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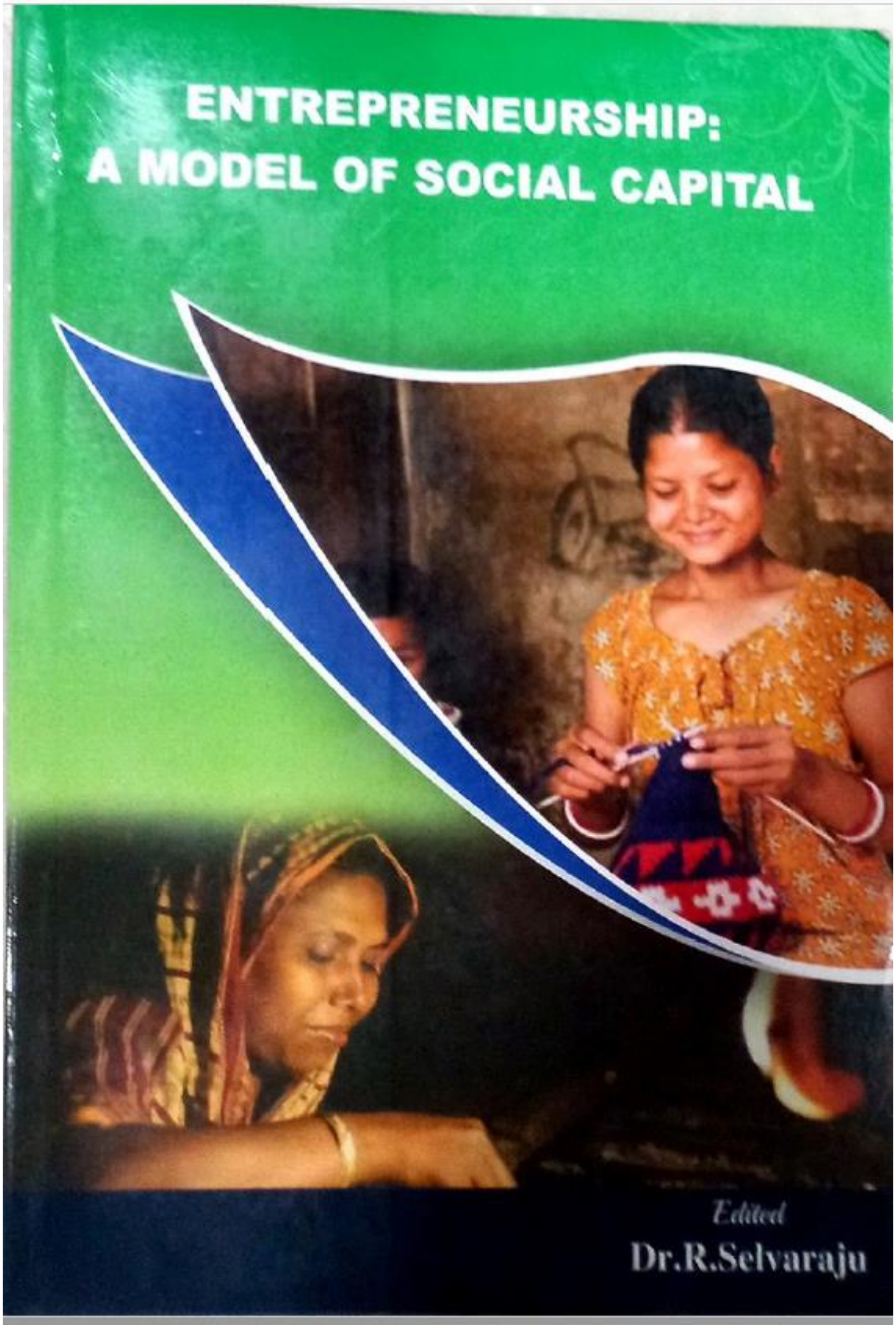

ISBN 978-81-909237-4-3
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Published by : **Andrew Sam Publications**
17-F, Krishna Nagar, Vriddhachalam
Cuddalore - 606 001, Tamil Nadu

Printed at : **Sree Printers**
35, Kailasapuram South Car Street
Junction, Tirunelveli, Tamil Nadu
✉sreeprinterstnly@gmail.com

Price : Rs. 350 /-

EFFECTIVENESS OF SOCIAL MEDIA AMONG SOCIAL ENTREPRENEURS IN CHENNAI

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Introduction

Today, none of the businesses can survive if there is no powerful online presence, and social entrepreneurs know that this is true. The usage of social media for various purposes like raising awareness, empowering the audience to change and participate in their efforts to make differences. Social media is a conversation medium that enables people, brands and companies to interact with their target audiences in a meaningful, personalized and helpful way.

