

ISSN: 2395 – 0129

PERCEPTION

International Multidisciplinary Refereed Journal
(Peer-reviewed)



Imagination is the highest form of research

Albert Einstein

Volume: II, Issue: II

April, 2016

Chief Editor

Dr. Keyur K. Parekh

PERCEPTION

ISSN: 2395 - 0129

International Multidisciplinary Refereed Journal
(Peer-reviewed)

Volume II, Issue - II

April, 2016

Chief Editor

DR. KEYUR K. PAREKH

Imagination is the highest form of Research.

- *Albert Einstein*

In Collaboration with

Shri J. L. K. Kotecha Arts and

Smt. S. H. Gardi Commerce College, Kakanpur,

(Affiliated to Shri Govind Guru University, Godhra)

(Conducted by Sarvoday Charitable Trust)

At. & Po. Kakanpur - 3 8

Ta. Godhra, Dist. Panchmahals, Gujarat, India.

Chief Editor

Dr. Keyur K. Parekh

*Associate Professor,
Department of English,*

Shri J. L. K. Kotecha Arts and Smt. S. H. Gardi Commerce College, Kakanpur.

Co-editors

Dr. Vimal R. Parmar

Associate Professor, Law College, Godhra

Dr. Rupesh N. Nakar

Assistant Professor, Department of Botany, SPT Arts & Science College, Godhra

Dr. Satish K. Nagar

Assistant Professor, Law College, Godhra

In Collaboration with

Shri J. L. K. Kotecha Arts and Smt. S. H. Gardi Commerce College,

Kakanpur.

(Conducted by Sarvoday Charitable Trust, Kakanpur.)

At. & Po. Kakanpur – 388713,

Ta. Godhra, Dist. Panchmahals, Gujarat.

(Affiliated to Shri Govind Guru University, Godhra)

PERCEPTION

ISSN: 2395 - 0129

International Multidisciplinary Referred Journal

Advisory Board

Dr. Piyush S. Joshi, Former Reader, Department of English, Sardar Patel University, Vallabh Vidyanagar
Dr. Sachin Ketkar, Professor, Department of English, The M. S. University of Baroda, Vadodara
Mr. B. N. Gandhi, Former Principal, Arts and Science College, Godhra, Gujarat University, Ahmedabad
Mr. P. C. Upadhyay, Former Principal, Arts and Commerce College, Savli, Gujarat University, Ahmedabad
Mr. Rishabh R. Mehta, Former Principal, Arts and Commerce College, Kakanpur, Guj.Uni
Dr. Yashvant M. Sharma, Associate Prof., Dept. of English, Arts and Science College, Godhra, Guj.Uni.

--Peer Review Team--

Dr. Tapas Chakrabarti, Professor, Department of English, Hem. North Gujarat University, Patan
Mr. Gopal R. Sharma, Principal, Arts College, Limkheda, Gujarat University, Ahmedabad
Dr. Rishikesh V. Mehta, Principal, GLS Law College, Godhra, Gujarat University, Ahmedabad
Dr. Jayprakash M. Trivedi, Professor and Head, Dept.of Sociology, S.P.University, VV Nagar
Dr. Nimesh Vyas, Associate Professor, Dept of Chemistry, Arts and Science College, Godhra, Guj.Uni., ,
Dr. Rudresh Vyas, Associate Professor, Dept. of Psychology, M. T. B. Arts College, South Guj. Uni.,Surat
Dr. Jaimini Shastri, Associate Professor, Dept of Gujarati, Arts and Commerce College, Kakanpur,

--Editorial Board--

Mr. Tushar R. Oza, Former Content Contributor & Educational Assessment Consultant, knowledge@Wharton, University of Pennsylvania, USA
Dr. Digambar Singh Dewari, Head of the Department, Department of English, Govt. Arts and Commerce College, Naswadi, Gujarat University, Ahmedabad
Mr. Devang S. Nanavati, Associate Professor, Arts and Commerce College, Pipaliya, Gujarat University, Ahmedabad
Mrs. Jyotsanaben J. Dave, Principal – in – Charge, Arts and Commerce College, Halol, Gujarat University, Ahmedabad
Dr. Aditi Vahia, Assistant Professor, Department of English, Faculty of Arts, The M. S. University of Baroda, Vadodara.
Dr. Suresh C. Patel, Assistant Professor, Department of History, Arts and Science College, Godhra, Gujarat University, Ahmedabad, Gujarat

Published by:

KESHAV PUBLICATION,

B – 111, Shri Krushnakunj Society,

B/s Shiv Bungalows,

New V. I. P. Road, Vadodara – 390022,

Gujarat. India.

Tel.: 0265 – 2466592

e – mail: editorpeception@gmail.com

Disclaimer: Views expressed in the papers published in the Journal do not reflect necessarily the views or policies of the Editorial Board.

Copyright: Reproduction of the contents of PERCEPTION in whole or in part without the prior permission of the Chief Editor is forbidden.

All the disputes regarding the Journal must be dealt with the District Court, Godhra, Gujarat.

Editorial Note

We have reached in to the second issue of the second year and we are extremely happy to publish the second issue of April, 2016 of an International Multidisciplinary Referred Journal named *PERCEPTION* under the banner of *KESHAV PUBLICATION* for providing a platform for research scholars to present their excellent research articles and shed light on the unexplored avenues of knowledge. It is an opportunity for young scholars provided by us by bringing out our Quarterly Journal as an extraordinary guide to research scholars of different branches of knowledge.

The most amazing thing for us is the wide range of subject matter for our journal by the genuine scholars from the academic fraternity across the world. It will prove to be an extraordinary opportunity for elite and knowledge seeking readers. It will be a great exhibition of the level of competence the research scholars possess. Our endeavor will provide the scholars with the variegated stuff. This issue offers research articles in different contemporary fields of knowledge and disciplines such as English Language and Literature, Law, Science, Gujarati Literature etc. It is our humble attempt to bring forth the diverse areas and disciplines under one umbrella. We wish, our sincere efforts will certainly achieve the desired results. We feel proud and honored to welcome all the erudite scholars who have encouraged, advised and helped us in paving the path by enriching and embellishing such an academic enterprise. We are determined to pursue this pleasant endeavor by putting our heart and soul into it and ensure that the journal will celebrate the sustained and resourceful life for a longer period of time. Hope that our knowledge seeking and sharing fraternity will enhance, illuminate and encourage us with their everlasting support.

We are very much hopeful that this issue will accomplish the changing needs and expectations of the diverse classes and components across the globe.

Editors

PERCEPTION

Index

No.	Subject	Title	Page No.
1.	English	A Feminist Approach in the Selected Novels of Shobha De Keyur K. Parekh	1 - 8
2.	English	Communal Harmony in R. K. Narayan's <i>Waiting for the Mahatma</i> Digamber Singh Dewari	9 - 13
3.	English	Religious Harmonization Through Polyphonic Representations: A Study of Altaf Tyrewala's Literary Fugue <i>No God in Sight</i> Devang S. Nanavati	14 - 19
4.	Yoga	Yoga: The Changing Modern Life Style Pooja Pal	20 - 25
5.	Gujarati	The Post-modernist Gujarati Short Story: An Analysis J. N. Shastri	26 - 30
6.	Botany	Seedling morphology of selected species from Girnar Reserve Forest, Gujarat, India. R.N.Nakar and B.A.Jadeja	31 - 45
7.	Microbiology	Human Blood Group- Procedure and Details P. V. Dharani	46 - 54
8.	Law	A study on Euthanasia in context to Indian legal scenario Satish Nagar	55-61
9.	Law	A Study on pil towards Indian legal system Vitthal C. Rathva	62 - 67

10. Law	Mining vis-a-vis environmental protection Manish Sharma	68 - 74
11. History	Contribution of Maharaja Sayaji Rao Gaekwad III in modernization of Gujarat Kamlesh B. Parmar	75 - 83

A FEMINIST APPROACH IN SHOBHA DE'S SELECTED FICTION

Keyur K. Parekh

*Associate Professor, Department of English,
Shri J. L. K. Kotecha Arts and Smt. S. H. Gardi Commerce College, Kankanpur*

Abstract:

Shobha De is one of the most popular Indian English Women writers of the contemporary time. She is highly praised and strongly criticized. She always writes about the present day scenario of the woman in India. She mostly discusses the problems of highly educated and well to do middle class women whose expectations are bit more than the common women of low background. Most of the heroines of her novels are from metropolitan cities. They are bold and assertive in nature. They want to defy the set norms of the society. They seem to be more rebellious in nature. All her novels are woman-centric and therefore female characters are shown more powerful. By showing the social weakness, the novelist shows the inner strength of her characters. At times, her writing seems extravagant in nature. It is dense with erotic description. Many bed room scenes are freely delineated in the novels. There is no sense of regret or remorse found in both the writer as well as the characters portrayed by her. But, it is certain that the novels are highly critical about the hypocrisy of the male dominated society. Her novels are, no doubt, worth reading.

Keywords:

Feminist, Approach, Fulfillment, Hypocrisy, Infidelity, Marginalization,
Exploitation, Sex, Pervert Subdued

Feminism is a very prevailing term these days. The exponent of feminism is Virginia Woolf so far as British literature is concerned. As an ideology, it is accepted all over the world. It is the ideology of a social subgroup that supports the need to promote some specific features of researchers and creations produced by women writers. It is a developing notion throughout various works such as novels, art and film. A positive sense of feminine identity has found recognition now and women are stepping out of the rigid sex role assigned to them traditionally. Moreover, feminist ideals vary depending on the culture or society it is associated with. For example, the development

of feminism in western countries is considerably different from the development in the eastern world. While feminist ideals in western culture often involves the redefining the role of the women in the workplace, feminist ideals in the eastern hemisphere often center around the ability of repressed women to break free from their oppressor and allow self-expression. They are busy in western world and the urban patches in Indian with 'self actualizing', whose identities are not dependent on man. Indian women novelists have concentrated on women's problems in their works and have given voice to a protest against male domination. The Indian society is basically patriarchal where a woman is given the secondary role. Even in *AnushashanParva*, it is being said that all her glorification, all her fulfillment lies in sacrificing her life and happiness for the sake of man in different forms of father, husband and the son.

Shobha De is one of the prolific writers of our time. She beautifully presents the contemporary picture of the modern urban women. She is emerging as a feminist writer today and her writings are gaining popularity for their inclination towards this fair sex and the graphic depiction of their pursuits and attitudes. These raise a protest against the male dominated Indian society where the women are denied the freedom to act according to their will and continue to cherish their own dreams in futility. Women are treated as subaltern and mere man's shadow-self. They are considered the other of man counterpart and not one with men or individuals. However the role of women in the society has been changing with each decade of a century, always with a good deal of social conflict and ideological struggle. These have left a great influence on sexual mores and social codes of the prevalent which in turn is well embodied by Shobha De in her characters. She voices against the male culture and strongly defects the marginalization of women. She does not believe in describing her woman characters as love-slaves or bitches or mere helpmates at home. In her novels, she presumably mirrors her own feminist and sexist mind set.

Feminist concern in ShobhaDe's explosive novel called *Snapshots* presents 'snapshots' from the life of six women who were friends at school- "the 'girl' from Santa Maria High School, leading predictable, mundane lives of domesticity and imagined bliss" (*Snapshots*70). These Friends had drifted away in due course and "disintegrated through marriages, transfers and unshared interests" (*Snapshots*11). One of them

residing in London is called up to write, direct and produce a 'bold and meaty' serial on the 'the exciting world of the Nineties Indian urban women', for which she needs 'authentic voices'. The get together of these sisters of the Subcontinent at the house of one of them, Reema, begins well. Despite their problems and initial resistance, they all attend it. There is so much to catch on and memories start to surface- some happy, others bittersweet and some downright poisonous. As Swati, the spirit behind this gettogether, tells them:

We aren't there just to chit-chat. I want to know everything about everybody from the time we left school. Every single dirty detail. What happened to all the boy friends? Where did the school crushes go? And the breathless infatuations? (*Snapshots* 90)

Infidelity, incest, rape, lies and even death and the evil that lurks beneath the apparently placid everyday lives of these six women form the substances of the novel appropriately called *Snapshots*. *Sisters* is the story of two girls Mikki and Alisha who remain isolated from each other as their father, by virtue of his promiscuity, chooses to get them from different women. Mikki is the daughter of a woman who Seth Hiralal properly weds while Alisha is the offshoot of his illicit relationship with a whore. Mikki grows up in luxury and comfort; she possesses whatever a girl can hope for. Alisha, on the other hand, live a life of deprivation and scarcity in the suburbs of Bombay despite being the daughter of the business tycoon Seth Hiralal. As a result she appears to be hostile and bitter to the entire world, especially to her dead father and his legitimate daughter, Mikki. She appears upset as her father's death means no possibility of her going to America. She hardly seems aggrieved at having lost her creator. She reacts sharply at having been ignored by the newspaper reporting her father's death. She sneers at herself and her mother existing as an 'open secret' in her father's life. She slams the door of her bedroom and curses everyone including her dead father. But like a determined and tough girl, she makes up her mind to make up for the loss. She sets out to make sure that the 'open secret' was made 'official' now as she prepares to go to 'ShantiKutir as Seth Hiralal's other daughter the one he fathered but never acknowledged." It is interesting to note that Alisha does not intend to go to the Shanti Kutir to mourn her dead father but to grab forcefully what she does not get lawfully. She seems upset and furious and prepares to take on her adversities. Thus, in the beginning

of the novel, the author helps us see how one of the protagonists is going to take on her male counterparts including her father.

Her other main character, Mikki, too hardly appears to be mature at sentimentalism at the path of both her parents. In the beginning itself, she seems to prefer her wish and reach to the top for the social convention. Her hatred for any show of sentimentalism is apparent to us as she refuses to wear white colored clothes at her parents mourning and immediately appears to have the ideology of the author who seems to be on her side. When the maid servant tries to solace her, she became angry and orders her to bring coffee for her. Mikki hardly seems to have been shocked by the tragic death of her parents in a plane crash. She looks focused and controlled, she refuses to believe that she is a child and orphaned in the real sense of the world, given her maturity and self-reliance. She sounds rather carefree as she concludes by saying that her father has been quite a man ... quite a bastard too.

In the beginning itself, therefore, Shobha De makes her intentions clear. Her women are not going to be emotional, subdued and weak ladies of manners. On the contrary, they are to be assertive, pragmatic and strong. As the action of the novel unfolds, both these girls continue to indulge in their single-minded pursuit which is to lead a life of luxury, wealth, comfort and pleasure, a perception quite alien to those women who seek a heavenly bliss in the domestic duties and prefer to revel in a spiritual illusion rather than chasing a material reality. Shobha De's women symbolize the overpowering materialism and the lack of spirituality that characterized modern age. In *Sisters* too, the moment we took at Mikki and Alisha, we know that these girls won't lead and existence the circumference of which the others, especially males, decide. Both Alisha and Mikki refuse to sulk and appear subdued in order to look sober and domesticated. Asha Rani in *Starry Nights* is a sensational young cine actress. A world built in illusions and techno colored dreams. She hardly knows a single person outside the film industry. Studios, parties, photo-sessions, d dabbling are the things only she knows.

She is not desperate for a husband. When she was twelve, she was forced to perform – in blue film. She is seen in a magazine called *showbiz* with glossy and sexy postures. She exposes her nakedness in films. She is very attractive. She has romance with her cine

hero called Akshay. She is immensely possessive and crazy towards Akshay. He is a married man with children. She is with him and that is all that matters. She does not think about Malini, his wife and it is no longer possible that he will convert himself to become Muslim, in order to perform their marriage. She says, "We can both become Muslim. The novelist says, "It is easy first we get converted to the faith by a kazi, Changes our names, and then perform the nikah-that's all it takes" (*Starry Nights* 108).

But Akshay refuses to marry her and boldly she commits suicide attempt. She wants him to be happy on his birthday. The description below itself suggests the same:

She moved like a lithe dancer, her hair falling all over his chest, her breasts moving above his face, her nipple occasionally brushing her lips... surrendering himself to her ministrations. (*Starry Nights* 18)

The illusion that is the created world that draws the self into a fatal bondage, she feels only a woman can really please another woman sexually. Asha Rani has a sister named Sudha. She is one of the heroines. She is scheming natured and manipulative. In film industry, she is crowded by vultures for their pounce, the world which is full of cruelty. But she is shrewd and knows pretty well how to survive and thrive in it. She believes in the institution of marriage. She is very practical when she is asked about married men, she says that he has given her his name. She firmly believes that some scoundrel will be after her money or marrying her for fame.

Shobha De violates all notion of respectability associated with marriage. Her women discuss and practice sex with unusual candour. All sexual taboos are broken by them with gusto. The novelist makes them put forth candidly what they always feel but conservative Malini and Rita, a frustrated wife and a busybody, respectively, is illustrative of the attitude of the novelist to marriage and sex. Malini cannot tolerate the very idea of free sex and bursts on Asha Rani:

SEX ! That is all you have- SEX! That is what women like you use. Cheap bitches- part your legs and let any man in. Sex, sex, sex, dirty, filthy sex! Perverts! You must be a pervert. What do you do to him (Akshay) –hah? Suck his cock? Or suffocate him with your breasts? Eventually, a man needs his wife and children. (*Starry Nights* 49)

Rita is pragmatic in her approach. She tells Malini that if she greets her husband with hatred in her eyes when he comes to her every night he will turn to Asha Rani's for relaxation and sexual gratification. To Rita, romance in marriage is a figment of imagination, for it "finishes the morning after the wedding night", men are avid of "variety" and what follows thereafter is a protected life of "boredom." (*Starry Nights* 50) The following words of Rita sum up novelist's indictment of hollowness and hypocrisy inherent in Indian marriages.

Most women hate their husband – it's a fact. They hate marriage. That's also a fact. But what else they can do? What is the choice? They only way to make a marriage work is through sex – and most women hate that too. But the day a man feels that his woman has lost interest in sex, and therefore in him, the relationship is finished and he starts looking elsewhere. Asha Rani and her kind are always waiting. (*Starry Nights* 50)

Rita pleads for compromise in the marital relationship. She is not averse to even pretension if it makes the marriage work – "to shut your eyes and part your legs, whether you feel like it or not. Because if you don't some other woman will." (*Starry Nighta* 49) "A wife is acting all the time", she adds, "this is the world's best-kept secret ... Everything is decided by the bed. On the bed ... No woman should be foolish enough to be honest with her husband where sex is concerned." (*Starry Nights* 50) ShobhaDe's views on marriage and sex should drive the last nail in the coffin of the age-old institution of marriage and patriarchy.

In *Second Thoughts*, ShobhaDe examines the graphic presentation of a young upper-middle class house wife, who battles with an alien city, an insensitive husband and extreme ennui and fatigue. This monotonous life is staged against the back drop of an alienating and something antagonistic milieu of the metropolitan city, Bombay. De's analysis of marriage is thus significantly situated within a specific upper class location in Bombay with its self- explanatory cosmopolitan culture.

In the beginning of the novel, city is presented as the rationale for Maya's

decision to accept the role of a house wife in an arranged marriage. Maya claims that it is her desire to escape from conservative Calcutta scenario to what seems like the self-centered and exciting world of Bombay that propels her into an early marriage with Ranjan, a bank executive. However both the city and her marriage prove contrary to her expectations, leaving her disillusioned and alienated. She is denied access to cosmopolitan freedom that she associates with Bombay. She can only view from a distance. Maya begins to discover that her own position as wife to a man, who on the exterior is a successful western – educated executive, is severely undermined by his traditional attitude to women.

Bombay's cosmopolitan life also stands critique as ShobhaDe's Shows in its upper-middle class mentality, an attitude of intolerance towards regional identities Calcutta is firmly associated with "Pretty Sarees and ethnic things "Regional identities are either erased or firmly stereotyped. Maya resents these polarizing demands made on her in order to make her acceptable to her husband's bank circle. Similarly, her husband Ranjan demands a 'dutiful wife' from her and remains insensitive and functional. Maya's expectation is of a companionate one. Maya's attraction to a young neighbor is shown as an offshoot of her loneliness, and the kind of pressure she feels in conforming to her husband. The fastidious standards which are quasi romantic prove to be unreciprocated even with her flamboyant lover Nikhil. He deserts her once his physical desires are fulfilled, which was a drawback from the stifling marriage.

