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About IJCCD

In recent decades, we have seen the world change rapidly and dramatically with challenges that are more pertinent, sharp and equally penetrative in nature. Globalization has played a vital role in creating a wide range of technological developments that have revolutionized our thinking processes, thereby enabling us to create a world without borders. Though bound by the notion of such a global society, mankind has isolated himself in the process of sharing and learning. **Extreme individualism and non-adaptive attitudes have been on the dominance** – to accept another school of thought has become more of a tolerance policy. Such tolerances are forming an increasingly **complex world** to deal with; that could affect us in a number of ways- be it socio economic, political, cultural, technological or the fear psychosis; some that may be detrimental to our well-being; and some that we might not have fully acknowledged.

As the world progresses towards the times of accelerating challenges and deepening uncertainties, there rises **an immense need to overcome differences tactfully with fruitful conversations and finding a common ground with empathetic and human approaches**, and thereby setting directions together as teams, groups, communities and as CITIZENS; securing a brighter future for ourselves and a young vibrant workforce.

The **IJCCD (International Journal of Concerns, Complexities and Dialogues)**, a worldwide open, peer reviewed online journal is a product of the **KAASH FOUNDATION** that binds research communities covering a wide range of fields and disciplines. As an international platform, we aim to provide writers, researchers, professionals, academicians and students global opportunities in a broad range of areas to embark and facilitate an inter-disciplinary exchange. We are committed to creating an **awareness** of the latest trending concerns and providing **high visibility** of the various allied research works through our publications. We ensure that the publishing experience would be as smooth creating a focus on what really counts.

The journal - **IJCCD** intends to **serve as a domain of dialogues** between citizens providing mutual insights with pragmatic and empirical approaches towards **complexities** that **concerns** our current and future existence – thus creating wholistic and inclusive approaches of **REFLECTIONS**. It offers an arena to explore and define **inconceivable, unconventional, unexamined aspects of thought towards open ended questions into research** with no specific aim to be achieved, but to encourage **COLLECTIVE ENGAGEMENT** on multiple issues that enable to nurture and compound it further into wider movements. Moreover, the journal is an online journal that would enable an ‘open access’ to the researchers to review papers across the world thus encouraging a wide range of possible dialogues; serving as a ray of hope for the future of our mankind.

The journal offers **multiple themes** that encourage scholars to challenge inner hidden potentials and provide scope and scale for diversity of views – investigating through multidisciplinary, interdisciplinary, cross faculty exchanges across the mainstream of knowledge.

The journal provides a platform to express innovative ideas in the form of models, theories, strategies, measures etc. to be **a valued knowledge resource** for educational research and other interrelated institutions on national and global levels. It is to be a leading source of scholarly articles of research through promotion of research publication at affordable or at no cost in the long run – in turn making the publication hassle free for financially constrained researchers and scholars. The published articles will always be opened access, free under Creative Commons License and archived for future generations.

The journal with an aim to initiate and diffuse new trends in varied fields, is open to submissions from allied scholars and experts across the world. The IJCCD (International Journal of Concerns Complexities and Dialogues) papers are solicited from, but are not limited to the following fields: **(For a detailed list of subjects, refer to the website)**

Framework

- This Journal is open to contributions from professionals, academicians, research scholars, writers and students from diverse institutions and geographical locations.
- Papers can be empirical, analytical or hermeneutic expressing innovative ideas in the form of models, theories, strategies, measures etc.; following the scholarly culture of critique and creativity, while adhering to academic norms.
- Apart from research articles, commentaries and reviews can also be submitted.
- The submissions would undergo double blind peer reviews.
- Certain issues will publish invited papers and reviews, though there will be a ‘Call for paper’ for most issues.
- There would be an occasional thematic focus.

Guidelines

The aim of IJCCD is facilitated through our journal, with the support of numerous international and national academic institutions and scholars, as well as practitioners who contribute to our mission of knowledge transfer implementing a collaborative approach towards academic research, empowering decision makers in the government & corporate sector, and promoting critically aware social policies.

The IJCCD is dedicated to guaranteeing a timely and fair review process with the international norms of a double-blind peer review. We are dependent on the support of highly qualified professionals to assist with this endeavor.

- All submitted manuscripts will go through a plagiarism test.
- Each manuscript will be reviewed by at least two reviewers.
- Editor-in-Chief / Associate Editor/s / Academic Editor/s as the Head of the IJCCD Committee and will make the final decision on manuscripts.
- Every manuscript will undergo a double-blind peer review by an IJCCD constituted Committee Member within a week after its receipt.
- Results of the manuscript review will be sent to the author within two weeks of submission (Conditions apply if there is an emergency).
- Notices of acceptance of the manuscript will be sent to the author with reviewer comments.
- If revisions are required according to the reviewer comments, the revised abstract must be sent back within a week.
- If your manuscript is accepted, you will be invited to send the entire manuscript.
- The Editorial Board evaluates your manuscript according to following criteria:
 - Aims/objectives clearly stated
 - Relevance to the paper
 - Structure of the paper
 - Clarity of language

- Appropriateness of the research/study/ methodology
- Discussion and conclusion

To facilitate the submission process and the subsequent follow up the process, please consider the following guidelines, information, tips, terms, and deadlines mentioned.

- All submission will be made through submission form only. No correspondence will be made in any other forms.
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- Once article is submitted, the copyright will be transferred to the editorial board. If article is rejected, then the copyright will rest back to the author itself.
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- Please download the paper template and follow the format carefully.
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- The decision of the editors will be final regarding acceptance/rejections of the articles that are going to be published.
- No author can claim back their article once they have submitted, therefore authors are strictly recommended to cross check their articles to debar from any grammatical errors for which the editors will not be responsible at all.
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Publisher

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This journal accepts original contributions that critically address diverse concerns related to the field of studies (mentioned on our website) from an interdisciplinary perspective. The published articles will always be open access, free under Creative Commons License and archived for future generations.

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Foreword

Dr. Kemal Cebeci,

Faculty of Economics,

Marmara University, Turkey

It is my pleasure to introduce this newly launched, international, peer reviewed, open access academic journal IJCCD (**International Journal of Concerns, Complexities and Dialogues**) which comprises the outstanding achievements of the world's leading researchers covering a wide range of fields and disciplines. **IJCCD (International Journal of Concerns, Complexities and Dialogues)** is a product of the KAASH FOUNDATION which aims to empower citizens by offering them a chance to participate at the global level, through the concepts of “ENGAGE and PERFORM”, and also wishes to channelize the aspiring generation with “HOPES and SCOPES” for the future. In addition; new wing of KAASH FOUNDATION named CAPD, which stands for ‘Centre for Academic and Professional Development’, willing to find novel ways to ensure that education and opportunities should be available to all those who seek it.

With these broad aspects, by publishing high-quality and novel articles in a wide range of categories, IJCCD (International Journal of Concerns, Complexities and Dialogues), is dedicated to extending, improving and evolving the knowledge of contemporary science.

The journal promotes collective engagement, as well as provides a free and comfortable space for researchers from a variety of disciplines to discuss wide-ranging topics both locally and globally.

Methodological, theoretical, empirical diversity and plurality will be the greatest strengths of the IJCCD in the following process. IJCCD and team members of IJCCD thus encourage contributions from researchers with different approaches within the broad field of comparative and contemporary research.

The journal offers multiple themes that encourage scholars to challenge inner hidden potentials and provide scope and scale for diversity of views – investigating through multidisciplinary, interdisciplinary, cross faculty exchanges across the mainstream of knowledge.

Globalization; “with its economic, political, sociological and cultural dimensions”, brings along important achievements for the historical perspective. While the increase in integration

between cultures, nations and economies brings positive results on the one hand, it also brings about conflicts at the point of red lines in some cases. Within this framework, dialogue, respect, common sense and understanding play vital roles and have great importance in order to overcome conflicts and problems. IJCCD aims to provide a platform for dialogues between actors providing mutual insights with pragmatic and empirical approaches towards complexities that concerns our current and future existence.

I am deeply grateful to all actors for their excellent works and remarkable contributions to create and publish IJCCD. I extend special thanks to the KAASH FOUNDATION and CAPD as the publisher of the journal that provided support at all levels and material for this publication. Also thankful to editors, scientific committee, referee board and other team members of IJCCD.

Editor's Note

Dr. Avkash Jadhav

Ar. Mildred Jose

Ms. Kavita Mishra

March 2020- Feb 2021 was indeed a significant year for the IJCCD as it took shape slowly and steadily amongst the pandemic thereby building more networks and creating extended contacts to the family of KAASH FOUNDATION. The editorial team takes this opportunity to express profound gratitude to Dr. Avkash Jadhav, our editorial chief, the brainchild of IJCCD, who has been immensely supportive in each and every step contributing towards the journal's progress. On Behalf of the editorial team of the International Journal of Concerns, Complexities and Dialogues (IJCCD), it is a privilege to launch the first inaugural issue of the first Volume of the IJCCD.

The beginnings of the 21st century has been marked by the rise of deepening concerns that transcend national boundaries. The long-term effects of globalization are unknown; but there are many who are concerned about its implications. The IJCCD aims to promote and provide an international platform and channel for the publication of articles based on 'scholarly research', 'original thoughts' on multiple 'concerns and complexities' faced in the world today. The Journal offers an overview of some of these concerns with not complete remedies; but represents an effort to develop learnings to stimulate further dialogues and foster critical debates for a secure future.

A great example of such a concern is the Coronavirus's flight across the world at lightning speed; a catastrophe that exposed the total void in collective leadership at the global level; rapidly gobbling up human lives, regardless of citizenship and race, thereby ravaging economies across multiple continents. There is as yet no comprehensive, concerted plan of action that has been orchestrated by global leaders to combat such a terror.

Do we really have the power to awaken the conscience of Superpowers and catalyze collective Global action for many more of such concerns?

"We own collective responsibility for the global conditions we impact and that impacts us. We will not make these changes based on authority-based leadership, but rather with each of us taking a leadership role."

- Ron Heifetz

This calls for an instantaneous need for exchange of authenticated information on what clinical solutions would have possibly succeeded and what has not. Such a dialogue would enable creating an orderly reconstruction of an equitable and inclusive framework that will eventually involve re-negotiating with concerted and responsible actions to regulate and manage our Global ecosystem.

This inaugural issue of the IJCCD boasts of a diverse palette of such frameworks from eminent national and international professionals, scholars and academicians. The frameworks range from socio-cultural insights, discussions on global opportunities, health concerns and related guidelines, financial sustainability, wireless digital computing, analyses from Indian treatises, art and architecture.

We would also like to take this opportunity to sincerely thank the members in our Editorial board who have played an important role in providing expert advice on the content of our journal and also promoting the journal to their colleagues and peers. The editorial team also acknowledges and is forever grateful for the meticulous efforts of the reviewers who took time from their busy schedules to provide valuable feedback to the contributions we received. Many others equally deserve explicit acknowledgement for contributions, but space constraints do not make this feasible; we are nevertheless grateful.

With this note, we wish to continue and welcome more contributions related to the diverse fields mentioned in our journal. We thank all our well-wishers for their continuous support and welcome your feedback for further improvement in future volumes of this quarterly journal.

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Harmony and Religi Bali Philosophy in the Tri of Hita Karana

Dr. Nyoman Winyana (Invited Contribution)

I. Abstract

Give thanks for living in a simple and fun environment and culture. All of that is the dream of man in his life. Every place has a way to maintain and make the environment as a place that meets the requirements for happy activities.

Bali is one of the islands in Indonesia which has a population that is predominantly Hindu but nevertheless there are also Islamic and Christian religions including Buda and several faiths. Bali is also known as the most sought-after tourism place in the world. The island of Bali which only has an area of more or less 5780 square kilometers, filled with mountains, lakes, agricultural areas and fertile rice fields including the flow of rivers that never stops giving water every time.

The island of Bali is inhabited by residents around 4.2 million people generally work as rice farmers, traders, carpentry, workshop, teachers, government servants, as well as private employees, and tourism practitioners. All of them have activities that are able to drive the economy of Bali in general.

The condition of Bali does not always promise comfort, sometimes uncomfortable conditions occur because of natural disasters; earthquakes, strong winds and also rain, but these conditions rarely occur. Precisely the most difficult faced by the people of Bali is to maintain the harmony that has been given by the ancestors of Bali. How to preserve nature, God, humans have all been studied down and down.

The rapid development of Bali's tourism is driving the way and behavior of the people to change totally. There are many cultures that change because of it. Therefore, there are also many problems faced by existing changes. Cases of erosion of rice fields into housing, cases of buying and selling religious needs are increasingly widespread, including environmental pollution by plastic waste appearing everywhere. Unofficial collection practices influence community attitudes. Until the matters treated by religious actors who are not holy because they always think of money as a benchmark.

In the end the spirits and also the elders of the community see it as a form of disharmony that must be resolved. Philosophical studies about maintaining harmony in Bali and religion become important things to achieve the comfort aspired by humans. Reasons for arousing attitudes and behaviors that can change human thinking to respect one another are very important to discuss. The reason is that with an uncomfortable environment, all the joints of life will experience instability and trigger an imbalance or disharmony.

In such conditions a strategy is needed that is able to find a way out without causing other disturbances. This paper tries to depart from life experiences that have been felt living in Bali. The hope can be shared with everyone so that a greater community of consciousness emerges to influence humans so that they are able to maintain their world.

II. The focus of the study

Making the philosophy of harmony living by understanding religion as a form of community life and Balinese as the object of discussion is expected to explain the philosophical harmony in the life of the Balinese Hindu community.

III. Study and method

This study uses an autobiographical approach to life which is a lesson for everyone in dealing with calamities and problems about the meaning of the word harmony as everyone's ideals and desires. Therefore, what is called harmony has a very broad meaning. In a single sense of harmony is interpreted as a comfortable. In a broader sense harmony is interpreted as a form of happy conditions.

Philosophy as a form of thinking that makes people ask questions about wisdom or in the sense of having a wise attitude that affects attitudes in dealing with problems based on consideration of profit and loss, right and wrong, according to the situation of individuals, groups. Sometimes philosophical emerges in the form of processed products that have been recognized and believed to be true. Some of the writings that are used as a reference for people's lives, especially in Bali, in understanding the philosophical value of life are taken from the writings of the Vedic scriptures, and also stories such as the Ramayana and the Mahabharata. It is said that this story originated from India, but re-adapted in the form of a story adapted to the cultural conditions in Bali.

Tri Hita Karana is one of the philosophical developments in the Balinese Hindu community. One concept that is often used as a frame of reference in seeing harmony is a shared ideal. Tri means three and *Karana* means cause. Three causes of relationships that exist in life. First, the relationship between humans and their surroundings, secondly, the relationship between humans and humans, the third is the relationship between humans and God as empowered.

Bali is one of the provinces in Indonesia, the majority of which are Hindus, having a unique culture because the culture of philosophy and culture of practice goes in balance looking for weaknesses and strengths. Religion is a belief that is carried out on the basis of truth in maintaining human life to achieve harmony in life.

IV. Discussion

Tri Hita Karana in society in Bali is often positioned through various lectures by influential people. Starting from elementary level education until the end of *Tri Hita Karana*'s life has always been a symbol that is prestigious enough not to be spoken. Why is this

philosophical *Tri Hita Karana* the main pattern in every person in Bali. The first reason is that the locality of one's own culture needs to be continually voiced so that this thought belongs to the world. Second, because it means that there is full awareness to build harmony that everyone aspires to. Third, it is considered as a powerful medium for modeling thoughts about desired harmony.

First, observing the tolerance of human relations with nature as one of the requirements of *Tri Hita Karana* must be considered in the activities of human life. The biggest problems in life will arise when humans begin not to pay attention to the environment. According to Balinese Hindus, the environment consists of both visible and invisible creatures. Creatures that look are definitely classified as environments such as animals, plants including inanimate objects or living things such as stones are also considered to be alive. The invisible creature is in the form of a visible virus such as the famous corona, and the like. Animals are then sorted from holy to dirty based on how to eat animals; no legs, bipeds, quadrupeds, quadrupeds Ox, cow, deer, elephant, tiger, bear, goose, duck, bird, and non-legged snake, fish. Trees that are considered part of the environment consist of fruiting and flowering trees and shade trees. Land that is considered environment consists of fertile soil, clay, sandy soil, rocky soil, diamond stone, iron stone, silver stone, to gold. Substances that are not visible from toxic substances to living substances (clean water) have all been reflected by the natural environment.

Active substances such as fire, water, wind, waves (energy). Fire includes visible fire and invisible fire. Fire does not look like electricity and fire looks like the sun, the source of natural fire. Water is divided into clear water until dirty water, holy water until ordinary water.

Thus, the environment consists of objects that are around humans. Humans have the nature to take advantage of the environment so that from its function it will bring up impacts, namely good and bad impacts. The greater the knowledge and awareness that humans have about the environment, the environment will be more maintained, and vice versa. Because humans do not all have a sensitivity to environmental harmony, disasters occur. for example, plastic waste, and the world currently is covid 19. The whole world faces the problem of plastic waste and other impurities.

The Balinese Hindu community has the concept of environmental management. First the area must have three allotments that are important in human life. So the community divides its territory through three functions. Function for sacred (Parahyangan), function for a place to live (pawongan) and a place to look for life including removing dirt (palemah). The third is called Tri heaven. This concept also applies in the environment of Bali, Rural Bali and also Balinese housing.

In one house yard, divided into three one for relegi (holy) area called merajan or sanggah. the second place to live or umah (weakening) and another area of tebe or place used to produce a source of life including disposal (attenuation) including the pit of disposal of

human means (WC). If in the room there is also a sacred place (plangkiran) and a bed and beside or behind the bed there is a closet, and modern bathrooms and toilets. If this can be fulfilled then they are classified as having the awareness to protect the environment such as the concept of local Balinese culture. Conversely, if it is not fulfilled, it means that there has not yet arisen an awareness of Balinese or Balinese culture.

In protecting the environment, philosophically, the people in Bali run according to their needs and purity. In terms of relativity (niskala), it has a Memorial Day or a good day namely Tumpek ubuh which falls on Saturday kliwon. The community makes offerings for trees that produce yields such as coconuts, other fruits. Flowers are the most useful symbols in religious life so that fragrant flower plants are still planted like; frangipani trees, hibiscus, cempaka. Other trees which are considered to provide protection such as the tree of the thigh, the banyan tree, the pule tree, the intaran tree are all given life in large areas.

In today's life, modern society's knowledge begins to develop in the matter of caring for plants. Many trees were planted on the side of the road to return. Active substances such as fire, water, wind, waves (energy). Fire includes visible fire and invisible fire. Fire does not look like electricity and fire looks like the sun, the source of natural fire. Water is divided into clear water until dirty water. Holy water to ordinary water.

Thus, the environment consists of objects that are around humans. Humans have the nature to take advantage of the environment so that from its function it will bring up impacts, namely good and bad impacts. The greater the knowledge and awareness that humans have, the environment will be more maintained, and vice versa. Because humans do not all have a sensitivity to environmental harmony, disasters occur. for example, plastic waste. The whole world faces the problem of plastic waste and other impurities.

The Balinese Hindu community has the concept of environmental management. First the area must have three allotments that are important in human life. So the community divides its territory through three functions. The function for the sacred (Parahyangan), the function for separately living (pawongan) and a place to look for life, including removing dirt (palemahan). The third is called Tri heaven. This concept also applies in the environment of Bali, Rural Bali and also Balinese housing.

The second part of Tri Hita Karana is the relationship between humans and humans. philosophically it is shown by the law "Tatwamasi" I am you and you are me. Inside you is me and inside me is you. Solidarity, tolerance, brotherhood, are keywords. In Bali, the term "*braya*". Get to know your neighbors like your own family. This process is in reality demonstrated in the system of community social organizations.

The Balinese social organization system divides itself with the banjar system, which consists of several families of around 50 families to 200 families. forming one *banjar* occupying an area of land. Each banjar gathered into one village, and villages gathered into

one sub-district and so on. The matching system is seen in the *banjar* system, where individual positions are changed to social positions. Social interests are not permitted to seek personal gain, all for the common good. With social systems such as matching *braya*, brotherhood awareness arises in one *banjar* group. One individual will be included in every planning and activity including financing. Each other than know each other well as a form of implementation of "Tatwamasi". In addition to Banjar, there is also a family-level matching system called the *Nyama Diya* system (one descendant). An individual with one blood individual may pay attention to the development of his life. in the end gave birth to *nyama soroh* (hereditary group). This wonderful system is held in the lives of people in Bali in maintaining the harmony of one of the Tri Hita Karana namely human relations with humans. In the teachings of Hinduism is shown by the law "*Rna*" which means debt. That human birth has brought debts that must be released during human life. The debt consists of three so-called Tri Rena, three debts in life. First, *Dewa Rna* is paid through trust and confidence and then makes offerings and prayers. The two *Pitra Rna* namely debt to the ancestors, paid by making his wife for the ancestors, doing cremation on parents who have died and when they are living also take care of him. third is *Rsi Rena* which must be paid by learning knowledge, respect, prostration and visiting a holy place (*tirtayatra*). (Suhardana, input Bali.com).

In maintaining the relationship between humans, first place the family as the main thing where childhood and old age are times that require attention so that the status of youth is a period where the obligation to maintain greater care for children and parents as a manifestation of the concept of harmony of life based on *Tri Hita Karana* and *Tatwamasi*. This is the law for Hindus in Bali to not be separated from responsibility because their awareness has also been written on what is called Tri Rna, three debts that must be paid as human beings. Thus the harmony of Hindu people in Bali is divided into two categories namely as a social human being and as an individual human being. social man is shown in the concept of welcoming and individual human being shown faithfully carrying out the Tri rna.

The third part of Tri Hita karana is humans in relation to God. Philosophically God was introduced into human life as the Great, the Power, the Noble, the Infinite, which is beyond the limits of human ability. Then nature is considered as God's first discovery. Furthermore, knowledge about nature is within humans where God is not far from humans and animals, including plants and inanimate objects, even though it is God. God in human beings is veiled by the body in the form of a soul. this soul is connected to the great soul so that the term atma (spirit) appears, Atma is purified to become bethara (sprinkling jiwatma), and the more sacred souls are called Deities, and finally the Deity is God or in Hinduism known as Ida Hyang Widhi Wasa .

Maintaining a relationship with God becomes the center of social movements because the Hindu community in Bali formation of the banjar community is based on shared interests within the framework of seeking God. Through the teachings conveyed by Pandita who are

considered Ciwa who are present in the universe, then the people in Bali try to capture the signs and symbols of God through the culture of offerings or offerings.

This Balinese Hindu ritual is an activity that turns the religious life of people in Bali. Because to remind God in proving everyone who is considered capable of being required to perform a ceremony called "odalan". These odalan events or activities involve various forms of activities namely the perpetrators including the community, pastors, the structure of the government apparatus at the banjar, or village, or sub-district level, even the provention. Offerings or parts given or delivered before Him, in the form of; offerings, fruit, flowers, songs, kentongan sounds, wind sounds, music or gamelan sounds, and finally is a mantra or literature as a delivery equipped with fire and water including rice as a symbol of success.

This odalan event is a Balinese Hindu culture that is able to play activities in full so that the involvement of individuals in religious activities as well as being an educational medium indirectly through events and experiences. The concept of Tri Hita Karana to get to know each other individually is done by looking at and paying attention to the expertise shown by each person. The economy revolves to meet the needs of offerings offered. This is the attitude and practice in maintaining the belief of being a Hindu in Bali. In front of nature or God, all of them are subject to dissolve together without any difference.

In a more micro relationship God is in humans so that one another is not justified to insult let alone hurt others because that means also negating God in one's siri. This is the concept of the human relationship with God that is reminded by everyone, and every believer is a very noble and positive thought that will be able to bring good results.

In the context of this coronal virus the appeal of the supreme ruler of Balinese Hindus also appealed to the public to make offerings or simple ceremonies to request that covid 19, which is considered to be a natural creation, can immediately subside and disappear. Psychologically, the appeal from the authorities was not sued by the community but was carried out with full sincerity because there is evidence that human relations with God and nature are still running proving the basic philosophical concepts of Tri Hita because in Balinese Hindu life it has become a religious ideology.

