



KAASH KONNECT

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CONTENT

- Message from His Holiness The 14th Dalai Lama 1
- 2nd International Symposium Webinar On Concerns, Complexities And Dialogues In Religious Philosophy 2
- 1st International Faculty Development Program On Research Methodology In History 5
- 3rd International Conference On Colossal And Collateral Challenges For Sustainable Environment 8
- 4th International Conference On Trajectories And Intersections Of Writings In History And Literature 11
- 5th International Conference On The Integrated Approaches Of Research In Humanities And Social Sciences 19
- 6th International Conference On Emerging Trends Of Research In Art, Aesthetics And Social Sciences 21
- 7th International CEO (Webinar) Conference 24
- From the Editor's Desk 26
- From the Founder's Desk 26
- Unlocking The Health Factor Post Lockdown 27
- Yoga: The Journey Within 28
- Physical And Mental Immunity: The Two Driving Forces Of Health 30
- Guest Column By Invitation 31
- Media Coverage 34
- Kaash Creative Corner 37

MESSAGE FROM HIS HOLINESS THE 14TH DALAI LAMA



THE DALAI LAMA

8 May 2020

Dr. Avkash Jadhav
Founder Trustee
KAASH Foundation
C/21, Vrajesh Apartments
Bhadran Nagar -2, S.V. Road
Malad West
Mumbai 400095
MAHARASHTRA

Dear Professor Jadhav,

Thank you for your letter regarding the KAASH Foundation, established last year to engage in charitable work in the fields of education, environment, health and heritage.

I very much appreciate that you are engaged in addressing these fundamental needs of our society. In these challenging times it is important to work with dedication and compassion to contribute towards building a happy and healthy society. In this respect I firmly believe that NGOs such as yours have a vital role to play. I therefore hope and pray that the KAASH Foundation may achieve its noble objectives.

With my prayers and good wishes,

Yours sincerely,



HIS HOLINESS,
DALAI LAMA

TO
KAASH FOUNDATION, MUMBAI.

I AM PARTICULARLY PLEASED TO SEE THAT YOU HAVE TAKEN UP THESE FOUR IMPORTANT FIELDS FOR THE WELL BEING OF OUR COMMUNITIES.

IN ORDER TO BUILD A HAPPIER AND HEALTHIER SOCIETY, WE NEED SUCH EFFORTS BY GIVING HOLISTIC EDUCATION, PRESERVATION OF THE ENVIRONMENT AND GOOD HEALTH.

DALAI LAMA

06/05/2020

2nd

INTERNATIONAL SYMPOSIUM WEBINAR ON CONCERNS, COMPLEXITIES AND DIALOGUES IN RELIGIOUS PHILOSOPHY

by Anuja Augustin

After the great success of the First International Multidisciplinary Conference on Transition and Transformation: Cities in Life, Literature and Culture- Mumbai Chapter, organized by KAASH Foundation in collaboration with Institute of Distance and Open Learning, Mumbai University on 17th and 18th February 2020, KAASH Foundation organized its second event on 12th May 2020, the Second International Symposium Webinar Conference on 'Concerns, Complexities and Dialogues in Religious Philosophy' in collaboration with Widya Kerthi Foundation- Universitas Hindu Indonesia, Archaeological Institute of Afghanistan and Indian Council of Historical Research, New Delhi. The symposium, which was screened live on YouTube, was a daylong event of presentations and interactive dialogues which brought together nine eminent scholars and stalwarts of various disciplines from across the world with an aim of creating an online open forum to discuss and amalgamate commonalities and disparities on various global interconnections through the theme of 'religious philosophy'.

The symposium began with the host, Dr. Avkash Jadhav, Founder -Trustee of KAASH Foundation, warmly welcoming all the honorable speakers and the viewers to the 2nd International Symposium Webinar Conference. Introducing the theme of the symposium, he spoke about how global

interconnectedness has somewhere shaped us into a global village. He continued by addressing the present issue regarding religion. He was of the view that religion, which originated to bind us together, has eventually divided us into different strata. Highlighting the need for us to study and deal with this issue, he then explained the three major components of the symposium: Concerns, Complexities and Dialogues with respect to Religious Philosophy highlighting with the words of **Dalai Lama**, 'A sense of concern for others gives our life meaning, it is the root of all human happiness.'

After the introduction, Dr. Jadhav welcomed the Keynote Speaker, **Prof. Dr. I Ketut Ardhana**, the Vice-Chancellor and Rector of Hindu Universitas, Indonesia. In his presentation 'Buddhism in South East Asia: A Study of Philosophy, Religion and a Model of Multicultural Society', Prof. Dr. I Ketut Ardhana highlighted the evolution of various empires amongst the rich cultural history of South East Asia. He supported his discussions with the help of timelines, travel maps, statistical data, archaeological and literary sources. The discussion also brought to light the current demographics and co-existence of various religions of the Chinese, Buddhists and Hindus in South East Asia. The highlight of the talk was the Udayana Kingdom that was a major role player in stimulating the country of Indonesia to establish itself as a multilingual empire with a rich Classical Balinese history. This part of the event was hosted by Mildred.

The second speaker of the symposium webinar, **Mr. Irfan Engineer**, the Director of Centre for the Study of Societies and Secularism, presented his paper on "Islamic Ethics and Philosophy". He elucidated how the moral values of compassion, forgiveness, humanism, unite us while reiterating that Islam very firmly believes in humanism. He further explained that God from the time of Adam kept on sending prophets to people on earth to direct people on the way of righteousness. Islamic philosophy believes that the entire journey of life is to be on a righteous path. Mr. Irfan intensely elaborated that man prospers when he comes to God with a sound heart. He concluded his paper saying that God could have created one nation, one people but he chose to create diversity in people on the base of religion, culture, traditions so that people could compete with each other on the base of good deeds and not fight on justifying who is right. Human race should live in harmony and maintain unity. With this note, Mr. Irfan Engineer concluded his presentation. Siona Salvi was the host for this part of the event.



Prof. Dr. I Ketut Ardhana
Honourable Vice Chancellor
Widya Kerthi Foundation
Universitas Hindu, Denpasar
Bali, Indonesia.



Mr. Irfan Engineer,
Director
Centre for Study of Society and
Secularism and Managing Editor of
Indian Journal of Secularism
India.

The 3rd speaker of the Symposium Webinar, **Dr. Baidyanath Labh**, Vice- Chancellor of Nav Nalanda Maha Vihar University, Bihar, leads a strong research movement in the name of Indian society for Buddhist studies. The topic of his presentation was, "Issue of Modern Crisis and Buddhism". He began by explaining the term Dharma, which according to him is vaster than religion. Dr.

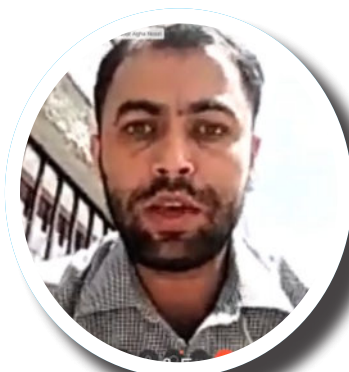
Badhiyanath believes that there is only one Almighty with different names- Brahma, Allah, Lord etc. and a person cannot attain the supreme stage of spirituality unless and until he/she is concerned for the society. Buddha's middle path gave people hope where they could engage in the process of their own salvation brackets. Unfortunately, due to technical glitches, Dr. Baidyanath Labh couldn't complete his presentation. Repeated efforts to get Dr. Baidyanath connected were unsuccessful. However, since the symposium had to continue, Dr. Avkash Jadhav took over the session to thank and summarized the entire presentation of Dr. Baidyanath Labh for all the viewers. This part of the event was hosted by Megha.



Prof. Dr. Baidyanath Labh,
Honourable Vice Chancellor,
Nav Nalanda Maha Vihar University
Bihar, India.

The 4th International Speaker was **Mr. Noor Agha Noori**, who is an eminent archaeologist and the Director General of the Institute of Archaeology, Afghanistan. His presentation was a focus on "**The Right Perspective of Religion**". Mr. Noori began his presentation by addressing the current issue of the pandemic. He stated that The Right Path of Religion and Scriptures minimizes the complexities and concerns that arise. It also kindles respect within people towards people from different religions. He augmented that a broader level of thinking, acceptance and tolerance are necessary while addressing the issue of Religions and summarized that the right path or perspective of many religions can be one. Once the right perspective of one religion is found, it can be correlated with the other religions too. Mr. Noori also talked about Buddhism, its teachings and the way they establish a connection with the Islamic teachings and preaching. He explained The Eight-Fold Path given by Buddha and the three main groups - Wisdom, Morality and Concentration. His conclusion expounded the theory that the beginning of each religion is the right view. Worshippers from all the religions should respect one another. Unfortunately, due to technical glitches, Mr. Noor Agha

Noori couldn't conclude his presentation. Dr. Avkash Jadhav took over the session by highlighting certain important points from Mr. Noor's presentation and concluded the presentation. The host for this event was Tirtha Samant.



Mr. Noor Agha Noori
Director General
Archaeological Institute of Afghanistan
Kabul, Afghanistan

The fifth speaker was **Dr. Kamini Gogri**. Being associated with the EIKAM FOUNDATION, she heads a research wing of ancient scripts and is extensively working on Jain scriptures. The topic of her presentation was, "**Emerging Questions: Revisiting the Jain Way to Think**". Dr. Kamini Gogri unfolded the deliberation with the reference of a *Dashahakaalik Shloka* which means that the highest auspicious is Dharma (Non-violence, Restrain, Austerity) and the one who follows it, is totally accepted by the Almighty. Dr. Kamini presented the matter of fact that the relevance of these values will be realized by the one who wants to make it relevant and not to the one who thinks they are not relevant. The discussion gave us the insight into the Jain religious principles of overcoming anger, ego, greed and deceit through extended friendliness, simplicity, practicing charity and becoming straightforward respectively. This was aptly threaded with challenges we face in our routine life as in the food habits and fasting ritual. Such challenges can be dealt with rationality and creatively balance it by taking into consideration the larger perspective of opportunities and workability. The crucial, present day situation of pandemic Covid-19 was roped in the discussion relevantly and proved how anxiety of the future seeps in the individual. The tendency to remain calm and quite will help to overcome this fear of uncertainty, was the idea put forth with conviction. The commonality between varied religious philosophies of how to imbibe virtues, move ahead on the path of self-exploration and self-identity as per what is the ultimate goal of one's life, was pointed out in the discussion. With this note, Dr. Kamini Gorgi concluded the

presentation. The host for this part of the event was Prof. Seema.



Dr. Kamini Gogri
Head of Research on
Ancient Scriptures
Eikam Resonance Foundation
Mumbai, India

The seventh speaker of the Symposium Webinar, **Dr. Om Jee Upadhyay**, is the director (Research and Administration) of the Indian Council of Historical Research, New Delhi. Dr. Om Jee Upadhyay presented his paper on "**Co-Existence of Compassion and Redemption : Essence of The Hindu /Sanatan Way of Life**". He introduced his paper by explaining the responsibility of a human being, from the text of the *Yajurveda*, that we are the bearer and conveyor of the oldest culture of the world. From there, he tried connecting to the concept of *Vasudeva Kutumbh Kam*, where the world is the family. He said how the entire definition of Dharma is misunderstood, wherein Dharma focuses more towards the behavioral pattern of human rituals of patience, purity, intellects, truth and cleanliness towards God. He also raised the rhetorical question on the polycystic nature of the Sanatan Dharma, which he answered in the negative, and went on to affirm that, Sanatan Dharma is a very ancient and a grand pluralistic kind of way of life. He also stated that all those we



Dr. Om Jee Upadhyay
Director
(Research and Administration)
Indian Council of Historical Research,
New Delhi, India

see in the universe is an expansion of God and thus, we should renounce it, enjoy it and follow it. Thus he ended by stating that Hinduism says Dharma accepts diversity within the unified. Siona Salvi hosted this part of the event.

Then, Dr. Avkash Jadhav introduced **Dr. Ravinder Kaur Cheema**, Curator of the upcoming Sikh Heritage Museum and a Faculty Member of the Department of History at Guru Nanak Khalsa College (Autonomous), Mumbai. Her topic was, **"The Sikh Philosophy: A Path to Social Justice and Harmony"**. She began by explaining the genesis and the evolution of Sikhism, and mainly focused on the crux of her paper i.e. how the teachings of all the 10 Sikh Gurus reflect light on the path to social justice and harmony. Maneuvering us through the various philosophical teachings of Sikhism and highlighting the resonating aspects of hope and cheer, Dr. Ravinder brought us to The Pillars of Sikhism: calling out the name of God, working honestly and sharing your wealth with the poor. She also explained how the Sikh values of equality and brotherhood are manifested in the practices they follow, by giving an example of the community kitchens (called as the *Langars*). From the philosophical aspect, Dr. Ravinder then transitioned to speaking about the most important part of Sikhism i.e. its people. Over here, she hit the note while signifying about the Khalsa and the important role that they play in protecting the righteousness of the religion. She stressed on how Sikhism has always allowed inter-faith interaction and co-operation by quoting the example of Guru Arjan Dev inviting Mian Mir to lay the foundation of the Harmandir Sahib or The Golden Temple. She concluded by expressing her opinion on how people must stop undermining each other, and instead delve into the teachings of the prophets and



Dr. Ravinder Kaur Cheema

Curator

Sikh Heritage Museum and Faculty Member, Department of History
Guru Nanak Khalsa College of Arts, Science and Commerce (Autonomous)
Mumbai, India

religions, to harbor the feelings of love and trust without any discrimination. Pamela Dhonde hosted this section.

Dr. Avkash Jadhav then introduced the Valedictory Speaker for the 2nd International Symposium Webinar Conference, **Dr. Santanu Patro**, who is a Professor of Religious Studies and a Visiting Professor at the Hamburg University, Germany. He is also a Registrar of the Senate of Serampore College (University), India. The title of the presentation was, **'Faith, Humanity and Humanisation- A Christian Encounter'**

Dr. Santanu Patro commenced by appreciating the efforts put forth by KAASH Foundation in organizing such a symposium, conference and webinar. He said that it not only strengthens our faith that humanity is looking at religion for a solution, but also to ask a question of where we stand as the Faith community. He then said that faith has now been confined only to scriptures, whereas, faith should be a day-to-day personal encounter with the divine and individual. Dr. Santanu then voiced how in the past religion showed antagonism towards materialism but it is not the same in the present world. Attitudes and understanding about religion have changed. Humanity is going towards a mode of transition. During this pandemic,

VALEDICTORY ADDRESS



Dr. Santanu Patro

Professor of Religious Studies,
Visiting Professor
Hamburg University (Germany)
Registrar
Senate of Serampore College
(University)
India

the religious institutions have also shown that there is something in religion. Dr. Santanu spoke about two types of religion: 1. Scripture Tradition and 2. Oral Tradition. According to Dr. Santanu Patro, the aim of religion is to promote liberation and not liberalism. He said that we need to engage in liberating people and not creating liberalism of faith. He also stated

that we should emphasize on faith and not religion and think beyond humanity to work together to resolve the challenges and problems the world is facing today. The host for this presentation was Anuja Augustin.

Vote of thanks:

Dr. Avkash Jadhav invited all the speakers to give their concluding remarks. Speakers expressed their gratitude towards KAASH foundation for organizing symposiums that gave them the platform to discuss common topics and share their work. They also expressed their wish to keep the symposium in continuation so that common topics can be discussed and search of truth is continued to contribute for the good of humanity. In conclusion, Dr. Avkash Jadhav expressed his heartfelt gratitude to all the speakers and to all the collaborators. He also expressed his happiness for the grand success of the Webinar, as there were 2500+ registrations and 1000+ viewers tuned in for the symposium. He also thanked the entire organizing committee for their hard work, which made the symposium possible.



Dr. Avkash Jadhav

(Organiser & Moderator of the Symposium)
Founder and Trustee
Kaash Foundation

KAASH FOUNDATION MUMBAI

THANKYOU FOR YOUR SUPPORT IN MAKING THE 2ND INTERNATIONAL SYMPOSIUM WEBINAR.

A GRAND SUCCESS

DATE- 12TH MAY, 2020 TIME- 9:00AM TO 1:45PM

VITAL STATISTICS :

PARTICIPANTS FROM 25 COUNTRIES

REGISTRATIONS : 2500+

LIVE STREAMING ON YOUTUBE CHANNEL OF K F : 4.45 MINUTES

KF CHANNEL SUBSCRIPTION IN ONE HOUR : 1000+

SUCCESSFUL VIEWERSHIP OF 4.6 K

FEEDBACK OF EXCELLENCE FROM THE PARTICIPANTS

SPECIAL THANKS TO

DR. SANTANU PATRO, PROF. DR. I. KETUT ARDHANA, MR. NIGOR AGHA, DR. DH. JEE UPADHYAY, MR. IRFAN ENGINEER, DR. RAVINDER KAUR CHEEMA, PROF. DR. SANDYARATH LASHI, DR. KANIKI GOBEL

DR. AVKASH JADHAV

IN COLLABORATION WITH

CONTACT US ON: www.kaashfoundation.org

EMAIL ID: kaashfoundation@gmail.com

1st

INTERNATIONAL FACULTY DEVELOPMENT PROGRAM ON RESEARCH METHODOLOGY IN HISTORY

by Pamela Dhonde and Siona Salvi

A Historian has many duties. Allow me to remind you of two which are important. The first is not to slander; the second is not to bore. - Francios – Marie Arouet (Voltaire)

The above lines written by Voltaire as early as the 18th century, vividly streamlines the two important roles that a historian has to abide by, while dealing with historical narratives. However, these two roles indeed have a conflicting relationship and a historian is bound to face the dilemma of staying true to the discipline and yet, make history more interesting and interactive during the course of research.

History, as a domain, has been recorded, written and rewritten since times immemorial. And through this process, the subject has always been interpreted and tweaked in various forms to suit certain interests, beliefs or narratives. As a result, there has been an increasing use, abuse and misuse of History leading to a dilution of the subject's investigation and objective inquiry. Thus, a scholarly deliberation on the essentials of using historical sources to reconstruct history was the need of the

hour.

With this goal in vision, the **1st International Faculty Development Program on Research Methodology in History** was organised by KAASH Foundation's Centre for Academic and Professional Development (CAPD) in collaboration with the Directorate of Archaeology and Museums, Government of Maharashtra, from 25 to 30 May 2020. Titled **Historian's Compass and Tools**, this six-day international Faculty Development Program had twelve eminent Resource Persons from the fields of history, ethnography, anthropology, archival studies and archaeology. Apart from the literary and archaeological sources which enable historians to ensure historical accuracy (albeit with challenges), this international Faculty Development Program provided a forum to introduce a legion of research methodologies viz. oral documentation, creating and using archival sources and studying historical narratives through art; and thus, creating a pathway for an interesting and interactive dimension for the study of history.

Setting a precedent, the First International Faculty Development Program was pioneered by Dr. Avkash Jadhav, Founder Trustee of KAASH Foundation and Director of Centre for Academic and Professional Development. The goal of the program was to drive home the point of historians constructively engaging in research methodologies to ensure historical accuracy.

