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COGNITIVE BEHAVIOUR THERAPY IN SOCIAL ANXIETY DISORDER:
A CASE REPORT

Prof. Dr. Dharmvir M. Gurjar

I/C Principal,

S. B. Garda College, Navsari, Gujarat

Abstract:

The cognitive behavior therapy is the well known and most practiced form of modern psychotherapy and integrated into highly structured form for the treatment of Social Anxiety Disorder (SAD). In the present case report is an attempt to provide cognitive behaviour therapy for a 21 years old, Hindu, male, student (BE 5th semester), suffering from SAD. The patient was treated by using CBT. After 20 sessions patient was shows significant improvement. He was under follow up for a period of six months and maintaining well.

Key words: Cognitive Behaviour therapy, social Anxiety Disorder

Introduction: Social phobia (SP), also known as social anxiety disorder (SAD), characterized by persistent fears of social situations in which the person is exposed to unfamiliar persons and expects to be scrutinized by others. The person affected fears acting (or showing anxiety symptoms) in a way that will cause embarrassment and humiliation (APA; 2000). The fears in social phobia can cause clinically significant distress or impairment in social, occupational, or other important areas of functioning (APA; 2000). Studies revealed that co-morbid psychopathology (other anxiety disorder, mood disorders, substance abuse) to be common in SAD (Fehm L, Beesdo K, Jacobi F& Fiedler A, 2008). Prevalence rates have been found in Europe, a lifetime prevalence of 6.65% (Fehm L, Pelissolo A, Furmark T, Wittchen H-U, 2005). The age of onset tends to be located between preadolescence and early adulthood, for example between 10 and 16.6 years (Wittchen HU, Fehm L,2003). Onset at an age later than 25 years appears to occur less frequently (Beesdo K et al,2007). Probably due to the overlap in the symptoms of shyness and SAD (that is, heightened autonomic arousal in social situations (for example increased heart rate, blushing, sweating, (Beidel DC, Turner SM & Dancu CV,1985), social skills deficits, such as low eye contact), avoidance of social interactions, and cognitions reflecting fear of negative evaluation. It was affected by the latter may not be easily detected and thus remain untreated (Wittchen HU, Fehm L,2003). CBT for SAD is generally efficacious (for example [Powers MB, Sigmarsson SR, Emmelkamp PMP, 2008). RCT trials favoring the Clark-Wells approach (Clark D, Wells A,1995) show the highest effect sizes (Clark DM et al, 2003 & Clark DM, Ehlers A, Hackman A, McManus F & Fennell M, 2006) even outperforming standard pharmacological treatment (Clark DM et al, 2003) and suggesting specifically this approach to be distributed to routine clinical practice. Even when psychological treatment is available, SAD can pose complex therapeutic challenges. Evaluation of the psychological treatment for SAD shows that the most effective interventions are cognitive behaviour therapy (CBT). The degree of change (particularly cognitive aspects), across these treatment modalities is variable and their implementation and delivery is both costly and time-consuming. Clark and Wells (1995) argued that psychological treatment for SAD may be more effective if it is based on a model of the cognitive processes involved in the maintenance of this disorder. In view of this, they proposed a cognitive model highlighting specific cognitions, and maladaptive attentional and coping strategies in the perpetuation of SAD.

In Clark and Wells' (1995) cognitive model, it is proposed that individuals with SAD process negative aspects of themselves on exposure to feared social situations. This self-processing usually occurs as an impression of appearance from an 'observer perspective', in which symptoms of anxiety and failed

A STUDY OF EMOTIONAL MATURITY OF COLLEGE STUDENTS OF NAVSARI CITY IN REFERENCE TO SOME VARIABLES

Prof. Dr. Dharmvir M. Gurjar

I/C Principal,

S. B. Garda College, Navsari, Gujarat

ABSTRACT

The study was designed to investigate the impact of certain socio personal variables on the College Student Emotional Maturity of Navsari City. The sample consisted of 240 College Student selected randomly from Navsari City. Emotional Maturity Scale (EMS) of Romapal (1988) was used. Data were analysis by 't' test. Results revealed that there exists a No significant difference was found between the College Student gender, Type of family, Family members and Education faculty their Emotional Maturity.
Keywords : *Emotional Maturity and College Student*

INTRODUCTION

Emotional Maturity is not only the effective determinant of personality pattern but also helps to control the growth of individual development. The concept mature emotional behavior at any level is that which reflects the fruits of normal emotional development. It is a stage, which is very essential in humane life. One of the major aims of any good educational programmer is to help the learner to gain emotional maturity.

