



IJEAST

INTERNATIONAL JOURNAL
OF ENGINEERING APPLIED SCIENCE
AND TECHNOLOGY



VOLUME : 10 ISSUE : 07 Print / Issue Publication Date: 28-Jan-2026



ISSN : 2455-2143



DOI : 10.33564/IJEAST.2025.v10i07.008

Indexed In



WWW.IJEAST.COM

editor@ijeast.com



SOCIAL SENSITIVITY ANALYSIS ACCORDING HISTORICAL ECONOMIC CLASSES: BEHAVIOUR OF SOCIAL SPINS IN THE MATTER OF RAM-SHAMBUK STORY

Gireesh C. Joshi

Near Guest House, Milak Mafi, Nanakmatta-262311,
U. S. Nagar, Uttarakhand-262311, India

Abstract: Social spin is a key factor for developing social, religious and political structures. Ideology of Lord Ram is a soul of current political structure and several ancient kingdom of India. Several controversial stories also associated with Lord Rama, in which Shambuk story is mostly discussed in modern scenario of politics. In present analysis of literature review, two different version of character of Shambuk is found. Mostly, story of Shambuk s/o Shuparankha is not covered during political and social discussion due to selective behaviour of different political and social groups. Fabricated stories of both Shambuk is overlapped due to spatial effect and ancient religious structures. A conclusive approach is applied to re-constructure of nature of stories of both Shambuk by including all possible tracing points and facts. A total of 0.6% of Indian population is seems to be negative social momentum against Major faith of India in the influence of such fabricated and misinterpreted stories

Keywords: Social Spin, Selective behaviour, Ram-Shambuk, Caste System.

I. INTRODUCTION

Social spin represents the character of human beings under the influence of particular faith towards events, places, symbols and scripture. Mortal nature of objects, memories and faiths can be induced an intellectual sect, which are suitable as per demand of instantaneous political and religious need. Such factors are responsible for creation of Mythological environment. For folklorists, historians, philosophers or theologians this is very different from the use of "myth" which simply meaning something that is not found to be true. Instead, the truth value of a myth is not a defining criterion [1]. Mythological environment have a property to form a collective cluster of peoples. Such clusters are converted into social groups under the influence of controllable variables/ desires of political, social and religious environment. As a result, social groups have some

defined social spins and spaces for receiving particular aims [2]. Such process of social grouping creates several type of social spins and spaces. An excess impact of a social spin of social groups leads discrimination against anti social spin and spaces. Social spins are also key factors for establishing customs of its social spaces. Well established social spins can be acts as social resistances for progressive social and political development and policies. Such social resistances are criticized by social reformers time to time. Character of Ram is a soul of social spin of major faith of Indian Society. Social evils are misused social spins for polarization of social groups according their personal welfare. Indian social activist and politician Ramasamy Periyar vehemently criticized Rama for his mistreatment of the Shudras by citing Shambuka's example. Authors such as Rabindranath Tagore, Mahatma Gandhi treat the character of Shambuka as an interpolation and creation of a later period [3]. Thus, there are two different social spins for the character of Shambuka since the Independence of India. These social spins are used for polarization of social space time to time and shaping social groups. In this connection, author is motivated to search the interaction phenomena of social development under the influence of such type of social spins.

II. BACKGROUND OF RAM-SHAMBUK CONSPIRACY AND IMPACT OF SOCIAL SPIN ON IT

The character of Ram has been covered by Jain, Bhauddha, Sanatan and other faiths. Modified versions are available for the same in different region of world. In the presence of variety of version of Ramayana, it is seems that the story of Ramayana has varied time to time due to interaction of different sets of social spins. Depending on the method of country, approximate 300 version of Ramayana are available in the different region of world [4]. The oldest version is generally recognized to be the Sanskrit version attributed to the Padm Puran, later on sage Narda, the Mool Ramayana [5]. Narada passed on the knowledge to Valmiki,



who authored Valmiki Ramayana. There are seven kandas in Valmiki Ramayana. A story is found from 73rd to 76th canto of the last seventh part. The gist of the said story is that a Brahmin comes to the court of King Ram with a complaint of **Brahmahatya** of his son at a young age. It is believed that Sages/ Brahmins were protected in the holy kingdom of Ram. Sages were praised of his holy Kingdom and they were simultaneously reported public interested issues in his court. As per description of holy kingdom, Brahmins represented a social group, involved in learning- teaching process and devotion to God. It was expected that Brahmin Son will conduct teaching after completing their learning process.

