3.4.4 Books and Chapters Published in Edited Volumes During the Year 2022-23

Sr. No.	Name of the teacher	Title of the book published	Title of the chapters published	ISBN number	Name of the publisher	Page No.
1.	Jyoti Babar	Practical Handbook on Medical Microbiology and Immunology	NA	978-93-93337-02-3	My Rays Publications Centre	1-2
2.	Manju Phadke	Practical Handbook on Medical Microbiology and Immunology	NA	978-93-93337-02-3	My Rays Publications Centre	1-2
3.	Reshmi M Das	Practical Handbook on Medical Microbiology and Immunology	NA	978-93-93337-02-3	My Rays Publications Centre	1-2
4.	V. Vishnuprasad	Variations in wood microstructure corelated with iron ore mining: Wood Anatomy of Hardwood Tree Species from Odisha, India	NA	978-620-5-51373-6	Lambert Academic Publishing	3-4
5.	Vaneeta Raney	Effective Communication-I	NA	978-93-5596-406-9	Himalaya Publishing House	5-8
6.	Dinesh Pathak	Madhyakalin kavita vimarsh ke naye aayam	Raskhan: Premalakshana bhakti ke adhbhut sadhak	978-93-55009-55-5	Pralek Prakashan	9-12
7.	Dinesh Pathak	Bhavani Prasad Mishra ki kavya yojana	Bhavani bhai ki kavitao mai prakuti, manushyata v jivan sangarsh	978-81-950506-9-7	Dyan Prakashan	13-16
8.	Lynn D'Lima	Microbial Biofilms	Biofilms - A Socio microbiological nexus	978-0-323-95715-1	Elsevier	17-21
9.	Manju Phadke	Microbial Biofilms	Biofilms - A Socio microbiological nexus	978-0-323-95715-1	Elsevier	17-21
10.	Vidya Hariharan	Global Perspectives on Themes in Literary Texts	A Visualization of Soja's Thirdspace in Thayil's "Narcopolis"	978-93-92189-38-8	Perception Publishing	22-23

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Metric No.: 3.4.4 Number of books and chapters in edited volumes published per teacher during last 5 years.

2022-23

This is to certify that pages from number 1 to 23 of the attached documents/reports are verified and found to be true.

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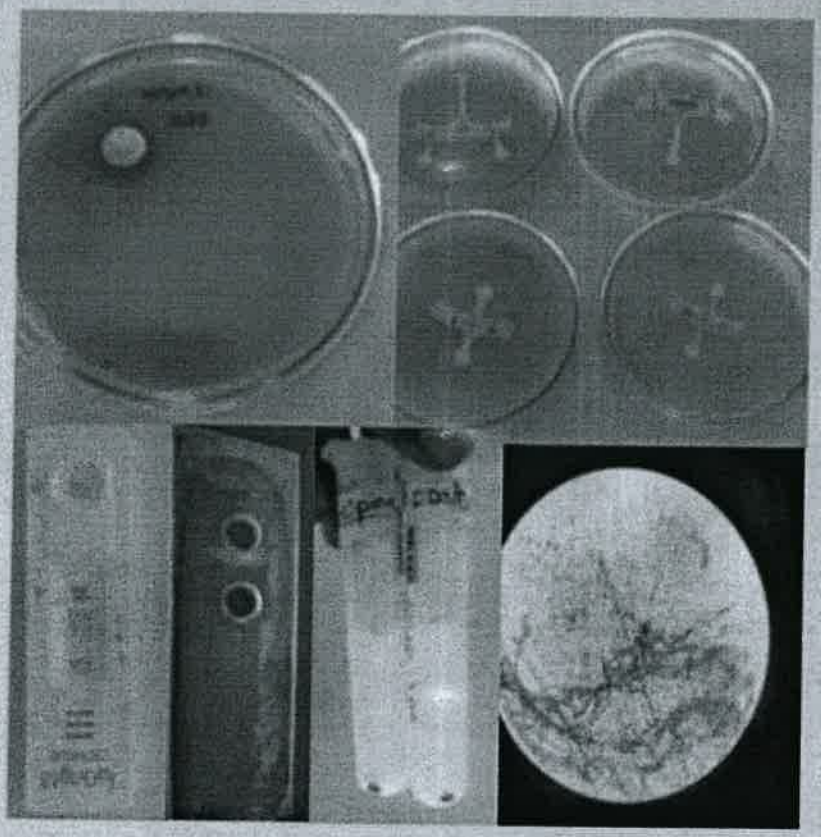

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Editors
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Practical Handbook on

Medical Microbiology and Immunology

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This book is the outcome of a novel and exhaustive research work carried out on twenty-two hardwood tree species growing in some of the oldest and largest iron ore mines of Odisha, India. The wood samples collected from such species were analyzed for its anatomical features and compared with the standard microstructure of the same species from relatively undisturbed area to observe the impact of constant mining stress on the internal structure of wood of such tree species. The control samples were collected from the Xylarium (DDw) of Forest Research Institute (Deemed) University, Dehradun as well as from the forest areas of Jharkhand. Techniques such as microtomy, maceration, electron microscopy, spectrometry were employed in the comparison of features over different criteria which led to the shortlisting of species that are adaptive and tolerant to the stress conditions. The germplasm of such species can be suitably utilized for reforestation programmes in the mining areas, which would restore the local ecosystem efficiently.

Dr. V. Vishnuprasad is currently working as an Assistant Professor in the Botany Department of SIES College (Autonomous), Sion (West), Mumbai and is also the Coordinator for Department of Environmental Science. He has four published papers. He has always been a teaching and research enthusiast, keen to encourage young minds to explore new fields.

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Hardwood Anatomy and Iron ore mining

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Vishnuprasad Varadarajan
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Variations in wood microstructure correlated with iron ore mining

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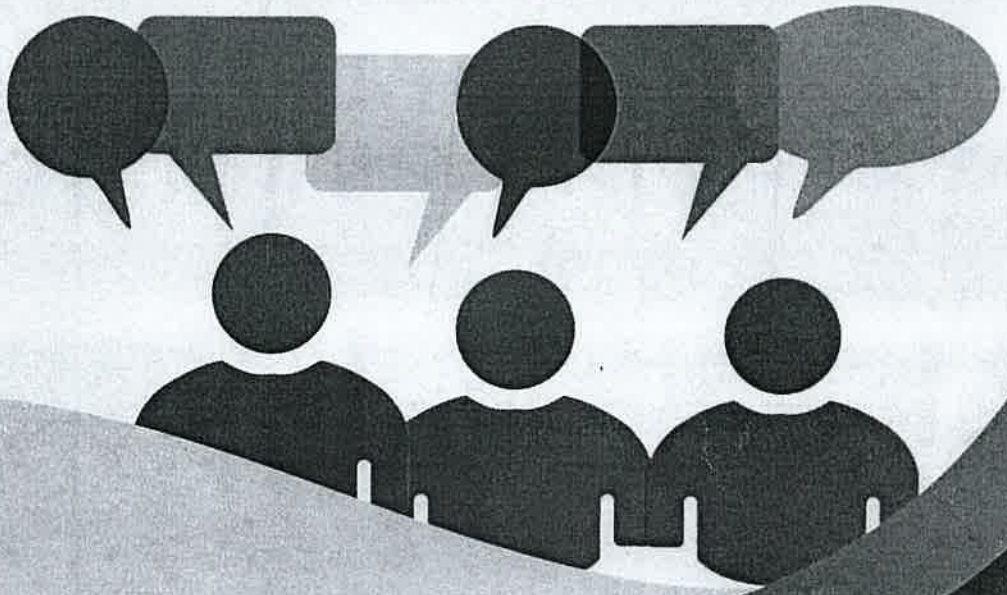

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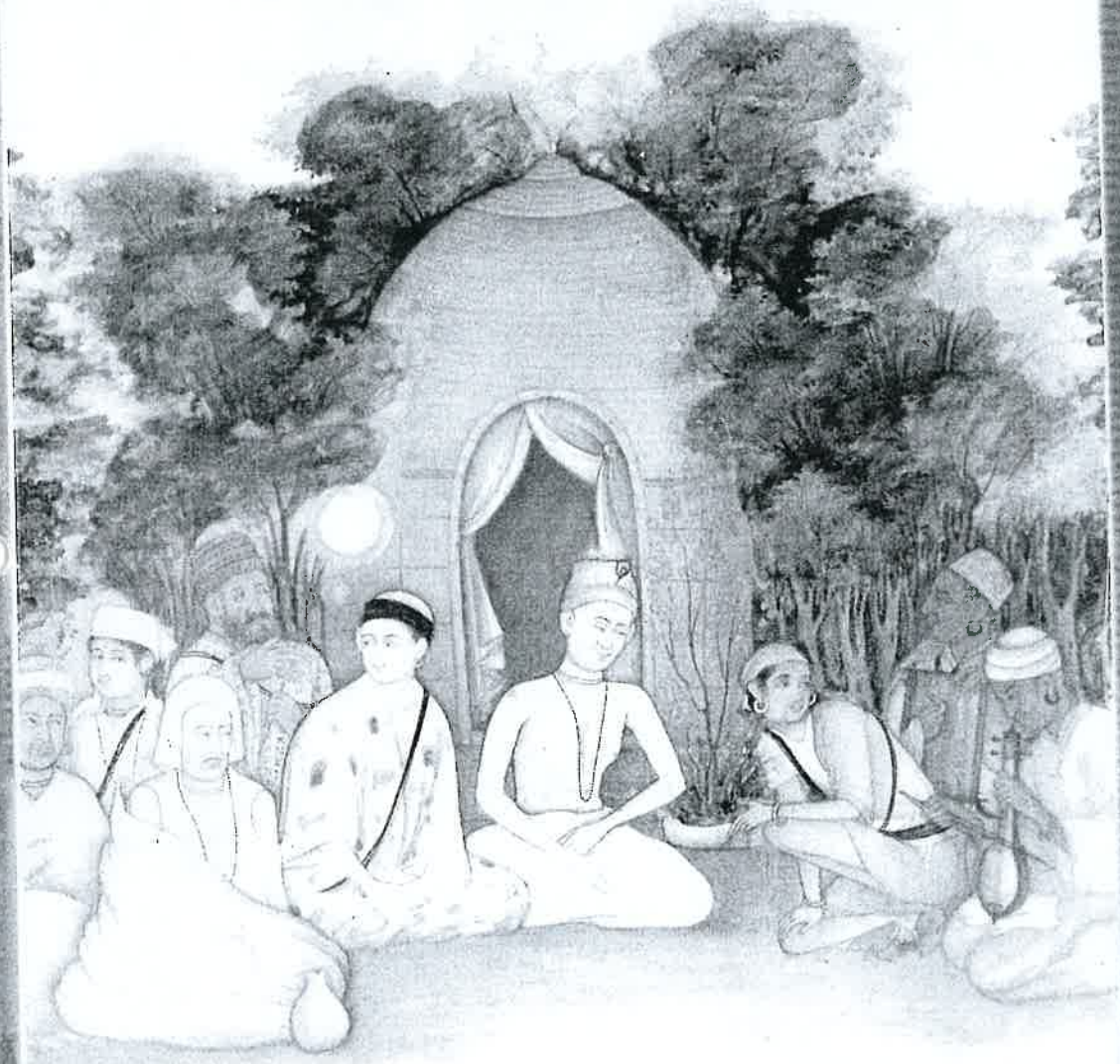

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संपादकीय

कविता जुड़ने से ही जन्म लेती है और जन्म लेकर जोड़ती ही है। लेकिन ऐसी, जोड़ने-जुड़ने से जुड़ी कविता को, प्राय:, तोड़-तोड़कर पढ़ने की ही हमने लत लगा ली है। "भक्तिकाव्य का दोटूक विभाजन सगुण और निर्गुण में, निर्गुण का दोटूक विभाजन ज्ञानाश्रयी और प्रेमाश्रयी में"—अपने अध्ययन-अध्यापन को हमने भरसक इसी ढाँचे में ढाल लिया है, रामकाव्य को एक तरफ और कृष्णकाव्य को दूसरी तरफ करते हुए, जबकि ये सभी धाराएँ एक-दूसरे से न सिर्फ जुड़ी हुईं, बल्कि एक-दूसरे को बल देती हुईं और एक दूसरे से बल लेती हुई धाराएँ हैं। एक रैदास को ही देखें, जिनकी वाणी ज्ञानाश्रयी शाखा की मानी जाती है, तो उनके यहाँ राम-भक्ति भी है, कृष्ण-भक्ति भी है और उनका गहरा प्रभाव मीराबाई पर है, सूरदास पर है और दूसरी तरफ दादू, गुरु नानक, रज्जब और गुरु अर्जुनदेव पर भी है। जीव-जीवन-जगत को लेकर इन सबकी निष्पत्तियाँ इन सबके काम आती रही हैं, सब सबकी निष्पत्तियों से काम लेते रहे हैं, और शायद ही कोई मिले जो उनके समर्थन के काम आने को ही काम आना मानता हो, विरोध के काम आने को काम आना न मानता हो। लेकिन, सामाजिक प्रासंगिकता की तरफ से ही, या किसी आंदोलन को गति देने में उसकी उपयोगिता की तरफ से ही कविता पर सोचने के हमारे आग्रह ने कविता की तरफ से हमारे सोच सकने को लगभग असंभव कर दिया है। हम एक तरह से भूल ही बैठे हैं कि कविता की तरफ से सोचना भी उसी मानुष भाव की तरफ ले जाता है, जिस मानुष भाव की तरफ से सोचते हुए कोई कवि उसकी फलश्रुति के रूप में कविता तक पहुँचता है। कवि जहाँ से, और जिस राह से चलकर कविता तक पहुँचता है, सहृदय के लिए वहाँ, उस राह से चलकर पहुँचने के लिए कविता एक प्रस्थान-विन्दु की भूमिका भी निभाती है और राह की साथी की भी। कविता के इस साथ के चलते न तो वह राह वही रह जाती है, न उसका पहुँचना वही रह जाता है। यह जो नयापन आता है—नव गति, नव लय, ताल-छंद नव—वही कविता का प्रदेय है, और उसे पाने की जो प्रविधि सहृदय की है, वही अगर समालोचक की भी नहीं है, वह समालोचक होने के पहले अगर सहृदय भी नहीं है, श्रोता-पाठक-दर्शक भी नहीं है, सीधे समालोचक ही है, अगर वह यह मान कर चलता है कि सहृदय