Concept of entrepreneurship

In the private, public and non-profit sectors, the concept of 'social entrepreneurship' has been rapidly emerging over the last few years. Currently, the non-profit sector is facing intensifying demands for improved effectiveness and sustainability in the light of diminishing funding from traditional sources and increased competition for these scarce resources. The increasing concentration of wealth in the private sector is prompting calls for increased corporate social responsibility and more proactive responses to complex social problems, while the government in all levels understands the demands on public funds. In spit of this, social entrepreneurship an emerge and innovative approach for dealing with complex social needs. With this emphasis on problem-solving and social innovation, socially entrepreneurial activities lighten the traditional boundaries between the public, private and nonprofit sector, and emphasize the models of profit and non-profit activities.

History of entrepreneurship

Entrepreneurship originates from the French word, entrepreneur, which means 'to undertake'. Therefore ventures are enterprising in nature and must be approached with a view to satisfy all stakeholders. An

 ISBN : 978-81-909237-4-3

சென்னை வாழ் அரசுப்பள்ளி மாணவர்கள் மத்தியில் துரித உணவின் தாக்கம்

இரா. புகழேந்தி
துணைப் பேராசிரியர்
காட்சிசார் தொடர்பியல் பிரிவு,
சத்யபாமா பல்கலைக்கழகம், சென்னை -119

துரித உணவினால் ஏற்படும் தீமைகளைக் களஆய்வு அடிப்படையில் எழுதப்பட்ட விழிப்புணர்வுக் கட்டுரை.

முன்னுரை

இன்று உலகம் முழுவதும் உணவுக் கலாச்சாரம் மாறிக்கொண்டே வருகிறது. இதை ஒரு தரப்பினர் வரவேற்றாலும் மற்றுமொரு தரப்பினர் எதிர்க்கிறார்கள். ஆனால் ஒன்றும் அறியாத பள்ளி மாணவர்கள் துரித உணவுவகைகள் மேல் அதிக ஆர்வம் காட்டுகிறார்கள். இதில் முக்கியமான கருத்து என்னவென்றால், தமிழர்களின் பாரம்பரிய உணவை மறந்து இந்த அந்நிய உணவான துரித உணவுகள் அதிகம் ஆதிக்கம் செலுத்துகின்றன. பொதுவாக உணவைப் பரிமாறத் தமிழர்கள் வாழையிலையைப் பயன்படுத்தி வந்தார்கள். வாழையிலையில் சாப்பிட்டால் மனிதனின் ஆரோக்கியம் அதிகரிக்கும் என ஆய்வாளர்கள் கே.பி. சம்பத்குமார் மற்றும் தேபஜீத் பௌமிக் அவர்களின் ஆய்வில் வாழை இலையின் நன்மைகளை அறிவியல் பூர்வமாக விளக்கியுள்ளார்கள். ஆனால் சென்னை போன்ற வளர்ந்துவரும் பெருநகரங்களில் துரித உணவை வைத்துச் சாப்பிட நெகிழித் தாள்களைப் பயன்படுத்து கிறார்கள். சென்னையில் உள்ள அனைத்து அரசு பள்ளிகளையும் சூழ்ந்துள்ள இந்தத் துரித உணவு மற்றும் தீனி கலாச்சாரம் நம் உணவு கலாச்சாரத்தைச் சீரழிப்பது மட்டுமல்லாமல் அந்நிய உணவு கலாச்சாரத்திற்கு நம்மை அடிமையாக்குகிறது. இந்த ஆய்வின் மூலம் கிடைக்கும் உண்மையினால் வருங்காலத் தமிழ்ச் சமூகமக்கள் பயனடைவார்கள் என நம்புறேன்.