Day one of the international FDP, 25 May 2020, began with **Ms. Vrunda Pathare**, Head of the Godrej Archives. Deliberating on **Changing Role of Archives: From Knowledge Retrieval to Knowledge Creation**, Ms. Pathare manoeuvred through the existence of documentation since the ancient era, its governmental institutionalization and finally, how archives are now transcending over the conventional notions by extending their horizons to business and institutional legacies. This was followed by the **Keynote session** with **Prof. Dr. Michel Boivin**, Director of the Centre for South Asian Studies, France, who deliberated on **Ethnography and the issue of sources in Historical Research: South Asia as a Case Study**. Focusing on four

important pillars of dealing with sources viz. identification, collection, reading and interpretation, Dr. Boivin reflected on the notion of Sufism and the place of worship shared by Muslims and Hindus, **Udero Lal**, located approximately fifty kilometres from Hyderabad in Sindh (Pakistan).

SPEAKERS DAY 1



Vrunda Pathare

Head

Godrej Archives

A Business Archive of Godrej Group



Prof. Dr. Michel Boivin

Director

Centre for South Asian Studies

Paris, France

On Day two, 26 May 2020, had two stalwarts: **Dr. Nestor Castro**, Professor of Cultural Anthropology, University of the Philippines and **Dr. James Onley**, Director of Historical Research and Partnerships, Qatar National Library. While Dr. Nestor

KAASH FOUNDATION MUMBAI





**KAASH FOUNDATION'S
CENTRE OF ACADEMIC AND
PROFESSIONAL DEVELOPMENT (CAPD)
AND
DEPARTMENT OF ARCHAEOLOGY AND
MUSEUMS, GOVERNMENT OF
MAHARASHTRA
ARE CONDUCTING A SIX DAYS
FACULTY DEVELOPMENT
PROGRAM
IN HISTORY ON
HISTORIAN'S COMPASS AND TOOLS:
A FACULTY DEVELOPMENT PROGRAM
ON RESEARCH METHODOLOGY
IN HISTORY**

**DATE: 25TH TO 30TH MAY 2020
DURATION: 6 DAYS LECTURE SERIES
TIME: 10.00AM TO 1:00PM**

**REGISTRATION FEES. RS- 1,000
EVERY DAY TWO SESSIONS.
ALL SIX DAYS ATTENDANCE
IS MANDATORY.**

Castro deliberated on the role of museums in the context of The Philippines through his topic *Museums as Repositories of History and Heritage*, Dr. James Onley focused on the concept of digital archives, the increasing need to digitise records, the benefits and challenges of setting up a digital archive and lastly, its functionality, through his topic *Digital Archives: A case study of Qatar Digital Library*.

SPEAKERS DAY 2



Dr. Nestor Castro

Professor of Cultural Anthropology,
University of The Philippines Manila



Dr. James Onley

Director
Historical Research & Partnerships
Qatar National Library
Doha, Qatar

The eminent panellists on Day three, 27 May 2020 included: **Dr. Tejas Garge**, Director of State Archaeological Survey of Maharashtra and **Dr. Gauri Mahulikar**, Dean of Chinmaya Vishwavidyapeeth in Kerala. Deliberating on *Archaeology as a Tool for Reconstruction of the Past*, Dr. Tejas Garge emphasised on the virtue of archaeology to unfold bygone eras. On the other hand, Dr. Gauri Mahulikar stressed on the *Multi-Disciplinary Approaches in History*, by affirming the significance of studying the subject through literature,

architecture, inscriptions and sculptures. Her deliberation on using these sources was in special reference to the Satavaha dynasty.

SPEAKERS DAY 3



Dr. Tejas Garge,

Director
State Archaeological Survey
of Maharashtra

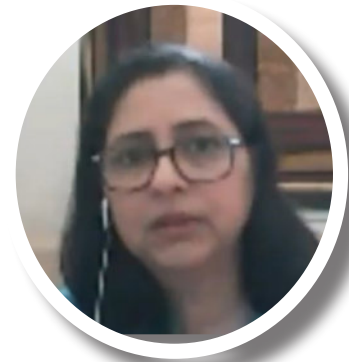


Dr. Gauri Mahulikar

Dean
Chinmaya Vishwavidyapeeth
Kerala

Day four, 28 May 2020, witnessed the presence of **Dr. Manjiri Kamat**, Professor and Former Head, Department of History, University of Mumbai and **Dr. Chhaya Goswami**, Assistant Professor and Head (I/C), Department of History, S K Somaiya College, Mumbai. Commencing with the inception of Urban History as a specialised branch of learning in the 1960's, Dr. Kamat discussed the patterns of research that evolved throughout the 20th century to the *Recent Trends in Urban History*, undertaken by scholars in the 21st century. Heading the second session for the day, Dr. Chhaya Goswami unravelled an interesting

SPEAKERS DAY 4



Dr. Manjiri Kamat

Professor and Former Head
Department of History
University of Mumbai



Dr. Chhaya Goswami

Assistant Professor and Head (I/C),
Department of History
SK Somaiya College of Arts & Science
Mumbai

approach by tapping on the unknown sources of historical research through her topic on *Unconventional Archives: Tapping the Untapped*.

Day five, 29 May 2020, welcomed two prominent scholars on the panel: **Dr. Manjiri Thakoor**, Visiting Faculty at J.J. College of Art, Mumbai and **Dr. Avkash Jadhav**, Head and Associate Professor, Department of History, St. Xavier's College, Mumbai (and also, Director of CAPD). Presenting on *Cultures in Contact through Narrative Art*, Dr. Thakoor deliberated on the value that pictorial representations such as art and paintings possess in studying the prehistoric period, early civilizations and early writings. Unravelling the *Scopes and Challenges in Oral History*, Dr. Jadhav craftily juxtaposed his documentaries with his personal experiences, to describe the essentials of documenting oral histories along with the problems that knock on a

historian's door during this process.

SPEAKERS

DAY 5



Dr. Manjiri Thakoor,
Visiting Faculty
J.J. College of Art
Mumbai



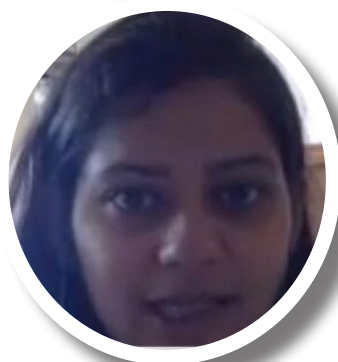
Dr. Avkash Jadhav,
Head and Associate Professor
Department of History
St. Xavier's College (Autonomous),
Mumbai

On Day six, 30 May 2020, the curtains on the 1st International Faculty Development Program came down, with two illustrious academicians on the panel: **Dr. Ghulam Nadri**, Professor, Department of History (and Director of Asian Studies Centre), Georgia State University, USA and **Dr. Nidhi Mahajan**, Assistant Professor, Anthropology Department, University of California, USA. Exhibiting the indispensable merit of *Writing the Economic History of Early Modern South Asia*, Dr. Nadri unveiled economic history as an important aspect of the overall discipline. Visualizing *An Anthropologist at Sea through the Currents of History and Ethnography in the Indian Ocean*, Dr. Nidhi Mahajan discussed the centuries of historical accounts that have swayed in the Indian Ocean as a result of trade and sea routes.

The first two days of the program i.e. 25th and 26th May, were live streamed on KAASH Foundation's YouTube Channel with a success of nearly 1000 views, after which, it was streamed exclusively for the registered participants of the program. However, the streaming of the six-day program on

SPEAKERS

DAY 6



Dr. Nidhi Mahajan
Assistant Professor
Anthropology Department
University of California
Santa Cruz, USA



Dr. Ghulam Nadri,
Professor, Department of History
Director, Asian Studies Centre,
Georgia State University
Atlanta, USA

YouTube and Webex would not have been possible without the technical expertise of Kishan Singhanian, Megha Patel and Rohan Hegde. The sessions were anchored alternatively by Pamela Dhonde and Siona Salvi, during the entire week.

Also, the creative instincts of Jinansh Dugger, Sonal Rana, Samiksha Singh, Rohan Hegde and Madhu Ramasamy ensured that the international Faculty Development Program found its way to a larger audience on social media.

On an endnote, KAASH Foundation

ANCHORS



Ms. Siona Salvi
Anchor for the Session



Ms. Pamela Dhonde
Anchor for the Session

extends its heartfelt gratitude to all the resource persons, the participants, our esteemed collaborator and especially, Dr. Kamini Gogri and Dr. Chhaya Goswami, without whose support and cooperation, the First International Faculty Development Program wouldn't have witnessed such a resounding success.

*"We are not makers of
History,
We are made by History"*
-Martin Luther King Jr.

3rd

INTERNATIONAL CONFERENCE ON COLOSSAL AND COLLATERAL CHALLENGES FOR SUSTAINABLE ENVIRONMENT

by Samiksha Singh and Megha Patel

On 25th May, 2020, KAASH Foundation organized its 3rd International Conference (Webinar) on the theme of **Colossal and Collateral Challenges for Sustainable Environment**. After the monumental success of KAASH Foundation's 1st International Multidisciplinary Conference on *Transition and Transformation of the Cities in Life, Literature and Culture: Mumbai Chapter* on 17th and 18th February, 2020 in tie up with the University of Mumbai and 2nd International Symposium (Webinar) on the theme *Concerns Complexities and Dialogues in Religious Philosophy* that was conducted on 12th May, 2020, the Foundation, considering the deepening concerns regarding Environmental issues, realised that a conference addressing these problems was the need of the hour.

and *Halacha- Ethics, Social Structure and Sacrificial Ethos in Hinduism and Judaism*. Dr. Ithamar Theodor said that one of the strongest links between Judaism and Hinduism is that of ethics. Hinduism has developed detailed Dharma Sastra literature. Judaism has developed Halacha. Jewish ethics are rooted in a perspective distinct from western liberalism, and understand individual relation to the family and community. Judaism perceives individuals as a member of a community bound by duties, bound by duties, rather than a right deserving individual. "Dharma" is untranslatable in any western language. It has been variously translated as 'duty', 'religion', 'justice', 'law', 'ethics'. Dharma governs every aspect and every activity in the life of a Hindu. Dharma ties individual ethics, social and political ethics, spiritually as well as cosmology. Element in cosmos- the Sun, water, animals, plants and humans in particular if someone commits adharma the overall balance is disturbed. The commandments of dharma include ideals for human life in this world. The principal element is non-violence or non-harming (ahimsa) accompanied by truthfulness (asteya) and various bodily and emotional restraints.

and the title of her presentation was, '**Hubris and Humility: Reflections on Religion in the Contemporary Socio- Ecological Crisis**'. Prof. Anne Valley highlighted the traces and impact of Religion in the Contemporary societal and ecological issues.



Prof. Anne Valley

Department of Classic and Religious Studies
University of Ottawa
Canada

Mr. N. Vasudevan, Additional Principal Chief Conservator of Forests, Research, Education and Training, Maharashtra Forest Department was the next speaker with the topic, '**Asia's Environmental and Sustainability Challenges**'. Mr. N. Vasudevan began his presentation by saying that the world is going through a crisis Covid-19. The devastation caused by

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KAASH FOUNDATION'S
CENTRE OF ACADEMIC AND PROFESSIONAL DEVELOPMENT (CAPD)
AND
University of Ottawa,
ARE ORGANISING
3RD INTERNATIONAL CONFERENCE (WEBINAR)
ON
COLOSSAL AND COLLATERAL CHALLENGES FOR SUSTAINABLE ENVIRONMENT.
LIMITED PAPER PRESENTATION.
REGISTRATION FEE FOR PRESENTATION : **RS 500**
PARTICIPATION FREE.
FOR PARTICIPATION CERTIFICATE : **RS 100**
SELECTED ARTICLES WILL BE PUBLISHED IN THE BOOK OR JOURNAL, CONDITIONS APPLICABLE
ON **25 MAY 2020** AT **3.00PM TO 7.30PM**

The Keynote speaker was **Dr. Ithamar Theodor**, Associate Professor of Hindu Studies ZEFAT Academic College, Director, Hindu – Jewish Studies, Dangoor Centre, BAR- ILAN University, Israel and the Title of the presentation - **Dharma**

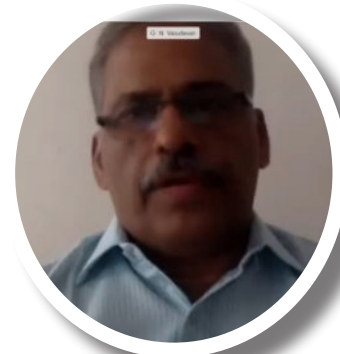
KEYNOTE SPEAKER



Dr. Ithamar Theodor,

Associate Professor, Hindu Studies
Zefat Academic College and Director
Hindu – Jewish Studies
Dangoor Centre, Bar-Ilan University
Israel

The second speaker was **Prof. Anne Valley**, Department of Classic and Religious Studies. University of OTTAWA, Canada,



Mr. N. Vasudevan,

Additional Principal
Chief Conservator of Forests,
Research, Education and Training,
Maharashtra Forest Department

it has demonstrated that Govt. will have to make some decisions which may affect the environment. Asia is one of the largest continents with vast biodiversity but it is also the most disrupted one. The agenda we have in front of us is complex and can be broken into: 1) The unsustainable resources 2) Ecosystem degradation and biodiversity loss 3) Pollution and Waste 4) Climate Change

According to Mr. Vasudevan, one can sustain the environment by : 1)Conserving natural resources and biodiversity 2) Try to promote sustainable agriculture 3) Better technologies for waste treatment and better scientific waste management. 4) Massive attitudinal change towards environment. He ended his speech with the thought-provoking question, "The question before us is can the pandemic become a catalyst for a breakthrough environment?"

The next speaker was **Dr. Avkash Jadhav**, Head and Associate Professor, Department of History, St. Xavier's College, University of Mumbai, India, with the topic, '*The Extinction of Human Values and its collateral damages on Environment.*' Dr. Jadhav began by declaring that we shouldn't underestimate the environment. Learning process is a different way - formal way, informal way, non-formal way and self-directed way. Our environment needs protection and to attain this, everybody needs this education. Environmental ethics is integrated with environment philosophy which studies the ethical relationship of human beings and environment. Ecocentrism deans the whole ecosystem as important. It believes humans to be the most important element. According to ecocentrism there is no existential difference between human and non-human nature. We are not the only living element on the earth, we also have flora and fauna. According to



Dr. Avkash Jadhav
Head and Associate Professor
Department of History
St. Xavier's College (Autonomous),
University of Mumbai

Indian philosophy, the entire cosmos goes with 5 elements- Aakash(sky), Vayu(air), Agni(fire), Jal(water), Prithvi(soil). We have to understand that we exist with nature and nature does not exist with us. We have to co-exist. Adapt to our surroundings. Prakriti is the root cause of all objects i.e. nature. Therefore, nature should be respected and offered the gratitude

There were six speakers who presented their edifying speeches. **Mr. Amit Tiwari** from Mumbai University presented his paper titled "**Sensitivity to Sustainability**". Next, **Dr. Dhanaram Uikey's** (from S.S.L.N. Govt. Panchvalley P.G. College) paper was titled - "**Impact on development on Bhariya Tribe of Patalkot region**". **Meenaxi Kori** of Govt. Auto PG College Chhindwara, M.P. was the next speaker. Her presentation was on "**Bhartivya Sanskriti Evam Parayam (Indian Culture and Environment protection)**". The next paper was on "**Indian tribes harmony to the environment**" presented by **Dr. Ramta Prasad** from Govt. P.G. College Narsinghpur, M.P. **Smt. Savita Soni** from Govt. Girls P.G. College Vidisha, M.P. spoke on "**Challenges of environmental and sustainable development**". Finally, **Dr. Geeta Ajit** (V.E.S. Institute of Technology, Mumbai) presented on the title "**Environment and development: Challenges and strategies for conservation of home sparrows**".

The Valedictory speaker was **Mr. Made Adi Widyatmika**, M.SI, Lecturer, Engineering Department, UNIVERSITAS HINDU, Indonesia. He presented on '*The Balinese Traditional Spatial Concept in Land use*

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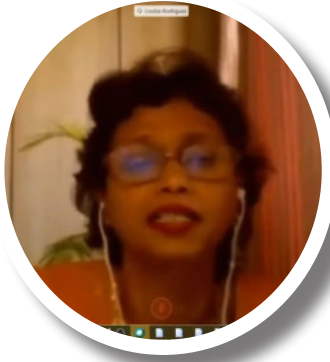
Mr. Made Adi Widyatmika
M.SI, Lecturer
Engineering Department
Universitas Hindu
Indonesia

Management'. Mr. Made Adi Widyatmika stated that deep ecology is the traditional knowledge/ the ethic of the indigenous people. It encourages us to move from the antro-centris to the eco-centric. The way Indigenous people place them in the environment is a strategy to keep the environment good. The traditional knowledge in Balinese, its implementation and roles in land reservations: 1) Tri Hita Karana: Dividing the space according to their function and restrictions in change of land use. 2) Ullu- teben: Dividing the space according to their position (upstream and downstream) regarding the land sacredness and restricting the change in land use. 3) Tri Kaya Parisudha: Maintaining human behaviour and respecting nature. 4) Ala ayuning dewasa: Maintaining human activities on the basis of good time and bad time in the traditional calendar. 5) Karang Tengteng: Prevent human activities that damage nature and preserve green open areas. 6) Karang Bengang: Provide green open space, and limit the spread of diseases and plant pests. His strategy and solution to the present solution was : Optimising the existence of local wisdom both internally and externally.

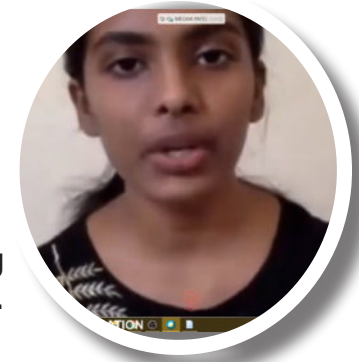
The Concluding remarks were given by Dr. Kamini Gogri, as she summarized the entire Conference and gave her views on the challenges that the environment is encountering. She also thanked all the speakers and the collaborators for their valuable presence and also encouraged KAASH Foundation to organise such Conferences through which we could grow intellectually and reflect our responsibility towards the society. Lastly, the Vote of thanks was delivered by Megha Patel. She once again greeted all the speakers and collaborators and also thanked the audience for always wholeheartedly attending and promoting the Conferences organized by KAASH Foundation. On this note, the 3rd International Conference on Colossal and Collateral challenges for Sustainable Environment drew to a close.

"As we progress into the 21st century, anyone who considers themselves realists will have to make the environment a top priority. The truth is our planet's alarm is now going off, and it's time to finally wake up and take action. Thank you."

Leonardo Di Caprio



Dr. Louiza Rodrigues chairing the Technical Session.



Ms. Megha Patel anchoring the Conference.



Université d'Ottawa | University of Ottawa

Faculty of Arts

Département des études anciennes et des sciences de religion

Classics and Religious Studies

Trustees, Kaash Foundation
Director CAPD.
Mumbai, India

May 31, 2020

Dear Trustees,

Congratulations. The international webinar "Colossal & Collateral Challenges for a Sustainable Environment" was a great success.

Its interdisciplinary exploration of our global environmental threat from the perspectives of science, social science and the humanities was laudable and inspiring; it revealed the genuine potential we have to mobilize across disciplines to stimulate the type of creative thinking that we need to effect real change.

It was pleasure for me to be involved personally, and to represent my academic home, the University of Ottawa — which shares with the KAASH foundation the goal of global betterment. The mandate of the University of Ottawa is to "tackle big problems, to disrupt, and to shape transformative solutions to real-world issues". In addition, it seeks to forge a greater connection with the global communities, to "increase the scope and scale of [its] international presence and influence". It is my hope that working with the KAASH Foundation will further our shared aspirations.

I look forward to our future involvement.