CONCLUSIONS

Harmony in human life will occur because of the awareness in humans, therefore there must be in-depth knowledge about policies that grow from within a person. This happens when human sensitivity has begun to exist to continue to learn to educate themselves about nature and its relationship to God and humans. The duty of everyone to influence others about Haromini life does not depart from mere theory but shows results and evidence about the harmony of attitudes and results is the key to building mutual awareness.

Allowing poverty to live on the streets is a lie to a life of harmony. letting the impurity develop on the streets is a betrayal of the theory of harmony, and letting belief in God and nature as human friends is a destroyer of harmony. Therefore, building awareness through evidence of behavioral attitudes is the main basis for answering and resolving disharmony. Tri Hita Karana is one concept that can be universally realized in the context of world harmony.

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Concerns, Complexities and Dialogues in going Global

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ABSTRACT

Keywords: Go Global, Pandemic-Proof, Globalization, Accelerator, Conscious Capitalism, Digital Transformation

Globalization has many benefits for our global economy, especially through Conscious Capitalism and Digital Transformation. Amidst all chaos in the world, it is essential for making businesses Pandemic-proof. This paper shares on what to look out for when exploring new markets at this juncture in the world. The various elements that determines the success when going global is discussed here, while highlighting the possible breakdowns with solutions to overcome them.

The Author's life experiences for 15+ years with real case-studies, together with researches done with other platforms / organizations that has its substantial client's experiences, establishes the importance of globalization for businesses, results focused in National Growth, Regional Development and Global Prosperity.

INTRODUCTION

Globalisation is a mis-understood word. Business leaders have been thinking of travelling as an important / inevitable need to go global. This paper is to highlight the concerns and complexities that can hold back globalisation, also focusing on solutions that can ease globalisation.

The paper shares the various internal and external risks and solutions derived from case-studies on what worked and what didn't work when companies expand to / from Singapore, Malaysia, India, China, USA, UK, Africa, Australia, Middle East.

The emphasis is on Conscious Capitalism and Digital Transformation for globalisation, to ensure successful "pandemic-proof" business growth, sharing the experience of the author as a GoGLOBAL Accelerator, in the mission of creating a high-tech hi-touch global business community.

OBJECTIVES

- Discussing the important reasons to Go Global, with concerns and complexities of going global
- Identifying the solutions and innovative ways to make the business pandemic proof to ensure globalisation is achieved successfully.
- Emphasis on Conscious capitalism and Digital Transformation as focus to ensure successful exponential growth in business
- Author's experience in globalising her own business and working with companies to globalise since 2004 forms the basis of this paper.

RESEARCH METHODOLOGY:

Her book 'Shining Red Dot' launched in 2017 showed case studies of 30 different global leaders going global. Under the leadership of the Author and her business partner, Business Development Director of GoGLOBAL Business School™, Singapore, Mr Ayyappa Dass, many feedbacks and ideas were derived from more than 3000 business leaders in the last 3years. During the period of 2020 March till Dec 2020, 300+ online programs were conducted by the Author, where more than 250+ business leaders and mentors shared their experiences in navigating and reap the rewards from doing business in Asia/global

On top of this, the paper includes insights & experiences from various other organisations that work with start-ups and business leaders from various parts of the world, in their globalisation venture. These organisations are

Resources

<http://www.shinegoglobal.com/goglobal-accelerator/>

<https://www.capital-ges.com/>
<https://www.sibylentertainment.com/>
<http://www.GoGLOBALChannel.com>

WHY GLOBALISATION IS IMPORTANT FOR BUSINESS?

Capital GES is 25years old employment company that has supported staff for companies opening new markets across the world. With offices in Singapore, Europe, Brazil and USA, these are the reasons they feel why globalisation is important for business.

1. INCREASE REVENUE POTENTIAL

When businesses have exhausted growth opportunities at home, they turn to global expansion to help grow their business. For many companies, international expansion offers a chance to explore markets and gain access to millions of customers, thus increasing sales. This is also includes share value of listed companies.

2. ENTRY TO NEW MARKETS

Once the company has been successful in its own home country, it's time to look at markets overseas. However, before entering the new market, it's vital to do research. Whether it's looking at emerging markets in South America, advanced technology hubs in Asia or exploring developed markets in Europe, each region offers plenty of opportunities for expansion success.

3. NEW CUSTOMER BASE

Another benefit of expanding abroad is that it gives the opportunity to not only sell current product or service to a new customer base but also to invest and introduce new products/services. With a much broader customer base, companies can generate more business and increase sales.

4. EXPANSION ALLOWS BUSINESS TO DIVERSIFY

Keeping businesses in the home market can limit potential for profit. One of the downsides companies face when they operate in only one country is the exposure to market changes. Taking business international seriously allows them the opportunity to diversify their markets, so the online revenue is more stable. If the domestic market is slowing down, having the advantage of a global market will help cushion the company during slower economic times

5. GAIN COMPETITIVE ADVANTAGE

Go to market before competitors do. Expanding abroad allows companies to get out of a saturated market. Expanding abroad gives them the access to new customers and in a market where competitors do not operate.

6. IMPROVE COMPANY'S REPUTATION

One of the reasons why businesses expand globally is to be able to provide a reliable service to their international clients. A good global reputation will attract new customers. Expanding abroad allows a company to build name brand recognition and establish credibility internationally.

7. COST SAVINGS

By setting up in a new country, a business will be able to lower their operational costs and save money. Many companies have found it advantageous to move some of their manufacturing operations to other markets due to cheaper labour costs and more affordable talent.

8. GREATER ACCESS TO TALENT

Another excellent benefit of taking your business global is that you get access to a much greater pool of talent. Hiring international talent can bring many advantages including advanced language skills and diverse educational backgrounds. In addition, expanding globally also allows companies to employ local workers who have the expertise to communicate and serve your clients (within the same time zone) without any complications.

CONCERNS AND COMPLEXITIES OF GOING GLOBAL:

Established in 2018, Sibly Entertainment provides advisory services to its clients about Go Global plans. They use this framework for risk analysis.

Internal Risks (inside the company)

1. **Budget & Risk Appetite.** On the continuum of market-expansion strategies, some are decidedly lower risk & investment than others. For instance, appointing a distributor versus setting up a legal entity and hiring a team. But often, there is a minimum viable level of investment to even test if their expansion strategy is going to work. The risk of under- or over-investing is substantial.
2. **Internal Readiness.** There are potential failure points across all internal activities they conduct to execute their business model: from sales, to marketing, to logistics, to deployment, to engineering, to support, to HR, to finance. Especially to the extent they intend to make decisions & execute key operations from the home market in support of a global expansion. Distance, time zones, language and cultural barriers can easily expose scalability weaknesses in a team that otherwise seems to be doing pretty well. This risk isn't just about succeeding or failing in a target market; it can have real ramifications on their performance in your home market if the team is over-stretched and under-focused.

3. **Proven Model.** The Harvard Business Review published a great article about using Netflix as a case study. Their assessment is that Netflix started slowly, and as it became more competent at global expansion, and refined its model for doing so into a template, they rapidly accelerated. We agree – and the extent to which your business has past experiences to draw on from other global expansion projects has a significant impact on overall risk.
4. **Opportunity Cost Risk.** The resources, capital, and attention required to go global could be applied to the status quo too... continuing to invest in their product/service, your marketing, and so on in their home market.

The question to be asked: Are you creating opportunities for your competitors at home by expanding globally? Of course, the flip side to this analysis is the risk of ceding international markets to competition.

External Risks (the target market)

1. **Geopolitical & Macroeconomic.** All countries & economies go through ups & downs, sometimes dramatically, over a long enough time frame. Sometimes the writing is on the wall, while at other times there are few warnings signs. In the experience of Sibly Entertainment in recent years, they have been caught out by these factors in Russia, Ukraine, Turkey, Iran, and the United States. These risks can range from extreme currency shifts, to political instability, to war, to trade disputes, to taxation changes, to extreme weather.
2. **Regulatory & Legislative Risk.** Every go global expansion means implementing a business model in a new place. Sometimes that's copy & paste from the business model in the country companies expanding from, in other cases it's been tailor-fit to the target expansion market, while in others there may be an entirely new business model that accompanies market entry. Every part of a business model is a risk factor, from the value proposition, to the target customers, to how the company deliver its value proposition to those customers, to the mechanisms of revenue and cost that generate profits from the business model, to the activities and resources they need to operate the model. To take a well-known example, Uber's business model in its home market is a "connector service" between drivers and passengers. When a country decides Uber is no longer simply a connector, and that it's liable for its drivers as employees, it changes everything.
3. **Competition.** Companies might be clobbering Competitor X in their home market, but if it is a late entrant to a market, established competitors can be very difficult to dislodge having already established their brand name and market infrastructure.
4. **Security Risks.** This one is more context-specific than the others, but is very real for some industries (e.g. oil & gas). It may or may not apply. Expanding their artisanal organic cookie business from France to Germany is probably a little less sketchy than evaluating a new mining operation in West Africa.

Mixed Internal-External Risks (company, meets the market)

1. **Product-Market Fit.** Very few markets in the world are so alike that they'll support an identical business model with identical results. One of the most common failure points is simply from not having the right model for the target market. This includes having right product/service, but also delivering it in the right way for the right price, and with sufficient support.
2. **Cultural Risks.** Best Buy's expansion to the UK as an example. Everything looked great in the board room PowerPoint, and they were set to dominate the consumer electronics market as they had done in the United States. But in the end, they retreated from their expansion, and wrote off billions of dollars in losses. It turns out, that their huge store formats meant they had to open in out-of-the-way locations, and the British simply don't share the American car culture to support those mega-box formats.
3. **Partner Risks.** Going global often means introducing new partners into their business model: be it service providers, distributors, financial institutions, or even joint-venture partners or franchisees. Each one is a key risk, especially if they lack a Plan B or exit strategy should they not work out.
4. **Decision Paralysis.** There are an overwhelming number of things to consider for a global expansion strategy. A company and its team could be spinning the hamster wheels of indecision indefinitely by overanalysing everything. It wouldn't be hard to expand the above list tenfold. The risk of indecisiveness and not able to make clear decisions, that can cost much in terms of time and money.

DIALOGUES ON GOING GLOBAL

GoGLOBAL Business School™'s Mentors found the following solutions for listed companies and SMEs alike to benefit, creating a successful structure to grow global. These solutions have its own pros and cons, yet its time tested and proven to work for any businesses and any industries to achieve a successful globalisation experience.

1) Right Conscious Mindset

Business Leaders and Team to be alignment to the business mission and resilient. This has proven again and again, going into new markets, cultural barriers holding them back. The biggest gap filled solved most if not all problems to progress, is with the right frame of mind, to adapt and establish its brand. Especially for the business owners to plan keeping in mind that the people & the country of the new market thrives through the establishment of its business. This level of consciousness has always seen the success of all brands.

In one of the cases of expansion from India to Singapore, a Saree business owner entered successfully got into partnership through the author's consultation and connection. The beginning focus and growth was very encouraging. When they got busy with good, there was no consistency in communication, complacency set in. This resulted in misalignment between the partners. The Saree owner managed to recoup his investment, but couldn't continue his business as the mindset to be resilient was distracted. Surely his confident in his business grew, going back to India and he created a business bigger than what he started with a decade ago.

2) Right Exit Planning

One important aspect to understand the capital mechanism to go global. Ensuring that a clear business financial roadmap is drawn, so the business knows how to exit, be it in a clear public offering or M&A. This will also support in its roadmap for raising funds to progress its global operations smoothly and with ease, increasing its valuation at every stage of growth. Uber's efforts in establishing itself in Asia, got them to swap share with Grab in South East Asia, this was a very powerful strategy to leverage and grow global.

3) Right Local Connections

With access to Global network. When business leaders are able to establish global connections, it supports facilitate reliable networks to expand and grow together. This will save much time, money and efforts when going global, as some times, new office and other resources can be shared/out-sourced to the local team.

One of India's most famous gold jewellery brand started its business in mid 2010s in Singapore. They overlooked in maximising its resourced. They delayed the opening of their outlet in Singapore by more than 6months (with wastage of rental cost and all other costs incurred), only because they refuse to adapt, listen to the market demand and requirements of the local customers, nor did they leverage on the local expertise to reduce their learning curve.

A GoGLOBAL Business School™ client was supported through its global network, working from Singapore. Mac Hotel Ltd, SME-Listed company from Goa, India was able to connect with contacts in Malaysia, India and China, where new business models and partnerships were established, increasing its confidence in going global, getting new strategies to raising funds and increasing its share values back in India.

Creating Pandemic-Proof Globalisation Plan:

Digital Transformation as emphasised in today's world, is the strong foundation to become pandemic-proof. Digitalisation when going global is crucial now more than ever. This can be creating an eco-system or a simple app-based model, that will facilitate the globalisation process. Though initial cost may be high, the long-term cost savings, plus working on data

acquisition of the new market, that you can access even before entry, is the best approach to globalisation.

Edu-tech platforms and many other industries have innovated their business model to ensure they stay relevant to today's economy too.

GoGLOBAL Business School™ has been innovating this for training and coaching business leaders by creating an online www.GoGLOBALChannel.com to ensure the global network grows together a one community online. Right now, Many American Training / Coaching Businesses are getting global visibility through their online channel, reaching Asian market without the need to travel. This is achieved through their TrainOprenneur® Program. They advocate Going Global by first going Visual and going Online, before getting on the flight.

AN EXAMPLE OF A GLOBALISATION HUB:

Singapore as a Hub to Globalize in Asia.

- 1) **Global Trustworthy Branding with HQ in Singapore** - Financial Hub of Asia known for its stable economy, transparency, professionalism and tax benefits - the Asian Heaven for Top Forbes Companies.
- 2) **Global Network - Connections - Ecosystem of Businesses** – Most if not all Singapore Connections have resources needed for ANY Business in Education, Tourism / Hospitality, Technology, Professional Services, Lifestyle, Trading, etc.
- 3) **Investment Strategies** (in Equity / Debt / Project / Government / Crowd Funding / etc.) and **Access to Investors Networks** as investors love to invest in / from Singapore.
- 4) **Latest updates and Learnings of Global Trends and Technologies** are easily available for successful Globalisation and continuous expansion. Singapore Government promotes Digital Transformation
- 5) **Access to Elite Pool of Industry Experts and Global Mentors who are multi-lingual**, able to guide progress of business - globalisation at every stage of growth - includes transformation of business teams to be Global Leaders.

The 'Shastratha' method of Debates, Dialogues and Discussions in the Ancient Indian Context: Insights from Kautilya's Arthashastra

Dr. Radhakrishnan Pillai

ABSTRACT

Every society has its own unique method of debates and discussions. The concerns and the various issues of the societies are address through these discussions. From a common man to scholars, priests, rules and teachers - all of them participate in such discussions to solve problems. In India, one such ancient method is called as 'Shastratha' meaning debates based on the ancient scriptures. In these kinds of public debates there could be multiple participants giving multiple viewpoints. Those representing the ancient views are called as Purva Paksha, those presenting a modern view are called as Uttara Paksha. And those presenting a counter view are called as Para-Paksha. Such healthy debates are logical and use scriptures are references and proofs (Pramana). The outcomes of such debates led to creation of various philosophies in India called as Darshanas. These Darshanas have become the foundation of Indian society for creating new laws as every generation would require a new interpretation and fresh understanding to tackle new issues and challenges.

One such thinker-scholar was Kautilya and his views are presented here. In this paper, the political treatise, Kautilya's Arthashastra is being brought into highlight. Written by Kautilya well known as Chanakya, lived in the 4th century B.C. He was the exponent of various political theories in his Arthashastra. However, it is not just presenting his own views. He uses the 'Shastratha' method. He studies and quotes 14 acharyas (teachers) who preceded him. All these acharyas are given the due respect the deserve in the discussion. The process used is Aanvikshiki (logical and philosophical thinking) which is a combination of 3 other Indian philosophies namely - Sankhya, Yoga and Lokayata.

INTRODUCTION

Every society has its own method of debates and dissuasions which are unique and we discover a local flavour of the process. While, in many cultures accepting the wisdom of elders is considered as a mark of respect, in some other cultures one could easily oppose the elders and treat them as equals.

Some used verbal communication as the best methods of debates, while nonverbal and written communications were used to refute old thoughts and discover new dimensions.

In the ancient Indian civilisation, there has been many different types of debates and discussions. And finding a new way of looking at the truth was turned into a new vision or philosophy called as *Darshanas*.

India is known as a land of philosophers and each philosopher had a unique way of interpreting the knowledge and wisdom they had discovered. However, these *Darshanas* were primarily classified into *Shad-dharshanas* (6 philosophies), namely - *Sankhya*, *Yoga*, *Nyaya*, *Vaisheshika*, *Mimamsa* and *Vedanta*. Later three more philosophies were added to the list - *Buddhism*, *Jainism* and *Charvaka*.

The common aspect of all these philosophies were a process called as '*Shastratha*'. *Shastra* - meaning scriptures. And *artha* - finding out the meanings. Therefore, *Shastratha* was a method used to debate and discuss certain philosophical ideas using the *Pramana* (reference or proof) from various available scriptures or *Shastras*.

In the typical structure of a *Shastratha*, a common topic was selected and scholars, thinkers, teachers, philosophers from various walks of life would come to debate and discuss issues concerning the society.

It was a highly structured process using logic and analytical methods. If one person would want to make a point, he would have to quote a *Shastra* and begin his discussion on the agreed topic.

The opponent would then give his counter view. However, he too would have to give references and quotations from and equally accepted *Shastra*. This would continue with the first person trying to prove his point again with his logical points.

Such *Shastrathas* would go on for a long time. There are references where debates have gone over for days, months and even years. At times they used to become ego trips, the winner wanting to prove a point. While at other times it was more public debates to create new laws and policies as per the need of the society.

While there are quite a few defined rules of *Shastratha* some broad practices included the following - *Purva Paksha*, *Uttara Paksha* and *Para Paksha*. On a given topic the debate could give reference to a *Purva Paksha* (ancient view), *Uttara Paksha* (present view) and *Para Paksha* (counter view).

The richness of the debates would depend on the various *Pramanas* (proofs and references) being used. The more one was well read, more your references from various scriptures.

The audience and places of such debates could be from a common man in an open ground, to temple premises and at times even courts of great kings which had invited scholars from various other kingdoms. Many of such *Shastrathas* have been documented in various texts Indian texts including Valmiki Ramayana and various versions of Mahabharata.

One such book on debates, discussions and dialogues in Kautilya's Arthashastra. Written by the great visionary and political theorist Chanakya, he had documented the various ideas of statecraft in his books.

Chanakya also known as Vishnugupta and Kautilya, the well-known teacher, thinker, Philosopher, king maker, strategist and policy maker lived in India in the 4th Century B.C.

He is well known to have planned the defeat of Dhananda the last king of the Nanda Dynasty and also Alexander when he was on his way to conquer the world, and establishing his able student Chandragupta Maurya on the throne of Magadh kingdom (now in modern Bihar, India) and finally making him the emperor of united India.

Later he wrote the Kautilya's Arthashastra, as a manual and guide to his students on the strategies and policies to rule and manage a vast kingdom. We can also call Arthashastra of Kautilya as the one of the oldest documents available to mankind about concepts of 'good governance' and 'training and making of a good leader'. It is like a well written constitution of a nation, which is a guiding beacon for a nation or country.

The Arthashastra has 6000 sutras (verses), divided into 15 books, 150 chapters and 180 topics including Selection and training of a leader, selection of ministers, establishment of towns and villages, revenue collections, administration, military warfare, foreign policy, law etc among others.

The methods used in Kautilya's Arthashastra are unique and bring in various dimensions to the field of political philosophy along with moral philosophy.

Though we do not find any references of any direct face to face debates that happened, the Arthashastra gives various references while making a stand point. So, in a way it can be considered a self-debate to prove a point to oneself and others.

Though considered as a rich *Shastra* (scripture) by its own standards, the method used in Arthashastra by Kautilya is *Shastratha* where he refers to various Acharyas or scholars of politics.

The previous gurus or Acharyas of Kautilya (Purvacharyas)

One of the best part of ancient Indian education system was that, knowledge never started with one person. But it is learnt from the senior teachers, and then every generation of teachers will only add to that field of knowledge.

So, it is difficult to trace the original teacher of a particular subject. It is a continuous flow of knowledge. And every generation will only add to the field with their research, thinking and contribution.

There is a process also in our ancient system called as 'Shastratha', meaning debate and discussions on the shastras, or scriptures. A group of scholars would get together and they would discuss various dimensions and aspects of the subjects. They would come with their experiences and opinions. They would also quote from the various scriptures they had studied. This matured kind of discussions are very much part of Indian literature.

These discussions would continue for days, weeks, months, years and sometimes generations too. The objective of these discussions was not to find what is right and wrong. But to find and discover the new dimensions of the subject. And it was fun and there were lots of learning.

Between the scholars there was lot of mutual respect. Each scholar was a champion in his or her field. When they made a statement, it made sense. When the next scholar counter argued, it made better sense. And then the counter argument would continue. And then the young students would watch these experts debate and discuss. In our Indian scriptures there is a philosophical method called 'Nyaya'. This is logic. Chanakya used this base of logic and called it as Aanvikshiki.

So, while writing the Arthashastra, this methodology (Tantra yukti) is being used for debate and discussions (Vada and Samvada). And Chanakya would bring in various viewpoints of previous teachers of Arthashastra and discuss the art of war. There is a mention of fourteen previous Arthashastra given by Chanakya in his own Kautilya's Arthashastra. He gives references and quotations about the previous teachers.

The process of discussion is called 'Purva Paksha' and 'Uttara Paksha' meaning the opinion of the previous (Purva) scholars and the present, or my opinion (Uttara). One may not agree with the previous teachers, but one should definitely listen to their opinions and discuss them in detail before giving you own view points.

And if a senior teacher is present in the discussion, he would be happy if the young student is able to prove his or her point. And such a young champion is respected by the loosing senior scholar too. This is real mutual respect.

We see the respect given by Chanakya to the previous gurus right from the beginning and the opening statement of Kautilya's Arthashastra.

He starts with a prayer to the most well-known teachers of the science of politics.

"Om. Namah Sukra Brahaspati bhyam"

(Om. Salutations to the great teachers - Sukra and Brahaspati)

We will find here the mention of two great teachers. *Sukra* and *Brahaspati*.

These were stalwarts in the field of political philosophy. *Sukra* also called as *Sukracharya* was the guru of the demons or *Rakshasas*. While *Brahaspati* was the guru of the gods or *Devas*.

So these two great teachers were also strategist in the battle. And interestingly since their own students were fighting against each other, the gurus would want them to win. So it is a game of battle in the minds of the teachers. And it may even seem contradictory as each person will try different moves against the other.

It is also giving respect to both sides. But also trying to understand the counter view first. You never know, by looking at the contradictory dimension first, you will become smart and alert.

There is a Sanskrit shloka which says,

"Durjana Pratama Vandanam, Sajjana tada nantaram"

Meaning, "One should salute the *Durjana* (the wicked person) first and then the *Sajjana* (the good person). In short, salute both and give respects to them.

There are at least 14 other Arthashastra that are mentioned in the Arthashastra of Kautilya. And it mentions many earlier authorities and their opinion on war strategies. There are in all one hundred and twelve places in the text where such opinions are mentioned.

There are in all 5 schools of thoughts that are mentioned by Chanakya in his Arthashastra. They are -

1. *The Barhaspatyas*
2. *The Ausanasas*

3. *The Manavas*

4. *The Parasaras*

5. *And Ambhiyas*

The *Barhaspatyas* are mentioned in six places, The *Ausanasas* (in seven places), the *Manavas* (in five places), the *Parasaras* (in six places) and the *Ambiyas* (in one place).

There are 6 individual teachers mentioned and their opinions ascribed in twenty eighth places by Chanakya in his Arthashastra. They are

1. *Bharadvaja (seven times)*

2. *Visalaksa (six times)*

3. *Pisuna (five times)*

4. *Kaunapadanta (four times)*

5. *Vatavyadhi (five times)*

6. *Bahudantiputra (once)*

The *Bharadvaja* is mentioned (seven times), *Visalaksa* (six times), *Pisuna* (five times), *Kaunapadanta* (four times), *Vatavyadhi* (five times) and *Bahudantiputra* (once).