Shobha De is obviously making a serious attempt to examine the frustrations and yearning of a woman who is intelligent, sensitive, and educated but who remains deeply unhappy in her marriage. At best, the novel offers a platform for an unhappy woman's voice to emerge from the trapping of a seemingly good marriage. This is exposed in the ironical gap between the witty consciousness of Maya and the role she actually performs as a dutiful wife. Only at once point in the novel does this split between Maya's private self and public role collapse. A close reading of Shobha De will make explicit the feminist urge in her writing.

A broader evaluation of her works reveals her protest against the old image of woman as 'an appendage' or 'an auxiliary'. Shobha De strives to undo stereotype image

of women who cry for freedom and equality which still goes unheard in the patriarchal world. Shobha De, as a writer, understands intimately the psyche of women and her problems. Her treatment of the contemporary urban woman's position and the challenges she faces is not to be ignored. To surmise, one can say that Shobha De certainly is one of the leading novelists of Indian English Fiction who advocates the genuine problems of Indian Urban women. She, in real sense, presents the woman sensibility to the fullest. She herself says: "I did write with a great deal of empathy forward women without waving the feminist flag. I feel very strongly about the woman's situation". But some of her narrations are very controversial. At times, they seem to be rebellious. Due to the advent of education and earning, the entire scenario has been gradually changing. The predicament of women is witnessing enormous change and to some extent, they are in the driving seats. Hence, one can definitely say that Shobha De is one of the most prolific Indian English woman writers who writes with the feminist touch.

Work Cited

- Anand. K and S. SenthilMurugan. "Thr Feminist Ideology in Shobha De's Novels: A Critical Study." *New Vistas in Indian Writing in English*. Ed. Dr. J. Samuel Kirubahar and others. Virudhunagar: VHNSN College, Virudhunagar, 2012. Print.
- De, Shobha. *Starry Nights*. New Delhi: Penguin Books, 1991. Print.
- ____. *Sisters*. New Delhi: Penguin Books, 1992. Print.
- ____. *Snapshots*. New Delhi: Penguin Books, 1995. Print.
- ____. *Second Thoughts*, New Delhi: Penguin Books, 1996. Print.

COMMUNAL HARMONY IN R.K. NARAYAN'S *WAITING FOR THE MAHATMA*

Digambar Singh Dewari

Department of English, Arts & Commerce College, Naswadi, Dist- Chhota Udepur

Abstract:

Communal harmony is not one of the major themes of *Waiting for the Mahatma*. Narayan accords a very little space to the issue of communal harmony only towards the close of the novel. But viewed in the context of Gandhian doctrine of non-violence, the issue of communal harmony seems to acquire a central position. The most outstanding character in the novel who contributes significantly to maintain communal harmony is the fictional Gandhi. He uses a non-violent way to deal with the aggressive, rowdy-looking people indulged in violence, transforms them to the extent that they take a vow not to indulge in violence any more. Ironically the fictional Gandhi himself falls a victim to violence while dealing with violence through a non-violent way. Next to the fictional Gandhi is Bharati who accompanies the fictional Gandhi in his mission to curb violence and eventually sacrifices her marital happiness for the sake of communal harmony. However, Sriram's association with the fictional Gandhi not for his interest in Gandhian philosophy but due to his fascination for Bharati, his indulgence in violent acts under the directions of Jagadish, a radical freedom fighter, accord him an ambivalent status. Though eventually he acquires maturity and like Bharati sacrifices his marital happiness at the altar of communal violence. Even Jagadish, initially a Gandhian, indulges in violent activities to liberate India from the British. His detached attitude to communal violence, yet his appreciation for the non-violent way of the fictional Gandhi to combat violence, allows one to accord him a significant position even though he is a minor character in the novel. Thus, the theme of communal harmony brings forth interesting shades of communal harmony through different characters, reflecting on various perspectives of Gandhian philosophy at the historical level. At the same time it also exemplifies the relevance of Gandhian doctrine of non-violence to curb violence.

Keywords:

Non-violence, Communal violence, Communal harmony, Mankind, Jatayu Vritti, Fascination Ambivalent, Maturity, Eloquent, Implication

R.K. Narayan is undoubtedly the foremost Indian novelist writing in English. *Waiting for the Mahatma* (1955), based on the myth of Gandhi, is one of Narayan's widely acclaimed books. Besides championing the Gandhian principles of love, truth, non-violence,

untouchability, use of khadi, liberation of women, the Quit India Movement, the novel also deals with communal harmony. It is significant to point out that the novel devotes a little space to the communal issue only towards the close of the novel. But viewed in the context of Gandhian doctrine of non-violence, it acquires a unique position. The most important character in the novel who works towards establishing communal harmony is the fictional Gandhi. He is found busy struggling relentlessly to curb the communal violence, while the entire nation is celebrating the Independence Day festivities. He goes to Calcutta where people are suffering. He walks through villages barefoot through floods and fields, stops for a day or two in each village and speaks to those who have lost their homes, property, wives and children. He speaks kindly to those who have perpetrated crimes, weeps for them, and transforms their hearts to the extent that they swear never to indulge in communal violence again. The fictional Gandhi wins the heart of people indulged in violent activities through a non-violent way. He treats the people kindly who threaten him to death unless he turns back and leaves them. But Gandhi spends more time to speak to such people and eventually succeeds to win their hearts. Even the aggressive rowdy-looking men take a vow of non-violence and a vow to protect human beings.

The fictional Gandhi is so ingeniously committed to communal harmony that he forbids Bharati and other volunteers to "...refer to anyone in terms of religion as Muslims, Hindu, or Sikh, but just as human beings" (Narayan 244). The fictional Gandhi is so keen to maintain communal harmony that he names the refugee children collected from various villages of Bengal and Bihar, after the names of flowers and birds as Bharati explains to Sriram: "Bapuji said once that even a number would be better than a name, if a name meant branding a man as of this religion or that. You see one child was called Malkus, that's a melody: a girl is known as Gulab, that is a rose. These children must grow up only as human beings" (245).

The fictional Gandhi is so devout to the cause of communal harmony that he seems to identify himself with the historical Gandhi, the very apostle of non-violence whose insistence on non-violence leads Gunvant Shah, a leading Gandhian critic to ascribe his tendency to "Jatayu Vritti..." (Shah 16). Jatayu in the *Ramayana* pleads Ravana not to violently abduct Sita. While resisting against Ravana's indiscriminate violence, Jatayu, the non-violent, himself falls a victim to violence by allowing himself to be killed by Ravana. though, the

fictional Gandhi in the novel succeeds to persuade even the rowdy-looking men to bow before him and to take a vow never to indulge in violence any more, he himself falls a victim to violence as he is shot dead eventually. Thus, the fictional Gandhi accepts violence to liberate mankind from violence. A. Hariprasanna also comments: “Gandhi accepts a cruel death to redeem the suffering of others”(Hariprasanna 119).

Bharati, a true disciple of Gandhi, emerges as the most consistent character in the novel to maintain communal harmony. Like a true non-violent, she wears the sandals manufactured in the Wardha tannery which uses the hide of the animals that die a natural death. She insists the fictional Gandhi to take her along to the riot-affected villages after her release from jail and on Gandhi’s instruction she is prepared to end her life if her chastity is in danger. Moreover, her devotion to communal harmony is also seen the way she nurses the refugee children, irrespective of their caste and creed, in a camp in New Delhi. She has collected toys and clothes for them. And later she seems to share the grief of the fictional Gandhi over the plight of women, wrought by communal violence:

‘More than anything else,’ she said, ‘the thing that pains Mahatmaji now is the suffering of women. So many of them have been ruined, so many of them have lost their honour, their home, their children, and the number of women who are missing cannot be counted. They have been abducted, carried away by ruffians, ravished or killed, or perhaps have even destroyed themselves.’ She appeared to be on the point of breaking down at the thought.(243)

She is so committed to the cause of communal harmony that she does not find a suitable time to seek the fictional Gandhi’s approval to her marriage with Sriram. She refrains from opening out her heart before the fictional Gandhi particularly when the entire nation is burning under the fire of communal disharmony. She considers it almost a sacrilege even to mention her individual happiness to the fictional Gandhi at this crucial stage. She explains to Sriram: “You now understand why I could not talk to Mahatmaji about our own affairs. It would have been sacrilegious. Even so, I mentioned you to him one day in a village in Bengal”(246). Thus, for Bharati communal harmony is more important than her prospective marriage and happiness.

Sriram’s devotion to communal harmony is interesting in a way. He joins Gandhi

not for his interest and faith in Gandhi but due to his fascination for Bharati. It is true that like Bharati he devotes himself to Gandhian cause. He spins, paints Quit India on the walls while walking from village to village, goes to the prison following the Gandhian call. But his association with Jagadish, a radical freedom fighter and his deeds of violence under the directions of Jagadish, accord him an ambivalent status; though like Bharati he also sacrifices his happiness at the altar of communal disharmony. Aikant Satish C. supports this view:

Sriram's position remains precarious throughout the narrative. At the back of his mind, he has the feeling that any gestures he undertakes will appease Bharati and hence he goes about doing things in complete nonchalance, whether it be spinning, non-violent picketing, leading the life of a terrorist, overturning trains or setting fire to buildings, with total disregard to Gandhi's tenets. Bereft of any understanding to validate his acts he fails to discriminate between his violent and non-violent acts. His weak grasp of Gandhi's message is confirmed by the fact that he lets himself be persuaded by an egotistical terrorist to become a saboteur (Aikant 96).

However, Sriram attains maturity towards the end of the novel. The impact of Gandhian discourse communicated to him largely by Bharati brings about his maturity and spiritual renunciation, prompting him to sacrifice his love and marital happiness. Narayan's "penchant for the spiritual" observes Rumina Sethi "finds fuller expression in *Waiting for the Mahatma* which joins the story of Sriram's maturation to Gandhi's role in Indian politics" (Sethi 66).

Viewed in the context of communal harmony, Jagadish, a minor character in the novel is also significant. Initially a Gandhian, Jagadish is found propagating violent activities to liberate India from the British. The evil caused by communal violence finds an eloquent expression in the words of Jagadish: "Whole villages have been burnt in inter-communal fights. Thousands of people have been killed, bereaved, dispossessed, demented, crushed" (230). Yet he keeps a detached attitude: "I am a man without any communal notions and I don't like to talk about it. Somebody is killing somebody else. That is all I care to know" (230-231). At the Same time he is highly appreciative of the fictional Gandhi's attempts to maintain peace and communal harmony: "Life is at a standstill and Mahatmaji is there on a mission of peace. He is walking through villages, telling people not to run away, to be brave, to do this and that. He is actually

making the lion and the lamb eat off the same plate” (231). Thus, like Sriram, Jagadish is also an ambivalent character.

Narayan devotes a little space to the issue of communal harmony. But viewed in the context of Gandhian doctrine of non-violence, the entire discourse brings forth interesting shades of communal harmony through different characters, reflecting on various perspectives of Gandhian philosophy at the historical level. At the same time it also validates the implication and inevitability of Gandhian doctrine of non-violence to curb violence.

Work Cited

Aikant, Satish C. “Colonial Ambivalence in R.K. Narayan’s *Waiting for the Mahatma*.” *Journal of Commonwealth Literature* 42.2 (2007): 89-100. <http://jcl.sagepub.com>. Web.07 May 2016.

Hariprasanna, A. *The World of Malgudi: A Study of R. K. Narayan’s Novels*. New Delhi: Prestige Books, 1994. 119. Print.

Shah, Gunvant. *Gandhi for the New Generation*. Ahmedabad: Navajivan Publishing House, 1982 rpt. 1996. 16. Print.

Narayan, R. K. *Waiting for the Mahatma*. Chennai: Indian Thought Publications, 1955 rpt. 2014. Print.

Sethi, Rumina. “Inhabiting the Boundaries of the Nation-State: Locating ‘Indianness’ in Mulk Raj Anand and R. K. Narayan.” *Literary Criterion*. XLI. 1. (2006): 55-68. Print.

RELIGIOUS HARMONISATION THROUGH POLYPHONIC
REPRESENTATIONS: A STUDY OF ALTAF TYREWALA'S LITERARY
FUGUE: *NO GOD IN SIGHT*

Nanavati Devang S

Associate Professor, Department of English,
Arts & Com. College, Pipaliya, Ta. Waghodiya, Dist. Vadodara, Gujarat

Abstract:

Establishment of religious harmony that enhances the phenomenon of peaceful coexistence is a prerequisite for any country to achieve expected milestones of holistic progress. One of the most significant challenges for multi-lingual, multi-cultural, and above all, multi-religious India is to maintain communal harmony while adhering to democratic ways of life as prescribed in the Indian constitution. To consider how literature, being one of the most effective tools to transform human psyche, can contribute towards understanding the complex issues pertaining to religious harmony in the society it depicts, an attempt has been made here to study Altaf Tyrewala's *No God in Sight*. It is interesting to analyze how in various ways the author has exploited the form of fiction in order to effectively represent the themes of communal harmony in socio-cultural and economic contexts of individual characters through a unique narrative structure. The unique aspect of the novel is the experimental structure of the novel, which allows all the characters to locate space, to open unheard stories and hidden wounds, irrespective of their positions determined by their gender, age, religion, profession, social status or status within the family. The unraveling of the stories is done in Bakhtinian style.

Key Words

Religious Harmony, Literary Fugue, Holistic Progress, Multiple Realities, Individual Voices, Revelation, Multiple Perspectives, Mental Balance, Bakhtinian Style, Democratic Space

Establishment of religious harmony that enhances the phenomenon of peaceful coexistence is a prerequisite for any country to achieve expected milestones of holistic progress. In this context, India, being an important developing country on the global map, has to overcome many domestic challenges on the path of its progress. One of the most significant challenges for multi-lingual, multi-cultural, and above all, multi-religious India is to maintain communal harmony while adhering to democratic ways of life as prescribed in the Indian constitution. Although, irrespective of their cast, gender or religion, the Indian constitution has granted equal rights for freedom of expression and a promise to offer peaceful co-existence to all the citizens of India, the communal tensions have been frequently noticed and their dismal consequences are often faced by different communities in one or the other locations within India. Inclusion of a plethoric variety of voices to create a sense of

satisfaction across all social strata on individual as well as collective issues is indeed a complicated issue India will have to deal with caution.

Literature, being one of the most effective tools to transform human psyche, can contribute towards understanding the complex issues pertaining to religious harmony in the society it depicts. An attempt has been made in the present paper to analyze Altaf Tyrewala's *No God in Sight* in this context. All characters in the novel get involved in an unending pursuit of his/her own God but they remain unable to find Him in the conventional socio-cultural matrix. The novelist attempts to open and explicate the collective patterns of the various kinds of imagined beliefs that blur the vision of his characters individually and make them incapable of finding God neither inside nor outside. The question then arises as to why people should divert their entire reservoir of energies throughout their lives in seeking such non-existent phenomenon defined by the traditions, which, instead of keeping us away from prejudices, fix us in the traps of animosity.

It is remarkable to analyse how in various ways the author has exploited the form of fiction in order to effectively represent the themes of communal harmony in socio-cultural and economic contexts of individual characters through a very interesting narrative structure. Published in 2005, Tyrewala's debut novel, by exposing individual realities that lay hidden under the complex, collective clutches of the financial pressures created by the economic systems and the received religious preoccupations. At the same time, the novel also warns the readership about the groundless net of prejudices being woven and fixed on account of the social 'givens' and the lack of spatial as well as emotional proximity formed about the people having different professional backgrounds such as butchers, bar-dancers, or abortionists. The novel gradually blunts the sharpened aspects of our religious and cultural prejudices that aid and abet human beings in becoming complacent and mechanised in performing the deeds that may satiate their material and carnal desires but paralyze their spiritual needs that enable the social animal to turn his existence into 'life'. Almost all religions point towards the ultimate need to reach out to God, as communion with Him will place the seeker into the heavenly realm of inner peace and natural joy. That is why, although socio-cultural norms of morality may have temporal and spatial connotations, some basic moral norms such as compassion, justice, non-violence, holistic approach to truth and love for and harmony with the fellow beings remain identical all the time and in all the places.

According to the Oxford Advanced Learner's Dictionary, if religion is "one of the systems of faith that are based on the belief in the existence of a particular god or gods," Tyrewala shows how the concept of God can become instrumental in obliterating the existence of those who follow different religions. For example, the religiously fanatic Mahant, brainwashes the innocent and illiterate villagers by challenging them to fight against the imaginative invasion by Muslims on their village. Being a reverent figure, when he incites the crowd by asking them not only to keep their safes open for the "outsiders", but also their "women's legs," he creates unprecedented religious sparks in a peaceful community. He thus continues to blare: "Right now, lambs and goats. The outsiders are sharpening knives on animals. One day, it will be your necks..Hai-hai,sixers! Who is not eunuch here? By their beards, grab the outsiders. Throw them out....from your village...your country. Hindustan for the Hindus! Hindustan for the Hindus!" (Tyrewala 37). As a result, innocent young couple like Suleiman and Nilofer have to leave their own spacious village along with their belongings to stay in a rented hovel in a Muslim slum on the top of a building called *Ismat Towers* in Mumbai, where two toilets with running taps are to be shared among families living in nine hovels. On the other hand, the Muslim fakir Moin Chariya uses his religion to make a living. He professionally blesses Nilofer who wants to earn her food in the new metro climate by becoming a maid. He also blesses Vinti, the sales girl, equally desperate to get business by tapping their heads with peacock-feathered broom to collect money (64). Financial crunch wipes religious prejudices away and superstitions may provide solace to the illiterate and the literate as well. The novel also stresses the fact how religious laws can be used by men to exploit women. In spite of Rafiq's love affair with Hamida, he comfortably marries three other women by showing Hamida pretexts after pretexts.

The unique aspect of the novel is the experimental structure of the novel, which allows all the characters to locate space, to open unheard stories and hidden wounds, irrespective of their positions determined by their gender, age, religion, profession, social status or status within the family. The unravelling of the stories is done in Bakhtinian style. Andrew Robinson explains Bakhtinian style as: "In a fully dialogical world-view, the structure of the text should itself be subordinate to the right of all characters to be treated as subjects rather than objects"(Robinson 2011). In the novel also, the authorial tone seems to be completely absent. The narrative strategy complicates the reader by involving him in the flow of the

stories by at first appealing to his/her own prejudices, and then undermining the same constructs through juxtaposition of simultaneous realities that were not considered/exposed while the prejudice was being constructed. At first the social givens are related in a neutral tone to let the reader feel pleased because the superficial details conform to his prejudices. But, the reader gets shocked in the next story when his sense of pride for his art of right guess work proves wrong in light of deeper layers of realities as he learns the secret of the behavioural patterns and attitudes of the characters he has not approved of in the previous chapters. Revelation of realities through individual voices is done gradually and all the voices culminate into a high pitch argument as if each character sings his/her own tragic song in a literary fugue -an orchestra- in such a way as to build a cumulative effect of a harmonious echo to effectively strengthen personal voices on a democratic space created between the reader and the character.

The story begins and ends with Kasim-Minaz-visit to an abortionist Akbar, who has failed in the final M.B.B.S. His father called 'kaka', a servant in a shoe shop, being unable to pay the fees for the final exam of his son, helps Akbar in what his religion strictly prohibits. He supports his son in starting the practice of silencing lives of the children in the foetus before they are born. For the unmarried young couples like Kasim and Minaz, the illegal foetus-killing is the only way to avoid social criticism. Though Akbar believes he is offering a social service and solace to such lovers, when his mother comes to know Akbar's profession, she calls his clinic a "satanic butcher house" and, as "kaka's story" tell us, she narrates to her son the horrible after-life-visions for his crimes (18). Unable to bear her son's guilt, she goes to Mecca to pray for her son and loses her life in the stampede that breaks out after the ceremony of stones-throwing at Satan. That is why when his employer Amin-bhai asks kaka to pray for him to get visa, kaka mumbles to himself that he has stopped praying years ago and he is not going to start it now for Amin-bhai's visa.

