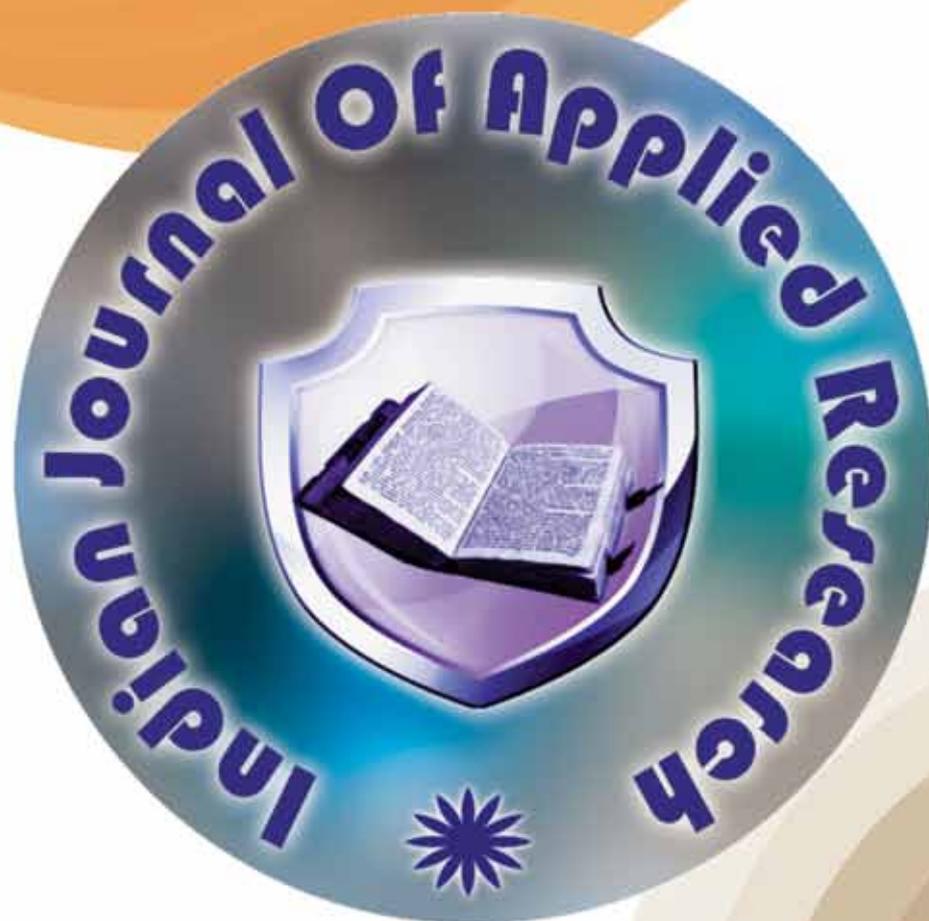


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## INDEX

Sr. No.	Title	Author	Subject	Page No.
1	Impact of Liquid biofertilizers, Chemical fertilizers and Vermicompost on the Growth and Yield of <i>Chenopodium album</i> (L.)	Dr. Sivgami Srinivasan, A. Sabitha	Biochemistry	1-3
2	Production Of Biodiesel From Microalgae Using Sodium Methoxide	M. R. Ananadhi Padmanabhan, Dr. Shaleesha A.Stanley	Biotechnology	4-6
3	Profitability Analysis Of Bharath Sanchar Nigam Limited (Bsnl)	Dr. M.Dhanabhakym, Swapna Kurain	Commerce	7-9
4	Water Resource Management Through Community Initiatives	Dr. Mahalaxmi Krishnan	Commerce	10-11
5	IPO Grading – An Insight	Dr. Bheemanagouda	Commerce	12-14
6	Public Private Partnership (PPP) in West Bengal: A Study	Suvarun Goswami	Commerce	15-17
7	Factors Influencing Impulse Buying of Personal Care Products in Salem City	Dr. A. Vinayagamoorthy, P. kannan	Commerce	18-21
8	Employees Savings and Investment Behaviour of Selected Chemical Industries in Cuddalore District	Dr. G. Sasikumar, R. Punniyaseelan	Commerce	22-28
9	Object Oriented Mutation Applied to Java platform and C++ classes	Ravindra K. Gupta, Dr. Shailendra Singh, Titu Singh Arora	Computer Science	29-32
10	Estimating The Intravenous Fluid Resuscitation In Patients In The Intensive Care Units (A Fuzzy Logic Based Expert Advisory System)	Kamal Kumari Dadhirao, M. Surendra Prasad Babu, Mr. Suresh Kumar Maddila	Computer Science	33-36
11	An Evaluation of Women Construction Workers	T. Christy Chanchu, T. Christy Cresida	Economics	37-39
12	Carlson's Tropic State Index(CTSI) Used in Mandya Lakes	Nagarathna, Hosmani S P	Economics	40-42
13	A water pollution of metropolitan cities in India	Dr. Pawar A.S.	Economics	43-44
14	Urbanization & Pollution in India	Dr. Pawar Ashok Shankarrao	Economics	45-46
15	Motivational Strategies on Enhancing Competencies of LIC Professionals	Dr. K. Gunasekaran	Education	47-49
16	Awareness On Socio - Educational Rights Among Students Studying in Secondary School	Dr. A. Selvan, Dr. P. Paul Devanesan	Education	50-52
17	Major Approaches in Instilling Values Related to Human Rights	Dr. A. Selvan, P. Paul Devanesan	Education	53-54
18	A Study On Achievement In Mathematics of IXth Standard Students in Relation to Locus of Control and Test Anxiety	Dr. N .Rajashékara, Prathima .H.P, Narayana Swamy.Y.R	Education	55-58
19	Impact of value-orientation on Leadership Behaviour of Secondary School Teachers in Tumkur District	Dr. Umme kulsum, G.P.Nagaraja	Education	59-62
20	Performance Comparison between LMS and NLMS Algorithm	Baljit Kaur	Engineering	63-65