Emotional maturity defined as, "A process in which the personality is continually striving for greater sense of emotional health, both intra-psychically and intra-personally". In brief emotional maturity can be called as the process of impulse control through the agency of "self" or "ego". According to Menninger (1999), emotional maturity includes the ability to deal constructively with reality. Emotional maturity is a process in which the personality is continuously striving for greater sense of emotional health, both intra physically and interpersonally.

Goleman (1995), we have two minds, one that thinks and one that feels, these two fundamentally different ways of knowing, interact to construct our mental life. The rational mind is the mode of comprehension we are typically conscious of more prominent in awareness, thoughtful, able to ponder and reflect. The emotional mind is impulsive and powerful and sometimes illogical. These two minds operate in harmony with each other, most of times feelings are essential to thought, and most of the times thoughts to feeling. But when passions surge the balance tips: it is not just I.Q., but emotional intelligence that matters. Goleman rightly points out that, "It is not that we want to do away with emotions and put reason in its place, but instead find an intelligent balance of two"

To give meaning to the concept of emotional maturity as applied to children, it would be necessary to take into account maturity at various developmental levels leading up to mature adult level. Even at adult level, there should be gradation, as the science of germination probably will find that there are pronounced differences between mature adult of 25 and mature adult of 45 that are just truly developmental in nature.

K. Subbarayan & G. Visanathan (2011) concluded that the sex, community and family type did not play any role in emotional maturity of college students. It also revealed that majority of college students are extremely unstable. Sunil Kumar (2014) discloses that a significant correlation exists between emotional maturity and family relationship. From the review of different sources it was found that no

IDENTIFYING DEPRESSION AND POSTTRAUMATIC STRESS DISORDER (PTSD) AMONG THE PRIMARY CAREGIVERS OF THE VICTIM OF WITCH HUNTING

Prof. Dr. Dharmvir M. Gurjar

I/C Principal, S. B. Garda College, Navsari, Gujarat

Abstract

Witch Hunting "Dainy Hoitya" is a burning phenomenon in the scenario of Assam. The study was conducted to identify depression and Posttraumatic stress disorder (PTSD) among the primary caregivers of the victim of witch hunting. It was a pilot study conducted with the caregivers of 5 victims of witch hunting. 2 caregivers of each victim were taken as sample. The aim of the study was to identify depression and (PTSD) among the primary caregivers of the victim of witch hunting. Both qualitative and quantitative methods of data collection were used. Impact of Event Scale-Revised (IES-R) and Beck Depression Inventory Scale were used to assess PTSD and depression respectively to take the quantitative data. Interview method was used to collect the qualitative data. The results indicated that 70% of the primary caregivers were suffering from PTSD and 80% were suffering from Depression. 42.85% of the primary caregivers were also suffering from severe depression. The results indicated that clinical intervention is required in this area. Role of clinical psychologist through psychotherapy and other measures of clinical supports can bring a major change in the mental health of the primary caregivers of the victims of witch hunting.

Introduction

A "Witch" or "diani" in Assam is used to identify a male or female who are accused to have magical powers to bring evil to the community. It has been observed that women , children and the elderly who are accused of witchcraft are simply vulnerable or mentally ill and are sometimes the victim's of the accuser's personal grudges. This superstitious evil practices are quite common among the communities like Rabha, Hajong, Mishing, Bodo, Adivasi etc. Nepalis also practice witchcraft. In the districts of Goalpara, Kokrajhar, chirang, Baksa, Sonitpur, Udalguri,Tinsukia, Dhemaji etc the stories of witch hunting are very common..In Assam , Mayong a major tourist hub of Assam of Morigoan district is known as the capital of Black Magic. Contemporary literature and folk tales consists of human sacrifices and horror. People practicing these dark acts are known as Ojaa and Bej who are believed to have domestic ghost servants known Beera or Beera Bhoot. Bez or Ojaa provide medication to the villages for several diseases. Land Mafias are also claimed to be one of the factor in practicing witch crafts.