சென்னை துரித உணவுக் கடைகள்

துரித உணவு என்பது மூலப்பொருட்களைக்கொண்டு விரைவாகச் சமைத்து பரிமாறப்படும் உணவு ஆகும். இந்தத் துரித உணவுகள் சாலையோரக் கடைகளில் பெரும்பாலும் விற்பனையாகும். நூடுல்ஸ் மற்றும் பானிபூரி, மசாலாபூரி, கோழி கரி வறுவல், பாவ் பஜ்ஜி, சமோசா, சன்னா மசாலா, மசாலா பூரி இவை அனைத்தும் சூடாக

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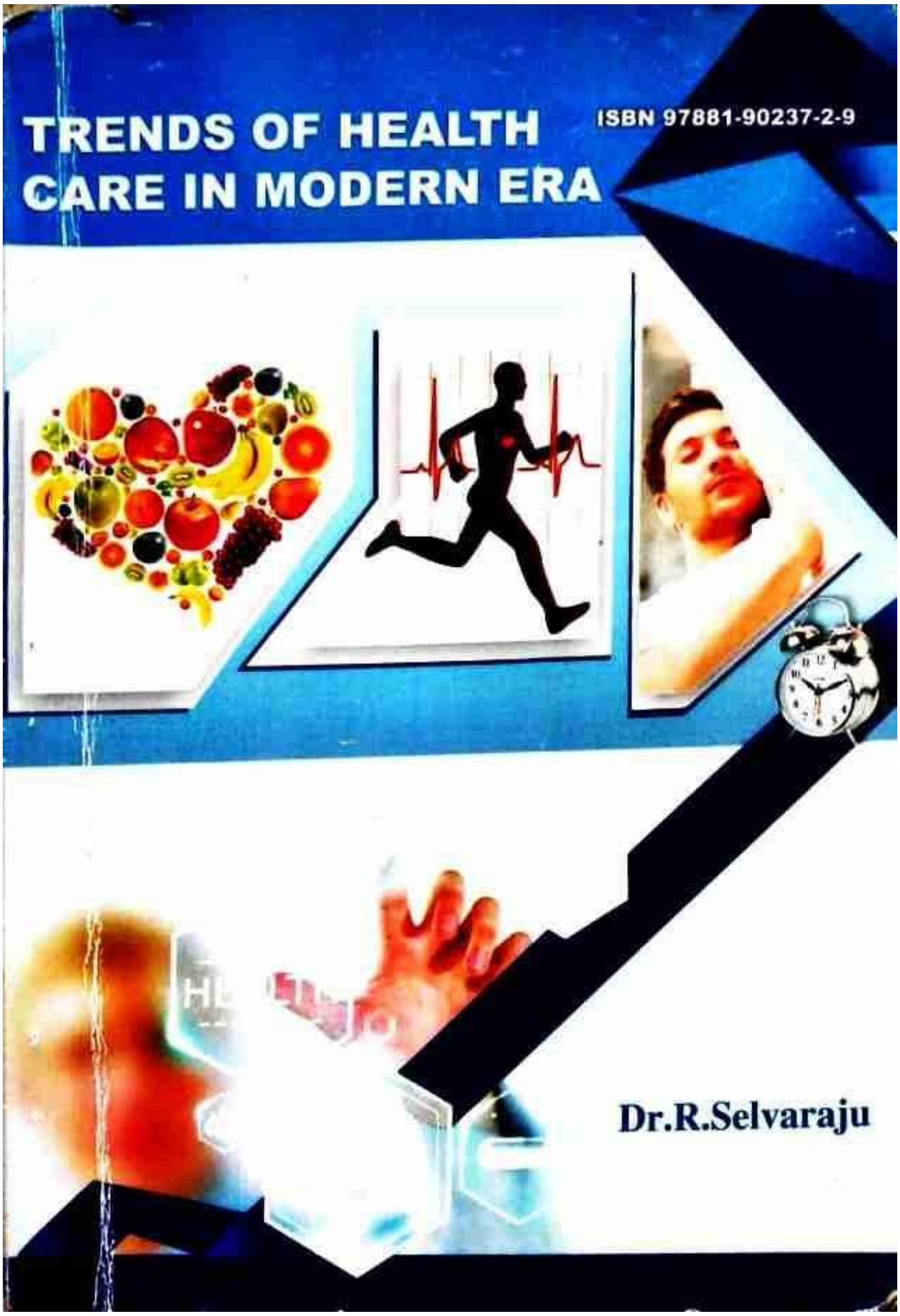