Warm regards

Anne Vallely, PhD
Associate Professor
Department of Classics & Religious Studies
avallely@uottawa.ca



Letter from Anne Vallely

4th

INTERNATIONAL CONFERENCE ON TRAJECTORIES AND INTERSECTIONS IN WRITINGS OF HISTORY AND LITERATURE

by Tirtha Samant

After the monumental success of KAASH Foundation's three international events, the Foundation embarked on yet another academic adventure to bring forth the entwinement of History and Literature from eons. Considering this intricate relationship between history and literature, KAASH Foundation's Centre of Academic and Professional Development (CAPD) in collaboration with Swami Vivekananda Cultural Centre High Commission of India, Colombo, Sri Lanka, Global Knowledge Academic, Spain and St. Andrew's Centre for Philosophy and Performing Arts organized the *"Trajectories and Intersections of Writings in History and Literature"*, an International Conference exploring the writings in literature and history on 30th May, 2020 from 10:00am to 03:00pm.

The Conference began with introduction of the event by Ms. Meghana Andurkar and Prof. Dr. Avkash Jadhav. Ms. Meghana led the inaugural of the conference, introduced the theme of the conference and also the organizers of this conference. It was followed an address to the audience by Dr. Avkash Jadhav, Founder of KAASH Foundation and the Director of CAPD the address, where he briefed the audience about KAASH Foundation and its work

in the four verticals- E2H2 (Environment, Education, Health and Heritage)

This was followed by Dr. Geeta Ajit. Coordinator, CAPD, Dr. Geeta Ajit giving details about CAPD; its establishment, aims and the vision it proposes in the field of academics. She also elaborated on the concept note of the Conference with reference to the quote of Robert Alis Willmott- "To study History is to study Literature."

The Keynote Speaker and the star of the event, Mr. Devdutt Pattanaik, a renowned author and mythologist spoke on "Locating Myth in History". Mr. Pattanaik, in his discourse on locating myth in history gave very interesting insights into the various intricacies of Mythology, History and Literature. With the help of enlightening examples and anecdotes, he highlighted the importance of different perspectives and approaches in the very vast fields. It was followed by a conversation with Prof. Dr. Avkash Jadhav, where he gave brilliant answer to few insightful questions.

The First Plenary Session was chaired by Dr. Geeta Ajit, which began with Prof. Frederic Simon, Director of Alliance

Franciase De Bombay with his presentation on *"Dadaism: Roots, Artists and Legacy."* He briefly introduced Dadaism right from the early 20th century when it took roots. He also highlighted the importance of storytelling in History and Literature. He also interestingly co related Dada to Shiva.



Dr. Geeta Ajit
Coordinator
CAPD



Prof. Frederic Simon
Director
Alliance Francaise de Bombay
France

KEYNOTE SPEAKER



Devdutt Pattanaik

This was followed by Dr. Manimangai, the Senior Lecturer in the department of English at the University of Putra, Malaysia. She spoke about *"Portrayal Of Displacement In Selected Novels: A Historical Reminder"* Dr. Manimangai, citing examples from Historicism, spoke about how History and Literature are inseparable.

The next was a video of Prof. Diana Linda's, Visiting faculty in the Indian Universities from Italy. She spoke on the topic of *"Frida Kahlo revival of Zapotèque ethnic group's tradition through costume and carrying a socio-political message of woman self-empowerment, craft sustainability and patriotism"* She traced the feminist movement through the history of fabrics.

Kaash Foundation's
Centre of Academic and Professional Development (CAPD)
in collaboration with
Swami Vivekananda Cultural Centre High Commission of India, Colombo, Sri Lanka, Global Knowledge Academic, Spain and St. Andrew's Centre for Philosophy and Performing Arts
is Organising
4th International Conference.
on
Trajectories and Intersections in writings of History and literature
E- Certificate will be provided. Conditions Apply.
Last date for submission of abstract. 29 May, 2020. 6.00 pm
ON MAY 2020 AT 10.00 AM 3.00 PM
KINDLY SEND YOUR ABSTRACT TO:
tihi.capd@gmail.com

**Prof. Diana Linda**

Visiting Faculty
Indian Universities on
Sustainable Designing
Italy

**Dr. Omkar Bhatkar**

Co-Founder
St. Andrew's Centre for Philosophy
and Performing Arts,
Mumbai

The second Plenary Session was chaired by Dr. Nandita Moitra, Joint Coordinator of CAPD. There were three eminent speakers- Dr. Sudhir Nikam, the Chairman of the Board of Studies (English) at the University of Mumbai; Dr. Omkar Bhatkar, the Co-founder of St. Andrew's Centre for Philosophy and Performing Arts and Prof. Dr. Avkash Jadhav, the Founder of KAASH Foundation, Mumbai. Dr. Sudhir

spoke about "*New Historicism: a cultural Poetics*" and briefly explained the different historical theories. Dr. Bhatkar presented on *Gabriel Garcia Marquez's 'of Love and other Demons': A Historical Incantation*, where he skilfully presented the debate between Fiction and Historical Incantation. This was followed by the talk of Prof. Dr. Jadhav who spoke about '*Unravelling the mediating and Intersectional trends in History and Literature*'.

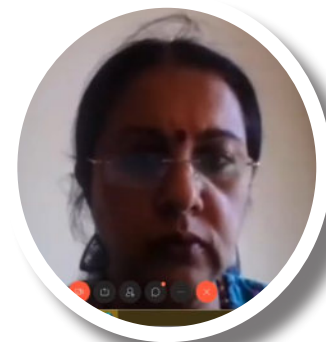
This was followed by two Technical Sessions. The first Technical Session was chaired by Dr. Geeta Ajit, the associate coordinator for CAPD and the joint organizer of the Conference. It consisted of various Research Scholars, Doctors and Professors presenting their research papers based on the theme of the conference. The 14 participants- Ms. Annabel R., Dr. Aarti Punjabi, Dr. Anusha Ramanathan, Dr. Sangeetha P., Mr. Sunil Sunkara, Dr. Sachin Labade, Dr. Madhumati Muzumdar, Dr. Meher Mistry, Dr. Prasanth, Dr. Sushila Vijayakumar, Dr. Meera Bharwani, Dr. Tuhina Bose, Ms. Hridaya Ajgaonkar and Dr. Idal Singh Kanesh presented really interesting papers on Diaspora, History, Literature and specifically the intersection of Art, Literature and History.

The second technical session was hosted by Prof. Dr. Avkash Jadhav himself. It consisted of various Research Scholars, Doctors and Professors presenting their research papers based on the theme of the conference. The nine speakers- Dr. Vijay Kalamdhar, Dr. Dhanaram, Dr. Shalini Gupta, Dr. Neeraj Niranjani, Dr. Vimla Marawi, Mr. Atul Gupta, Dr. Rekha Patel, Dr. Ramta Prasad and Dr. Khyati Soni presented their papers in this technical session. The papers indeed were very insightful and enlightening.

Dr. Mala Pandurang, an eminent scholar in the field of postcolonial writing, diaspora

theory and gender studies in English Literature, presented the Valedictory session on "What is History, Sir? Contesting the authority of the book." Dr. Mala Pandurang is a Professor and Principal of Dr. BMN College (Autonomous). She is a postdoctoral fellow of the Alexander von Humboldt Foundation (Germany) and has been nominated as the 'Ambassador Scientist to India' for the period 2019-2022

VALEDICTORY ADDRESS

**Dr. Mala Pandurang**

Principal
Dr. BMN College and
Ambassador Scientist to India
AVH Foundation, Germany

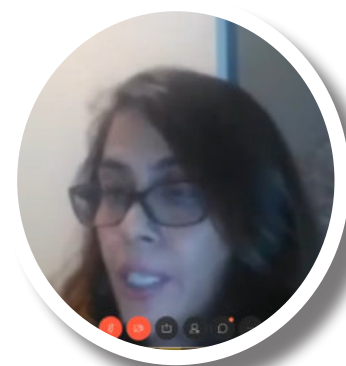
This was followed by the concluding remarks by Dr. Aarti Punjabi, who is the joint organizer and collaborator of the conference. Beginning by thanking Ms. Meghana for handling the technical support of the conference very beautifully and seamlessly, Dr. Aarti also pointed out that KAASH Foundation is one of the first organizations to put the intellectual sessions on YouTube through the international symposiums. She very briefly summed up the entire enlightening conference, after which the curtains were drawn thus ending the 4th International Conference by KAASH Foundation.

**Dr. Nandita Moitra**

Joint Coordinator
CAPD

**Dr. Sudhir Nikam**

Chairman
Board of Studies (English)
University of Mumbai

**Dr. Aarti Punjabi**

Joint Organiser and Collaborator
of the Conference

Transcript of Devdutt Pattanaik's talk during the 4th International Conference of Kaash Foundation on Trajectories and Intersections in writings of History and Literature.

Hello Everyone!

So my name is Devdutt Pattanaik and I (am) trained in medicine, worked in the Pharma industry for 14 years but in my free time I would study what people, the word 'mythologies' used casually by many people. I studied mythology and over time, now I've been doing this for the last 20 years and it has become a highly detailed subject for me because I realized that when we use the word 'mythology' we use it very casually and now I realized how vast the subject is and how closely it is related to history and it is an important thing. Overtime my work has become more academic.

I would like to begin by first defining the subject. So, I'll give you simple definition, these are not academic definitions but I'll give a simple definition.

So, for me, a Fact is everybody's truth and usually a fact is established using a measuring instrument or evidence like in History you have epigraphy, you have archaeology. So, fact is everyone's truth. It is easier established in the pure sciences i.e. Physics, Chemistry and Biology using measuring instruments and it has to be, you know the rules of science apply to it i.e. the world of fact. The world of fiction is completely the world of imagination so it's the world where I can fantasize and create worlds and it is nobody's truth. You have everybody's truth and nobody's truth. In between there is something called 'myth' which is somebody's truth, which is how I see the world and the world of myth usually tries to explain about how and why the world exists and how the world came into being and why we exist and why do we live.

So, the whole idea of mythology revolves around the notion that what is meaningful to our existence, what is meaningful to our lives; that is where the world of mythology comes from. It is not interested in facts, it is interested in giving meaning so, that is a fundamental thing. You see, there is a very famous sentence given by Panini that "When you talk about language, don't go to a linguist. You go to the market and find out what people are speaking. But if you want to find a pot, you go to a potter's house. To find a pot you go to a potter's house but for language you don't go to a linguist's house, you go to the market. In the same way, when you want to understand history, where do

you go? Do you go to the Historian or do you go to the market? Is the question we have to ask. When you go to the market you'll realize that the people will tell stories, some of which may be historically accurate but most of which is not. What people tell each other is embellished with imagination some are pure imagination, fantasy stories, imaginary stories but some telescope with history and this is the world where we come into the world of legends and myths. And the word Mythology therefore is defined in the simplest way as "stories, symbols, rituals that are transmitted over generations to give a community a world view". It creates a world view. So it's a way of looking at the world; how the world began; how the world will end; why were you created; why are you in a particular situation; we ask etiological questions. Why, causations. And that is the world that mythology that I live in.

And I always have to deal with the facts, many people I see casually referring to me as a Historian and I keep wondering why would they call me Historian because I use a lot because I always locate mythology in history and I therefore refer a lot to history in my talks. I always use words like Vedic Period, Pauranic Period, Bhakti Period. The reason for that is because Mythology is not a historic, it doesn't exist outside time. It transforms over time and one of my most important subjects which I work on right now is History of Mythology. Hence this topic- "Locating Myth in History."

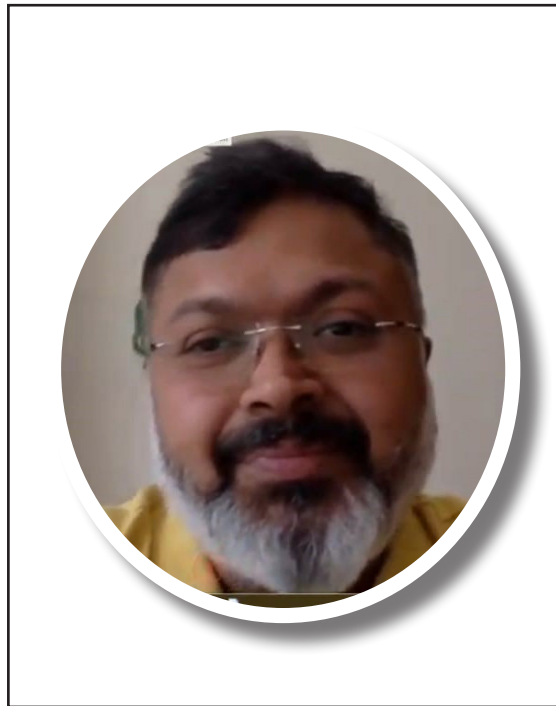
For example, when I read the Rigveda, I always tell people that it has no reference to Ram or Krishna or Vishnu or Shiva. There is no mention of these gods at all. And it disturbs many people because for them these gods are eternal and they always exist. You know, the same thing happens in Islam. When you use the word Islamic Mythology many people get upset because they think that it as the truth. Now the reason for this is in the 19th century, this is the proper point, History as a subject emerged only in the 19th century. If we lived in the 18th century, we would not separate History from Legend from Myth truly. So the history of history which people are studying. Lots of people have studied the history of history. We know that these images, over this subject emerged in the late 19th century and people started separating fact from fiction. But the problem is the ideas emerged in Europe.

And the problem came towards religion. As long as they were talking about kings, everything was fine, you could separate fact from fiction, you could say that the Arthur is a legendary figure. But Queen Elizabeth the first is a Historic figure. But the moment you came to Jesus Christ, you didn't know what to do. Was it a historical figure or was it a mythological figure? Now suddenly, the church and the state clashed; the scientist has to deal with a very powerful establishment called the church. Today, we don't carry that burden. In a way. We are seeing it researching again. We are seeing the research of this ideas. So for



example, Mohammed should be seen as a historical figure or a mythological figure is what I am asked and I always tell people go and search carefully for evidence. And the easiest way to understand the difference is this- Mohammed is a historical figure. Prophet Mohammad is a mythological figure. Because Prophet assumes messenger of God and God is not a historical concept therefore message of God is not historical and messenger of God is also not a historical idea. So it steps out of the historical way into some other way but not historical way. Nobody will say that God is a historical figure. And therefore, the clash happened in the 19th century when you start seeing people like Darwin who challenges the notion that the bible, the world originated 5000BCE. He suddenly said that the world is much older than that. Now people are trying in America there's

a clash between evolution and creation because you are trying to make religion scientific. You are trying to give evidence when none exists. Matters of faith are being confused with matters of evidence. This will always be there. This clash will always be there because we don't understand the human psychology. Human psychology is not satisfied with facts. Human beings want meaning. So when I read a History book and I'm not actually reading a history book, I want to know these words. Look at the way history is written. History is written with words like Hero, Villain, Victim. These are not historically accurate terms. These are symbolic terms, these are emotional terms in order to elevate a character and to transform him into a larger narrative. And this turns a historical event into a legendary or a mythical idea. Because Hero, Villain, Victim is a classic structure that you find in Greek myths. So you are following these ideas. The idea of for example presenting Chanakya as a Heroic figure. He may have existed in history or not but the moment we make him a heroic figure, he enters the world of literature, he enters the world of legend, he enters the world of not mythology yet because mythology has to deal with cosmic proportions. Legend does not deal with cosmic proportions. It deals with more territorial proportions, it's the



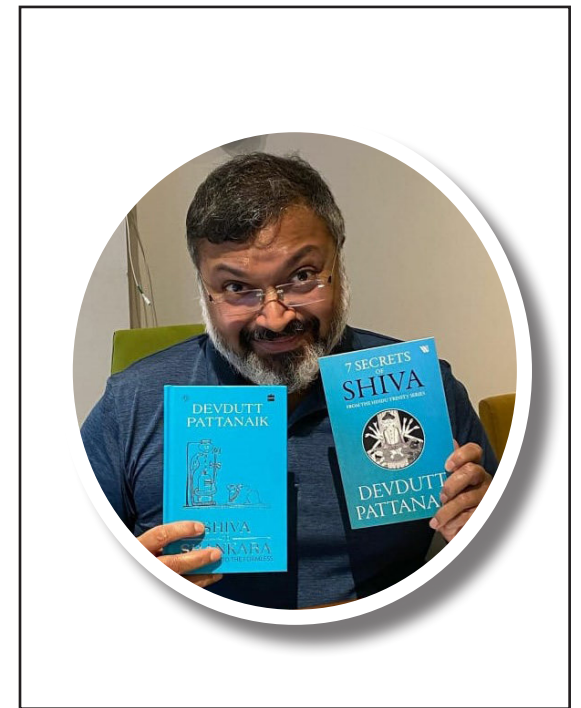
scale issue. And this is where mythology has to be understood. I keep telling people that mythology and history are very closely related. Because as in 19th century, people started understanding History, they started also creating the subject of Mythology. So, the subject of History and the subject of Mythology run parallel. But today when we go to universities, we will find departments of History, we don't find departments of Mythology because we don't know where

to locate it. It is a problem. Because where do you teach Ramayana and Mahabharata in India. If you locate it in history, it is not accurate. Which place do you locate it, where do you teach people the Bible? You know, is it to be, people create a new category called religious studies because we are afraid of saying it is not based on scientific evidence. And that is the problem.

Words like God, Prophet, Heaven, Hell, Angels, Demons these are very critical to human society. They are necessary for human survival. We have to believe they exist. And therefore, they play a very important role in framing society and plays a very important role in binding the society and if you tell that community that your faith is not fact they get angry, violent and very upset. Because human beings want to believe that life is more than the material. We want to believe that there is a larger narrative. We want to believe that we are a part of a big narrative. So, you want to believe that the end of the world is coming and I am following the right path and if I live the right way, what happens to me after death a Historian can't answer these questions. But Mythology can. History cannot answer the question what happens to me after death. So, when you look at the Pyramids of Egypt, it's a historical fact that the pyramids were created but what was the motivation for creating the pyramids? Was it an economic motivation? Was it a political motivation? And that is a very crude way of understanding Human Society. It is really a vision of people they believed in the afterlife, they believed that all the tombs that are built, all the graves that are built, the Taj Mahal, the assumption that there is something after death is what motivates us to create the huge works of arts. When the crusades happened, many people tried to reduce the crusades into economic and political activities that they were done for power, they were done for wealth. They refuse to believe that there is a larger than life vision which propelled the common man to be a part of the crusades. They did believe that they were fighting for a holy land. Now, holiness is not a historical concept. It's an assumption of people. It is a vision of people. But it plays a critical role in shaping History. So 'Myth shapes History'. Myth establishes community. This is why it is important.

We use words today like fake news and propaganda. But they play a very; why do they work? Because they function at a very powerful, emotional level. To use Sanskrit word, they work at 'Ahankar'. They work on our Primal Emotions of pride and anger and jealous and hatred and passions. History doesn't do that. Justice for example,

people use the word social justice. People forget justice is a mythical idea. It is not a fact. Quality is not a fact. It is a belief. We want society to be made of equal. We want egalitarianism. We want there to be justice in the world. So justice and equality which drive many social activists in the world, these are mythical ideas. These don't exist in the world. But they are what you propel history forward just as the belief in Aryavarta or Bharatvarsh or this land belongs to me; this idea of belongingness; these are the imaginations of people. These are not facts. But these imaginations propel us. So, when I am studying myth, I will



always study story, symbol, ritual. I first try to look at where the story emerged, which historical period emerged. More than history, now a days I'm interested in Geography because we often use India as a single unit and that is a problem. We don't realize that India is not a single unit. We have to look at history, these stories in a very complex way. Since we are in Bombay, and I want to talk for example I want to talk about Vitthal. Vitthal is a form of Vishnu which is worshipped in Maharashtra. When I am studying Vitthal, I will read R. C. Dhere's wonderful books on Maharashtra History and we suddenly realize, when did the idea of Krishna emerge. It didn't emerge in Maharashtra. The whole story is based on Ganga and Yamuna which is far away from Maharashtra. So, it comes from the Gangatic plane when did it arrive in Maharashtra and had such a profound influence on people that the local Vitthal becomes the form of Krishna. It doesn't happen 10000 years ago. It had to happen in the historical movement. And we know the historical movement when we read Dnyaneshwar's poetry we know that about 700-800 years ago Vitthal had been established as a form

of Krishna in Maharashtra. But what about 1500 years ago? What about 2000 years ago?