In the scenario of modern era, Brahmahatya has expected a sin of unnatural process of killing of intellectual personality, which have capable to transform social spins in the welfare of national, social interest.. It was impossible to expect such an unexpected event in Ram's kingdom at that time. The royal courtiers blamed the king by saying that it was the result of some sinful act of the king. King Ram became extremely worried and as per the advice of sage, he set out with his weapons to search for the possible sinner in his kingdom. After a lot of searching, he found an ascetic named **Shambuk** in the south of his kingdom who was doing tapasya with his head facing downwards. In the Vedas literature of Hinduism, fusion words based on tapas are widely used to expound several spiritual concepts that develop through heat or inner energy, such as meditation, any process to reach special observations and insights, even warmth of sexual intimacy [6]. According to Valmiki Ramayana, Shambuk introduced himself to Rama as a Shudra. Shambuk was not taken kingdom approval for his aim, therefore, sage Valmiki has described his act as head facing downwards.

Shudras were that social groups which were created for servicing of domestic needs of upper social groups as rewarded by their own kingdoms. Sovereignty rights were not awarded for social groups under Shudra category. As a result, it was usually expected that kingdom approval is required for changing their social rights and livelihood resources. Shambuk admitted on before Rama for performing penance with the aim of conquering the kingdom of Indra. After knowing his identity and aim, Rama gave him death sentence. After which, with the help of the devatas, the **Brahmin** Kumar becomes alive. In the presence of available technology and scientific development of modern time, it seems to be illogical to reward life to a dead person by Devtas, therefore social reformers described the scenario as the epitome of hypocrisy. Due to interaction of such social spins, some say that the character of Shambuk and his story are an interpolation which is not found in the original Valmiki Ramayana but in a later addition called Uttara Kanda [7]. K.R. Raju termed the story of Shambuka as "frivolous" and "maliciously fabricated" [8].

III. SOCIAL SPIN ORIENTATION REGARDING SHAMBUK AS PER HUMAN RELATIONSHIPS

Another version of Ram-Shambuk conspiracy is also available in literature, in which Shambuk is related with the armed conflict of Danvas and Rakshasas. The Danavas were the mortal enemies of Rakshasas. Danavas derived from the Vedic word Da meaning 'to give.' Ananda Coomaraswamy suggests this word connotes generosity [9]. Shurpanakha secretly married the Danava prince of the Kalkeya Danava clan, Vidyutjihva, as per Valmiki Ramayana. Control of women by men is evidenced throughout history in the cultures and traditions of many regions. A shift towards greater responsibility for women and less for their fathers may cause their male family members to act in oppressive and sometimes violent manners to regain authority [10]. An **honour killing** is a traditional form of murder in which a person is killed by or at the behest of members of their family or their partner, due to culturally sanctioned beliefs that such homicides are necessary as retribution for the perceived dishonoring of the family by the victim. It involves the murder due to the perpetrators' belief that the victim has brought dishonor or shame upon the family name, reputation or prestige [11]. In literature as in life, unconventional women needed to be severely punished lest their defiant attitudes inspire further acts of rebellion [12]. After knowing the act of Shurpanakha, enraged Ravana decided to kill both of them and declared a war against Vidyutjihva's army and killed him in a battle. An **action** is an event that an agent performs for a purpose, that is, guided by the person's intention [13]. There will never be a universal action occurring out of emotional and state of feeling [14]. Such of behavior is caused by intentions, and understanding intentions helps to interpret these behaviors [15].

Interpersonal relations appear when people communicate or act with each other within specific social contexts [14]. Mandodari (wife of Ravana) saved Surpanakha. Kumbhakarna and Vibhishana (brothers of Ravana) also appealed to him to spare her life [13]. Mandodari asked Surpanakha to search for another husband and Surpanakha sometimes living with her forest-dwelling Asura relatives, Khara and Dushana, on orders of Ravana. The same idea is found in the shadow puppetry performance of South and Southeast Asia. In Jain literature, Shambuk is the son of Khara and Surpanakha [14]. Such facts is seems to be introduce for advocating the live-in- relationship between Khar and Surpanakha and strongly favored the idea of cousin marriage. In the Middle East and South Asia, cousin marriage is still strongly favored [15]. Cousin marriage has often been practiced to keep cultural values intact, preserve family wealth, maintain geographic proximity, keep tradition, strengthen family ties, and maintain family structure or a closer relationship between the wife and her in-laws. Many such marriages are arranged [16].