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PRACTICES OF ISLAMIC PRAYER (SALAT) ASSOCIATED WITH YOGA - EFFECT ON HUMAN BODY & MIND

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ABSTRACT

In all religion, there is a set of rituals and methods of worship. In Islamic World, Prayer is the fundamental religious duty of every Muslim to offer five times a day at given time and conditions, with a proper sequence. The Prayer posture has relation with Yoga postures, here the study was to examine the very important outcome of salat (Prayer) on psycho-physiological and physical efficiencies of people, who are doing the regular salat as provided by the Yoga. The paper also suggests in the unity of two great religions of the world i.e. Hinduism & Islam as the yoga and salat have many common points which may illuminate the lives of both the communities in positive manner.

Introduction

Salat (Islamic Prayer) is an act of worship and yoga is a type of spiritual meditation. Islam – Religion with divine faith & having life code which set great emphasis on 'Health & Hygiene' at a time, when the world was not aware of germs. And Namaz (Prayer) is also a type of a gentle exercise which involves movements of all body parts. Namaz is practiced five times daily at regular intervals it helps to uphold the body round the clock without causing any strain or tiredness. Prayer has whatsoever no link to yoga in the sense and it is one of the mandatory duties of all Muslims.

Yoga is a personal choice, whether a person does it or not. Religion at large has always been at hand to lend useful guidance to approach both the physiological illnesses and psychological mal adjustments. Today, Yoga, apart from its religious association, has become one of the most popular health practices all over the world. In India, it has been consistently applied for many centuries for its therapeutic powers of movement. Although, numerous 'asanas' (physical postures) of Yoga may not be possible to follow in healthcare practices in the absence of the professional supervision Muslims had the blessings of Prayer that has

been practiced since fourteen hundred years. It be[illegible] part of daily activities with physical, psychological, social and spiritual benefits. Most importantly some religions in the world have added extremely to this process and resulting advancements in therapeutic efficacy are widely documented. In Indian history, there is proof that the society and culture were blessed with diversified and technically significant achievements in all spheres of life including health care, when other parts of the world were in their 'infancy' of development and maturation (Prakash, 2012). The worldwide accepted ritual of 'Ayurveda' and 'Yogic practices' is an exclusive contribution of the prehistoric Indian health care method to the rest of the world.

Literature Review

Salat (prayer) performed by Muslim worshippers five times a day is second pillar of Islam and is regarded as an essential ritual. Salat were studied, it concluded that heart, spine, memory, concentration, psyche cognitive impairments, not only these, in fact the whole body is affected by the cumbersome beneficial effects of different postures of Salat (Reza, 2002). Wudu (Wuzzo / Ablution) Correct & complete wudu is an important pre-requisite of performing Namaz (Prayer) & it has described the whole process in Surat Al-Maida in the Holy Quran.

Relationship of Namaaz and Yoga Postures

The Muslim prayer has seven postures, and they all (as well as the recitations we make while doing the prayer) have a subsequent link with our spiritual and mental well being, According to contemporary scientific study positions all have a strong relationship with: Spiritual, and Mental & physical well being. Each prayer postures - Corresponding yoga postures, and the postures together "activate" all seven "chakras" (energy fields) in the body – as per Yoga practice Eastern healing process - Each of the chakras link to major nerve ganglia that branch forth from the spinal column.

Islamic prayer (Salat) can be called as Islamic Yoga as through them the similar benefits can be availed that the Yoga expert suggest through regular practice of Yoga. Yoga consists of a number of "Asanas" or body postures, which one retains for a desired length of time while either reciting "mantras" or breathing in a rhythmic method. Physical activities diverse movements some of them we normally do not make otherwise during our day-to-day life. Body movements are mild

uniform, and involve all muscles & joints. During Salaat(Prayer) muscles in the body bond both isotonically & isometrically. Blood flow is increased to the Muscle tone is also increased. The Posture of Takbir and Qiyyam of Salat (Islamic Prayer) are much related to the Mountain Posture in yoga, which has been found to improve posture, balance, and self-awareness. Muslim researchers have shown that when Islamic followers recite the Quran, their old thoughts, feelings, fears and guilt are released or healed, and blood pressure and stress levels are reduced. Salat (Islamic prayer) has psychological, musculoskeletal and cerebral effects.