रसखान : प्रेमलक्षणा भक्ति के अद्भुत साधक

दिनेश पाठक

मध्यकालीन भक्ति आंदोलन अनेक विविधताओं, भक्ति पद्धतियों और विशिष्टातों से भरा हुआ है। यह आंदोलन जहाँ ऊपरी स्तर पर अनेक शाखाओं और उपशाखाओं में बँटा हुआ दिखता है वहीं आतंरिक रूप से भक्ति का अंत: सूत्र इसे बाँधे हुए है। निर्गुण-सगुण के ऊपरी अंतर को उपास्य के प्रति अपनी भक्ति-भावना को निवेदित करने की पद्धतियों के कारण भक्तों ने लगभग मिटा दिया है। इस प्रकार की प्रेम निवेदन-पद्धति के केंद्र में उत्कट प्रेम है। प्रेम की यह उत्कटता कहीं दास्य कहीं सख्य कहीं पिता-पुत्र, माता-पुत्र, बंधु, प्रेमी, प्रेमिका इत्यादि रूपों में दिखाई पड़ती है। कालांतर में इस प्रेम-निवेदन और उपास्य के रूप-गुण इत्यादि के प्रति आत्मिक रूप से प्रेम को अनुभव करने की प्रवृत्ति को कृष्णभक्त कवियों ने अपनी भक्ति पद्धति के रूप में स्वीकार किया और इसे निरंतर आगे विकसित करते रहे। प्रेम पर आधारित यह भक्ति-भावना प्रेमलक्षणा भक्ति के रूप में जानी गई। रसखान ने इसी भक्ति-पद्धति को स्वीकार किया और आजीवन इसी का अवलंब लेकर वे कृष्ण भक्ति की सुधा का पान करते रहे।

मध्यकाल में कृष्णभक्ति के छह संप्रदाय विकसित हुए-निम्बार्क या सनक संप्रदाय, विष्णुस्वामी संप्रदाय, वारकरी संप्रदाय, जयकृष्णी संप्रदाय, वैष्णव सहजिया संप्रदाय, चैतन्य या गौडीय संप्रदाय। इन सभी संप्रदायों ने कृष्णभक्ति को लोक में व्यापक रूप से प्रचारित-प्रसारित किया और सारे देश में पर्याप्त रूप से लोकप्रिय बनाया। किन्तु कुछ ऐसे भी भक्त थे जो किसी संप्रदाय विशेष के साथ नहीं जुड़े, कृष्णभक्ति का अखंड विस्तार ही उनका संप्रदाय रहा और कृष्णभक्ति ही उनका धर्म बनी। रसखान ऐसे ही भक्त कवि थे। यद्यपि इस प्रकार के संप्रदाय मुक्त कवियों में विद्यापति, रहीम, बिहारी, पद्माकर भी आते हैं किन्तु इन कवियों के लिए कृष्णभक्ति केवल कविकर्म की एक अल्पकालिक आवश्यकता थी, कच्चा माल थी जिसे कविता की खराद पर चढ़ाकर अपनी कविताई को ज्यादा चमकदार और लोकप्रिय बनाया जा सकता था। ऐसे कवियों पर टिप्पणी करते हुए डॉ. कृष्णदेव झारी लिखते

हैं—"कुछ कवियों ने कृष्ण के लौकिक प्रेम का प्रकाशन ही मुख्य रूप से किया, अलौकिक भक्ति-भाव को गौण रूप से अपनाया। विद्यापति से लेकर बिहारी आदि सभी रीतिकालीन कृष्ण कवियों का कृष्ण के प्रति भाव-बोध इसी प्रकार दोहरा रहा। मुख्यत: वे लौकिक श्रृंगार और प्रेम के कवि थे, पर गौण रूप से प्राय: अपने जीवन की सांध्यवेला में उन्होंने भक्ति-भाव का भी प्रकाशन किया है।"[1] इन सभी कवियों में रसखान की स्थिति सबसे अलग थी। कृष्ण भक्ति उनके लिए कविताई को चमकाने का माध्यम न थी बल्कि वह उनके लिए प्राणवायु थी जिसके बिना उनके जीवन के अस्तित्व पर ही प्रश्नचिह्न लग जाता। कृष्ण तत्त्व उनके जीवन तत्त्व से मिलकर एकाकार हो गया था—

सरस नेह लवलीन नव, है सुजान रसखनि।
ताके आस बिसास सों, पगे प्रान 'रसखानि'॥

रसखान संप्रदाय मुक्त प्रेमलक्षणा भक्ति में पगे ऐसे सच्चे साधक थे जिनमें भक्ति, वैराग्य व कवित्व की त्रिवेणी एक साथ बह रही थी। मुरली मनोहर श्रीकृष्ण की सुंदरता व सलोनेपन के हाथों रसखान बिक चुके थे। कृष्ण की रूपमाधुरी व रूपलावण्य ही रसखान के जीवन की पूंजी थी। यही रूपमाधुरी रसखान की कविता में विभिन्न भावों में आकार लेती हुई हमें दिखाई पड़ती है। रसखान कृष्णभक्ति के दार्शनिक व्याख्याओं व विश्लेषणों में नहीं उलझते, वे भक्ति की सूक्ष्म व आध्यात्मिक गहराइयों में प्रवेश कर अपने-आपको उलझाते नहीं, उनके लिए कृष्ण का प्रत्यक्ष सुघर-सलोना मधुर रूप व उनका दुर्निवार आकर्षण और उस आकर्षण में डूबकर कृष्ण माधुर्य का पान करते हुए मधुर रस में सम्पूर्ण रूप से निमग्न होने का नाम ही भक्ति था। शास्त्र, वेद, कुरान, नाम-जप इत्यादि रसखान की दृष्टि में भक्ति-भावना को साधने के सच्चे माध्यम नहीं थे। ये सभी ऊपरी साधन थे जो आधे-अधूरे और सतही थे। भक्ति को केवल संपूर्ण-समर्पण अर्थात प्रेम के माध्यम से ही साधा जा सकता था। प्रेम फाँस में पड़कर अपने को अपने मकसद के लिए मिटा लेना ही सच्ची भक्ति का मार्ग था क्योंकि इस तरह से अपने को मिटा लेने में ही अमरत्व या सदा जीवित बने रहने का भाव छिपा होता है। बिना इस समर्पण के भक्ति संभव ही नहीं। रसखान भगवान के प्रति व्यक्त किये गए इस उत्कट प्रेम को ही भगवान का रूप मानते हैं और ऐसी प्रेम भावना को ही मुक्ति का साधन मानते हुए लिखते हैं—

शास्त्रन पढ़ि पंडित भये, कै मोलबी कुरान।
जुपै प्रेम जान्यो नहीं, कहा कियो रसखान॥
प्रेम फाँसि में फँसि मरै, सोइ जिए सदाहिं।
प्रेम-मरम जाने बिना, मरि कोउ जीवत नाहीं॥

आराध्य कृष्ण के प्रेम में डूबे भक्तकवि का मन प्रेम की शक्ति से परिचित है, वह जानता है कि ईश्वर अपने निर्गुण व सगुण दोनों रूपों में प्रेम के द्वारा ही पाया जा

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की
काव्य योजना

श्यामसुन्दर पाण्डेय

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हिन्दी साहित्य के प्रखर आलोचक
डॉ. विजयबहादुर सिंह
को ...
जिनके सहयोग से यह पुस्तक
तैयार हो सकी।

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भवानी प्रसाद मिश्र : जीवनवृत्त

– **जयश्री सिंह**

'जी हाँ, हुजूर, मैं गीत बेचता हूँ।' भारतीय काव्यशास्त्रियों ने धनप्राप्ति और यशप्राप्ति को काव्य का प्रमुख प्रयोजन माना किंतु भवानी प्रसाद मिश्र की यह चर्चित पंक्ति कवि की कविताई की सहज स्वीकृति है। गाँधीवादी विचारधारा को समर्पित लोकप्रिय जनकवि भवानी प्रसाद मिश्र जी का जन्म 29 मार्च 1913 में तिगरिया गाँव, होशंगाबाद मध्य प्रदेश में हुआ। उनके पिता का नाम श्री सीताराम मिश्र तथा माता का नाम श्रीमती गोमती देवी था। 1939 में सरला देवी के संग उनका विवाह हुआ। उनकी कुल छः संतानें हुईं – तीन पुत्र अमिताभ, अनुकूल और अनुपम तथा तीन पुत्रियाँ नंदिता, नमिता और नीता। भवानी प्रसाद मिश्र जी का जीवन एक साधारण व्यक्ति का जीवन रहा। उनके अधिकतर ताऊ संस्कृत के पंडित थे। उनके घर का वातारण संस्कृतनिष्ठ, आचारवान पवित्र ब्राम्हणों का था। उनके पिता सीताराम मिश्र शिक्षा विभाग में निरीक्षक थे।

पिता के सरकारी नौकरी में होने के कारण उनका सतत स्थानांतरण होता रहता था इसका प्रभाव मिश्र जी की शिक्षा दीक्षा पर पड़ा। उनकी प्राइमरी शिक्षा सुहागपुर में तथा हाईस्कूल की शिक्षा होशंगाबाद और नरसिंहपुर में पूरी हुई। हाई स्कूल के आखिरी साल उन्हें होशंगाबाद से नरसिंहपुर जाना पड़ा इसका कारण बताते हुए एक जगह वे कहते हैं कि 'होशंगाबाद के हेड मास्टर ने मेरे पिताजी को जो कि उन दिनों नरसिंहपुर में थे चिट्ठी लिखी कि आप भवानी प्रसाद को अपने पास रखिए। ये यहाँ रहकर आंदोलनों में दिलचस्पी लेने लगा है जो कि ठीक नहीं है'। अपनी रुचियों के विषय में वे बताते हैं कि उन दिनों असहयोग आंदोलनों का सिलसिला जारी था। भवानी जी उनमें विशेष रुचि लिया करते थे। हेडमास्टर के कहने पर पिताजी ने उन्हें नरसिंहपुर बुलवा लिया। भवानी जी ने किसी प्रकार का विरोध न करते हुए पिता से सीधे-सादे शब्दों में कहा कि 'मुझे प्रभात फेरियों में जाना अच्छा लगता है।' उनकी बात सुनकर उनके पिता ने उन्हें प्रभात फेरियों में जाते रहने की अनुमति दे दी। सरकारी नौकर होते हुए पुत्र को सरकार के विरुद्ध आंदोलनों में जाने की ऐसी अनुमति देना यह जाहिर करता है कि सरकारी नौकरी के नाम पर अंग्रेजों की गुलामी का बोध उन्हें सालता था इसलिए उनके पिता यह चाहते थे कि भवानी जी सरकारी नौकरी अथवा

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भवानी भाई की कविताओं में प्रकृति, मनुष्यता व जीवन संघर्ष

– दिनेश पाठक

भवानी प्रसाद मिश्र जिन्हें बड़े अपनेपन से हम भवानीभाई कहते हैं, हिंदी के उन कुछ महत्त्वपूर्ण व गिने चुने कवियों में हैं जो अपनी आत्मीय व लोक से जुड़ी शैली तथा अनुभवसिद्ध कथ्य के कारण पाठकों से सीधे जुड़ते हैं और पाठक उन्हें चाव से पढ़ते व समझते हैं। कहन के सीधेपन व कथ्य की पारदर्शिता से पाठक बंधता है और कवि के अनुभवों से तादात्म्य स्थापित कर पाता है। जहाँ भवानी भाई में समकालीन अनेक कवियों ने हिंदी कविता के रुप-रंग, कथ्य व कहन में अनेक प्रयोग व खिलवाड़ किये, कविता को अति बौद्धिक व जटिल बनाकर पाठकों को उछलाया व भगाया वहीं भवानी भाई ने अपने व्यक्तित्व की ही तरह कविता को भी सरल व संप्रेषणीय बनाये रखा। अपने बहुआयामी व सुदीर्घ रचनाकाल में भवानी भाई का कवि सतत विकसित व लोकोन्मुखी होता गया और कविता ज्यादा समाज सापेक्ष व अनुभूति सघन होती चली गई। 'गीत फरोश', चकित है दुःख 'अंधेरी कविताएँ' 'गाँधी पंचशती', 'बुनी हुई रस्सी', खुशबू के शिलालेख, 'त्रिकाल संध्या', 'व्यक्तिगत', 'परिवर्तन जिए', अनाम तुम आते हो, 'इदं न मम', 'शरीर, कविता, फसलें और फूल' 'मानसरोवर दिन' जैसे महत्वपूर्ण कविता संग्रहों से भवानी भाई ने हिंदी कविता की सतत गतिशील परंपरा को समृद्ध बनाया है।

सुहागपुर से लेकर होशंगाबाद व नरसिंहपुर तक का इलाका भवानी भाई के बचपन व किशोर मानस को प्रभावित करता रहा और कालांतर में प्रभाव उनके मानसिकता का एक अविभाज्य हिस्सा बन गया। प्राकृतिक सुंदरता व सघनता से भरे इस इलाके की सुंदरता व रहस्य पूरे जीवन भर उनकी स्मृति में बना रहा और उनकी कविताओं में अभिव्यक्त होता रहा। ये प्रभाव उनकी प्रारंभिक रचनाओं से लेकर बहुत बाद तक की कविताओं में देखा जा सकता है। इसका सबसे सघन रुप हमें 'सतपुड़ा के जंगल' कविता में दिखाई पड़ता है। चाक्षुष बिंबों से भरी ये कविता पाठक के मन मस्तिष्क पर सतपुड़ा में घने जंगल के विविध रुपों को अंकित कर देती है। कविता

को पढ़ते हुए पाठक सतपुड़ा के जंगलों में होकर गुजरने लगता है और पूरा का पूरा जंगल व उसके अनेक सुन्दर व बीहड़ रुप उसके सामने आने लगते हैं। वर्णन प्रधान होने के बावजूद कविता के बिंब पाठकों को लगातार अपने साथ बाँधे रहते हैं। पाठक पूरी कविता में कहीं भी आवृत्ति व बोझिलता का अनुभव नहीं करता। वर्णन की नवीनता व उसका सातत्य तथा शब्द संयोजन कविता को एक अद्भुत रचना बना देते हैं। बानगी के तौर पर निम्नलिखित पंक्तियों को देखा जा सकता है –

धँसो इनमें डर नहीं है।
मौत का यह घर नहीं है।
उतरकर बहते अनेकों।
कल-कथा कहते अनेकों।
नदी निर्झर और नाले।
इन वनों ने गोद पाले।
लाख पंछी, सौ हिरन-दल।
चाँद के कितने किरन दल।
झूमते बन-फूल फलियाँ।
खिल रहीं अज्ञात कलियाँ।
हरित दुवी, रक्त किसलय।
पूत, पावन, पूर्ण रसमय,
सतपुड़ा के घने जंगल।
लताओं में बने जंगल।

भवानी भाई की कविताओं में प्रकृति अपने विविध पार्थिव रुपों में बार-बार आती है। प्रकृति की सुंदरता रुपता व बीहड़ता के अनेक रुप उनकी कविताओं में मिलते हैं किन्तु इसका यह तात्पर्य कत्तई यह नहीं है कि वे केवल प्रकृति के रुप वर्णन में ही निमग्न रहे, परिवेश व सामाजिक सरोकारों के प्रति उपेक्षा या उदासीनता का भाव अपनाये हुए एकांतवासी बन रहे। भवानी भाई प्रकृति के साथ-साथ अपने परिवेश व उसके विविध सरोकारों से जुड़े रहे और समाज व सामाजिक सरोकार उनकी कविता में बहुत स्पष्ट रुप से उभरते रहे। 'जाहिल मेरे बाने' कविता में कवि अपनी चिंताओं को व्यक्त करते हुए कहता है –

मैं असभ्य हूँ क्योंकि खुले नंगे पाँवों चलता हूँ
मैं असभ्य हूँ क्योंकि धूल की गोदी में पलता हूँ
मैं असभ्य हूँ क्योंकि चीरकर धरती धान उगाता हूँ
मैं असभ्य हूँ क्योंकि ढोल पर बहुत जोर से गाता हूँ

Advances in Biotechnology and Bioengineering

Microbial Biofilms

Challenges and Advances in Metabolomic Study

Edited by
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Dibyajit Lahiri, Rina Rani Ray,
and MubarakAli Davoodbasha

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MICROBIAL BIOFILMS

CHALLENGES AND ADVANCES IN METABOLOMIC STUDY

Series editor

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The book also describes various types of metabolomics studies like metabolomics of oral biofilm and metabolomics of biofilm by nosocomial microbes. It also points out the recent advancements on various aspects of metabolomics studies pertaining to biofilms, related infections, their pathogenesis, and present-day treatment strategies.