When did the story of Krishna emerge? So, the first mention of Krishna is where? And people find words like Krishna in the Upanishads but the real story as we know it comes from the Hari vansh. I mean the real, the oldest story that we have comes from the Hari vansh. And Hari Vansh is dated to around 300- 400 AD. That means 1600 years go we find for the first time a complete description of Krishna as a cowherd. Before that you have the Mahabharata, where he is described as a statesman. So the transformation; the Statesman's life as an adult and we are told that in his previous life he was a cowherd and the story comes to us from 400 AD. So, for me, locating the story in history is very important. I will not look for Krishna in the Vedas, in the Upanishads, in the Brahmin's literature, in the entire Vedic pantheon we do not find



Krishna at all. We don't find Bhakti in that. Bhakti comes so much later. So locating Myth in History for me is very important but increasingly I am going into locating Myth in History and Geography. Because in Ancient India, there was a concept that you should look at Desh, Kaal, Gun. Desh is Geography, Kaal is History and Gun is the people involved.

So, whenever you are talking about a story, symbol and ritual, first step one- locate it in time, locate it in space so locate it in history, locate it in Geography and most importantly Gun- who are you talking to. When I am talking to a Historian, I give a very different set of information. If I'm talking to a politician, I cannot give the same set of information because the politician is not interested in that. He is interested in Power and therefore I need to tell him stories that

will enable him to work with power. If I am talking to a child, I have to give him visions that will enable him to negotiate and navigate with life in a better way. So people the audience determines the story that I'm going to tell. When we talk about myth and history, I'll give a very simple example, there are 2 sets of stories in India that were written between 300 BCE and 300 AD. One is called the Jatakas and one is called the Panchtantra. Jatakas create a world view about rebirth. Panchtantra talks about ethical and moral issues in day to day lives. Jatakas are myths. Panchtantras are not myths. Panchtantra come in fables and parables because they have moral endings. They are trying to tell you how to live a good life. However, Jatakas is considered a myth because it is talking about Karma, Rebirth, how Buddha became the Buddha. It is trying to give a world view at cosmic level. Both are located in the same period. This period between 300BCE and 300AD is when you have the Ramayana being written down, the Mahabharata being written down, the Puranas being written down, which means we see a transformation in the Indian society from the Vedic which was restricted to one group of people to a larger narrative of the Puranas. And what you notice is that the Pauranic stories give a lot of value to the household life. So, you suddenly see it is contesting the Buddhist narratives because they emerge to tell people that the purpose of Life is to withdraw from the world and therefore you have stories of Buddha withdrawing from the world while Ramayana and Mahabharata always talk about participation in the World. Buddha leaves the palace and goes to the forest. Ram and Krishna leave the city, go to the forest and come back to the city. And thus, you see his stories evolve over History to communicate a point of view, a world view, a cosmic world view and therefore when we study the history of India, we have to also study the stories and see how it establishes people's truth. Not The truth but the people's truth. What was the people's truth? And that is what Mythology focuses on. These are the questions that Mythology focuses on. It looks at a cosmic level. Legends look at as I said at a temporal level, much shorter level.

We have to talk about the image of Tuljabhavani giving a sword to Shivaji. This famous image. Is it a historically accurate event or is it a legend? This legend legitimizes. The role of legitimacy plays a very important role. It is a very important image from a political and an economic point of view but it is located in the realm of imagination, in the realm of legend and if you ask the believer he will say it is a historically accurate event. It definitely happened. For



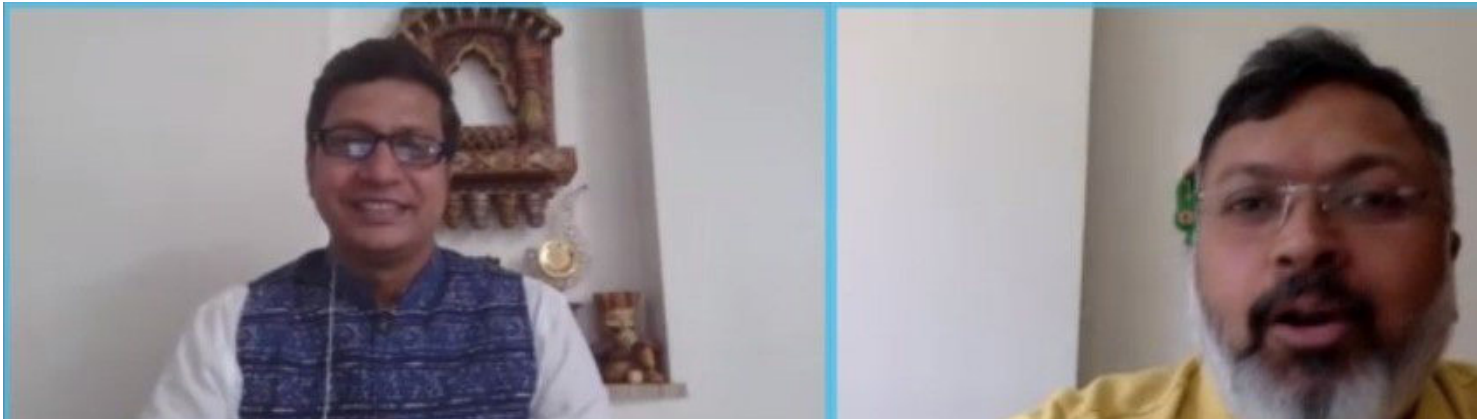
him, Tuljabhavani is a historical person. She is the goddess who manifests and gives kingship to Shivaji.

You find such stories around the world. In Vietnam, the same story of a goddess emerging from a lake and giving the sword or you have the story of king Arthur giving the sword its caliber. This idea of the sword being given by gods to kings is a very important Mythic narrative that elevates an ordinary human being to become a leader.

Today we see politicians using mythic imagery to establish themselves into legends. You see this in this idea of people battling crocodiles and sitting meditating on Himalayan mountain tops and writing letters to Mother Earth. Mother Earth is not a historical character. Just as god is not a historical character, prophet is not a historical character they play a very important role in history. Jesus may be a historical character but the Christ part of it the son of god cannot come under the historical perspective. However, they play a important role in shaping history, in shaping politics, in shaping economics and therefore locating Myth in History is absolutely Critical.

I don't know how it will be included in academics someday but I hope it is. I can see. I read a lot of Gobinder Singh and she is one of my favorite historians because of the history of political violence she has written. I mean I will challenge the way the story is the title of the book. But the idea of the myth is often sidelined and we don't realize what a critical role it plays in shaping human histories. And that's what I wanted to share with you.

Prof. Dr. Avkash Jadhav in conversation with Devdutt Pattanaik (Q&A SESSION)



After the talk on his topic '*Locating Myth in History*' Mr. Devdutt Pattanaik had an interesting conversation with Dr. Avkash Jadhav, wherein he answered many thought provoking questions put forth by Dr. Avkash.

1. When you mentioned about the entire world view, you said it is about stories and symbols and the rituals which are transferred over generations and they actually try to give us a world view. I really echo your entire your entire argument because sometimes back I tried to present a paper on Metaphysical symbols of Ancient India in Greece. And then after the presentation, the scholars came to me and said that we do have some common symbols. The symbols which you've presented are symbols which we commonly use. The only contention was that they had completely different definitions of the symbols. So why is there a diversification of identifying and of connotations of the symbols worldwide?

So, the easiest way to understand is to draw a venn diagram. The central part is the human side. We are all humans so something will be common. Each circle is a cultural division. So, let us look at Greek stories and not symbols. Symbols are complex because they're visual unlike words. Words are easier much easier. But at a mythological level, rituals come first then symbols and then stories. So, stories are really a crude form of mythology. But they are the most accessible form of Mythology. Now, Greek myths never talk about rebirth. There is no concept of rebirth in Greek myth. So, when you see the stories, what happens to the hero, he will die and when he dies, he is going to be judged at the end of death. There are going to be 3 judges who will judge him on whether he has been a hero or not. The whole story revolves around are you a hero or not. Now that's Greek structure. The Greeks believe, so you've to read stories and you'll realize that they are obsessed with the idea of death. Hindu mythology roughly the same period,

not exactly the same period because when you are reading about the Greek myth we have not really become Pauraniks. It's somewhere between. A mix between the Pauranic and the Vedic period. In the Pauranic period we are talking about the rebirth. So then there is no concept of judgment. There is no God at the end of life who is going to decide are you going to heaven or hell or are you going to be hero. That is not a concern of Hindu, Buddhist or Jain stories. They are not interested in Heroism. And there is one life. Therefore, the symbols are going to express that idea. The problem with symbols is I don't know what is the mindset of the person who is creating a symbol. Like when you and I draw a Swastik symbol, we come from a particular mindset. When you show it in Europe, they will get Hysterical. Because they will only see Hitler. They will not see the four dots that we put. A Swastik symbol cannot exist without those four dots. You and I have an emotional connection to it. We may not be able to explain it but if tomorrow there's a Puja in your house you will use the Swastik symbol very casually and nobody will question it and we will use the word 'Shubh'(good fortune). We don't need to know what it means but we know it is shubh. You will not put it during a funeral. So, you have an intuitive understanding because of a transmission taking place which is going on for 100s of years. Your colleagues in Harvard have never gone through it. They intellectually know the Swastik as a solar image from Bronze age but emotionally they will connect it with Hitler. That is the only connection they have. So that is why when you are talking to them, you are living in two different planets. Although we assume that we are equal, we are not.

2. When you say 'Locate Mythology in History', in your writings you have played with Mythology in and out with your finest strokes. How do you then draw the line of objectivity in your writings because History has to be written objectively but then when you play with Mythology, how do you draw the line of objectivity

between History and Literature?

So objectively, nobody is a Hero in the world. Right? I and Ramchandra Guha often have debates on twitter or privately not publicly. I always tell him that when he writes on Gandhi, he is obviously in Love with Gandhi and he would like, he genuinely believes his objective about Gandhi and objectively he admires him. But admiration is never objective. Human Beings because objectively speaking are Human Beings. We respond to crisis in different ways and everybody in their imagination is heroic. But the historian sits in judgement and says who do I decide as a Hero and who as a Villain. These are of course emotional topics in India and when you talk about Gandhi, you have many people who don't see him as Heroic. How do you account for that? History is created with people and their stories and they don't have all the information that a historian has, he doesn't have access to the letters and the detailed understanding. So, the History, the objectivity that we place on History is at an academic and scientific level valuable but at a popular level is not. Popularly, the audience wants to know. When I'm writing I'm very aware of the audience, I keep telling people these are popular books not historian's book. When I'm talking to a Historian, I will explain Mythology very differently. When I'm talking to a politician, I'm half the time looking at his hand, '*uske haat mein talwar hai, wo sar katega*' so how can you ever tell the truth to a king? King is always told lies. You'll never tell the king the truth because he has a sword in his hand and if he gets upset, he will cut your head off.

3. Voltaire had said History is nothing but Blatant lies agreed upon by all the Victors. So, taking the clue from there, you mentioned about the classification of History is Heroes, Victims and Villains. And then you also went on to say that Heroes are over glorified and when you have the process of glorification, do you think it happens may be because there are certain marginalized sections who

should not be over glorified or glorified or rather do you feel that we have to over glorify certain sections so that they overshadow the other sections of the same time?

Let's clarify. From a Historian's perspective, the Historian looks at the event objectively saying this group of people is glorifying it for these audience. Now that keeps the objective. For example, calling Ram God is an objective thing, it is not subjective. It is very different from calling Gandhi a hero. Why? Because Hinduism presents Ram as an avatar of Vishnu. Vishnu is God so I'm communicating the story of Ram in a particular way in the Hindu context. When I locate Ram in Jainism, he is not God anymore. He is a 'Baladeva'. He is one of the Slakapurushas. So, I have to explain the person objectively that this is the transmitter, this is the receiver, this is the content, this was the purpose of transmission. I'm not stepped out. I'm not in it. The moment I say Ram was a good person as a historian, we have failed as Historians. But as a mythologist I will tell that you know this creates this world view. But the moment I become a Hindu person, I will say Ram is a God, He is Sanatan. When you see me in public lectures, I will talk this language because the audience is looking for energy, they are not looking for or interested in facts. They are not interested in Ontology. It is an epistemic exercise. There is a separation of Ontology, remember in India, nothing is Ontologic. In Indian Philosophy, nothing is Ontologic. That is what Shankaracharya is saying when he's saying Advaita. He's basically saying that everything is epistemic. There is no Ontology. The only Ontology is Bramhan.

4. You mentioned that our contention generally rises when we say your faith is not fact that's what you emphasized strongly and so do you look at it that there's lot of attribute to fear which is given over faith? Because you believe in certain things perhaps out of fear and that sustains for a longer duration.

See, we have to at this point separate, go a little to the subject of Biology. I think you cannot study History unless you understand why humans need history. Animals don't need history, humans need History. So, we have to understand, you know Yugal Harare in a very crude way I find his book a little simplistic. It is very good but a little simplistic. But the idea that all animals and we are animals. We are governed by two principles i.e. Hunger and Fear. The living organism is always looking for food and he is afraid of being eaten by a predator. We want food. These are two primary needs. In the corporate world, we use the word carrot and stick. Carrot and stick concept come from a very

evolutionary need of food and fear. So, all religions in order to create community, I will also use these 2 terms. I will talk about 'Jannat' and 'Jahannum'; 'Swarg' and 'Nark'; 'Acche din' and 'Pakistan'. So, a politician will use the word Acche Din one day the world will be a better place but he will also use the word Pakistan in order to mobilize a community. It is a classic narrative structure which has deep understanding of Human Psychology. Is it objective? Is *acche din* objective? Is Pakistan as an enemy objective? Is open to different people reading it differently. I can see this narrative structure because faith and fear are the two Primal. Faith- I will get food; faith that somebody will protect me. Fear- I will not get food; fear that I will not be protected. These are two very Primal things. So, what happens is when Faith is not there than fear becomes very powerful and given a choice, we are more afraid of the predator or will you seek food is the question that we have to ask. So, this is always going to be a battle. Faith vs. Fear. It will never end. It'll always be there. We will use it in different forms to live a happy life. Fear will give us depression, Paranoia, Anxiety. Faith takes us out of depression, paranoia, anxiety. So, all the hormones are released. All the dopamine, serotonin. So, you remember I'm not talking Neuro Biology, Biology when we are talking History. But you have to understand the Human as animal. Because he needs history. Animals don't need history unless for survival. But we need to know my father's name, my grandfather's name, my community, my nationality. These are all historically affable ideas.



5. Rousseau had mentioned Man is a Social animal and perhaps he did not specify that man is a social animal who needs History. You also went on to make a very strong comment when you said that Myth establishes community and

then you said also it has a lot to do with the emotional level and you emphasized on this word Ahankara where we try to identify some of these inner emotions as far. Generally, History is looked upon as a literature which has no emotion for that matter. But then the way you are portraying it, it also comes out very strongly that perhaps the emotions were always side-lined when History was written and history can also be a emotionally packed area from where you mentioned from where we operate and how do we present ourselves.

See, we have to be careful because History emerged as a subject in Europe. Now, Europe is shaped by Biblical traditions and Greek traditions and both of these believe that there is only one life. So, there's an alignment between Europe's Pagan traditions, Religious traditions and Secular traditions. All three are aligned in the assumption that there is only one life. And they are continuously talking about Truth. The word truth is an obsession in Europe. Because India was ruled by European nations, we are now conditioned to use the word Truth. But initially Philosophers were not interested in truth, they were interested in suffering. We were interested in Maya. We were interested in Wisdom not truth. So, if History emerged in India, they would have looked at India very differently. India would look at history not from the lens of what is true but how do different people look at the same truth. We would have focused on diversity of narratives. China looks at History very differently. So, all of us look at History very differently and this is what our problem is. When we are looking at this, when I'm talking about the emotional angle it's because I'm trying to locate. This idea of an objective idea is a very European thing. The Ontological classification applies only to the material world. To physics, chemistry, biology. When you apply it to politics, economy, history, you will always have problems. You cannot apply objectivity to these three subjects. For example, a Fakir, will you classify him as poor?

Dr. Avkash Jadhav: A Fakir if you look at it economically, I think we would tag him that way. But when you look at the wisdom, the knowledge, the expertise, he may showcase in his debates, deliberations, definitely he is far richer than others.

Devdutt Pattanaik: Now look at Digambara, the naked seti, all the naked SadhBabas, are they supposed to be called as poor? From an economic point of view, they are poor. Now that's the problem. That's the western way of thinking. They have not understood the subjective notion of it. That wealth is a subjective concept. Wealth

is not an objective concept. I have met the richest men in our country and I can give it to you in writing that they are all poor. Because they are continuously having ambition. You have ambition, because you have no food in your stomach. When you have food in your stomach you should be content but obviously, they have no food in their stomach, they still have fire in the belly. But economists will say they are rich. Now let's step back. When do you run after food? When you are hungry. We have now got hunger ambition. And now we think this as a normal activity. We don't see this as from a medical point of view it is Psychopathic. But the economist is not looking at it from the medical perspective. He is not looking at it from a psychiatrist's angle. He is only looking at his economic angle and that's the problem that's why they've created these departments now we've added Intersections and you are talking about Trajectories, Intersections. We are using the word intersectionality. Why are we using it? Because we are the ones separated it you never put it together. You never saw it from a psychological point of view. Psychology plays a very central role in the humanities. It doesn't play a role in the pure sciences. Therefore, to study history without psychology and many historians lack empathy. For example, a very famous Historian Eton, he is a very good historian but I can see his politics in his writings. He is uncomfortable with religion. He wants to reduce everything into a political and economic activity. He does not understand spirituality. He doesn't understand the power of vision and god. So, he strips his entire book of personate age, completely lacks the passion of Islam and the passion of Hinduism. There is no passion. He is a great Historian whom I admire a lot and I read a lot. But I know that he doesn't understand Human beings. He doesn't have empathy. He doesn't see people. That is an important thing to remember. I really like his work but... the other day I saw this very beautiful film called 'Crash Course' which is meant for children. Crusades, a very nice guy who teaches history and he gave a very nice point. He said that Historians are trying to turn the crusades into a secular activity of economics and politics and not giving the courtesy that people genuinely believe in Jesus Christ, the crusades, the Muslims were evil. And Islamophobia how it emerges at crusades he said we are not empathizing. The there is not thinking economics and politics. Economics is there, Politics is there but you cannot separate Psychology. This separation of Psychology is why you see passion in my voice. It is seen as a negative thing. Psychology, emotion is seen as negative which is supposed to be objective. This is dehumanization of Humanities. Digambara is seen as poor, Fakir is seen as poor. Nobody in right mind would call a sage poor anywhere in the world except in the economist criteria.

