional Gurukulas may be found in the areas of Gujranwala

and Farrukhabad. As it was incorporated into the indigenous system of the West, the educational programmed of Arya Samaj proved to be a significant contributor to the realization of the change that occurred in society. A total of 500 high schools and 2000 elementary schools, 60 gurukuls, 300 Sanskrit schools, 400 schools for Harijans, 12 technical institutions, and many DAV schools and colleges are among the educational institutions that are managed by the Arya Samaj.

5. BIGAMY AND SOCIAL ACCEPTANCE IN ARYA SAMAJ

The Arya Samaj was a reform organization that was established in 1875 by Swami Dayananda Sarasvati. Its primary objective was to bring back the values that were contained in the Vedas and to eradicate the problems that were prevalent in Hindu culture. In spite of the fact that the Arya Samaj was mainly concerned with a variety of social changes, including the promotion of women's education, the remarriage of widows, and the opposition to caste discrimination, their position on bigamy is equally important.

5.1.Stance on Bigamy

Opposition to Polygamy: To a large extent, the Arya Samaj was opposed to the practice of polygamy. Monogamous partnerships were revered by Swami Dayananda Sarasvati and his followers because they were seen to be more in accordance with Vedic ideals. They stated that the Vedas do not endorse polygamy and that the genuine teachings of the Vedas advocate for a single, peaceful marriage union.

Women's Rights and Empowerment: The primary objective of Arya Samaj was to improve the position of women in society, which was one of its major purposes. Among them were the promotion of women's education, the opposition to marriages between minors, and the encouragement of remarriage for widows. Because bigamy often diminishes women's rights and standing within the family, Arya Samaj indirectly attacked the societal acceptability of bigamy by strengthening women and supporting their rights. This was done in order to question the social acceptance of bigamy.

Legal Reforms: When it came to campaigning for legislative changes that were in line with their social reform programmed, the Arya Samaj played a key role among other organizations. They were in favor of the Hindu marital Act as well as other legislative measures that were designed to formalize marital regulations and encourage monogamy. The Arya Samaj was able to contribute to the reduction of the occurrence of bigamy and the strengthening of the legal environment that helps to sustain monogamous marriages via its influence on these legal improvements.

Within the context of their larger social reform programmed, the Arya Samaj played a crucial part in the promotion of monogamous marriages, which was an essential component of their mission. By placing an emphasis on the significance of monogamy, they attempted to preserve stability and harmony within the family unit. They argued that polygamous marriages were damaging to both the structure of the family and the larger societal fabric. They held the conviction that monogamous unions would work towards the establishment of a society that was fairer and more equal.

Arya Samaj was an organisation that actively participated in educational initiatives in addition to pushing for monogamy. For the purpose of educating people about the significance of monogamous marriages and the rights of women, they founded institutions such as the Dayanand Anglo-Vedic (DAV) schools. The public's attitudes were altered, and the societal acceptability of bigamy was decreased, thanks in large part to the educational initiatives that were undertaken.

It was also through the employment of its social power that the Arya Samaj advocated for these changes. The Vedas served as the foundation for their promotion of rational and ethical values, which they accomplished by taking part in public conversation and opposing old customs. The implementation of their efforts to modernise Hindu culture and bring it into alignment with progressive ideas had a substantial influence on the predominance of polygamous marriages, which in turn helped to establish a social climate that was more progressive and egalitarian.

6. CONCLUSION

The Arya Samaj, founded by Swami Dayananda Sarasvati in 1875, revolutionized Hindu society by opposing polygamy and promoting monogamous marriages. This movement, rooted in Vedic principles, aimed to ensure family stability and societal harmony. It also advocated for women's

education, opposed child marriage, and supported widow remarriage, challenging the social acceptance of bigamy. The establishment of educational institutions like Dayanand Anglo-Vedic schools played a crucial role in spreading awareness about monogamy and women's rights. The Arya Samaj also supported the Hindu Marriage Act and other legal reforms, reinforcing a legal framework that supports monogamous marriages. Through educational campaigns, public discourse, and legal advocacy, the Arya Samaj promoted rational and ethical principles based on the Vedas, influencing the acceptance and practice of bigamy, fostering a more progressive and equitable social environment.

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