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Key Features

- Discusses recent trends in biofilms research
- Details newer strategies in treating the biofilm by targeting the metabolic pathways
- Covers chronic infections caused by the biofilm and their metabolomics studies
- Examines the various analytical aspects on the metabolomics study of biofilm as well as how the metabolomics regulate the formation of the biofilm
- Incorporates relevant case studies

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CHAPTER

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Biofilms: a sociomicrobiological nexus

Lynn D'Lima and Manju Phadke

Department of Microbiology, S.I.E.S College of Arts, Science & Commerce (Autonomous), Mumbai, Maharashtra, India

1. Introduction to biofilms

Microorganisms throughout the history of microbiology have often been considered as free suspended cells growing in nutritious growth medium. However, microorganisms have been observed to form densely populated communities known as biofilm. Microorganisms attach themselves to surfaces of both biotic and abiotic entities. Later, these adherent cells are encased in a slimy layer known as the extracellular polymeric substances (EPS). The architecture of the established biofilm creates an environment for interaction between the cells, thereby affecting the processes occurring within the biofilm. Biofilms have proved to be both an advantage and a nuisance to human beings. Biofilms observed in water pipe networks compromise on the quality of water and lead to operational issues (Lang et al., 2016). They produce copious amounts of volatile organic compounds that include terpenoids, geosmin, pyrazines, and other compounds, which make freshwater unpalatable (Zhou et al., 2017). Food spoilage–causing bacteria can build biofilms within food-processing facilities, leading to food deterioration and risking consumer health (Galié et al., 2018). They have also caused much havoc in the medical field due to their growing insensitivity toward antibiotics (Estevez et al., 2020; Palanisamy et al., 2014). Biofilms have also been useful in microbial leaching, an extraction of valuable metals using microbial biofilms (Zannoni et al., 2021). Biofilms can assist in bioremediation of contaminated soil and groundwater (Farber et al., 2019). Although biofilms are known for their contribution to mankind, the biofilm itself is far more complex. Various positive and negative interactions occur within this complex structure. In this chapter, the events within the biofilm such as gene transfer, quorum sensing, chemical breakdown and utilization, symbiosis, predation, and competition will be discussed.

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Global Perspectives on Themes and Techniques in Literary Texts

Edited By Dr. Ashish Gupta

Global Perspectives on Themes and Techniques in Literary Texts

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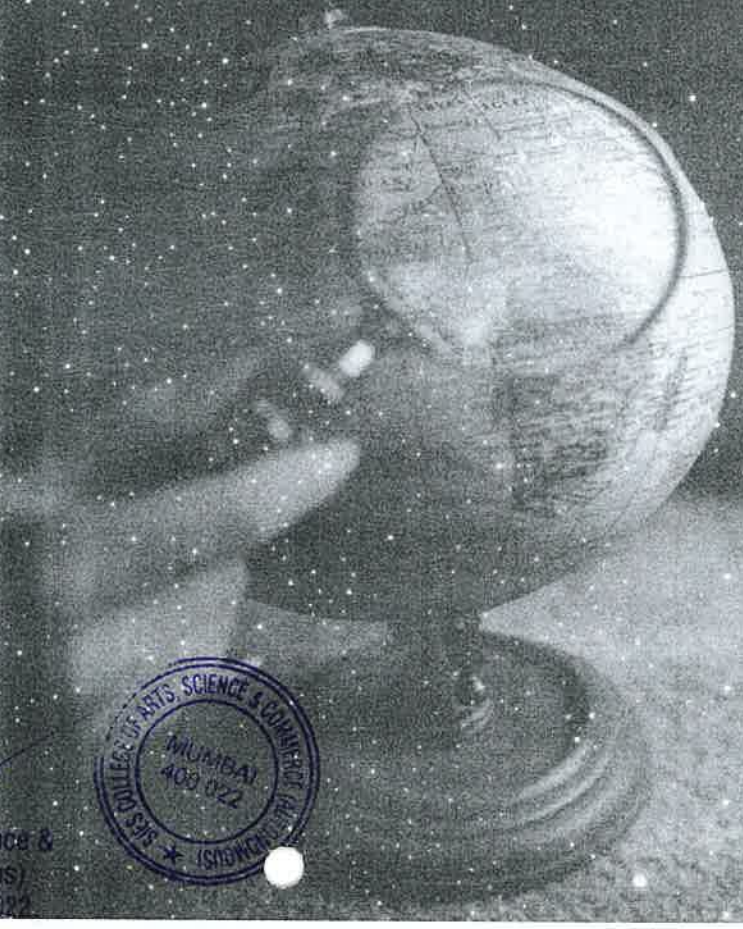

2022-23

transmitted and it was the best means to communicate great myths of that civilization like those that appear in the Iliad and the Odyssey.

The present book is the compilation of themes and techniques in literary texts of various works in the global perspective, i.e Manju Kapur, Native American short stories, Bharati Mukherjee, Toni Morrison, Kavita Kane, Frontier Narratives, Jeet Thayil, Ibsen etc. In this book, attempt is made to make it useful and informative for the researchers. I owe a deep sense of gratitude to all the contributors for making this book purposeful. I'm eternally grateful to my parents, who taught me discipline, tough love, manners, respect, and so much more that has helped me succeed in life. Simultaneously I am thankful to my wife Seema, for always being the person I could turn to. My sincere thanks and love to my sons Himanshu & Harshit, for making me stronger, better and more fulfilled than I could have ever imagined. Finally, my gratitude to my well-wisher and good friend Dr. Ram Avadh Prajapati, who has been instrumental in this process. I would like to acknowledge his role in the completion of my work. Last, but not the least, I am also thankful to the publication team of Perception Publishing House, for evincing interest in my work and publishing it in meticulous manner.

I do hope, this work will prove of help to teachers and students alike.

Dr. Ashish Gupta

CONTENTS

3.4.4 Books and Chapters Published in Edited Volumes During the Year 2021-22

Sr. No.	Name of the teacher	Title of the book published	Title of the chapters published	ISBN number	Name of the publisher	Page No.
1.	Lakshmi Muthukumar	Beauty Sleep	NA	978-93-92878-56-5	Orange Books	1-2
2.	Kirtikumar C Badgujar	Ionic Liquid-Based Technologies for Environmental Sustainability	Ionic liquids for bioenergy production	978-0-12-824545-3	Elsevier	3-6
3.	Manju Phadke	Medicinal plants	Berberis aristata : A potential resource of medicinal plants	978-93-5593-624-0	Scientist R Academy	7-10
4.	Pramod Kamble	Medicinal plants	Berberis aristata : A potential resource of medicinal plants	978-93-5593-624-0	Scientist R Academy	7-10
5.	Rashmi Bhure	Bilateral and Multilateral Cooperation in South Asia	Connecting South Asia through sub-regional initiatives: A case study of (B) BIN MVA	978-1-032-23429-8	Routledge	11-14
6.	Shruti Pandey	Gandhi ke Arthik Vichar and navnirman Bharat	Reappraising Gandhian economic philosophy in the light of its relevance in modern India	978-93-91722-15-9	Kavya publication	15-20
7.	Shruti Pandey	Social movement in India	Bhudan andolan- a lost case of land reform	978-93-90863-69-3	National press associate	21-26
8.	Vrushali Pravin Gupte	Pursuit of Happiness- The path of Philosophy & Counselling National conference	Anandanubhava-The concept of well-being in Upanishads	978-81-944813-7-9	Empyreal Publishing House	27-32

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Metric No.: 3.4.4 Number of books and chapters in edited volumes published per teacher during last 5 years.

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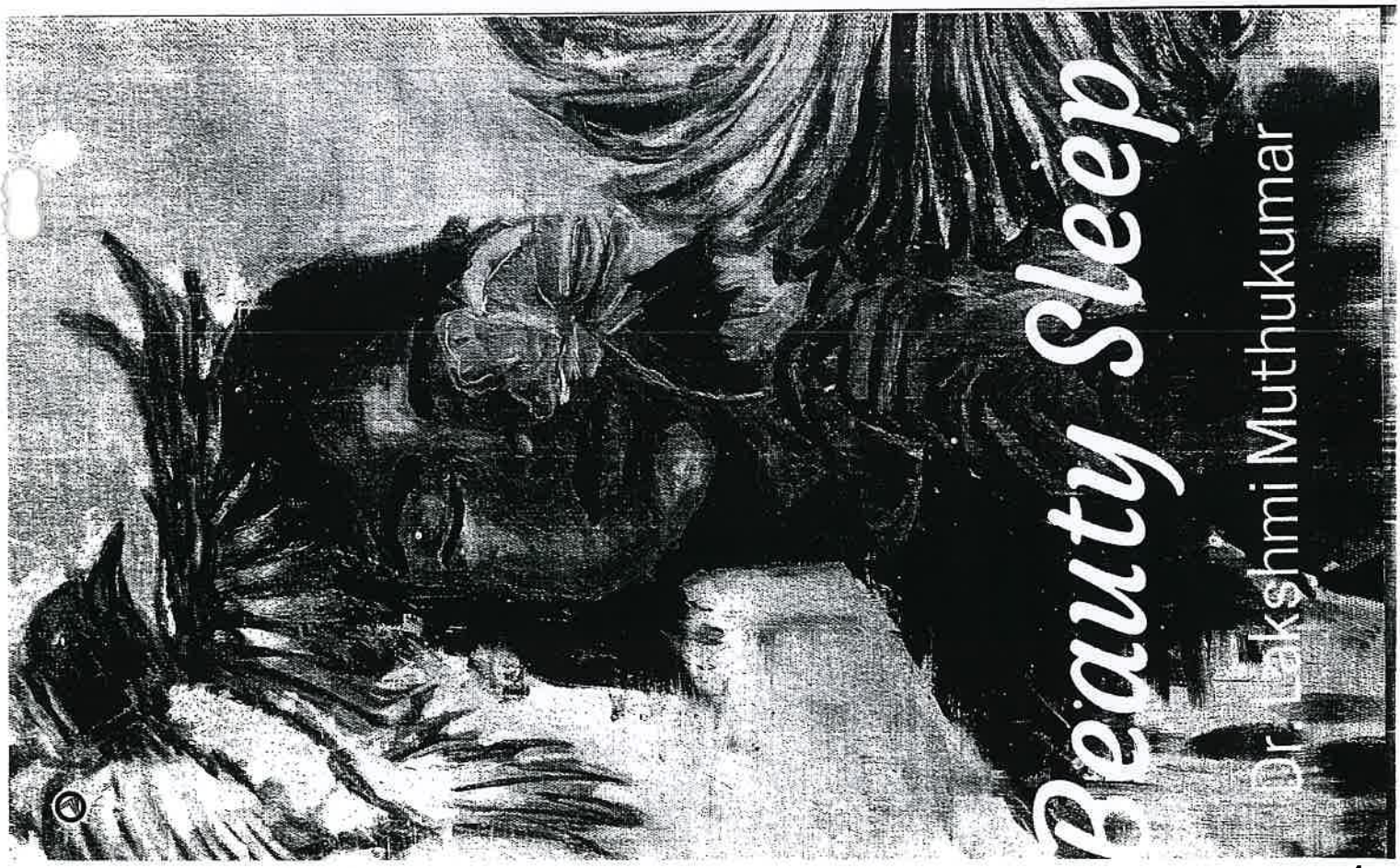

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IONIC LIQUID-BASED TECHNOLOGIES FOR ENVIRONMENTAL SUSTAINABILITY

EDITED BY
MOHAMMAD JAWAID
AKIL AHMAD
A. VIJAYA BHASKAR REDDY

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Chapter 15

Ionic liquids for bioenergy production

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15.1 Introduction

The availability of sustainable energy resources is a major and essential concern for the social and economic development of a nation (Badgujar, Wilson, & Bhanage, 2019; Gonzalez et al., 2012; Haldar & Purkait, 2020). At present, most energy is obtained from nonrenewable fossil-based fuels such as crude/petroleum oil, natural gas, and coal (Badgujar et al., 2019). The use of these fossil-based fuels is not sufficient to meet the projected future energy demand because of the increasing global population, continuous increasing of fuel prices, and its inadequate availability (Alfenore & Molina-Jouve, 2016; Badgujar & Bhanage, 2015a). Furthermore, extensive utilization of these nonrenewable fossil-based fuels causes certain unwanted environmental harm/changes, such as the emission of lethal pollutants, acid rain, increase in the carbon dioxide level, global temperature increase, unbalanced weather, sudden seasonal changes, and global warming (Koponen, Soimakallio, Kline, Cowie, & Brandão, 2018; Serra et al., 2019). In the wake of emerging environmental concerns, inadequate availability of fossil fuels and governmental pressure; the provision of alternative safe, clean, and green renewable energy resources has become a question of higher priority for nations around the globe (Badgujar et al., 2019; Badgujar & Bhanage, 2015a; Naqi, Kuhn, & Joseph, 2019). Thus future energy needs and socioeconomic development entirely depend on the use of the renewable energy (and its resources) which may involve tidal-, wind-, solar- and carbon (bio)-based energy (Badgujar & Bhanage, 2015a; Koponen et al., 2018; Serra et al., 2019). Among all these renewable energy options, carbon (bio)-based energy alone offers energy in the form of carbon-based fuels (Badgujar et al., 2019; Badgujar & Bhanage, 2015a). The biomass- and carbon-based waste acts as a major feedstock to obtain bioenergy (Badgujar & Bhanage, 2015b; Dutta, Daverey, & Lin, 2014; Naqi et al., 2019). The biomass is considered an abundantly available sustainable feedstock which can capture atmospheric carbon dioxide and maintain the balance in the carbon dioxide cycle (Badgujar & Bhanage, 2015b; Dutta et al., 2014). Hence, bioenergy production and utilization is considered as a possible potential solution to the present energy crisis which not only helps to slow down climate change but also offers sustainable energy and security for future socioeconomic development (Badgujar & Bhanage, 2015b; Naqi et al., 2019). Furthermore, it could be an easy substitute for fossil fuels for the current vehicles without requiring further engine modification (Badgujar & Bhanage, 2015b; Dutta et al., 2014; Padilla-Rivera, Paredes, & Güereca, 2019).