Shambuka conjured up the sword to bring about the death of his uncle, Ravana who had killed his father and Surpankha also proposed for Marriage in the front of Rama and Lakshmana. This type of proposal by Shurpanakha has strongly advocated the unbelievable matrimonial relationship between Khar and Shurpanakha. As a result, it is concluded that Surpankha is biological mother of her son Shambuk and Shambuk was also adopted son of Khar.

IV. BEHAVIOURAL ANALYSIS OF INDRA AND HIS ROLE IN RAMAYANA

Indra is not a visible object of nature in the Vedic texts, nor is he a personification of any object, but that agent which causes the lightning, the rains and the rivers to flow [17]. According to the Vishnu Purana, Indra is the title borne by the king of the gods, which changes every Manvantra – a cyclic period of time in Hindu cosmology [18]. In astrology, man is divided into three ganas - Dev Gana, Manav Gana and Rakshasa Gana. Consequently, the Deva is considered the best of all the three Ganas. The people born in the dev gana are gifted, intelligent, simple-hearted, non-vegetarian and superior in thoughts as per Astrology and their birth charts have same qualities as the Gods. Thus, Dev personality seems to be collective form of expected characteristics. It is interesting here to mention that real word is Dev used for Indra in Vishnu Puran instead of GOD. It is concluded that DEV and GOD are different scripture during ancient time and seems to be synonym to each other due to document/ literature/ religious discrepancy as Well as blind faith. The Bala Kanda of the Ramayana is the earliest text to describe Ahalya's seduction in detail [19]. It states that Indra becomes enamoured by Ahalya's beauty, learns of her husband's absence and comes to the ashram disguised as Gautama to request sexual intercourse with her, praising her as a shapely and slim-waisted woman. The Uttara Kanda recasts the tale as Ahalya's rape by Indra [20]. Ravana is regarded to have once caught sight of the apsara Rambha and was filled with lust. Even as the apsara resisted his advances by asserting that she was his daughter-in-law, he raped her. When she reported this to her husband, Nalakuvara, he cursed Ravana to be unable to cause violence to any woman who did not consent to being with him, his head splitting into a number of pieces if he did so. This incident is stated to explain why Ravana could not force the abducted Sita to submit to his desire [21]. These events of Ramayana indicated that Dev, Rakshas, Manav etc. were capable to do sexual intercourse to each other with supremacy complexes as a various races of human beings can do presently. Meghanad also referred to by his epithet **Indrajita**. He defeated Indra, the king of the devas, after which he came to be known as "Indrajita" (the conqueror of Indra). Thus, Indra is seems to be human being in the context of Ramayana.

Religious kingdoms of Indra and Ravana was established by two different clans and both kingdoms are under conflict with each other.