Then that is not the truth anymore. It is an incomplete truth. I won't say it is false, I will say it is an incomplete Truth. I never use the word False. Because that is a power word. Incomplete, you don't have all the information. But the moment you add Psychology into the conversation of Digambar, I realize my definition of Poverty has to be questioned. My definition of wealth has to be questioned.



6. The way you rightly mentioned, in school history and geography would always be clubbed together in social sciences and I'm so happy that you have now moved to other very strong area of writing history and writing history through geography for that matter, the way you rightly said. You classified it in the form of Desh, Kaal and Gun. So when you look at the region, time span and people, do you think because of perhaps the negligence of Gun, this entire school of thought or school of philosophy of Bolton has evolved and the Bolton has perhaps would rather overtake the existing schools of writing and this Gunas are so powerful in their entire energy and in their entire presentation that the history rewriting or the deconstruction would come up more strongly. Do you feel that way?

Subaltern word. Now where did this word emerge? It comes from European and American universities. A very famous Indian author, she has introduced the word. But please note it is again a western concept. Because you move from objective and then Subaltern so now you first spoke of objective so you believe there was only one truth. Now you are having a confrontational approach that there is Altern and Subaltern. This is classic western mythic paradigm. Next time I'll speak about locating History in Mythology. It is also necessary. Because western paradigm is either first there is

one god and then there is revolution. So, one god and revolution. There is God and Devil. here is one idea of Objective history and suddenly you have mainstream and subordinate. There is no main Subalterns and no main mainstream. There are many subalterns and many mainstreams. And depending upon the contexts, who is subaltern and who is mainstream. So Indian thought is based on diversity, Guna - Guna is diverse. The history of the king is very different from the history of the queen. For example, History seen from a homosexual point of view or a queer point of view is not studied. Is it subaltern or is it mainstream? Is it subaltern? Is it heterosexist? Is it feminist? Is it masculinist? Is it patriarchal? So, the whole subaltern as one group as one tribe. Subaltern has many groups and many tribes. I can look at history from a male point of view, from a female point of view, a child's point of view, a Brahmin point of view, a Kshatriya point of view, a Land owner's point of view, peasant's point of view. They are diverse. This very simplistic division of subaltern and mainstream this is very western. It is either one or two. What about infinity? Guna is infinite. Tamil stories are different from Malyali stories. Linguistically I can see. Caste is different. Again, in Tamil Nadu, the Brahmin stories are different. If I look from a brahmin male point of view the story is different, from a brahmin female point of view the story is different, brahmin homosexual point of view is different. So, I can slice and dice Guna in so many different ways. And therefore, we must understand. These words unfortunately always get endorsed in and legitimized in European and American universities. And that is the fact. Unfortunately, or Fortunately we do live in a world, where endorsement because of the structure beautifully done, very well organized, you have papers, you have symposiums are very well organized. And therefore, we rely on that structure. But we must locate history in western mythology and this obsession with the Truth, this claim of truth which is why the right-wing movement has become so powerful today is because there was a rejection of this idea that the scientists know everything. But you know, the scientists never value psychology. They hate Psychology because it is not measurable and controllable. Psychology, *Mana*; Indian though is all about Mana, mind. Buddhism, Jainism, Hinduism is all about mind. And therefore, in India we have always understood it intuitively. But it doesn't follow. If I want to make a paper, I have to be objective not passionate.

5th

INTERNATIONAL CONFERENCE ON THE INTEGRATED APPROACHES OF RESEARCH IN HUMANITIES AND SOCIAL SCIENCES

by Anuja Augustin

On 3rd June 2020 KAASH Foundation held its fifth International Conference on *Integrated Approaches of Research in Humanities and Social Sciences*. The Conference began with an introduction by Pamela Dhonde, followed by Dr. Avkash Jadhav, the Founder Trustee of KAASH Foundation and Director of CAPD sharing the concept note of the conference.



KAASH FOUNDATION MUMBAI

Kaash Foundation's
Centre of Academic and Professional
Development (CAPD)
in collaboration with
University of Alzahra, Iran
and
Chinmaya Vishwavidyapeeth Veliyanad,
Ernakulam, Kerala.
is Organising

**5TH INTERNATIONAL
CONFERENCE .**

on

**INTEGRATED APPROACHES
OF RESEARCH IN HUMANITIES
AND SOCIAL SCIENCES**

Note :
Participation Free. E certificate Rs.100.
Presentation Rs. 300.

ON 3RD JUNE 2020 AT 3.00 PM TO 6.30 PM

The Keynote speaker was Dr. Gauri Mahulikar from Chinmaya Vishwavidyapeeth, Kerala. She presented on "*Some Indic Method and Technical Research*", where she explained the methods and techniques of research methodology through various Ancient Sanskrit texts. She unravelled the unexplored aspects from the Vedas, Vedangas and Darshanas which serves many methods to decipher and interpret.

The Keynote session was followed by the Plenary Session with Dr. M.P Singh Ex. Member Secretary, Indian Council of Philosophical Research, Ministry of Human Resource Development) as the Chairperson. He introduced the first speaker of the plenary session Dr. Javani, Deputy Dean Research affairs, Alzahra University Tehran, Iran who presented on the topic, '*Iranian Thinker and Interdisciplinary Method Today*'. Dr. Javani spoke about the classic tradition of research and pointed out that the Iranian schools have many measures of studies. These methods are beneficial and also studied in present day, which include new methods of study such as critical study, analytical study and critical history. Dr. Javani also explained that besides classical methods of study, the Iranian researchers

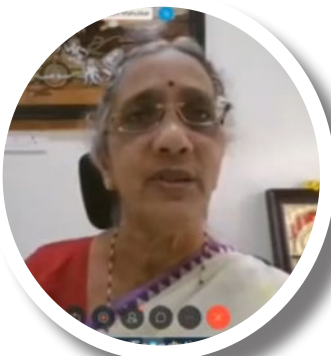
were divided regarding new philosophies and new methods.



Dr. Javani
Deputy Dean
Research Affairs
University of Alzahra
Tehran, Iran

The second speaker of the plenary session was Dr. Nestor Castro, Professor of Cultural Anthropology, University of the Philippines. The title of the presentation was "*Research Method in Cultural Anthropology*". Dr. Nestor Castro spoke about the Data Gathering Techniques which included Participant Observation, Interviewing, Focus Group Discussion

KEYNOTE SPEAKER



Dr. Gauri Mahulikar
Dean
Chinmaya Vishwavidyapeeth
Kerala



Dr. M. P. Singh
Ex. Member Secretary
Indian Council of Philosophical Research
Ministry of Human Resource Development



Dr. Nestor Castro
Professor of Cultural Anthropology
University of the Philippines Manila

(FGD), Life Stories, Surveys and other interactive sessions.

The third and the last speaker of the Plenary Session was Dr. Kamini Gorgi, Head of Research in Ancient Scriptures, Eikam Resonance Foundation, Mumbai, where she spoke on “*Unraveling the Manifold Aspect of Integrated Research*”. Dr. Kamini Gorgi spoke about the possession of objectivity and also drew attention towards various aspects of integrated research methodology.



Dr. Kamini Gorgi,
Head of Research in Ancient Scriptures
Eikam Resonance Foundation
Mumbai, India

After an elaborate Plenary session, the Technical session began with Dr. Aftab



Dr. Aftab Alam
Assistant Professor
Department of Political Science
Zakir Husain Delhi College
University of Delhi

Alam (Assistant Professor, Department of Political Science, Zakir Husain Delhi College, University of Delhi) as the Chairperson. There were 14 presenters for the Technical session which session.

The Valedictory speaker was **Dr. Sushim**

Dubey, Program Coordinator, Indian Council of Philosophical Research, New Delhi. The title of the presentation was “*Research In Publication Ethics*”. Dr. Sushim Dubey began the presentation by thanking KAASH Foundation and the collaborators for organizing a conference on Integrated Approaches of Research in Humanities & Social Sciences. Before delving into his topic, Dr. Sushim Dubey stated a Vedic vakya: *Aano bhadra krtavo yantu vishwatah*, which means let noble thoughts come to us from all directions and another Vedic vakya which meant wandering one gathers honey. He then began to speak on certain points regarding research in humanities and social sciences in the Indian scenario. Firstly, Dr. Sushim Dubey explained the term ‘RESEARCH’. He said that research programmes are an endeavour to train and retain and attract highly-skilled human resource towards human resource development (HRD) particularly after post-graduation to doctorate degree. Then he elaborated on the role of researcher. Researcher is a key player in ‘Knowledge Economy’. Research is the primary moving factor in the ‘Knowledge Economy’ in developing countries like India. To keep pace with the development, it is required to recognize and build the capacities of human resources through research. Research is the major tool for bringing up positive outcomes hitherto unseen. Therefore, it is imperative and part of duty to a policy maker to utilize the ability of young researchers to gain from this capital of Knowledge Economy

VALEDICTORY ADDRESS



Dr. Sushim Dubey
Program Co-ordinator
Indian Council of Philosophical
Research (ICPR)
New Delhi

which possesses high-level knowledge which shapes social change. Dr. Sushim Dubey spoke about the factors to boost a Researcher and also addressed the factors to boost a Researcher. Dr. Sushim Dubey concluded his presentation by addressing a set of guidelines to publishers and editors.



Dr. Avkash Jadhav
Founder Trustee,
Kaash Foundation
Director
CAPD



Pamela Dhonde anchoring
the session

After the Valedictory session, the concluding remarks were given by Dr. Avkash Jadhav and finally the 5th International Conference on Integrated Approaches of Research on Humanities and social sciences was ended with the vote of thanks delivered by Pamela Dhonde.

6th

INTERNATIONAL CONFERENCE ON EMERGING TRENDS OF RESEARCH IN ART, AESTHETICS AND SOCIAL SCIENCES

by Ruchira Sarma

Building on the foundation laid by the extraordinary success of the Five International Conferences that were organized by KAASH Foundation, the 6th International Conference on the theme *Emerging Trends of Research in Art, Aesthetics and Social Sciences* was yet another magnificent academic venture of the Foundation that took place on 8th June, 2020. This conference was organized by KAASH Foundation in collaboration with **Global Knowledge Academics, (GKA) Spain**, and **Sagar University, Madhya Pradesh, India**. GKA, a knowledge-based organization based in Madrid (Spain), is committed to creating communities of theoretical and practical knowledge, bringing together researchers from around the world to discuss a wide range of academic disciplines. Sagar University is dedicated to achieving overall educational, social, economic and cultural upliftment of underprivileged people of rural and background area. All the collaborators unanimously strive to spread knowledge and awareness ceaselessly even amidst uncertain days of

Dhanaram introducing the collaborators and the theme of the webinar. This was followed by an introductory to KAASH Foundation by Dr. Avkash Jadhav, the Founder-Trustee of KAASH Foundation. Dr. Jadhav spoke about the Foundation and the work it does on the four verticals- E2/H2 (Environment, Education, Health and Heritage) and also about the objectives of the Centre of Academic and Professional Development (CAPD), which is an academic branch of KAASH Foundation that came to be instituted for the enhancement and empowerment in research and pedagogy. Dr. Jadhav elaborated on the concept note of the conference pointing out that in the 21st century, the social sciences are breaking the age old shackles of unidirectional approach and therefore it was felt necessary to incorporate Arts and Aesthetics to the study of Social Sciences.

of society. Many of the problems caused by the pandemic can be resolved through research in social science. With this in view, the conference was organized to bring together researchers and scholars all over the world to discuss the new dimensions and directions of research in Art, Aesthetics and Social Sciences.

Speakers from varied fields of study came together to impart their expertise and opinions on the importance of using interdisciplinary practices in social science research; the emerging dimensions of research opened by correlation of history and literature and also the possibilities of research on the sources of solutions to the current socioeconomic problems embedded in ancient Indian. The erudite scholars who shared their knowledge and opinions included: Ms. Kylee Shin, Dr. Bharat Gupta, Dr. Amarjit Singh, Shree Chetan Pandey, Dr. Saswati Mutsuddy.

Ms. Kylee Shin who is a Freelance Journalist





KAASH FOUNDATION MUMBAI

GLOBAL KNOWLEDGE ACADEMICS

**Kaash Foundation's
Centre of Academic and Professional
Development (CAPD)**
in collaboration with
Global Knowledge Academics, Spain.
And
Sagar University, Madhya Pradesh, India.
is Organising
**6TH INTERNATIONAL
CONFERENCE**

**EMERGING TRENDS OF RESEARCH
IN ART, AESTHETICS AND SOCIAL
SCIENCES**

On **8th June 2020** Time, **10.00 am to 3.00 pm**

KINDLY SEND YOUR ABSTRACT TO:
capdartss@gmail.com

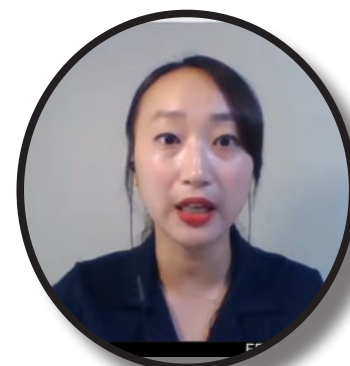
YOUTUBE LIVE STREAMING



Dr. Dhanaram
Assistant Professor
Department of History
Govt Pench Valley College, Parasiya
Madhya Pradesh

The whole world, including India, is adapting to the change brought about by the COVID-19 pandemic and the lockdown that ensued. Man's thirst for knowledge is unquenchable and the technological development has only made the desire for more knowledge stronger. Today all subjects transcend their traditional boundaries and an interdisciplinary approach is being applied by researchers of all fields. In applied research, emphasis is being laid on solving the current problems of research work and utility in the all-round development

KEYNOTE ADDRESS



Kylee Shin
Current HWPL
DaeguKyeongbuk branch,
Interfaith Initiative
Regional Director
Korea

COVID-19 pandemic, and turn adversities into opportunities.

The conference commenced with Dr.

and also HWPL Daegu Kyeongbuk branch, Interfaith Initiative Regional Director was the Keynote Speaker from South Korea. The topic of her presentation was ***Lost of the Reliability, How Can the Media Recover its Reputation through the Integrated Research?*** Ms. Shin spoke on the immense responsibility that the fourth pillar of democracy holds and the new challenges it is facing as people are developing subjectivity about accepting the information presented through the news media and the urgent need for the news community to be more careful with the information they put out. She raised important questions about leadership of media and the concerns regarding false media reports. Media has great potential to make or mar the society. She suggested certain steps that can be taken to secure the integrity of the reports. By providing links to the original reference sources, the readers can collect more information. This makes the online articles more user friendly and the reporters can reassure their audience about the authenticity of the article or report.

The Plenary session had four acclaimed scholars from USA, Singapore, West Bengal and Varanasi and was chaired by Dr. Avkash Jadhav

Dr. Amarjit Singh who is Asst. Professor in Theatre and Political Science at Benedict College, South Carolina, USA was the first plenary speaker. The title of his talk was ***Theater and Its Implications in Social Sciences***. Irrespective of the geographical setting, people all over the world come together to witness different manifestations of a singular magical event called as 'Theater'. This pull that is universal and fundamental.



Dr. Amarjit Singh

Assistant Professor,
Theatre and Political Science
Benedict College
South Carolina, USA

Dr. Singh walked the audience through the history of story writing and the valuable position of timeline in the storied, plays and dramas. He also talked about the overlap that occurs between sociology and theater, how the struggles of the society are reflected creatively in theaters. He also brought in the role that psychology and anthropology plays in theater. The expressions of the actors and the stories are but a mirror of human life and emotions. Theater plays an important role in economics as well by generating employment and contributing towards the national income. The live performances act as a reminder that our life is in fact an act.

Shree Chetan Pandey from iSentia Pvt. Ltd, Singapore was the second speaker. Mr. Pandey has done ground breaking work at digitization of rare and important books. He spoke about ***Importance of Digitizing Manuscripts***. Manuscripts are the repository knowledge even today and the lack of provision of their digitized form has severe implications for researchers and students all over the world. Many of the old manuscripts are lost or destroyed over time and the information they contain are at serious risk of extinction. Except for a few ancient texts like the Ramayana and Mahabharata many are not critically examined. While they are translated, transliterated or copied there is a risk of errors being introduced to the original text but making the manuscripts available online the dependence on the original physical books is significantly reduced and these errors can be examined and critiqued by a wide range of scholars. Physical books tend to be extremely costly and with the widening scope of subjects a lot of pressure on the Scholars as they cannot access the



Shri. Chetan Pandey

iSentia Pvt. Ltd.
Singapore

information as and when they need it. Mr. Pandey was quite critical of the government agencies that are entrusted with the digitization of the books saying that they are very callous with the work point out meaning less bureaucracy and unnecessary laws are thrown at anyone who attempts to access the online books. He narrated many



Prof. Sanjay Srivastava
Department of Political Science
Banaras Hindu University
Varanasi

funny and thought provoking anecdotes and experiences. He said, "Artificial barriers need to be overcome. Even if 1 million out of 5 million books in India are digitally available, the scope of research can be thoroughly widened."

Prof. Sanjay Srivastava from Banaras Hindu University, Varanasi spoke on ***Recent Trends in International Relations Research in India***. The pandemic has in an unusual way brought the whole world together. Prof. Srivastava gave a different perspective to



Dr. Saswati Mutsuddy

Professor and Former Head
Department of Pali
University of Calcutta

look at international relations.

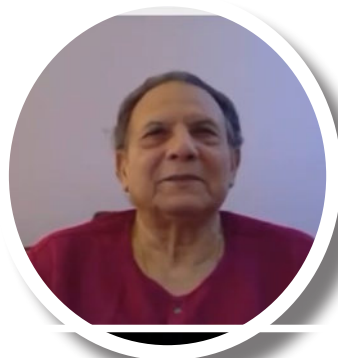
He pointed out that the policy makers and diplomats and the researchers need understand that they are both sides of the same coin. Earlier only government agencies were concerned with conducting the researches but now private institutions are also taking initiative. There is much scope for progress if these hurdles can be overcome.

Dr. Saswati Mutsuddy was the fourth speaker of the plenary session. She is a Professor in the Department of Pali at University of Calcutta. The title of her presentation was *A Study On Buddhist Art in Bengal*. Through her presentation, Dr. Mutsuddy focused on Buddhist art in Bengal focusing on two places in particular: Mogalmari, Dantal, West Bengal Mainamati, Coomilla, Bangladesh. Both the sites are famous and important Buddhist archaeological locations. She also spoke about the Buddhist art related to performing arts particularly the Gaudiya nrtya. Dr. Mutsuddy managed to provide the audience a really unique understanding of the Art of Bengal through her lucid presentation.

After the Plenary session, began the Technical sessions. As there was a total of 36 presenters, the presentation was held in two slots, wherein each slot had two technical session rooms. For the First Technical Session, Dr. Geeta Ajit and Dr. R. K. Ahirwar were the chairpersons for the Part A and Part B respectively. And for the Second Technical Session, Part A and Part B were chaired by Prof. Naveen Gideon and Prof. Amar Singh respectively. All the paper presenters gave valuable inputs and enlightened the audience with their interesting and unique perspectives on the theme of the conference.