Postures of Islamic Prayer relates to yoga exercise

1. Al-Qiyyaam & Takbir – Standing posture

The Posture of standing also normalizes blood pressure and breathing, thus providing many benefits to asthma and heart patients. The hands are lift up to the shoulder level or to the level of top of the ears is first posture in the standing pose. And then followed by both arms are then placed over chest, with the right arm over the left arm is the second posture in the same standing position. Worshipper should be stand straight and towards Kibla i.e. the direction towards Kaaba in Mecca city in Saudi Arabia.Tadasana posture or Namaste (Fig (b)) in Yoga is somewhat like Al -Qiyyaam in Islamic Salat (prayer), with the only difference that the worshipper doesn't raise hands straight over the head. The position of the hands on the chest during the Al - Qiyyam posture (Fig (a)) are said to trigger the solar plexus "chakra," or nerve pathway, which directs our awareness of self in the world and controls the health of the muscular system, skin, intestines, liver, pancreas gallbladder and eyes.

Fig (a) &

Fig (b)

2. Ruku – Bowing posture

The Posture of ruku is equal to Ardha - Uttanasana. Blood is pumped towards the upper half of the body. The unique pose of Ruku has positive effects on the back muscles. The back muscle bond actively and they become stronger. The Vertebral is made supple and spinal nerves are nourished; backaches and pains are relieved. Also provides effective relief in cases of constipation. Movements work calf and thigh muscles, backbone, abdomen, kidneys, etc. Moving from standing posture to Rukoo (Fig (c)) (Bowing) is done by leaning forward, especially at lumber joint supported by the palms placed on the knees, with fingers spaced out. Uttanasana (Fig (d)) fully stretch the muscles of the lower back, front upper body, thighs, and calves. Blood is pumped into the upper chest. This posture works muscles of the stomach, abdomen and kidneys. This pose is like the modified Sirshasana & Trikonasana in Yoga.

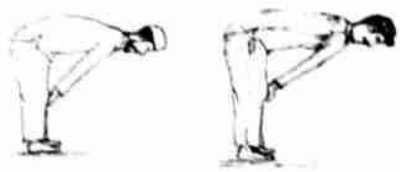

Fig (c) & Fig (d)

3. Quiyam- Standing pose

From the Bowing Posture (Ruku) , coming back to standing osture with straight stretch hands which pumps fresh blood wards the upper half of the body now returns to its normal route as fountain pose (fig(f)). Subsequently telling some verses inthis position, e worshipper returns from Ruku state to standing pose as Quiyam ig(e)). This position is like Tadasana Fig.(f) in Yoga. The body is again a relaxed and evenly balanced position until vertebral column is rtical.

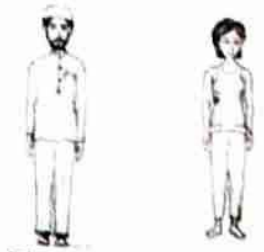

Fig (e) & Fig (f)

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3.4.6 (2017-2018)

4. Sajdah - Prostration

Prostration (Sajdah) means putting the head on the ground which is obligatory. In such a way that forehead, knees & finger of the feet touches the floor. The act of prostration is done from the standing posture to kneeling; the pose involves having the forehead, nose, both hands, knees and all toes touching the ground together. This posture is like Shashtangasana (fig (h)) in Yoga. The Sajdah (Prostration) is a unique posture as this is the only pose in which brain (or head) becomes lower than the heart and hence for the first time the blood gushes towards the brain with full force.