Akbar knows what kind of work he has chosen. Kaka knows who is responsible for the accidental death of Akbar's mother. Pent-up guilt stories pile up deep down in the dark unconscious realms of the characters, who are somehow able to drag their existence like Eliot's 'hollow' men by justifying their crimes and mistakes under pretexts of the situational needs and pressures. The dark corners and the deadening silence of the abortionist's clinic, the cold formality of relations between the couple, the suffocating milieu of the operation

theatre and the insensitivity towards the unborn baby together make an effective semiotic statement that explicates why and how the element of life is gradually withdrawn from human societies.

The story of Amjad-the *kasai*- takes us slowly into the humane aspect of his otherwise rough character. At first, when the reader learns that Amjad had killed two young Muslim boys, he believes that Amjad appropriates his capacity of being insensitive in chopping down chickens. But, then in the next story, strategically, the curtain raises. The reason for the twin murder case is revealed. He had killed the boys to save a low caste Hindu young girl, who was about to be raped by those two boys. In another story we learn that Amjad also takes care of a young man who has lost mental balance after his shop is burnt in a communal riot- his only tool to make a living. Following the dictates of his heart, his inner voice, his real *dharma* of protecting the helpless- be it a Hindu or a Muslim- a girl or a boy- he attempts to follow the basic norms taught by any religion of the world. At the Medina chicken market, he says: “I slice chicken necks while reciting Quranic verses till the blood drains away and the bird has stilled... But I don’t have a choice. Who will feed my parents, my wife and our son?” (132). Amjad’s shop owner Jamal sheth defines religion in his own way. He says: “Anything makes me happy is right. Anything makes me unhappy is wrong” (142). This man, like all the other characters of the novel, also realises that he is getting spiritually dead as his search for God/ happiness keeps failing because of some lingering sense of guilt engendered out of his /her own actions. Therefore, continuing the same dialogue, he admits: “But...what is a man to do when something makes him neither happy nor sad?”

The episode of Avantika Joshi’s love affair with Sohail Tambawala indicates how love becomes a religion for the Hindu-Muslim lovers. Avnika’s hunt for the missing Sohail pushes her into the typically insensitive setting of a police station. The senior constable Shegde seems to miss his religion of providing protection to a common man as he refuses to take her complaint just because she has married a Muslim youth. The fake encounters of the Muslim youth by Balbir Pasha indicate how the state can mistreat any one under the pretext of terrorism. The twenty year old another Sohail Tambawala wants to change his name to Jatin Mehta because the new Hindu name will help him make progress in his career as an advocate. But, soon he realises how difficult it is to change the name of his father. He sees how difficult it is to root out oneself from the entire cultural and religious matrices.

The novel effectively argues that people's basic needs and aspirations do not change because of specific religious orientation. Spiritual quest to reach out realities will remain eternal. God, as we understand Him, may always escape human territories if we are determined to remain fixed in the traps of prejudices. If God lies inside each living being, let us learn to respect our fellow beings. Development of tolerance and understanding for one another is the only way to create a peaceful co-existence, which is necessary to make holistic progress anywhere in the world.

Thus, Tyrewala's all-inclusive canvas of novel, by providing a democratic space to express a vast variety of individual voices, proves to be a strategically successful fugue that has a potential to lead us into the process of understanding truth of any religion, community or individual from multiple perspectives, a prerequisite if the country wants to make a holistic progress in true sense of the term.

Work Cited

Robinson, Andrew. "In Theory Bakhtin: Dialogism, Polyphony and Heteroglossia." *Ceasefire*. (2011). <https://ceasefiremagazine.co.uk>. Web. 02 March 2016.

Tyrewala, Altaf. *No God in sight*. Penguin : New Delhi, 2005. Print.

YOGA: A CONCEPT OF CHANGING MODERN LIFESTYLE

Pooja M. Pal

Assistant professor, Engineering College Tuwa, Godhra

Abstract:

In the age of science and technology man has conquered time and space but ironically become a slave of his own inventions. Machines, the product of his tirelessly persistent efforts and immeasurable genius have reduced his manual work considerably. The food that used to get digested naturally while he worked manually is now not getting digested while he is made to work on machines. The physical fitness and satisfaction that his work imparted him earlier are now transformed into obesity and restlessness. The diseases that were miles away have now found a habitat in his body, no matter he swallows countless pills and entertains hundreds of injections and walks miles and miles on his doctor's advice. Thus machines primarily meant for man's comfort have caused a great havoc. Thus, yoga, alone can withstand the blow of mechanization. Though, practised since antiquity, particularly by the sages in the Vedic era, yoga had almost become passive for a pretty long time. But the entire world has now realized the importance of Yoga for human health and world peace to the extent that June 21, 2016 was observed as the second International Yoga Day.

Keywords:

Yoga, concept, modern lifestyle, spiritual socialism, value system, revitalizes, exhilarating, Yogic techniques, sensory information, energizes

Introduction:

Today technology has changed life style of people. And it affects not only upper class people but also lower class people. Things that were produced manually about a century ago have now been produced by machines. Obviously, there is very little scope for physical work. As a result man is losing health and happiness. Machines have rendered him idle. He is totally dependent on technology. We always say 'prevention is better than cure'. We should concentrate on the factors contributing to physical and mental happiness. We should spare time for physical exercise, naturopathy, yoga,

walking, jogging, swimming, recreational games to keep ourselves healthy and fit to provide an outlet to the confused and hectic schedule.

With the growing tendency of commercialization, modern man finds himself unavoidably in the maze of pressures, tension and stress. Everyone is facing the menace of stress in one way or the other. The focus of our present education system is mainly on the production of mechanical intellectuals rather than on the creation of human beings. The fourfold maxim as described in the Upanishadas – Dharma, Artha, Kama and Moksha caters to the heterogeneous structure of the society. It can again direct modern man to set up a holistic value system. Inspired by the vast potential underlying the Upanishadic maxim, Swami Vivekananda recommended spiritual socialism. In such a society, wealth is acquired and used not as an end but as a means to establish Dharma or the cosmic laws of nature, internal and external.

The last and present decades are showing two important changes (though negative in nature) in our social scenario. These require to be tackled on the priority basis. One; Indian students are suffering from high level of stress, anxiety, depression and frustration, which affect them and their families adversely. Second; deterioration of value system. Consequently, our adolescents have failed to shoulder their moral responsibility. Daily newspapers report many of the abnormal tendencies of adolescents, such as, committing suicide, drug abuse, stealing, rape, murder etc. These lead to their mental instability. It is true that our present education system has become more mechanical. It has failed to nurture all round development of the students. Therefore, an urgent need of the hour is to overhaul our education system, so that it fulfills the dreams of our Father of the Nation Mahatma Gandhi for whom education is a system of an all-round drawing out the best in child and man – body, mind and soul. Any education system, which does not aim to develop the child in a holistic manner, will fail to produce true human beings.

A recent study reports that six months of yogic practices yield to our well-being, reduction in body weight, increase in vital capacity and improvement in endocrinal functions occurred at physiological level, whereas at psychological level, there is an improvement in memory, fatigue rate and reduced neuroticism index. Management of anxiety and increased concentration is revealed due to practice of yogic techniques. Another study reveals that hatha yoga practised in the form of Asanas,

Kriyas, Mudras, Bandhans and meditation techniques help to develop awareness by improving our intellectual and somatic functions.

Yoga:

Yoga is accepted worldwide for its beneficial effects on different ailments. Asanas, Pranayamas, Kriyas, Bandhas, Mudras, Dhyana and chanting of Mantras are advantageous. On the basis of researches now Yoga is being applied as a therapy all over the world. It is observed that Yoga is very beneficial for obese people to remain healthy and also to reduce their weight. Yoga brings a very positive change in attitude and behaviour. It also increases mental capacities. It transforms outlook towards life, minimizes complications, improves the level of self-control also. As a person's identity is subject to the responses he exhibits in different situations, Yoga helps him to adapt himself amicably and quickly to those responses. The more technical linguistic meaning of the term "yoga", describing a system of meditation with the cessation of mental activity, emerges from early Buddhism. In Hindu scripture, this sense of the term "yoga" first appears in the middle Upanishads, such as the Katha Upanishad. Shvetashvatara Upanishad mentions, "When earth, water, fire, air and akasa arise, when the five attributes of the elements, mentioned in the books on yoga, become manifest then the yogi's body becomes purified by the fire of yoga and he is free from illness, old age and death" (Verse 2.12). In Chapter 2 verse 48 of the Bhagavad Gita, Krishna explains to Arjuna the essence and significance of Yoga:

Yoga-sthaḥ kuru karmani sanyugamtyaktva dhananjay
Siddhyasiddhyoḥ samo bhutva samatvam yoga uchyate. (Bhaktivedant
93)

Yoga is a physical, mental, and spiritual discipline, originating in ancient India. The goal of yoga, or of the person practising yoga, is the attainment of a state of perfect spiritual insight and tranquility while meditating on the Super soul. The word is associated with meditative practices in Hinduism, Jainism, and Buddhism. Within Hindu philosophy, the word yoga is used to refer to one of the six orthodox (Astika) schools of Hindu philosophy. (In Sanskrit philosophical literature, "Astika" means "one who believes in the authority of the Vedas" or "one who believes in life after death"). Yoga is characterized by balance, health, harmony and bliss. It is becoming popular in different parts of the world. For the restless mind, it is a solace. For the sick, it is a boon. It may

help the people suffering from mental illness in a variety of ways. H. R. Nagendra aptly explains the significance of yoga. To quote him: "Balance and equanimity is yoga to tackle psychosomatic problems and psychiatric disorders" (Nagendra 337-39). Some use yoga for developing memory, intelligence and creativity. With its multiple advantages, it is becoming a part of education. The practice of yoga creates harmony in the physical, mental, psychological and spiritual aspects of the human personality. The science of yoga is a powerful stream of knowledge, which enables the practitioners to achieve radiant physical health, serene mind, and continuous spiritual uplift and creates the ability for harmonious social living. The processing of sensory information at the thalamic level is facilitated during the practice of pranyama. Yoga breathing through a particular nostril increases spatial memory scores. Chanting of 'Om' has a soothing and exhilarating effect. Meditation energizes the pre-frontal lobes of the human brain and the limbic system becomes harder to arouse. This results in behavioral changes including better ego, integrity, fewer minor psychological problems, less depression and anxiety and better social skills.

Yoga is very important today to relieve people from stress, overwork, job insecurity and family liabilities. Stress deteriorates the performance of an employee, leads to low turnover rates of the company. Stress is the body's physical and psychological response to anything that is perceived as irresistible. Yoga is one of the six foundations of Indian philosophy. It is used to study, explain, and experience the complexities of the mind and human existence. Yoga is the way of life. It includes the philosophy of Karma Yoga, Jnana Yoga, Bhakti Yoga and Raja Yoga. These four meditation techniques work at the mental level. These practices intend to develop a certain type of awareness. This in turn is expected to bring about a change in the emotional and visceral functions and through them, a change in the intellectual and somatic functions of the individual.

Many researchers have noted the benefits of exercise in diminishing the stress response, and a host of studies points to these benefits. Yoga, too, has been recommended and studied in relationship to stress, although the studies are less scientifically replicable. Nonetheless, several researchers claim highly beneficial results from Yoga practice in minimizing stress. The ancient Indian science of Yoga provides a panacea to cure modern menace. This way Yoga helps us all to deal with stress in a

better way. Originally developed for personal spiritual growth, Yoga offers a well formulated approach to planned change. The findings from empirical studies on Yoga reveal that long-term practitioners of Yoga have gained a remarkable self-control over their autonomic processes which help them to tamper with their psychological stress. Realizing the importance of yoga, June 21, 2016 was observed as the second International Yoga Day. Around 190 nations across the globe participated in this epoch-making event. Our Honourable Prime Minister Mr. Narendra Modi joined over 30,000 people to perform yoga at Capitol Complex in Chandigarh and maintained that yoga “gives us health assurance at zero budget” (The New Indian Express). Yoga can also be practised by the differently abled people.

Meditation:

Meditation helps the practitioner to control stress and revitalizes the mind. To practice meditation one is required to sit in a comfortable position, close his eyes, relax muscles and allow him to breathe slowly and naturally. Practised regularly this way meditation drives away stress, anxiety, depression, and other negative emotions. Revati C. Deshpande sums up the merits of Yoga and Meditation: “Meditation is a skill tool for Life Enhancement, Workplace Efficiency, Stress Management, Emotional and Spiritual Fulfillment. It helps in balancing mind and body and increases mental alertness, concentration – resulting in clarity of decision making” (Deshpande 2143-54).

The art of meditation has been very popular in the Corporate Sector. Companies like IBM Corp., Medtronic Inc., Surface Logix Inc., and Shuster Laboratories Inc. are offering meditation programs on-site to their employees to help them reduce stress. Meditation workshops have become a valuable training tool in the workplace because meditation has so many practical applications. It is a skill that can be easily learned and can be done anywhere, anytime. Even a few minutes of meditation done throughout the day can be as soothing as a balm. The idea behind meditation is to relieve the body by concentrating on a single thought for a specific time. This keeps one away from the drudgery and frustrations and revitalizes the body and mind.

Conclusion:

Today yoga is a globalized phenomenon. It has been gaining popularity day by day. In short, yoga suggests a number of ways to achieve a healthy body and peaceful

mind. To get rid of the diseases one needs to practice yoga regularly. Happiness is a state of mind that positively brings about a change in one's attitude towards life and its subtle ways. So let us all make it a point to devote at least half an hour every morning to practice yoga.

Work Cited

"Modi Leads World Yoga Day Celebrations." *The New Indian Express*. 22 June 2016, 7. espaper.newindianexpress.com. Web. 09 June 2016.

Bhaktivedant Swami, A. C. *Shrimadbhagavadgita Yatharoop*. Mumbai: Bhaktivedant Book Trust, 1975 rpt. 1990. 93. Print.

Deshpande, Revati C. "A healthy way to handle work place stress through Yoga, Meditation and Soothing Humor. " *International Journal of Environmental Sciences* 2.4 (2012): 2143-54. www.ipublishing.co.in Web. 4 August,2016.

Nagendra, H. R. "Integrated Yoga Therapy for mental Illness." *Indian Journal of Psychiatry* 55.7 (2013): 337-39. <http://indianjpsychiatry.org> Web. 4 August,2016.

THE POST-MODERNIST GUJARATI SHORT STORY: AN ANALYSIS

J. N. Shastri

Associate Professor, Department of Gujarati,

Shree JLK Kotecha Arts & Smt. Gardi Commerce College, Kankanpur, Dist-Panchmahals

Abstract:

Post-modernism is a term normally used for the literature, art, paintings etc. The theory is emerged after the second World War. The term is borrowed from the West. The exponent of this term is Lyotard. He established it as the Post-modernist theory. The British writers like T. S. Eliot, James Joyce and Virginia Woolf have mastered this theory and spread it all over the world. The repercussions of this theory can be found in Gujarati short stories also. The Writers like Suresh Dalal, Vijay Shashtri, Ashwin Desai, Bhagawatikumar Sharma, Pinakin Dave etc have written their short stories under the influence of this theory. The twist of these stories is very surprising and shocking. There could be more than one end and it varies from person to person. 'The Lady or the Tiger' written by Stockton, an American writer, is the best example of it. In Gujarati short stories also there are many stories which are similar to the world classics. Though we are not directly affected by the World Wars, we share many experiences of that kind. As a result, one can find many world class post-modernist short stories in Gujarati literature.

Keywords

Modernism	Post-modernism	Emergence	Manifestation	Imagination
Traditional	Creativity	Dalit	Feminism	Experiment

The Modern protest in the last years of six decades had almost come to a close at the end of eighth decade. With the emergence of new post-modern tradition in Gujarati literature, the influence of modernism lost its charm during the existence of Suresh Joshi, a strong advocate of modernism. Shri Dhirubhai Thakar, while discussing the philosophical difference between modernism and post—modernism, finds 'Former is the product of industrial era and the other is the offspring of post-modernism. Both thoughts in Gujarati literature are spread as a part of international protest. It was French poet Baudelaire who brought modernism in limelight. French philosopher and propagandist Jean Francois Lyotard (1924 – 1998) is considered the father of Post-modernism. It was

only after the publication of *Lyotard's The Post Modern condition – a report on knowledge* which made the term post modernism popular in Europe, had a great influence on Indian and Gujarati literature later on.

Modernism does not go with tradition; main feature of modernism is its being devoid from tradition. Traditional philosophy depends on intuition. Modernists started evaluating all scientific knowledge in the light of reason/ration only but all forms of knowledge do not transform into science. This kind of substance is the product of post-modernism. The reference of literary arts, modernists support clean art and clean reasoning and the post modernism has free from the bondage of reasoning of truth. Administration was the centre of modernism when subject is in the centre of post-modernism. Modernism gives importance to form in the process of creation, whereas post-modernism gives importance to content. The modern creators had done major work in novella. But Dhirubhai Thakar has noted that his eyes, 'from incident to character, from character to sensation, from where to symbol at last on word, on excessive word and fixed on meaningful word. It seems that the poet and the novelist of modern age come very near to each other.

Some novellas of Suresh Joshi and Kishor Jadav's modern symbolic poetry flowing in prose and harmonious as of Madhu Ray, were mingled with one another. Such situation was almost created. Modern creators tried to creative incidents free from reference of place and time. They experimented impartially to the transform incident, character, and situation into art and showed extraordinary manifestations about beautiful creation. Immense use of imagination in modern stories is the product of perhaps this manifestation. Unlike modern novella, the novel could not make its mark in the minds of readers. The modern author tries to mingle manifestation of incidents and symbol into imagination along with artificial creature but the common reader's story interest having dissatisfied with the traditional description of its contemporary occasion, character and condition are written in the incidental stories.

Traditional short story goes in parallel with the modern story in the postmodern age. When modern story is left as a small rivulet, modern story teller praises of form. The post modern creator gives importance to material because the post-modernist writers do believe that Nature's eternal rule is that beauty is mortal and not the material.

Manilal H. Patel says that the first edited story book 'Antral' (1987) and Dalit Gujarati stories of Himanshi Shelat demarcate the new era from the old one. He sheds light on the certain characteristics of the post-modern Gujarati short stories. They can be summed up as under:

1. Materials / Subjects / Incidents/ / social issues were in the centre of traditional story. There were also ideals and emotions in them. Although the description of reality being at the straight article, this story is like more sociological in approach than the person-centric.
2. Creativity, attraction of word, composing technique etc. are proud to be counting modern story as writer-centric. A person who is living in that society and atmosphere is left from the limit of bondage and remain unintelligible.
3. The post-modern story becomes emotive or reader centric. Its creator believes in normal selection of incidents and proper collection. The character gets back his society, his relatives, his dress and his language. In such story, both an individual and society are depicted equally.

Generally, the story written after 1985 is known as post modernist short story. According to Suman Shah, the following matters with reference to post modernism are notable: The western post-modernism has got two other fields besides media because of their expandable nature. One is Black and Feminist Literature and other is Life-literature (biography). With reference to the work done in the said fields of Modern Gujarati Literature, Suman Shah's analysis portrays the fact that the Post modern literature is in the limit of folk literature compared with Dalit and female elements - but it is gradually flourishing. How much creative is an individual in terms of biographical literature as the post modernist is a different question. Yet autobiography and biography have, somehow, gained our attention. Earlier Dhirubhai Thakar wrote a play on the subject of M. N. Trivedi. Now one act play has been performed on Narmad, Nhanalal, Mariz, Kalapi, Kant, Ramesh Parekh. etc. One enjoys the persona created by Kalapi. In connection to the post-modernism, the author notes that it is theory of semiotic in which postmodernist has faith. Thought of reader's response, reception and deconstruction are added in it.

The experiments of modern creators are seen in this era although there are not seen new manifestation or digression in modern story during eighth-ninth decades. It

considers it as the main reason of evaluation of the post-modernism. The opinion of Shri Dhirubhai Thakar is notable in this respect: The story writer Chandrakant Bakshi has beautifully portrayed modern sensation in incidental story. In contemporary period, the other capable story teller Raghuvir Chaudhri has depicted the picture of the condition of deep human nature's sensation in reference to society through the character in stories. Suresh Dalal, Vijay Shashtri, Ashwin Desai, Bhagawatikumar Sharma, Pinakin Dave etc. have given novella mingling in incidental story of modern sensitivity. In this way, they have seen playing at the border of modernism and post-modernism (Thakar 256).