In view of this, the utilization of renewable energy resources such as bioenergy has gained increasing interest and enormous attention throughout the world (Badgujar et al., 2019; Badgujar & Bhanage, 2015a). This bioenergy involves the production of bioethanol, biobutanol, biomethane, biogas, and biodiesel, which can be obtained from major feedstocks, such as lignocellulosic materials (agricultural, algal, forest residues, energy crops) and organic (carbon)-based waste material (Fig. 15.1) (Bose, Dhawan, Kandpal, Vijay, & Gopinath, 2018; Emerson, Hernandez, Williams, Lacey, & Hartley, 2018; Padilla-Rivera et al., 2019; Sadhukhan et al., 2018; Tahir, Zhao, Ren, Rasool, & Naqvi, 2019). However, obtaining bioenergy from lignocellulosic biomass is a very challenging and crucial task due to the highly intractable and recalcitrant nature of lignoellulosic material which makes biomass nonvulnerable and less productive for bioenergy production (Badgujar & Bhanage, 2015a). Biomass pretreatment could be the solution to improve the biomass vulnerability and accessibility for bioenergy production (Kalinoski et al., 2017; Ozturk et al., 2017). Moreover, the pretreatment steps reduce the processing cost and improve the yield of bioenergy production giving economic viability (Kalinoski et al., 2017; Ma et al., 2018). Among various advanced methods and technologies, ILs are noticeably

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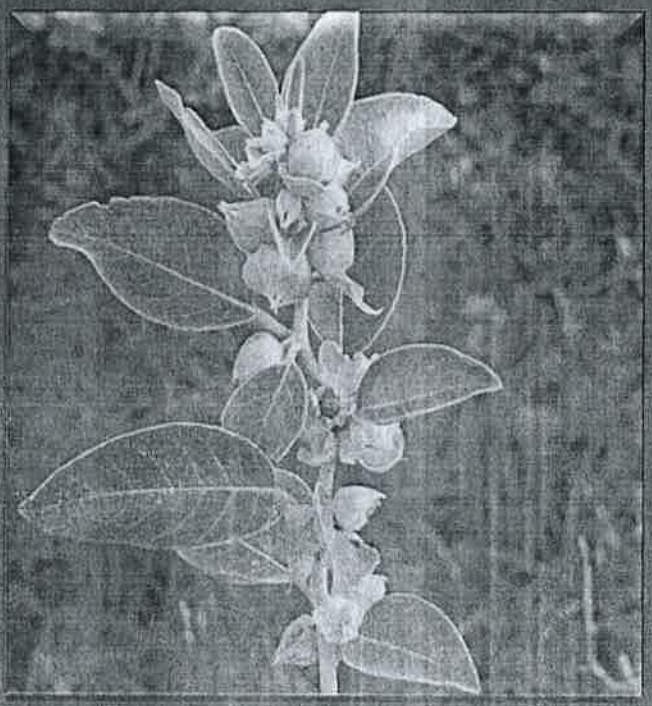

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Dr. Sanjay B. Thorat
Mr. Rahul K. Dhabale

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Medicinal Plants

Berberis aristata: A potential resource of medicinal plants

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Abstract

The war between pathogens and humans is primitive. Man have developed various antibiotics to treat pathogenic infections and microorganisms has developed various mechanisms to abolish the effect of drugs, for example, ability of biofilm formation. Therefore, the need of potent antimicrobial agents against pathogenic microorganisms is of keen interest. In traditional medicines, the use of medicinal plants for the treatment of infectious diseases is common and as per the literature, *Berberis aristata* is one of the potential candidates of folk medicine. Thus, the present study was aimed at the preparation of plant extracts using the roots of *Berberis aristata*, by Soxhlet apparatus, with the aid of inorganic and organic solvents, and determination of antibacterial activity against test cultures viz; *Staphylococcus aureus, Escherichia coli, Klebsiella pneumoniae and Pseudomonas aeruginosa*. Test organisms were identified and confirmed at the species level, using sequencing of the 16SrRNA. Later, an antibiogram of the strains was developed using the paper disc diffusion method to reveal their antibiotic resistivity pattern. Among various extracts used, only the alcoholic extract of *B.aristata* showed satisfactory antibacterial activity against *S.aureus* .The minimum inhibitory as well as minimum bactericidal concentration of the plant extract of interest against *S.aureus* were determined by broth double dilution method. Allison Sutherland method of biofilm staining was employed to understand the biofilm forming ability of the test organism of interest. Crystal violet biofilm assay was used to determine anti-adherent property of alcoholic plant extract; where 6.25mg/ml concentration of methanolic extract showed 96.24% reduction in the adherence of *S.aureus*. Quorum sensing inhibition activity of plant extracts were qualitatively measured against standard culture of *Chromobacterium violaceum* MTCC 2656 by agar cup method. Phytochemical testing exhibits the presence or absence of secondary metabolites in the extracts and antioxidant property of all the plant extracts were screened quantitatively by DPPH assay.

Key Words: *Berberis aristata*, biofilm, antibacterial, anti-adherent, Quorum sensing inhibition activity, antioxidant property.

1. INTRODUCTION

BILATERAL AND MULTILATERAL COOPERATION IN SOUTH ASIA

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UNESCO Goodwill A
philosopher, diplom
and founder of the S

6

CONNECTING SOUTH ASIA THROUGH SUB-REGIONAL INITIATIVES

A case study of (B)BIN MVA

Rashmi Bhure

Introduction

South Asia is historically and geographically a region of contiguous nation-states, with a rich legacy of social, economic and cultural exchanges; however, presently it is considered to be one of the least integrated regions of the world. The countries in the region are geographically so near, yet so far due to geopolitical conflicts.

Inspired by the success of other models of regionalism, the South Asian Association for Regional Cooperation (SAARC) was established in 1985 with the aim to promote regional cooperation and socio-economic development. SAARC was expected to tear the barriers in South Asia down and create a synergy in the region. But since its inception, the two major countries in the region, India and Pakistan, failed to delink their historical animosity and deep mistrust, which was a major impediment in the integration of the region. Politics dismally overshadowed the economy of the region pushing South Asia perennially into a "catch 22" situation wherein the countries are not able to figure out whether political normalcy would lead to strengthened economic ties or vice versa. Poor regional connectivity, a low level of intra-regional trade, economical fragmentation and a lack of political will have become some of the distinct features of the region. As a consequence, over the years the South Asian countries have looked at each other from the binaries of competitor–contender and not as potential trade partners.

The limited success of SAARC has, firstly, impelled South Asia to become an outwardly looking region by developing trade links with neighbouring regions and, secondly, the rising economic aspirations have encouraged the big player, India, to review its approach to South Asian economic integration.

It was during the 16th SAARC summit in Thimphu, Bhutan in 2010 that the members declared 2010–2020 as the "Decade of Intra-Regional Connectivity in

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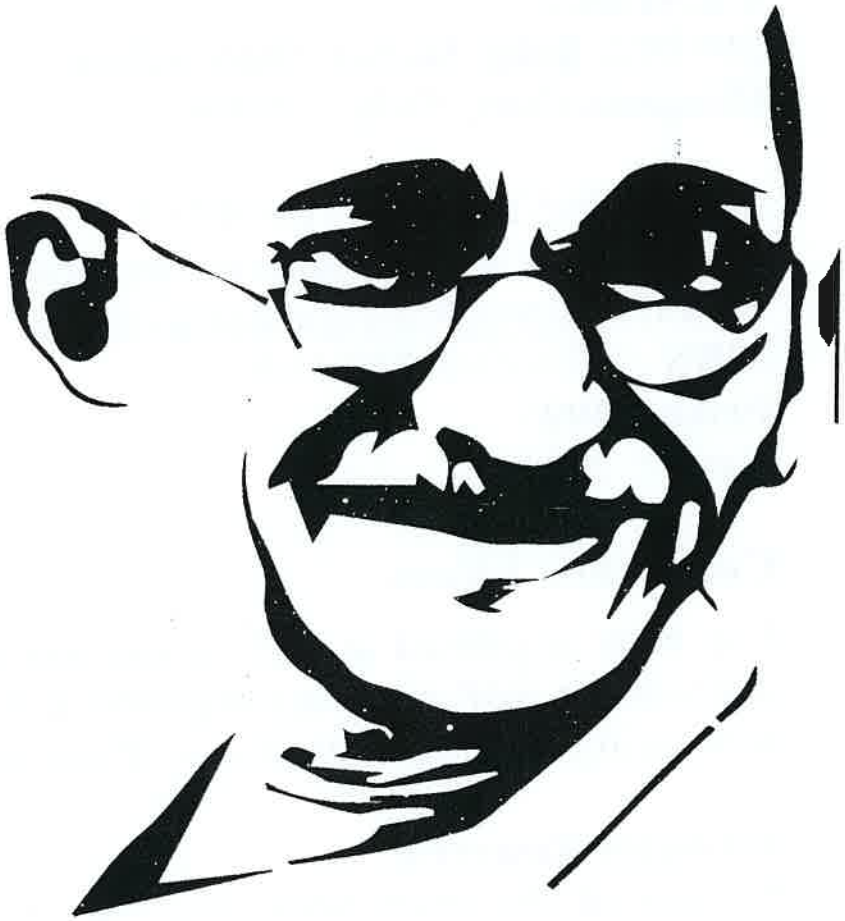

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25 »»

"Reappraising Gandhian Economic Philosophy in the light of its relevance in Modern India"

Dr. Shruti R Panday

ABSTRACT

The focus of this article is not to write on Gandhian views on different areas of village reconstruction, swaraj, environment, machinery, dignity of labour and so on, as we can have many writings upon the Gandhian ranging from well researched paper to book to speeches. The main emphasis in this article is to dissect and try to put its relevance in modern time. It is important to understand that a long period has gone since Gandhi lived and analysed the society. Sometime it seems, Gandhi preached and practiced the philosophy, which is completely in contrast to modern times. But a close analysis and interpretation may prove that Gandhi has become more meaningful in today's time than anytime else.

Keywords- Gandhian Economics, Appropriate Technology, Indian Economic Thought,

Introduction- Economic theory in India during the nationalist movement was mainly concerned with providing momentum to independence movement by exposing exploitative policy of British imperialism by focussing on mass poverty (Naoroji, Drain theory), occurrence of famines (R.C.Dutt), anti -British sentiments (Gokhale) and swadeshi (Gandhi) and addressing economic problems of India. Thinkers like Dadabhai Naoroji , Mahadev Govind Ranade, R C Dutt and Gokhale and Mohan Das Karamchand Gandhi laid the foundations for modern Indian economic thought in 19th and early 20th century. Because of his politically dominant personality, Gandhiji stands apart among other Indian Economists and is stillcontinuing to be a part of discourse on Indian economic policy making.

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SOCIAL MOVEMENTS IN INDIA IN CONTEMPORARY ERA

EDITORS

Surajit Mandal

Tanbir Shahnawaz

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BHUDAN AANDOLAN- PEOPLE'S MOVEMENT - A LOST CASE OF LAND REFORM

Shruti R Panday

Head, Assistant Professor, Economics Department, SIES College of Arts, Science & Commerce (Autonomous), Sion(W), Mumbai(37)

God keeps strength in me I shall tour the country and beg for land for the landless. Land, like air and ', cannot be individually owned. It can only be God's. It is the common property of the people and should ually distributed" - Acharya Vinoba[1]

RODUCTION

an Aandolan can be described as one of the very few attempts after independence to bring about land m through a movement. The entire campaign was based on the notion that the land is a natural gift and d be distributed equally between all. It was historical in the sense that the movement prepared a base for cal propagation and agitation for redistribution of land, abolition of private ownership of land and the case ooperative farming.

country like India, land has always been not only an asset but resembles the social power and position, any ures to bring institutional reforms was bound to take time and be protested. In this regard, the ease with h B Bhave appealed to the landlords to donate land for a social cause is inspiring and worth studying. The lan movement (annexure-1) presented a novel solution to a complex problem and showed the way to bring formation in individual and community life. The marvellous solution outside the framework of the state nstitutional interference did not receive the attention it deserved. It was not adequately studied and the em in agriculture and social fabric still persists.

ie time of independence, intermediary tenures like zamindaris, jagirs and imams owned more than 40 ent of the area. The ryotwari tenure which covered the other 60 percent area was a picture of large disparity e ownership of land holdings. (Planning Commission report, 1966). A significant patch of lands was vated by tenants-at-will and share-croppers who were forced to pay about one-half the produce as rent. The itative and the class of absentee landlords characterising the agricultural and rural system of India was the y of permanent settlement created by Lord Cornwallis in the name of systemising the land revenue system. e the time of Rigveda, land was considered as community property, but the British system of permanent ement was an assault on the whole social, economic, political and cultural fabric of the society developed the years.

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"Till God keeps strength in me I shall tour the country and beg for land for the landless. Land, like air and water, cannot be individually owned. It can only be God's. It is the common property of the people and should be equally distributed" - Acharya Vinoba[1]

INTRODUCTION

Bhudan Aandolan can be described as one of the very few attempts after independence to bring about land reform through a movement. The entire campaign was based on the notion that the land is a natural gift and should be distributed equally between all. It was historical in the sense that the movement prepared a base for political propagation and agitation for redistribution of land, abolition of private ownership of land and the case for cooperative farming.