And then there are cases where names of the teachers are not mentioned, but they are used in general terms called '*Acaryah*'. There are fifty-nine cases, where their opinions are attributed to the teachers, a term referring to most of all these predecessors. Twice we also see the mention of words like 'eke' - 'some' used, or one 'apare' - meaning others.

Aanvikshiki - Method used by Kautilya for logical discussions

The First chapter of Arthashastra named '*Aanvikshiki Sthapana*' (establishment of philosophy for a leader), gives the direction to the king-in-making, about importance of Philosophy thus creating the 'Philosopher king' who will be an ideal leader (This thought of Philosopher king we also see in the teaching of Socrates).

"Aanvikshiki, Trai, Varta, Dandaniti cheti Vidya" (Arthashastra 1.2.1)

Aanvikshiki (Philosophy), Trai (The 3 vedas), Varta (Economics) and Dandaniti (science of Politics), these are the 4 essential knowledges required for a leader.

Aanvikshiki (Philosophy), is a combination of 'Sankhya, Yoga and Lokayata'.

R.P.Kangle one of the eminent scholars of Sanskrit from the University of Mumbai in 1963 had translated the Arthashastra Sanskrit book into English.

Kangle translates Aanvikshiki as Philosophy and a method of right thinking which is the combination of **Sankhya** (one of the 6 well known Darshanas of Indian tradition), **Yoga** (at the mental and intellectual level) and **Lokayata** (material and worldly wisdom).

Yoga - In the context of Aanvikshiki, it is to keep the mind steady and equanimous in all circumstances and conditions. The 'State of mind' and the 'ability to take the right decisions' at the intellectual level is part of Yoga.

With a well-balanced mind, thoughts and emotions under control, the leader can not only rule and administer the kingdom effectively. But also he can guide others towards a noble and value based society. This is done through the state of a 'Yogic mind' of a leader.

Aanvikshiki

Aanvikshiki, the science of logic is one of the earliest terms that have been used in Indian Philosophy. It is a Sanskrit word that means investigation or penetration. Manu Smriti 7.43 says the Kshatriya King should learn the Veda, *Aanvikshiki* and Atma Vidya from a learned Brahmana.

R.P.Kangle in his monumental work of translating the Arthashastra in English, translates *Aanvikshiki* as 'Philosophy'¹ The opening chapter of Arthashastra gives importance to *Aanvikshiki* as the first knowledge for the king, it shows how important philosophical thinking was a priority for him. While explaining *Aanvikshiki* he says, "*Aanvikshiki* (Philosophy), is ever thought of as the lamp of all sciences, as the means of all actions as the support of all laws and duties"²

Four indeed, is the number of sciences (to be studied by a king according to Kautilya, which are *Aanvikshiki* (philosophy), *Trai* (the three Vedas), *Vaarta* (economics) and *Dandaniti*

¹ Kautilya Arthashastra, R.P.Kangle, page 5, Published by Motilal Banarasidas

² Kautilya Arthashastra, 1.2.12

(science of politics).³ With their help one can learn what is spiritual good and material well being, therefore the sciences are so called (Vidyas).⁴

According to Kautilya, a combination of spiritual and worldly knowledge is required for a king to be successful in this world. He has two primary responsibilities, one to ensure spiritual well being and material prosperity, *Abyudaya* and *Nishreyas* for all his subjects. A fully prosperous kingdom with philosophical thinking is an ideal kingdom for Kautilya.

Sankhya, Yoga and Lokayata – these constitute *Aanvikshiki* (Philosophy).⁵ These three school of thoughts were quite pre dominant during the Kautilya times. Sankhya and Yoga, it is admitted, are the oldest among the philosophical systems of India.⁶ While Lokayata, system is said to have founded by Brahaspati and later associated with the Charvakas, it gives knowledge about worldly affairs. According to some scholars, Lokayata is the Nyayashastra as taught by Brahman, Gargya and others.⁷

Aanvikshiki, further is explained as, investigating by means of reasoning, what is spiritually good and evil in the Vedic lore, material gain and loss in economics, good policy and bad policy in the science of politics, as well as the relative strength and weakness of these three sciences.⁸

When a king has to take a decision, he has to take into consideration all the above aspects. When one is trained to think from these dimensions as done in the Vedic tradition using its wisdom, teaching, knowledge and experience then we are truly using the ways of our ancestors.

Our Rishis⁹ were men of practical wisdom. Our tradition and its thinking is multi-faceted. One weighs all possible options, considering the impact it can have on the society, its laws, its value systems as well as the impact for future generations and its prosperity. A full rounded thinking pattern is imbibed.

Aanvikshiki, confers benefit on the people, keeps the mind steady in adversity and in prosperity and brings out proficiency in thought, speech and action.¹⁰ Right thinking is the solution for all problems.

³ Kautilya Arthashastra, 1.2.1, and 1.2.8

⁴ Kautilya Arthashastra, 1.2.9

⁵ Kautilya Arthashastra, 1.2.10

⁶ R.P.Kangle, foot note explaining Kautilya Arthashastra verse 2.1.10, Published by Motilal Banarasidas

⁷ R.P.Kangle, foot note explaining Kautilya Arthashastra verse 2.1.10, Published by Motilal Banarasidas pg 6

⁸ Kautilya Arthashastra, 1.2.11

⁹ Rishi – seers, sages and saints

¹⁰ Kautilya Arthashastra, 1.2.11

The same thought is presented in the Bhagawat Geeta where Yoga is considered to give *Samatvam* (equanimity) to the mind.¹¹ Perform action, O Dhananjaya, abandoning attachment, being steadyfast in Yoga, and balanced in success and failure. Evenness of mind is Yoga.¹²

Aanvikshiki also gives you clairvoyance and clarity of thought, making one a good communicator through speech and also taking the right action for achieving the desired results.

This state of a 'Yogic mind' included in *Aanvikshiki*, is achieved by the leader through ***Vriddhasanyogah*** (Association with elders and being mentored by experts of various fields), ***Swadhaya*** (daily study of Scriptures which guides the leader during dharma sankat also called as moral / ethical dilemma) and ***Mantra Shakti*** (power of a king achieved through council and discussions with his wise ministers).

¹¹ Bhagawat Geeta, II.48

¹² Swami Chinmayanada, commentary on II.48 of Bhagwat Geeta, The holy Geeta, Published by Central Chinmaya Mission Trust, Mumbai

Physical Fitness and Diet Plan Guideline

Dr. Jayawant Mane

ABSTRACT

Physical fitness is a state of health and wellbeing and, more specifically, the ability to perform aspects of sports, occupations and daily activities. Physical fitness is generally achieved through proper nutrition, moderate-vigorous physical exercise and sufficient rest. Physical fitness has always been an important part of life. It is theorised that when people left a hunter-gatherer lifestyle and formed fixed communities based around agriculture that physical fitness levels declined. This is not to say that levels of physical labour decreased but that the type of work undertaken was not necessarily as conducive to a general level of fitness. As such, regimented fitness regimes were either invented or became more common. Gymnasiums which would seem familiar today began to become increasingly common in the 19th century. The industrial revolution had led to a more sedentary lifestyle for many people and there was an increased awareness that this had the potential to be harmful for health. This was a key motivating factor for the forming of a physical culture movement. This movement advocated increased levels of physical fitness for men, women and children and sought to do so through various forms of indoor and outdoor activity, and education. In many ways it laid the foundations for modern fitness culture.

It is recommended that all adults should avoid inactivity to promote good health mentally and physically. For substantial health benefits, adults should participate in at least 150 minutes a week of moderate-intensity, or 75 minutes a week of vigorous-intensity aerobic physical activity, or an equivalent combination of moderate- and vigorous-intensity aerobic activity. Aerobic activity should be performed in episodes of at least 10 minutes, and preferably, it should be spread throughout the week.

The Parts of Physical Fitness

Physical fitness is made up of eleven parts - six of them health related and five skill related. All of the parts are important to good performance in physical activity, including sports. But the six are referred to as contributing to *health-related physical fitness* because scientists in kinesiology have shown that they can reduce your risk of chronic disease and promote good health and wellness. These parts of fitness are *body composition, cardiorespiratory endurance, flexibility, muscular endurance, power, and strength*. They also help you function effectively in daily activities. As the name implies, *skill-related physical fitness* components help you perform well in sports and other activities that require motor skills. For example, *speed* helps you in sports such as track and field. These 5 parts of physical fitness are also linked to health but less so than the health-related components. For example, among older adults, *balance, agility, and coordination* are very important for preventing falls a major health concern, and *reaction time* relates to risk for automobile accidents. Each part of physical fitness is described in more detail in the two following features: The Six Parts of Health-Related Fitness and The Five Parts of Skill-Related Fitness.

Health Related Physical Fitness

Think about a runner. You can probably run a long distance without training; it means you have good fitness in at least one area of health-related physical fitness. But does she have good fitness in all six parts? Running is an excellent form of physical activity, but being a runner doesn't guarantee fitness in all parts of health-related physical fitness. Like the runner, you may be more fit in some parts of fitness than in others. The feature named The Six Parts of Health-Related Fitness describes each part and shows an example. As you read about each part, ask yourself how fit you think you are in that area.

Fit Fact

Power, formerly classified as a skill-related part of fitness, is now classified as a health-related part of fitness. Power is associated with wellness, higher quality of life, reduced risk of chronic disease and early death, and better bone health. Power, and activities that improve power, have also been found to be important for healthy bones in children and teens. How do you think you rate in each of the six health-related parts of fitness? To be healthy, you should be fit for each of the six parts. Totally fit people are less likely to develop a health problem caused partly by lack of physical activity - such as heart disease, high blood pressure, diabetes, osteoporosis, colon cancer, or a high *body fat level*. People who are physically fit also enjoy better wellness. They feel better, look better, and have more energy. You don't have to be a great athlete in order to enjoy good health and wellness and be physically fit. Regular physical activity can improve anyone's health-related physical fitness.

Skill Related Physical Fitness

Just as the runner in our example may not achieve a high rating in all parts of health-related physical fitness, she also may not rate the same in all parts of skill-related physical fitness. Though most sports require several parts of skill-related fitness, different sports can require different parts. For example, a skater might have good agility but lack good reaction time. Some people have more natural ability in some areas than in others. No matter how you score on the skill-related parts of physical fitness, you can enjoy some type of physical activity. Remember that good health doesn't come from being good in skill-related physical fitness. It comes from doing activities designed to improve your health-related physical fitness, and it can be enjoyed both by great athletes and by people who consider themselves poor athletes.

As noted earlier, health-related fitness offers a double benefit. It not only helps you stay healthy but also helps you perform well in sport and other activities. For example, cardiorespiratory endurance helps you resist heart disease and helps you perform well in sports such as swimming and cross-country running. Similarly, strength helps you perform well in sports such as football and wrestling, muscular endurance is important in soccer and tennis, flexibility helps in sports such as gymnastics and diving, power helps in track activities such as the discus throw and the long jump, and having a healthy amount of body fat makes your body more efficient in many activities.

Physical fitness is often divided into the following categories:

- 1. Cardiovascular endurance:** This is the ability of the body to deliver oxygen and nutrients to tissues and to remove wastes over sustained periods of time. Cardiovascular endurance can be improved through aerobic exercise; those performed at a moderate level of intensity over a relatively long period of time such as running or playing tennis.
- 2. Muscular strength and endurance:** Strength deals with the ability of the muscle to exert force for a brief time period, while endurance is the ability of a muscle, or group of muscles, to sustain repeated contractions or to continue to apply force against an inert object. Weight training provides the means to develop both the strength and size of skeletal muscles.
- 3. Flexibility:** This denotes the ability to move joints and use muscles through their full range of motion. Flexibility may be increased through stretching. Yoga and exercise are whole body workouts that focus on flexibility and balance.
- 4. Body composition:** Composition refers to the body in terms of lean mass and fat mass. An optimal ratio of fat to lean mass can be determined by a person's body/mass index. A person's BMI is a more accurate method of determining whether a person's weight is healthy in relationship to their particular body type. Performing the right set of exercises can help people convert fat through increasing muscle mass.

In the case of athletics, terms such as accuracy, agility, coordination power, speed, and stamina are appropriate.

Many sources also cite mental and emotional health as an important part of overall fitness. This is sometimes presented as a triangle made up of three sub-sections, which represent physical, emotional, and mental fitness. The ideal triangle is balanced in all three areas. Like the food and nutrition pyramid designed for healthy eating, the "triangle" is in alignment with practitioners today that wish to address a more holistic approach towards health and aging.

Specific or task-oriented fitness is a person's ability to perform at a specific activity with a reasonable efficiency, for example, in sports. Specific training can prepare either an athlete or a worker in their particular field or sport.

Examples of athletic training would be: Training for a 400m sprint—in which case a runner performs at ultimate speed throughout a short distance. In the case of a sprinting, the athlete must be trained to run anaerobically throughout the race. In a marathon, which covers a long distance, the athlete must be trained to work aerobically; endurance must be increased to the maximum.

Anaerobic exercise is used by athletes in non-endurance sports to build power and by body builders to build muscle mass. Muscles trained under anaerobic conditions develop differently, leading to greater performance in short duration, high intensity activities, which last up to roughly two minutes. Aerobic exercise, on the other hand, includes lower intensity activities performed for longer periods of time.

Does sports performance equal physical fitness?

Physical fitness is defined as the ability and activity to cope with the demand of various activities. It is not just about athletic performance. Health-related physical fitness is measured by two aspects: the ability to cope with daily activities as well as the persistency in good functioning of the body. Sports-related physical fitness refers to outstanding performance in a particular kind of sport. Parents in general would take health-related physical fitness for granted while hoping their children will excel in sports-related physical fitness on top of academic excellence.

Such belief is based solely on parents' expectation and filled with fallacies.

1. Physical health should not be taken for granted. Physical fitness takes a lot of effort and time to achieve.
2. Physical fitness should not be viewed from only the sports-related aspect, but also its health-related aspect, such as the ability to attend classes and completing assessment.

3. Sports-related physical fitness takes consistent training as well as talent. It cannot be guaranteed by hard work.

4. To achieve long-term physical health, children should focus on developing their health-related physical fitness. It is not just for being healthy per se, but to keep away from obesity, high blood pressure, high lipid level, diabetes or other diseases.

Here are four practical ways for children to maintain their health-related physical fitness through exercising amidst busy school work:

1. Develop interest in at least one competitive sport like ball games or swimming, and practice regularly (say once a week).

2. Walk for thirty minutes consecutively.

3. Practice muscles strengthening and flexibility training twice a week during physical education lesson.

4. Actively participate in open events and receive right amount of training during preparation.

DIET PLAN

In nutrition, diet is the sum of food consumed by a person. The word diet often implies the use of specific intake of nutrition for health reason. Although humans are omnivores each culture and each person hold some food preferences or some food taboos. This may be due to personal tastes or ethical reasons. Individual dietary choices may be more or less healthy.

Complete nutrition requires ingestion and absorption of vitamins, minerals and essential fatty acids from fat-containing food, also food energy in the form of carbohydrate, protein, and fat. Dietary habits and choices play a significant role in the quality of life, health and longevity.

Low-fat

Low-fat diets involve the reduction of the percentage of fat in one's diet. Calorie consumption is reduced because less fat is consumed.

Low-carbohydrate

Low-carbohydrate diets are relatively high in protein and fats.

Low-calorie

Low-calorie diets usually produce an energy deficit of 500–1,000 calories per day, which can result in a 0.5 to 1kilogram weight loss per week.

Meals timing schedule

Meals timing schedule is known to be an important factor of any diet. Recent evidence suggests that new scheduling strategies, such as intermittent fasting or skipping meals, and strategically placed snacks before meals, may be recommendable to reduce cardiovascular risks as part of a broader lifestyle and dietary change.

KEYS TO A HEALTHY DIET

Babies and young children

- From birth to 6 months of age, feed babies exclusively with breast milk (i.e. give them no other food or drink), and feed them on demand.
- At 6 months of age, introduce a variety of safe and nutritious foods to complement breastfeeding, and continue to breastfeed until babies are 2 years of age or beyond.
- Do not add salt or sugars to foods for babies and young children

Reason:

On its own, breast milk provides all the nutrients and fluids that babies need for their first 6 months of healthy growth and development. Exclusively breastfed babies have better resistance against common childhood illnesses such as diarrhoea, respiratory infections and ear infections. In later life, those who were breastfed as infants are less likely to become overweight or obese, or to suffer from noncommunicable diseases, such as diabetes, heart disease and stroke.

Eat a variety of foods

- Eat a combination of different foods, including staple foods (e.g. cereals such as wheat or rice, or starchy tubers or roots such as potato), legumes (e.g. lentils, beans), vegetables, fruit and foods from animal sources (e.g. meat, fish, eggs and milk)

Reason:

Eating a variety of whole (i.e. unprocessed) and fresh foods every day helps children and adults to obtain the right amounts of essential nutrients. It also helps them to avoid a diet that is high in sugars, fats and salt, which can lead to unhealthy weight gain (i.e. overweight and obesity) and noncommunicable diseases. Eating a healthy, balanced diet is especially important for young children's and development; it also helps older people to have healthier and more active lives.

Eat plenty of vegetables and fruit

- Eat a wide variety of vegetables and fruit

- For snacks, choose raw vegetables and fresh fruit, rather than foods that are high in sugars, fats or salt
- Avoid overcooking vegetables and fruit as this can lead to the loss of important vitamins
- When using canned or dried vegetables and fruit, choose varieties without added salt and sugars

Reason:

Vegetables and fruit are important sources of vitamins, minerals, dietary fibre, plant protein and antioxidants. People whose diets are rich in vegetables and fruit have a significantly lower risk of obesity, heart disease, stroke, diabetes and certain types of cancer.

Eat moderate amounts of fats and oils

- Use unsaturated vegetable oils (e.g. olive, soy, sunflower or corn oil) rather than animal fats or oils high in saturated fats (e.g. butter, ghee, lard, coconut and palm oil)
- Choose white meat (e.g. poultry) and fish, which are generally low in fats, in preference to red meat
- Eat only limited amounts of processed meats because these are high in fat and salt
- Where possible, opt for low-fat or reduced fat versions of milk and dairy products
- Avoid processed, baked and fried foods that contain industrially produced trans-fat

Reason:

Fats and oils are concentrated sources of energy, and eating too much fat, particularly the wrong kinds of fat, can be harmful to health. For example, people who eat too much saturated fat and trans-fat are at higher risk of heart disease and stroke. Trans-fat may occur naturally in certain meat and milk products, but the industrially produced trans-fat (e.g. partially hydrogenated oils) present in various processed foods is the main source.

Eat less salt and sugars

- When cooking and preparing foods, limit the amount of salt and high-sodium condiments (e.g. soy sauce and fish sauce)
- Avoid foods (e.g. snacks), that are high in salt and sugars
- Limit intake of soft drinks or soda and other drinks that are high in sugars (e.g. fruit juices, cordials and syrups, flavoured milks and yogurt drinks)

- Choose fresh fruits instead of sweet snacks such as cookies, cakes and chocolate

Reason:

People whose diets are high in sodium (including salt) have a greater risk of high blood pressure, which can increase their risk of heart disease and stroke. Similarly, those whose diets are high in sugars have a greater risk of becoming overweight or obese, and an increased risk of tooth decay. People who reduce the amount of sugars in their diet may also reduce their risk of noncommunicable diseases such as heart disease and stroke.

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Cloud computing Awareness, Adoption and Usage among Management Students

Dr. Kavita Khadse, Mr. Pranav Pai

ABSTRACT

Keywords: *Awareness, Cloud Computing, Cloud Services, Management Students*

This study is focused towards finding the awareness of Cloud Computing amongst management students. It also focuses on the adoption and primary usage of cloud services by the students. The analysis and findings point out that majority of the management students are aware about cloud computing and are already consuming various cloud services.

The consumption of services is majorly done for sharing of media files & documents. Other main reasons for usage of cloud services include access to unlimited storage and data on the go. The study also analyzes the factors influencing / concerns of the users related to adoption of cloud services, where majority of the users have security as the primary concern which restricts usage of cloud services to its full extent by the users. The study involved group of management students conducting survey.

INTRODUCTION

Development in technology has brought about a remarkable change in almost every field, and now with Industry revolution 4.0 industries are advancing at a faster pace to achieve their goals and objectives. Cloud computing is not a new technology on the web but it is a new form of computing. Whether they are using Google's Gmail, organizing photos on Picasa or searching the Web with Bing, they are engaged in cloud computing. Cloud computing is a kind of computing technology which facilitates in sharing the resources and services over the internet rather than having these services and resources on local servers/ nodes or personal devices. The combination of servers, networks, connection, applications and resources is defined as 'cloud'. Cloud computing is acting as a resource pooling technology for accessing infinite computing services and resources as per demand of users and can be compare with models of pay as you use or utility model same as used for mobile services usages and electricity consumption.

There are three service models of Cloud Computing such as Infrastructure as a Service (IaaS), Platform as a Service (PaaS), & Software as a Service (SaaS). **Infrastructure as a Service (IaaS):** In this cloud service model the service provider hosts all the required necessary

hardware and the Internet connectivity link. The user only share responsibility for the virtual machine hosted on this hardware and the software's (include operating system) which runs on it. As shown in figure 1, this is the last / bottom layer and the software applications run on it. This service provides on demand infrastructure which is storage, computing, networking, management and support components (virtual servers). This infrastructure is accessed via Internet, enabling organizations to move their data to cloud. Resulting in to dissolve or dismantling there in house data centers. Each of these services can be deployed by organizations or individuals either as a private, public, hybrid and community cloud.

Platform as a Service (PaaS): In this cloud service model the user supplies the application they wish to deploy, and the cloud service provider supplies all the components required to run this application which is also called as application hosting. As shown in the figure 1, this is the middle layer between SaaS and IaaS. It provides operating systems and application development platform which can be accessed and utilized via the Internet. Developers use this platform to develop, test, deploy and host web applications as a service via the internet. E.g. providers of such platforms as a service are Google Application Engine, Microsoft Windows Azure and International Business Machine (IBM).

Software as a Service (SaaS): In this cloud service model the service provider supplies the software application and all the components required for its execution. SaaS is designed to be a turnkey solution for the customers. Many web-ERP software solutions are hosted on the SaaS cloud and provide accounting and business Information to the user or customer. This is the top-most layer of cloud computing. This layer involves applications such as text processors, video editors and databases to be hosted by cloud service provider and is made readily available

to the users on demand via Internet. Few examples of software as a service includes customer relation management (CRM), email messaging, Google Document (Doc) etc.

IaaS offers necessary computing resources like (processing, storage, networks, and operating resources) over the Internet. PaaS offers platform (Google App Engine) to run the user created or acquired applications on the Internet. SaaS provides applications and software (Google Docs) on cloud which can be accessed through any device having web browser. Industries are using the cloud for putting together user resources, i.e. using Software as a Service (SaaS), World Cat, Google docs, and others; the web Platform as a Service (PaaS) as in the use of Google App Engine; or Infrastructure as a Service (IaaS) as in the use of D-Space, FEDORA, and others. The cloud is confirmed as a facilitator in storing and accessing information in addition to providing a unified web presence with reduced local storage capacity challenges.

LITERATURE REVIEW

SeanMarston, ZhiLi, Subhajyoti Bandyopadhyay, JuhengZhang, AnandGhalsasi, (April 2011) “Cloud computing — The business perspective”, Decision Support Systems, Volume 51, Issue 1, Pages 176-189

This article has distinguished the qualities, shortcomings, openings and dangers for the distributed computing industry. We at that point recognize the different issues that will influence the various partners of distributed computing. We likewise issue a bunch of proposals for the specialists who will give and deal with this innovation. For IS specialists, we layout the various zones of exploration that need consideration so we are in a situation to exhortation the business in the years to come. At last, we diagram a portion of the major questions confronting legislative offices who, because of the remarkable idea of the innovation, should turn out to be personally engaged with the guideline of distributed computing.