Dr. Bharat Gupt is a world renowned scholar who is Visiting Faculty to Universities in North America, was the Valedictory speaker. He gave his deliberations on *What Does Indian Art Celebrate?* In India, art is meant raise our level of understanding and also to bring us closer to the divine. Art in India is not merely for entertainment rather it is meant to bring about a change in the state of consciousness, to provide instructions for life. It does not preach but it penetrates into our consciousness and directs us towards the right or ideal way of life. Art changes the quality of our lives and makes the human life more acceptable. It teaches us a path to deal with harsh realities of life by understanding them and rising above it. It creates a pathway into the world of varied emotions and experiences we can understand without actually having to

VALEDICTORY ADDRESS



Dr. Bharat Gupt

Visiting Faculty
Indian Music and Theatre Theory
Universities in North America,
Greece and Europe

undergo them. Dr. Gupt pointed out that art needs to convey a message. In today's world, movies and serials are also form of art. It becomes necessary for these mediums to not focus on mundane things but to share with the world new perspectives and emotions.



Dr. Geeta Ajit

Coordinator
CAPD

In her concluding remarks, Dr. Geeta Ajit, Coordinator at CAPD, gave a crisp summary of the conference. She thanked all the collaborators of the event as well as the distinguished keynote speaker, valedictorian and all the plenary speakers for their invaluable thoughts and thus the 6th International Conference organized by KAASH Foundation was concluded.

The 6th International Conference was such a grand success owing to the marvelous leadership of Dr. Jadhav; the knowledgeable speakers and the meticulous execution of the event by the dedicated and determined volunteers of KAASH Foundation. Technical aspects of the event were managed by Kishan Singhania, Jinansh Dugger, Rohan Hegde and Megha Patel; PR was done by Pamela Dhonde, Siona Salvi, Tirtha Samant, Anuja Augustin, Ruchira Sarma, Pranati Trivedi, Ankita, Sonal Rana and Samiksha Singh; Registration and Certification handled by Kishan, Ruchira and Megha. The immaculate work carried out by these volunteers is at the root of the success of the event.

*"Social Science means
inventing a certain
brand of human we can
understand"*

- Nassim Nicholas Taleb

"Science is morally neutral, but social science shows us that some moral codes are better than others."

-Mario Bunge

7th

INTERNATIONAL CEO WEBINAR ON STRATEGY TO STRENGTHEN INDUSTRY-ACADEMIA COLLABORATION IN EMERGING ECONOMY

by Pranati Trivedi

"Sustainability has to be a way of life to be a way of business."

-Anand Mahindra

The above quote by businessman Anand Mahindra has never been as relevant as it is right now, taking into account the recent pandemic outbreak and its lasting effects on people's lives and livelihood. All over the globe, citizens have had to unexpectedly alter their lives and find themselves redefining the term "normalcy" and "routine".

One of the most blaring repercussions has been on businesses of all kinds. It is imperative now to strategize the way forward to enable the resurrection of economies. Keeping this in mind, KAASH Foundation's Centre For Academic and Professional Development in collaboration with Alkesh Dinesh Mody Institute for Financial and Management Studies (ADMIS), University of Mumbai, organised the International CEO Webinar on "Strategy to strengthen industry-academia collaboration in emerging economy" on 12th June, 2020 from 12 pm to 2:30 pm.

An introductory speech was given by Dr. Avkash Jadhav, Founder Trustee (Kaash Foundation) and Director, CAPD. Dr. Jadhav spoke about the Foundation and

the work it does on the four verticals- E2/H2 (Environment, Education, Health and Heritage) and also about the objectives of the Centre for Academic and Professional Development (CAPD), which is an academic branch of Kaash Foundation which came to be instituted for the enhancement and empowerment of research and pedagogy. He also elaborated on the concept note of the conference stating that in uncertain times, adapting to new environments & perform with enterprising mindset is crucial to generate profits. He explained that the purpose of the CEO talk was to provide a better understanding about the role of academic institutions on innovation and how it serves as "Hope and Scope" for the future.

The inaugural address was deliberated by Dr. Smita Shukla, Director I/C, Alkesh Dinesh Mody Institute. Dr. Shukla spoke about the importance to engage with the youth and prepare them for future challenges and adversity.



Dr. Smita Shukla

Director I/C
Alkesh Dinesh Mody Institute
University of Mumbai

This conference was also unique since it was a first of its kind to promote inclusivity. Metilda, from V-shesh organisation, is a sign-language interpreter who was present throughout the conference live on YouTube, to aid our auditory-challenged audience.

The first speaker of the conference was Mr. Makarand Patil, Founder of British Intelligence Group with Strategies Consulting Firm in Dubai. Mr. Patil spoke



Ms. Mary Metilda

V-shesh
Sign Language Interpreter
for the webinar

about "The role of alumni to strengthen industry academia collaboration in emerging economy". He believes that the education ecosystem consists of 3 pillars: infrastructure, faculty, and students. Yet, the existence of a fourth pillar is crucial, and that is the alumni, since it acts as a bridge between the education ecosystem and the industry. Mr. Patil went on to explain systematically the responsibility that the alumni must shoulder. Juniors at educational institutions rely on alumni to aid them in understanding what the industry requires of them & which skills are most marketable. This is because the alumni is in touch with the latest prerequisites of the market. Mr. Patil also touched on the role of alumni is 'brand ambassadors' of the institutions, and how it is up to the alumni



Mr. Makarand Patil

Founder
Business Intelligence Group
(Big Business Advisors Private Limited)

to encourage the start-ups.

The initial session was followed by a presentation by Mr. Amit Goenka, Founder MD & CEO of Nisus Finance. He was also Founder, MD and CEO of Essel Finance and has served in senior capacities with Alghanim and Adeem Group in the Middle East besides Ernst & Young and Aditya Birla Group in India. Mr. Goenka spoke about “Innovative and Efficiency Frontiers in academia for industry collaboration”. Citing the ‘Black Scholes Model’ & Efficiency Frontier, Mr. Goenka discussed the shift in paradigm through the interactions between academia and industry. He exhorted on the need of a new efficiency frontier led by innovation based on the collaborative ecosystem of higher human efficiency, technological interface, wellness and safety norms across the supply chain for optimal and equitable resource distribution. He mentioned that only those businesses that incorporate innovative techniques to boost sales while minimising resource usage and costs will allow themselves to be set up for a long leadership.



Mr. Amit Goenka
MD & CEO
Nisus Finance & Investment

Our next esteemed panelist was Prof. Paresh Sheth, CEO of ‘indus1advantage’ (presence across 5 countries), Director on the Board of CASI, the global certification body for CSR & Sustainability, Founder of CSR Diary, one of the world’s largest volunteering platform with a reach over 3million student volunteers. His topic of the speech centred around “What worked till now, will not work in the future”. He elevated the significance of revisiting this topic due to the current scenario and plethora of factors. He enlisted the various problems present in the functionality between the academia and industry, referring to the relationship as a ‘monologue and superficial’, the absence of quality, and what he dubs the ‘case of the missing ROI’ of seminars. Prof. Sheth suggested viable methods to improve the entire experience of industry-academia

interaction, and provided a new dimension and perspective to the topic.



Mr. Paresh Sheth
Founder
Indus1 Advantage

Mr. Nachiket Naik was our last panelist for the day. Mr. Naik, Founder of CSR Diary, one of the world’s largest volunteering platform with a reach over 3million student volunteers, 23 years of experience in the Credit and Debt markets. His topic was “Industry-academia collaboration - need of the hour.” He stressed that this collaboration was an absolute necessity. He elaborated the requirements of both sides: the academia and the market or industry. Mr. Naik elaborated on the need for academia to step by way of relevance since the industry considers graduates as “raw materials” and not “value added products”. He shed light on the importance of research and furthering of academic prowess. Mr. Naik also spoke on the conversion of academic intelligence into more practical and applicable from the industry perspective.



Mr. Nachiket Naik
Head
Corporate Lending
Arka Fincap Limited
(Formerly Kirloskar Capital Limited)

Penultimately, a brief Q/A session was moderated by Dr. Kavita Pandey, Placement Officer, ADMIS, University of Mumbai, who relayed the questions that our viewers had asked in the chat box on YouTube. Dr. Rajesh Kharat, Dean, Faculty of Humanities, University of Mumbai, provided the Concluding Remarks for the



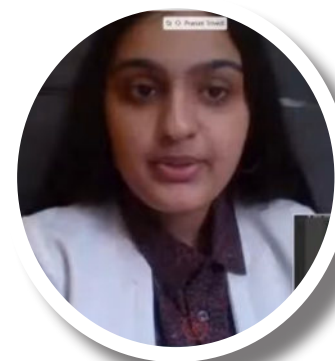
Dr. Rajesh Kharat
Dean, Faculty of Humanities,
University of Mumbai

conference. He stressed on the relevance of the topic and lauded the speeches by the speakers and efforts of the team for the success of the conference.



Dr. Kavita Pandey
Placement Officer
ADMIS
University of Mumbai

The conference was hosted by Pranati Trivedi. Rohan Hegde and Megha Patel’s creative instincts and technical expertise ensured that the CEO webinar was efficiently promoted and live streamed on Kaash Foundation’s YouTube channel for the duration of two hours, with a success rate of more than 500 views. Kaash Foundation takes this opportunity to extend its gratitude to its collaborator, Metilda and Mr. Shashank from V-shesh and all the participants, viewers and the team of for the success of this initiative.



Ms. Pranati Trivedi
anchoring the event

FROM THE EDITOR'S DESK



'April is the cruellest month' said the Bard when he wrote 'The Wasteland'. These words of T. S. Eliot have turned prophetic as the pandemic spreads its tentacles through almost every country, bringing even the towering countries to its knees. The world seemed to have come to a grinding halt from its usual flurry of activities, but KAASH Foundation continued to work even harder to bring efficacy of learning and education through various symposium, seminars and FDPs. It also continued its services to humanity by reaching out to the needy in the lockdown times. His Holiness the 14th Dalai Lama's acknowledgement of the work done by the Foundation has given us further impetus and spirit to march on towards our noble objectives.

The first webinar conducted by KAASH Foundation, was the international symposium which had speakers from Afghanistan, Indonesia and India, where they had dialogues on the concerns and complexities of various religion, deriving the principle that the basic teachings of all religion is identical; the paths may differ, but the goal is the same. This kind of religious unity is definitely the need of the day, especially, at a time, where the world has 'been broken up into fragments by narrow domestic walls'. The next international conference focused on the colossal and collateral challenges for a sustainable environment. With human beings caged indoors, the animals and birds have found a new freedom outdoors. Nature lovers have been ecstatic to find new vistas emerging in the animal world. It teaches us that it is up to us, humans, to sustain and preserve our environment. The fourth international conference studied the trajectories and intersection of History and Literature, thus traversing into the past from the present, to study the future. We also had the famous Author, Speaker, Illustrator and Mythologist, Devdutt Pattanaik, as the Key Note speaker who enthralled the audience with his discourse. The fifth international conference focused on integrated approaches in Humanities and Social Sciences. To complete the round in learning and research, we had the sixth international conference on emerging trends of research in art, aesthetics, and social sciences.

'Health is wealth' is an age-old adage which holds good at all times. In an era, where man is confined to the space he resides, it is important that we focus on the mental and physical health of human beings. Upholding this principle, KAASH Connect had two medical webinars. The first medical webinar focused on 'Unlocking the Health Factor post Lockdown' and the other 'Physical and mental immunity: the two driving forces of health'. The webinars proved to be immensely effective with many reputed and eminent doctors, renowned in their respective fields, addressing the audience and patiently answering their queries.

One question that always arises in higher education in India is the suitability of the courses to the needs of the industry. To discuss this point KAASH Foundation arranged an International CEO Webinar, with the theme "Strategy to strengthen industry-academia collaboration in emerging economy." We were fortunate to have eminent personalities from the corporate to address the audience.

21st June, the International Day of Yoga was celebrated by organising a three-day event with Kaivalyadhama, Mumbai, weaving the thread between Yoga and Psychology. We also have two guest columns, with Mr Amit Das and Dr. Rajesh Karat, Dean, University of Mumbai, advising the aspiring youths on the path to take in a formidable future that beholds them.

KAASH creative corner brings you inspired, artistic illustrations from our young readers, as put forth their expressions of the world around them. We hope you enjoy reading this newsletter!

FROM THE FOUNDER'S DESK



Kaash Foundation is growing with the good wishes and kind cooperation of all the selfless family members. The Foundation has been involved extensively in relief work during this epidemic. The relief work contained from March to June. We were able to provide ration supplies to more than 500 families, along with the community kitchen.

The foundation has successfully initiated the Centre for Academic and Professional Development CAPD and Kaash Swasthya Manthan to organize various online learning programs. The Foundation was able to collaborate with various National and International Institutes.

The road map ahead looks very promising and we shall continue to strive to become catalyst of constructive change in the society.

The relentless efforts of the members of the foundation has set new benchmark in various academic activities. The Foundation will soon launch three Journals to encourage good quality research and provide avenue to emerging scholars. The journals are titled as International Journal of Concerns Complexities and Dialogues (IJCCD) , International Journal of Emotions Expressions and Dimensions (IJEED) and Kaash Swasthya Manthan (KSM). We wish for your well being, stay healthy and stay safe.

THE TEAM OF KAASH KONNECT

Founder :- *Dr. Avkash Jadhav*
Editor-in-chief :- *Dr. Geeta Ajit*

Designers:-
Sahil Jahagirdar (Head)
Gaurav Govilkar

Reporters:-
Pamela Dhonde
Siona Salvi
Pranati Trivedi
Megha Patel
Tirtha Samant
Anuja Augustin
Ruchira Sarma
Samiksha Singh
Krishna Sawant

HEALTH

MEDICAL WEBINARS

UNLOCKING THE HEALTH FACTOR POST LOCKDOWN

by Siona Salvi and Pamela Dhonde

The first form of happiness is sound health, one should partake nutritious, balanced food to keep the body healthy. So, it is essential to maintain the health of the mind and body simultaneously.
- The Rigveda

The above written lines from The Rig-Veda excellently reflect the relationship between happiness and sound health; and how the synchronization of a healthy mind and a healthy body leads to an all-round development of an individual. As the world fumbles with COVID 19 and the uncertainty that it unfolds, the health of an individual and the society becomes a matter of utmost concern. As it has rightly been said by Mahatma Gandhi, 'It is health that is real wealth, and not pieces of gold and silver'.

Taking cue from this quote and the current persisting situation, KAASH Foundation, on 21st and 23rd May 2020, organised a two-day Medical Webinar under the aegis of KAASH Swasthya Manthan. With the theme, Health Precautions after Lockdown, the two-day webinar aimed at initiating the necessary precautionary measures and paving the way for its awareness, in order to avoid any further acceleration of illness or malady post this phase.

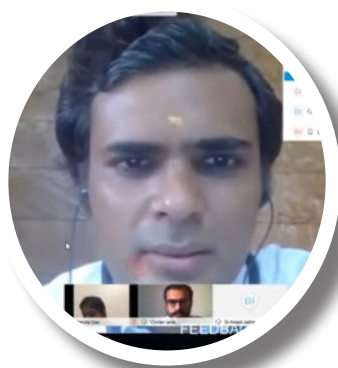
The webinar on 21st May welcomed two medical experts to the panel: Dr. Parag Mehta, Consultant: Pulmonary, Critical Care and Sleep Medicine and Dr. Jitendra Arya, Director of INCYS, Pune (and also, Vice-President of INO). Discussing on Unlocking the Lockdown Safety, Dr. Parag Mehta traced the timeline of COVID 19: From its origin in Wuhan to 30th January 2020, when World Health Organization

(WHO) declared it as a 'Public Health Emergency of International Concerns' to the time when WHO finally declared it as a pandemic. He further discussed the Global

Education, Society and Religion. He concluded his topic by sharing the keys to control the COVID-19 pandemic.

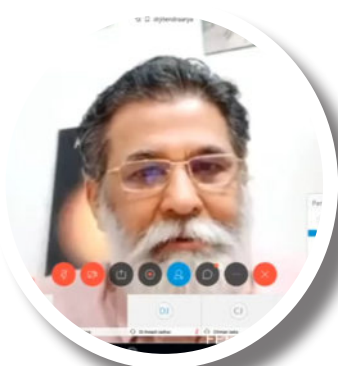
Dr. Jitendra Arya, on the other hand, illustrated how our food intake acts as a contributing factor to a healthy body. He reflected that food is the main part of a person's life, as it is one of the keys to a fruitful survival. He stressed on the five pillars of the food cycle: Carbohydrates, Fats, Proteins, Vitamins and Minerals, each one of which needs to be consumed in proper proportion. Lastly, he beautifully compared our body to a farmland: Just as we sow the right type of seeds to ensure that the land witnesses a flush of greenery; in the same way, we should consume the right type of food to ensure a healthy mind and a healthy body.

The deliberation on 23 May 2020 was graced by another two experts in the field of Health and Medicine: Dr. Sushant Pise, Director of INARRCH Healthcare, Nagpur and Dr. Suryabhan Dongre, Senior Ayurved Physician, Ayurved Mahavidyalaya, Sion,



Dr. Parag Mehta
Consultant, Pulmonary
Critical Care and Sleep Medicine

impact of COVID-19 on various frontiers of human life like Health care, Travel, Transport, Manufacturing, Business,



Dr. Jitendra Arya
Director
INCYS
Vice-President, INO
Pune



Dr. Sushant Pise
Director
INARRCH Healthcare
Nagpur

Mumbai. Dr. Pise's presentation mainly revolved around changing our approach towards the entire situation of COVID 19 and the lockdown. As it is rightly said that Every cloud has a silver lining, Dr. Pise efficiently deliberated on the positive aspects that this situation has brought along: a break from the routine and monotonous lifestyle, spending quality time with family members, a chance to engage in a long lost

or a new found passion and a chance to improve yourself. Through his presentation topic on Methods of Detoxification of the Body, Dr. Suryabhan Dongre decoded the merit of Ayurveda in detoxifying our body, mind and soul of all the toxic substances.

Rohan Hegde's creative instincts and technical expertise ensured that the two-day medical webinar was efficiently promoted and live streamed on KAASH Foundation's

YouTube channel for the duration of one and a half hour each, with a success rate of more than 1000 views. The sessions were coordinated by Dr. Chintan Jadia and Dr. Renuka Vyas.

KAASH Foundation takes this opportunity to extend its gratitude to all the participants, viewers and the team of medical experts for the success of this initiative.

INTERNATIONAL YOGA DAY

YOGA: THE JOURNEY WITHIN

by Pamela Dhonde

Yoga is the journey of the self, through the self, to the self. -The Bhagwad Gita

The above verse from *The Bhagwad Gita* spells true of the meandering journey that an individual pursues with the help of Yoga, to discover the 'inner-self'. Celebrating the invaluable benefits of the age-old practice and acknowledging the universal appeal to lend Yoga its due recognition, The United Nations, in 2014, propounded to mark 21st June as the International Day of Yoga.

In India, the International Day of Yoga, has been celebrated by The Ministry of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homeopathy (AYUSH), Government of India since 2015. By celebrating the International Day of Yoga on 21 June 2020, it marked its celebration of 6th International Day of Yoga.

Currently, the COVID19 pandemic has spiralled uncertainty in the lives of people, bringing the health component under radar. Also, the lockdown ensued in effect, has shut yoga studios and community spaces around the world. Therefore, keeping in mind the social distancing norms that several countries have enforced, the United Nations has themed this year's International Day of Yoga as: *Yoga for Health – Yoga at Home*.

Enacting upon this year's theme and the guidelines of The Ministry of AYUSH, Government of India, KAASH Foundation,

Mumbai under the aegis of KAASH Swasthya Manthan, organised a Three-Day Health Event in collaboration with Kaivalyadhama, Mumbai on 19th, 20th and 21st June 2020. Held on the eve of the International Day of Yoga, the Three-Day Health Event aimed to signify Yoga's vitality, not in isolation, but in sync with several aspects such as Psychology, Psychiatry, Lifestyle and Dietary Patterns.