For a country like India, land has always been not only an asset but resembles the social power and position, any measures to bring institutional reforms was bound to take time and be protested. In this regard, the ease with which B Bhave appealed to the landlords to donate land for a social cause is inspiring and worth studying. The Bhudan movement (annexure-1) presented a novel solution to a complex problem and showed the way to bring transformation in individual and community life. The marvellous solution outside the framework of the state and institutional interference did not receive the attention it deserved. It was not adequately studied and the problem in agriculture and social fabric still persists.

At the time of independence, intermediary tenures like zamindaris, jagirs and imams owned more than 40 percent of the area. The ryotwari tenure which covered the other 60 percent area was a picture of large disparity in the ownership of land holdings. (Planning Commission report, 1966). A significant patch of lands was cultivated by tenants-at-will and share-croppers who were forced to pay about one-half the produce as rent. The exploitative and the class of absentee landlords characterising the agricultural and rural system of India was the legacy of permanent settlement created by Lord Cornwaliis in the name of systemising the land revenue system. Since the time of Rigveda, land was considered as community property, but the British system of permanent settlement was an assault on the whole social, economic, political and cultural fabric of the society developed over the years.

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[1] Bhave, Bhoodan Yajna (1953).

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Anandanubhava- The concept of well-being in Upanishads

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Abstract

"Happiness is a butterfly, which when pursued is always just beyond your grasp, but which, if you will sit down quietly, may alight upon you." –Nathaniel Hawthorne

It is a self-evident truth that each being cherishes happiness and do not want misery. However, seeking happiness is like an 'unobtainable something'; where we are always in search of it, but never truly find it. The reason being we are unable to recognize, understand and realize our pursuit for it.

Authentic happiness is heart-filling, soul-enduring and life-fulfilling one. The PERMA Model of happiness as propounded by Martin Seligman offers the happiness formula in terms of pleasant, meaningful and good life- Positive emotions, Engagement, Positive relations, Meaning and Accomplishment.

The Upanishads that encapsulate the Vedic philosophy conceptualize authentic happiness-Ananda as integral to the self. This happiness is more so in terms of welfare and wellbeing. Upanishads speak at length metaphysical truths which are well framed with meaningful, pleasant and good life. The paper is a humble attempt to revisit principal Upanishads to explore the nature and possibility of inter-subjective and intra-subjective well-being in terms of the PERMA model of well-being. The comparison is definitely across culture and time; but the purport is to show that authentic well-being conception is well expounded in our ancient wisdom.

Keywords- Authentic happiness, PERMA Model, Upanishads, Ananda, Well-being

Our entire endeavor from womb to tomb is pursuit of happiness, meaningfulness and worthiness in and of life. But it is almost a herculean task to define happiness because the idea of happiness for most of the people is highly skewed. For some, happiness is stored in fat bank account, for others in riding Mercedes or travelling abroad or shopping to heart's content or in simple acts of watching a movie with near anddear ones or eating favorite ice-cream flavor or even boarding train to reach office or home on time. Happiness, thus is a multifaceted subjective phenomenon. No matter how much we try to define, describe and demystify it, it features like a kaleidoscope giving us variegated understanding.

In their contention about happiness, philosophers, scientists and psychologists across the globe, have contributed a huge research body, bringing forth a number of theories and rationalizations on the qualitative and quantitative measures of happiness.

Psychology in 20th century, for instance, witnessed the novel movement called, 'Positive Psychology' that gave the world an insight into revolutionary ideas about human strengths, virtues and well-being. It was successful in demonstrating 'what is right about people' rather than accentuating abnormalities, infirmities and imperfections. Martin Seligman, one of the pioneers of Positive psychology and human flourishing, spoke about 'authentic happiness' where he described happiness from three kinds of life experiences, viz. the pleasant life, the engaged life and the meaningful life. For him, happiness goes beyond the feeling of good. He stated, "Just as the good life is something beyond the pleasant life, the meaningful life is beyond the goodlife."This vision of happiness encompasses subjective, individual and collectivistic dimensions, each in mutual relation to the other, contributing to the overall life satisfaction. Seligman, in his book 'Flourish: A visionary new understanding of happiness and wellbeing' (2011) put forth his PERMA Model, repaving the path of happiness with the help of key factors namely, optimism, character and motivation. This model presented a roadmap to understand the essential elements of well-being or what Seligman calls 'flourishing'. However, it needs to be acknowledged that the means to reach this destination of human flourishing is different for different people.

Seligman's PERMA is a mnemonic that stands for-

3.4.4 Books and Chapters Published in Edited Volumes During the Year 2020-21

Sr. No.	Name of the teacher	Title of the book published	Title of the chapters published	ISBN number	Name of the publisher	Page No.
1.	Dinesh Pathak	Bhumandalikaran Bharatiya samaj aur hindi upanyas	NA	978-93-91458-14-0	RK Publication	1-4
2.	Ajinkya Gaikwad	Subaltern Movements in India: Issues, Perspectives and Challenges	Fragmented Identities and Hegemonic Projects: The RSS and the Subaltern Politics in Contemporary India (forthcoming)	978-93-90870-37-0	Akhand Publishing House	5-9
3.	Kirtikumar C. Badgujar	Biomass, Biofuels, Biochemicals	Application of ionic liquids for value-addition of lignin	978-0-12-820294-4	Elsevier Publication	10-14
4.	Rashmi Bhure	Human security in south asia	State, development and displacement in south asia	978-0-367-44487-7	Routledge	15-18
5.	Vidya Hariharan	The Reflection of Pandemics on Literature, Culture and Society	Megacities, traumatic memories and ghosts of space: New York and Mumbai	978-62-0340-958-1	Lampert Academic Publishing House	19-21
6.	Vidya Hariharan	Eco-Aesthetics in World Literature	Mobility, transgression and climate change in Amitav Ghosh's Gun Island	978 16-3920-355-0	Notion Press	22-24
7.	Vaneeta Raney	Embracing Change and Transformation Vision 2021	A study of Remote Working Trends: Boon or bane Amidst COVID Crisis	978-93-5445-710-4	V-CTM 2021 VSIT	25-27

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Subaltern Movements in India

Issues, Perspectives and Challenges

Edited by

Dr. Pradeep Waghmare

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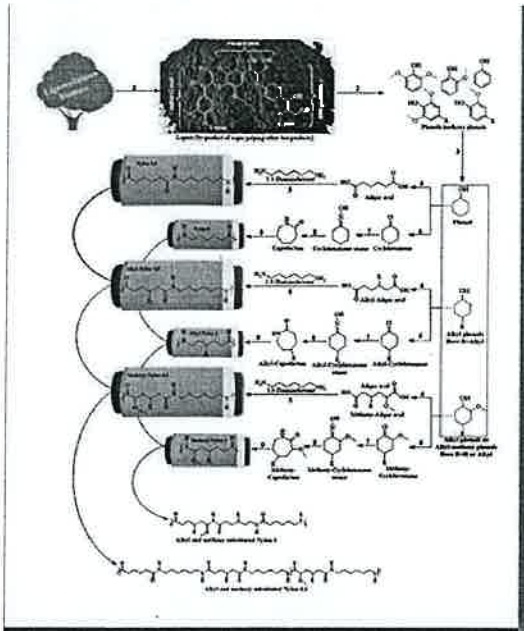

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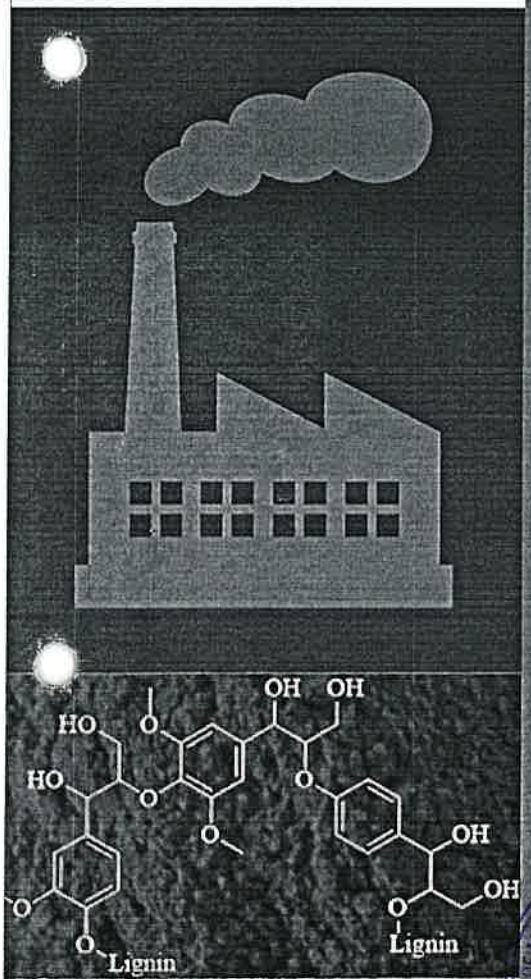

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Application of ionic liquids for value-addition of lignin

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11.1 Introduction

Extensive utilization of the fossil base fuels (coal, petroleum) created several environmental issues such as rise of emission of lethal pollutants (CO_2, CO, particulate matter, NOx, SOx residues), acid-rain, warming of Earth, melting of polar-ice or glacier, day-by-day rise of sea level and ozone depletion, etc. [1–4]. Moreover, the extensively used non-renewable fossil base fuel source like gasoline, petrol, coal, diesel, and natural-gas are not at all adequate and sustainable in nature to quantify the predicted need of future generation [5–8]. Since, fossil base fuels are the unique prime resource at present which is utilized directly or indirectly for transportation, modernization and rapid infrastructure development despite of problems associated with fossil-fuel overheads and its limited availability [9–12].

The factual but unacceptable global climate change and exhaustion of the fossil base energy resources grabbed attention of worldwide researchers to look at a green and sustainable surrogate for the energy generation and value-added chemical production for the future need and sustainability [1–10]. Thus the search of alternative for fossil resources is the foremost challenges of the 21st century. From this perspective, it is obvious that, future economy will be solely renewable energy dependant which will involves the efficient use of tidal, wind, geothermal, solar and biomass specifically to generate energy and bio-based products [1–10].

In view of this, the concept of the biorefinery possess excellent potential to develop a bio-based society. In all these available energy renewable resources, the biomass is an exclusive renewable energy resource which possessing the carbon-based structural skeleton and have capacity to produce carbon containing liquid base fuel [1,3,11–14]. Almost 150 billion tons per annum of biomass is produced by nature, whereas only 3.33% of biomass is consumed by human being for non-feed and feed purpose [1].

Biomass, Biofuels, Biochemicals. DOI: https://doi.org/10.1016/B978-0-12-820294-4.00015-6

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SUSTAINABLE DEVELOPMENT MODEL

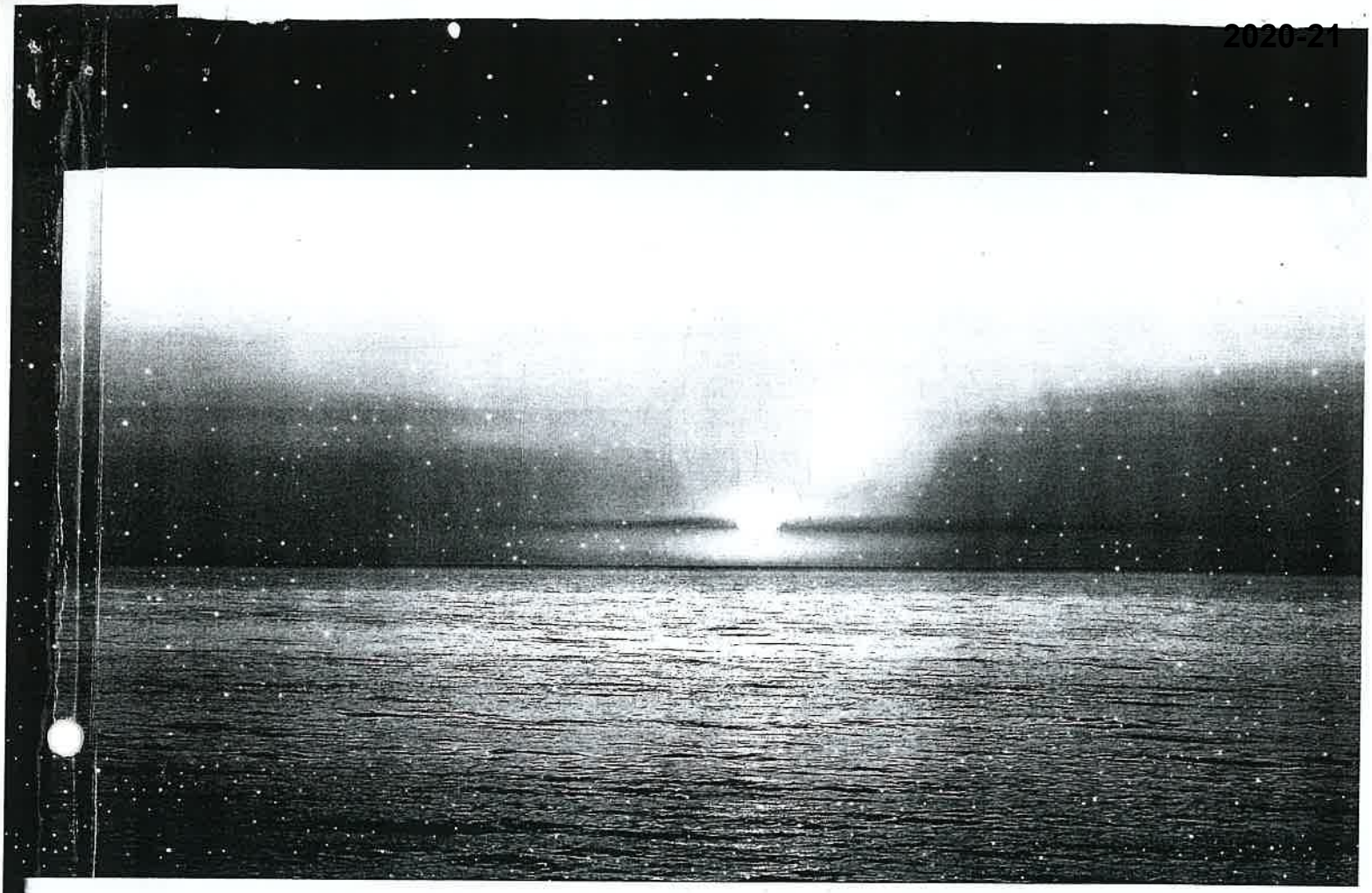
Experience from India

Rashmi Bhure

Introduction

South Asia today is a region of immense possibilities, complexities and contradictions. According to a World Bank report in the last quarter of 2014 South Asia was the fastest-growing region in the world.[1] As per the *South Asia Economic Focus* report the region's growth is expected to further accelerate from seven per cent to 7.6 per cent by 2017.[2] There is an overall upsurge in the growth rate of South Asian economies in the last two years.[3] In spite of these positive developments in South Asia the vital fact cannot be ignored that the fast economic growth of this region is accompanied by severe environmental problems. Additionally, the region still continues to have a high poverty rate, and an undernourished population is its dark reality. Increasing militarization, the challenge of climate change, migration, social exclusion, an infrastructure gap and energy and water crises are posing threat to human security in South Asia. Today scholars have well recognized the idea that the 'national security' and 'human security' are overlapping concepts. From this perspective for attaining sustainable national security, human security is considered to be a prerequisite.