Alshuwaier, F. A., Alshwaier, A. A., & Areshey, A. M. (2012). “Effective Use of Cloud Computing Services in Education”, Journal of Next Generation Information Technology, 3(4).

Outline of the distributed computing display and talk about its applications for cooperation between scholarly establishments. Distributed computing is viewed as an ordinary worldview that gives reasonable, effective organization login to a fitting pool of processing assets which can be furnished and delivered with simply ostensible assiduity and specialist co-ops correspondence. Nonetheless, numerous associations comprehend distributed computing in an unexpected way. We momentarily examine the distributed computing applications in this examination, and depict some momentum and achieved instructive and research items. At

that point, we proceed to assess the effective uses of distributed computing models at instructive foundations, and the various approaches to execute distributed computing.

Faisal A Alshuwaier, Abdullah A Alshwaier, Ali M Areshey,(2012) "Applications Of Cloud Computing In Education", "8th International Conference on Computing and Networking Technology (INC, ICCIS and ICMIC), IEEE

An outline of the distributed computing demonstrates and examines its applications for cooperation between scholarly organizations. Distributed computing is viewed as a normal worldview that gives reasonable, productive organization login to a fitting pool of registering assets which can be furnished and delivered with simply ostensible assiduity and specialist co-ops correspondence. In any case, numerous associations comprehend distributed computing in an unexpected way. We momentarily break down the distributed computing applications in this paper, and portray some momentum and achieved instructive and research items.

Ewuzie, Isaiah; Usoro, Abel (Oct. 2012)," Exploration of cloud computing adoption for e-learning in higher education", Computing and Information Systems, USA

Presented distributed computing and e learning ideas. It likewise introduced issues identifying with distributed computing in advanced education. Since distributed computing guarantees extraordinary possibilities, it is trusted that creating and approving an exploration model for distributed computing appropriation in advanced education will help in outfitting the e-learning possibilities too. This turn of events and approval will frame the reason for future examination.

kasi Viswanath, M. D., Kusuma, S., & Gupta, S. K. (2012). Cloud computing issues and benefits modern education. Global Journal of Computer Science and Technology, 12(10-B). Global Journal of Computer Science and Technology Cloud & Distributed Volume 12 Issue 10 Version 1.0 July 2012 Type: Double Blind Peer Reviewed International Research Journal Publisher: Global Journals Inc. (USA) Online ISSN: 0975-4172 & Print ISSN: 0975-4350

E-learning stresses on the innovation to change and guide instruction. E-learning framework will utilize the distributed computing that presents effective scale instrument. In this paper we proposed distributed computing to e-gaining from the accompanying perspectives: its work mode, administrations, plan of action, benefits and issues. Our outcomes propose that the acquaintance of distributed computing with eLearning is achievable and to bring more prominent lucidity scene about distributed computing benefits.

Santosh Kumar and R. H. Goudar (December 2012), International Journal of Future Computer and Communication, Vol. 1, No. 4, "Cloud Computing – Research Issues, Challenges, Architecture, Platforms and Applications: A Survey"

The difficulties and issues of distributed computing. We distinguished a few difficulties from the distributed computing selection point of view and we additionally featured the cloud interoperability issue that merits generous further innovative work. Be that as it may, security and protection issues present a solid obstruction for clients to adjust into distributed computing frameworks. In this paper, we explore a few distributed computing framework suppliers about their interests on security and protection issue

Krelja Kurelovic, E., Rako, S., & Tomljanovic, J. (2013, May). Cloud computing in education and student's needs. In Information & Communication Technology Electronics & Microelectronics (MIPRO), 2013 36th International Convention on (pp. 726-731). IEEE.

The utilization of distributed computing is extremely expansive and developing every day on account of numerous benefits to the clients, and is driven by the expanding utilization of different cell phones (PCs, tablets and cell phones) and portable Internet access being more accessible. Distributed computing is pertinent in training; however it infers the acknowledgment of these administrations by totally associated with the instructive interaction. Consequently, the point of this paper is to research whether there is a need between our understudies for applications and administrations in the "cloud" (SaaS), the degree to which they use them and what sorts of uses and administrations are driving. The paper breaks down and deciphers the consequences of this examination which gives signs of understudies' ability to "move to the cloud"

SAMAH SADEQ & AHMED BAGISH (2014), "STUDENT'S AWARENESS OF CLOUD COMPUTING: CASE STUDY FACULTY OF ENGINEERING AT ADEN UNIVERSITY, YEMEN", INTERNATIONAL JOURNAL OF ENGINEERING DEVELOPMENT AND RESEARCH

The paper records the different cloud administration models and their appropriation inclination by the understudies at the Aden University. It specifies about the overview of engineering understudies for use

of Internet and the Cloud Services. It specifies that the University head uphold the possibility of innovation appropriation to improve the manner in which instructing is done at the University. It specifies that the administration is consistently in the quest for the new advancements and their advantages which can be acquired by understudies if the educators make fruitful reception of the mechanical turns of events. It infers that there is a solid requirement for rising of mindfulness on advantages and significance of cloud administrations among the understudies at the college.

Atif Ishaq, A., & Muhammad Nawaz Brohi (2015), Cloud Computing in Education Sector with Security and Privacy Issue: A Proposed Framework, International Journal of Advances in Engineering & Technology (IJAET), volume 8, 889-898.

Distributed computing is tremendous innovation and upgrading step by step. Distinctive creator has diverse perspective for cloud in training. In this paper distinctive proposed models for cloud and did near examination to make safer information over cloud. Each innovation has dangers so this cloud innovation has security dangers. In the paper planning of Common security structure with distributed computing innovation and on that premise, creators lead study. In the end proposed system is proposed to make safer

Kaur, R., & Singh, S. (2015). "Exploring the Benefits of Cloud Computing Paradigm in Education Sector", International Journal of Computer Applications, 115(7).

Distributed computing is driving IT progressive innovation (Gartner – Gartner Newsroom, 2010) and considered as an expansion to the critical accomplishments of network, virtualization, Web 2.0 and Service Oriented Architecture (SOA) advancements and the ass

embly of these advances. It utilizes the web to convey distinctive registering administrations including equipment, programming conditions and programming while at the same time keeping clients unconscious of hidden area and foundation. This examination paper talks about the likely advantages of distributed computing for conveying instructive administrations in agricultural nations just as reveals insight into the ICT based activities taken and need of cloud-based training conveyance in the territory of Punjab.

SABITI MAJHI, SARIKA MEHER (2015), BULU MAHARANA ON "AWARENESS AND USAGE OF CLOUD COMPUTING APPLICATION AMONG LIS PROFESSIONALS: A CASE STUDY OF 17 INDIAN UNIVERSITY LIBRARIES" PUBLISHED IN 2015

The paper researches the utilization of Cloud Services by Library Professionals. It additionally recognizes the hole between the moving advances and their appropriation by the Professionals. The paper makes reference to about the benefits of use of cloud administrations which can help in decreasing manual interaction load on the Library Management Professionals. Paper reasons that the Cloud Services are at present being utilized by majority of the Library Professionals both for individual just as expert use. Paper additionally recognizes the reasons of wavering made by scarcely any Library Management Professionals in receiving the Cloud Services, where absence of mindfulness ends up being the significant purpose behind non-appropriation of the administrations.

Nor Hazreeni Hamzah, Maziah Mahmud, Shamsunarnie Mohamed Zukri, Wan Fairoos Wan Yaacob and Jusoh Yacob (2017), "The Awareness and Challenges of Cloud Computing Adoption on Tertiary Education in Malaysia", Journal of Physics: Conf. Series 892 (2017) 012014 Journal of Physics Conference Series 892(1):012014

The paper recognizes the mindfulness and the reception of distributed computing among the teachers. It additionally attempts to distinguish the kind of Cloud Services and their selection rate by the workforce at the University. The examination proposes that the difficulties looked by the academicians while embracing this innovation can be isolated into 2 sections, first part being the security and the reliance factor and the second part being the client control and attitude factor. Paper likewise makes reference to about the benefits that the personnel at the University get by selection of the cloud administrations. Ease, Ease of access, no time limits, High Performance was considered as the key affecting variables for selection of Cloud Services by teachers at the college.

OBJECTIVES

1. To find the awareness about Cloud Computing in Management Students.
2. To find the purpose of use of Cloud Services
3. To identify most popular Cloud Services used by Management Students.
4. To explore the frequency of usage of Cloud Services in Management Students
5. To determine the factors influencing usage of Cloud Services by Management Students

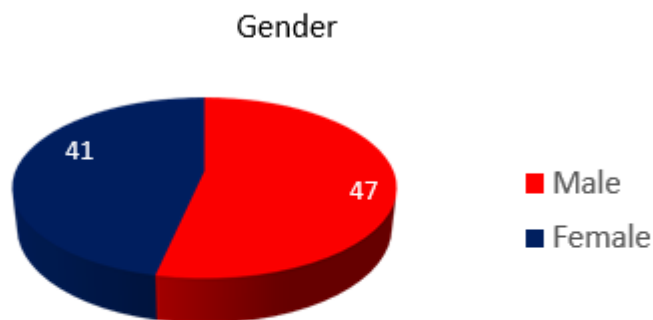
RESEARCH METHODOLOGY

In order to satisfy the objectives, a descriptive study was carried out. Management students from a reputed institute in Mumbai were considered as primary source for conducting survey with a questionnaire. Convenient sampling is done with 80 as sample size.

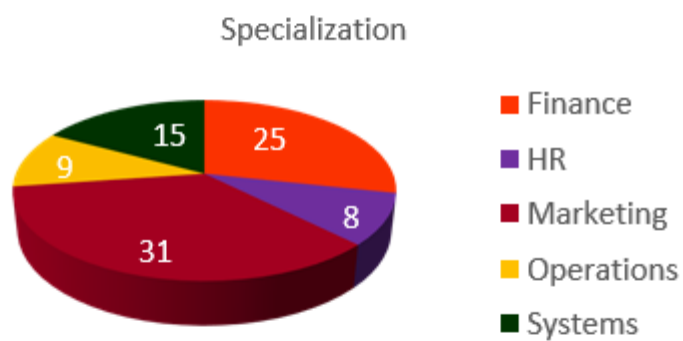
Responses were collected to explore the degree of familiarity of the cloud services, use of Cloud Services, frequency of usage of Cloud Services, factors influencing usage of Cloud Services etc. Responses were categorized on various demographic characteristics to obtain detailed analysis.

DATA ANALYSIS:

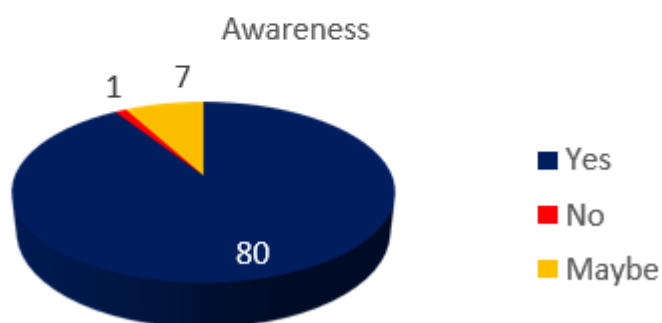
1. Gender wise distribution of the students:



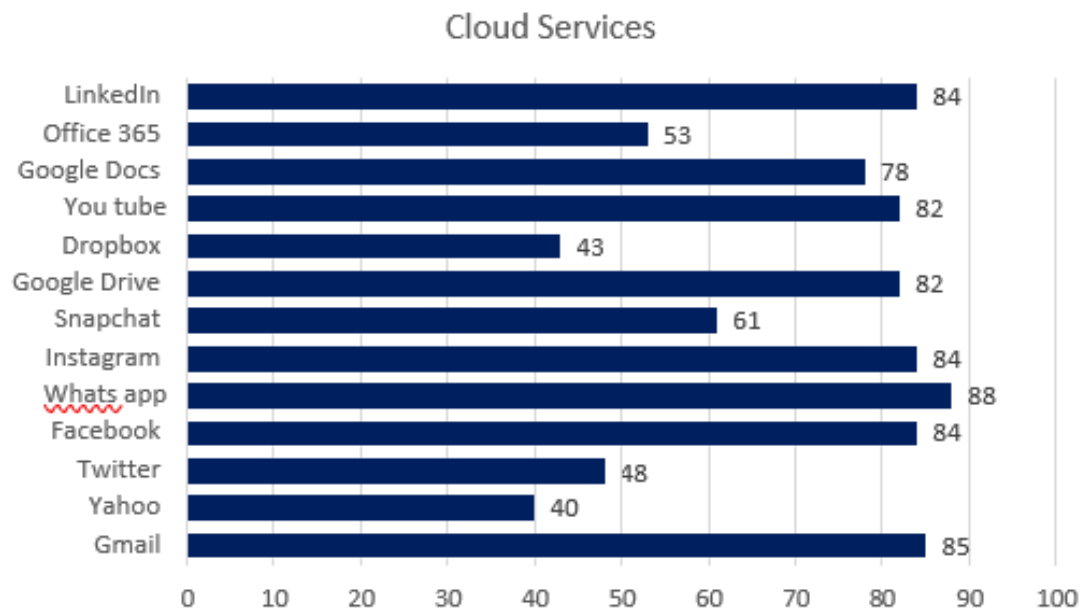
2. Specialization wise distribution of students:



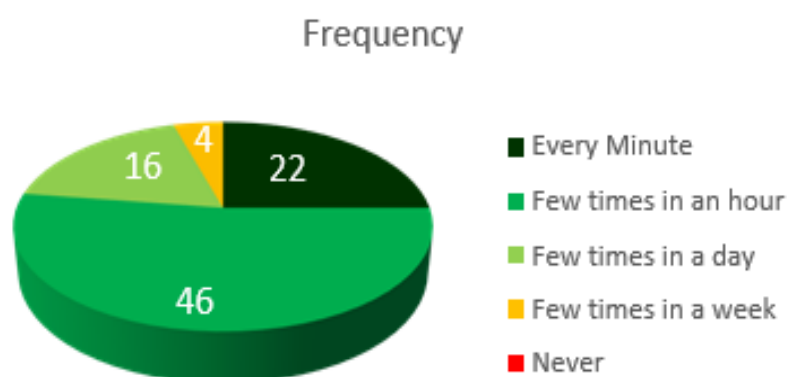
3. Awareness about Cloud Computing in Management Students



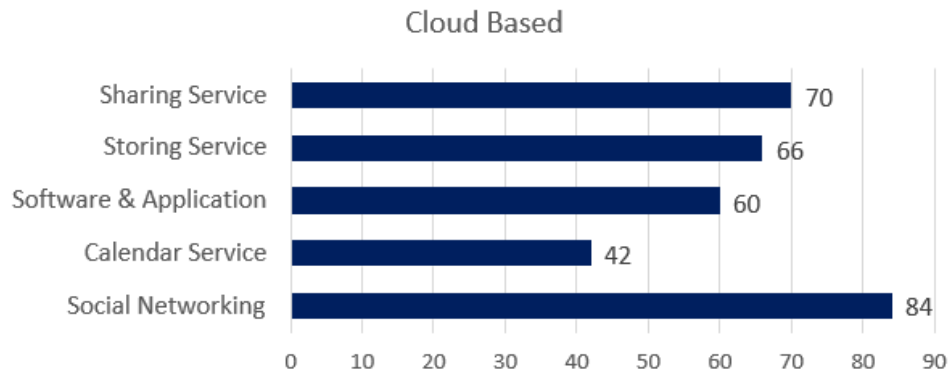
4. Popular Cloud Services used by Management Students:



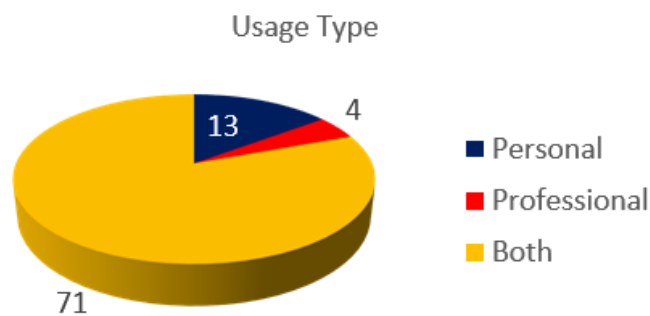
5. Usage of Cloud Services by Management Students:



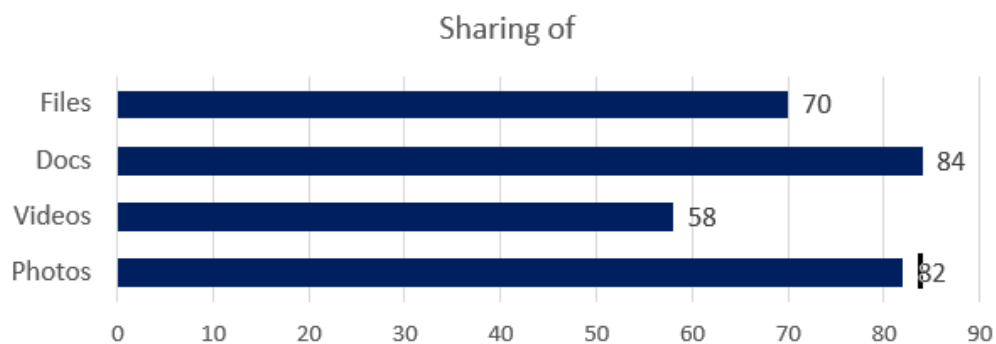
6. Category of Cloud Usage



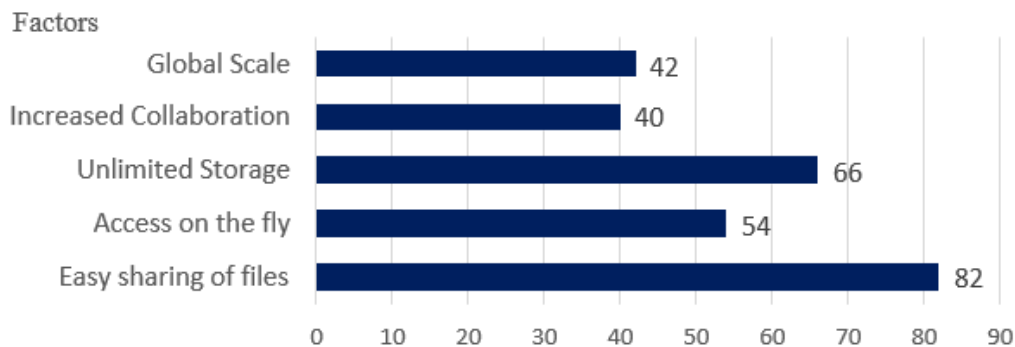
7.) Usage of Service



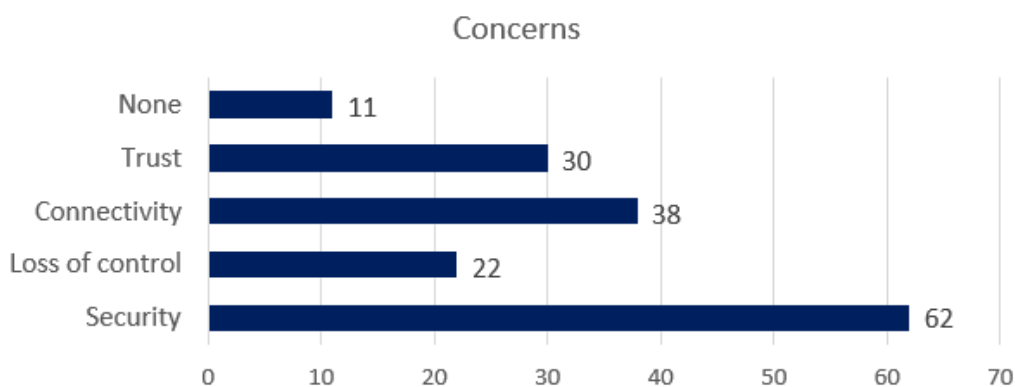
8.) Service Consumption purpose



9.) Factors driving interest to use Cloud Services



10.) Concerns with usage of Cloud Services



1) **Objective 1:** Find the degree of familiarity of Cloud Services

Survey results show that 91% (80 respondents) of the total population is aware about the cloud services, whereas a mere 8% (7 respondents) are not sure about their familiarity with the services and only 1% (1 respondent) isn't aware of the cloud services.

2) **Objective 2:** Find purpose of usage of Cloud Services

Survey results show that 96% of the respondents use Social Networking services, 48% of the respondents use Calender Services, 60% of the respondents use Softwares & Applications, 66% of the respondents use Storing Services and 70% of the respondents use Sharing Services in order. Also, these services are mainly utilized in order to store or share Photos, Videos, Docs & Files where the consumption percentage for the same is 93%, 66%, 96%, 80% respectively.

3) **Objective 3:** Find most popularly used Cloud service

■ Survey results show that the most popular service in use among the respondents is Whatsapp where all of the respondents were making use of the service. Whatsapp was followed by Gmail with 97% of respondents consuming the service, then followed by Linked, Instagram & Facebook with 96% of the respondents using the service. Thus the top 5 services currently in use by the respondents included Whatsapp, Gmail, LinkedIn, Instagram, and Facebook. These applications were followed by Google Drive & Youtube with 93% of respondents consuming the service, followed by Google Docs, Snapchat, Office 365, Twitter, Dropbox & Yahoo with consumption percentage of 89%, 70%, 60%, 54%, 49% & 46% respectively.

4) **Objective 4:** Find the frequency of usage of Cloud Services

■ Survey results show that majority of the population 53% (46 respondents) use these services few times in an hour. 25% (22 respondents) use these services every minute, 18% (16 respondents) use the services few times in a day, 5% (4 respondents) use these services few times in a month.

5) **Objective 5:** Find the factors influencing usage of Cloud Services

■ Survey results show that 93% of the respondents adopt Cloud Services because it provides easy sharing of files, followed by Unlimited Storage, Access on the fly, GlobalScale and Increased collaboration as factors, each receiving 75%, 61%, 48% and 46% respectively as support from respondents. Also, few of the concerns that the respondents face include Security as the highest concern with 71% respondents voting for the same, followed by Connectivity, Trust and Loss of Control each receiving 43%, 34% & 25% vote respectively. Also there are few respondents (13%) do not have any concerns related to the utilization of these services.

CONCLUSION

With Industry revolution 4.0 and various new advancements in technology, it has become necessary for the leaders of tomorrow to be aware of these trends in the industry. One of such trends being Cloud Services, management students have a fair exposure and idea about these services and they are being adopted and utilized for various routine purposes on regular basis with majority of the users using it with frequency of few to many times in an hour. Some of the top trending Cloud Services in use include WhatsApp, Gmail, LinkedIn, Instagram and Facebook. These services are mainly being used to transfer Photos, Videos, Docs and Files

where users use these features for both personal and professional purposes. There are many factors influencing the adoption of Cloud services viz, Easy Sharing of files, Access on the fly and Unlimited Storage facility provided by the providers, but there are also many concerns

related to these services which include Security being the top concern of most of the users of these services.

SCOPE & LIMITATIONS

The results have been drawn after doing analysis based on survey results collected from reputed management institute students. This limits the study to awareness of the Cloud Services among management students of few reputed management institutes only. The scope could have been extended to the management students of all of the management institutes in a particular region.

Also, it can be extended to all the post-graduate students of various institutes who are involved in use of such Cloud Services which include students doing MCA / M.E. / M. TECH / M.Sc. etc. This analysis would have provided a broader view of the objective.

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<http://www.scdl.net/I-learn.aspx>

Flipped Classroom as Effective Source of Learning for EFL Learners during COVID-19

Dr. Protiva Rani Karmaker

ABSTRACT

Key Words: English as a Foreign Language (EFL), Flipped Classrooms, Blended Learning, Students' Satisfaction.