In the Sajdah posture (Fig (g)) due to the increased blood supply, the brain receive more nourishment and it has a good effect upon memory, vision, hearing, concentration, psyche and all other cognitive abilities. They have fewer incidences of headaches, psychological problems and other defects of cognitive function. Sajdah is the most important posture in prayer. This pose stimulates the brain's frontal cortex. This pose allows stomach muscles to develop and prevents the growth of flabbiness in the midsection. It maintains a proper posture of the fetus in pregnant women, reduces high blood pressure, enhances the elasticity of joints and alleviates stress, anxiety, dizziness, and fatigue.

fig (g) & fig (h)

5. Julus / Jalsa – Sitting in kneeling pose

It makes to focuses the mind on its spiritual pursuit, and is commonly used as a meditation pose by Japanese Buddhists. In this position (Julus) fig (i), the person sits calmly while his hands rest on his thighs which are folded backward. This is much similar to the relaxation pose of Yoga and has soothing result upon one's health and mentation. After saying quranic some verses in this posture, the Salaat is concluded by reciting salaam greeting by looking over one's right and then left side.

This pose is like vajrasana fig(j). Where the fresh blood is pumped towards the upper half of the body and returns to normal circulation. This is the best pose for relaxing the muscles, including those related to the vertebral column and rouse circulation in the nerves and muscles of the thighs. It removes indigestion and constipation and is beneficial in the case of other stomach illness or peptic ulcer.

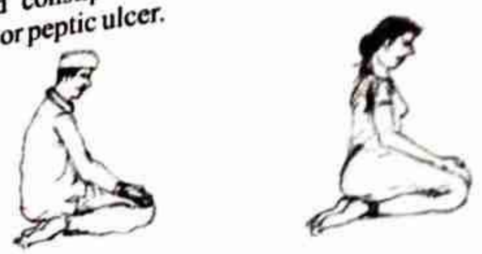

Fig (i) & fig (j)

The following benefits have been noted among those who perform the prayers (Islamic Yoga) on regular basis:

1. Calories are burnt and lose weight
2. Body composition and maintaining muscle tone
3. Flexibility of joints
4. Aerobic capacity and improves heart and lung function.
5. Declining of heart disease threat profile
6. Escalating your sense of self-control
7. Decreasing your level of tension and depression gives resistance to depression
8. Rising your ability to concentrate
9. Make you to sleep well.

Conclusion

As a result, if a Muslim practices namaz strictly and correctly, he will be spiritual and automatically fit physically and mentally. If we can succeed in making these two communities understand that the basic principles of yoga connected with Hinduism are also with the essence of namaz of Islam, then they will give up looking at each other with bad feeling and begin to treat one another as brothers. In this regard, counselors and therapists have looked up to religious texts and acts of worship for help in their practice to address the specific needs of religious minority patients where a spiritual approach was more acceptable to the