V. SOCIAL SPIN ORIENTATION AS PER TRACING OF PHYSICAL PLACE, RAMTEK HILLS

India is a country of Temples. Each temple has established in the scenario of spiritual faith. In the continuation of Ramayana in Jain literature, Ram temple of Ramtek hills is associated with the story of Shambuk. As per believe of Jain literature, though restrained by his parents, Śambūka went one day to Daṇḍakāraṇya for the purpose of subduing the sword, Suryahas[22]. Under such circumstances and restrictions, he had announced that whoever was seen there during this time would be killed. It is seem to be such announcement of Shambuk in the expectation of achieving his aim. To obtain the said sword, Shambuk performed celibacy for twelve years while sitting in a tree trunk. As a result a sword appeared. Due to its absolute acceptibility after seven days, he remained there. In the Kanarese Torāve Ramayana, Sambūka, the son Śūrpaṇakhā performs penance for attaining Indra-pada. Khar Dushan were not in support of Shambuk and resources of Kingdom of Indra was required for his offensive against Ravana. During the course of his penance, he gets covered with an anthill. Thus, Kingdom of Indra was seems to be directly affected his penance. Indra and Narada disguise themselves as hunters and invite Lakṣmaṇa for hunting. Indra conjures up a boar running towards the hill. Lakṣmaṇa shots at the boar but Śambūka gets killed [14]. Lakshmana was innocent in the conspiracy of killing of Shambuk. Meanwhile Lakshman came to this forest and following the fragrance emanating from the sword reached near the bamboo bush. He took the sword and drew it from its scabbard. For warriors are curious at sight of a new weapon. To test its sharpness Lakṣmaṇa immediately cut the bamboo-thicket which was near, cutting off a stalk. He saw the lotus-head of Śambūka, who had been within the bamboo thicket, fall, severed, to the ground in front of him. When Saumitri entered the bamboo-thicket before him he saw the corpse hanging from a branch of the banyan. He reproached himself and told the whole story to Rāma and showed him the sword [23]. Rama identified the kind of sword. In the expectation of expressing doubt in killing of shambuk by misusing help of Lakshmana, Rama reproached the Lakshmana after knowing the entire suspicious event and said that some assistant worshiper of it is certainly to be conjectured. It is believed that Ramtek was so named because of the resting place of Ram during his exile. Shambuka therefore deliberately violated his dharma in order to get Rama's attention, and attained salvation when he was beheaded [24]. Rama granted Shambuka three boons: (a) Rama stay in Ramtek (origin of the temple), (b) Shambuka's corpse be turned into a shivalinga (icon of the god Shiva), and (c) Devotees



worship Shambuka before worshipping Rama, as per the last boon [25].

VI. SOCIAL SPIN ORIENTATION DUE TO CASTE SYSTEM

A **social group** is defined as two or more people who interact with one another, share similar characteristics, and collectively have a sense of unity individuals are expected to marry exclusively [26]. Caste system is a process of fixing Social stratification for a social group as per born of an individual. In the same caste (endogamy), follow lifestyles often linked to a particular occupation, hold a ritual status observed within a hierarchy, and interact with others based on cultural notions of exclusion, with certain castes considered as either more pure or more polluted than others [27]. The Shambuka story is connected to discussions of the caste system, because it positively portrays Rama's killing of Shambuka [28]. The Shambuka story is well known to low castes, who identify with the mistreated Shambuka [29]. Caste system is play major role for structuring of Indian Society. The **social structure** is the aggregate of patterned social arrangements in society that are both emergent from and determinant of the actions of individuals [30]. The term **social order** refers to a particular system of social structures / institutions and is contrasted to social chaos or disorder. It also refers to a stable state of society in which the existing social structure is accepted and maintained by its members. Shambuka acts outside his caste, so he is a threat to the social order[31]. The eighth-century play Uttararamacharita portrays Rama as regretful, and as forced by duty to kill Shambuka to uphold the social order [32].

VII. MEASUREMENT OF SOCIAL MOMENTUM

Maximum believers follows Ramcharit Manas and Valmiki Ramayana. However a fraction of social group advocated extra cover up story of Ram-Shambuk Story for social segregation and others nationalists are considered it as either fake or fabricated story by claiming discrepancy with original Valmiki Ramayana. Shambuka also gets mentioned in the epic **Raghuvansa, Mahabharata, Utaaramcarita, Kamba Ramayana etc.** The story of Shambuk is varying with various version of epic and strongly aligned with the cultural values of local customs. In the context of India, 52.83 crore people speak Hindi as per Indian census. Even though, Muslims and other castes, especially Navboddha of Hindi belt have no religious values or faith for above mentioned story. Some political parties, especially BJP, devoted for moral values of Lord Rama, but there is no official statistics of political opinion in the matter of fabricated story of Ram-Shambuka. Due to absence of information of exact number of followers/ believers of each version of epic, any mathematical calculation is not possible. Shambuk Story of Valmiki Ramayana has

misinterpreted time to time in the background of Caste system of Indua.