Thirty years back South Asian countries formed the regional organisation, South Asian Association for Regional Cooperation (SAARC) broadly to address some of the previously stated challenges (though the term *human security per se* was not used in 1985) and to develop the concept of individual or citizen-centric security. Its specific aim was to improve the quality of life of the people in the region, develop economies, to promote collective self-reliance and to step up regional sociocultural cooperation and friendship. But unfortunately SAARC has not been particularly effective in achieving its objective of regional economic integration or cooperation. SAARC could not bloom fully as it was overshadowed by suspicion, mutual distrust, apathy amongst its members and the political turbulence within the states



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The Reflections of Pandemics on Literature, Culture and Society

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This book entitled "The Reflections of Pandemics on Literature, Culture and Society" endeavors to put forward the genuine reflections of human minds during the times of COVID-19 and form a valid document of reference for future generations. It has presented the sensible responses of creative brains during the time of CORONA Pandemic appeared in the year 2020. Various articles from the writers across many countries in the world and several states in India have reflected the inner thought processes related to the milieu of Pandemic.

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Preface

The anthology, *Eco-aesthetics in World Literature* is a collection of research articles carried out by academicians. The book envisions the aesthetics of ecological issues prevalent in the world and realized by sensible people. The articles give a composite message to understand and realize the importance, value and need of nature and the environment in our life.

The relationship between nature and literature has great value. It shows representations and relationships of literature with the environment and other parts of nature. In literary activities it has been known by several other terms e.g. Eco-poetics, Green Studies, Nature writing, Green Philosophy, Eco-ethics, Eco-philosophy and so many others. There are several similar branches of nature studies like Ecocriticism which are known as Eco-feminism, Eco-sophy, Eco-spirituality, Eco-linguistics etc.

The book contains the articles of Chayanika Roy's "The Quest for Nirvana: Reawakening Ecological Consciousness through Art/Literature", Dr Amrita Das' "Representing the aesthetic beauty of Nature through the eyes of the women characters in Rabindranath Tagore's

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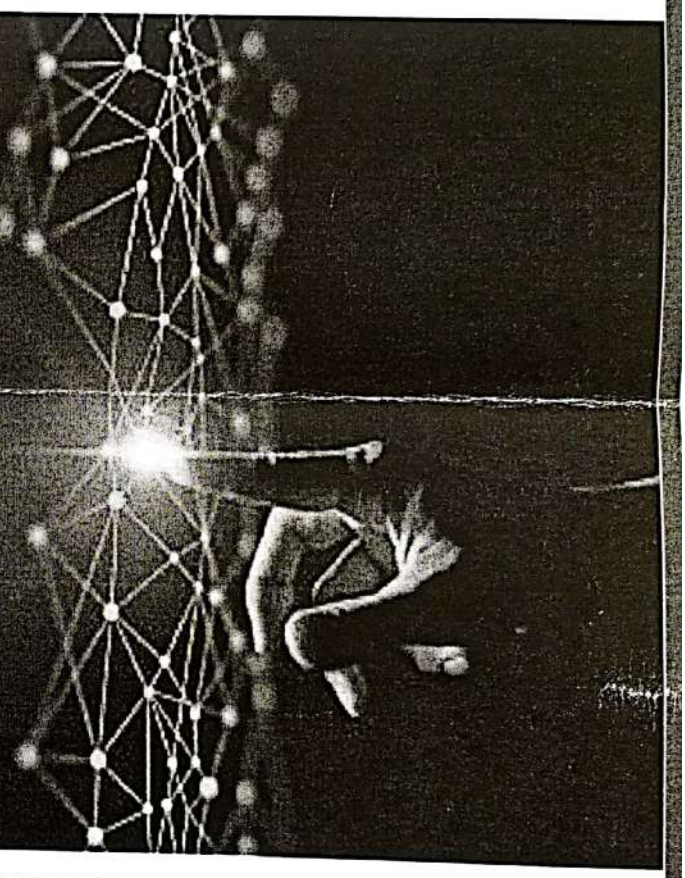

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A Study of Remote Working Trends: Boon or Bane Amidst COVID Crisis

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ABSTRACT

Remote working is a fast growing phenomenon that is being accepted as a part of the new normal amid the Covid 19 crisis. Traditional business structures were forced to adopt this structure that was previously only sought as an exception or privilege. The objective of the following research paper is to understand this long prevailing yet underutilized, until recently, area of work culture that is rapidly gaining prominence in the current post pandemic setting. Further, it delves into the advantages and disadvantages of remote working among employees. The research was conducted on the basis of questionnaire and personal interview. The paper further throws light on individual perception of remote working through qualitative analysis and its future trends with the aid of secondary research. Thus, helping to realise the acceptance and general perception of Remote working culture.

Keywords: *Remote working, Work from home, covid-19, pandemic.*

1. INTRODUCTION

In light of the COVID-19 pandemic there have been a large number of unprecedented changes in the business and employment sector. Wherein we can see various things happening all around, such as new techniques are being adopted, old techniques are being brought back with new outlooks, etc. Amid the chaos of the pandemic in order to keep things running and being open for business, companies have been training, recruiting, hiring and managing remote workers.

Remote working that had been a dormant feature in many companies suddenly gained importance, when the government imposed lockdown was issued that mandated non-frontline workers to stay at home. This was quickly put into practice, and the companies shifted their workforce to a work from home setting.

This culture was quickly adopted and soon turned from haphazard chaos to a blessing in disguise for companies who found this means of work productive and highly viable. There are companies that have already established that they prefer the working of remote models more than the traditional work structure that was prevalent pre-pandemic and have as a result made a decision to make the shift indefinite for the majority if not all of their employees. A number of new soft-skills criteria has also been tacked on to the list of requisites that companies are looking for at the time of hiring candidates for work, this includes focus, discipline, self-motivation, along with the skill to keep in touch and in communication with one's bosses and colleagues.

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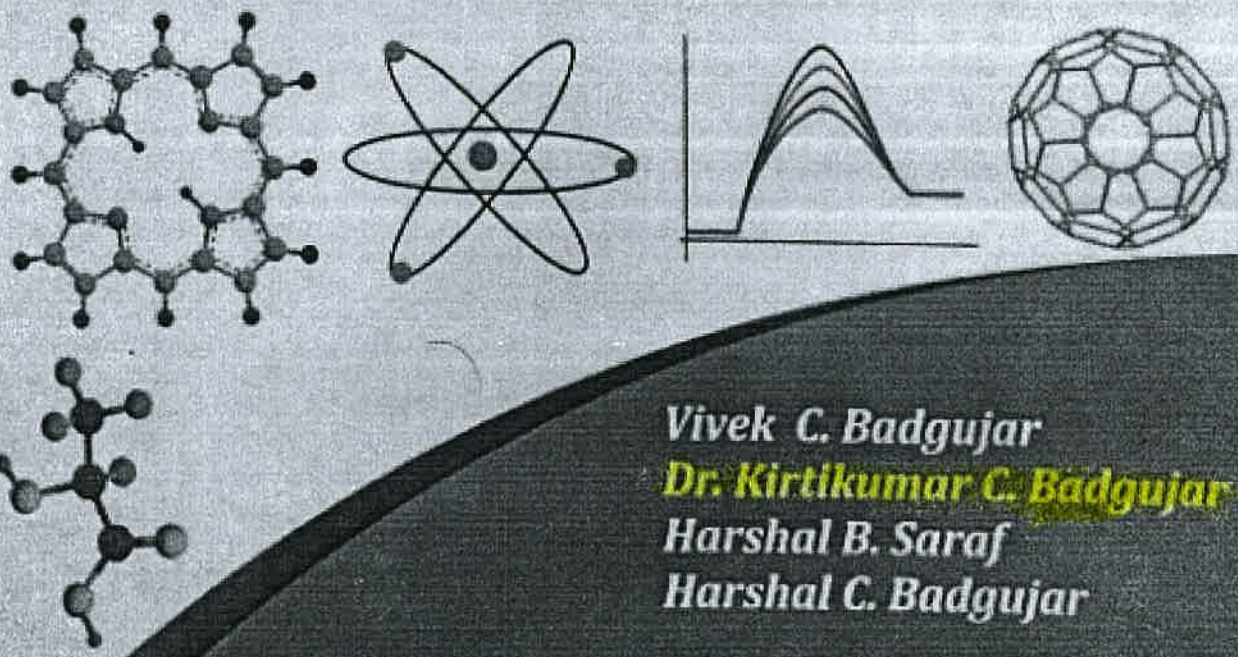

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ABOUT THE BOOK

Public Relations is an activity of building relationships in order to advance, and uphold the reputation of any organization in the community. Consequently, PR practitioners need to stimulate their innovative thinking and capacities in vexing times. The swings and trends in PR discipline, allied dimensions, social media league and crisis communication has led to the resilient growth in PR. Apparently, diverse facets akin to media tools, corp advertising, media relations, NGO activism, and brand-product campaigns are cove the revised edition as refined features of the book.

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ABOUT THE AUTHOR

Ms. Vaneeta Raney has academically excelled in Masters in Management Science with Industrial Psychology and Marketing from IBMR. She is associated with interdisciplinary educational institutions at UG and PG levels.

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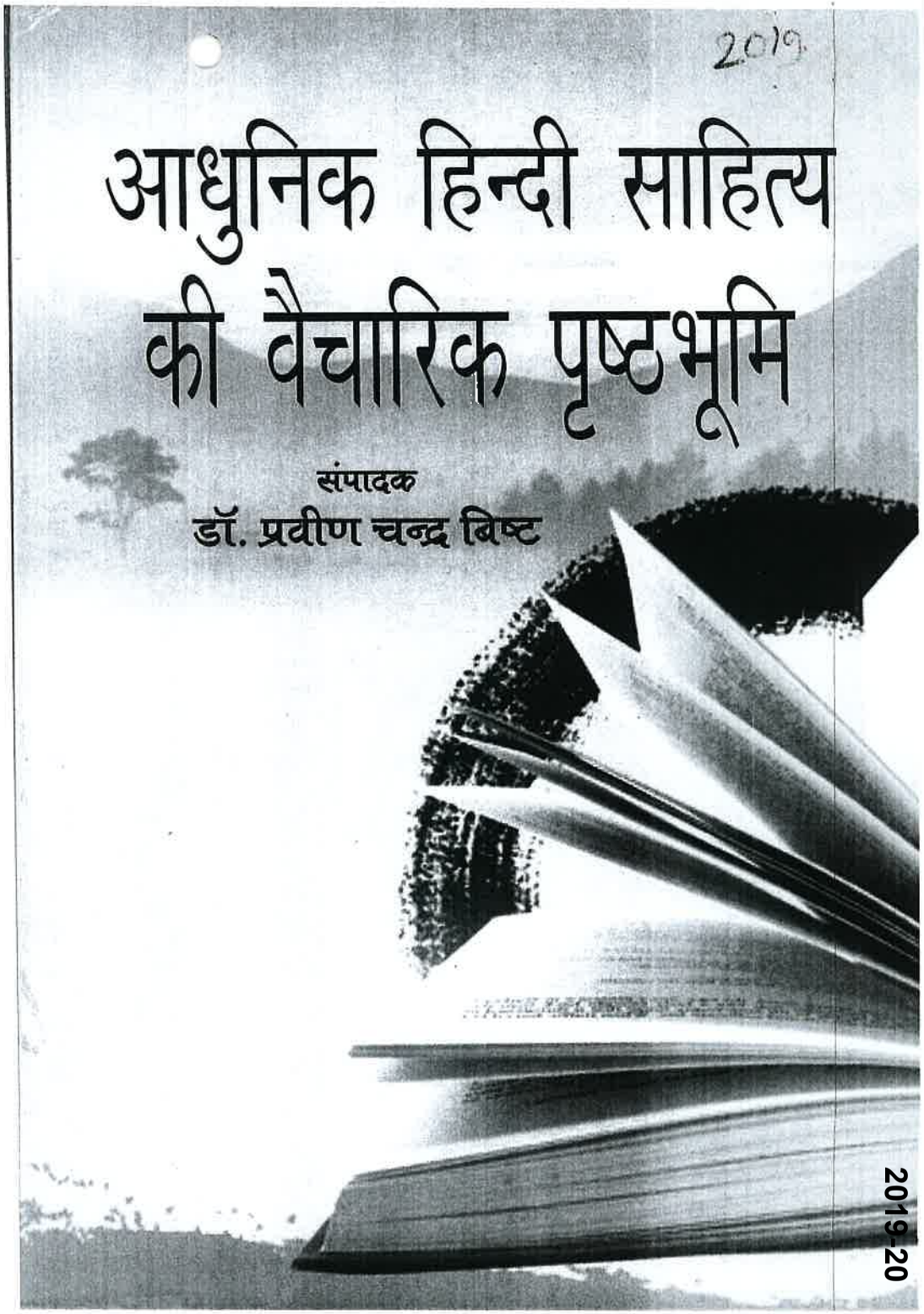

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श्री नितिन गर्ग द्वारा नमन प्रकाशन के लिए प्रकाशित तथा
एशियन ऑफसेट प्रिंटर्स, मौजपुर, शाहदरा, दिल्ली में मुद्रित।