Dhirendra Mahota (Sammukh), Rajnikumar Pandya (Chandradah) Himanshi Shelat (Antral) Dilip Ranpura (Mari ShreshthVartao), Joseph Macwan (Aagalo), Manilal H Patel (Ratvaso), Ramesh Modi (Vaheli Savarno Suryast), Jayvadan Patel (Jindgi To Shamnanu Ghar) are substantial post-modernist short stories with incidental plot and biographical background.

In 1980 - 84, the flow of short story was less popular but it started becoming more popular at the end of ninth decade of the 20th century. A lot of stories are published in the newspapers and the magazines. They are less creative in technique. The writers of this time have started writing incidental story without any fear of counting traditionalist outlook. The writers are shown manifestation in the minute description, memory and feeling of human heart. The post modern writers use dialect in the short story instead of main-stream language. Many times, not only the character uses provincial language but also the story teller. They portray the life-centric picture in the short story. A good development is there in the 20th and 21st century in the area of the post modernist short story. Besides, other authors, the contribution of Anjali Khandwala, Ravindra Parekh, Harikrishna Pathak, Mohan Parmar, Pravinsinh Chavda, Bipin Patel, Kandarp Desai, Harish Nagrecha, Bindu Bhatt, Harshad Trivedi and Ramesh Dave can be considered remarkable in their writings. Their stories delineate the pain of the post-modern predicament at different stages. The main themes of these stories are focused on Dalit and women exploitation. In the stories of Mohan Parmar and Joseph Macwan depict the humanity in global perspective in terms of Dalit scenario.

The man-woman relationship is another important issue of the post-modernist writing. The social evolution of woman awareness is in this way that the woman has to

face many challenges in routine life in modern time. This creates a conflict in such writings. It displays new development of the inner conflict of character along with the transformation of a person and liberalization. Himanshi Shelat and Mohan Parmar in particular have attracted the concentration in showing dedication towards thoughts not intercepting art of the story. The two works 'Ae Loko' and 'Andhari Galima Safed Tapka' of Himanshi Shelat show the manifestation of creativity. 'Naklank' and 'Kumbhi' of Mohan Parmar are the best illustrations of the post-modernist short story. Pastoral presentation is also an important subject matter of this story. Manilal H. Patel, Ajeet Thakor, Mavji Maheshwari, Dasharath Parmar, Pragji Bhambhi have woven their own regional colour with this story. 'Kuladi' and 'Cat walk' of Harish Nagrecha have shown the notable manifestation with reference to the description of woman awareness. These stories have depicted the scene of the family contract between man-woman and their struggle. A woman undergoes the helplessness in the sophisticated and disciplined society. In the same way, "Navu Ghar" or these types of stories of Pravinsinh Chavda have become attraction for its newly depicted subject matter and creative style.

Although the post-modern Gujarati short story, devoid of society, could create a good impression on the mind of readers. Common reader's hunger is satisfied through it. With the new experiments, the post-modernist stories have worked wonder. No doubt, this type of stories has made a mark in Gujarati literature. Such stories are, in real sense of the term, the post-modernist ones.

Work Cited

Thakar, Dhirubhai. *Gujrati Sahityani Vikas Rekha – 5*. Ahmedabad: Arvachin, Gurjar Granth Ratna Karyalaya, 2008. Print.

SEEDLING MORPHOLOGY OF SELECTED SPECIES FROM GIRNAR RESERVE FOREST, GUJARAT, INDIA.

¹R.N.Nakar and ²B.A.Jadeja

¹Department of Botany, Sheth PT Arts and Science College, Godhra-389 001, Gujarat

²Department of Botany, M.D.Science College, Porbandar- 365 575, Gujarat

¹Corresponding author email: rupeshnakar@gmail.com

Abstract:

A study for seedling morphology was carried out on eleven common species including nine trees and two undershrubs from Girnar Reserve Forest, near Junagadh, Gujarat from 2008 to 2010 for respective two years. In most of species epigial germination was recorded in plastic boxes. Highest radical length was recorded for *Sterculia urens* Roxb. with value of 2.12 cm whereas lowest radical length was for *Leucaena leucocphala* (Lam) de Wit with value of 0.50 cm after 10 days. Numbers of lateral roots were ten and three for highest and lowest, for species *Delonix regia* (Boj.) Ref. and *Aegle marmelos* L. respectively after 10 days. On the other hand, after 20 days highest seedling length was recorded for *Cassia siamea* Lam. with value of 19.25 cm. *Peltophorum pterocarpum* (DC) Backer ex Heyne showed 16, highest number of lateral roots after 20 days of germination. Mean fresh weight was 0.77g while mean dry weight was only 0.16g for all eleven species. There was strong positive significant association between number of lateral roots and hypocotyl length of seeds. This kind of study can be highly useful in social forestry programmes, and physiological studies of different plants.

Key words:

Seedling morphology, tree species, undershrubs, Girnar Reserve Forest

Introduction:

Seedling morphology is highly used for characterization of plant species. The word seedling is mainly used for woody plants from the beginning of the germination up to stage where it reaches up to 25-50cm height. If it grows, is called young plant until it reaches about one meter high, and then it is called sapling. (De Vogel, 1980). Actually, seedling is the juvenile stage of the plant. It provides important research site for conservation of tree resources and forest management. Now a day, identifying plant in its juvenile stage is of special interest to agriculturists, horticulturists, physiologist, taxonomists and ecologist. But such type comprehensive work is available in very less

amount, particularly in India. In Modern era, we are losing many important plant species due to high pressure of urbanization, industrialization and deforestation. So the study of seedling morphology is very important to conserve these plants permanently and for easy identification. Seedling morphology is a more recent approach, where very early developmental stages show appropriate stability. (Duke, 1965, 1969; Burger, 1972).

Study on seed germination and seedling morphology was carried out on *Terminalia chebula* Retz., expressed that depulping the fruits and soaking for 5 hours in water for various periods significantly enhances seed germination and seedling growth. (Hossain *et al.*, 2005). Morphological and taxonomical characterization of seedling during the course of germination test on artificial media is the key to the correct evaluation of normal and abnormal seedlings while conducting germination test. (Wieringa and Leendertz, 1928). Additionally their observation attracted the attention of seed experts towards the morphological development of seedlings during the course of germination test on artificial media as the key to the correct evaluation of normal and abnormal seedlings while conduction of germination tests. Seedling morphological study was carried out on *Dalbergia sissoo* Roxb, commonly known as *Shisham* an important timber species of India .date back, as early as 16th century (Caesalpinus, 1583; Malpighi, 1867 and, Candolle and Augustin, 1825).

Mc Ginnes (1973), observed height difference between the ranges of grasses planted at different depths which are resulted from seedling selection at greater depths. Twin and triplet seedlings were recorded from time to time in *Dalbergia sissoo* Roxb. (Kumar *et al.*, 1977; Vijayan and Rehill, 1988) Whereas, unusual type of germination with cotyledons emerged first instead of radical, was also recorded (Sahai *et al.*, 1992). Hill (1982) discussed variations in cotyledon morphology in *Malvastrum* wheras Sampath Kumar (1982), nerrated the use of cotyledon morphology at the generic, specific and varietal levels in the family. Seedling morphology and anatomy of *Sapindus laurifolius* Vahl. was studied by Uma devi *et al.*,(1992). Kamilya and Paria (1993), studied seedling morphology of some members of the polygonaceae and its taxonomic implications. The twin seedlings were described by Philomina *et al.*,(1995) in *Bambusa arundinacea* (Retz.) Willd. Grundy *et al* (1996), reported that *Chenopodium album* Linn. had superior seedling performance for seeds planted close to the soil surface except for number of days

to emergence. Seedling establishment studies in *Adansonia digitata* Linn. was done in Motibaug nursery, Junagadh revealed that highest seedling establishment was recorded upto 41.1 percent under the treatments of 40 percent H₂SO₄ for 48 hours.(Saravalia, *et al.*, 2010). Kesari *et al.* (2003), reported tricotyledony and polyembryony in *Cassia fistula* L. The twin seedlings exhibited stunted growth and poorly developed root system when compared to the normal seedlings. Ashalata, Khan and Tripathi (2005), reported that Seedling survival, RGRH (Relative growth rate for height) and RGRA (Relative total leaf area) were higher in the gaps than in the undestroyed. They further reported that seedling mortality was greater during February and lower during June, which is a wet month in Manipur. Relative growth revealed interaction of season and attained the higher relative growth rates during the wet and moist season (summer season) and lower rates during the cool and dry period (winter season), while temporal changes are caused by physiological parameters.

Current work is in the Girnar Reserve Forest, near Junagadh Gujarat is very important because such kind of work has not been reported earlier to this very useful National sanctuary. Earlier published material includes article on phenology of different plants such as trees, herbs, shrubs, undershrubs as well as on seed germination and seed morphological characters (Nakar and Jadeja, 2009, 2010, 2013a, 2013b, 2014a, Nakar *et al.* (2014b), 2014c, 2014d, 2014e, 2015a, 2015b, 2015c; Nakar and Jadeja, 2016, Nakar *et al.*, 2016).

Materials and methods:

Materials and methods is given in following sub points.

Study area and climate:

Girnar Reserve Forest is National sanctuary of in Saurashtra region of Gujarat state of India. It has total spread of 182 kms. It lies between (70°28–70°27N longitude and 21°30–21°26E latitude). Girnar Reserve Forest, is mixed subtropical deciduous forest in the Saurashtra region. On both sides, the forest is bounded by the Bhesan and Junagadh talukas. Mainly three seasons is found in the area, viz. winter, summer and monsoon. Almost 95% of rain occurs in the monsoon season.

Seedling morphology:

Seeds of total eleven species including dicotyledonous trees and undershrubs, were collected in monsoon for both study years 2008-09 and 2009-10 from Girnar Reserve Forest, near Junagadh, Surashtra region of Gujarat. Then immediately in same month of monsoon study was carried out where, the soaking treatment with distilled water was given to lot of seeds before sowing. They were placed on three layered wet filter paper on petridises. After seeds were germinated, radical length, hypocotyls length and number of lateral roots were recorded after 10 days of growth. These seeds were then transferred and shown in the plastic boxes containing garden soil and equal quantity of sand. For all eleven species triplicate of plastic boxes were used for study. Seedlings were measured for their root and shoot length, number of lateral roots, fresh and dry weight along with hypocotyl and epicotyl length of seedlings. After germination seedling were collected at cotyledonary stage and at first leaf stage were fixed in Formalin aceto Alcohol (FAA). The taxonomy was studied with the fresh seedlings for all selected species. Those characters which can be counted are known as quantitative characters such as radical length, hypocotyls length, root length etc. whereas those which can be observed only are known as qualitative traits such as leaf margin, shape, surface colour etc. Both kinds of morphological traits were studied.

Statistical analysis:

Statistical parameters such as average, minimum, maximum and standard deviation were carried out using MS Excell-2010. Parameters such as ANOVA and Correlation were performed by PAST software. Overall, analyses were done by the method of Gomez and Gomez (1982).

Results:

Result is discussed in following sub points.

Taxonomic studies:

At first leaf stage all taxonomic evaluation were carried out. All the species

exhibited epigeal germination. Hypocotyl showed green, brownish green, whitish green and pale green colour, along with smooth surface for most of the species, lied between 4 to 10 cm length. Epicotyl was greenish, greenish white and pale green. Leaves were pinnately compound for mimosaceae but in bombacaceae family *Ceiba pentandra* L. and *Bombax ceiba* L. exhibited palmately compound leaf. Different shapes were linear, oblong deltoid ovate, sub oblong, linear. There were smooth, shining, glabrous and hairy types of leaf surfaces. Detailed species wise explanation is given in table 1.

After 10 days of germination:

After 10 days of germination, average hypocotyl and epycotyl lengths were 1.38 and 0.42 cm while numbers of lateral roots were 5.77 cm for two years. In 2008-09 and 2009-10, *Sterculia urens* Roxb. showed maximum radical length with values of 2.31 and 2.10 cm respectively. Whereas *Delonix regia* (Boj) Ref. exhibited highest hypocotyl length for both study years with values of 0.92 and 0.94 cm respectively. Average numbers of lateral roots were 5.18 in 2008-09 however, in 2009-10, they were 6.36 for all eleven species. *Delonix regia* (Boj) Ref. pertained 9 and 11 maximum number of lateral roots both study years respectively. All morphological characters have been described by figure 1 and table-2. Significant variation was found in most of the characters studied (Table-3).

After 20 days of germination:

After 20 days average root length, shoot length and seedling length were 7.59, 7.69 and 15.28 cm respectively for both study years. Average numbers of leaves were 5.59 for all eleven species. Undershrub *Cassia auriculata* L. showed highest average 7 number of leaves among all whereas lowest four number of leaves were observed for another undershrub *Cassia occidentalis* L. Average maximum number of lateral roots, 16 were recorded for *Peltophorum pterocarpum* (DC) Backer ex Heyne. Average highest and lowest fresh biomasses were obtained for *Ceiba pentandra* L. and *Leucaena leucocphala* (Lam) de Wit with value of 1.02 and 0.52 cm respectively. Average dry biomasses were 0.16 cm for all eleven species where, maximum value 0.24 g and minimum value 0.08 g were recorded for *Bombax ceiba* L. and *Sterculia urens* (Roxb). In 2008-09, mean root length, shoot length, seedling length and number of leaves were 7.36, 7.18, 14.54 cm, 5.45 respectively whereas they were 7.81, 8.20, 16.01 cm, and 5.73 respectively for 2009-10.

Average numbers of lateral roots were 11.73 in 2008-09 but average value was decreased with value of 10.45 in 2009-10.

ANOVA and Correlation:

Numbers of lateral roots at 10 days were positively correlated with hypocotyls length at 5 days with r value of 0.64. Root length at 20 days showed positive significant correlation with hypocotyls and number of lateral roots at 10 days with r values of 0.71 and 0.67 respectively. Seedling length at 20 days was significantly associated with shoot length with r value of 0.76. ANOVA explained significant variation among many traits.

Discussion:

All traits showed significant variation for qualitative and quantitative morphological characters studied. Eleven species expressed diversity in taxonomy of leaf shape, leaf margin, hypocotyls and epicotyls morphology. This kind of diversity was observed by Sampath Kumar (1982) who opined that such morphological attributes help in identification at species, genus and family level, which supports current evaluation on eleven species. This work was done during high moisture season which is believed to be best time germination and seedling studies, is in line of study of Ashalatha, Khan and Tripathi (2005) who observed that growth parameters had interaction with season species shows high growth during the wet and moist season but lower rates are seen during the cool and dry period. Kamilya and Paria (1993), indicated seedling morphology of some members of the polygonaceae and its taxonomic implications, they exhibited that those are in common family mostly behave similarly at seedling stage, even in current study species such as *Bombax ceiba* L. and *Ceiba pentandra* L. Bombacacean members, Caesalpiaceae

Table 1. Qualitative morphology of selected species at cotyledonary stage

No.	Species (Family)	Taxonomical discription
1.	<i>Aegle marmelos</i> (L.) Corr. (Rutaceae)	Epigeal germination, 5-6 cm long hypocotyl, smooth surface with palegreen colour of hypocotyl and green or greenish white epicotyls which was cylindrical in shape, epicotyls 2-5 cm long, leaves are pinnatly compound, elliptic or lanceolate in shape with glabrous surface
2.	<i>Albizia lebbeck</i>	Epigeal germination, cylindrical shaped 5-11 cm long

- | | |
|---|--|
| (L.)Bth
(Fabaceae) | hypocotyl, hypocotyls is pale green in colour, epicotyls was also pale green or green in colour with 2-6 cm length, first leaf was compound, later formed leaves were bipinnate, linear or subacute in shape. |
| 3. <i>Bombax ceiba</i> L.
(Bombacaceae) | Epigeal germination, 2 to 9 cmlong hypocotyls, hairy surface with light green colour of hypocotyls, epicotyls was also yellowish green, 2- 5 cm, leaves were palmately compound, elliptical or lanceolate in shape, margin of leaf is entire, leaves were shining. |
| 4. <i>Cassia auriculata</i> L.
(Caesalpiniaceae) | Epigeal germination, 2-7cm long hypocotyls, surface smooth, pale green or yellowish green hypocotyls, whitish green epicotyls, pinnately compound leaves with oblong, elliptic, ovate shape |
| 5. <i>Cassia occidentalis</i> L.
(Caesalpiniaceae) | Epigeal germination, tubular shaped hypocotyl with length of 1.5 to 6 cm, whitish green colour with glaucous and glabrous surface, hairy surface, leaves were pinnately compound, glabrous above, memberanous. |
| 6. <i>Cassia siamea</i> Lam.
(Caesalpiniaceae) | Epigeal germination, hypocotyl and epicotyl contain almost same length, green colour or pale green colour was there for epicotyl, surface shining and smooth, leaflet margins are entire, leaf lets were coriaceous |
| 7. <i>Ceiba pentandra</i> L.
(Bombacaceae) | Epigeal germination, tubular or cylindrical shaped hypocotyl and epicotyl, length of hypocotyl was 5 to 9 while length of epicotyl was 4-5 cm, there was yellowish green colour of epi and hypocotyl both. First leaf is compound and then palmately compound. Leaves are thick, shining and glabrous, lanceolate or ovate. Leaflets margins are entire. |
| 8. <i>Delonix regia</i> (Boj.) Raf.
(Caesalpiniaceae) | Epigeal germination with brownish white or brownish green hypocotyl and whitish green epicotyl, lenth of hypocotyls was 4-10 and epicotyl was, 4 to 6 cm, with hairy surface. First leaf was compound then pinnately compound leaves were there. Leaflets are glabrous in surface and oblong or sub oblong shape. |
| 9. <i>Leucaena leucocephala</i> (Lam) de Wit
(Mimosaceae) | Epigeal germination , 4-6 cm long hypocotyls with pale green or whitish green colour, shape was cylindrical, surface was smooth, epicotyls was hairy and pale green or green in colour. Leaves are pinnately compound, first leaf is compound and alternate, while later formed are pinnately compound or paripinnate. Shape was linear or subacute. |
| 10. <i>Peltophorum pterocarpum</i> (DC) Backer ex Heyne(Caesalpinia ceae) | Epigeal germination, 6 cm long hypocotyls, with green colour or whitish green colour, tubule or cylindrical shaped epicotyls with 2-8 cm length, first leaf was compound but leter were alternate and pinnately compound, leaflets were glabrous and shining green. |

- | | |
|--|--|
| 11. <i>Sterculia urens</i>
Roxb.
(Sterculiaceae) | Epigeal germination again was found with length of hypocotyl 2 to 9 cm was and epicotyl was 4 to 7. They were linear, elliptical or tubular in shape. Leaves are valvately hairy, oblong or sub oblong with lobes which was deltoid ovate. |
|--|--|
-

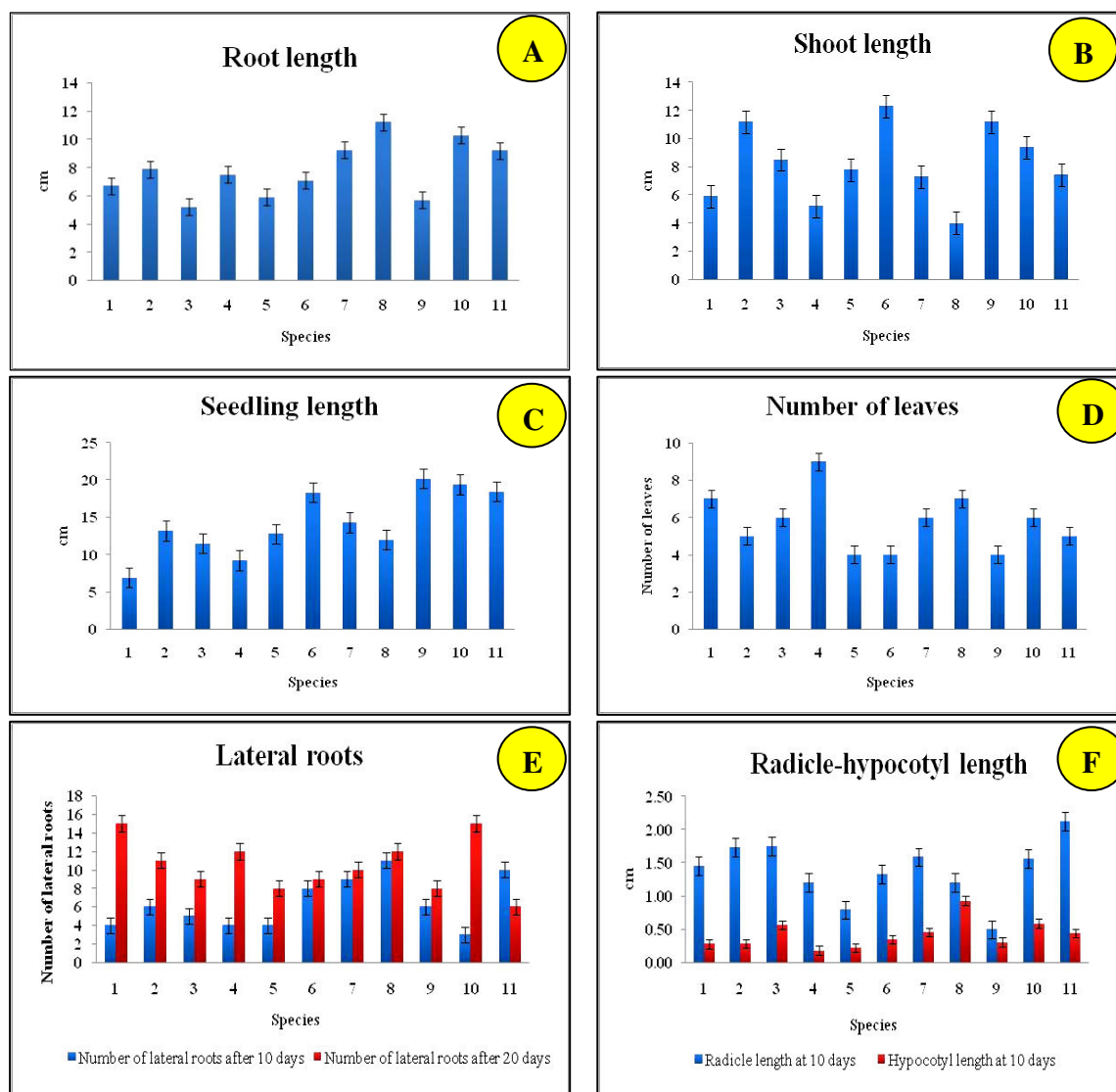
members such as *Cassia auriculata* L., *Cassia occidentalis* L. pertained common seedling features.