Bangladesh, like almost all the countries of the whole world, is going through the dire affectedness as well as effects of the persisting COVID-19 pandemic. Although the Government has withdrawn lockdown from national life as a whole, the education sector of the country is still under strict shutdown prohibiting all sorts of onsite teaching-learning sessions, and permitting online classroom only. As such, currently, educational institutes of all levels of education are continuing their academic activities through virtual mode necessitating the teachers to hold class sessions on apps, like Zoom Meeting App, Google Classroom and Messenger, or uploading the recorded lessons on Facebook or YouTube. Accordingly, the present study attempts to bring into consideration the challenges that both the teachers and learners face while performing English language education via various types of online lessons, which, as this study basically intends to emphasize, can mostly be overcome through flipped classroom during the COVID-19 lockdown with special focus. The study was conducted on total 30 EFL learners (15 from Jagannath University and 15 from Cumilla University). The comparison between the traditional and the flipped classrooms on or before covid-19 pandemic along with the questionnaire survey among the target participants and its findings reveals that flipped classroom is highly positive in terms of students' satisfaction, comfort, safety and better utilization of this time etc. though its prevalent actualization appears below par, and it demonstrates some worth-noting shortcomings that require substantial reconsiderations.

INTRODUCTION

Up to the arrival and journey of 2021, according to UNESCO data, globally, more than 1.2 billion learners (68.0 per cent of the world's total enrolled learners) have been affected due to the education institute closure in more than 144 countries. Bangladesh is not spared from such a disaster. All levels of educational institutes in the country have been remaining absolutely shut as the undeniably direct and most immediate impact of the Covid-19 on the education sector. As a result, in-class learning opportunities have been suspended and more than 36.0 million students (including 17.0 million in the primary) are now out of the onsite classrooms. Experts say that Covid-19 has essentially caused suspension of the normal academic curriculum of around 40.0 million students all over the country (Uddin, 2020; Baura, 2020). Besides, the loss in schooling hours is not the only impact emerging from the Covid-19 crisis. On top of learning, schools are also a vital source of social protection, nutrition, health as well as psychosocial supports to children and young adults. Hence, in addition to the loss of direct learning scopes, closures of academic institutes have far-reaching impacts on social and economic issues such as school dropouts, digital divide, food insecurity and malnutrition, childcare, as well as disability services (Uddin, 2020).

The response to the COVID-19 pandemic in Bangladesh's education sector has been weak. Operating with limited economic resources and within budgetary frameworks, Bangladesh was tasked with fulfilling the educational needs of their citizens, while protecting public health. This has led to mixed results (Aker, 2020). In fact, at the start of this year, most universities in Bangladesh lacked basic learning management systems and digital infrastructure. So, when institutions were required to close because of COVID-19, educators could no longer teach. As Akter (2020) highlights, the country's University Grants Commission (UGC) rose to the challenge and introduced policies requiring all universities to go digital, to make teaching and learning activities accessible online—including admissions. Within four months, digitization was mainstreamed. An average of around 3,800 classes are held online daily with more than 220,000 students in attendance. Thus far, a total of around 203,200 classes have been conducted to more than 9.2 million attendees by 10,200 faculty members. With the commencement and continuation of virtual education in the country during the current COVID-19 pandemic situation, eLearning or distance learning has gained priority in the education sector. Accordingly, virtual media and/or social media, like Zoom, a video communication system, has gained huge popularity during these quarantine days. Facebook Messenger and YouTube channels have also been incorporated in the initiative. Despite using these as alternative emergency teaching means, none of them cover actual teaching or education purposes—rather these are suitable for business or official functions (Bhuiyan, 2020).

In consequence, the search for an eclectic approach that will serve the purpose in the most befitting manner goes on, as a result of which emerges the idea of realizing flipped classroom

during the COVID-19 situation across the world. Research explores that the combined model of online teaching with the flipped learning improves students' learning, attention, and evaluation of courses (Tang et al. 2020). As a matter of fact, we are passing a crucial time in the history of mankind, fighting against an invisible virus. This pandemic of Covid-19 has infected people and their activity all over the world. Education sector is highly affected. Undergraduate EFL learners are also not the exception. At such context digital education has become one of the most plausible and reliable platforms of teaching and learning. Accordingly, the integration of ICT in the academic arena has become obvious in the language learning process as well (Lea, 2004; Salehi & Salehi, 2012). ICT tools now infiltrate the academic atmosphere and reinforce the feat of the new millennium teaching and learning activities. In fact, in these 21 centuries, the application of ICTs can be viewed as an agent of change benefitting those countries that use it efficiently (Anderson et al., 2002). In Bangladesh mobile phone users are more than 162.920 million as per the report of BTRC (Bangladesh Telecommunication Regulatory Commission). The number of total internet users is more than 101.18 million. 86% university students own smart phones. Surprisingly the number of private university students who own smart phones is more than public university students. Similarly, the trend of flipped classroom is in progress. Here lies the significance of this study as it has focused on the approach of two growing public university EFL learners in terms of exploring flipped classroom during Covid-19.

LITERATURE REVIEW

Bhuiyan and Mahmud (2015) while esteeming flipped classroom in the academic context of Bangladesh find it to be an innovative way of teaching to excel learning. Simultaneously they surmise that it is the latest invention and celebrated outcome of the experimental teaching and learning methods which have incessantly been tried out to reach more practicable results than the age-old black board-white board techniques. With the widespread prevalence of technology in the campus and outside the campus, flipping the classroom has proved to be bringing an appreciable change in the teaching practices, which is why many academicians of the country are practicing this. According to Chow (2015) and Naik (2015), flipped

learning is more likely to draw self-regulated or self-directed learning. As per Barr's study (as cited in Anderson and Burns, 1989:3), teachers are expected to fulfill a variety of roles. A teacher can be seen as a director of learning, a friend or counselor of pupils; a member of a group of professional workers; and a citizen participating in various community activities at local, state, national; and international levels. Similarly, Harmer (1991) viewed "the teacher" as an intrinsic motivator. In flipped classroom, teachers' role is to facilitate learning through some technology based materials such as teacher crafted videos that permit students to repeat and watch as much as they want (MC Bride, 2015).

OBJECTIVES

The main objective of this study is to gauge general applicability of flipped classroom at undergraduate level for learners during and after covid-19. Flipped classroom requires the students to watch an online lecture on the stipulated topic and appraise the course materials available in the vast world of online before they participate in the onsite blended learning session. If the students go through hard copies of texts or digital ones to receive and incorporate the information on the targeted topic with the lesson they obtain from the online lecture, the knowledge and idea they look for will get much more clarified to them. Simultaneously, virtual discussion and discourse on the subject of learning can also provide the learners with substantial foundation prior to their on-campus gathering. On top of these, the learners can also conduct individual or team research on the class topic for better understanding and improvement assimilation.

Subsequently, in a flipped classroom, the learners can practice the target skills either under the active guidance of the teachers or on their own. They can also take part in the other peer learning drills, like in-person performance, face-to-face conversation with their co-learners, debate sessions, presentations and role playing. They students can get their performance reviewed and evaluated by their peers or by the teachers.

These are just some prominent activities that the beneficiaries of the flipped classroom are to put to work before and during the learning sessions (Teach Thought Staff, 2020), but both the teachers and the learners can effectuate many more digitalized tasks that help comprehensive learning happen anywhere anytime.

During Covid-19 EFL undergraduate learners are participating in online classes. Teachers are uploading videos, materials through facebook or messenger, personal sites, group, whatsapp, chatbox, live. Few of them have personal You Tube channel. Some have professional networking sites. Conducting classes through institute's own server (BdREN, Zoom, Meeting App, Google Classroom are more in practice at public universities.

RESEARCH DESIGN AND METHODOLOGY

This entire study used a mixed method and case studies. The researcher chose to apply both quantitative and qualitative research methods in conducting the research on the efficacy of flipped classroom at the undergraduate level of Bangladesh so as to find a holistic understanding of the matter in all sorts of considerations during covid-19 . The research was carried out from April 2020 to December 2021 with the EFL students of Jagannath University of Bangladesh and Cumilla University, Cumilla. Jagannath University (JnU) is a state-funded public university located at 9-10, Chittaranjan Avenue in old town Shadarghat, [Dhaka](#), the capital of [Bangladesh](#). On the other hand The Comilla University is another public university located at Kotbari, Cumilla, Bangladesh. . Since both of the universities are public universities

in terms of meritorious students' participation, they are nearly equal. As noted earlier, the participants of this study were 30 university students taking a general English course. All the students were asked several questions on their preferences, experiences and future acceptance of flipped classroom.

Findings

From the students' responses regarding flipped classroom and regular classroom, it was found that 25 out of 30 students preferred flipped classroom because it was more comfortable and effective for them to learn English language course as foundation course through online after staying with parents. The rest 5 had mixed comments. It was also observed that students who are financially deprived failed to attend in flipped classroom.

Teachers' Response

Majority (66.66%) of the teachers responding the questionnaire opine that the introduction as well as the execution of the flipped classroom in the university needs to be renovated following the way it is implemented in the developed countries' educational scenario, whereas 43.44% of them expressed their complacency regarding whatever the system has in possession. Nevertheless, 100% of the teachers agreed that in the upcoming world there is less or no alternative to flipped classroom in the university.

Students Response:

Majority of the students prefer flipped classroom. They also opine that during covid-19 this experience of participating in online classes has provided them feedback to participate in online classes after post covid world what will help them to execute flipped classroom. They believe that after post covid world they will get input to attend in flipped classroom. The followings are few of our case studies

:

Tamim Ruhul is a student of Department of Marketing. Batch -09 of Cumilla University. Tamim likes online English classes. Earlier he was afraid in Basic English class. Moreover as he stayed far away from campus he could not attend classes on time. He always dreamt to stay with parents but earlier he could not. But now he can participate and earn himself at his comfortable time. He prefers uploaded videos and materials on English course than Zoom class where most time he does not show his face to teachers. He feels shy to talk English if asked. Tamim prefers submitting written assignments through online and listening or reading English himself.

Shahin is a student of department of English, batch-09, Cumilla university. Shahin does not like online English classes. As he is student of Department of English, he misses English teachers, classmates, watching English dramas together. There are some hidden

questions in his mind what he could not ask during online class. He thinks that he will forget to ask once the session will be over. Shaheen is also missing his literature class, chaos, friends during covid-19. Moreover, As he is staying at village in his home there was interruption in internet connection. Due to one of his relatives death he could not attend classes properly. He feels that day by day he is becoming frustrated and his performance in English is decreasing. According to him for learning English as foreign language classroom teaching is more effective source than online and offline classes.

From our study we get few more drawbacks of flipped classroom but these drawbacks did not exceed the positive sides. These drawbacks are as follows:

- As per the report of teachers, there were students who did not submit assignments timely and neglect classes.
- Videos usually had a disadvantage in which learners could not ask the questions.
- The worst disadvantage of flipped classroom was 'not doing their assignments' which caused to make the students uncomfortable to participate in class and ended in disturbing group work. To prevent it, a special observation, checking program or an alert function was suggested.
- Flipped classroom was deemed to be less interesting to the teachers and students of less developed countries where utilizing digital sources successfully took procrastination.
- In line, regular class attendance became poor.
- Teachers' role of motivating students remained poor in comparison with regular classes.
- There were limitations of video instructions too.
- Most of the teachers were not efficient in using flipped classroom. The idea of flipped classroom was unclear to some of them.
- Very few students (30%) could successfully 'log in' while others could not.

Advantages of Flipped Classroom

Students who can attend both online and offline classes regularly got the best input from flipped classroom. But during covid-19 there is overemphasis on online classes and less or no emphasis on offline classes. Many are waiting for universities to open. Efficacy of Flipped classroom is a dream to them.

Recommendations

The study offers quite a number of recommendations to put into consideration for making flipped classroom successful at Jagannath University and cumilla university, Bangladesh in true sense. Firstly, there should be more trained teachers and eager learners. Teachers should upload more videos and helpful materials on English courses. Public universities need to define a definite manpower to work for the monitoring and maintenance of flipped classroom materials. As for the students, to enjoy the multifaceted benefits of

flipped learning system, they must have computer and internet connectivity at their disposal. Further study for the large number of experimental participants in a variety of educational settings should be carried out. To implement them, technology-based professional training course should be preceded for a richer and more inclusive understanding of the applicability of flipped classroom in EFL for Jagannath University, Bangladesh.

CONCLUSION

In conclusion it can be said that flipped classroom has both negative and positive effects. However, as a pedagogical model and for consequences like covid-19 we can think of its extension and renovations. To fully adopt such type of teaching and learning system for English Language Teaching (ELT) at undergraduate level in Bangladesh, we need more research and attention.

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Challenges for Non-Profit Organisation in Financial Sustainability during COVID 19 in Maharashtra State

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ABSTRACT

Key Words: Financial Sustainability, Non-Profit Organizations

Financial sustainability is top most priority from the non-profit organizations during covid 19 specially in Indian context. Leaders must be aware of ecosystem-wide changes to the funding landscape, which present both challenges and opportunities arises in tough time. Between 2014-2018, near about INR 50,000 Crore was spent by CSR in India out of which INR 20,600 Crore went to nonprofits organizations. In FY 2020-2021 it is estimated that under the CSR spending amount would be near about INR 15,000 Crore which will be much less amount available for carrying out social and eco-system activities by nonprofit organizations. About 50 percent of the CSR budget is deployed through nonprofits as implementation agencies but this is expected to reduce by an additional 40-50 percent this year. In 2020 could be a pivotal moment that drives financial services for dealing with the sustainability challenges ahead.

I: BACKGROUND NOTE

In an environmental context, "sustainability" generally means finding a way to use resources in a manner that prevents their depletion. For charitable non-profits, the "sustainability" is commonly used to describe a nonprofit that is able to sustain itself over the long term, perpetuating its ability to fulfill its mission. Sustainability in the nonprofit context includes the concepts of financial sustainability, as well as leadership succession planning, adaptability, and strategic planning particular in Covid 19. The ongoing crisis has served as a major disruption to the development ecosystem specially in Maharashtra. The Need on the ground are rapidly shifting, as are the priorities for organizations funds providers to the private sector, and the government. The nonprofit organizations to be and priorities their organizational sustainability by simultaneously fortifying their weaknesses and seizing new opportunities. As a first step, nonprofits need to mitigate immediate risks to operations and ensure people's safety and well-being. Financial sustainability in Non-profit organizations leaders must be aware of ecosystem-wide changes to the funding landscape, which present both challenges and opportunities. Between Jan 2020- Dec 2020, during the Covid 19 in the context of India.

II: RESEARCH OBJECTIVES

The followings are the main objectives of the research work

1. To study the major challenges of financial sustainability of non profit organisations in Maharashtra State .
2. To find out the impact of Covid 19 on non –profit organizations of Maharashtra in India.
3. To assessment of contributing social causes by non-profit organisations Maharashtra

III: REVIEW OF LITERATURE

Salamon & Anheier (1992). The concept of decentralized government means the transfer of responsibility for public services from the central government to public and private sector. **Kelley and Davis (1994)** this paper is discussed on to customer loyalty is further increased when donors are satisfied with their giving behavior towards non-profit organizations. **Salamon (1994)**

Nonprofit organizations as the interest in the welfare state grew in the 1950s which represented in the various variables like societal changes and technological advances, from various pressures such as general citizens, the public sector, and governments. **Salamon and Anheier (1997)**, The characteristics of private and self-governing factors clearly represent how nonprofits perform organizational activities within the intended scope without being constrained by governments' polity boundaries or budget limitations. **Hodgkinson (1999)**. The early 1970s was one of significant driving forces for the growth of nonprofit organizations. Some important variables discussed in the paper for material improvement for individuals, it empowered a number of middle-class citizens, who could lead the rise of private nonprofit

organizations. **Kirsten (2001)**. In America was encouraged to make project contracts or receive funding to meet the increasing needs of the public sector and to fill the gaps in government policies, such as vocational training for unemployment and child nutrition program. **Hammack (2002)**. In America, nonprofit organizations took a decisive role to develop the ways of delivering public services as an expanded substitute of national welfare system. **Sargeant and Jay (2004)** It is found the impact of donor loyalty that a 10% increase in loyalty could increase ROI of an organization by 150%. **Casey (2016)** In case of developing societies, nonprofit organizations mainly seek their objectives in the area of social services to protect human rights due to the lack of industrialized economic wealth led by governments. **Bryson, (2018)** The considering its diversity of the missions and roles of nonprofit organizations, it makes difficult to create a commonly fixed consensus on defining terminology related to the sector

IV: RESEARCH METHODOLOGY

Research Methodology

Data source: In the present research primary and secondary data has been used.

Time Frame: - The time frame chosen of the study from Jan 2020 to December 2020

Model and Test Specifications: - Descriptive statistics is employed

Research Instrument: Structure questionnaire It is the instrument through which are collect the data.

S Sampling Procedure Random sampling technique was used in this research study.

Sampling Frame: - Non-profit organizations

Sample size: The survey was conducted among the 2000 sample for beneficiaries in the selected cities in Maharashtra.

Research Area: Maharashtra which are taken ten district / City i.e. Mumbai, Pune, Nagpur, Nashik, Kolhapur, Solapur, Jalgaon, Thane Aurangabad Ahemdnagar

Variable - Social Services, Education and Research, Cultural and Recreation. Housing and Development, Religion, Business and Professional Associations, Health, Environment, International Activities Philanthropic Intermediaries,

V: ANALYSIS AND RESULTS

Sample Unit and Code: A decision has to be taken concerning a sampling unit before selecting sample. Sampling unit is a geographical covers Mumbai =**MUM**, Thane= **THA**, Nagpur=**NGP**, Nasik=**NSK**, Aurangabad = **AUG**, Solapur=**SLP**, Kolhapur= **KLP**, Jalgaon =**JAL**,. Ahemdagar=**AHM**, and Pune= **PUN**.

Variable Used: - **SOCCA**= Social Services, **EDURE**= Education and Research, **CULRE**= Cultural and Recreation. **HOUDE**= Housing and Development, **RELIG** = Religion, **BUSIN** = Business and Professional Associations, **HEAL** = Health, **ENVIR** = Environment, **INTAC** = International Activities **PHIINT** = Philanthropic Intermediaries, **NOCLA** = Not Classified / Specified

Table no 1.1 Distribution of societies by location

Activity	Urban				Rural				Urban	Rural	Total
	Male	%	Female	%	Male	%	Female	%	Total (%)	Total (%)	Total (%)
SOCCA	158	7.89	44	2.23	172	8.62	545	27.26	10.12	35.88	46.0
EDURE	64	3.22	46	2.33	34	1.70	155	7.75	5.55	9.45	15.0
CULRE	71	3.56	28	1.38	35	1.77	126	6.29	4.94	8.06	13.0
HOUDE	15	0.74	3	0.16	71	3.53	11	0.57	0.90	4.10	5.0
RELIG	22	1.11	12	0.59	61	3.04	5	0.26	1.70	3.30	5.0
BUSIN	43	2.16	2	0.09	53	2.64	2	0.11	2.25	2.75	5.0
HEAL	7	0.33	4	0.21	27	1.33	23	1.13	0.54	2.46	3.0
ENVIR	22	1.12	3	0.16	13	0.66	1	0.06	1.28	0.72	2.0
INTAC	18	0.88	1	0.02	22	1.10	0	0	0.90	1.10	2.0
PHIINT	19	0.96	0	0	21	1.04	0	0	0.96	1.04	2
NOCLA	9	.44	4	0.22%	17	0.86	10	0.48	0.66	1.34	2
TOTAL	448	22.41	148	7.39	526	26.29%	878	43.91	29.80	70.20	100

From the above table no 1.1 it is indicated that the total number of 2000 sample were assigned to various social activities which benefits received by to the beneficiaries in selected cities and district of Maharashtra **SOCCA** weightage value was 46 .0 (Rural 10.12 and 35.88 Urban) and **EDURE** to score 15.0 (Rural 5.55 and 9.45 Urban), **CULRE** 13.0 (Rural 4.94 and 8.06 Urban) score in percentage of the variable . **HOUDE** = 5(Rural 4.10 and 0.90 Urban), **RELIG** =5(Rural 1,70 and 3.30 Urban), **BUSIN**=5(Rural 2.25 and 2.75 Urban), **HEAL**=3 (Rural 0.54 and 2.46 Urban), **ENVIR** =2(Rural 1.28 and 0.72 Urban), **INTA**=2(Rural 0.90 and 1.10 Urban), **PHIINT** = 2(Rural 0.96 and 1.04 Urban), **NOCL**= 2(Rural 0.66 and 1.34 Urban). The **total** sample was distributed in urban 29.80 and rural was 70.20 in beneficiaries sample .

Table no 1.2 Distribution of Societies by Beneficiaries

Beneficiaries	Urban				Rural				Total Sample	Total Sample
	Male	%	Female	%	Male	%	Female	%	%	(NOs)
Government	26	1.3	6	0.3	10	0.5	52	2.6	4.7	94
Industries	71	3.55	48	2.4	32	1.6	35	1.75	9.30	186
Household	351	17.55	94	4.7	484	24.2	791	39.55	86.0	1720
Total	448	22.41	148	7.4	526	26.29	878	43.9	100%	2000

From the above table no 1.2 it is indicated that the total number of 2000 sample were assigned to various to the beneficiaries in selected cities and district of Maharashtra . In the distribution of sample in Government Male 26 (1.3%) and Female 6 (0.3%) were noted in urban area and Male 10 (0.5 %) and Female 52 (2.6 %) were in Rural area . Further distribution in Industries Male 71 (3.55%) and Female 48 (2.4%) were noted in urban area and Male 32 (1.6 %) and Female 35 (1.75 %) were in Rural area . Major sample were distributed in Households Male 351 (17.5%) and Female 94(4.7%) were noted in urban area and Male 484(24.2 %) and Female 791 (39.55 %) were in Rural area . The total are Government 94 with 4.7%, Industries 186 (9,30%) and Households distribution sample 1720 with highest percentage 86.% of total 2000 sample were distributed in selected cities of Maharashtra.

Table no 1.3 Distribution of societies by location -wise

City / Disrtict	Urban				Rural				Total Sample	Total Sample
	Male	%	Female	%	Male	%	Female	%		
PUN	56	2.8	18	0.9	52	2.6	93	4.65	219	10.95
MUM	53	2.65	16	0.8	54	2.7	91	4.55	214	10.70
THA	51	2.55	17	0.85	56	2.8	89	4.55	213	10.65
NSK	41	2.05	12	0.60	58	2.9	86	4.33	197	9.85
NGP	43	2.15	14	0.70	53	2.65	85	4.25	195	9.75
AHM	39	1.95	14	0.70	51	2.55	86	4.30	190	9.50
SLP	36	1.80	13	0.65	56	2.8	85	4.25	190	9.50
JAL	47	2.35	13	0.65	55	2.75	83	4.15	198	9.90
KLP	39	1.95	14	0.70	44	2.2	89	4.45	186	9.30
AUG	43	2.15	17	0.85	47	2.35	91	4.55	198	9.90
Total	448	22.41	148	7.39	526	26.29	878	43.91	2000	100

From the above table no 1.3 it is indicated that the total number of 2000 sample were assigned to various to the beneficiaries in selected cities and district of Maharashtra . In the distribution of sample in PUN variable Male 56 (2.8 %) and Female 18 (0.9%) were noted in urban area and Male 52 (2.6 %) and Female 93 (4.65 %) were in Rural area . MUM variable Male 53 (2.65 %) and Female 16 (0.8%) were noted in urban area and Male 54 (2.7 %) and Female 91 (4.55 %) were in Rural area . THA variable Male 51 (2.55 %) and Female 17 (0.85%) were noted in urban area and Male 56 (2.8 %) and Female 59 (4.55 %) were in Rural

area . NSK variable Male 41 (2.05 %) and Female 12 (0.60%) were noted in urban area and Male 58 (2.9 %) and Female 86 (4.33 %) were in Rural area . NGP variable Male 43 (2.15 %) and Female 14 (0.70%) were noted in urban area and Male 53 (2.65 %) and Female 85 (4.25 %) were in Rural area . AHM variable Male 39 (1.95 %) and Female 14 (0.70%) were noted in urban area and Male 51 (2.55 %) and Female 86 (4.30 %) were in Rural area . SLP variable Male 36 (1.80 %) and Female 13 (0.65%) were noted in urban area and Male 56 (2.8 %) and Female 85 (4.25 %) were in Rural area . JAL variable Male 47 (2.35 %) and Female 13 (0.65%) were noted in urban area and Male 55 (2.75 %) and Female 83 (4.15 %) were in Rural area . KLP variable Male 39 (1.95 %) and Female 14 (0.70%) were noted in urban area and Male 44 (2.20 %) and Female 89 (4.45 %) were in Rural area . AUG variable Male 43 (2.15 %) and Female 17 (0.85%) were noted in urban area and Male 47 (2.35 %) and Female 91 (4.55 %) were in Rural area . The total sample was distributed in district and cities Male 448 (22.41 %) and Female 148 (7.39%) were noted in urban area and Male 526 (26.29 %) and Female 878 (43.91 %) were in Rural area of total 2000 sample were distributed in selected cities of Maharashtra.