Adhunik Hindi Sahitya Ki Vaicharik Prasthbhumi
***By* Dr. Pravin Chandra Bisht**

भूमिका

साहित्य का जीवन से प्रभावित होना और जीवन को प्रभावित करना एक सहज-स्वाभाविक प्रक्रिया है। किंतु यह तभी संभव है जब साहित्य जीवन में व्याप्त विसंगतियों-विद्रूपताओं को उद्घाटित करते हुए स्वस्थ-समाज और जीवन के निर्माण में अग्रसर हो। ऐसे साहित्य की निर्मिति में रचनाकार की सामाजिक प्रतिबद्धता एवं प्रगतिशील विचारधारा का महत्वपूर्ण योग होता है और इस विचारधारा का निर्माण साहित्यकार द्वारा अपने समय के सामाजिक-सांस्कृतिक परिवेश में आ रहे बदलावों से प्रेरणा ग्रहण कर तमाम सहमतियों-असहमतियों को खँगालते हुए समाज और मानव जीवन के हित में एक निष्कर्ष तक पहुँचने की प्रक्रिया के दौरान होता है। इस तरह साहित्य-सृजन की प्रक्रिया में विचार तत्व की महती भूमिका होती है। हर रचनाकार अपनी रचनाओं के माध्यम से किसी न किसी विचार तत्व को संप्रेषित कर अपने समय और समाज को समृद्ध, समुन्नत और सचेतन बनाने का प्रयास करता है।

आधुनिक हिंदी साहित्य की वैचारिक पृष्ठभूमि में वे परिस्थितियाँ और कारक तत्व ही रहे हैं, जिन्होंने आधुनिक भारत के निर्माण की प्रक्रिया शुरू की। इसमें कोई संदेह नहीं है कि पश्चिमी देशों के संपर्क में आने के बाद ही भारतीय समाज में आधुनिकता का प्रवेश हुआ। सामाजिक, धार्मिक और सांस्कृतिक क्षेत्रों में जिस तरह ब्रह्म समाज, आर्य समाज, प्रार्थना समाज, थियोसॉफिकल सोसायटी, सत्यशोधक समाज आदि ने सामाजिक कुरीतियों एवं धार्मिक अंधविश्वासों आदि के विरुद्ध चेतना जगाने का प्रयास किया तथा शिक्षा और संस्कृति के क्षेत्र में नई पहल की उससे इस प्रक्रिया को निरंतर गति मिलती रही।

महर्षि कर्वे, महात्मा फुले और आंबेडकर ने जहाँ दलितों-वंचितों को शिक्षित एवं जागरूक बनने की प्रेरणा दी, वहीं रमाबाई जैसी महिलाओं ने स्त्री शिक्षा पर बल दिया। 1857 के प्रथम स्वाधीनता संग्राम सेनानियों ने जहाँ अंग्रेजी साम्राज्य

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महत्वपू
लेखकों

अनुक्रम

किया, "भारतीय विधवाओं की संख्या दो करोड़ दस लाख है, जिसमें केवल नौ वर्ष की अवस्था वाली 79000 हैं; 14 वर्ष की अवस्था वाली 2070000 हैं। 19 वर्ष की अवस्था वाली 2820000 हैं।

(वर्ष–1, बिन्दु 39, सं.-1950, पृ.-4)

विधवा स्त्रियों के पुनर्विवाह के पक्ष में भी आवाज़ उठाई गई। 'प्रेमघन' जी ने लिखा कि यदि सती प्रथा कानून द्वारा बंद की जा सकती है तो कानून द्वारा स्त्रियों का पुनर्विवाह भी कराया जाना चाहिए।

(प्रेमघन सर्वस्व; द्वितीय भाग, पृ.-194)

दहेज प्रथा का भी जमकर विरोध हुआ। प्रताप नारायण मिश्र ने इस कुप्रथा पर करारी चोट की, "नाना भाँति के क्लेश और हानि सहना, पर पुरानी लकीर के एक अंगुल भी बाहर न' होना, बिरादरी में दो दिन की वाहवाही के लिए ऋण काढ़ के सैंकड़ों की आतिशबाजी छिनभर में फूँक के संतान के माथे कर्ज मढ़ जाना, दहेज की दुष्ट प्रथा के मारे नई पौध की उन्नति मिट्टी में मिलाना कहाँ तक उचित है?"

(ब्राह्मण, खंड-6, सं.-2, भलमंसी)

आज भी भारत जिन समस्याओं से जूझ रहा है वे सभी भारतेंदु युग में भी वर्तमान थीं किन्तु उस काल के सभी पत्रों का स्वर एक था। वे इन सभी बुराइयों को जड़ से मिटाना चाहते थे और कटिबद्ध थे। राष्ट्रीयता की भावना भी सभी में कूट-कूट कर भरी हुई थी। इन्हीं के सद् प्रयासों से जनसम्पर्क और जन चेतना का अभ्युदय हुआ। इस युग के पत्रकारों/सम्पादकों की बलवती निष्ठा, देश भक्ति, युग चेतना के प्रति पूर्ण सचेत प्रवृत्ति आदि ऐसे गुण थे जिन्होंने इस युग की पत्रकारिता को अप्रतिम व अविस्मरणीय बना दिया।

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4.
भारतीय नवजागरण के वैचारिक आधार

प्रो. दिनेश पाठक

भारतीय नवजागरण का समय 19वीं शताब्दी का उत्तरार्द्ध व 20वीं शताब्दी का पूर्वार्द्ध ठहरता है। यह वह समय था जब भारत में अनेक वैचारिक परिवर्तनों को आकार लेते हुए देखा गया। इन नये विचारों ने एक नई दृष्टि को जन्म दिया और इस नई दृष्टि ने जीवन के सभी क्षेत्रों में सकारात्मक बदलावों को गति प्रदान की। समाज, धर्म, संस्कृति शिक्षा के क्षेत्रों में अनेक नये-नये परिवर्तन इन दिनों में देखे गये। बनी बनाई मान्यताओं-परंपराओं और रूढ़ियों को विज्ञान व तर्क के धरातल पर चुनौती दी गई और जीवन के हर क्षेत्र में वैज्ञानिक व तार्किक चीजों को ही स्वीकार करने की सलाह दी गई। जो भी कुछ अवैज्ञानिक, अतार्किक व अव्यावहारिक था उसे छोड़ने का आग्रह किया गया। समेकित रूप से इसे ही नवजागरण का नाम दिया गया।

नवजागरण के केन्द्र में अनेक व्यक्ति, संस्था व विचारधाराएँ कार्य कर रही थीं, जिनमें राजाराम मोहन राय, केशवचन्द्र सेन, न्यायमूर्ति महादेव गोविंद रानाडे, स्वामी दयानंद सरस्वती, एनी बेसेंट, महर्षि धोंडो, केशव कर्वे, महात्मा फूले, छत्रपति शाह महाराज जैसे व्यक्तियों व ब्रह्मोसमाज, प्रार्थना समाज, आर्य समाज, थियोसौ फिकल सोसाइटी, सत्यशोधक समाज जैसी संस्थाओं की भूमिका विशेष रूप से उल्लेखनीय हैं। भारतीय नवजागरण पर विचार करते हुए एक महत्त्वपूर्ण तथ्य यह है कि उसके वैचारिक आधार पर भी दृष्टि डाली जाए और यह समझने की कोशिश की जाय कि वे कौन से विचार थे जिन्होंने भारतीय नवजागरण को गति देने का कार्य किया, जिनके बिना नवजागरण का विचार केवल विचार ही बना रहता, उसका प्रत्यक्ष धरातल तक उत्तर पाना संभव ही नहीं हो पाता।

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TRENDS AND ISSUES IN LITERATURE

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Preface

This book is the outcome of the National Seminar hosted by the Department of English on 6th October 2018 on the topic 'Emerging Trends and Issues in Literature'. The seminar received an overwhelming and positive response from Maharashtra, Goa and Karnataka. In all more than 30 papers were presented, which was followed by serious deliberations and discussions. Most of the papers have been included in this book. On further reading, some papers delved deeper into issues concerning literature, and not the 'emergence' of the same in the contemporary context. Hence the book is titled as 'Trends and Issues in Literature'.

The objective of the seminar was to bring the academicians and thinkers on a common platform and initiate a healthy discussion. This was achieved through the seminar. The motto of our college is the famous verse of Sant Sohirobanath Ambiye II आंतरीचा ज्ञानदिवा मालवू नो रे II which means 'Keep the Inner Light of Knowledge burning'. The seminar was an attempt at putting these words into practice.

I sincerely thank Dr. (Mrs.) Kiran Budkuley, Professor of English (Retd.) and presently Professor, B. Borkar Chair of Comparative Literature at Goa University for delivering the thought provoking Key Note Address. I thank my Principal Dr. S.B. Sawant for his constant support and assistance. I also thank the management members of SPM, Banda namely Shri. D. B. Warang, Chairperson; Shri. Premanand Nadkarni, Secretary; and all the honorable members of SPM, Banda. In fact, we all are inspired by the founder President of SPM, Banda, Dr. B. B. Gaitonde, the ex–Advisor to WHO, an academician and a renowned name in this part of Konkan region.

A special mention of gratitude to my colleagues, namely Mrs. Rajshri A. Shirke, Mrs. Swati Gaonkar-Mahale, Mrs. G. D. Joshi, Dr. Nivrutti D. Karvekar, Mr. Anil A. Shirke and Mr. A.P. Mahale for their overall support and assistance.

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Department of English

2019-20

Dr. M. Shanthi's paper represents reflections of caste and gender related discourse in the novels *Bhimayana* and *Funny Boy*. The article by Maulana A. Makandar highlights the issues of colonization, decolonization and neo-colonization of Indians by sighting the example of Chetan Bhagat's novel *Five Point Someone*. Dr. Manisha M. Muzumdar elicits Vijay Tendulkar's *Mitrachi Gosta* as the victim of social taboo. Mrs. Roshanara Shaikh in her paper projects the multiculturalism in Anita Desai's *Bye Bye Black Bird*. Rupali Gaikwad discusses Mahashweta Devi's *Rudali*, a marginalized culture of Rajasthan and today's women as Rudalis in Indian Society. Shivaji Gudaji attempts traces of Indianness in the short stories of R.K. Narayan. Upanekar in her paper on Namdev Dhasal's Golpitha traces awakening from the underworld. Dr. Sandeep K. Thorat attempts to highlight the reflection of the Indian ethos and culture in The poetry of Keki Daruwalla and Dom Moraes's poetry. Dr. Bharat A. Tupere represents the exploitation of women in the novel of *Big Breasts and Wide Hips* by Mo Yan. The article of Vidhya Hariharan throws light on spatial subversion in Manjula Padmanabhana's *Harvest*. Dr. Dattaguru G. Joshi shows the identity and rootedness of Goan Identity in Isabel Vas's play *Playing with Eye of the Dragon*. Mrs. Medha M. Amshekar discusses marginalization in Tony Morrison's *Beloved*. Anil Shirke highlights the importance of digital media and mobile phones in his article. Rama Murkunde presents varied views pertaining to translation and problems associated with it.

While discussing the emerging trends in literature, It is difficult to define one typical Characteristics of 21st Century. The age is full of experimentation and it is discussed in different genres. The social and political upheavals, the consolidation and expansion of multinational capitalism, the emergence of the information age, the struggle of the post – colonial voices and the changing configuration of a new multicultural population have led to the rethinking of literary studies. Presence of a great range of the style and approaches led the writers redefine the specific boundaries of literature. The contribution of the scholarly research papers has enriched this volume.

I express my sincere thanks to the writers of the scholarly papers for their valuable contribution. I also express my thanks to Dr. Dattaguru Joshi. Mrs. Rajashree Shirke, Mrs. Swati Gaon-Mahale and all Teaching and non teaching staff for making the seminar a great success.

Dr. S. B. Sawant

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Contents

Stephen King's *The Stand*: A Fine Illustration of Apocalyptic Horror

Advait Dhondiram Joshi

ABSTRACT :
This paper throws light on apocalyptic horror projected in Stephen King's *The Stand* (1978), the famous American horror fiction writer. The novel exposes existing of evils in future world of mankind. Thus, the novel is a fine illustration of apocalyptic horror. King depicts the invisible 'Other' that destroys human life that threatens human life.

Key words- apocalyptic, horror, evil, other, invasion of dangers.

The Stand, published in 1978, is about super-flu that destroys 99.4% population of the world. The novel presents the battle between good and evil. King seems to be worried about the future of mankind. At the beginning Thomas Campion escapes from secure military station. Though he succeeds in escape, he carries a dose of super-flue which is automatically spread in the country. The dreadful virus has finished off most of the population. Few are left and survived and those who have survived begin to group themselves into two groups. The good people join the group of Mother Abagail and evil people prefer to join, Randall Flagg. He is the most evil character King has ever portrayed. Some of the good characters betray their comrades and try to rebuild society in Boulder. The 'bad' characters show their badness to their own people in Las Vegas, Nevada. At the end four heroes set out from the 'good' camp to combat the evil. The three of the heroes are seized by Flag's men. One is cruelly shot when he laughs in the face of his enemy. The others are publically executed. As the things get worst, one of the followers of the Flagg Trashcan comes with a nuclear bomb. One of the 'bad' people comments against execution and is immediately electrocuted by a bolt of lightning. The bomb kills everyone except Flagg who succeeds to escape in spirit form. At the end of the novel the hero returns to Boulder. He and his family decide to find a place without so many people, and the novel ends with the unanswered question, do people ever really learn anything? (TS 1135)

3.4.4 Books and Chapters Published in Edited Volumes During the Year 2018-19

Sr. No.	Name of the teacher	Title of the book published	Title of the chapters published	ISBN number	Name of the publisher	Page No.
1.	Rekha Watve-Paradkar	Computer Programming and System Analysis'semvi	NA	978-93-85834-67-7	Vipul Publications	1-3
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Public Relations is all about building relationships to advance, promote, and benefit the reputation of any organisation in the community. PR practitioners need to stimulate their innovative thinking and capacities in vexing times. The swings and trends in PR discipline, allied dimensions, social media league and crisis communication has led to the resilient growth in PR. Various facets like PR Tools, Corporate Advertising, Media Relations, NGO Activism, and Campaigns are covered in the revised edition as refined features of the book.

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ABOUT THE AUTHOR

Vaneeta Raney has academically excelled in Masters in Management Science with Industrial Psychology and Marketing from IBMR. She is associated with various colleges such as SIES, Sydenham, ... UG and PG level institutions.

She has 5 years of industrial experience as a Recruiter and Public Relations and Communication Officer. She has successfully done her Summer Internship with Indian Oil Corporation in Corporate Advertising and Communication.

She is firmly grouped with University of Mumbai and ICFAI and conducts cutomised grooming sessions on demand for UG and PG programmes. Ms. Raney has a flair for writing and creative visualisation. She believes in imparting education and works for the skill development and personal growth of the youth and future stakeholders of society. She believes in intellectual humility which is a cornerstone to individual greatness.