Current study shows almost similar results with earlier study of Nakar *et al* (2015) which stated that bombacacean members have high germination capacity in the same forest area, here even in seedling morphological traits, bombacacean members showed high efficiency. Current study also is in line of Hossain *et al.*(2005) where they stated that seed germination and seedling morphology in *Terminalia chebula* Retz., is significantly enhanced by depulping of fruits and, soaking seeds for 5 hours in water. In this study, all seeds were collected by depulping of breaking fruits, and then soaked with water, they exhibited good study results. Wieringa and Leendertz (1928) told that morpho-taxonomical characterization of seedling during germination test on artificial media is the main thing to the correct evaluation of normal and abnormal seedlings, is also in the same channel of current study.

Conclusion:

Eleven species of six families exhibited diversity among qualitative and quantitative traits studied. Species such as *Sterculia urens* Roxb, *Peltophorum pterocarpum* (DC) Backer ex Heyne showed radical length of 2.12 cm and 1.56 cm within only 10 days, can be used for reforestation programmes. *Peltophorum pterocarpum* (DC) Backer ex Heyne also showed high number of lateral roots after 20 days which itself indicates that this species has high survival rate and can be easily used for social forestry. On the basis of biomass study, bombacacean members *Bombax ceiba* L. and *Ceiba pentandra* L. were very efficient and exhibited 0.91g and 1.09g fresh weight respectively, means they have also very good chance of germination in quick time as biomass directly correlates with germination. Such study can be useful in social forestry as well as species identification of particular local forest. On the basis of correlation, scientists can also form different strategies for next physiological experiments.

Figure 1. Quantitative morphological traits after 20 days in plastic bag



Here, 1 to 11 are species selected for study; 1=*Aegle marmelos* (L.) Corr., 2=*Albizia lebbek* (L.)Bth., 3=*Bombax ceiba* L., 4=*Cassia auriculata* L., 5=*Cassia occidentalis* L., 6=*Cassia siamea* Lam., 7=*Ceiba pentandra* L., 8=*Delonix regia* (Boj.) Raf., 9=*Leucaena leucocphala* (Lam) de Wit, 10=*Peltophorum pterocarpum* (DC) Backer ex Heyne, 11=*Sterculia urens* Roxb. Values given here are mean values of two years study from 2008 to 2010.

Table 2. Simple statistical analysis for quantitative morphological traits

Year	Stat	After 10 days			After 20 days						
		Rad L.	Hyp. L.	NOL	RL	SL	Seed L.	NO Le.	NOL	FW	DW
2008-09	Mean	1.31	0.40	5.18	7.36	7.18	14.54	5.45	11.73	0.73	0.14
	Min	0.81	0.16	2.00	4.99	4.21	10.33	4.00	8.00	0.41	0.09
	Max	2.31	0.92	9.00	10.21	11.20	19.10	7.00	18.00	0.95	0.22
	SD	0.43	0.21	2.14	1.65	2.66	2.64	0.93	3.35	0.17	0.04
2009-10	Mean	1.46	0.44	6.36	7.81	8.20	16.01	5.73	10.45	0.81	0.17
	Min	0.12	0.21	3.00	5.20	3.98	12.60	4.00	6.00	0.62	0.07
	Max	2.10	0.94	11.00	11.22	12.30	19.67	9.00	15.00	1.23	0.25
	SD	0.59	0.22	2.73	1.96	2.65	2.64	1.56	2.88	0.19	0.06
Overall	Mean	1.38	0.42	5.77	7.59	7.69	15.28	5.59	11.09	0.77	0.16
	Min	0.50	0.19	3.00	5.34	4.10	11.52	4.00	7.00	0.52	0.08
	Max	2.12	0.93	10.00	10.72	11.75	19.25	7.00	16.00	1.09	0.24
	SD	0.45	0.21	2.24	1.77	2.59	2.52	0.92	2.77	0.17	0.05

Table 3. One way ANOVA (Mean Sum of squares values) for all seedling morphological traits

EFFECT	DF	Rad L.	Hyp.L.	NOL	RL	SL	Seed L	No Le	NOL	FW	DW
Species	10	0.41*	0.09**	10.03	6.271**	13.42**	12.65**	1.68	15.38*	0.06**	0.00*
Residual	11	0.12	0.00	2.50	0.38	1.12	2.28	1.50	4.55	0.01	0.00
Total	21	0.26	0.05	6.09	3.18	6.98	7.22	1.59	9.71	0.03	0.00
LSD at 0.05		0.77	0.13	3.48	1.34	2.32	3.32	2.69	4.69	0.21	0.08
LSD at 0.01		1.08	0.18	4.91	1.90	3.28	4.69	3.80	6.62	0.30	0.11

Here, for table-2 and table-3, Rad L., Hyp L., NOL are Radicle length, Hypocotyl Length and Number of lateral roots respectively whereas, RL, SL, Seed L. No Le., FW and DW indicate Root length, Shoot length, Seedling length, Number of leaves, Fresh weight and dry weight respectively. Min, Max, MS and SD are minimum, maximum, Mean sum of squares and standard deviation respectively. For table-3, DF and LSD are degree of freedom and least significance difference first three traits viz. Rad L., Hyp L., NOL showed variation at 10 days whereas following all were recorded at 20 days, hence shows variation at 20 days for both years. * and ** includes significance level at 0.05 and 0.01.

References:

Adarshkumar, Bhatnagar, H.P. and Venkatesh, C.S.(1977b). Twin seedlings in *Dalbergia sissoo*. *Ind. For.* 103(11):770

Burger HZND. (1972). Seedlings of some tropical trees and shrubs, mainly of South East Asia. Wageningen: Centre for Agricultural Publishing and Documentatin (PUDOC).

Caesalpinus, A. (1583). De plantis Libri XVI: (XXXVIII) 621(10)pp. Mores Conttum, Florentiae.

Candole and Augustin, P.De (1825). Memoires sur la famille des Legumineuses (15 Memories).515pp., 2 tab., 70pl. reproduction in a randomly varying environment.*Jour.of Trop. Eco.*12:119–129

Devi, Ashalata, Khumbongmayum, Khan, M. L., and Tripathi, R. S. (2005). Survival and growth of seedlings of a few tree species in the four sacred groves of Manipur, Northeast India, *Cur. Sci.*. 88 (11):1781-1788

Duke, J.A. (1965). Keys for the identification of seedling of some prominent woody species in eight forest type in Puerto Rico. *Ann.Miss.Bot.Gard.* 52(3):315:350.

Duke, J.A. (1969). On tropical tree seedlings-I, Seeds, seedlings, systems and systematics.*Ann. Missouri Bot. Gard.*, 56(2): 125-161.

Grundy, A. E., Meand, A. R. and Sond, W. (1996). Modeling the effect of weed-seed distribution in the soil profile on seedling emergence. *Weed Res.* 36:375-376.

Gomez, K. A. and Gomez, A. A. (1984). *Statistical Procedures in Agriculture Research*, New York, Willey Publications, p. 680.

Hossain M.A., Arefin M.K., Khan B.M. and Rahman, M.A. (2005). Effects of Seed Treatments on Germination and Seedling Growth Attributes of Horitaki (*Terminalia*

chebula Retz.) in the nursery. *Res. Jour. of Agri. and Bio.Sci.* 1(2): 135-141

Hill, S.R. (1982). A monograph of the genus *Malvastrum* A Gray (Malvaceae : Malveae). *Rhodora* 84 :1- 409.

Kamilya, P. and Paria, N.,(1993). Seedling morphology of some member of the Polygonaceae and its taxonomic implications. *Rheedea*. Vol.3(1): 29-34.

Kesari Nagesh, Rao Kondal, Kardam and singh Tej (2003). Occurrence of tricotyloous and polyembryony seedlings in *Cassia fistula* Linn. *Ind.For.* :1175-1176.

Kamilya, P. and Paria, N.,(1993). Seedling morphology of some member of the Polygonaceae and its taxonomic implications. *Rheedea*. Vol.3(1): 29-34.

Malpighi, M.(1687). *Opera omnis*. Vol.I. *Anatome Plantarum*. Vol. II. *Medico anatomica contomica contenens*. Van Der As. *Legduni Bata Vorum*.

Mc Ginnies, W. J. (1973). Effects of date and depth of planting on the establishment of three range grasses. *Agron. Jour.* 65:120-123.

Nakar, R.N. and Jadeja, B.A. (2009). Study on morphology, ethnobotany and phenology of *Prosopis* in Girnar Forest Junagadh, Gujarat. *Proceedings of the National Symposium on Prosopis: ecological, economic significance and management challenges*. Gujarat Institute of Desert Ecology, Bhuj, pp. 51-53.

Nakar, R.N., Jadeja, B.A. (2010). Phenological studies of two tree species of Bombaceae from Girnar Reserve Forest, Gujarat. In *Proceedings of National Conference on biodiversity conservation*, M.S. University, Vadodara, pp. 133.

Nakar, R.N. and Jadeja, B.A. (2013a). Studies on phenology of some shrubs from Girnar Reserve Forest, Gujarat. In *National conference of medicinal and aromatic plants for rural development and prosperity*, Ananad agricultural University, Ananad, pp.18.

Nakar, R.N. and Jadeja , B.A. (2013b). Comparision of phenology of *Cassia siamea* Lam. From Girnar Reserve Forest and GIDC polluted area from Junagadh, Gujarat. In *UGC sponsored State level seminar on conservation of biodiversity and environment-A challenge*, KKSJ Maninagar Sci.College, Ahmadabad, pp.41 .

Nakar, R.N., Jadeja, B.A. (2014a). Phenological attributes of seven tree species in association with climate from Girnar Reserve Forest, Gujarat. In *Proceedings of National Seminar SUSUP-2014*, at Department of Botany, Gujarat University, Ahmadabad, 29-30 Sept, pp.40

Nakar, R.N., Jadeja, B.A. (2014b). Phenological studies of two bombacacean members from Girnar Reserve Forest, Junagadh, Gujarat, India. *The Ind. For.*, 140 (1): 59-64

Nakar, R.N., Jadeja, B.A. (2014c). Seed pattern, germination and viability of some tree species seeds from Girnar Reserve Forest of Gujarat. *Ind. J. of Pl. Phy.*, 19(1): 57-64

Nakar, R.N, Jadeja, B.A. (2014d). Standardization of wild forest seeds for morphology and viability studies. *Pla. arch.*, 14(1): 111-114

Nakar, R.N., Jadeja, B.A. (2014e). Phenology of some herbs, shrubs and undershrubs from Girnar Reserve Forest, Gujarat, *Cur. Sci.*, 101: 111-118

Nakar, R.N., Jadeja, B.A., Chovatia, V.P., Mandavia, C.K. (2015 a). Qualitative and quantitative seed characteristics diversity from Girnar Reserve Forest, Gujarat, India. *Pro. of Nat. Acad. of Sci., Sec.-B.* pp. 1-13, [ISSN: 0369-8211]

Nakar, R.N., Jadeja, B.A. (2015b). Studies on phenological behavior of two *Cassia* species from Girnar Reserve Forest, Gujarat, India. *Proceedings of International Conference on Agriculture and Forestry*, 1:43-48, DOI:10.17507/icoaf2015-1106. [ISSN: 2362-1036 online]

Nakar, R.N., Jadeja, B.A., Singh, A.L. (2015c). Phenology and productivity of forest

flora of Gujarat. In *Recent Advances in Crop Physiology* (Ed. Amrit Lal Singh), Daya Publishers (India), New Delhi, India. Vol. 2, pp: 261-294.

Nakar, R.N., Jadeja, B.A. (2016). Germination and viability studies in two undershrubs *Cassia* species from Girnar Reserve Forest, Gujarat. In *Proceedings of XXX-Gujarat Science Congress*, February-2016, KSKV Kuchch University, Bhuj, Gujarat, pp. 137

Nakar, R.N, Dhaduk, H.L., Chovatiya, V.P. (2016). Medicinal Plants: Cultivation and Uses, Astral International Publication, New Delhi, pp: 1-555 [ISBN: 9789351247654 Hardbound, ISBN: 9789351309918 International Edition]

Philomina, N.S., Murthy, A.R.S. and Srivasuki, K.P. (1995). Twin seedling in *Bauhinia purpurea* Linn.) *Ind. For.* 121(9):851-852

Sahai, K., Pal.A. and Kaur, H. (1992). Unusual germination in *Dalbergia sissoo* Roxb. *Ind.Jour.of For.*15(2): 190.

Sampath Kumar, R. (1982). Studies on the cotyledonary leaves of some Convolvulaceae. *Taxon.* 31:53-56.

Sarvalia, V.M., Chovatia, V.P., Nakar, R.N., Meta, H.R. (2010). Seed germination and seedling establishment studies in *Adansonia digitata* Linn. *Biosci. Guard.*, 1(1);77-79

Uma Devi, A. J. Parabia, M. H. and Reddy, M. N. (1992). Morphological and anatomical studies on the seedlings of *Sapindus laurifolius* Vahl. *Ind. Jour. of for.* 15(2): 118-120.

Vijayan, A.K. and Rehil, P.S.(1988). Triplet seedling in Shisham (*Dalbergia sissoo* Roxb.) *Ind.For.* 114:239.

Vogel, E. F. de (1980). "*Seedlings of dicotyledons*". Centre for Agricultural Publishing and Documentation Wageningen.

Wieringa, G.and Leendertz,n K.(1928). Observation on the purity and germination of Trifolium spp. *Proc. Int. Seed Testing Assoc.* 4-5(1).

HUMAN BLOOD GROUP- PROCEDURE AND DETAILS

P. V. Dharani

Department of Microbiology, Sheth P.T.Arts and Science College, Godhra-389 001.

Corresponding author e-Mail: prasannaaiyer2002@yahoo.com

Abstract:

Blood is one of the vital body fluids of human body. It is a liquid connective tissue that carries out many of the vital functions like transportation of nutrients, gases, hormones, enzymes, cellular and humoral immunity, maintenance of heamostasis. It has cells suspended in the fluid called plasma. Of the three types of suspended blood corpuscles (cells), it is the red blood cells that are responsible for the type of blood group that an individual possesses. There are more than three hundred types of antigens on red blood cells that can contribute to the blood group of an individual. But fortunately of all the antigens on the red blood cells, two are immunologically very important. They are 'A' , 'B' and Rh antigen. These are responsible for the major type of human blood group based on which fluid tissue transplantation i.e. blood transfusion of an individual is done.

Keywords:

Human, blood group, heamostasis, humoral immunity

Introduction:

Blood is a constantly circulating fluid .It provides the body with nutrition, oxygen, hormones, enzymes, and removes waste. Blood is liquid, with cells and proteins suspended in it, making blood "thicker" than pure water. The average person has about 5 liters (more than a gallon) of blood. A liquid called plasma makes 55% of the content of blood. Plasma contains proteins that help blood to clot, transport substances through the blood, and perform other functions. Blood plasma also contains glucose and other dissolved nutrients. 45% of blood volume is composed of blood cells:

- Red blood cells, which carry oxygen to the tissues
- White blood cells, which fight infection Platelets, smaller cells that help blood to clot

Blood is conducted through blood vessels (arteries and veins). Blood is prevented from clotting in the blood vessels by their smoothness, and the finely tuned balance of

clotting factors. In 1900, Karl Landsteiner first reported A and B antigens on the surface of human red blood cells. He divided human red cells into three groups A, B and O. In 1902 Decastell and Sturil recognized AB

Principle:

Human red blood cells has A &/or B antigen. They will agglutinate in presence of antibody directed to respective antigens. The antibodies used for testing are monoclonal IgM produced by murine hybridoma cell lines grown in tissue culture. Each hybridoma cell produces single antibody. Agglutination of red cells with anti A monoclonal and anti B monoclonal is positive it indicates presence of corresponding antigen. Absence of agglutination of red blood cell is negative result indicating absence of corresponding antigen.

Human Blood Group:

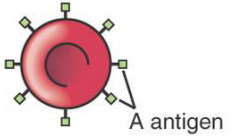

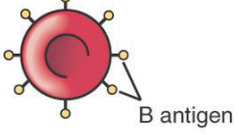

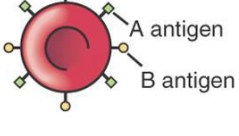



- It is based on the antigenic characters of red cells. Presence or absence of antigen on red cells or the presence of antibodies in the plasma indicates the person's blood group.
- There are nearly 300 blood group systems. The first to be discovered was ABO by Karl Landsteiner. There are two types of blood group.
- Natural – there is natural presence of antibodies from birth which lack the corresponding antigen on the RBC e.g. ABO, MNS, P, LEWIS (Le), LUTHERN (Lu).
- Immune blood group- these antigens are able to produce immune antibodies in recipient's blood when exposed to them as foreign antigens e.g. Rh, Kidd (JK), Duffy (F), Kell (K) etc.
- Variation in blood group is due to different combination of antigens and degree of dominance.

ABO blood group system:

It is the basic blood group system. It is important because of the natural presence of A and B antibodies in persons from birth who lack corresponding antigens on their red cells. Transfusion of incompatible ABO blood group causes serious problems in persons. A, B antigens are detected on fetal red cells but receptor sites are not well developed so the

reactions are not strong. A antigen exists as A1 which is strong reacting and A2 which is weak.