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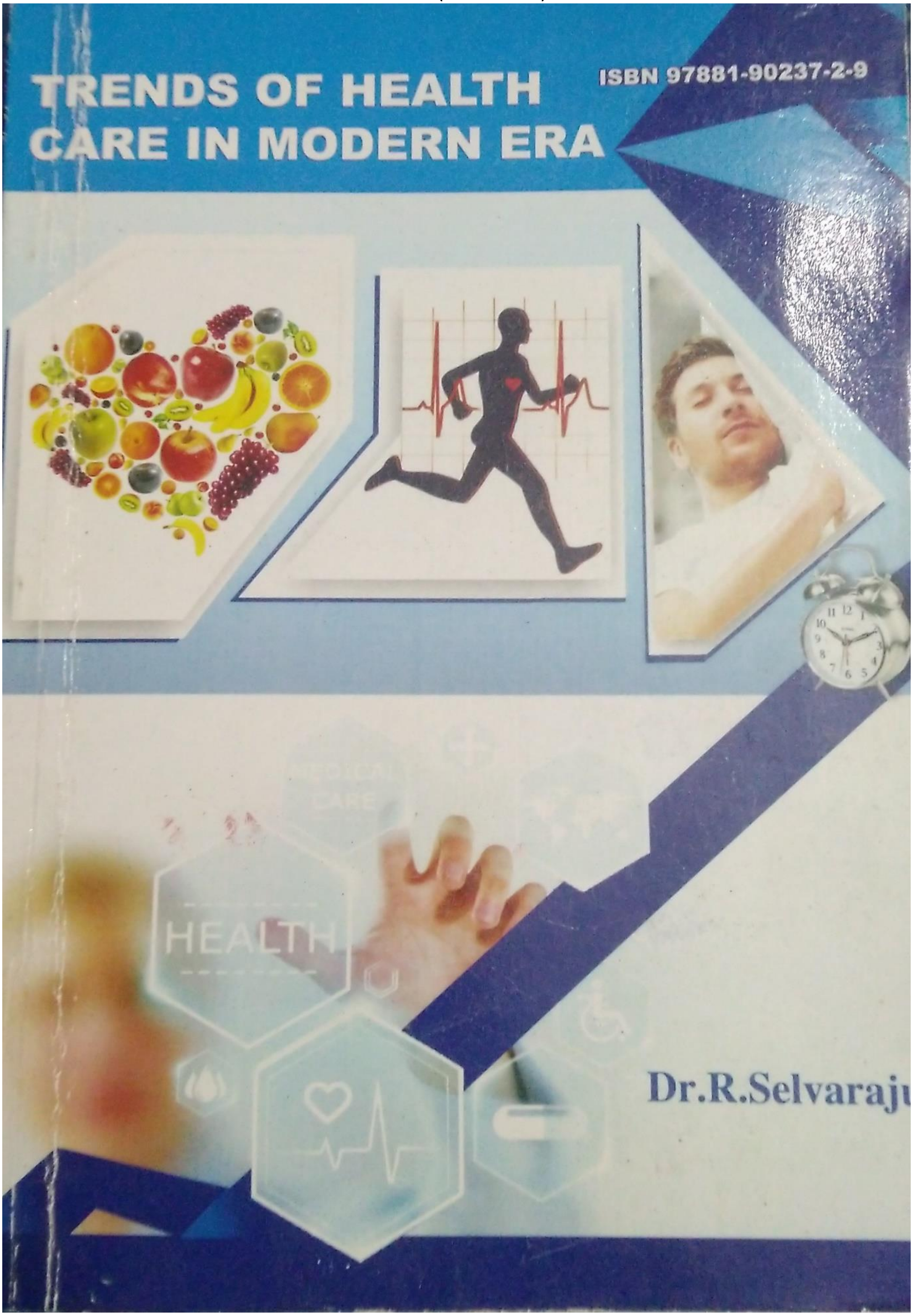

IMPACT OF MOBILE DEVICES ON HUMAN HEALTH

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ABSTRACT

Mobile Phone adoption and its usage change the individual attitudes in public sphere. We live in a society where mobile phone becomes inevitable partner of an individual. People are over stressed, addicted, and dependent to the device. It poses a serious threat to our society by weakening social institution like family, education, religion, economy & work. Mobile phone is seen everywhere from temple to toilet. There is lot of good and bad things happening over mobile phones. It creates awareness, helps to communicate, send and receive pictures, audio, and video instantly, entertain us by gaming, browsing and socializing. And likewise it also terrorizes the society by creating aliens. The impact of the device in social settings means a lot to mental health. If a society is hit by natural disaster it can revive but if the same society is hit by technology the consequence is hard to fathom. Every year e-waste generation is a serious threat to our environment and health. More than 100 crore Cell phone in India affects us physically and mentally. The social adoption of a technology and its various consequences are examined in this paper.

Keywords: Mobile phone, anxiety, addiction, dependency, E-waste, Toxic contaminants

Introduction

The number of mobile phone users in the world is expected to pass the five billion mark by 2019. In 2016, an estimated 62.9 percent of the population worldwide already owned a mobile phone. The mobile phone penetration is forecasted to continue to grow, rounding up to 67 percent by 2019. China was predicted to have just over 1.4 billion mobile connections in 2017, while India was forecast to reach over one billion. By 2019, China is expected to reach almost 1.5 billion mobile connections and India almost 1.1 billion.