21	Overview of Speech Enhancement Techniques for Various Applications	N B Umashankar, Anand Jatti	Engineering	66-67

22	Hanford and Radioactive Tumbleweeds: A Case Study	Rajesh Gopinath	Engineering	68-69
23	Construction of a Knowledge Test for Tennis Players	Sanjay Singh, Sani Kumar Verma	Engineering	70-72
24	A Noval Switch Mode Power Supply for Flash Lamp Pumped Nd: Yag Laser	Kireet Semwal, S. C. Bhatt	Engineering	73-75
25	Uniform Price Electricity Market Model in Deregulated Power System	T. Nireekshana, Dr. G. Kesava Rao, Dr. S. Siva Naga Raju	Engineering	76-79
26	Effect of Notch Orientation, Temperature and Filler Material on Impact Toughness of GFRP Composites	M.C.Muruges, Dr. K. Sadashivappa	Engineering	80-83
27	Prediction of Heat transfer rate for Indian coal slurry based on regression analysis	C.M. Raguraman, A. Ragupathy, L. Sivakumar	Engineering	84-86
28	A study of antimicrobial activity of the flavonoid- Kaempferol-3-rutinoside- from <i>Gliricidia sepium</i> (Jacq.) kunth.ex.Walp.	Anandhi, B., Sukumar. D, Arivudainambi. R	Engineering	87-88
29	Amitav Ghosh: Transfiguration of Memory and Imagination in the Shadow Lines	S.Kokila	English	89-90
30	Shareholder Activism in the U.S. and India	Ch. Chaitanya	Finance	91-93
31	Growth and Trends of Population in Nanded City, Maharashtra	Dr. Rathod S. B.	Geography	94-96
32	Regional Disparities of Ground water irrigation in Solapur District: A Geographical Analysis	Dr. G.U.Todkari, Shri B.D. Patil	Geography	97-99
33	Women and Employment in Textile Industries	Dr. S. S. Vijayanchali, Dr. E. Arumuga Gandhi	Home Science	100-102
34	Transition in Nutrition and Marketing of Agro Products	Dr. Anjali Rajwade	Home Science	103-104
35	Assessment of Knowledge About Effects of Inadequate Dietary Pattern on Mother and Child Health	Dr. Anjali Rajwade, Dr. Charuta Rajwade	Home Science	105-106
36	Job Enrichment	Kapil Dev Upadhyay, Dr. (Prof.) Vijay Kumar Soni	Human Resource Management	107-108
37	Quality of Work Life	Himani Avasthi, Dr. (Prof.) Vijay Kumar Soni	Human Resource Management	109-110
38	Understanding Security Requirement Engineering	Velayutham Pavanasam, Chandrasekaran Subramaniam	Information Technology	111-112
39	GENE Prediction	Er. Pankaj Bhambri, Dr. O.P. Gupta, Er. Meenakshi	Information Technology	113-114
40	Predictive Analysis In Data Mining Using Weighted Associative Classifier	Suwarna Gothane	Information Technology	115-119
41	Exchange Rate Forecasting	Dr. T. Koti Reddy	International Trade	120-124
42	Mass Media in India – New Trends	J. Ramanjaneyulu	Law	125-127
43	Right to Education Under the Indian Constitution	Mannava Muni Hemachand	Law	128-130
44	Criminal Law: A Tool for Consumer Protection in India	Aneesh V. Pillai	Law	131-132