After the witch is identified

Once a women, man, or a family is identified as witch a brutal process starts. He/she will be summoned before the society and the process of confirmation begins. All this process give a lot of torture to victim which finally force the victim to accept herself as a witch to get rid of the torture. It is also found that the once the women/man alleged as witch are killed , their body is cut into pieces and buried separately . it is believe that if the witch is buried in a whole piece it will result into rebirth of witch. It is seen that most of the time women are branded as witches, men are also not speared. There are cases where the whole family is wiped out. In accordance of the rules and regulations of the society the witches are punished once they are identified. Together with the physical and mental torture the belongings of the women are taken away by the villagers followed by dragging her from the house. The family members can hardly interfere because if the try to stop they will also meet the same fate.

Indian Government Acts against Witch Hunting

Assam state legislature has also passed Assam Witch Hunting (Prohibition , Prevention and Protection) Bill, 2015. This law was prepared in order to give a stop in the rising incidents of witch hunting cases within the state. Key

UNMASKING NATION: READING SECULARISM IN SHIV K. KUMAR'S *A RIVER WITH THREE BANKS*

DR. RADHA S. GAUTAM
Associate Professor,
S. B. Garda College, Navsari
Gujarat.

ABSTRACT

Since the Vedic period, Indian subcontinent has been an embodiment of inclusive culture and civilization. Over the centuries, the continuous interaction and assimilation of different people and cultures has inculcated deep rooted traits of tolerance, a highly evolved humanism, and ethos in which any particular linguistic, religious or ethnic group is able to tolerate and appreciate the creative elements of others. However, in post-Independence period secularism in India has proven to be a contested issue. The partition of the colonial nation into two independent nation-states, India and Pakistan, in 1947 was brought about by the primacy of religion. August 1947 not only saw the establishment of two nation-states, India and Pakistan, but also the moment of inception of new identities. This harrowing event rendered millions widowed, orphaned and homeless. With the partition, religious sentiments of people in their divisive and exclusionist sense became defining forces of identity. At this juncture, political nationalism gave way to religious nationalism. The present paper examines Shiv K. Kumar's A River with Three Banks (1998) and explores how this literary testimony represents secular ethics of coexistence and offers its own subaltern way of secularism.

Keywords: *India, Nation, Secularism, Politics, Humanism, Identity and Tolerance.*

Introduction:

Since the Vedic period, Indian subcontinent has been an embodiment of inclusive culture and civilization. Over the centuries, the continuous interaction and assimilation of different people and cultures has inculcated deep rooted traits of tolerance, a highly evolved humanism, and ethos in which any particular linguistic, religious or ethnic group is able to tolerate and appreciate the creative elements of others. The Indic culture and value system always advocated 'acceptance of all differences.'

In fact India strives on the principal concept that originates in the Vedic scripture Maha Upanishad (Chapter 6, Verse 71):

अयं बन्धुरयं नेति गणना लघुचेतसाम्।

INTERROGATING NATIONALISM: LOCATING INDIA IN TAGORE'S *NATIONALISM*

DR. RADHA S. GAUTAM
Associate Professor
S. B. Garda College,
Navsari.

ABSTRACT

The debate on constituting India as a nation has been a deeply contentious issue in the decades both preceding and following Indian independence in 1947. Tagore, a multifaceted genius and a versatile figure, is one of the most reverential names in the literary-cultural world in India as well as abroad. Tagore was a great visionary. He observed and critiqued the idea of nation at a time when most of the Indian people were steeped deeply in the intoxicated wave of patriotism. His foresightedness was greatly misunderstood and critiqued by then nationalists. This paper revisits Rabindranath's essay Nationalism to analyze how the writer's views contribute to the creation of a nation in Indian context and offers an alternative framework to the idea of a nation. The paper further attempts to locate Tagore's idea of nation in the present context and concludes by establishing the fact that Rabindranath Tagore's vision has become more appropriate and relevant than ever in today's violent world of intolerance, vengeance and fanaticism.

Key Words: Nation, Nationalism, alternative, framework, cultural, vision,

Introduction:

> *What India has been, the whole world is now. The whole world is becoming one country through scientific facility. And the moment is arriving when you also must find a basis of unity, which is not political. If India can offer to the world her solution, it will be a contribution to humanity.*
>
> (Tagore *Nationalism* 119)

Nation and nationalism in 20th century are the most discussed and contested terms. Benedict Anderson defines the nation as "imagined community" but acknowledges that it is "notoriously difficult to define, let alone to analyze" "Nation, nationality, nationalism" (3). Ernst Gellner observes that nationalism is an 'invention,' 'fabrication': "Nationalism is not the awakening of nations to self-consciousness: it invents nations where they do not exist" (169). Despite its "mythical" quality, and the difficulties involved in defining it, the term still enjoys profound political and emotional legitimacy in modern society. Bill Ashcroft et al. affirm that in spite of "all its contentiousness, and the difficulty of theorizing it adequately, [nation/nationalism] remains the most implacably powerful force in twentieth century politics" (151).