Infants have A2 at birth which becomes A1 later. The antibodies to antigen other than those present are present naturally i.e. anti A and anti B . They are IgM , a polyvalent antibodies It can't cross placenta that protects fetus from mothers incompatible natural antibodies. Antibodies A and B appear at the age of 3 to 4 months. It increases at adolescence and declines with aging. Anti 'A' titer is higher than anti 'B'. Anti 'A' titer is higher in 'O' than in 'B' group persons. Phenotypes of ABO blood group are of 6 types :- A1A2, B, A1B, A2B, and O. Subgroups are important for blood transfusion

Blood Type	Antigen (RBC membrane)	Antibody (plasma)	Can receive blood from	Can donate blood to
A (40%)	 A antigen	Anti-B antibodies 	A, O	A, AB
B (10%)	 B antigen	Anti-A antibodies 	B, O	B, AB
AB (4%)	 A antigen B antigen	No antibodies	A, B, AB, O	AB
O (46%)	 No antigen	Both Anti-A and Anti-B antibodies  	O	O, A, B, AB

Variations in ABO:

Sometimes O has only anti B due to weak or abnormal A antigen on RBC or vice-versa. A, AB, B, blood group develop weak anti H so O blood group which has H antigen cannot be received. Bombay blood group O^h has anti H, anti A and anti B so cant accept O blood group. Bombay blood group lacks A,B,H antigens. H antigen is present on RBC of all ABO blood groups. In autoimmune anemia disease antibodies corresponding to antigens on RBC are present. Some plant products have properties like anti A, anti B and anti H. These

are lectins e.g. Dolichous biflorus

Rh blood group system:

It is clinically important. Rh negative persons if transfused with Rh positive blood, they form Rh antibodies. Haemolytic disease of newborn occurs due to Rh incompatibility of mother –Rh negative and fetus –Rh positive i.e. erythroblastofaetalis diseases .Rh antigens are inherited . Anti Rh develop in Rh negative persons when he receives Rh positive RBC. Landsteiner and Wiener transfused the red cells of rhesus monkey (Rh) into rabbit



Rabbit produced anti Rh that could agglutinate rbc of rhesus monkey and of human RBC. They were called as Rh positive persons. If RBC did not react with rabbit anti Rh sera then they are Rh negative. If Rh (D) antigen is present on RBC then he is Rh positive . So person of any ABO blood group can be Rh positive or Rh negative. Inheritance of Rh antigen is independent of ABO antigens. There are 110 antigen of Rh blood group of which 5 are important

Two types of nomenclatures are used:-

Fisher-Race (easy to follow so is used)	Wiener
D	Rho
C	Rh'
E	Rh''
d	Hr'
c	Hr''

Rh blood group has 5 linked allelic genes –Cc,D, Ee. If D is present then he is Rh positive if absent then Rh negative.

Rh antibodies:

They are immune antibodies. It is IgG. Its molecular weight is 1,70,000. It is monovalent and incomplete and can cross placenta. So they cause hemolytic disease of new born in Rh negative mother bearing Rh positive foetus. Optimum reaction is 37°C.

Rh variant (D^u):

These are weak D antigen . It can be detected by Coombs test by using antihuman globin. Same antigens are present on leukocytes, platelets and tissue cells e.g. human leukocyte antigen (HLA) system. HLA are present on all nucleated body cells so are important for organ transplantation

Importance of blood grouping:

1. It is important for blood transfusion
2. Identical ABO blood group of donor is ideal
3. ‘O’ Blood group is universal donor as they have no antigens on their RBC so they do not react with corresponding antibodies
4. AB blood group is universal recipient and can accept A, B, AB ,O as anti A and anti B are absent
5. Whole blood is given in case of heavy blood loss (haemorrhage)
6. Whole blood is not given to anemic persons as volume of blood increases (hypervolumic) causing congestive heart failure.
7. They are given required packed red cells.
8. Blood typing, when conducted accurately, is a valuable piece of evidence for forensic nurses, helping to pinpoint individuals and their relation to the crime.

Procedure of detecting blood group:

Sample:

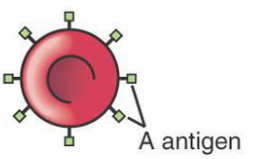
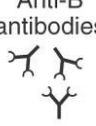
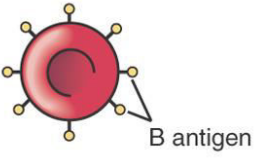
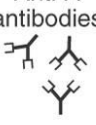
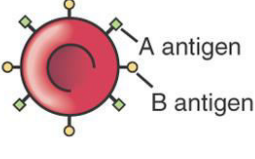

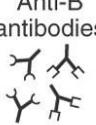
- Blood collected with or without anticoagulant may be used
- Test at the earliest
- Store samples at 2-8 C if delayed
- Blood got by finger puncture is tested by slide method
- Avoid clotting
- Store reagents at 2-8 C
- Avoid contamination
- Bring reagents to 25 C

Procedure:

- Rapid slide test:
- Prepare 10% suspension of RBC in normal saline (0.85% NaCl solution)
- Oxalated whole blood can be used
- Mark three areas on glass slide as A and B
- Add one drop of corresponding reagent to the above areas
- Add one drop of cell suspension or whole blood to each of labeled areas
- With separate applicator sticks mix each cell reagent well
- Tilt slide back and forth
- Within 2 minutes, Observe macroscopic or microscopic agglutination.

Interpretation:

1. Agglutination of red blood cells by reagent indicates positive result.
2. Absence of agglutination of red blood cells by reagent indicates negative result.

Blood Type	Antigen (RBC membrane)	Antibody (plasma)	Can receive blood from	Can donate blood to
A (40%)	 A antigen	Anti-B antibodies 	A, O	A, AB
B (10%)	 B antigen	Anti-A antibodies 	B, O	B, AB
AB (4%)	 A antigen B antigen	No antibodies	A, B, AB, O	AB
O (46%)	 No antigen	Both Anti-A and Anti-B antibodies 	O	O, A, B, AB

Blood Type	Genotype		Can Receive Blood From:
A	$i^A i$ $i^A i^A$	AA AO	A or O
B	$i^B i$ $i^B i^B$	BB BO	B or O
AB	$i^A i^B$	AB	A, B, AB, O
O	ii	oo	O

References:

"Blood Groups, Blood Typing and Blood Transfusions".*Nobelprize.org*. Nobel Media AB 2014. Web. 5 Apr 2016.

<<http://www.nobelprize.org/educational/medicine/landsteiner/readmore.htm>

Kramp P. Blutgruppen und Blutfaktoren. In: Hofer H, Schulz AH, Starck D, editors. Primatologia III. Karger; Basel: 1960. Teil 2,

Schwartz F, Helmbold W. Blut gruppen. In: Becker, editor. Human Genetic. Georg Thieme Verlag; Stuttgart: 1968.

Mourant AE, Kopec AC, Domaniewska-Sobczak K. THE ABO BLOOD GROUPS. Blackwell Sci. Publ; Oxford: 1958. Comprehensive Tables and Maps of World Distribution Occasional Publication No 13 of the Royal Anthropological Institute.

Landsteiner K. Ueber Agglutinationserscheinungen normalen menschlichen Blutes. 1901;14:1132. Wien. Klin. Wschr.

Landsteiner K, Levine P. A new agglutinable factor differentiating individual human bloods. Proc Soc Exp Biol. 1927;24:600. (N.Y.)

Landsteiner K, Levine P. Further observations on individual differences of human blood. Proc Soc Exp Biol. 1927;24:941.

Schiff F, Sasaki H. Der Ausscheidungstypus, ein auf serologischem wege nachweisbares Mendelndes Merkmal. Klin Wschr. 1932;11:1426.

Imamura S. On the new blood type Q. Hanzaigaku Zasshi. 1935;9:580.

Landsteiner K, Wiener AS. An agglutinable factor in human blood recognized by Immune sera for rhesus blood. Proc Soc Exp Biol. 1940;43:223. (N.Y)

Landsteiner K, Wiener AS. Studies on an agglutinogen (Rh) in human blood reacting with anti-rhesus sera and with human isoantibodies. J Exp Med. 1941;74:309

Callender S, Race RR, Paykoc Z. Hypersensitivity to transfused blood. Brit Med J. 1945;II:83.

Mourant AE. A "new" human blood group antigen of frequent occurrence. Nature. 1946;17(158):237.

Coombs RRA, Mourant AE, Race RR. In-vivo isosensitization of red cell in babies with hemolytic disease. Lancet. 1946;1(6391):264–6. 23.

Walsh RJ, Montgomery C. A new human isoagglutinin subdividing the MN blood group. Nature. 1947;160(4067):505.11.

Cutbush M, Mollison PL. The Duffy blood group system. *Heredity*. 1950;4(3):383–9.

Race RR, Sanger R, Allen FH, Diamond LK, Niedziela B. Inheritance of the human blood group antigen JKa. *Nature*.1951;168(4266):207–8. 4.

Levine P, Koch EA, NcGee RT, Hill HG. Rare human isoagglutinins and their identification. *Am J Clin Path*.1954;24(3):292–304.

Eaton BR, Morton JA, Pickles MM, White KE. A new antibody anti-Yt^a, characterizing a blood group of high incidence. *Br J Haemat*. 1956;2(4):333–41.

Salmon CD, Salmon G, Liberge R, Andre P. Tippet, R. Sanger: Un nouvel antigene de groupe sanguin erythrocytaire present chez 80% des sujets de race blanche. *Nouv Rev Franc Hemat*. 1961;1:649–661.

Mann JD, Cahan A, Gelb A, Fisher N, Hamper J, Tippet P, Sanger R, Race RR. A sex-linked blood group. *Lancet*.1962;1(7219):8–10. 6.

Textbook of medical laboratory technology , by Godkar.

Textbook of medical laboratory technology , by K.L.Mukerjee

Textbook of medical laboratory technology , by Baker and Silverton

A STUDY ON EUTHANASIA IN CONTEXT TO INDIAN LEGAL SCENARIO

Satish K. Nagar

Law College Godhra, Dist-Panchmahals, Gujarat-389 001.

Abstract:

Mercy killing is nothing but homicide, whatever the circumstances in which it is affected. Unless it is specifically accepted it cannot be offences. Indian Penal Code further punishes not only abetment of homicide, but also abetment of suicide”-Supreme Court in *M.S.Dabal vs. State of Maharashtra*. “I will give no deadly medicine if asked, nor suggest any such counsel.” The Hippocratic Oath. This oath is taken by doctors to serve their profession in a dignified manner and it tells us that they are made to save the life of others, not to take the life of others.

Keywords:

Mercy killing, homicide, Hippocratic Oath. Euthanasia, thanatos, antibiotics, suicide, intervention, frustration, intention.

Meaning of Euthanasia:

When a person is suffering from an ailment from a very long time which has no cure and that person is given the permission to end his life in order to relieve pain and suffering is called ‘Euthanasia.’ Euthanasia means mercy killing, it is a modern terminology to the word ‘moksha.’ It is derived from Greek words ‘eu’ meaning good or well and ‘thanatos’ meaning death. Euthanasia is categorized in different ways, which include voluntary, non-voluntary, or involuntary. Voluntary, non-voluntary and involuntary euthanasia can all be further divided into passive or active variants. Passive euthanasia entails the withholding of common treatments, such as antibiotics, necessary for the continuance of life while active euthanasia entails the use of lethal substances or forces, such as administering a lethal injection, to kill and is the most controversial means.

Indian Constitution & Euthanasia:

Right to life' including the right to live with human dignity would mean the existence of such right up to the end of natural life. This may include the right of a dying man to die with dignity. But the 'right to die with dignity' is not to be confused with the 'right to die' an unnatural death curtailing the natural span of life. Thus the concept of right to life is central to the debate on the issue of Euthanasia. One of the controversial issues in the recent past has been the question of legalizing the right to die or Euthanasia. Euthanasia is controversial since it involves the deliberate termination of human life. Patient suffering from terminal diseases are often faced with great deal of pain as the diseases gradually worsens until it kills them and this may be so frightening for them that they would rather end their life than suffering it. So the question is whether people should be given assistance in killing themselves, or whether they should be left to suffer the pain cause by terminal illness.

From the moment of his birth, a person is clothed with basic human rights. Article-21 of the Indian Constitution provides for Right to life which is one of the basic as well as fundamental right without which all rights cannot be enjoyed. Right to life means a human being has an essential right to live, particularly that such human being has the right not to be killed by another human being. In *M.S Dubal vs. State of Maharashtra*, the Bombay High Court held that right to life under article 21 of the Indian Constitution includes 'right to die'. On the other hand in *Chenna Jagadeeswar vs. State of AP*, the AP High Court said that right to die is not a fundamental right under Article 21 of the Constitution. However in *P. Rathinam's case* Supreme Court of India observed that the 'right to live' includes 'right not to live' i.e right to die or to terminate one's life. But again in *Gain Kaur vs State of Punjab*, a five member bench overruled the *P.Rathainam's case* and held that right to life under Article 21 does not include Right to die or right to be killed.

Euthanasia And Suicide:

The difference between euthanasia and suicide is clearly differentiated in the case *Naresh Marotrao Sakhre v. Union of India*, J. Lodha clearly said in this case. "Suicide by its very nature is an act of self-killing or self-destruction, an act of terminating one's own act and without the aid or assistance of any other human agency. Euthanasia or mercy killing on the other hand

means and implies the intervention of other human agency to end the life. Mercy killing thus is not suicide and an attempt at mercy killing is not covered by the provisions of Section 309. The two concepts are both factually and legally distinct. Euthanasia or mercy killing is nothing but homicide whatever the circumstances in which it is affected.”

There is a conceptual distinction between suicide and euthanasia. In a suicide a man voluntarily kills himself by stabbing, poisoning or by any other way. No doubt in suicide one intentionally attempts to take his life. It is an act or instance of intentionally killing oneself mostly due to depression or various reasons such as frustration in love, failure in examinations or in getting a good job etc. on the other hand, in euthanasia there is an action of some other person to bring to an end the life of a third person. In euthanasia, a third person is either actively or passively involved i.e he aids or abets the killing of another person. It is important to mention in this context that there is also a difference between ‘assisted suicide’ and ‘euthanasia’. Assisted suicide is an act which intentionally helps another to commit suicide, for example by providing him with the means to do so. When it is a doctor who helps a patient to kill himself (by providing a prescription for lethal medication) it is a ‘physician assisted suicide’. Thus, in assisted suicide the patient is in complete control of the process that leads to death because he/she is the person who performs the act of suicide. The other person simply helps (for example, providing the means for carrying out the action). On the other hand euthanasia may be active such as when a doctor gives a lethal injection to a patient or passive such as when a doctor removes life support system of the patient.

Global Status of Euthanasia:

There had been many debates going on the issue of legalizing euthanasia in all the parts of the world, it is legal in some countries and in some it amounts to murder.

The Northern Territory of Australia became the first country to legalize euthanasia by passing the Rights of the Terminally ILL Act, 1996.

Netherlands is the first country in the world to legalise both euthanasia and assisted suicide in 2002. According to the penal code of the Netherlands killing a person on his request is punishable with twelve years of imprisonment or fine and also a assisting a person to commit

suicide is also punishable by imprisonment up to three years or fine. In spite of this provision, the courts of Netherlands have come to interpret the law as providing a defence to charges of voluntary euthanasia and assisted suicide. The defence allowed is that of necessity.

In U.S.A., there is a distinction between passive euthanasia and active euthanasia. While active euthanasia is prohibited but physicians are not held liable if they withhold or withdraw the life sustaining treatment of the patient either on his request or at the request of patient's authorized representative. Euthanasia has been made totally illegal by the United States Supreme Court.

In Canada, patients have the right to refuse life sustaining treatments but they do not have the right to demand for euthanasia or assisted suicide.

Euthanasia is illegal in United Kingdom but on November 5, 2006 Britain Royal College of obstetricians and gynaecologists submitted a proposal to the Nuffield Council of Bioethics calling for consideration of permitting the euthanasia of disabled new-born. According to Article 115 of Swiss Penal Code, suicide is not a crime and assisting suicide is a crime if only if the motive is selfish.

Indian Status on Euthanasia:

In case of non-voluntary and involuntary euthanasia, the act of physician can be fall under section 88 and 92 of IPC as there is an intention to causing death of a patient for his benefit. And other relatives who are aware of such intention either of the patient or of the physician can be charged under section 202 of IPC. In case of physicians, there is an intention to cause death of patient, hence he can be charged under clause (1) of section 300 of I.P.C but where there is valid consent of the deceased, exception 5 of section 300 is attracted and thus the act of the physician is considered as culpable homicide not amounting to murder under Part I of section 304.

Aruna Shanbaug Case:

Aruna Shanbaug, who was working as a nurse at KEM Hospital, was assaulted on the night of November 27, 1973 by a ward boy. He sodomised Aruna after strangling her with a dog chain.

The attack left Aruna blind, paralysed and speechless and she went into a coma from which she has never come out. She is cared for by KEM hospital nurses and doctors. The woman does not want to live any more. The doctors have told her that there is no chance of any improvement in her state. Her next friend (a legal term used for a person speaking on behalf of someone who is incapacitated) describes Shanbaug: “her bones are brittle. Her skin is like ‘Paper Mache’ stretched over a skeleton. Her wrists are twisted inwards; her fingers are bent and fisted towards her palms, resulting in growing nails tearing into the flesh very often. Her teeth are decayed and giving her immense pain. Food is completely mashed and given to her in semisolid form. She chokes on liquids and is in a persistent vegetative state.” So, she, through her ‘next friend’ Pinky Virani, decided to move the SC with a plea to direct the KEM Hospital not to force feed her. And on 16th December 2009, the Supreme Court of India admitted the woman’s plea to end her life. The Supreme Court bench comprising Chief Justice K G Balakrishnan and Justices A K Ganguly and B S Chauhan agreed to examine the merits of the petition and sought responses from the Union Government, Commissioner of Mumbai Police and Dean of KEM Hospital. S.C. pronounced its judgement on 07th March, 2011 on the plea filed by Aruna Shaunbag’s friend Pinky Virani for passive euthanasia to Aruna as she had been mentally dead from past 38 yrs.

S.C. rejected the plea and praised K.E.M. hospital for taking care of Aruna for the past 38 yrs. S.C. said that Aruna should live and wait for her natural death to take her life. S.C. bench presided by Justice Markandey Katju and Justice Gyan Sudha Mishra made passive euthanasia legal in India but said that active euthanasia is still illegal. It is a landmark judgement passed by the S.C. which would leave a great impact on the society.

The bench said that the State H.C. has jurisdiction to try such case and euthanasia can only be performed after the order given by the concerned H.C. Bench also stated that before coming to the conclusion the H.C. will take advice from a panel of 3 doctors who will tell about the condition of the patient and whether it is so much worse that the best resort is to kill that person. It also stated that a petition for passive euthanasia can only be filed by a close relative of the patient and not by any other person, it also stated that this judgement would be treated as law

till Parliament passes any law on the issue. The S.C. also showed concern that this law can be misused so laid the guidelines stated above.

Conclusion:

Euthanasia means putting a person to painless death in case of incurable diseases or when life became purposeless or hopeless as a result of mental or physical handicap. It also differs from homicide. In murder, the murderer has the intention to cause harm or cause death in his mind. But in euthanasia although there is an intention to cause death, such intention is in good faith. A doctor applies euthanasia when the patient, suffering from a terminal disease, is in an irremediable condition or has no chance to recover or survival as he is suffering from a painful life or the patient has been in coma for 20/30 years like Aruna Shanbaug. Euthanasia is totally different from suicide and homicide. Under the Indian penal code, attempt to commit suicide is punishable under section 309 of IPC and abetment to suicide is punishable under section 306 of IPC. A person commits suicide for various reasons like marital discord, dejection of love, failure in the examination, unemployment etc. but in euthanasia these reasons are not present. Therefore it is suggested that penal provision regarding attempts to commit suicide and abetment to suicide should be preserved in the interests of the society as a general rule but euthanasia (voluntary) should be permitted in certain circumstances as an exception to the general rule. Thus Indian Parliament should enact a law regarding euthanasia which enables a doctor to end the painful life of a patient suffering from an incurable disease with the consent of the patient. Parliament should lay down some circumstances under which euthanasia will be lawful as follows;

- A) consent of the patient must be obtained,
- B) Failure of all medical treatments or when the patient, suffering from a terminal disease, is in an irremediable condition or has no chance to recover or survival as he is suffering from a painful life or the patient has been in coma for 20/30 years,
- C) The economic or financial condition of the patient or his family is very low,
- D) Intention of the doctor must not be to cause harm,
- E) Proper safeguard must be taken to avoid abuse of it by doctors,
- F) Any other circumstances relevant to the particular case

Thus, Euthanasia could be legalized, but the laws would have to be very stringent. Every case will have to be carefully monitored taking into consideration the point of views of the patient, the relatives and the doctors. But whether Indian society is mature enough to face this, as it is a matter of life and death, is yet to be seen.