45	Public Trust Doctrine: A Repository of Governmental Obligations to Protect the Environment	Dr. Kaumudhi Challa	Law	133-134
46	Application of Biometrics in the Investigation of Crime	Dr. R. Thilagaraj, Mr. G. Deepak Raj Rao	Law	135-137
47	Factors and Situations of Language Change	Dr. Syed Mohammed Haseebuddin Quadri	Literature	138-139
48	Omprakash Valmiki ke kahanio me chitrit dalitoki samajik stithi	Dr. V. P. Mahalinge	Literature	140-141
49	Fund Management in Pharmaceutical Industry in India	Dr. R. Perumal	Management	142-145
50	A study of Relationship management with customers in hospitality sector	Afreen Nishat A. Nasabi	Management	146-147
51	Outsourcing of Geriatric Services	Dr. V. Sreedevi	Management	148-150
52	Factor Analysis and Business Research	Dr. Kakali Majumdar	Management	151-154
53	Faculty Turnover Intention in Educational Institutions	K. R. Sowmya, Dr. N. Panchanatham	Management	155-156
54	Corporate Governance	Kalola Rimaben A., Chauhan Lalit R.	Management	157-159
55	Investment Avenues and Tax Implications for Small Investors	P. Menakadevi, Dr. V. Kumaravel	Management	160-163
56	Analyzing the IT Industry Progressions and Comprehensive Market Downfall Consciences through Deliberate Thinking	Dr. Venkatesh. J, Ms. Aarthy. C	Management	164-166
57	A Study On Problems and Prospects of Farmers in Cultivation of Paddy in Mahabubnagar District, A.P	Mr. M. Madhu Mohan	Management	167-170
58	An Analytical Study of Cash Management of IT Industries in Global Era	Bhavesh P Chadamiya, Mital R Menapara	Management	171-173
59	The Status & Performance of Registered Small Enterprises; A Study in Karnataka	Dr. D. Kumuda	Management	174-179
60	Malnutrition – A Business Opportunity for State Cooperative Dairy Federations (Scdfs)	Dr. N. Ramanjaneyalu	Management	180-181
61	Financial Performance of Indian Corporate Sectors During Pre and Post Mergers and Acquisitions	Dr. Shailesh N. Ransariya, Dr. Butalal C. Ajmera	Management	182-184
62	A Study on Influence of Pedagogical Effectiveness on Academic Achievement of Students of B Schools	Dr. Viral Shilu	Management	185-186
63	Stimulation of Entrepreneurship through Venture Capital in India	Vijayakumar, Subrahmanya K C	Management	187-189
64	Performance Analysis of Indian Banks	Ajay K. Shah	Management	190-192
65	An Emprical Study on Effect of Combination of Sun with Different Zodiac Signs on Return of it Sector of Indian Stock Market	Dr. Jaydip Chaudhari, Pinkal Shah	Management	193-197
66	Internet Banking Customer Satisfaction and Online Banking Service Attributes	Md. Mahtab Alam, Dr. Umesh R. Dangarwala	Management	198-199
67	Changing Customer expectations & preferences in Indian Banking	Ms. Smita S. Shetty	Management	200-202
68	Current e-Governance Scenario in Healthcare sector in India	Samir Roy	Management	203-204