In India the debate on constituting India as a nation has been as a contentious issue in the decades both

Negotiationg Borders: A Study of This Side That Side: Restorying Partition

-Radha S. Gautam

Introduction: Representation of Partition event and Graphic novel:

Partition of the Indian subcontinent in 1947 into secular India and Muslim Pakistan and then in 1971 Bangladesh is an event that even after seven decades haunts the psyche of the people. Partition has cast a shadow from which the fractured subcontinent has not emerged even after many decades. The Partition remains an unresolved puzzle despite the body of literature produced on the subject by numerous scholars. Moreover the representation of partition is punctuated by a deadly silence and a long amnesia. In fact the relationship between traumatic experiences of the partition and representing these experiences in a narrative has always been a problematic issue. Caruth rightly expresses:

The traumatized, we might say, carry an impossible history within them, or they become themselves the symptom of a history that they cannot entirely possess. (Caruth, Trauma 5)

Many a historians, novelists, writers, a few painters, Film Makers etc. have struggled hard to represent and record the multilayered and complex event of Partition into their works. To convey and to draw out the "micro history" embedded within the historical event and depict the unrecorded and fragmented folk experiences,, a range of strategies of representation, including allegory, symbolization, myths, irony, motifs of ruins, mourning, mobilization and devastating time and different other tropes have been employed by the novelists The fictive tools have enabled writers in shaping the incidents of partition with deeper insight; have facilitated them to represent the enormity of the violence and complexity of individual experiences of those incomprehensible brutal acts which shocked and traumatized many to silence, amnesia, rage , guilt, lamentation , and despair withholding sympathy and compassion for all those who suffered, regardless of religious or ethnic connections.

With the graphic narratives representation of partition trauma has taken a new turn in which visual expression of trauma merged with text offers multiple mediums to the experiences of the tragedy. The significance of graphic novels in representation of trauma has recently been acknowledged by various scholars. Caruth argues that " to be traumatised is precisely to be possessed by an image or an event" (std in Crawly and Van Rijswijk 100) Using not only language and narration, but also making use of images at the same time, the multimodal medium of the graphic narrative is preeminently suitable for expressing traumatic experiences because it combines the text to depict the event and the visual aspect functions to trigger the mind of the reader.

The Visual-cum verbal dimension of the graphic narrative not only contribute to

War, Violence and Women: "Birangona" In *Seam*
By Tarfia Faizullah

Dr. Radha S. Gautam
Associate Professor
S. B. Garda College, Navsari, Gujarat.
gautam.radha2009@gmail.com
Ms. Tanya Gautam
University of Heidelberg, Germany

Abstract

> *Each week I pull hard / the water from the well,*
> *bathe in my sari, wring / it out, beat it against*
> *the flattest rocks—Are you / Muslim or Bengali,*
> *they/ asked again and again. / Both, I said, both.*
>
> *[Seam 28]*

The appropriation of women's bodies as a symbol of victorious conquest has been a common pattern in war-time violence. Peacetime physical assault is considered a crime against a woman but in wartime sexual assault by combatants against a woman is justified as routine act of the victors. Women's bodies turn into objects of symbolic exchange during wartime. Although a vast literature has emerged and various angles of partition are documented, the gender issue is less argued one. The stories of the victimisation of women in the course of sectarian violence have largely been repressed and silenced. Sexual Violence in wartime has much wider social and cultural implications for the woman and the social group she belongs. The present paper offers a close reading of Seam by Tarfia Faizullah to show the contiguity of extreme forms of gendered violence the partition occasioned in catastrophic Bangladesh liberation war in 1971 and attempts to demonstrate how women's bodies become metaphorical sites in times of conflict and turns into carriers of meanings between different ethnic groups.

Key Terms: War, Violence, Partition, victimization, *Birangona*, silenced histories, Women.