The session on 19 June 2020 commenced in the august company of **Dr. Jawahar Mehta**, an MD in Psychiatry and a Mental Health

Professor. Dr. Mehta coherently weaved the threads between *Yoga, Psychology and Psychiatry*, through several anecdotes, theories, stories and concepts. Explaining the co-existing and conflicting impact that Philosophy, Religion and Science have on human life, Dr. Mehta effectively drew the connecting links between:

The *Paramatma* in Yoga and Anaximander's theory of *Ether/Apeiron*, both of which signify the omnipotent, omnipresent, infinite, unbound and indefinite.

The *Kleshas* of Patanjali consisting of



Renuka Vyas
Practicing Naturopath
Iridiologist
Joint Director (Health)
Kaash Foundation
Mumbai



Dr. Jawahar Mehta
Professor
MD Psychiatrist and Mental Health

Avidya, Asmita, Dvesha, Abhinivesha and the corresponding meanings of ignorance, the 'I' feeling, disliking and the fear of death, according to Freudian theory.

The Ten Commandments in Christianity reflecting non-violence, non-adultery, non-stealing, non-greed, truth and the corresponding *Yamas* of *Ahimsa, Brahmacharya, Asteya, Aparigraha* and *Satya*.

Dr. Jawahar Mehta's session, which connected the ancient Indian practice to the modern disciplines of Psychology and Psychiatry, indeed provided a multidisciplinary approach to Yoga, thus, strengthening its relevance in the 21st century.

On 20 June 2020, the session progressed in the eminent presence of **Shri. Ravi Dixit**, the Joint Director of Kaivalyadhama, Mumbai. Discussing on *Yoga and Lifestyle*, Shri. Ravi Dixit highlighted the stark contrast between the urban chaos early this year and the standstill life that the COVID19 pandemic and the lockdown have brought to the city. He stressed on the wonders that practising Yoga can do to one's body and coupled it with simple guidelines on nutritious consumption of food, spending quality time and sharing of thoughts with your family and a persistent optimistic approach. Shri Ravi Dixit concluded his session with a demonstration on the 'Awareness of the body and breath'.



Shri. Ravi Dixit
Joint Director
Kaivalyadhama
Mumbai

The session on the International Day of Yoga, i.e. 21 June 2020 was graced by

Dr. Apoorva Shenoy, a Naturopath and Dietician. Commencing with the three dietary patterns in Yoga viz. *Sattvic, Rajasic* and *Tamasic*, she reiterated the importance of *Sattvic* food to be the healthiest, but also, highlighted the need for *Rajasic* and *Tamasic* food in proper moderation. Through her topic on *Yoga and Diet*, Dr. Shenoy also focused on the benefits of eating at regular intervals, maintaining a fixed quantity at each serving and avoiding any elements that may cause distractions during the intake of meals. Her session ended with a demonstration of some simple yoga techniques such as *Parvatasana* and *Anulom Vilom*.



Dr. Apoorva Shenoy
Naturopath and Dietician

Each lecture was followed by a Question and Answer session wherein questions relevant to the theme were raised and were brilliantly answered by the speakers. The Q & A session also pressed on Yoga as one of the effective solutions for Depression, which is a roaring issue in the society today.

The success of the Three-Day Health Event is attributed to the meticulous planning of Dr. Avkash Jadhav, Founder Trustee of KAASH Foundation and Dr. Renuka Vyas, Joint Director (Health), KAASH Foundation. Additionally, while Rohan Hegde held the turf for creative promotions, Megha Patel's and Kishan Singhania's technical expertise ensured that all the sessions were efficiently live streamed on KAASH Foundation's YouTube Channel with a success rate of 600+ viewership across three days (as recorded on 24th June 2020).

The three sessions, each of which spanned for an hour, were anchored by Megha Patel. The concluding remarks for the sessions were shared by Dr. Alkesh Shah and Dr. Alpa Mehta.

On an end note, KAASH Foundation takes this opportunity to thank all the participants and viewers, because of whose support and co-operation, the Foundation is driven to undertake such initiatives. It also extends its heartfelt gratitude and appreciation to Dr. Jawahar Mehta, Dr. Apoorva Shenoy, and especially, to Shri. Ravi Dixit, for enhancing the collaboration between Kaivalyadhama and KAASH Foundation.



Ms. Megha Patel
anchoring the sessions

"Yoga is like Music. The rhythm of the body, the melody of the mind and the harmony of the soul creates the symphony of life"

-BKS Iyengar

PHYSICAL AND MENTAL IMMUNITY: THE TWO DRIVING FORCES OF HEALTH

by Siona Salvi and Pamela Dhonde

Health is a state of complete harmony of the body, mind and spirit. When one is free from physical disabilities and mental distractions, the gates of the soul open. – B.K.S Iyengar

The situation we live in today, demands us to have an immunity of the highest efficiency. However, physical immunity just acts as a facade to the entire backdrop of an individual's health. KAASH Foundation has always reiterated on the equal importance of mental well-being along with physical health, to ensure the inner happiness of the body and soul. As rightly said by B.K.S Iyengar, 'We must create a marriage between the awareness of the body and that of the mind. When two parties do not co-operate, there is unhappiness on both sides'.

Progressing on this belief, the Third Medical Webinar was organised by KAASH Foundation, under the aegis of KAASH Swasthya Manthan on 5th June 2020. Themed **How to build Physical and Mental Immunity**, the Medical Webinar aimed to deliberate on the interdependence of physical and mental well-being; and how that can be achieved, especially during and post the era of COVID 19 and lockdown.

The Webinar was conducted by Dr. Renuka Vyas, a practicing Naturopath and Iridiologist and also, the Joint Director (Health) of KAASH Foundation. Dividing the session into two halves, Dr. Vyas commenced by signifying the strengthening of one's mental immunity. Mostly being an ignored aspect of health, Dr. Vyas emphasised on the need to remain optimistic during this phase of the lockdown, in order to bring about a balance in the release of the negative and positive hormones. She further stated the ways in which this balance can be achieved viz. through deep breathing, changing our approach towards the current situation, engaging in things that make us happy and monitoring our food and water intake. Dr. Vyas rightly pointed out the fact that Indian traditions have always supported the upkeep of mental immunity through subtle ways, such as consuming curd and sugar before embarking on a task, because they

consist of properties to activate the mind.

Dr. Vyas dedicated the second half of the session to instructions on building up immunity at the physical level. Focusing on 'sleep' as an important catalyst, she reckoned how erratic sleep schedules affect metabolism rates of the body. She also stated how Indian home remedies or *Daadi Maa ke Nuske*, as it is famously called, have always been a messiah in keeping up our immunity systems. Explaining about the intake of food, Dr. Vyas described the significance of seasonal foods, because they are the most beneficial when they are consumed at the time of those seasons.

Therefore, through this webinar Dr. Renuka Vyas brilliantly managed to give a dose of both, physical as well as mental immunity and health!

The success of the Medical Webinar is attributed to the meticulous planning of Dr. Renuka Vyas, Pousali Giri and Rohan Hegde, right from creating the promotional materials, to handling registrations and

finally, to setting up the Zoom meeting on 5th June 2020.

Under the Health vertical and the KAASH Swasthya Manthan, KAASH Foundation strives to reach out to a wider audience as it believes in creating a chain of awareness amongst people, because in the words of Dr. Avkash Jadhav, the Founder and Trustee: 'Health isn't a onetime investment. It is an investment of a lifetime'.

"The doctor of the future will give no medicine, but will instruct his patients in care of the human frame, in diet, and in the cause and prevention of disease."

– Thomas Edison

"Health is a state of complete mental, social and physical well-being, not merely the absence of disease or infirmity." –

World Health Organization, 1948



Renuka Vyas

Practicing Naturopath
Iridiologist
Joint Director (Health)
Kaash Foundation
Mumbai

GUEST COLUMN BY INVITATION

INTERVIEW WITH MR. AMIT DAS (VICE PRESIDENT, JSW)

Interview by Kavita Mishra

Mr. Amit Das is the Vice President (Human Resources) of JSW since 2017, and is a member of the Leadership Team of JSW Paints, JSW Realty, JSW Steel Furniture, JSW Sports and other new ventures. He graduated from St. Xavier's College and has since held numerous senior positions in Human Resources at various reputed firms, working to maximize growth by ensuring the alignment of human resource optimization and organizational goals.

1. How do you define a career? How does one need to plan their career?

Career is the progress and actions one has taken throughout a lifetime, especially those related to occupations. It composes of the jobs held, titles earned and work accomplished over a long period of time, rather than just referring to one position.

To get ahead in your career, planning is imperative. It allows you to visualize your future career and then provides a roadmap to follow in realizing your dreams. It has the below chronological stages:

Self-exploration - You first need to understand your needs, strengths, personality, skills, talents and interests to make informed academic and career decisions.

Career research - After you determine your qualities and aptitudes, you can decide which types of careers you are interested in with research. Start with a list of roles and industries provided by your assessments or compile a list of characteristics in the work environment, responsibilities and advancement opportunities you want in your career. You can experience the type of jobs by taking up internships, job shadowing, part time jobs, find a mentor in the industry.

Action plan - Gather all the information you have learned and determine an action plan. Create detailed lists of short- and long-term goals you will need to achieve before you reach your final career goal.

Job search - Identify specific roles and companies you're interested in applying to, and compare those preferences and requirements. You can use your career plan to identify the steps you've taken on your path thus far and highlight your goal-setting skills and dedication.

Career planning is a continuous process, it shouldn't come to a stand still at any point of time, unless one is complacent. You can go places with sheer dedication, upping targets, armoring yourself with all possible knowledge and skills. You will notice that the more



Mr. Amit Das
Vice President, JSW

you are able to follow through on your career planning, the more success it brings you, and the better you become from this.

2. What skills sets youth have to be successful in their career choice?

With my career spanning over 25 years, I have realized some skill sets are more assessable and, in the forefront, than the others. The three skill sets that are most prominent and discernible initially are:

Communication skills - it includes oral, written, non-verbal, and listening skills. Strong general communication skills contribute to the development of other soft skills, like social skills.

Social Skills help people get along well with others. This ability includes respecting others, using context appropriate behavior, and resolving conflict. Social skills also comprise grooming and body language – makes you a pleasant person to come by.

GUEST COLUMN BY INVITATION

A positive self---concept includes self-confidence, self-efficacy, self-awareness and beliefs, as well as self-esteem and a sense of well-being and pride.

While it is of utmost importance to make a positive first impression, as that is the touchstone for making or breaking it, without an influencing first impression one is prohibited from navigating any further, however, the last impression is more lasting. Once you have landed your dream job, it's no time to bask in your achievement, your performance is monitored all through and at that time the below skill sets come into play:

Higher-order thinking consists of problem solving, critical thinking, and decision making. At a basic level, this includes an ability to identify an issue and take in information from multiple sources to evaluate options in order to reach a reasonable conclusion.

Self-control your ability to delay gratification, control impulses, direct and focus attention, manage emotions, and regulate behaviors.

General awareness makes you an informed person who can conduct his basic duties and be aware of rights in a society; general awareness makes you perceptive of how you should conduct yourself in a society.

3. How to develop competitive advantages to differentiate themselves in the current scenario?

To have a competitive advantage one has to be cognizant of the industry, employer and self to be able to decipher what they bring to the table. One must strive to learn more every day, with each day you can only get better with your thirst for knowledge and acquiring new skills, or honing existing ones.

Have your finger on the pulse of the latest developments in the industry. Add value to your organization by scrutinizing your role, how you contribute and what increases the bottom line of the organization.

Connect with people around you, exchange points of view, see the world from a larger perspective.

Be willing to burn the midnight oil and deliver a little extra from what is expected of you. The hard work will certainly pay off, Word of mouth will catch on between professionals about you.

4. Do you think professional networking is essential? If yes, then how does one need to do professional networking?

Organizations don't hire people, people hire people. Yes, it is absolutely necessary to be well connected in the professional network. The more people know you, the more they will think of you when a job opens up. Proactively participate in conferences, be part of professional events, take this opportunity to connect with more people, expand your network. Within your organization you can do this by connecting with your colleagues, people within and outside of your department. Form deep bonds with your colleagues

– do meals, travel, see the movies off working hours together, as the event driven networking pales in comparison to this one.

5. Would you like to send some messages to the Youth today from the Corporate world?

The current scenario has confounded all, it is a daunting task to land up a decent job of your choice let alone carrying with the one that is existing. The economy has hit a rough patch but it will eventually recuperate, one can be sanguine and use this opportunity to better themselves, equip themselves with skills that are bound to help in the long run. The economy needs your intervention in its recuperation so, gear up, we can make this journey highly edifying.

6. What is the advice you have for Academia?

You are the vanguard in shaping the future of the economy, your handling of the situation with kid gloves to ensure preparedness and grit to take on the world among your students is necessary. It is a formidable task, as the future of hundreds is in your hands to shape. The most challenging task as Academia today is to assess the volatility of the market, discern germane knowledge and skills to be imparted to students, and ready them to act on volatility all through, this needs to be entrenched in students that change in all spheres is inevitable but one can mold themselves as per the scenario. It is the Academia who can provide such support and build the students in this regard.

“I’ve learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel.”

– Maya Angelou

“Of all the things I’ve done, the most vital is coordinating those who work with me and aiming their efforts at a certain goal.”

– Walt Disney, founder of Disney

GUEST COLUMN BY INVITATION

INTERVIEW WITH DR. RAJESH KHARAT, DEAN, UNIVERSITY OF MUMBAI

Dr. Rajesh Kharat currently assumes the post of the Dean, Faculty of Humanities, University of Mumbai, since October of 2019. He joined JNU's South Asian Studies Division as Associate Professor in November 2008. He received his M. Phil and Ph. D. from South Asian Studies, SIS, JNU. Earlier, he worked as Lecturer and Reader at Department of Civics and Politics, University of Mumbai since July 1991. His areas of interest include study of Himalayan states of South Asia (Bhutan and Nepal), and other contemporary issues like forced migration, terrorism and regional cooperation.

1. How much importance you would give the value of Higher Education?

Higher Education is an inherent part of human development. No civil society can sustain or survive without eternal values, which are imbibed through Higher Education. So, vitality of Higher education is immensely important for an individual.

2. Do you think that our higher education is adequately equipped for the scale of employment?

Yes, but in comparison to developed and industrial world we are still struggling to cope up with the ratio of scale of employment.

3. What are the primary challenges we face to bridge the gap between academia and industry?

Academic society is necessary but at the same time overlooked or ignored by the Indian society. There are hardly any efforts or initiatives for the concrete collaboration between industries and academics. Basic challenges are our academic curriculum which do not address the needs of the empirical research trainings and result oriented.

4. What policies would you recommend to promote the campus to corporate culture?

To be very frank, I am not in favour of promoting the corporate culture in the academic institutions. Academic campuses are meant for the learning and teaching, and not for the encouraging Corporate Culture.



DR. RAJESH KHARAT
DEAN
UNIVERSITY OF MUMBAI

5. Would you like to send some message to the Youth today as the Dean of University of Mumbai?

Message for the youth - the present generation and youth's talent is out bursting, and they are really struggling to channelize their intellect through various medium, on social media, AV and print media. Therefore, we must provide or create opportunities or platforms for their in-depth innovative ideas.

6. What is the advice you have for the Corporate industry from Academia ?

Corporate world must collaborate with the academic institutions in zeal of some research output. Academic fraternity should be engaged in policy-oriented decision-making process and research outputs as consultant or advisors, mainly finance investment banking and social responsibility.

MEDIA COVERAGE OF KAASH FOUNDATION ON RELIEF DURING COVID-19

THE FREE PRESS JOURNAL

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Helping hands feed the poor and daily wagers

Building bridges with construction workers

RONALD RODRIGUES
Mumbai

Construction workers, daily wagers, labourers and migrants in Malad, Kandivali, Borivali and Dahisar areas are being provided food materials and basic ration by local volunteers of Kaash Foundation. These daily labourers and migrants have been left stranded by builders and contractors without pay for the last 15 days after the nationwide lockdown was imposed in India by Prime Minister Narendra Modi.

Around 55 construction workers were locked up at Ganesh Nagar, Kandivali as their builder had

left them stranded without any pay. Avkash Jadhav, leader of Kaash Foundation and professor at St Xavier's College, Fort, said, "These workers and labourers were locked up without any pay as the construction work was stopped midway. The builder has not paid daily wages to these workers since the last 15 days. We are trying to provide basic food materials to these workers."

We live on daily wages and do not have any savings to sustain ourselves during this lockdown, revealed Purshotam Mishra, a labourer. Mishra said, "We live from hand to mouth as we use the money what

we get paid every day to buy basic ration. We do not have bank balances and savings as we live one day at a time. We do not have money to buy even basic rice or dal and neither can we return to our villages."

Volunteers, residents and helpers of nearby areas have organised a small truck and are providing basic necessities to those in need through this foundation. Jadhav said, "We are making small packets inclusive of rice, dal, wheat, tea powder, sugar, milk and biscuits. We carry it in a tempo and distribute it to these workers and labourers. Some of them have started begging on

the streets for food but who will they beg from? There are no people on the streets."

Schemes and plans of the government to combat hunger should be implemented at the ground level, demand volunteers. Jadhav said, "The government has announced free and subsidised ration for the poor, daily wagers and labourers. But these announcements are of no use if they are not implemented at the ground level. The ground reality is very different and the government should take necessary steps." Any one who wants to help, volunteer or donate can reach out at kaashfoundation@gmail.com.

dailyhunt

Coronavirus in Mumbai: Building bridges with construction workers



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The builder has not paid daily wages to these workers since the last 15 days. We are trying to provide basic food materials to these workers. "We live on daily wages and do not have any savings to sustain ourselves during this lockdown, revealed Purshotam Mishra, a labourer.

Low yields force large-scale migration of Kerala fishermen

Mishra said, "We live from hand to mouth as we use the money what we get paid every day to buy basic ration. We do not have bank balances and savings as we live one day at a time. We do not have money to buy even basic rice or dal and neither can we return to our villages." Volunteers, residents and helpers of nearby areas have organised a small truck and are providing basic necessities to those in need through this foundation. Jadhav said, "We are making small packets inclusive of rice, dal, wheat, tea powder, sugar, milk and biscuits. We carry it in a tempo and distribute it to these workers and labourers. Some of them have started begging on the streets for food but who will they beg from? There are no people on the streets." Schemes and plans of the government to combat hunger should be implemented at the ground level, demand volunteers.

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whats hot



SOCIAL HITS

Free Food, Meds And Groceries, These Volunteer Groups In Mumbai Are Helping The Needy Amid COVID-19!

7. Kaash Foundation



Kaash Foundation
about 3 months ago



"You Can Help Make a Difference and Help Those In Distress"

Most of us are United in tackling the deadly disease of Corona and are Safe at home.

But there are many ... [See more](#)



They are providing support in two ways. One is by distributing food grains packets including rice, oil, dal, atta (flour), soap, sugar, and biscuits. And the other one is by distributing cooked food that is hygienically prepared and given to the homeless along with a fruit.

Contact: kaashfoundation@gmail.com

MEDIA COVERAGE OF KAASH FOUNDATION ON RELIEF DURING COVID-19

mid-day

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Residents of Palm Springs Apartments in Borivli distributed food and water to cops deputed at nearby junctions

Borivli residents offer food to cops on COVID-19 duty

PALLAVI SMART
pallavi.smart@mid-day.com

AMID the fight against the Coronavirus pandemic, locals in Borivli's Kora Kendra area has touched the hearts of police officers who were deputed at the nearby junctions on Sunday to ensure no one ventures out of their homes unnecessarily.