The intrusion of mobile phone in a polite society has serious implications. The above statistics show how mobile phones influenced the world. Almost 60 percent of world population has mobile phone. In India alone have nearly 100crore connections. Mobile phone made each

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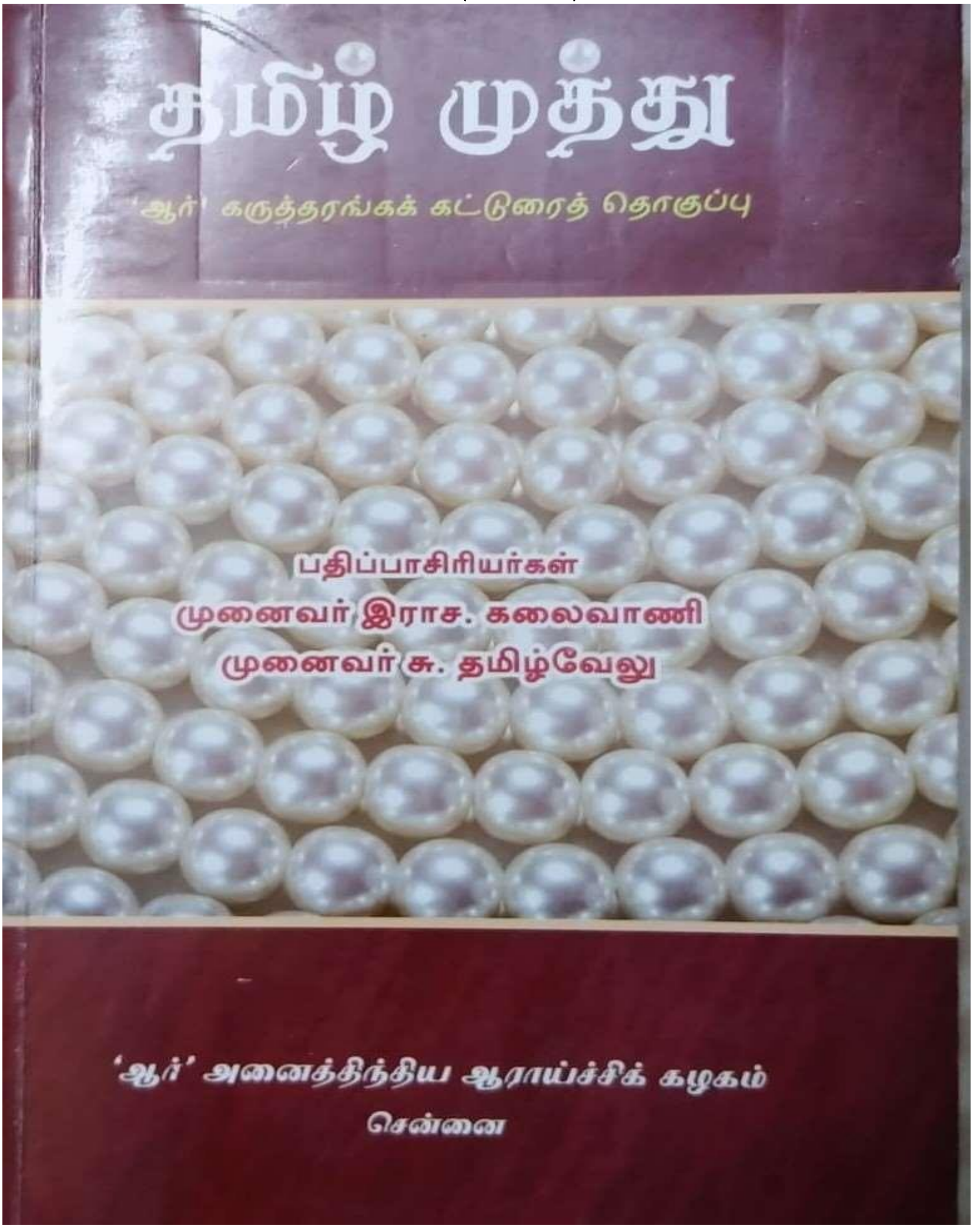

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சுருள் பாசி என்கின்ற ஸ்பைருலினா

எ. செந்தில்குமரன்
உதவிப்பேராசிரியர்
காட்சித் தொடர்பியல் துறை
சத்தியபாமா பல்கலைக்கழகம், சென்னை.

சுருள்பாசியின் இயல்பையும் பயனையும் விளக்குகின்றது

நோயற்ற வாழ்வே குறைவற்ற செல்வம் என்பது வெறும் பழமொழி மட்டும் அல்ல. [illegible]

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உணவே மருந்து! மருந்தே உணவு!

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சுருள் பாசி என்கின்ற ஸ்பைருலினா

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