Table no 1. 4 Distribution of societies by location (URBAN)

	PUN			MUM(City)			THA			NS K		NGP			AHM			SLP			JAL			KLP			AUG			
SEX	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t			
SOCCA	21	1	3	22	8	3	1	1	2	1	1	2	1	1	2	2	3	2	1	9	2	1	1	27	18	6	2	1	28	
		1	2			0	7	2	9	2	2	4	4	2	6	0		3	2		1	5	2				4	6		
EDURE	7	4	1	7	6	1	8	2	1	5	3	8	4	2	6	5	3	8	5	2	7	6	3	9	5	3	8	4	7	
			1			3			0																					
CULRE	6	3	9	6	2	8	9	2	1	6	1	7	5	1	6	4	3	7	4	1	5	6	2	8	5	2	7	3	6	
									1																					
HOUDE	3	1	4	2	1	3	3	0	3	2	0	2	2	2	4	3	0	3	4	2	6	3	1	4	2	1	3	3	4	
RELIG	2	2	4	4	1	5	2	1	3	2	0	2	2	1	3	2	0	2	2	1	3	3	0	3	3	0	3	4	4	
BUSIN	3	0	3	4	0	4	2	0	2	1	0	1	1	0	1	0	0	0	0	0	1	0	1	2	0	2	1	0	1	
HEAL	1	1	2	1	0	1	2	0	2	0	1	1	3	1	4	4	1	5	3	0	3	1	1	2	1	1	2	0	2	
ENVIR	1	0	1	2	0	2	0	1	1	1	0	1	2	0	2	3	1	4	2	0	2	1	0	1	2	0	2	1	1	
INTAC	1	0	1	0	0	0	1	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	
PHIINT	1	0	1	0	0	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	
NOCLA	4	2	6	3	0	3	3	2	5	6	1	7	4	0	4	1	0	1	2	0	2	4	1	5	2	0	2	4	5	
TOTAL	56	1	7	53	16	6	5	1	6	4	1	5	4	1	5	3	1	5	3	1	4	4	1	60	39	1	5	4	1	60
		8	4			9	1	7	8	1	2	3	3	4	7	9	4	3	6	3	9	7	3		4	3	3	7		

From the above table no 1.4 it is indicated that the total number of 2000 sample were assigned to the various activities from SOCCA to NOCL in selected cities and district of Maharashtra . In the distribution of sample sex-wise in top cities / district in Maharashtra were in URBAN Area PUN [m56, f 18 t, 74,] MUM [m53, f 16 t, 69,] THA [m51, f 17 t, 68,] NSK [m41, f 12 t, 53,] NGP [m43, f 14 t, 57,] AHM [m39, f 14 t, 53,] SLP [m36, f 13 t, 49,] JAL [m47, f 13 t, 60,] KLP [m39, f 14 t, 53,] AUG [m43, f 17 t, 60,]

Table no 1.5 Distribution of societies by location (Rural)

	PUN			MUM(S UB)			THA			NSK			NGP			AHM			SLP			JAL			KLP			AUG		
SEX	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t	m	f	t
SOCCA	21	47	68	24	37	61	23	72	69	26	41	67	24	59	63	23	76	68	23	68	40	36	66	24	41	65	26	43	69	
EDURE	11	14	25	12	17	29	11	13	43	32	52	12	10	24	17	21	82	12	50	18	32	19	51	21	92	11	11	15	26	
CULRE	91	84	77	16	81	64	65	11	71	29	72	91	51	12	65	11	41	91	13	51	13	19	51	19	51	14	64	10		
HOUDE	44	37	72	42	66	26	62	86	54	94	43	75	37	53	88	44	59	74	11	71	24	17	29	25	74	5	7			
RELIG	42	63	38	36	61	24	62	46	32	53	14	43	25	33	63	33	65	49	64	96	28	23	5							
BUSIN	30	33	66	61	75	16	61	75	16	43	25	43	25	43	25	33	14	43	11	23	03	12	30	31	24	3				
HEAL	11	14	25	12	17	29	11	13	43	32	52	12	10	24	17	21	82	12	50	18	32	19	51	21	92	11	11	15	26	
ENVIR	30	33	66	61	75	16	61	75	16	43	25	43	25	43	25	33	14	43	11	23	03	12	30	31	24	3				
INTAC	10	14	23	12	17	31	10	11	01	10	11	01	10	11	01	00	00	00	00	00	00	00	00	00	00	00	00	00	1	
PHIINT	10	14	23	12	17	31	10	11	01	10	11	01	10	11	01	00	00	00	00	00	00	00	00	00	00	00	00	00	0	
NOCLA	57	71	122	66	24	86	67	71	133	86	14	94	13	86	14	94	13	86	14	94	13	86	14	94	13	86	14	94	12	
TOTAL	52	93	145	54	91	145	56	89	145	58	86	144	53	85	138	51	86	137	56	85	141	55	83	138	44	89	133	47	91	138

From the above table no 1.5 it is indicated that the total number of 2000 sample were assigned to the various activities from SOCCA to NOCL in selected cities and district of Maharashtra . In the distribution of sample sex-wise in top cities / district in Maharashtra were in RURAL Area PUN [m52, f 93 t, 145,] MUM [m54, f 91 t, 145,] THA [m56, f 89 t, 145,] NSK [m 58, f 86 t, 144,] NGP [m53, f 85 t, 138,] AHM [m51, f 86 t, 137,] SLP [m56, f 85 t, 141,] JAL [m55, f 83 t, 138,] KLP [m44, f 89 t, 133,] AUG [m47, f 91 t, 138,]

Location	2014-18	2020-21	2022 (Estimated)	2023 (Estimated)	2020-21 Fall Short %	2022 Fall Short %	2023 Fall short %
PUN	28.0	23.45	11.73	9.38	16.25	58.11	66.5
MUM	29.5	22.78	11.39	9.11	22.78	61.39	69.12
THA	26.14	18.60	9.30	7.44	28.84	64.42	71.54
NSK	25.65	19.16	9.58	7.66	25.30	62.65	70.14
NGP	17.65	13.78	6.89	5.51	21.93	60.96	68.78
AHM	16.50	12.13	6.07	4.85	26.48	63.21	70.61
SLP	15.85	10.07	5.04	4.03	36.47	36.47	74.57
JAL	16.15	11.65	5.83	4.66	27.86	27.86	71.15
KLP	13.84	9.45	4.73	3.78	31.72	65.82	72.69
AUG	10.72	7.54	3.77	3.02	29.66	64.83	71.83
Total	200	148.61	74.33	59.44	267.29	565.72	706.93

Table No 1.6 Amount Received under CSR Budget in India (Amt in Rs Crore)

From the above table no 1.6 it is indicated that the total number of 2000 sample were assigned to the various selected cities and district of Maharashtra . In the distribution of amount received under CSR activities to carried out the social activities and services. The locations are cities / district in Maharashtra Rs 200 Crores were received in during 2014-18 and 148.61 in 2020-21 and estimated in 2022 of Rs 74.33 Crore and Rs 59.44 Crores in 2023 The locations are cities / district in Maharashtra Rs 267.29 Crores were received in during 2020-21 and 565.72 in 2022 and estimated in 2023 of Rs 706.93 Crores was short fall in total non-profit organizations in top ten cities in Maharashtra.

Table No 1.7 Amount Received under CSR Budget by Non-Profit Organizations (Amt in Rs Crore)

Year	2014-18	2020-21	2022 (Estimated)	2023 (Estimated)
Non-Profit Organizations	20600	7200	2800	2650
Others	29600	7800	4700	4250
Total CSR Budget	50000	15000	7500	6900
Average	5150	3600	2800	2650

From the above table no 1.7 it is indicated that the total number of 2000 sample were assigned to the various selected cities and district of Maharashtra . In the distribution of amount received under CSR activities to carried out the social activities and services. are cities / district in Maharashtra. Total CSR Activities Rs 50000 Crores were received in during 2014-18 and Rs 15000 Corre in 2020-21 and estimated in 2022 of Rs 7500 Crore and Rs 6900 Crores in 2023 estimated. Total CSR Activities Rs 20600 Crores were received in during 2014-18 and Rs 7200 Crore in 2020-21 and estimated in 2022 of Rs 2800 Crore and Rs 2650 Crores in 2023 estimated. Others categories CSR Activities Rs 29600 Crores were received in during 2014-18 and 1Rs 7800 Crore in 2020-21 and estimated in 2022 of Rs 4700 Crore and Rs 4250 Crores in 2023 estimated. Average grants and funds raised by Non-profit organizations CSR Activities Rs 5150 Crores were received in during 2014-18 and Rs 3600 Crore in 2020-21 and estimated in 2022 of Rs 2800 Crore and Rs 2650 Crores in 2023 estimated.

Key findings of the study

- 1) During the Covid 19 i.e. from Jan 2020 to Dec 2020 many non-profit organizations were over-reliant on external sources of funding, such as government grants, that have been cut back under the CSR activities of non-profit organizations in the selected cities Maharashtra.

- 2) More than 95% Nonprofits organizations depend on marketing and branding efforts to help promote and sustain their programs and services in different programs.
- 3) The number of donors is continuously decreasingly from 95% to 45% during Covid 19 from Jan 2020 to Dec 2021 and wants updated information about an organization's operations and finances as a way of ensuring return on their investment and satisfactions levels of the beneficiaries in selected cities.
- 4) Nonprofits organizations serving to low-income communities which is struggle to raise funds. As few community members have the means to contribute financial support to nonprofits.
- 5) The locations-wise cities / district in Maharashtra Rs 267.29 Crores were received in during 2020-21 and 565.72 in 2022 and estimated in 2023 of Rs 706.93 Crores was short fall by total non-profit organisations in top ten cities in Maharashtra
- 6) It is clear from the above study out of top 10 cities in Maharashtra only three cities i.e. Mumbai Pune Thane were dominating in receiving grant and funds by Nonprofits organizations .

Conclusions

It is clear from the data analysis and findings the consistent marketing and branding will help communicate a nonprofit's social mission to funders and the community in selected district in Maharashtra during the period of Jan 2020 to December 2020. As a way to respond to the changing resource environment and minimize competition for funding sources, all top ten non-profit organizations have formed collaborations with other organizations which is having similar goals and mission. From the study it came to know that the Nonprofits organizations face a myriad of challenges in establishing and maintaining financial sustainability particularly in terms of serving low-resources, high-need communities and changing environmental issues in selected District in Maharashtra in Covid 19. In order for a nonprofit to be sustainable, the nonprofit organizations fail to raise required funds to deliver the social services in selected district during the Covid 19 Period. Due to low flowing sources of funding such as philanthropy and corporate social responsibility (CSR) high short fall Ration in Funds raising there are concerns among nonprofits regarding the long-term sustainability of their programmes and organizations. Many nonprofits had to suspend their on-ground programmes temporarily and pivot to relief work, and there is fear that this disruption may undo years of efforts and progress, worsened by the funding setback. Short-term suspension of programmes may have a long-lasting impact, especially among marginalized and vulnerable communities.

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Iconographic Forms of Siva Murti: Elephanta Caves

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ABSTRACT

Keywords: Elephanta, Gharapuri, Shiva, Kalachuris, Aiduka

Elephanta is one of the pivotal rock caves in Maharashtra. It has Buddhist Stupa and a cave which is dedicated to Hindu God Shiva. Carved during ancient times, the murtis of Shiva are in different forms and each murti has got mythological story to tell. This paper aims at understanding the forms of murtis and stories behind them. The paper attempts to study about iconographic forms of Shiva in previous times viz, Harappan origins, Vedic origins, inscribed on the coins of the rulers. An attempt has been made to understand the striking figure of cave popularly known as *Aiduka*, as the figure is carved in the Andhakasura panel of Shiva. Most importantly the figure is not found anywhere else except Elephanta caves.

INTRODUCTION

The island of Elephanta or Gharapuri, as it is called by Hindus, is about six miles from Mumbai and four miles from the shore of the mainland. It was named Elephanta by the Portuguese from a large stone elephant 13 feet 2 inches in length and about 7 feet 4 inches high that stood near the old landing- place on the south side of the island.

The great cave is in the western hill of the island, and at an elevation of about 250 feet above high- water level. It is hewn out of a hard-compact trap rock, which has also been cut away on either side, leaving open areas affording entrance from its east or west sides. The principal entrance faces the north. ⁱ

The village Gharapuri is still there on the island which is identified with ancient Puri, the capital of the Mauryas of Konkan who ruled here in the sixth and seventh century A.D. Puri appears to be the same as Sripuri which is referred to in the Aihole inscription of the Chalyukan monarch Pulakesin II who ruled in the 1st half of the 7th century A.D.

There are traces of ancient habitation on the island of a very early period as is evident from the remains of a Buddhist Stupa which can be assigned to about 2nd century BC.

Presence of seven rock-cut caves at the site of which the most important is the main cave (no.1) dedicated to Hindu lord Shiva. The main cave is one of the finest monuments of its kind and is full of exquisitely sculptured panels which, though damaged beyond repair, still do not fail to impress the visitor. They testify to the superb skill of the ancient Indian artist.

For visitors the most convenient season for visiting the caves is winter months from November to March. There is a miniature train for going from the pier to the foot of the hill where the caves are located. ⁱⁱ

Historical background of Elephanta: -

There is no precise information on the historical background of Elephanta. The cave-temple has no surviving inscriptions although, there may once have been a dedicatory inscription over the entrance. ⁱⁱⁱ

Diogo de couto, the Portuguese analyst says, “*when the Portuguese took Bacaim and its dependencies they went to this pagoda and removed a famous stone over the entrance that had an inscription of large and well characters, which was sent to the king, after the governor of India had in vain endeavoured to find out any Hindu in the east could decipher them, but without any effect the stone remained there*”. ^{iv}

Dates for the cave-temple have still been placed between mid-sixth and the early ninth centuries. Dating has usually been arrived by relating the Elephanta style to other monuments of major dynasties in the region.

In the absence of direct epigraphical evidence, several authorities, including V.V. Mirashi and W. Spink have recently attempted to assemble relevant information about the immediate area in order to establish the probable sponsors of Elephanta. The general political situation is as follows.^v

Maharashtra was a part of the Mauryan empire as is evident from Ashoka's edict at Sopara (ancient surparaka), which is now a suburb of Mumbai, where there are also the remains of a Buddhist stupa which was originally built by the emperor himself in the third century BC. After the decline of Mauryas, the Satavahanas ruled over the Deccan from about BC 200-AD 200 when all the early Buddhist cave temples of western India were excavated. Later the Vakatakas, who were matrimonially related to the Imperial Guptas of north India, were dominant. The magnificent group of the Mahayana caves at Ajanta were excavated during their reign. They were followed by the Vishnukundins for a time who probably were driven out by the kalachuris of central India who ruled from Mahismati, in the sixth century AD. They were the great devotees of Shiva and were the followers of the Pasupata cult which was founded by Lakulisa who lived at Kayavarohana (present day Karwan, Gujarat) ^{vi}

The Kalachuris have been proposed by Mirashi as the most likely patrons of Elephanta. The reliefs in the cave-temple are similar ones at Badami indicates a date of ca. 550-600 for Elephanta. The factors which supports this theory are-

- a. Kalachuris were the fervent devotees of Maheshvara and were members of the Pasupata sect of savisim, as evidenced by their land grants. Their second ruler, krishnaraja, described on the coins as being a '*Paramamahesvara*' (devotee of Shiva, and in an inscription of his son as being devoted to Pasupati (Shiva) from birth. Some of his coins imitate the Bull-type silver issues of skandagupta of the northern Gupta dynasty. His rule extended to Gujarat and over the Konkan and Maharashtra. The earliest coins found at the site of Ellora is one of the Krishnaraja, from in front of the Ramesvara cave (cave 21)
- b. Recently some 31 copper coins of krishnaraja were found on Elephanta Island. The palaeography on six of the coins which were in good condition is similar to the Brahmi inscriptions on his silver issues. This supports to the idea that krishnaraja was the patron of the main cave.
- c. Kalachuris were the only family ruling in this area during 6th and 7th centuries.
- d. The figure of Lakulisa, founder of the sect, is found at the north and recess outside the shrine in the west court of Elephanta and the kalachuris were the only family ruling in this area during sixth and seventh centuries with sufficient resources to support such a grand undertaking^{vii}

Iconographic forms of Shiva since previous times: -

Though elephanta has marvelous murtis of shiva , it is important to know iconographic forms of shiva murtis since ancient times in India.

Shiva (" the auspicious one") also known as Mahadeva ("great god") one of the principal deities of Hinduism. He is the Supreme Being within Saivism, one of the major traditions within contemporary Hinduism.

The Shiva related tradition is a major part of Hinduism, found all over the Indian subcontinent and Southeast Asia. Scholars have interpreted early prehistoric paintings at bhimbetka rock shelters carbon dated to be from pre – 10,000 BCE periods, as shiva dancing, Shiva's trident, and his mount Nandi. Rock paintings from bhimbetka rock shelters, depicting a figure with a trishul, have been described as Nat raja by Erwin neumayer, who dates them to the Mesolithic.

Indus valley origins: -

Of several Indus valley seals that show animals, one seal that has attracted attention shows a large central figure, either horned or wearing a horned headdress and possibly ithyphallic, seated in a posture reminiscent of the lotus position, surrounded by animals. This figure was named by early excavators of Mohenjo-Daro as pashupati, an epithet of later Hindu deity Shiva^{viii}

Vedic origins: -

The Vedic literature refers to a minor atmospheric deity, with fearsome powers called Rudra. The Rigveda, for example, has 3 out of 1,028 hymns dedicated to Rudra, and he finds occasional mention in other hymns of the same text. The term Shiva also appears in the Rigveda, but simply as an epithet, that means "kind, auspicious", one of the adjectives used to describe many different Vedic deities. While fierce ruthless natural phenomenon and storm-related Rudra is feared in the hymns of the Rigveda, the beneficial rains he brings are welcomed as Shiva aspect of him. This healing, nurturing, life-enabling aspect emerges in the Vedas as Rudra-Shiva, and in post-Vedic literature ultimately as Shiva who combines the destructive and constructive powers, the terrific and the gentle, as the ultimate recycler and rejuvenator of all existence.^{ix}

Shiva on the coins of kushanas:

The visual appearance of Shiva is based on the iconography of the god Wes, who is frequently depicted on the reverse of kushana coinage from the time of Vima onwards. Wes, as introduced by the kushanas, was the outcome of a syncretism by merging attributes of Greek, roman, native and Iranian deities. Thus, Wes can be considered an intermediary deity who played a critical role in the formation of Hindu Shiva's iconography in gandhara.

The visual manifestations of the kushanas Wes, as depicted on the coins and the stone images of the Hindu Shiva from the same period, share strong resemblances.

Shiva images are depicted on the coins of Vima kadphises, Huvishka's and on Vasudeva's coins.^x

Shiva Murti's in Elephanta / Cave details: -

In this the relief sculptures of the Elephanta will be discussed. Forms of murtis and its puranic stories.

Shiva as Mahayogi or Lakulisa :-

On entering the cave through the northern portico, we see on the left wall of the hall a controversial panel in which god is seated in padmasana, the yogic posture, on a lotus, the stalk of which is held by two naga figures. He wears jatamukuta like that of Shiva which has prominent crest all the front. The face has lost all its relief features, both the arms are broken from the shoulder. The figures on the right are totally destroyed whereas those on the left are mutilated; flying figures are seen above. In the upper right corner one can make out Brahma on swan, Indra on elephant and Vishnu on eagle (garuda).^{xi}

According to Saivites, Shiva is a creator-protector-Destroyer. He sits in deep meditation, as Mahayogi, but when he does so, his guardians of the quarters become worried since his divine presence is required to conduct the affairs of the cosmos. They come and request him protect the world from evil.^{xii}

Ravana Shaking Mt. Kailasha:-

According to the legend, Ravana got under kailasa or the silver mountain that he might carry it off to Lanka, and so have Shiva all to himself and make sure of his aid against Rama. Parvati perceiving the movement, called in fright to Shiva, on which he, raising his foot, pressed down the mount on Ravana's head and fixed him where he was for ten thousand years until his grandfather, Pulastya taught him to propitiate Shiva and became a devoted Saiva. Ravana's back is turned to the spectator and a sword is stuck in his waistband; his faces are entirely obliterated, and only few of his twenty arms are teracable.^{xiii}

Shiva and Parvati: -

Shiva and Parvati are represented in it seated together on a raised floor and both adorned as in the other sculptures. Behind Parvati's right shoulder stands a female figure carrying a child astraddle on her left side; this is probably intended to represent a nurse bearing *Karttikeya* called also *Skanda* and *Mahasena*, the war- god, the son of Shiva, born to destroy the power of Tarak, a giant demon, who by penance secured such power that he troubled earth, hell and heaven, deprived the gods of their sacrifices, and drove them in pitiable fright to seek the aid of Brahma. Other figures of attendants fill up the rest of the compartment.

The rock over the heads of Shiva and Parvati is carved into patterns somewhat resembling irregular frets disposed on an uneven surface intended to represent the rocks of Kailasa. On clouds on each side are the unusual celestial attendants or Gandharvas and attended by Bhringi, Ganesha and others.^{xiv}

Ardhanarishvara Shiva: -

On the wall to the east of the Trimurti is a damaged four-armed Ardhanarishvara carving 16.8 ft in height. It represents the ancient Hindu concept of essential interdependence of the feminine and the masculine aspects in the universe, for its creation, its sustenance and its destruction. It is represented as half woman shown as half of Parvati in this Elephanta panel on the right side, with breast, waist, feminine hair and items such as a mirror in the upper hand. The second half-man side is Shiva with male characteristics and items iconographically his symbol. In Saivism, the concept pictorially symbolizes the transcendence of all duality including gender, with the spiritual lacking any distinctions, where energy and power (Shakti, Parvati) is unified and is inseparable with the soul and awareness (Brahman, Shiva).

In the panel, the relief shows a headdress (double-folded) with two pleats draped towards the female head (Parvati) and the right side (Shiva) depicting curled hair and a crescent. The female figure has all the ornamentation (broad armlets and long bracelets, a large ring in the ear, jewelled rings on the fingers) but the right male figure has drooping hair, armlets and wristlets. One of his hands rests on Nandi bull's left horn, Shiva's mount, which is fairly well preserved. The pair of hands at the back is also bejewelled; the right hand of the male side holds a serpent, while the left hand of the female side holds a mirror. The front left hand is broken, while a large part of the lower half of the panel was damaged at some point. Around the Ardhanarishwara are three layers of symbolic characters. The lowest or at the same level as the viewer are human figures oriented reverentially towards the androgyne image. Above them are gods and goddesses such as Brahma, Vishnu, Indra and others who are seated on their *vahanas*. Above them are flying *apsaras* approaching the fused divinity with garlands, music, and celebratory offerings.^{xv}

Trimurti /SadaShiva/Mahesha-murti:-

The well-proportioned three- faced bust, occupying this recess, represents Shiva in the form of *Mahesa* or the supreme being. It is 17 feet 10 inches high from above the base which measures 2^{1/2} feet in height. The three faces correspond to the three functions of the god, namely, the creation, the protection and the destruction of the universe. *Trimurti* would be a correct name for this sculpture if the term is taken in the sense of 'triple-form' (tri=three and murti= form or figure) but not the trinity or the Hindu traid representing Brahma, Vishnu and Shiva. The head gear is no doubt done in the form of *Jatamukuta*, the characteristic of Shiva as well as of Brahma. But as Brahma is represented with four faces, this bust cannot be this. Nor we can identify it with Vishnu, for he wears a *Kirita* and not a *Jata-mukuta*. Moreover, the principal sculptures in the cave belongs to the cult of Shiva. The trimurti, therefore, symbolises the

oneness of God. The three heads emanating from one and the same deity who can assume different forms and names in accordance with the functions he is performing.