Late Sunday evening, a few residents of Kora Kendra in Borivli West came out of their homes, while ensuring their and others' safety, with bags full of food and water for the police officers who are working overtime to contain the spread of the deadly virus.

Residents of Palm Spring Apartments, near Kora Kendra, set an example for others in the area by offering not just dinner to the on-duty police officers on Sunday night, but also breakfast and tea on Monday. Professor Avkash Jadhav, a resident of Palm Springs Apartments, said, "On Sunday evening, after a full day of Janata Curfew, I went out to buy some medicines and while returning one of the police officers at a junction asked me to go home. I assured him I



The cops were overwhelmed by the generosity of the locals.

was headed home and offered him a packet of fruit juice, and that is when I learnt that they have been working for over 12 hours. I thanked them and left for home, but with a heavy heart."

Jadhav said soon after returning home, he spoke to other residents of the society and everyone immediately agreed to provide food and water for the police officers on duty. "By 9 pm, we had collected more than enough food," he added. A few residents then went out to three nearby junctions — Kora Kendra, Poinisur in Kandivli West, Chikuwadi on Borivli Link Road — and gave the police officers bags of food and water. The warm gesture overwhelmed the men and women in uniform, and this further motivated the residents, who returned on Monday morning with tea and snacks.

"Sunday was a very hectic day. While many citizens seriously followed the instructions of the curfew, several were seen roaming around. In fact, some started arguing with us without understanding that we are standing here, putting ourselves at risk, only to ensure that the infection does not spread anymore. But this act of kindness by locals has really motivated us," said one of the police officers on duty, requesting anonymity.

'It was a very hectic day. People are not understanding that we're putting ourselves at risk, to ensure the virus does not spread'

A police officer

BHARAT BULLETIN

True News.. without Fear... Continuously..
"Satyameva Jyayate nantram" (Mundaka Upanishad) "Truth alone triumphs; not falsehood...."

Friday, April 10, 2020

Coronavirus in Mumbai: Building bridges with construction workers

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Also Read: Low yields force large-scale migration of Kerala fishermen

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Kaash Foundation
about 2 months ago



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MEDIA COVERAGE OF EVENTS



Connecting faiths while away Mission of Vasudhaiva Kutumbakam

Today the whole world is locked down due to a virus outbreak. This has been one of the longest periods when schools and colleges are shut; but as it is said learning never stops. Taking a step further in learning, an initiative was taken by **Kaash Foundation** to bring eminent scholars to have a dialogue in religious philosophy. This was a prompt initiative taken by **Dr. Avkash Jadhav**, Scholar and academician from Mumbai University after the great success of the 1st International Multidisciplinary Conference on Transition and Transformation: Cities in Life, Literature and Culture- Mumbai Chapter, organized by **KAASH Foundation** in collaboration with Institute of Distance and Open Learning, Mumbai University, in February. **KAASH Foundation** brought 9 eminent scholars from around the world on 12th May for the 2nd International Symposium Webinar Conference on Concerns, Complexities and Dialogues in Religious Philosophy, which was in collaboration with Widya Kerthi Foundation- Universities Hindu Indonesia, Archaeological Institute of Afghanistan and Indian Council of Historical Research, New Delhi. The ultimate purpose of the symposium webinar was to put forth multiple perspectives regarding religious philosophy through the lens of three major components: Concerns, Complexities, and Dialogues. The symposium attracted 2500+ registrations and 1000+ viewers tuned in for the live exchange of knowledge.

Dr. Avkash with a quote by Dalai Lama "A sense of concern for others gives our life meaning, it is the root of all human happiness" iterated the need to study the concerns, complexities, and dialogues with respect to religious philosophy, which was also the topic of the symposium. He also mentioned that concern comes out when we have diversity and it comes out when we have inequality. He then concluded with speaking about the non-confrontational nature of dialogue; he emphasized how we need not confront but try to engage, how we should not converse to dispute but should converse to agree that at some point in time we may disagree but will mutually respect.

Prof. Dr. Ketut Ardhana, Vice-Chancellor and Rector of Hindu University, Indonesia, gave an insight into the rich classical Balinese history with special mention of growth of Buddhism in south-east Asia. He based his talk on the role of the Udayana Kingdom and Soekarno- a leader during the Dutch Colonial Era that shaped the rich Indonesian history.

He was then preceded by Mr. Irfan Engineer, the Director of Centre for the Study of Societies and Secularism who presented a different point of view of the Islamic faith with a humanistic approach to the holy book he mentioned that God could have created one nation one people but he chose to create diversity in people on the base of religion, culture, traditions so that people could compete with each other on the base of good deeds and not fight on justifying who is right. The human race should live in harmony and

maintain unity. Justice is the message of the Quran. Seconding the humanistic approach Dr. Badhiyanath Labh, Vice-Chancellor of Nav Nalanda Maha Vihar University, Bihar. Showed the humanistic approach of Buddhism. He mentioned that Buddha's innermost desire was humanity. Humans are the best creation of God, he is one with a different name said Dr. Badhiyanath. While establishing a common connection between Islam, Buddhism, and the other religions Mr. Noor Agha Noori, who is an eminent archaeologist and the Director-General of the Institute of Archaeology, Afghanistan pointed out the effect of sharia law in reducing crime rate and establishing a crime-free state. He said that the sharia law imbues a sense of fear in a person and makes him think multiple times before committing any crime.

Dr. Kamini Gorgi, EIKAM FOUNDATION brought a Jain perspective of society, she illustrated the concept of a healthy way of communication "Vaad", as the only way to arrive at the ultimate truth. She related the Jain teachings as a way to stay calm and quiet in the toughest of situations such as today's Covid-19 scenario. She put forth her thoughts with a conviction that staying calm will help us overcome any anxiety. Sanatan Dharma propagated the idea of Vasudeva Kutumbakam, the world is one family. Dharma accepts diversity within the unified said Dr. Om Jee Upadhyay, director (Research and Administration) of the Indian Council of Historical Research, New Delhi. After an interesting talk on dharma Dr. Ravinder Kaur Cheema, Curator of the upcoming Sikh Heritage Museum, and a Faculty Member of the Department of History at Guru Nanak Khalsa College (Autonomous), Mumbai expressed her thoughts on the Sikh perspective towards social justice and harmony.

Dr. Ravinder Maneuvered her talk through the various philosophical teachings of Sikhism and highlighting the resonating aspects of hope and cheer. She stressed how Sikhism has always allowed inter-faith interaction and co-operation by quoting the example of Guru Arjan Dev inviting Mian Mir to lay the foundation of the Harmandir Sahib or The Golden Temple.

The symposium was concluded with the talk by Dr. Santanu Patro, Professor of Religious Studies and a Visiting Professor at the Hamburg University, Germany. Dr. Patro commented on how faith can be engaged in humanity, and the real definition of Liberation is of humanization that does not constitute bondage, injustice, and inequality. He also said that unless we are secular we cannot understand humanization, humanization is nothing but a manifestation of spirituality. Dr. Santanu thinks it's the right time because he believes that the world order is going to change in this experience of a COVID-19 pandemic. While speaking about how we need to act as faith communities, he came up with the term 'NEW NORMAL' concerning the post-Corona phase and shared his opinions about it.

In the difficult times today, this symposium stood exceptional in bringing interfaith dialogue to encourage support and connectivity within faith from across the world.



Mumbai Diary: Thursday Dossier

Updated: May 28, 2020, 07:02 IST | Team mid-day | Mumbai

Where Literature And History Meet



The lines between history and literature have often been blurry, and an interesting online talk, organised by charitable trust **Kaash Foundation**, in association with Bandra's St Andrews Centre for Philosophy and Performing Arts and institutions from Sri Lanka and Spain, will explore these intersections on May 30.



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KAASH CREATIVE CORNER

DAYS DURING LOCKDOWN

BY AAPULKI JADHAV (AGE: 13)



Many of us think that the time during lockdown due to **COVID-19** is a leisure time for us. Yes, it is a leisure time but we all should know how to use that leisure time. Sometimes I feel the lockdown is an opportunity to rest from our daily routine and also to try things which I didn't have time before. Other times I feel tired living like this and the fact I can't go out drives me crazy. I miss going to school, I miss my handball and athletics practice and seeing my friends, but I also feel lucky at one side because I'm healthy and comfortable at home.

Having lunch with my family daily is a new thing that was not a daily habit before. During the day I read and watch some TV series. Sometimes I also make video calls to my friends and family members, sometimes I draw cute little cartoon drawings, we are

lucky at least to continue with our studies and see our classmates and teachers, but many times there are internet connection problems and online learning is difficult.

I'm worried about the victims and that someone who I know got sick. I'm scared that hospitals are overloaded and there aren't enough doctors. Despite the lockdown we're doing well in our family, me, mom and dad we all play different types of games at home but I am amazed at how much I miss my school fun.

I've learned that life and our habits can change in one second. About which I have never thought before but in many other parts of the world it often happens and I learnt to wash my hands well.

HOW DO CHILDREN FEEL IN LOCKDOWN?

BY JAIVIK VYAS (AGE : 12)



I, Jaivik, personally feel very bored. We children can't go down because if we get the virus, we can be the carriers for older ones. And the W.H.O (World Health Organisation) has informed that a new born child to a 16 year boy can be a carrier. Some children have only one thing to do and that is to be on the mobile. But if you find a way you can do anything like, make your immunity strong (exercise), make things, help your parents and lots more. We got to know games that our parents use to play in their childhood for e.g.: Ludo, snakes and ladders, brainvita(marble game). We can interact and spend time with your parents and family. We can make greeting cards for corona fighters. The children can tell their parents for offering snacks and water bottles to our police, sanitation team, building watchmen.

My friend Tejashree Nalawde thinks that:- At the starting point of the lockdown she felt very happy but afterwards she started feeling bored and missing her friends.

My friend Ritesh Nalawade thinks that:- He feels very happy. He thinks that the government has taken a very needy rule i.e. following social distancing. He salutes the policemen and doctors. Some people do not follow lockdown, they want to go out and roam around. They do not follow the rules and regulations by the government of India.

My friend Rohit Nalawde thinks that -: He feels very good about the decision of the Honourable Prime minister Narendra Modi to prevent the country from novel coronavirus. He thinks that he will be respecting the orders of the prime minister. He is getting every chance to do his own activities, but he thinks that it's hard to study online and in a cosy environment.

My friend Pranav Shriyan thinks that:- He feels very embarrassed as all his routines are stopped. He is feeling bored but he tries to engage himself in daily household activities by helping parents in their respective housework. During this lockdown he sees Ramayana and Mahabharata to repel his curiosity and to indulge in truthful and moral values. He thinks lockdown is a boon as it helps us to witness the hardships; the parents face and by becoming their associate learning new kitchen artistic abilities like chopping vegetables, cooking and serving it. It further strengthens the family bonding. During this dilemma, he is improving his language skills and to overcome this pandemic he tries to research. Waiting for the relief of this lockdown he has a fervent feeling about the patriotic workers who are risking their lives in order to avail the necessary facilities and putting us in a comfort zone. He feels all the social workers are the incarnations of god. He feels privileged and proud to be in India.

KAASH CREATIVE CORNER*THE KAASH FOUNDATION**BY TIRTHA SAMANT*

Kind towards the Environment
Aware about the Pink Health
Acknowledging the importance of Education
Symbolizing Heritage as our Wealth
Here we are.

Fearing not the pollution
Owning the responsibility to shun
Understanding our duties as Citizens
Nurturing the Humaneness in Humans
Dare not try to stop us
Armed we are with Kindness and Humanity
The only aim we strive for
Is Welfare, Co-existence, Peace and Unity.
Omnipotent is the power of ours
Nation's children we are- The Kaash Foundation.

*RAIN**BY KIRTI JAYA UDAY SAMANT (AGE : 11)*

Rain, Rain, Rain
None of its drops go in vain

They plop down like diamonds
And shape like Almonds
They feel very familiar
Looking at them, I grow happier.

The clouds may be weep
And the trees Bathe
Roads get filled with ponds
As rain increases loving bonds

Fighting with the Corona virus,
I am unable to enjoy and get wet
And it feels like
I am caught in a net

Rain, Rain, Rain
None of its drops go in vain.

EGPYT, YOU HAD ME

BY PAMELA DHONDE



You had me,
When I put my first foot down the plane at Cairo,
As I heard the breeze in my ears echo.

You had me,
When I witnessed your strength,
With the Pyramids soaring in height,
Having stood the test of time,
And with the Aswan High Dam,
A testimonial to the Egyptian might.

You had me,
While I ruffled through the market,
Fetching spices in the caskets,
And when, I was ignited with a feeling of
reverence for my countrymen,
As I met people named after Nasser,
The man who is most adored,
By all Egyptian women and men.

You had me,
When we sailed down the River Nile,
Known to the world as Egypt's lifeline,
And when we played at the ship's deck,
With a deck of cards, all the while.

You had me,
When we sang in chorus at the Valley of Kings,
And when we scouted for the Jalabiya in the Arabia,
To find a perfect fit for us,
The pseudo Queens and Kings.

You had me,
When I visited the Temples of Philae,
Edfu, Kom Ombo, Karnak and Luxor,
As they put me in a fervour of being a homer,
Because their Sanctuaries, Hypostyles and Pylons,
Reminded me of the Garbhagrihas,
Mandapas and Gopurams,
Here in India, back home.

You had me,
When we indulged our taste buds,
In the typical Egyptian cuisine,
Because they reminded me of India's cuisine,
Whose flavours and textures,
Are so different, yet so similar.

I desire to come back to you,
To relive your heritage,
Both tangible and intangible,
In all its glory,
Because you remind me of my motherland,
And because,
Egypt, you had me.

COVID RELIEF ACTIVITY

by Renuka Vyas

We at Kaash Foundation believe that it's important for each and every individual to do bit and give back to the society that has given us so much, more so in the times of national and international crisis. As the COVID-19 situation keeps worsening with each passing day, it doesn't feel right to simply sit in our privileged homes while the other battle with the pandemic, and thus we took this opportunity and started the distribution of immunity booster arcanic

30 homeopathic medicine which prescribed is by Ayush Ministry, with the help of Mr. Anil Kainya from the Rotary club of Mumbai, western elite, Vibha ji and Dr. Jaswant Patil alongside of Aanand Shriyan. It was a tedious but an extremely fulfilling task. We also took it upon ourselves to conduct a distribution of mask which has not only become an essential, but also very expensive. We managed to successfully distribute around 200 masks. This was done in various hotspots, starting from different society building, to slums and police colonies, along with vegetables vendor and a few shopkeepers.

While we did this hands on work, a small team was also involved in giving a talk on "How to build immunity through natural remedies" this talk covered a various topics like ranging from the basics of health hygiene, and food as a means of medicine, to more complex issues of how



to build mental and physical immunity, and detailed information on homeopathy medicine arcanic 30 and its importance.

These past few months have been crucial for all but has helped in a self reflection, and realisation, the Kaash Foundation team, has not shied away from the calamity, but instead faced it headstrong, and will continue to do so.

UPCOMING EVENTS

Kaash Foundation's Kaash Swasthya Manthan
in collaboration with
National Institute of Naturopathy
is Organising
Two Day Lecture series
on
WELLNESS OF MIND, BODY AND WOMEN'S HEALTH
Date: 9th & 10th July 2020
Time: 4.30 pm to 5.30 pm

Program Director: Dr. Aravind Jadhav
Founder Trustee, Kaash Foundation

Program Director: Prof. (Dr.) K. Satya Lakshmi
Director National Institute of Naturopathy, Ministry of AYUSH, Govt of India

Program Coordinator: Renuka Vyas
Kaash Foundation

Program Coordinator: Hyndori Salwa
National Institute of Naturopathy.

The sessions will be Live on YouTube on Kaash Foundation channel.
For further details visit www.kaashfoundation.org

Kaash Foundation's Kaash Swasthya Manthan
is presenting
9th Medical Webinar
on
HOLISTIC HEALTHCARE FOR HAPPINESS
Guest speaker

Narasimha Kamath.
MD(Med. alt.), ND, DNYS,
CONSULTING NATUROPATH,
Vegan Diet Consultant, & Iridologist.
Visiting Faculty, SHANTIVAN TRUST's
Snehalata Nisargopachar Ashram,

Topic - "The amazing healing powers of nature"

Date: 26th July, 2020
Time: 4.30pm to 5.45pm

Program Director: Dr. Aravind Jadhav
Founder & Trustee, Kaash Foundation

Program Coordinator: Renuka Vyas
Jt. Director (Health), Kaash Foundation.

Kaash Foundation's Centre for Academic and Professional Development (CAPD)
in collaboration with
University of Ottawa, Canada & St. Xavier's Institute of Education, Mumbai
is Organising A Seven day
2nd International Faculty Development Program (FDP)
for History Teachers on
Pedagogy of Teaching History
Date: 3rd August to 9th August
Time: 3.00 pm to 6.00 pm

Program Director: Prof. Aravind Jadhav
Founder Trustee, Kaash Foundation

Program Director: Prof. Anne Valby
Department of Clinical and Religious Studies,
University of Ottawa, Canada.

Program Director: Dr. Aravind Jadhav
Founder Trustee, Kaash Foundation

Program Director: Dr. Saranika Samal
Principal
St. Xavier's Institute of Education, Mumbai

Program Coordinator: Prof. Divya Pareira
Assistant Professor
St. Xavier's Institute of Education, Mumbai.

Program Coordinator: Dr. Geeta Apte
Jt. Director (Education)
Kaash Foundation CAPD Coordinator.

Training program on Zoom and Live Streaming on Kaash Foundation YouTube channel.

Kaash Foundation's Kaash Swasthya Manthan
in collaboration with
Matushree Gomati Hospital
is Organising
10th Medical webinar
on
"BREAST FEEDING"
A bottle fills up his stomach but "breast feeding" fills up his soul.
Guest speaker

Dr. Kritika Tiwari
DNB Pediatrics, Consulting Pediatrician at Matushree Gomati Hospital, Goregaon West and Parthana Hospital and ICU, Goregaon West.

Topic - "Breast feeding essentials"

Date: 7th August, 2020
Time: 5:00 on Youtube on Kaash Foundation Mumbai

Kaash Foundation's Centre for Academic and Professional Development (CAPD)
in collaboration with
English Language Teachers' Association of India (ELT@I)
is organising its
3rd Six-Day International Faculty Development Program
on
Emerging Approaches and Trends in English Language and Literature
DATE: 24 - 29 AUGUST 2020
TIME: 3.00 PM to 6.00 PM

Program Director: Dr. Aravind Jadhav
Founder Trustee, Kaash Foundation

Program Director: Dr. Ramesh Babu
National Joint Secretary ELT@I

Program Coordinator: Dr. Geeta Apte
Jt. Director (Education)
Coordinator CAPD
Editor in Chief Kaash Konnect

Program Coordinator: Dr. Saptha Bhushan
President ELT@I
Mumbai Chapter

Asst. Coordinator: Dr. Sushila Vijaykumar
Vice President ELT@I
Mumbai Chapter.

Asst. Coordinator: Mr. Anwar Shaikh
Vice President ELT@I
Mumbai Chapter.

BIRTHDAY WISHES

Avkash Jadhav

15th May



Geeta Ajit

7th May



Renuka Vyas

29th April



Sahil Jahagirdar

30th May



Aishwarya Harish

15th May



Jaanhavi Malkar

3rd June



Ruchira Sarma

5th April