1. Introduction:

Victimisation of women has been a constant feature of war throughout history since ancient times. In her book *Against Our Will: Men, Women and Rape* (1975) Susan Brownmiller has presented stark accounts of rape and other sexual atrocities that have been committed during armed conflicts throughout history. She observes " wherever armed conflicts have been fought on the land, women have been raped" Brownmiller 1975). "Violence against women has been part of every documented war in history" (Brownmiller 1975) and is not limited to

RETHINKING SECULARISM: SACRED AND PROFANE IN RAHIMASOOM REZA'S TOPISHUKL

Dr. Radha S. Gautam
Associate Professor
S. B. Garda College, Navsari
Gujarat

ABSTRACT

Those who are born are only infants. By the time they die they are Hindus, Muslims, Christians, atheists, Indians, Pakistanis, whites, blacks, etc., etc. (TS, 18)

India is declared a secular stateconstitutionally. However, the recent political, social and religious events and turns have challenged secularism with its communalist, religious fundamentalist and separatist attitudes. Secularism, one of the main political ideologies of the post-colonial state in India, has been at the centre of scholarly and political debates among the intelligentsia in recent times. The present paper explores how counter-discourses of sacred and profane are projected and negotiated in the narrative of TopiShukl by RahiMasoom Reza and what possibility the narrative contains of reconstructing the secular vision of our nation by rewriting its culture.

Key words: Secularism, Sacred, Profane, Religion, Pseudo, reconstruction. nation

Introduction:

India is constitutionally declared a secular state. However, The recent political, social and religious events and turns have challenged secularism with its communalist, religious fundamentalist and separatist attitudes. Secularism, one of the main political ideologies of the post-colonial state in India, has been at the centre of scholarly and political debates among the intelligentsia in recent times. Secularism is a very contested term in Indian context. It becomes more pertinent when we take the translation of Secularism (DharmNirpekshta) into consideration. Several scholars find that Dharma is used in Indian thought in much broader sense and in different contexts than the word religion', though often Dharma and religion are used as synonyms... for example Dharam is also used in the sense of duty. So in social context Dharam is important. Dharam is essence of the rules and regulations followed in various facets of human life of an individual and the society as a whole. Mahatma Gandhi describes the correct attitude towards religion as Sarva Dharma Sambhav is somewhat different from the European secularism which is independent of religion. We may say that the Indian concept of secularism is that of Sarva Dharma Sambhav which is not against any religion. It treats all religions with equal respect. And therefore it can be said that the Indian concept of secularism is inclusive more positive and practical and i think that is the best way to adopt for the of India and

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A STUDY OF PROFITABILITY AND WORKING CAPITAL MANAGEMENT OF VASHUDHARA DHUDH DAIRY

HITESH KUMAR JAYANTIBHAI PATEL

ASSOCIATE PROFESOR, S.B. GARDA ARTS & P.K. PATEL COLLEGE OF COMMERCE ,NAVSARI

SUBJECT:

ABSTRACT:

Working capital management plays significant roles in better performance in a firm. Every business organization requires some funds to carry on its operations and to produce goods for sale to earn profit. The dairy occupation holds a pivotal & premier position in our Indian economy The main objective of the paper is to understand the liquidity Vashu Dhara Dhudh Dairy. In this study was selected for a period of seven years from 2003-04 to 2009-10. The effect of different variables of working capital management including current ratio and collection days on Gross profit movement co-efficient was used for analysis.

In this study, we have selected Vashu Dhara Dhudh Dairy as a sample and taken the financial data for the period of Seven years from 2003-04 to 2009-10 and studied the effect of different components of working capital.

Key Words: Management of Working capital, Ratio analysis, Financial Performance.

1. INTRODUCTION

Financial management is that managerial activity which is concerned with the planning and controlling of the firm's financial resources. The funds raised from the capital market needs to be procured at minimum cost and effectively utilized to maximize returns on investments. Working capital management is the life blood for every organization Working capital is a financial metric which represents operating liquidity available to a business, organization. These funds which are represented by the current capital used through the various steps of production and distribution and are invested in Current assets. Effective working capital management has always increased profitability of the firm.

Management of working capital means management of various components of working capital in such a way that an adequate amount of working capital is maintained for smooth running of a business and for fulfillment of objectives of liquidity and profitability. But, it is very difficult for the finance manager to estimate working capital properly because the amount of working capital varies across business enterprises over the periods depending upon the nature of business, raw-materials used, technology, finished products, degree of competition in the market, credit policy, etc. Therefore, effective provision of working capital in the form of different current assets and its proper management has become an essential part of business finance.