The front or central face with a calm and dignified appearance represents Shiva as the creator. The lower lip is thick and the breast is adorned with several different necklaces. The front right hand is badly mutilated, excepting for a bangle on the wrist. The front left hand holds a *matulunga* or eitron. The head is adorned with a richly wrought *jatamukuta*, having a crescent high up on the right side. In front of the head is the royal tiara consisting of three large jewels, one of which is placed over the forehead, and the other two over the ears. The ears of this face are decorated with an ornament called *makarakundala* as it is shaped like a *makara* or crocodile, here carved in a conventional manner.

The face to the left representing Shiva as Rudra, the destroyer, has a severe look, cruel eyes, a curling moustache and a beard. The head dress serves as an abode for several snakes seen wriggling through the matted hair. The ornaments include some of the peculiar emblems of Shiva, such as the human skull seen over the left temple, and a large cobra with its expanded hood. The right hand, which is raised before the breast, holds a cobra twisted round the wrist.

The right face, represents Shiva as the preserver of the universe. The calm and pacific expression befits this aspect of deity. Of the three principal gods in the later Hindu mythology it is Vishnu who performs the function just as Brahma does that of creation. For a Saiva or devotee of Shiva, it is Shiva who is supreme and fulfils all these duties and in him all these gods are unified. The ears of this face appear to have been adorned with a *sankhapatra* or conch-like ornament, now partly broken. The hair escapes in very neatly curled ringlets from under the head-dress, which is very elaborately ornamented with pearl pendants. The left hand has bangles on the wrist similar to those on the two front hands, and holds a lotus.^{xvi}

Ganagadhara Shiva: -

Next to the Maheshmurti is the Gangadhara-murti panel, which narrates the story of the descent of the river Ganges from heaven to the earth. The king Bhagirath practiced severe austerities to win over the river Goddess Ganga, to persuade her to leave her heavenly abode and descend on the Earth. Ganga was pleased and agreed to leave her celestial abode but requested Bhagirath to persuade somebody to receive her fall, as otherwise the force of her descent on the earth would split it in half. Bhagirath again undertook severe penance to persuade Shiva to receive the powerful descent of the waters of the mighty river. Shiva was pleased and granted his request. To humble Ganga, who fell with great force, Shiva made her wind through his matted hair—which is symbolic of the variegated universe—thus, preventing her from descending.

Bhagirath once again prayed to Shiva, requesting him to allow Ganga to come down to the earth. Emerging from Shiva's locks, Ganga finally falls on the earth.

In sculptural form Ganga appears in the matted hair of the mighty Shiva. Because Ganga

descended on the earth due to Bhagirath's severe austerities, she is called Bhagirathi, the daughter of Bhagiratha. In the Elephanta panel, Shiva is seen standing with the right leg reclined. His left leg is bent a little at the knee. Shiva is of tall stature and slim body. His torso is inclined to the left. Over the head of Shiva are three heads representing the three sacred rivers of India, Ganga, Yamuna and Saraswati. Shiva has four hands. On the left of Shiva, Parvati stands gracefully in the *tribhanga* pose. Her diaphanous lower garment is held in place by a girdle. She wears a simple crown and a few select ornaments.

This is one of the most beautiful panels at Elephanta. It is a masterpiece composition. The main attraction are the figures of Shiva and Parvati. There is a rhythm which binds these two figures together in a harmonious whole.^{xvii}

Kalyana-Sundara-Murti: -

Beautifully carved but much damaged panel representing the marriage of Shiva and Parvati. The figure is 10 feet 10 inches high. Parvati stands at his right hand a position which the wife rarely occupies except on the day of her marriage. Shiva wears the usual high *mukuta* or cap corrugated above and which has behind it a sort of oval disc occupying the place of nimbus or aureole. Parvati wears heavy ear-rings and many necklaces, from one of which a string hangs down between her breasts and ends in a tassel. The robe that hangs from her zone is indicated by a series of slight depressions between the thighs.

At Shiva's left, crouching on his hams, is a three-faced Brahma who is acting as priest in the ceremony.^{xviii}

Shiva Shrine/Linga Shrine: -

In approaching the trimurti we pass through a shrine or garbha of the temple on the right. It is entered by a door on each of the four sides, each approached by six steps, which raise the level of the floor of the sanctuary 3 feet 8 inches above that of the temple. On each side of the door there is gigantic dwarf-pala or guard, from 14 feet 10 inches to 15 feet 2 inches in height, and each standing on a low base, several of them attended by dwarfs.

In the middle of the room stands a base or altar 9 feet 9 inches square, and about 3 feet high. In the centre of this is placed the Linga, cut from a stone from a harder and a closer grain than that in which the cave is executed. This plain stone is the symbol representative of Shiva as the male energy of production, or source of the generative power in nature as the yoni or the circle in which it stands is of the passive or female power- is the idol of the Shiva temple, the central object of worship, to which everything else is accessory or subsidiary.^{xix}

Andhakasura-vadha-murti:-

The panel in the northwest side of the cave, on the wall near west entrance and the Linga shrine, is an uncommon sculpture about the *Andhakasura-vadha* legend. It shows Bhairava,

or Virabhadra, a ferocious form of Shiva killing the demon *Andhaka* (literally, "blind, darkness"). The relief is much ruined below the waist, is 3.5 m (11 ft) high and posed in action. Though a relief, it is carved to give it a three-dimensional form, as if the ferocious Shiva is coming out of the rocks and impaling Andhaka with his trident.

Bhairava's headgear has a ruff on the back, a skull, and a cobra over the forehead, and the crescent high on the right. His facial expression is of anger, the conviction of something he must do, and one in the middle of the action. The legs and five of the eight arms are broken, attributed to Portuguese vandalism. The smaller broken image Andhaka is seen below Bhairava's image. Also depicted in his right hand is the symbolic weapon that Saiva mythology states Shiva used to kill the destructive elephant demon. A hand holds a bowl to collect the blood dripping from the slain Andhaka, which Saiva legend states was necessary because the dripping blood had the power to become new demons if they got nourished by the ground. Furthermore, the artwork shows ruined parts of a male and two female forms, figures of two ascetics, a small figure in front, a female figure, and two dwarfs. The uppermost part shows flying apsaras bringing garlands.^{xx}

Nataraja Shiva: -

Shiva is the divine master of dance. In Bharata's *Natyashastra* where 108 kinds of dance poses are listed, Shiva is proclaimed as the Nataraja, or king of dance. Dance is almost like a form of magic in its ability to transform the personality of the dancer, who appears to be possessed by supra-terrestrial powers in the process. Like yoga, dance induces ecstasy, the mergence with and experience of the divine. Dance is considered to be an act of creation.

The dancing figures of Shiva as Nataraja are some of the most attractive manifestations of the Indian art tradition. The dance posture depicted at Elephanta is what is described as *lalitam*. The figure's legs are broken as are some of the hands. Though the figure is mutilated, it has not lost its charm. The figure pulsates with life and movement, and has a rhythm and grace which even the broken limbs are not able to conceal. The face which is slightly tilted towards the left hand adds further charm to the figure. A number of musicians are shown seated around Nataraja, though in a damaged condition. The figure of Parvati also looks graceful. Other gods seen are Brahma, Ganesha and Kumara. Besides these there are other smaller panels of Kartikeya, Matrikas, Ganesa, Dvarapalas, etc^{xxi}

The Saiva Aiduka and a Motif at Elephanta: -

"Aiduka is a structure symbolizing the cosmic divinity or the entire unlimited infinite universe".

There is information in Chapter 84 of Part III of the *Visnudharmottara Purana* that may help to clarify the **"bottle shaped"** object flanked by celestials in the frieze above the Shiva slaying Andhaka relief at elephanta and somewhat less clearly, found above and within the panel of

Shiva and Parvati on Mt. Kailasa. This object was copied as far back as the 1760s by Anquetil du perron and subsequently commented upon by William Erksine and John Wilson “**who both felt the object represented the mantra OM**” ; Moor, J. Stevenson “**who thought it to be a linga with OM representing the Traid or deities**”, Burgees, Indrajai “**who suggested it is like a Buddhist relic shrine or daghoba with a heavy tee or umbrella above, but that it might be as well as a shrine to Shiva with a Linga within**”.

According to Priyabala Shah, this sacred object of worship includes the linga symbolic of Shiva as the central deity from which Vishnu emerges as a four-sided staff and in turn Brahma as a rounded staff. The four Lokapalas, who are the only figural decoration, not seem to be a structural part of the Aiduka but like an addition to provide the guards as is usually done in the case of such sacred structures.

Shah then discusses the etymology and the use of the word Aiduka and variants of it. According to her, eduka (Aiduka) was originally a wall or structure containing bones but later became any wall or structure with a strengthening material added such as bones. The prakrit root *ed* suggests that *aiduka* related to creation, so “It must have been a sort of shrine holding sacred relics in the form of bones”.^{xxii}

Conclusion: -

Name itself says it all.. Elephanta, like an Elephant it is wide, big, unique and wonderful presentation of Lord Shiva’s incarnation or different forms. The murtis are damaged, but still one cannot deny the fact that, only a powerful kingdom and skill artisans could have built such marvellous architecture and solid

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A STUDY OF CLOUD STORAGE PROVIDERS FOR PERSONAL AND PROFESSIONAL USE

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ABSTRACT

Keywords- Cloud Computing, Storage, Drive, File Sharing

The global speed of business keeps getting faster, which means that organizations need to find ways to adapt to this pace, stay always connected or risk losing their place. As organizations grow, the data gets larger, and file storage and sharing becomes a pain if not managed properly. We have moved from Bits to Bytes to Mega Bytes to now Giga Bytes. The once famous Disk Drive is although necessary but requires a big brother if global organizations are to be managed. If file storages are not managed, it results in huge cost for a company as well as an individual. Hence comes Cloud computing into the picture. Cloud computing provides easy access, speedy processing and computing of the data. Here is a research where we have analyzed usage behavior of working professionals on their most preferred Cloud Storage provider, be it on the professional or personal front. As needs differ in both environments. In the primary research, we surveyed over 100 professionals from diverse background, different sectors, varied age groups, and summarized cloud storage providers and the preference of people and organizations.

INTRODUCTION

As enterprises become global, the need arises to stay connected, collaborated and managing the data becomes crucial. Traditional form of communication has been Email, which is also the primary form of sharing files across the organization, whereas Computer Hard Disk the default form of Storage of data. However, as floppies and discs became obsolete due to limitations in holding data, technological advancements resulted in birth of Cloud which can manage this data without a Size restriction.

Users today have different types of data which is stored across various places viz. Office, Home, Phone, Desktop etc. Cloud enables the user to access this data across locations (And its not restricted to specific City State or country) and at any given time 24*7. Cloud storage hence makes the life of the user easier as it also allows real-time copying, editing, saving of files on its server.

Cloud services have better performance, scalability, lesser storage costs.

In this research, we will see key Cloud storage providers and people's preference of usage of the same.

The major cloud providers are Google Drive, Microsoft OneDrive, Apple Cloud, DropBox.

OBJECTIVE OF THE STUDY

- To provide an overview of Key Cloud Storage providers
- To understand the preferred medium for sharing of data
- To understand the preferred Cloud Storage providers in Corporate World for official use.
- To understand the preferred Cloud Storage providers for personal use

CLOUD COMPUTING:

Overview:

Cloud Computing is called so because the internet resembles Cloud.

Cloud Computing is a technology by which users can store and access data on cloud via internet and access it via any device, any place, any time. Cloud computing allows users to access its resources, infrastructure, servers, network etc.

Types of Cloud:

Clouds are usually classified in two ways, first way of classifying cloud is based on model of deployment, the second way of classifying cloud is on the service offering.

Based on Deployment model, Cloud can be classified as:

- Private
- Public
- Hybrid

Whereas based on service offering, cloud is classified as:

- Platform
- Infrastructure
- Software

When the user selects cloud based on the services offering the selection primarily depends on what the user wants to control and what should be given as responsibility of the cloud hosting provider.

Below are the Options:

- Platform as a Service:
Also called as PaaS. It consists pre-configured operating system. It also consists web server and database.
Example: Microsoft Azure
- Infrastructure as a Service:
Also called as IaaS. User has complete control on the operating system and the configuration. It has a fully operational server.
Example: Amazon Web Services
- Software as a Service:
Also called as SaaS. It is basically a plug and play model. The user can upload files and can access the same from anywhere. Pre-configuration is not required for the user to use this type.
Example: Google Drive

OVERVIEW OF CLOUD STORAGE PROVIDERS:

Apple iCloud:

Operating Platform and Device Support:

Microsoft Windows, Apple iOS, Web. Apple Air Tablet, Mac Laptop and Desktop

Storage available as complimentary: 5 GB

Apple's iCloud can be easily activated it on all devices using Apple ID and it readily give access to the user to his data which includes Music, Photos, Contacts, Notes, Calendar etc.

Apple iOS devices (MacBook, Air, iPhone) auto back up data to iCloud. Files can be seamlessly and easily moved and accessed from these devices to iCloud Drive and can be used for all the above listed iOS devices.

There is also a web version to access iCloud. One of the prominent flipsides of iCloud is have non-compatibility with other operating systems.

Google Drive:

Operating Platform and Device Support:

Google Android, Microsoft Windows, Apple iOS, Google Chromebook, Web

Storage available as complimentary: 15 GB

Google Drive is a part of Google suite also known as G suite. The Google Drive storage is shared between the G suite applications like Gmail, Duo, Hangout etc. Google Drive has a clean photo storage experience. It has an easy setup and integration with Google account. Google Drive is hence one of the most popular and widely used cloud services in the world. Google Drive gives the maximum free storage amongst its peers i.e. 15GB.

The Drive app is by default in all Android phones. Being a part of the G Suite Google Drive provides an easy and seamless support for other Google Applications like Sheets, docs , photos etc.

Microsoft OneDrive:

Operating Platform and Device Support:

Google Android, Microsoft Windows, Apple iOS, Windows Surface Tablet, Windows Laptop & Desktop

Storage available as complimentary: 5 GB

Microsoft OneDrive is part of Microsoft Office 365 Subscription. It supports real-time collaboration on Office documents. Most enterprises use Windows or Office 365 and hence, Microsoft OneDrive becomes an obvious choice. OneDrive and Office 365 are designed and very well integrated with the Windows 10 OS. OneDrive by Microsoft is probably one of the most extensive and secure cloud storages platforms, and it supports more than 100 languages.

DropBox:

Operating Platform and Device Support:

Google Android, Microsoft Windows, Apple iOS, Web, Laptop & Desktop

Storage available as complimentary: 2 GB

Unlike Google, Microsoft, Apple, Dropbox doesn't have a platform or device of its own. It can be accessed via App or Website on Android, Mac and Windows. Its basic plan allows the user to access 2 GB of storage for free.

Mi Cloud:

Operating Platform and Device Support:

Xiaomi Devices, Microsoft Windows, Web and Desktop

Storage available as complimentary: 5 GB

. Xiaomi is the latest entrant in the Mobile and Computer Manufacturing space and has rapidly grown in this space. The Mi Cloud is one of the default offering in any Xiaomi Device. It offers 5 GB cloud storage for free to its users. It allows the users to easily sync Messages, Call History, Contacts, Photos, notes etc. on the Mi Cloud. They can be later accessed from any device via web.

WeTransfer:

WeTransfer is not a Cloud Storage provider but it's a great tool for sharing large files. It allows its user to share free file up to 2GB. The files get uploaded on the WeTransfer server and then the file link can be sent via email to the receiver. For the free version the user does not require any login credentials hence there is no encryption to the file.

RESEARCH METHODOLOGY:

With a research objective to find out preferred sharing medium, perception of the employee towards cloud service providers. Our major emphasis was on primary research which involved interviewing and surveying respondents across various industries. A questionnaire was developed with close and open-ended questions and was presented to the employees across all levels of experience in IT, Banking, FMCG, Manufacturing industries. The primary data was collected through a survey. There were a few interviews conducted via phone and via face to face with the employees as well. Insights for the secondary data were taken from various company websites.

TARGET RESPONDENTS & SCOPE OF STUDY

A Sample size of 100 + professionals and employees across various sectors were considered as respondents. The scope of the study considered following sectors: IT Services & Consulting, Banking & Finance, Insurance, FMCG, Manufacturing, Oil & Gas, Media, Pharma-Medical, Travel and Education.

The work area of these respondents falls broadly into following categories:

- Finance
- Marketing
- HR
- Technical (Developers, Testers etc.)
- Quality
- Project Management & Operations
- Education

DATA ANALYSIS & RESULTS

The survey results were indeed interesting and gave a good perspective on preferences of people on usage of applications for file sharing and storage purposes.

Preferred File Sharing Application:

Microsoft completely dominated this space. As 60 % Users (Combined) prefer both Microsoft OneDrive and Microsoft Skype to share large files. The individual split can be seen in the Chart below.

Dropbox is a preferred for 10% users, so is WeTransfer.

Google comes in second after Microsoft where 18% users prefer it for large file sharing

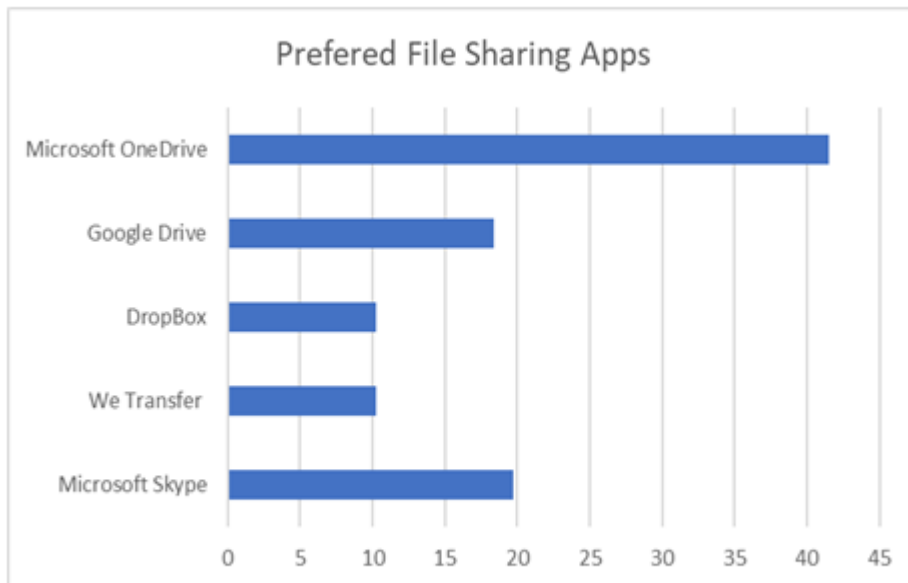


Chart 1: Preferred File Sharing Application

Preferred Cloud Storage Provider – Professional Use:

Microsoft One Drive is the most preferred Cloud Storage Provider with 60 % Users. Around 25 % professionals prefer Google Drive.

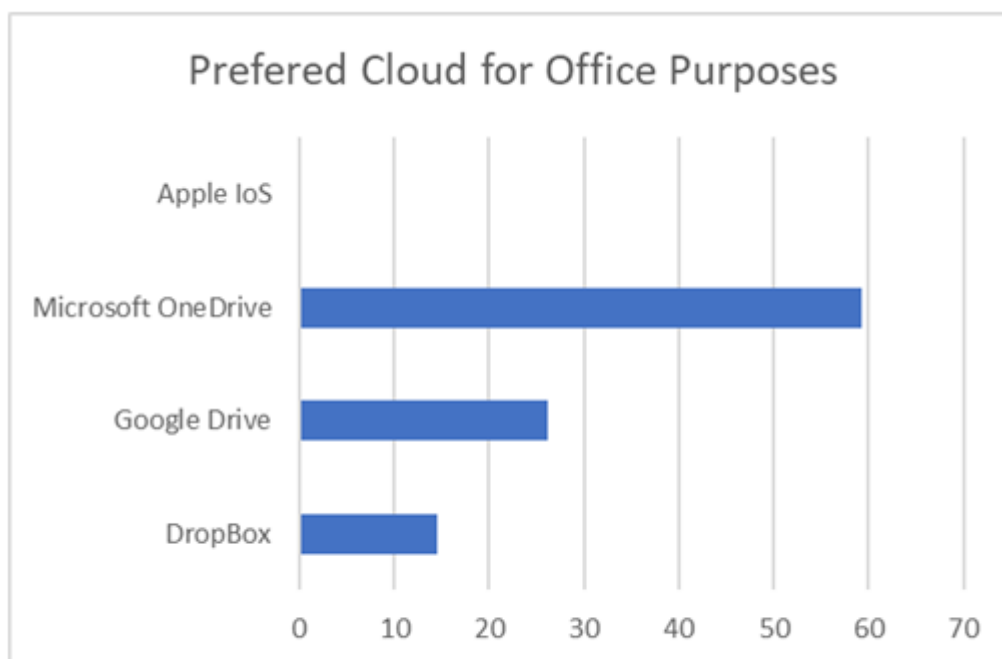


Chart 2: Preferred Cloud Storage Provider – Professional Use.

Preferred Cloud Storage Provider- Personal Use:

When we interviewed people for their preference for storage of personal data and files, 74 % people preferred Google Drive, whereas 2 % preferred DropBox, 14 % Apple iCloud, 8 % Microsoft OneDrive.

Interestingly, many Apple users mentioned that prefer both Apple iCloud and Google Drive for storage.

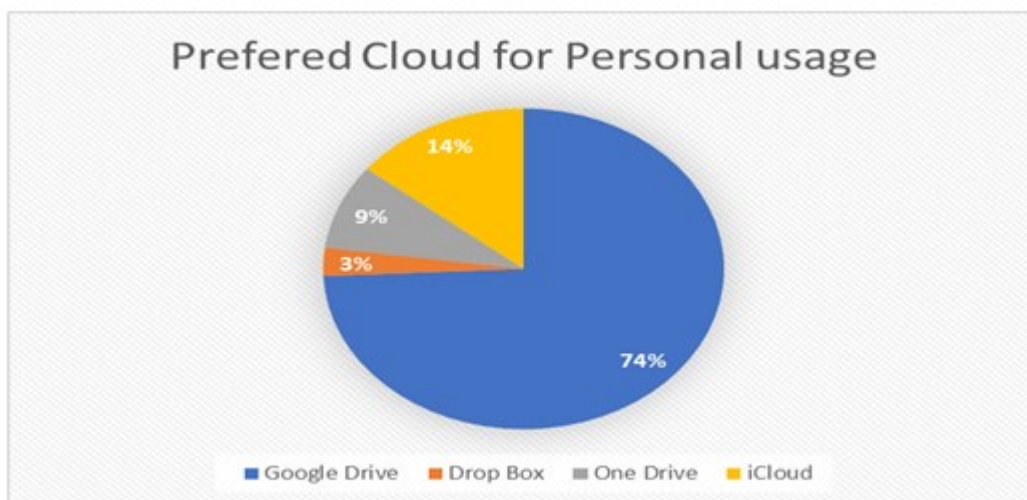


Chart 3: Preferred Cloud Storage Provider – Personal Use.

ADVANTAGE-DISADVANTAGE OF CLOUD:

Advantages:

- **Accessibility:**
In the Global business environment where businesses are required to be always Online, Cloud services provide an advantage of being available 24*7 across geographies and across devices.
- **Expenditure Reduction:**
Implementation of cloud helps business reduce their Capital Expenditure. It saves organization on investing in data centers, servers and other hardware infrastructure. Business pay the cloud provider based on the model selection as per the subscription plan
- **Scalability:**
Every company has a different need. Cloud services offer scalability and its capacity can be increased or decreased based on need and demand. Hence Cloud services are relevant for organizations whose needs-demands aren't constant. This agility provides edge over competition.