References:

1987 Cri LJ 743 (Bom.)

1987 Cri LJ 743 (Bom.)

Decided on 16th April 1987 by Bench of K Amareswari, P Rao, Andhra Pradesh High Court# P.Rathinam vs Union Of India 1994 SCC (3) 394

1996 SCC (2) 648

1995CrLJ96;1996(1)BomCR92

MINING VIS-A-VIS ENVIRONMENTAL PROTECTION

Manish Sharma

Research Scholar, Faculty of Law, Pacific Academy of higher Edu. & Research, Udaipur, Rajasthan

Abstract:

Environmental protection is a part of Indian culture. In India Mountains, lakes, flora, fauna etc are not only protected but also worshiped. According to the Hindu philosophy the body of human being is composed of “Panch Tatva” which are the five basic elements of the nature, viz -air, water, fire, earth, and sky, any harm to nature will ultimately result in harm to the mankind. In 1976 through 42nd amendment Article 48A was inserted in the directive principles of Indian constitution which states that “The state shall endeavor to protect and improve the environment and to safeguard the forest and wildlife of the country”. It is not only a directive principle of state policy but also a fundamental duty of citizens in Article 51 (g) of the constitution “To protect and improve the natural environment including forest, lakes, rivers and wildlife.”

Keywords:

Chemical Waste, Environmental safeguard, Panch Tatva, geological, pollution, Greenhouse gas, hazardous, fragile, ecologically.

Introduction:

Effect of mining on environment is substantial. Various products and by products generated in mineral processing by the industry, green house gases, chemical waste, contaminated water etc affect our environment adversely. It is true that mining is the need of the hour, which keeps the modern society in the affluent condition but it cannot be accepted without environmental safeguards. Environmental protection is a part of Indian culture. In India Mountains, lakes, flora, fauna etc are not only protected but also worshiped. According to the Hindu philosophy the body of human being is composed of “Panch Tatva” which are the five basic elements of the nature, viz -air, water, fire, earth, and sky, any harm to nature will ultimately result in harm to the mankind. In 1976 through 42nd amendment Article 48A was inserted in the directive principles of Indian constitution which states that “The state shall endeavour to protect and improve the environment and to safeguard the forest and wildlife of the

country”. It is not only a directive principle of state policy but also a fundamental duty of citizens in Article 51 (g) of the constitution “To protect and improve the natural environment including forest, lakes, rivers and wildlife.”

Mining And Environment:

India is producing 87 minerals having about 572 coal mines and more than 3100 non coal mines. Mining plays an important role in the economic development of the country by occupying very small land mass of the country. The development and extent of judicious utilization of the mineral resources adds to the industrial growth of the nation. Mining also contribute in the country’s GDP by foreign trade. Minerals were in existence on earth crust from geological era of formation before the existence of mankind on earth. The extraction of minerals closely impact other natural resources like land water, air and forest. The areas in which mining operations are carried often have other resources providing a choice of utilization of such resources. Some of such areas are ecologically fragile and some are biologically rich so it is necessary to utilize the resources sparingly.

Mining activities often leads to environmental problems such as land subsidence in underground mining and land degradation in opencast mining. Mining causes change of natural ecosystem through vegetation, removal of soil and waste disposal, air pollution by the production of dust, water pollution by the discharge of effluents into thru nearby water bodies, land pollution by the discharge of failings, noise pollution by the movement of heavy earth moving machinery. Therefore suitable mitigation measures are required to be taken to prevent the pollution problems caused by mining activities.

How Mining Affect Environment:

1. Air: Surface mines may produce dust from blasting operations and haul roads. Many coal, mines release methane, a greenhouse gas. Smelter operations with insufficient safeguards in place have the potential to pollute the air with heavy metals, sulphur dioxide, and other pollutants.
2. Water: The mining sector uses large quantities of water, though some mines do reuse much of their water intake. Mining throws sulphide-containing minerals into the air. Where they oxidise and react with water to form sulphuric acid, this together with various trace elements

impact groundwater, both from the surface and underground mines.

3. Land: The movement of rocks due to mining activities and overburden (material overlying a mineral deposit that must be removed before mining) in the case of surface mines impact land severally. These impacts may be temporary where the mining company return the rock and overburden to the pit from which they were extracted. Many copper mines for example, extract ore that contain less than 1% of copper.
4. Health & Safety: Mining operation range from extremely hazardous to being a safe or as dangerous as any other large scale industrial activity. Underground mining is generally more hazardous than surface mining because of proper ventilation and visibility and the danger of rock falls. The greatest health risks arise from dust, which may lead to respiratory problems and from explosives to radiations.

Source: Sustainable Development Networking Programme (SDNP, India)

Environment Management In Mining:

As the mining activities affect surrounding environment i.e. air, water, soil and health adversely, it is mandatory for any mining project to obtain following Clearances from the concerned departments-

- Mining plan with EMP
- In forest areas – Forest clearance
- Site Clearance and
- Environmental Clearance

The planning done to mitigate the environmental problems encountered during mining activities may be termed as Environment Management Plan. The environment management plan helps in overcoming the damages caused on ecosystem due to mining operations. Environment management in mining should be a continual and integrated process through all phases of resource development starting from pre exploration planning, construction, operation, closure and finally in post mining monitoring and maintenance. If proper planning and management of mining projects are not done, exploration of minerals and associated processing may cause numerous environmental problems. So to prevent these environmental problems EMP

is a must. For a successful environmental management in mining operations, careful planning and commitment from all levels and groups within a mining company is necessary. Therefore all mining companies should give environment management a high priority including early and comprehensive environmental Impact Assessments, pollution control and other preventive and mitigating measures. The companies should also establish environmental accountability in industry and government at the highest management and policy making levels and should ensure the participation of and dialogue with the affected community and other interested persons on the environmental issues. Further, the companies should focus on adopting the best practices to minimize environmental degradation and should adopt environmentally sound technologies in all phases of mining operations and encourage long term mining investment by having clear environmental standards with stable and predictable environmental criteria and procedures.

Suggestions:

In industrial countries, voluntary environmental agreements often provide a platform for companies to be recognized for moving beyond the minimum regulatory standards and, thus, support the development of best environmental practice. In developing countries, such as throughout Latin America, these agreements are more commonly used to remedy significant levels of non-compliance with mandatory regulation. The challenges that exist with these agreements lie in establishing baseline data, targets, monitoring and reporting. Due to the difficulties inherent in evaluating effectiveness, their use is often questioned and, indeed, the environment may well be adversely affected as a result. The key advantage of their use in developing countries is that their use helps to build environmental management capacity.

Monitoring:

Following steps of monitoring may be taken by the mining companies viz.

- Ambient air quality should be monitored every season to ensure that all parameters are found well within the permissible limits.
- Noise levels should be monitored during day time as well as night to ensure that it is found well within the permissible limits.
- Water accumulation within the mine pit as well as in the reservoir should be monitored

to ensure that all quality parameters are found to be well within the permissible limits.

- The blasting crew should monitor each blast with the help of “Minimate” to ensure that all ground vibrations are found well within the permissible limits.
- Lighting towers should be installed in the mine working area and additional mobile lighting towers should also be used as per requirement.

OTHER SUGGESTIONS:

- All mining should be undertaken within the parameters of comprehensive sustainable development framework.
- The guiding principle should be that a miner who operates the mines in the country should leave the mining area in the better ecological shape.
- No mining lease should be granted to any party (private or public) without a proper mining plan including the EMP approved by competent authorities.
- The EMP should adequately provide for controlling the environmental damage, restoration of mined area and planting of trees according to prescribed rules.
- Endeavours should be made to convert old disused mining sites into forests and other appropriate form of land use.

Conclusion:

Many constitutions acknowledge the fundamental right to environmental protection, and many international treaties acknowledge the right to live in a healthy environment. Also, many countries have organizations and agencies devoted to environmental protection. There are international environmental protection organizations, as the United Nations Environment Programme. Although environmental protection is not simply the responsibility of government agencies, most people view these agencies as being of prime importance in establishing and maintaining basic standards that protect both the environment and the people interacting with.

Mining is inherently environmental damaging phenomenon. On the other hand minerals are the main wealth of any country. It not only gives direct/ indirect employment but it gives better life with good wealth to the country. The mining industry plays a very important role in country's

economy as well as it improves life style of the people. The mineral also help in our day to day life in direct or indirect way. So we cannot stop the mining because it impacts adversely to our environment, however it is very essential that we plan mining without environmental damage. We can name it “Eco-friendly Mining”.

References:

D.B.Lande (2013); “Environmental Protection”; Souvenir, Mines Environment & Mineral Conservation Week (Nagpur Region).

Ch. S.N. Murthy, Harsha Verdhan, Maruna, Saurabh Khare (2006); “Environment Management in Open Cast Mines”; Souvenir, National Seminar Mining Technologies and Environmental Issues P.P. 50-55.

D.B.Lande (2013); “Environmental Protection”; Souvenir, Mines Environment & Mineral Conservation Week (Nagpur Region).

Aduayat Saxena (2013-14);” Eco-Friendly Mining” ”; Souvenir, Mines Environment & Mineral Conservation Week (Nagpur Region).

Souvenir, Mines Environment & Mineral Conservation Week (Jabalpur Region).

A STUDY ON PIL TOWARDS INDIAN LEGAL SYSTEM

Vithal C .Rathva

Law College Godhra, Panchmahal, Gujarat - 389001

Abstract:

In the euphoria of the return to democracy and in an attempt to refurbish its image that had been tarnished by some emergency decisions, the Supreme Court of India opened the flood gates to PIL. Under PIL, courts take up cases that concern not the rights of the petitioners but of the public at large. In the last two decades, PIL has emerged as one of the most powerful tools for promoting social justice and for protecting the rights of the poor.

Keywords:

Democracy, PIL, UOI, Perspective, Locus Standi, Aggrieved, Remedy, Proxy, Juristic, Negotiated, Substantivization, Social Justice.

Public Interest Litigation means a legal action initiated in a court of law for the enforcement of public interest or general interest in which the public or class of the community have pecuniary interest or some interest by which their rights and liabilities are affected. The emergency of 1976 marked not just a political watershed in this country, but a judicial one as well. In the euphoria of the return to democracy and in an attempt to refurbish its image that had been tarnished by some emergency decisions, the Supreme Court of India opened the flood gates to PIL. Under PIL, courts take up cases that concern not the rights of the petitioners but of the public at large. In the last two decades, PIL has emerged as one of the most powerful tools for promoting social justice and for protecting the rights of the poor. Transparency in public life and fair judicial action are the right answer to check increasing menace of violation of legal rights. Traditional rule was that the right to move to the Supreme Court is only available to those whose fundamental rights are infringed. But this traditional rule was considerably relaxed by the Supreme Court in its ruling in Peoples Union for Democratic Rights V. UOI. The Supreme Court of India gave all individuals in the country and the newly formed consumer groups or social action groups, an easier access to the law and introduced in their work a broad

public interest perspective.

The legal history of PIL:

Prior to 1980s, only the aggrieved party could personally knock the doors of justice and seek remedy for his grievance and any other person who was not personally affected could not knock the doors of justice as a proxy for the victim or the aggrieved party. In other words, only the affected parties had the locus standi (standing required in law) to file a case and continue the litigation and the non affected persons had no locus standi to do so. And as a result, there was hardly any link between the rights guaranteed by the constitution of Indian Union and the laws made by the legislature on the one hand and the vast majority of illiterate citizens on the other. However, this entire scenario gradually changed when the post emergency Supreme Court tackled the problem of access to justice by people through radical changes and alterations made in the requirements of locus standi and of party aggrieved. The splendid efforts of Justice P N Bhagwati and Justice V R Krishna Iyer were instrumental of this juristic revolution of eighties to convert the apex court of India into a Supreme Court for all Indians. And as a result any citizen of India or any consumer groups or social action groups can approach the apex court of the country seeking legal remedies in all cases where the interests of general public or a section of public are at stake. Further, public interest cases could be filed without investment of heavy court fees as required in private civil litigation. Of late, many of the PIL activists in the country have found the PIL as a handy tool of harassment since frivolous cases could be filed without investment of heavy court fees as required in private civil litigation and deals could then be negotiated with the victims of stay orders obtained in the so-called PILs. Just as a weapon meant for defence can be used equally effectively for offence, the lowering of the locus standi requirement has permitted privately motivated interests to pose as public interests.

Guidelines Provided by Supreme Court In case of PIL Matters:

Justice Bhagwati feels that “judges in India are not in an uncharted sea in the decision making process. They have to justify their decision making within the framework of constitutional values. PIL is nothing but another form of constitutionalism which is concerned with substantivization of social justice.”

1. The court should not allow its process to be abused by politicians and others to delay legitimate administrative action or to gain political objectives. Political pressure groups who could not achieve their aims through the administrative process or political process may try to use the courts (through the means of PILs) to further their closely vested aims and interests.

2. The court must be careful to see that the petitioner who approaches it is acting bona fide and not for personal gain, private profit or political or other oblique considerations.

3. The issue is whether PIL represents an unelected and unaccountable judiciary imposing its values on the political and legal system [the ‘anti-majoritarian difficulty’] and whether it has allowed the government to use the achievement of social and economic rights to restrict civil/political liberties. At present, the court can treat a letter as a writ petition and take action upon it. But, it is not every letter which may be treated as a writ petition by the court. The court would be justified in treating the letter as a writ petition only in the following cases-
 - (i) It is only where the letter is addressed by an aggrieved person or
 - (ii) A public spirited person
 - (iii) A social action group for enforcement of the constitutional or the legal rights of a person in custody or of a class or group of persons who by reason of poverty, disability or socially or economically disadvantaged position find it difficult to approach the court for redress.

The court has tried to preserve constitutional limits on its powers in relation to the other branches of government and in seeking to enforce orders made by the court in PIL cases. Justice Bhagwati has stressed the need for cooperation with state agencies. Moreover, certain principles of judicial restraint have been articulated by the court. PIL cannot be used for political gain or for furthering personal interests. The court is aware of its minimal ability to reallocate public resources and of the need for popular legitimacy of its PIL jurisprudence. There is also a recognized need to ensure that remedies are clear and feasible and to secure enforcement of its orders through cooperation with the government, so that PIL can actually contribute to improving the lives of the disadvantaged.

In the case of M.C.MEHTA V. UNION OF INDIA - In a Public Interest Litigation brought against Ganga water pollution so as to prevent any further pollution of Ganga water. Supreme Court held that petitioner although not a riparian owner is entitled to move the court for the enforcement of statutory provisions, as he is the person interested in protecting the lives of the people who make use of Ganga water.

Council For Environment Legal Action V. Union Of India:

Public Interest Litigation filed by registered voluntary organisation regarding economic degradation in coastal area. Supreme Court issued appropriate orders and directions for enforcing the laws to protect ecology.

Parmanand Katara V. Union of India:

Supreme Court held in the Public Interest Litigation filed by a human right activist fighting for general public interest that it is a paramount obligation of every member of medical profession to give medical aid to every injured citizen as soon as possible without waiting for any procedural formalities

State V. Union Of India:

Public Interest Litigation is a strategic arm of the legal aid movement which intended to bring justice. Rule Of Law does not mean that the Protection of the law must be available only to a fortunate few or that the law should be allowed to be abused and misused by the vested interest. In a recent ruling of Supreme Court on "GROWTH OF SLUMS" in Delhi through Public Interest Litigation initiated by Lawyers Mr. B.L. Wadhwa & Mr. Almitra Patel, Court held that large area of public land is covered by the people living in slum area . Departments despite being giving a dig on the slum clearance, it has been found that more and more slums are coming into existence. Instead of "Slum Clearance", there is "Slum Creation" in Delhi. As slums tended to increase; the Court directed the departments to take appropriate action to check the growth of slums and to create an environment worth for living. During the last few years, Judicial Activism has opened up a new dimension for the Judicial process and has given a new

hope to the millions who starve for their livelihood. There is no reason why the Court should not adopt activist approach similar to Court in America , so as to provide remedial amplitude to the citizens of India.

Supreme Court has now realised its proper role in welfare state and it is using its new strategy for the development of a whole new corpus of law for effective and purposeful implementation of Public Interest Litigation. One can simply approach to the Court for the enforcement of fundamental rights by writing a letter or post card to any Judge. That particular letters based on true facts and concept will be converted to writ petition. When Court welcome Public Interest Litigation, its attempt is to endure observance of social and economic programmes frame for the benefits of have-nots and the handicapped. Public Interest Litigation has proved a boon for the common men. Public Interest Litigation has set right a number of wrongs committed by an individual or by society. By relaxing the scope of Public Interest Litigation, Court has brought legal aid at the doorsteps of the teeming millions of Indians; which the executive has not been able to do despite a lot of money is being spent on new legal aid schemes operating at the central and state level. Supreme Court's pivotal role in expanding the scope of Public Interest Litigation as a counter balance to the lethargy and inefficiency of the executive is commendable.

Shiram Food & Fertilizer case:

Through Public Interest Litigation directed the Co. Manufacturing hazardous & lethal chemical and gases posing danger to life and health of workmen & to take all necessary safety measures before re-opening the plant.

Conclusion:

A writ petitioner who comes to the Court for relief in public interest must come not only with clean hands like any other writ petitioner but also with a clean heart, clean mind and clean objectives. PIL which has now come to occupy an important field in the administration of law should not be 'Publicity Interest Litigation' or 'Private Interest Litigation'. If not properly regulated and abuse averted it becomes also a tool in unscrupulous hands to release vendetta and

wreck vengeance, as well. There must be real and genuine public interest involved in the litigation and not merely an adventure of knight errant or pokes ones into for a probe. It cannot also be invoked by a person or a body of persons to further his or their personal causes or satisfy his or their personal grudge and enmity. Courts of justice should not be allowed to be polluted by unscrupulous litigants by resorting to the extraordinary jurisdiction. When there is material to show that a PIL petition is nothing but a camouflage to foster personal disputes, the said petition is to be thrown out. A person acting bona fide and having sufficient interest in the proceeding of the public interest litigation will alone have a locus standi and approach the court to wipe out the violation of fundamental rights and genuine infraction of statutory provisions, but not for personal gain or private profit of political motive or an oblique consideration.

References:

Shukla V. N., Constitution of India, Eastern book Company, Lucknow, 2010.

Singh, P.M., V.N. Shukla's Constitution of India, Eastern Book Company, Lucknow, 2008.

Basu, D.D., The Constitutional Law of India, Lexis Nexis Butterworths Wadhwa, Nagpur, 2008.

Jain, M.P., Indian Constitutional Law, Lexis Nexis Butterworths Wadhwa, Nagpur, 2010.

PUBLIC INTEREST LITIGATION: POTENTIAL AND PROBLEMS, INTERNATIONAL ENVIROMENTAL LAW RESEARCH AND CENTRE, published in oxford university press, New Delhi 2000.

Public Interest Litigation, Adv. Aradhana Singh

<www.ngosindia.com/sources/PIL.php

Definition of Public Interest Litigation according to Black's Law Dictionary.

AIR 1982, SC 149

AIR (1988) 1 SCC 471

AIR (1986) 2 SCC 17

AIR 1989, SC 20396 SC

AIR 1999 SC 393

CONTRIBUTION OF MAHARAJA SAYAJIRAO GAEKWAD III IN MODERNIZATION OF GUJARAT

Kamlesh B. Parmar

Arts College, Limkheda, Gujarat

Abstract:

Right from the beginning, India has a feudal system. Many kings and queens were ruling over it. As a result, we have all sorts of different dynasty in our country. Gaekwad dynasty is one of them. Sayajirao Gaekwad III (born Shrimant Gopalrao Gaekwad, 11th March 1863 – 6th February 1939) was the Maharaja of Baroda State from 1875 to 1939, and is notably remembered for reforming much of his state during his rule. He belonged to the royal Gaekwad dynasty of the Marathas which ruled most of present day Gujarat.