69	Liver function abnormality & Vestibular symptoms with Azithromycin	Dr. Parveen Kumar Sharma, Dr. Rekha Bansal	Medical Science	205-206
70	Unicornuate Uterus with Functional Noncommunicating Rudimentary Horn - A Rare Mullerian Anomaly	Anju Kumari Rani, Anand Prakash, Deepa Kapoor	Medical Science	207-208
71	Antenatal Diagnosis and Successful Delivery of a Fetus with Complete Heart Block	Anju Kumari Rani, Aditya Kapoor, Deepa Kapoor	Medical Science	209-210
72	Kangaroo mother care diminishes pain from heel lance in preterm neonates:	Dr.S.Valliammal, Dr. Ramachandra, Mr. Raja Sudhakar	Nursing	211-213
73	Experiential Domain and Extentionalistic Vocabulary : A Critical Consideration of Behaviourism	Dr. Jatinder Kumar Sharma	Philosophy	214-215
74	The Effect of a Mindfulness-Based Stress Reduction (MBSR) Program on Stress and Well-Being in Adolescents: A Pilot Study	Urvashi Anand, Dr. Mahendra P. Sharma	Psychology	216-218
75	Personality Profile of Patients with Somatic Complaints at a Rural Health Centre	Dr. Mahendra P. Sharma, B. Padmasri and, Dr. Ramchandra	Psychology	219-220
76	Psychological Well-being: A study of the institutionalized aged	Dr. Pankaj S. Suvera	Psychology	221-223
77	Crystal Growth, Thermal and Optical Studies on L-arginine Based Nonlinear Optical Material	J. Ramajothi	Science	224-226
78	Encapsulation of Lactic Acid Bacteria in Calcium Alginate Beads for Bacteriocin Production	Vijay S. Wadhai, Shweta G. Kayarkar, Archana N. Dixit	Science	227-229
79	Synthesis Of Nonatitnate Based Dielectric Ceramic Using Various Grain Size of Starting Materials	Parul, Anand K Tyagi	Science	230-232
80	Separate Telangana Movement and Related Literary Works: A Study In Sociology of Literature	Dr. M. Sreedevi Xavier	Sociology	233-234
81	Changing Interests In Fine Arts as a Profession: A Study In Sociology of Art	Dr. Poonam Gandhi-Moirangthem	Sociology	235-236
82	Modeling Fertility and Growth of Mising Community of Assam, India	Deba Kr. Baruah, S. C. Kakaty	Statistics	237-239
83	Fort Vasota an Adventure Tourism Destination in Satara District	Dr. Ananadrao S. Patil	Tourism	240-242



## Experiential Domain and Extentionalistic Vocabulary : A Critical Consideration of Behaviourism

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### ABSTRACT

*Behaviourism has two basic theses, one related to the causal determination of human behaviour and the other related to reducibility of the terms related to experiential aspects of human domain to extentionalistic vocabulary. The paper seeks to take up a critical consideration of the latter, i.e. the translatability thesis.*

**Keywords : Operant conditioning, skinner, actions, behaviour.**

In everyday life situations radically different kinds of expressions are used to characterise objective facts of physical realm and experiential aspects peculiar to human domain. Extentionalistic vocabulary is used to describe physical objects and processes, whereas intentionalistic vocabulary is used for characteristic aspects of human reality such as thoughts, memories, hopes, wishes, fears, dread, anguish, conflicts, dilemmas, motives, intentions and other acts of judging, inferring, choosing, etc. There has been a great deal of disagreement on whether statements containing these two types of expressions are mutually exclusive and irreducible to one another, or it is possible to find ways of relating them in some way so that they could be translated into one another. It has also been debated as to which of these two kinds of statements is primary and which is secondary.