- **Disaster Recovery:**

Physical infrastructure devices-PC, Laptops are prone to damage due to increased wear and tear due to usage or at times even due to viruses and malware. Hence having backup of data is crucial.

When data is stored on cloud, it stays accessible from any other device even if the computer malfunctions. Hence, it's easy to recover data.

- **Security:**

Increasing Cybercrime is one of the risks for enterprises. Cloud computing has various levels of security features like encryption, authentication, access control etc. Hence the data is secured.

- **Carbon Footprint Reduction:**

Cloud computing helps in reducing Carbon Footprint. This is because it helps organizations in reduction in usage of infrastructure, power etc. Thus, helping in reduction of e-waste

Disadvantages:

- **Internet Bandwidth and Connectivity:**

To stay connected with the data, enterprises should be online and have good internet connectivity. A Lower bandwidth and poor connection results in non-accessing of data or latency.

- **Outage and Downtime:**

Although Cloud servers are supposed to be forever online, due to technical issues it might result in downtime. Server maintenance, power loss might also result in outage and downtime.

CONCLUSION

Cloud is the way ahead and there is no denying that.

The dominance of Microsoft as an operating system provider and Office suite makes Microsoft One Drive the most preferred choice for working professionals. It wins over Google Drive by offering superior software for business use which Google currently lacks.

Google rules the Cellphone market with its Android operating system packed with Google suite, which makes Google Drive the most preferred choice of people for personal usage. It wins over One Drive by its inter-operability and ease of use.

In future the provider who is most seamless, secure and interoperable will stay.

However, for a user the hybrid approach is the best bet, i.e. OneDrive for professional use and Google Drive for personal use.

LIST OF CHARTS

Chart 1: Preferred File Sharing Application

Chart 2: Preferred Cloud Storage Provider – Professional Use.

Chart 3: Preferred Cloud Storage Provider – Personal Use.

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- Apple : <https://support.apple.com/en-gb/guide/icloud/mm74e822f6de/icloud>
- Mi Cloud: <https://i.mi.com/learn-more-en.html>

Book Review

A Foundation Course in Human Values
and Professional Ethics: Presenting a
Universal Approach to Value Education
through Self Exploration

Dr. Minu Mehta & Ms. Kavita Mishra

ABSTRACT

Key words: *Universal Human Values, All India Council of Technical Education, Self-Exploration, Existence and Coexistence*

The book titled “Foundation Course on Human Values and Professional Ethics” serves much more than its intended mandate of working as a text book for the course Universal Human Values (UHV), taught in technical and professional colleges coming under the purview of the All India Council of Technical Education (AICTE). Written with the main objective of evolving an effective and universally acceptable methodology for integrating value education in the existing curricula of technical and professional degree programmes, the book holds promise for anyone seeking answers and skills to live a meaningful life. The success of the book lies in ability to bridge the gap in the current education system that prioritises skills over values and fails to address the issues faced by individuals in their relationship with themselves, their families, the larger society and with nature in its entirety. With a focus on developing the right understanding of human reality, the book helps the reader to verify and validate through self-exploration, the proposal that continuity of happiness and harmony is possible if we internalise the simple truth that existence is coexistence, thereby facilitating transformation towards a holistic world-view characterised by 'human consciousness'.

INTRODUCTION

This book is co-authored by R.R. Gaur, an alumnus of IIT Madras, Rajul Asthana, an alumnus of IIT Delhi and G.P. Bagaria, an alumnus of IIT Kanpur represents one of the finest academic interventions in independent India, as it sets out to redefine the content, purpose and pedagogy for students and teachers of higher education. Intended as a basic text for teaching human values and professional ethics, the book takes upon itself the ambitious mandate of outlining a modus operandi of not only understanding the meaning of life, but also developing a methodology of living meaningfully. It appeals to students, teachers and curious readers alike, as it sets us on a journey of self-exploration and education.

Though initially intended as a teaching aid for colleges and universities imparting technical education, the book has now achieved a near cult status, given the fact that more and more schools, colleges and universities are making value education an integral part of all their courses cutting across domains like engineering, medicine, law, pharmacy, architecture, management, humanities, sciences and commerce. Accordingly, the All India Council of Technical Education has launched a massive teacher education programme to prepare faculty members to start teaching the course Universal Human Values (UHV).

BACKGROUND

As acknowledged by the authors, UHV as a course draws its inspiration from the universal vision of value education developed by the thinker Reverend A. Nagaraj who developed a new school of philosophy called Madhyasth Darshan that takes an integrated approach to understand existence. Unlike science that rejects consciousness as esoteric and spirituality that describes the material reality as an illusion, Madhyasth Darshan combines the two seemingly opposite approaches by accepting both. Thus, human beings are treated as a coexistence of the body, that represents the physio-chemical material reality, and, self, that stands for the abstract dimension of consciousness. With this neat co-opting of two dissimilar and antagonistic approaches to life, Reverend A. Nagaraj goes on to propound Sah-astitvavad that explains the need to place human life and activities within the context of other life forms and the entirety of nature. As the most evolved of all life forms, the human beings thus become responsible and accountable for all their actions as they impact not only each other, but also the entire existence around them. Seen from this vantage point, human happiness acquires a complexity that is understood at the four levels of individual, family, society and self. Reverend A. Nagaraj then goes on to build a comprehensive system that promises continuity of happiness and prosperity based on mutually fulfilling relationships and lays the foundation of an undivided society.

CORE CONTRIBUTION

The book invites the reader to examine proposals related to “exploring, understanding and living a fulfilling life” (pp xiii) by discovering and expressing our innate humaneness at all the

four levels of individual, family, society and nature. Thus, UHV as a course and this book as a foundational resource provides the wherewithal to readers to enjoy happiness and harmony in continuity and seek answers to questions related to the role and purpose of human existence. This proposal-based pedagogy offers a refreshing alternative to the traditional teaching methodologies based on the defined roles of the teacher as the imparter and the student as the acceptor of knowledge. Since a proposal offers a choice, the student and the teacher both become co-explorers as they verify and validate the statements within and are empowered to accept or reject them, as per their personal experiences. This takes away the stress of passive consumption of knowledge as the teacher and student both become examiners and co-creators of their own content.

The book thus becomes a manual for life skills that equips the student with the ability to frame questions and seek answers pertaining to a diverse spectrum of issues ranging from family discord to environmental pollution. Traditional educational offerings have been more or less devoid of such content and have chiefly focused on strengthening the theoretical base of observed reality and skill development needed to earn a living. UHV offers a holistic learner centric approach that only prepares a student to earn a living but also teaches him how to live. The authors have based their work not only on the theoretical constructs of Revered A. Nagaraj, but also on the extensive field work done in the form of training workshops and actual classroom sessions over more than three decades. The content has been imparted to people from all walks of life including students, teachers, corporates, professionals, families and common citizens. Apart from more than 40 Indian universities with more than 4000 institutions spread across India and some institutions in SAARC countries, UHV has generated interest in Bhutan, as it is found to be aligned with their concept of gross national happiness. By providing simplified content, this book offers a platform for completing a foundation course after which the reader can continue her journey through immersive and deeper self-explorations.

Divided into four sections having four chapters each, the book gently leads the reader into a discussion on “the need, expanse and implications”, (pp 2) of UHV, followed by questions on purpose of education, the importance of values over skills, self-exploration as a process and an understanding of basic human aspirations of happiness and prosperity.

Section II talks about harmony at various levels and introduces the basic precept of Madhyasth Darshan as it explains human being as a co-existence of body and self. With this new understanding, the reader is taught to discern between the physio-chemical needs of the body which itself is a physio-chemical entity, and the abstract needs of self which is consciousness. As the reader develops a comprehensive understanding of how to ensure harmony at the levels of individual, family, society and nature.

Section III helps reader to grasp the right understanding as the base for holistic technologies, production systems and management models to ensure ethical professional conduct; ultimately leading to humanistic traditions and universal human order.

Section IV consists of appendices, glossary and further reading suggestions. Each chapter offers exhaustive assessment tools in the form of questions, exercises, projects and models to aid the reader's self-exploration.

To help new faculty members, there is an additional resource titled The Teacher's Manual that assists with classroom strategies and session planning. First published in 2010, the book is now available in its second edition since 2019 and seems to be growing in popularity.

CONCLUSION

With the New Education Policy of India placing added importance to value-based education, it is likely that the authors will be called upon to soon provide customized content for undergraduate and postgraduate degree courses. In its current format, the book serves as a reliable and authoritative reference for the teaching and learning of UHV, it will help the cause further if the authors provide, say, examples related to the legal practice to law students, green marketing to management graduates and ethical accounting to students enrolled to become chartered accountants. As more and more colleges begin to fulfill the government requirement of integrating UHV across domains, there is bound to be a sizable growth in the number of students and practitioners of UHV. With its emphasis on linguistic simplicity and conceptual clarity this book is ideally suited for integrating values in our existing education paradigms.

SECTION 2

CONTRIBUTORS

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Prof Nyoman Winyana is a faculty at the Faculty of Educations from the University of Hindu, Indonesia. He completed his undergraduate studies in Arts Music traditional from Arts High School of Indonesia, Denpasar (1985/1986- 1989-1990). He then went on to pursue his post graduation in Culture Studies in Aesthetic Culture Studies from the Universitas Udayana, Denpasar, Bali, Indonesia (2001/2002-2004/2005). Currently a student of the doctoral PHD programme in Culture Studies from the Universitas Udayana, Denpasar, Bali, Indonesia (2014/2015), he is working on completing his dissertation.

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Through GoGLOBAL Business School™ Mentors - TrainOpreneurs® network, they specialise in supporting SMEs with conscious business alignment, clarity in effective collaboration and connection globally, create funding strategies and get access to platforms businesses to expand globally, and with exit strategy planning - Promoting Conscious Capitalism - A truly Comprehensive GoGLOBAL Eco-system.

She authored, “Shining Red Dot” launched in 2017 in Singapore National Library. With global entrepreneurship education & development for SMEs & Trainers/Mentors in Asia, online and since its launched, successfully enrolled and connected its subscribers and associates from all over the world, for global business. This is with business revenue plan of SGD100million and financial roadmap for SGD500million market value.

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Dr Radhakrishnan Pillai, is the Director of Chanakya International Institute of Leadership Studies (CIILS), at the University of Mumbai. He has authored nearly 20 best-selling books on Chanakya including the popular ‘Corporate Chanakya’. Having contributed over 200 articles and research papers to various journals, magazines and newspapers, he is well known in the academic circles for his outreach to the society and applying ancient philosophies with a

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Dr. Kavita Khadse has completed Masters of Computer Management from North Maharashtra University, Jalgaon, Maharashtra, India. She has been awarded Ph.D. in Commerce & Management, 2018 from North Maharashtra University, Jalgaon, Maharashtra, India. Currently she is working as an Assistant Professor & Coordinator (HOD) for Information technology Specialization at Chetana's Ramprasad Khandelwal Institute of Management and Research, Mumbai, India. With an overall experience of 25 years, Dr. khadse is imparting knowledge for the course of "Masters of Management Studies" (MMS) and Data Analytics (Post Graduate) courses, Affiliated to Mumbai University for 17 years. She is associated with Mumbai University on various bodies for the course of "Masters of Management Studies" (MMS). Dr Khadse has attended Faculty Development Programs at: IIT Bombay on "Use of ICT in Education for Online and Blended Learning", IIM Kozhikode on "Advances in management information systems & research", Mumbai University on "Data science & Artificial Intelligence". Dr Kavita Khadse has published 17 research papers in various National & International Journals including IEE & UGC Approved, on latest trends in technologies & other. such as *Cloud Computing, Flipped Classrooms, India vision 2020: Management Education , Sustainable Inclusive Growth Of Mgt. Education, Big Data, Digital transformation, Disruptions in Marketing, Business Agility: Artificial Intelligence in Management Education, Business Agility: Industries Adapting to Plastic Phase Out, "Digital transformation of Enterprises: Analysis and Modeling", "Disruptions in Marketing of Enterprises by integration of Big Data applications", Study of factors influencing Management Faculties adoption of Instructional Technology and Designing Conceptual Model , Refining Strategies and Improvised Decision Making with Insights from Big data applications , "Acing the Game with Adoption of new Technological Ecosystems by Enterprises", "Virtual Water Trade etc.* Dr Kavita Khadse is a passionate teacher and always tries to emphasize on students' experiential learning by means of applying theoretical concepts into applications through Industry projects or Research Projects. She has handled many Research projects with reputed

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Dr. Protiva Rani Karmaker is an Associate Professor and former Director at the Institute of Modern Languages (IML) of Jagannath University, Dhaka, Bangladesh. She completed B.A. (Hons) in English and M.A. in Applied Linguistics and ELT from the Department of English of the University of Dhaka. She also attained Diploma in Teaching & Training from City & Guilds, UK. Subsequently, she was awarded M. Phil. in Comparative Linguistics from the Department of English, University of Dhaka. In March 2019, she successfully received Ph.D. in English Language Teaching (ELT) from India. She is a dynamic writer as well as researcher and intends to pursue further scholastic accreditation in ELT. She is the founding Director of the Institute of Modern Languages (IML) of Jagannath University, Dhaka, Bangladesh. Her areas of interest include English Language Teaching (ELT) Methodology, Phonetics & Phonology, Sociolinguistics and Discourse Analysis. She performed teaching activities as an Advisor in a leading private university of Bangladesh for one year, and has more than six-year experience of working as Director in Centre for English Language (CEL) and Institute of Modern Languages of Jagannath University. As a whole, she has spent almost 12 years in English language teaching at different reputed institutions. She possesses the combination of strong passion for English and other Languages and writing expertise to motivate and inspire learners, create a fun and challenging learning organizational environment. A self-driven leader she is with excellent communication and interpersonal skills and fosters quality relationships with people from home and abroad. She has 14 peer reviewed publications amongst which eight have been from International journals. Recently, She along with other foreign ELT experts has authored a book titled "*Introduction to Interdisciplinary Research*" from Bangladesh. Her books on short stories for children are popular in Bangladesh. She is an avid learner in her arena and continues unceasing researches on especially the approaches and methods of English language teaching, as a result of which she has so far successfully credited more than a dozen peer-reviewed research articles to her name. Moreover, she writes on different aspects of English language education on national dailies on regular basis. Above all, she is a dedicated English language academician in Bangladesh.

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Dr Pramod P. Nandardhane is an Associate Professor and Deputy Director at Mumbai Institute of Management and Research Wadala (East) Mumbai affiliated to University of Mumbai. He has teaching experience of 14 years at Post graduate level and has a corporate experience of 15 years. He has been awarded PhD Degree from Nagpur University. His subject domain is Financial Management. More than 20 of his research papers have been published in reputed national and International Journals. Currently he is guiding two PhD students in RTM Nagpur University.

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Vaani Choudhary is a lecturer from RKT college of Arts, Commerce and Science, Ulhasnagar affiliated to university of Mumbai. After completing her B.A, B.Ed. and M.A (History) from the University of Mumbai, she has been teaching since 2 years at undergraduate level.

Kaivalya Joshi

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Kaivalya has presented research papers across various International and National Conferences.

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Kaivalya is also recipient of Distinguished Alumni Award from Management Dept of Mumbai University and Winner of several Corporate awards for his contribution towards CSR and Influencer Marketing.

Being a Nature lover, he proudly shares that he is honored by having a Tree planted in his name in forests of California-US and India.

By education he is a Telecom Engineer and also a college Topper in MBA.

Apart from being a sketcher, speaker and writer, he has also recorded academic books for the visually challenged for NAB.

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Author should submit the paper only in the MS-word 2003 or a later format. If equations are used, they should be converted by using MS Office equation editor and pasted as image at proper place. All equations should be grouped or may be prepared using equation editor software.

- The length of the research papers should be 1500- 4000 words and must be written as a continuous (book style) narrative, not as a bullet list.
- The research paper should not include the name of the authors, nor the institution for which they work, nor their biographies.
- The research paper should be written using Times New Roman, Size 11p, single space.
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- All images, graphics and tables must be accompanied by a title and a source; and should be placed where they will appear in the text.
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The references in the text must follow an abbreviated format (Author, Year: pp.). The full reference list shall appear at the end of the article. Footnotes will be used to clarify or expand some explanations. They shall be numbered consecutively in Arabic numerals, letter of 8p. size and full justification. Efforts should be made to minimize the number of footnotes.

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Geoffrey C. Ward and Ken Burns, *The War: An Intimate History, 1941–1945* (New York: Knopf, 2007), 52.

Ibid or subsequent note (indented):

Ward and Burns, *War*, 59–61.

For four or more authors, list all of the authors in the bibliography; in the note, list only the first author, followed by et al. (“and others”) as in this example:

Reference (hanging indent) for book chapter:

Kelly, John D, et al. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, John Marshall, Abigail Adamas, Josepgone Tey, and Mickey Spillane, 67–83. Chicago: University of Chicago Press, 2010.

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Kelly, "Seeing Red," 81–82.

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Austen, Jane. *Pride and Prejudice*. New York: Penguin Classics, 2007. Kindle edition.

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Reference (hanging indent):

Weinstein, Joshua I. "The Market in Plato's Republic." *New Republic* 104 (2009): 439–58.

First note intented:

Joshua I. Weinstein, "The Market in Plato's Republic," *Classical Philology*
104 (2009): 440.

Ibid or subsequent note (indented):

Weinstein, "Plato's Republic," 452–53.

Article in an online journal

Include a DOI if the journal lists one. A DOI is a permanent ID that, when appended to <http://dx.doi.org/> in the address bar of an Internet browser, will lead to the source. If no DOI is available, list a URL. **Include an access date only if one is required by your discipline.**

Reference (hanging indent):

Kossinets, Gueorgi, and Duncan J. Watts. "Origins of Homophily in an Evolving Social Network."

American Journal of Sociology 115 (2009): 405–50. doi:10.1086/599247.

First note (indented):

Gueorgi Kossinets and Duncan J. Watts, "Origins of Homophily in an Evolving Social Network,"

American Journal of Sociology 115 (2009): 411, doi:10.1086/599247.

Ibid or subsequent note (indented):

Kossinets and Watts, "Origins of Homophily," 439.

Article in a newspaper or popular magazine

Newspaper and magazine articles may be cited in running text (“As Sheryl Stolberg and Robert Pear noted in a New York Times article on February 27, 2010...”); they are commonly omitted from a reference list. The following examples show the more formal versions of citations. If you consulted the article online, include a URL; include an access date only if your discipline requires one. If no author is identified, begin the citation with the article title.

Bibliography (hanging indent):

Stolberg, Sheryl Gay, and Robert Pear. “Wary Centrists Posing Challenge in Health Care Vote.” *New York Times*, February 27, 2010. <http://www.nytimes.com/28/us/28health.html>.

First note (indented):

Sheryl Gay Stolberg and Robert Pear, “Wary Centrists Posing Challenge in Health Care Vote,” *New York Times*, February 27, 2010, <http://www.nytimes.com//02/28/us/lth.html>.

***Ibid* or subsequent note (indented):**

Stolberg and Pear, “Wary Centrists.”

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A citation to website content can often be limited to a mention in the text or in a note (“As of July 19, 2008, the McDonald’s Corporation listed on its website . . .”). If a more formal citation is desired, it may be cited as in the examples below. Because such content is subject to change, include an access date or, if available, a date that the site was last modified.

Bibliography (hanging indent):

Google. “Google Privacy Policy.” Accessed July 19, 2010. <http://www.google.com/intl/en/privacypolicy.html>.

First note (indented):

“Google Privacy Policy,” last modified March 11, 2009, <http://www.google.com/intl/en/privacypolicy.html>.

***Ibid* or subsequent note (indented):**

“Google Privacy Policy.”

AUTHOR & DATE BIBLIOGRAPHY SYSTEM

The following examples illustrate citations using the **author-date** system. Each example of a reference list entry is accompanied by an example of a corresponding parenthetical citation in the text. For more details and many more examples, see chapter 15 of *The Chicago Manual of Style*.

BOOK

Reference List (hanging indent):

Pollan, Michael. 2006. *The Omnivore's Dilemma: A Natural History of How Eating Has Evolved*. New York: Penguin.

In Text Cite:

(Pollan 2006, 99–100)

Reference List (hanging indent):

Ward, Geoffrey C., and Ken Burns. 2007. *The War: An Intimate History, 1941–1945*. New York: Knopf.

In Text Cite:

(Ward and Burns 2007, 52)

For four or more authors, list all of the authors in the reference list; in the text, list only the first author, followed by et al. (“and others”):

(Barnes et al. 2010, 847)

Reference List (hanging indent) book chapter:

Kelly, John D. 2010. “Seeing Red: Mao Fetishism, Pax Americana, and the Moral Economy of War.” In *Anthropology and Global Counterinsurgency*, edited by John D. Kelly, Beatrice Jauregui, Sean T. Mitchell, and Jeremy Walton, 67–83. Chicago: University of Chicago Press.

In Text Cite:

(Kelly 2010, 77)

Chapter of an edited volume originally published elsewhere (as in primary sources):

Reference List (hanging indent) book originally published elsewhere:

Cicero, Quintus Tullius. 1986. "Handbook on Canvassing for the Consulship." In *Rome: Late Republic and Principate*, edited by Walter Emil Kaegi Jr. and Peter White. Vol. 2 of University of Chicago Readings in Western Civilization, edited by John Boyer and Julius Kirshner, 33–46. Chicago: University of Chicago Press. Originally published in Evelyn S. Shuckburgh, trans., *The Letters of Cicero*, vol. 1 (London: George Bell & Sons, 1908).

In Text Cite:

(Cicero 1986, 35)

BOOK PUBLISHED ELECTRONICALLY

If a book is available in more than one format, cite the version you consulted. For books consulted online, list a URL; include an access date only if one is required by your discipline. If no fixed page numbers are available, you can include a section title or a chapter or other number.

Reference List (hanging indent):

Austen, Jane. 2007. *Pride and Prejudice: A Novel in Five Books*. New York: Penguin Classics. Kindle edition.

In Text Cite:

(Austen 2007, 101)

Reference List (hanging indent):

Kurland, Philip B., and Ralph Lerner, eds. 1987. *The Founders' Constitution*. Chicago: University of Chicago Press. <http://press-pubs.uchicago.edu/founders/>.

In Text Cite:

(Kurland and Lerner, chap. 10, doc. 19)

JOURNAL ARTICLES

Article in a print journal

In the text, list the specific page numbers consulted, if any. In the reference list entry, list the page range for the whole article.

Reference List (hanging indent):

Weinstein, Joshua I. 2009. "The Market in Plato's Republic." *Classical Philology* 104:439–58.

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(Weinstein 2009, 440)

Article in an online journal

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American Journal of Sociology 115:405–50. doi:10.1086/599247.

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Article in a newspaper or popular magazine

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Reference List (hanging indent):

Mendelsohn, Daniel. 2010. "But Enough about Me." *New Yorker*, January 25.

In text cite:

(Mendelsohn 2010, 68)

Reference List (hanging indent):

Stolberg, Sheryl Gay, and Robert Pear. 2010. "Wary Centrists Posing Challenge in Health Care Vote." New York Times, February 27.
<http://www.nytimes.com/2010/02/28/us/politics/28health.html>.

In text cite:

(Stolberg and Pear 2010, 12)

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Bibliography (hanging indent):

Google. 2009. "Google Privacy Policy." Last modified March 11.
<http://www.google.com/intl/en/privacypolicy.html>.

In text cite:

(Google 2009)

Reference List (hanging indent):

McDonald's Corporation. 2008. "McDonald's Happy Meal Toy Safety Facts."
<http://www.mcdonalds.com/corp/about/factsheets.html>.

In text cite:

(McDonald's 2008)

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THE URBAN METAPHOR

The central theme of this art work is a pictorial representation of the layers of a city that cohabit together; sharing a common space amidst the chaos bringing along the complexities and concerns in the strata of an urban ecosystem. The artwork depicts the diversity in these stratas which continue to make an impression and the need for a critical dialogue continuously for its survival.

Shyam Panicker works as an AVP with DCB Bank in the Corporate Human Resources function. Working with people across various industries has enabled him to appreciate multiple approaches, disciplines and use different lenses to view the system around him; thereby contributing significantly to his interests in music and art.