"Social momentum" is the tendency for a group to follow a path, adopt an idea, or engage in a dynamic behavior, not due to any inherent quality of the group. B. R. Ambedkar re-interpreted Buddhism and created a new school of Buddhism called Navayana. The movement has sought to be a socially and politically engaged form of Buddhism [33]. It rejected Hinduism, challenged the caste system in India and promoted the rights of the Dalit community [34]. A number of critics also argue that there is no moral foundation for the political practices that are based on Neo-Buddhist notions, since religion is totally voluntary, and Neo-Buddhism may thus violate democratic principles by restricting its followers to abide to certain non-religious rules [35]. According to the 2011 Census of India there are 8.4 million Buddhists in India. Navayana Buddhists comprise about 87% (7.3 million) of the Indian Buddhist community[36]. The population of India as per 2011 census was 1,210,854,977 [37]. Due to ideology of Neo-buddhism, a total of 0.6% of Indian population is seems to be negative social momentum against Major faith of India in the influence of fabricated and misinterpreted stories (example- Ram-Shambuk stories etc) as established by the ancient rulers for political principal of their kingdoms.

VIII. CONCLUSION FOR INTERACTION OF SOCIAL GROUPS

Shambuka an important character in Ramayana and modern controversy in the fabricated story of Ram Shambuka. Above mentioned fabricated story is utilized to destroy religious unity or National Unity and to hurt sentiment of major religious faith. In literature review, two Character of Shambuk was found. As per request of Indra and Narad, Lakshmana was helped to Indra for hunting and shut a boar. One Shambuka was son of Shuparnkha, and his head suddenly came front of Lakshamana. During literature review, any traceable record of blood from the head and body from said Shambuka was not found during war practice of Lakshamana, Even though his body was not fall down in the front of Lakshamana, Hence, Lakshamana was not directly responsible for the death of Shambuka. Ram was also degraded due to death of Shambuka,. As per faith on Ramtek hills, Ram gave three boons to Shambuka. Above mentioned facts indicates that Rama was already acquainted with Shambuk and had sympathy for him. According to story, another Shambuk was preparing war against Indra. Kingdom of Indra was friendly relation with Ram and Indra helped to Ram during Ram Ravan war. Shambuk had not taken any approval from of Court of Ram for such preparation. Court of Ram received a complain / allegation from a family of a Brahmin, Brahman's son was lifeless during complain and after death of Shambuk, he was alive due to help of Devas. These facts indicated that Son of



Brahmin was facing stage of unconscious due to impact of either due to the impact of some slow poison or shocked. As the charges of treason were proved, as per laws of Kingdom of Lord Ram, the death penalty is seems to be given to the Shambuk by Lord Rama.

Due to demand of local values of various Kingdoms, real stories of Shambuka were seems to be fabricated and same are advocating to receive personal, political and social gains. Selective behaviour refers to an personal tendency to focus on or engage with particular information, stimuli, or options and to ignore or avoid others. This behavior is often influenced by persona beliefs, preferences, or prior experiences, and can manifest in a variety of contexts of information consumption, social interactions etc., and even physical actions. After a thorough analysis of the literature, it has been concluded that the fabrications in the Ram-Shambuk Katha are selective in nature.

Interest of Conflict: No conflict

Acknowledgement: Researcher is thankful to great cultural values of Motherland.