Opposing the duality and dichotomy between different kinds of linguistic expressions stated above, behaviourists insist that all statements are ultimately statements about physical objects, events and processes. Behaviourism is an instance of naturalist approach to human reality which was initially systematised by J.B. Watson, strengthened by Clark Hull, and elaborated, revised and defended most strongly by B.F. Skinner.

Behaviourists contend that to the extent that human beings are part of the universe, their behaviour can be explained and predicted in the manner in which natural happenings are explained and predicted, i.e. by discovering causal laws. They insist that whatever human beings do is just a part of natural causal nexus and, as such, human behaviour and conditions of which it is a function are describable in physicalist language. Thus, they have two basic theses : One related to the causal determination of human behaviour and the other related to the reducibility of mentalistic terms to extentionalistic vocabulary. Though both these theses are inter-related and mutually call one another, but an evaluation of the determinist thesis will not be pursued in this paper. Coming back to the translatability thesis, behaviourists contend that all the sentences in psychology must be formulated in extentionalistic language as all the talk about human beings, including mentalistic talk, is nothing but talk about physical changes. For them mentalistic terms are in fact abbreviations which in a concealed manner refer to behaviour and physical conditions which cause it. They hold statements containing mentalistic categories to be translatable into, and equivalent to, statements containing extentionalistic vocabulary only. It is held that we ascribe mental predicates when we observe corresponding bodily changes. First-person-psychological-utterances and third person psychological statements are treated at par, since both of these are considered to be judgements based on observation of

physical changes. The first-person purposive statements are regarded as predictions based on present conditions and past generalisations. It is contended that all meaningful mentalistic statements are reducible to statements about classical and operant conditioning, which are physicalist statements about dependent and independent variables.

Skinner insists that while answering 'what' questions, the science of behaviour looks for important dependent variables and in answering 'why' questions, an attempt is made to look for independent variables which control these variables (1959, 45). The independent variables, or the causes of behaviour, lie ultimately in the environment -either in the immediate environment or in environmental history. The conditions in the immediate environment which cause the behaviour, i.e. the independent variables, are termed 'stimuli' and the units of behaviour under their control, i.e. the dependent variables, are termed 'responses'. By controlling the independent variables the dependent variables are sought to be controlled through classical conditioning. The principle of classical conditioning was introduced in behavioural analysis by J.B. Watson (1959). According to the principle, certain response gets associated with certain stimulus, which originally does not call out the eliciting of that response, through its association with the stimulus which originally called out that response. Skinner calls it respondent conditioning as it explains the behaviour which is preceded by a particular stimulus and is a response to it. This behaviour is termed involuntary in every-day discourse.

There are large segments of human behaviour, generally termed as voluntary behaviour, where behaviour does not always seem to be preceded by any particular stimulus and which instead of being an effect of the immediate changes in the environment, effects the environment itself. Skinner tried to explain voluntary or purposive behaviour by the principle of operant conditioning. He discusses the example of a pigeon which is given a food pellet on every occasion it raises its head to a particular height. The food becomes a consequence of raising the head to a particular height. Since, in the past, this behaviour has produced food so it is also likely to be repeated in future. In this way, according to Skinner, an event may become contingent upon particular type of behaviour without getting associated with any particular prior stimulus. Skinner observes that since we cannot predict and control the response which has already occurred, we can do so only with similar responses in future. Thus, the important unit is not a response but a class of responses. He uses the term 'operant' to designate this class. "The term emphasises the fact that behaviour operates upon the environment to generate consequences" (1953, 65). In the above experiment food is

the reinforcer and presenting food when a response is emitted, is the reinforcement. The change in the frequency with which the head is lifted to the height is the process of operant conditioning.

Skinner insists that all the meaningful statements about voluntary and purposive behaviour are translatable into and are equivalent to statements about operant conditioning. He contends that instead of saying "that a man behaves because of consequences which are to follow his behaviour, we simply say that he behaves because of consequences which have followed similar behaviour in the past" (1953, 87). As an instance, he discusses the example of a man moving about in a room, opening drawers, looking under magazines, etc. On being asked he says, "I am looking for my glasses". Skinner insists that it is equivalent to "when I have done this in past, I have found my glasses" (1953, 90). For Skinner, it is only on the basis of observation of present events; or present conditions in conjunction with generalisations arrived at on the basis of past events, that purposes are attributed to the 'subject'. For example he says, when we say that his purpose is to mail a letter. "we cannot see his 'purpose' before seeing that he mails a letter, unless we have observed similar behaviour and similar consequences before" (1953, 88).