Keywords:

Maharaja Sayajirao, Modernization, Gujarat, Dynasty, Cosmopolitan, Establishment

Early Life:

Sayajirao was born in a Maratha family at Kalvana in Malegaon Tehsil Dist. Nashik as Srimant Gopalrao Gaekwad, second son of Meherban Shrimant Kashirao Bhikajirao [Dada Sahib] Gaekwad (1832-1877) and Shrimant Akhand Soubhagyavati Ummabai Sahib. His branch of the Gaekwad dynasty was a cadet branch descended from a morganatic marriage of the first Raja of Baroda and so was not expected to succeed to the throne.

Matters of succession:

Following the death of Sir Khanderao Gaekwad (1828-1870), the popular Maharaja of Baroda, in 1870, it was expected that his brother, Malharrao (1831-1882), would succeed him. However, Malharrao had already proven himself to be the vilest character and had been imprisoned earlier for conspiring to assassinate Khanderao. As Khanderao's widow, Maharani Jambabai (1853-1898) was already pregnant with a posthumous child, the succession was delayed until the gender of the child could be proven. The child proved to be a daughter, and so upon her

birth on 5 July 1871, Malharrao ascended the throne. Malharrao spent money liberally, nearly emptying the Baroda coffers (he commissioned a pair of solid gold cannon and a carpet of pearls, among other expenses) and soon reports reached the Resident of Malharrao's gross tyranny and cruelty. Malharrao further attempted to cover up his deeds by poisoning the Resident with a compound of arsenic. By order of the Secretary of State for India, Lord Salisbury, Malharrao was deposed on 10 April 1875 and exiled to Madras, where he died in obscurity in 1882.

Ascending the Throne:

With the throne of Baroda now vacant, Maharani Jambabai called on the heads of the extended branches of the dynasty to come to Baroda and present themselves and their sons in order to decide upon a successor.

Kashirao and his three sons, Anandrao (1857-1917), Gopalrao (1863-1938) and Sampatrao (1865-1934) walked to Baroda from Kalvana—a distance of some 600 kms.—to present themselves to Jambabai. It is reported that when each son was asked the purported reason for presenting themselves at Baroda, Gopalrao unhesitatingly stated :

“I have come to rule.” He was selected by the British Governor as successor and was accordingly adopted by Maharani Jambabai, on 27 May 1875. He was also given a new name, Sayajirao. He ascended the Gadi (throne) at Baroda, 16 June 1875 but being a minor reigned under a Council of Regency until he came of age and was invested with full ruling powers on 28 December, 1881. During his minority he was extensively tutored in administrative skills by Raja Sir T. Madhavrao, who groomed his young protégé into being a person with foresight and with a will to provide welfare to his people. In this period Madhavrao restored the state to its normal conditions following the chaos in which it had been left by Malharrao. Not a little credit for what the Maharaja achieved during his life in every sphere of human activity must be given to F.A.H. Elliot.

Rule and Modernization:

On assuming the reins of government, some of his first tasks included education of his subjects, uplifting of the downtrodden, and judicial, agricultural and social reforms. He played a

key role in the development of Baroda's textile industry, and his educational and social reforms included among others, a ban on child marriage, legislation of divorce, removal of untouchability, spread of education, development of Sanskrit, ideological studies and religious education as well as the encouragement of the fine arts. His economic development initiatives included the establishment of a railroad and the founding of the Bank of Baroda in 1908, which still exists and is one of the leading banks, with numerous operations abroad in support of the Gujarati diaspora. Fully aware of the fact that he was a Maratha ruler of Gujarat, he identified himself with the people and shaped their cosmopolitan attitude and progressive, reformist zeal. His rich library became the nucleus of today's Central Library of Baroda with a network of libraries in all the towns and villages in his state. He was the first Indian ruler to introduce, in 1906, compulsory and free primary education in his state, placing his territory far in advance of contemporary British India.

To commemorate his vision and administrative skills, Baroda Management Association has instituted Sayaji Ratna Award in 2013, named after him.

Public works:

Railways and waterworks:

During his reign a large narrow gauge railway Gaekwad's Baroda State Railway network, which was started in 1862 was expanded further with Dabhoi at its focal point, a network that still is the largest narrow gauge railway network in the world.

Sayajirao envisioned a water supply scheme for Baroda in 1892 at Ajwa that would use gravity to supply drinking water to the people of Baroda. To this day a large portion of Vadodara city gets its drinking water from this network.

Parks and Universities:

The large public park originally called Kamati Baug and now called Sayaji Baug was his gift to the city of Baroda. On the Diamond Jubilee of his accession to the throne, he set apart large funds out of his personal and state funds for setting up a University in Baroda for the benefit of students from the rural areas of his state—a task that was ultimately completed by his grandson Sir Pratapsingh Rao Gaekwad, who founded the Maharaja Sayajirao University and

settled the trust as desired by his grandfather. This trust is known as the Sir Sayajirao Diamond Jubilee and memorial Trust and caters to the education and other needs of the people of the former state of Baroda.

Patronage:

He recognized talent from among his people. He supported education and training of persons who in his opinion would shine in life. Those persons whom he patronized included Dr. Babasaheb Bhimrao Ramji Ambedkar, the architect of Indian Constitution; Dadabhai Naoroji, who started his public life as the Dewan to the Maharaja in 1874 and thereafter went on to become the first Asian member of the British House of Commons where he made no secret of the fact that he would also be representing 250 million of his fellow subjects in India. He also sent his Agriculture Commissioner Chintaman Vishnu Sane to the United States of America for research in that field. Sayajirao used to visit England every year to select outstanding young people to join his service and in one of such visits he met 20 year Sri Aurobindo whom he immediately offered a job at Baroda College. Sri Aurobindo returned to India in 1893 to join the Baroda service. In 1895 the Maharaja is claimed to have witnessed the successful flight of an unmanned aircraft constructed by S.B. Talpade, which happened eight years before the Wright brothers took to the skies.

Maharaja Sayajirao III's Ideas and works on Caste System and Untouchability

“The people were illiterate, they were steeped in superstitions, they clung to the old traditions and the old customs largely because they knew no better, and those who should have been their guides and teachers had not that breadth of knowledge to advise them what was good and what was bad, and to correct the ancient ways of their forefathers by the light of modern research and modern progress”

Maharaja Sayajirao Gaekwad III:

Maharaja Sayajirao Gaekwad III was the ruler of Baroda State from 1875-1939. His

long rule of nearly sixty years proved extremely fruitful for the people of Baroda. It is interesting to note that besides being a benevolent ruler he was also a great social reformer of India who tried to reform Hindu society by basing his ideas on two major social issues-Caste system and the status of women. The aim of this paper is to bring into light his progressive ideas on caste system and untouchability of Hindu society and the practical measures undertaken by him to remove senseless distinction between people on the basis of accident of birth. In fact the caste system of Hinduism and the problem of untouchability always pained the Maharaja. By caste he meant the recognition the individuality of every man, which distinguishes him from every other, which gives him his own work, his own value in the world. Therefore he had equal respect in his mind for each and every caste. He uttered a forthright denunciation of the system as he regarded it the most conservative element because it prevents various abilities of people from different communities which is necessary for the general progress of our country. The Maharaja expressed its effect on National life in the following words:

“Its most serious offence is on its national unity. It intensifies local dissensions and diverse interests, and obscures great national ideals and interests which should be those of every caste and people, and renders the country disunited and incapable of overcoming its defects or of availing itself of the advantage which it should gain from contact with the civilization of West.”

1 Caste system, he regarded, is a steady enemy to all reform. He expressed that a very reformer who had tried to secure the progress of our society had been driven out of it by the operation of caste since olden times, when great religious reformer Sankaracharya was himself outcasted by this system.” By its rigidity it preserves ignorance, superstitions and clings to the past, while it does nothing to make more easy and more possible those inevitable changes that nature is ever pressing on us.”

2 Maharaja always induced the people of his State to forget caste consciousness and to come in contact with one another and to some extent he was successful also. As an example at a great banquet in Laxmivilas palace in 1925 all the leading men of the State sat down to eat together in the same room, presided over by the Maharaja and his brother.

3 caste like Carthage was to him a thing to be blotted out.

He said, “For India to be a Nation, and for the progressive development of the country, it is necessary that a social and national consciousness shall be created among the people.

Therefore friendly and sympathetic relations must be created between the various castes and communities. Those that are backward must be brought on the same level as the more advanced, and the responsibility for doing this rests on the later.”⁴

The Maharaja Sayajirao III, from his early years devoted his attention to improve the lot of the so called untouchables by ameliorating their social status and by raising their standard of living. He was the first among the Indian princes and the social reformers, to take up the question of untouchability firmly and persistently on a wide scale and aimed to do constructive work in improving their condition and giving them proper place in the society as well as administration of the Baroda State. He regarded this system of Hinduism as most inhuman and said that it is worse than slavery and even more subtly cruel than the physical tortures practiced by the slave hunters in Africa. ⁵In his view it as a big social injustice to separate some people on the basis of accident of birth. He disagreed with the view that the rigid caste system with its concomitant outcastes was a part of the Hinduism in the old Vedic times. In fact, society was then divided into four classes were not castes. One could improve his quality and ability and get into the next higher class. He expressed his views that the ideas of untouchability is only a later refinement born of ignorance and conceit and nurtured by self complacency.⁶ He pointed out to the fact that untouchables were not feeble in spirit or mentality. As an example he mentioned the names of some famous saints of India who were respected even by the Brahmins, such as – Nanad in South India, Ravidas in Oudh, Chokamela in Maharashtra, Haridas Thakur in Bengal. He also mentioned the examples of some out-caste boys who had passed the highest tests of the universities both in India and abroad.

Therefore he believed that, to separate a class of people on the basis of birth is unreasonable, separating men, equal by nature, into innumerable divisions based only on the accident of birth. The eternal struggle between caste and caste has been is and will be a source of constant ill-feeling. Unity and patriotism are so eminently needed to enable us to take rank as a nation. While the whole world is engaged in mighty conflict over fundamental issues, we falter and waste breadth over petty differences. We need a Wilber force for the emancipation of these slaves of Hindu society.⁷

Thus he considered the problem of untouchability as one of the national importance. He

pointed out that the national unity could not be built by subjection and disaffection of large number of people socially, politically and economically. He made it clear that if the “Hindus “wanted to rise as nation, they must all espouse the cause of the depressed classes and raised their status socially and politically. One striking illustration would be enough to depict his ideal being translated into practice. Dr. B. R. Ambedkar, who distinguished himself as one of the foremost Jurists of India, received the patronage of the Maharaja in the pursuit of his higher studies leading to B.A. degree in Baroda. Later on, he proceeded to America for higher studies and received his PhD degree in Law. This he achieved with the help of the Baroda State. Dr. Ambedkar worked in the State service and later on was appointed as a member of the State Legislative Assembly. In 1933 Sayajirao expressed his satisfaction over the progress of Dr. Ambedkar and more for making him a leader of the down-trodden classes. History shows that Dr. Ambedkar devoted his life for the uplift of these classes. But it should be noted here that although Sir Sayaji Rao’s timely financial help significantly contributed towards building the professional career of Dr. Ambedkar, yet Dr. Ambedkar’s experience as an officer in the Baroda State service was not a happy one. He found the other officers belonging upper castes over dominating and therefore prepared to resign and leave Baroda. Sir Sayaji Rao was a helpless spectator to this episode.

In different places of India at different times, Sayaji Rao III attended meetings and conferences, held for improving the status of depressed classes and expressed his views on untouchability. Such as Speaking before the Arya samajists at Lahore in 1903, he referred to granting of admission to the lower classes into the Hindu society. He emphatically mentioned the numerical deterioration of the Hindu society which had resulted due to a large number of people becoming Muslims and Christians. He exhorted the members of Arya Samaj to arrest this depletion. He said, “If we are not going to admit low class people to their legitimate rights in Hindu society, I do not see any reason why we should blame Muslims and Christians for doing what profess our ability to do.”⁸ Similarly at the third Anniversary of the Depressed Classes Mission in 1904 and at the All India Conference on the Abolition of Untouchability in 1918 at Bombay he expressed his dissatisfaction over this view.

Sayajirao referred to his own endeavours which were “humble” to ameliorate the lot of the depressed classes in the State. It may be noted here that for the Antyaja Schools in the state, no

Hindu co-operated with him by becoming a teacher. The Muslims and the Arya samajists came forward and worked as teachers in the schools of the state. Sayajirao was not merely satisfied by appointing teachers in the Antyajias in their homes, schools and the boarding houses. He put into practice his ideas to break the barriers of prejudice of the Hindus against them to eradicate the belief of pollution with their touch. (Pp 54-55)

It is significant to note that in Oct 1932, Sayajirao in the face of bitter opposition from the orthodox section, threw he open all the State temples to the untouchables. The harijans of Baroda were led by some high caste leaders in procession to the Vithal mandir, a State temple near Mandvi in the heart of the city. They all spent the whole day in singing 'Bhajans' and in religious activities and made the function success. The function got wider publicity outside the State among the social reformers of the country. It may be mentioned here that one decade earlier Mahatma Gandhi had also by then launched his programme for the uplift of the untouchables and for keeping open themselves to them in 1921. On hearing Sayajirao's gesture, he expressed satisfaction and hoped that other princes would follow him. In the British Indian territories, the movement of opening temples to the untouchables did not materialize to a similar extent. In 1925, the opening ceremony of a hostel named "Arya Kumar Ashram" in the Baroda city, became an occasion of great demonstration. This was done by the Arya Samajists not only of Baroda but also by many of the Samajists visitors coming from other parts of India specially for this purpose. Sayajirao in his speech praised the activities of Arya Samaj which aimed at removing the disabilities of the depressed classes. On the occasion of his Diamond Jubilee celebration (1st January 1936) in a message to the people, Sayajirao referring to the untouchability proclaimed, "it is repugnant to our common humanity that those who regarded as our brothers and sisters are brended with this unnatural stigma."9

He sharply criticized the higher classes which deprived of millions of their fellow creatures of self-respect and hope of betterment. He added that those classes would inevitably suffer from moral decay. Though he and his government stove hard to improve the lot of the untouchables, they were pained to mark the stiff and unrelenting attitude of the orthodox section of the society. At the fifth Rotary Conference in Baroda in 1938, he spoke on the subject of untouchability for the last time. He urged the Rotarians to strive hard for the eradication of taint of untouchability from India as it had led to the downfall of man. Thus till the end of his life, he

cherished noble ideas on the subject of untouchability and made earnest efforts to improve their in his State. He also passed two acts to improve the status of the untouchables, such as The Caste Tyranny removal Act (1933) and The Social Disabilities Removal Act (1939). But he could achieve only limited success in bringing changes to status of the untouchables. Prevailing social, cultural and religious beliefs and practices were largely responsible for that and because of the lack of enthusiasm, interests or efforts of the Maharaja. But this also shows that it was difficult even for a ruler like him to act against the prevalent influence and hold of caste system of Hindu society. Even India of today is facing a great challenge in regard to social reforms in matters of marriage, Divorce, Dowry, condition and status of women and caste system. Barring such limitations he greatly succeeded in his policies and programmes for reform.

References:

Sergeant Philip W., The ruler of Baroda, An Account of the Life and works of the Maharaja Gaekwad, London, 1928.

Rise Stanley S., life of Sayajirao III, Maharaja of Baroda, Vol. II, London, 1931.

Tottenham E.L., Highness of Hindustan, An Account of the eight years (1911-1920) spent At the court of Baroda, London, 1934

Gaekwad, Fatesinhrao, Sayajirao of Baroda, The Prince and the Man, Bombay, 1989.

Widgery A.G., Speeches and Addresses of Maharaja Sayajirao Gaekwad III, Vol. I & II.

Guidelines for Contributors to Perception

Papers should be submitted strictly as **MS Word 2003-2007 attachments**

Paper size: A4, Font size: Times New Roman 12, Spacing: single line, Margin 1 inch on all four sides.

- Title of the paper: bold, Sentence case (Capitalize each word), centered. ┘ Text of the paper: justified ┘
- Reference: Please **follow latest MLA style** (Only Author-Date or Number System) strictly. In place of
- Foot Notes End Notes may be used.
- Title of books: Italics. Titles of articles from journals and books: “quoted”.
- The Paper should be 6-10 pages in length in single space.

The manuscript must be accompanied by

1. A declaration that it is an original work and has not been published or sent for publication anywhere else.
2. Abstract of paper in about 100-200 words and key words (Maximum 10).
3. iii) A short bio-note of the contributors(s) indicating name, institutional affiliation, brief career history, postal address, mobile number and e-mail, on a separate sheet in the same attachment at the end of the paper.
4. Furnish the information on a separate sheet along with your paper and submit as a single attachment. The papers submitted should reflect serious academic work offering new insights or innovative critical perspective on the subject explored.

Plagiarism Alert:

Contributors are advised to adhere to strict academic ethics with respect to acknowledgment of original ideas borrowed from others. The editor(s) / publisher will not be responsible for any lapse on the part of the contributor.

Mode of Submission:

All submissions may be sent by email to editorperception@gmail.com by 31st March 2015 for May issue and by 30th July for September issue and 1st December for January issue along with a hard copy of the same to the Chief Editor.

Final selection will be made after the papers are recommended by the referees. Contributors of selected papers will be informed by e-mail. The Editorial Board reserved the right to make required modifications. Papers not selected for publication will not be returned. So, all contributors are advised to retain a copy of their submissions. Contribution of the members of the Journal is preferred. The Chief Editor reserves the right to use the papers published as required subsequently. He may be contacted for any information.

Chief Editor

Perception

C/o. Dr. Keyur K. Parekh,
B-111, Shree Krishnakunj Society,
B/s. Shiv Bungalows,
New VIP Road,
VADODARA -390022.
GUJARAT.
(M) 09426486592

COPYRIGHT WARRANTY AND AUTHORIZATION FORM

To,
The Editor,
PERCEPTION,
C/o Keshav Publications,
Shri J. L. K. Kotecha Arts and
Smt. S. H. Gardi Commerce College, Kakanpur – 388713,
At. Po. Kakanpur, Dist. Panchmahals, Gujarat.

I/We,

.....
.....
..... the author / authors of the paper entitled
.....authorize to publish
above
mentioned article in *PERCEPTION*, International Multidisciplinary Research Journal having ISSN:
2395
0129. —

I/We, hereby, warrant and declare that:

1. This article written by me / us is an original and genuinely research work. It does not infringe on the right of others and does not contain any unlawful statement. It is neither submitted for publication nor published elsewhere in print or electronic format.
2. I/We have taken permission from the copyright holder to reproduce the matter not owned by me and acknowledged the source.
3. I/We permit the editors to publish the same paper in the Journal or in any other means with editorial modifications , if any.
4. I/we assign all the copyrights of this article to the Journal and have not assigned any kind of rights to for its publication to any other publisher(s).
5. I/We agree to indemnify the editors *PERCEPTION* against all claims and expenses arising from any breach of warranty on my/ our behalf in this agreement.
6. In case of a paper by multi authors, I / corresponding authors have obtained permission to have thoroughly read and agreed with above warranties and authorization.
7. In case of the publication of the article in the Journal, I/We, hereby assign copy right to *PERCEPTION* for its publication in any form / language including media (Print and Electronic or restriction on reuse of the matter) The Journal may assign its right under this Agreement.
8. All disputes related to the article are subject to the Godhra Court only.

Name (Corresponding Author):

Office Address:

Mobile No.:

e -mail ID:

Signature of the Corresponding Author(s):

Subscription Details

**One Year (Four Issues): Rs.1000/- (Individual), One Year (Four Issues):
Rs.1600/- (Institution)**

**Three Years (Twelve Issues): Rs. 2400/- (Individual) Three Years (Twelve
Issues): Rs.3600/- (Institution)**

**Five Year (Twenty Issues): Rs. 4000/- (Individual) Five Years (Twenty
Issues): Rs.6000/- (Institution)**

Money Transfer:

KESHAV PUBLICATION

A/c No. 11640200006948 RTGS / NEFT/IFSC CODE: BARBOKANKAN

Bank of Baroda, Kakanpur Branch,

Dist. Panchmahals, Pin code: 388713.