IX. REFERENCES

- [1]. Irena, Deretic; (2020) Why are myths true: Plato on the veracity of myths. *Vestnik of Saint Petersburg University. Philosophy and Conflict Studies*, vol. 36, issue 3, pp. 441–451.
- [2]. Joshi, Gireesh C.; Shah, G.R.; Sharma, A.; Kumar, S.; (2023) Social Sensitivity Measurement for Non Profitable Social Issue via Social Media: Social Spin Orientation According to literacy Level, vol. 13, issue 4, (pp. 1303-1313).
- [3]. Misra, D. K.; Doshi, Shambhu Lal; C. M. Jain (1972). *Gandhi and Social Order*. Research Publications in Social Sciences. p. 14. ISBN 9780896843950.
- [4]. Ramanujan, A. K.; (1991) "Three hundred Rāmāyaṇas: Five Examples and Three Thoughts on Translation", in Paula Richman (ed.), *Many Rāmāyaṇas: The Diversity of a Narrative Tradition in South Asia*, Berkeley, California: University of California Press, (pp. 48, note 3).
- [5]. Srinivasachariar, M. (1989). *History of Classical Sanskrit Literature: Being an Elaborate Account of All Branches of Classical Sanskrit Literature, with Full Epigraphical and Archaeological Notes and References, an Introduction Dealing with Language, Philology, and Chronology, and Index of Authors & Works*. Motilal Banarsidass Publishers. (pp. 74). ISBN 9788120802841.
- [6]. Kaelber, W. O. (1976). "Tapas", Birth, and Spiritual Rebirth in the Veda, *History of Religions*, 15(4), (pp. 343-386).
- [7]. Goldman, Robert; Goldman, Sally (2022). *The Rāmāyaṇa of Vālmīki: The Complete English Translation*. Princeton University Press. ISBN 9780691225029.:7–8
- [8]. Raju, K. S.; (1997), *Untouchability Affairs*, Ratna Memorial Charitable Trust, (p.17), Archived 5 April 2023 at the Wayback Machine.
- [9]. Coomaraswamy, A. (1935). *Angel and Titan: An Essay in Vedic Ontology*. *Journal of the American Oriental Society*, 55(4) (pp. 373–419).
- [10]. Ince, Hilal Onur; Yarali, Aysun; Oysel, Dogancan (2009). "Customary Killings in Turkey and Turkish Modernization". *Middle Eastern Studies*. 45 (4) (pp. 537–551) doi:10.1080/00263200903009593.
- [11]. Oberwittler, Dietrich; Kassel, Julia (2014). "Honor Killings". In Gartner, Rosemary; McCarthy, Bill (eds.). *The Oxford Handbook of Gender, Sex, and Crime*. doi:10.1093/oxfordhb/9780199838707.013.0033.
- [12]. Lieberman, L. (1999). "Crimes of reason, crimes of passion: Suicide and the adulterous woman in nineteenth-century France". *Journal of Family History*. 24 (2) (pp.131–147).
- [13]. Ye, Jinhui; Ye, Xiaoting (4 November 2020). "Adolescents' interpersonal relationships, self consistency, and congruence: Life meaning as a mediator". *Social Behavior and Personality*. 48 (11) (pp. 1–11). doi:10.2224/sbp.9428.
- [14]. Hochschild, Arlie (2003). *The Managed Heart: Commercialization of Human Feeling*. University of California Press. (pp. 214, 218, 224). ISBN 978-0520239333.
- [15]. Feinfield, Kristin A; Lee, Patti P; Flavell, Eleanor R; Green, Frances L; Flavell, John H (July 1999). "Young Children's Understanding of Intention". *Cognitive Development*. 14 (3) (pp. 463– 486). doi:10.1016/S0885-2014(99)00015-5.
- [16]. Cakrabarti, Bishnupada (2006). *The Penguin Companion to the Ramayana*. Penguin Books. ISBN 978-0-14-310046-1.
- [17]. Chandra, K. R. (1970). *The critical study of Ram Story, Paumachariyam*, Prikrit Jain Institute Research Publication Series, Volume 4.
- [18]. Bittles, Alan; Hussain, Rafat (2000). "An analysis of consanguineous marriage in the Muslim population of India at regional and state levels". *Annals of Human Biology*. 27 (2) (pp. 163– 171). doi:10.1080/030144600282271.
- [19]. Bittles, Alan; Black, Michael (September 2009). "Consanguinity, human evolution, and complex diseases". *Proceedings of the National Academy of Sciences*. 107 (suppl 1) (pp. 1779– 1786). doi:10.1073/pnas.0906079106