Skinner contends that similar is the case with corresponding first person statements. They too are predictions based on the observation of the present variables and generalisations arrived at on the basis of past behaviour. For example, "I shall go home" is held by Skinner to be equivalent to "I observed events in myself which characteristically precede or accompany my going home" (1953, 262).

Suppose a person attending a party feels that he is having fever and announces - "I am going home". It can be argued against Skinner that he is not making a prediction on the basis of an observation, but is expressing his decision. For, instead of deciding to go home, he might have decided to go to some clinic to consult a doctor, or might have decided to lie down at his host's place. It is the person who is deciding to do whatever he chooses to do. So, the first-person purposive statements are announcements of decisions and not predictive judgements based on observation.

Similarly other first-person psychological utterances, e.g. "I am in pain", "I am getting bored", "I am excited", etc. are not judgements based upon observations. If it were so, then we would have the same methods of verification for the first-person claims as we have in the case of corresponding third-person psychological statements. But this is the basic difference between the two : we can doubt third person statements but this notion is not applicable to a wider variety of first-person utterances. Wittgenstein rightly points out that, "It makes sense to say about other people that they doubt whether I am

in pain : but not to say it about myself" (1972, sec. 246). It is not a case of empirical absence of doubt but impossibility and senselessness of doubt. The first-person present-tense psychological utterances are not based on observation of behaviour, they replace them. "Verbal expression of pain replaces crying and does not describe it" (1972, sec. 244). Contrary to the behaviourist view most of the first-person psychological utterances are not based on observation.

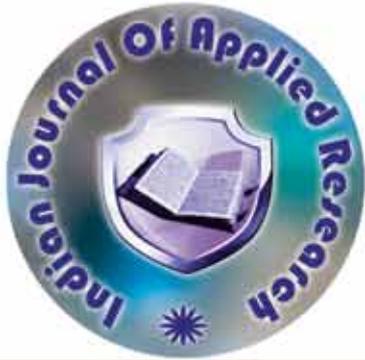
Let us now analyse the third-person psychological statements. We do apply psychological predicates to others on the basis of observation, but can they be reduced to bodily changes as believed by behaviourists ? Let us analyse the role and significance of observable (bodily) behaviour and other relevant factors in ascribing psychological predicates to others. Take the instance of a person who leans against the walls of, what at one time, was a temple, and starts wailing. The behaviourist description that he/she is standing in such-and-such position and is crying, despite being true fail to convey what we get if we told that the person is a Jew, and believes that Jews have been separated from the land promised to them by God, and it is their custom to pray to God by wailing at the wailing walls of what was once the temple of Solomon. It is not the behaviour, but the belief held by the agent that differentiates crying and praying. Thus, we may observe that ascription of psychological predicates cannot be identified with the pattern (s) of behaviour or bodily movements as believed by the behaviourists.

Human activities cannot be equated with bodily behaviour nor can the vocabulary of actions be reduced to the vocabulary of movements as there is no isomorphism between the two. Contrary to the behaviourist view, mental concepts can not be identified with extensionalistic concepts : neither in case of first-person psychological accounts, nor in case of third-person psychological statements. The misguided tendency of behaviourists to fit categories of mind to a small set of inadequate physicalist paradigms is tantamount to fitting round pegs in square holes.

It seems plausible to say that vocabulary characteristic of experiential domain cannot be reduced to extensionalistic vocabulary, and descriptions of human actions cannot be provided in terms of physical episodes. The differentia of human activities from mere physical movements is the goal, purpose or intention of the agent. The descriptions of actions cannot be considered complete by merely citing what happens, rather they have a necessary reference to what persons try to bring about. Dazzled by the success of physical sciences, behaviourists tend to ignore this significant aspect of human reality. Contrary to behaviourists' claims human reality cannot be comprehended through extensionalistic vocabulary as it fails to capture the richness of the experiential domain of human reality.

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