- [20]. Friedrich Max Müller (1897). Contributions to the Science of Mythology. Longmans Green. p. 757.
- [21]. Dalal, Roshen (2010). The Religions of India: A Concise Guide to Nine Major Faiths. Penguin Books India. (pp. 190, 251). ISBN 978-0-14-341517-6.
- [22]. Ray, Pratibha (2007). "Ahalya's Voyage: From Transgression to Transcendence". In Bhattacharya, Pratip (ed.). Revisiting the Pancha Kanyas : Proceedings of the National Seminar, Kolkata, 2003. Eastern Zonal Cultural Centre in association with Bookworks. (pp. 22–30).
- [23]. Doniger, Wendy (1999). "Indra and Ahalya, Zeus and Alcmena". Splitting the Difference: Gender and Myth in Ancient Greece and India. University of Chicago Press. ISBN 978-0-226-15641-5.
- [24]. Doniger, Wendy (March 2014). On Hinduism. OUP USA. (pp. 535). ISBN 978-0-19-936007-9. [22] Hemacandra (1089-1172), Chapter 7.5 of Triṣaṣṭīśālākāpuruṣacaritra.
- [25]. Helen M. Johnson (1931), Trishashti Shalaka Purusha Caritra. [24] Motiramji Sastri, Ramayan (in Gujarati) (Ahmedabad, 1961)
- [26]. Leslie, Julia (22 November 2017). Authority and Meaning in Indian Religions: Hinduism and the Case of Valmiki. Routledge. (pp. 116). ISBN 978-1-351-77299-0.
- [27]. Flamino, James; Szymanski, Boleslaw K.; Bahulkar, Ashwin; Chan, Kevin; Lizardo, Omar (2021). "Creation, evolution, and dissolution of social groups". Scientific Reports. 11 (1) (pp. 17470).
- [28]. Ghosh, Kanti; Sumit (18 May 2023). "Body, Dress, and Symbolic Capital: Multifaceted Presentation of PUGREE in Colonial Governance of British India". Textile. 22 (2) (pp. 334–365).
- [29]. Nadkarni, M. V. (2003). "Is Caste System Intrinsic to Hinduism? Demolishing a Myth". Economic and Political Weekly. 38 (45) (pp. 4787).
- [30]. Rinehart, Robin (2004). Contemporary Hinduism: Ritual, Culture, and Practice. ABC-CLIO. (pp. 246). ISBN 978-1-57607-905-8.
- [31]. Olanike, Deji (2011). Gender and Rural Development By. LIT Verlag Münster. (pp. 71). ISBN 9783643901033..
- [32]. Doniger, Wendy (November 2010). The Hindus - An Alternative History. Penguin Books. (pp. 235). ISBN 978-0143116691.
- [33]. Richman, Paula (2008). Ramayana Stories in Modern South India: An Anthology. Indiana University Press. (pp. 111). ISBN 978-0-253-21953-4.
- [34]. Queen, Christopher (2015). Steven M. Emmanuel (ed.). A Companion to Buddhist Philosophy. John Wiley & Sons. (pp. 524–525). ISBN 978-1-119-14466-3.
- [35]. Skaria, A (2015). "Ambedkar, Marx and the Buddhist Question". Journal of South Asian Studies. 38 (3). Taylor & Francis: (pp. 450–452). doi:10.1080/00856401.2015.1049726.
- [36]. Hancock, Virginia (2013). "New Buddhism for New Aspirations: Navayana Buddhism of Ambedkar and His Followers" (PDF). First Conference on Religions in the Indic Civilisation.
- [37]. Moudgil, Manu. "Conversion to Buddhism has brought literacy, gender equality and well being to dalits". www.indiaspend.com. IndiaSpend-Journalism India - Data Journalism India - Investigative Journalism – IndiaSpend.
- [38]. Shaikh, Zeeshan (15 June 2015). "Why activists are upset with Census disability numbers". The Indian Express.

IJEAST

INTERNATIONAL JOURNAL
OF ENGINEERING APPLIED SCIENCE
AND TECHNOLOGY

ABOUT IJEAST

International Journal of Engineering Applied Science and Technology (IJEAST) is a peer-reviewed, open access journal that publishes high-quality research papers in the field of Engineering, Applied Science and Technology.

IJEAST aims to provide a platform for researchers, academicians, and professionals to share their innovative ideas, research findings, and practical experiences with the global scientific community.

FOCUS AREAS

- Engineering
- Applied Science
- Technology
- Innovation & Development
- Interdisciplinary Studies



PEER REVIEWED

All submissions are rigorously peer reviewed to ensure quality.



OPEN ACCESS

Free and unrestricted access to research for all.



GLOBAL REACH

Connecting researchers and professionals worldwide.



TIMELY PUBLICATION

We ensure a swift and efficient publication process.



For more information, visit our website

www.ijeast.com



INTERNATIONAL JOURNAL
OF ENGINEERING APPLIED SCIENCE
AND TECHNOLOGY

✉ editor@ijeast.com

🌐 www.ijeast.com

📍 India



2455-2143