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देवेश ठाकुर का नवीनतम उपन्यास 'स्वप्नदंश' पढ़ना मेरे लिए एक नई दुनिया का साक्षात्कार करना रहा है। मुम्बई में पिछले कई दशकों से रहने और फिल्मी दुनिया के बारे में कई तरह की प्रतिक्रियाएँ सुनने के बाद भी फिल्मी दुनिया के घिनौने रूप पर यकीन कर पाना अपनी सहज और सरल प्रवृत्ति के कारण मेरे लिए मुश्किल था, किंतु उपन्यास की प्रामाणिक अनुभूतियों से गुजरने के बाद एक नया नंगा सच अपनी पूरी ताशीर के साथ मुझ में उतर गया।

उपन्यास धीमे उठान के साथ प्रारंभ होकर मन को कुमाऊँ की प्रकृति से बाँधता है। ऐसा लगता है कि जैसे हम आँचलिक जीवन से जुड़ रहे हैं। पैठानी गाँव व उसकी प्राकृतिक सुषमा का वर्णन हमारे मन को बाँधता है, इसके साथ ही ग्रामीण संस्कृति व उसकी सहजता भी उपन्यास में अनुस्यूत होती चली गई है। उपन्यास की गति नायिका गुँजन के मुम्बई आने के निर्णय के साथ तीव्र हो उठती है और उपन्यास का पटल प्राकृतिक सहजता और सौष्ठव की भूमि छोड़ संघर्ष के क्षेत्र में प्रवेश कर जाता है। बचपन से ही गुंजन के मन में फिल्मी दुनिया की एक सुनहली छवि अंकित थी। उसे लगता था कि फिल्मी संसार उस जैसे सहज कलाकार को सिर आँखों पर बैठा लेगा ; कि वह अपने अभिनय व संगीत के बल पर फिल्मी दुनिया के आकाश में छा जाएगी। किंतु.....।

मुम्बई आने पर गुंजन अपने गाँव की बचपन की सहेली बिंदिया के घर पर ठहरती है। बिंदिया व उसके पति उसकी बहुत मदद करते हैं। सम्भवतः उपन्यास का यह पक्ष मनुष्यता व मित्रता के संबंधों के अभी भी बने रहने का प्रमाण है जिसे उपन्यासकार ने बड़ी कुशलता से चित्रित किया है। इसके अतिरिक्त उपन्यास के आगे की घटनाएँ फिल्मी दुनिया के अमानवीय व क्रूर रूप को बेलौस ढंग से चित्रित करती जाती हैं।

बिंदिया के पति मिस्टर नेगी गुंजन से एक बड़े भाई की तरह फिल्मी दुनिया के सच की ओर संकेत करते हुए कहते हैं , – फिल्मों की दुनिया दरअसल पाखंड,

शोषण और दिखावे की दुनिया है। गलाकाट स्पर्धा है वहाँ। अपनी परछाई से भी सतर्क रहना पड़ता है। हम पर्दे पर जो चमक-दमक देखते हैं, उसका जमीनी सच्चाई से कोई तालमेल नहीं बैठ पाता। "मि. नेगी के इस इशारे को समझ कर भी गुंजन नहीं समझती या समझना नहीं चाहती क्योंकि उसे सुने हुए पर यकीन नहीं हो पाता। उसके रुझान व उत्साह को देखकर नेगी जी उसे फिल्मी दुनिया के कुछ संपर्क सुझाते हैं, जिसमें एक नाम उपदेश भटनागर का भी है जो राष्ट्रीय प्रसारण संस्थान की कहानी पत्रिका 'कथाचक्र' का प्रधान संपादक है। और फिल्म कथा लेखन के क्षेत्र में एक स्थापित नाम बन चुका है। उपदेश भटनागर का नाम गुंजन के लिए जैसे संभावना का द्वार था। उसे लगता है कि शायद कुछ बात बन जाए। वह बड़ी आशा लेकर भटनागर से मिलती है।, उपदेश भटनागर के लिए ऐसे नए चेहरों का मिलना सामान्य बात थी। वह गुंजन से कई उल्टे-सीधे प्रश्न करता है और प्रकारांतर से उसे समझाना चाहता है कि फिल्मी दुनिया में बिना कुछ दिए, किसी को कुछ नहीं मिलता। वह गुंजन के कैरियर से ज्यादा उसके शरीर के भूगोल में रुचि दिखाता है। कई बार चक्कर लगवाने के बाद वह उसे डाइरेक्टर हितेश चामरिया के यहाँ अपना संदर्भ देकर भेजता है, वहाँ उसका फोटो सेशन होता है। फोटो सेशन के नाम पर आनंद मुखर्जी उससे बिकनी तक पहनवा लेता है। इसके बाद ऑडिशन होता है, गुंजन को लगता है कि शायद यहाँ कुछ काम बन जाए लेकिन लंबे इंतजार के बाद भी उसे कोई संदेश नहीं मिलता। इस बीच मि. डिसूजा के सहयोग से उसे दूरदर्शन की डॉक्यूमेंट्री के लिए कुछ साक्षात्कार लेने का मौका मिल जाता है। इस काम से गुंजन का अपना दैनंदिन खर्च चलने लगता है। उपन्यास के मध्य में कुछ पात्र ऐसे भी आते हैं -- जिन्हें देखकर गुंजन को कुछ राहत महसूस होती है। ऐसे पात्रों में मिस्टर व मिसेज डिसूजा को देखा जा सकता है। मिस्टर व मिसेज डि-सूजा गुंजन में अपनी बेटी नैंसी का प्रतिबिम्ब देखते हैं और वे उनकी यथा संभव मदद करना चाहते हैं, लेकिन वे फिल्मी दुनिया के सच को भी गुंजन के सामने रखने से भी नहीं कतराते। अपनी पूरी जिंदगी के अनुभव को निचोड़ के रूप में रखते हुए डिसूजा गुंजन से कहता है – "फिल्मी दुनिया के बारे में तुम्हें मालूम ही है। जब तक तुम टॉप पर हो, तुम्हारे आगे-पीछे लोग भागते फिरेंगे। तुम फोकस से जरा हटे नहीं कि अपने ही लोग तुम्हें पहचानने से भी कतराएँगे। बड़ी अजीब दुनिया है यह।"

उपन्यास गुंजन के माध्यम से फिल्मी दुनिया के 'स्ट्रगलर्स' के संघर्षों व अपमानों तथा समझौतों को एक व्यापक कैनवास पर खींचता है। ऐसी ही एक स्ट्रगलर के रूप में गुंजन की रूम पार्टनर शैली है। शैली ने फिल्मी दुनिया में फिट होने के लगभग सारे नुस्खों व गुरों को सीख लिया है। वह हर तरह के समझौतों के लिए तैयार है। फिल्मी दुनिया की हकीकत को बयां करते हुए वह गुंजन से कहती है –'यह

इक्कीसवीं सदी और हिन्दी

प्रधान संपादक
डॉ. सुधा व्यास

संपादक
डॉ. सतीश पांडेय

वहीं विज्ञापन जगत में भी हिंदी का भविष्य नितांत ही संभावनापूर्ण बन गया है। अनुवाद और विज्ञापन जगत में अनुप्रयुक्त हिन्दी की शक्ति एवं सीमाओं पर कई गंभीर लेख यहाँ संकलित किए गए हैं।

हिन्दी को वैश्विक धरातल पर प्रचारित-प्रसारित करने में हिन्दी सिनेमा का विशेष योगदान रहा है। हिन्दी के फिल्मी गीतों को अक्सर साहित्य से अलग रख कर जांचा-परखा जाता है लेकिन इसमें कोई दो राय नहीं है कि इन गीतों ने हिन्दी भाषा को एक अलग पहचान दिलायी है। हिन्दी के विकास में फिल्मों के योगदान पर भी यहाँ गहन चर्चा की गयी है।

हिन्दी को जिस तरह अनेक संवैधानिक नियमों में बाँधकर भारत की राजभाषा घोषित किया गया, उससे आज भी यह पूरी तरह राजभाषा नहीं बन सकी। राजभाषा हिन्दी की इस स्थिति का सही-सही मूल्यांकन करते हुए इसके बदलते स्वरूप को भी इस पुस्तक में पूरी गंभीरता एवं ईमानदारी से विवेचित किया गया है। इक्कीसवीं शताब्दी का हिन्दी साहित्य हाशिए पर खड़े सामान्य वर्ग के साथ नज़र आता है। आज के हिन्दी साहित्य में दलित, स्त्री और आदिवासी जीवन के साथ-साथ सांप्रदायिकता, पर्यावरण, प्रवासी - जीवन और बाज़ारवाद जैसी जटिल समस्याओं को यहाँ पुरजोर ढंग से उठाया गया है। इक्कीसवीं सदी में हिन्दी की बदलती भाषिक संरचना तथा हिन्दी साहित्य में उभरती विभिन्न वैचारिक अवधारणाओं की गहन पड़ताल करते हुए ये लेख इस पुस्तक को महत्वपूर्ण बना देते हैं।

इक्कीसवीं सदी और हिन्दी

प्रधान संपादक

डॉ. सुधा व्यास

संपादक

डॉ. सतीश पांडेय

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अनुक्रमणिका

इक्कीसवीं सदी की हिंदी कविता : शिल्प व भाषा के नये प्रयोग

दिनेश पाठक

२१ वीं सदी तीव्र बदलाओं की सदी के रूप में देखी जा रही है। इसके लगभग दो दशक बीतने को हैं, इन दो दशकों में कई तरह के बदलाव कई क्षेत्रों में आये हैं। इन बदलावों का असर हमारे समाज व जीवन पर पड़ा है, सोचने व काम करने के तरीके पर पड़ा है। जीवन में हो रहे इन तीव्र बदलावों का असर हमारी भाषा पर भी पड़ा है। सामान्य जीवन से लेकर रचनात्मक लेखन की भाषा में इसके असर को देखा जा सकता है। इधर के साहित्य को लिखने और अलग-अलग विधाओं के माध्यम से अपनी बात रखने में ज्यादा खुलापन दिखाई देता है। यह खुलापन कथ्य व कहन दोनों स्तरों पर देखने को मिलता है। इक्कीसवीं सदी की हिंदी कविता इन दोनों स्तरों पर बदली है, जहाँ एक तरफ कथ्य के स्तर पर उसमें अनेक तरह के वैविध्य देखने को मिलते हैं, वहीं भाषा के स्तर पर भी कई तरह के नये प्रयोग देखने में आ रहे हैं। सामान्य रूप से कविता का प्रारंभ क्रियापद से होते हुए हम नहीं पाते पर विनोद कुमार शुक्ल की कविताओं में इस तरह के प्रयोग हमें मिलते हैं। 'कितना कुछ नुकसान हानि' कविता की पंक्तियाँ इस संदर्भ में देखी जा सकती हैं–

गया दस रूपये का नोट

मानी पाँच किलो चावल
या सात किलो गेहूँ
पंद्रह दिन का दाना पानी
या नगदी के पंद्रह दिन गये
उतने ही दिन बदले में
और जुड़ गये उधारी के

इसी तरह उनकी कुछ अन्य कविताओं में भी क्रियापद से वाक्य का प्रारंभ होते हुये देखा जा सकता है -

जाना भी दिखता रहता है
बहुत देर तक
उसे देखते रहना
न दिखने के बाद देर तक।

'प्रत्येक आवाज खटका है' कविता के अंत में भी इसी प्रकार का प्रयोग हम देखते हैं–

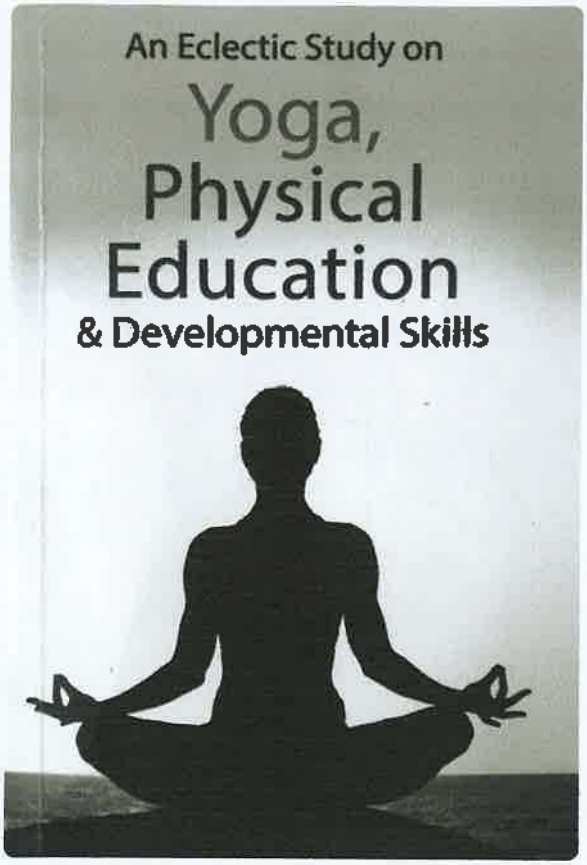
बचाओ! बचाओ! चिल्ला सकने वाले लोग
बचाओ भी नहीं चिल्लाते
कोई बचा है
यह पूछनेवाला भी नहीं बचेगा
लगता है दुनिया को नष्ट करने का धमाका
अभी शायद हो
हो सकता है जिंदगी को नष्ट करने के धमाके से पहले
जिंदगी का बड़ा धमाका हो।

इसी तरह कुछ कविताएँ प्रश्नवाचक शब्दों से आरंभ होती हैं– वीरेन डंगवाल की 'ईश कृपा' कविता के प्रारंभ को इस संदर्भ में देखना समीचीन होगा–

कितने स्वप्न नहीं देखे मैंने
कितनी इच्छाएँ नहीं कीं
भाँति-भाँति की।

3/2018

An Eclectic Study on



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Inaugural Address at the Refresher Course on Yoga, Physical Education and Soft Skill

Prof. Hari Prasad Sarma
Rector, Gauhati University&
Former Professor &
Head of the Department of
Environmental Science, GU

UGC sponsored Refresher Course on Yoga, Physical Education and Soft Skill was organised by the UGC – Human Resource Development Centre, Gauhati University from 7th to 27th March, 2018. A significant number of participants from Maharastra, Kerala, Andhra Pradesh, West Bengal, Meghalaya and Assam attended the course. It was a proud moment on my part that I have been invited to inaugurate the course on 7th March, 2018. At the beginning of the inaugural session the Director (i/c) of the HRDC-GU Prof. Jogen Chandra Kalita welcome the participants and mentioned about the glorious history of Gauhati University as well as the UGC-HRD Centre. Professor Dilip Borah, Dept. of Modern Indian Languages and Literary Studies, Gauhati University acted as the Course Co-ordinator. Professor NanigopalMahanta, Head, Dept. of Political Science, Gauhati University was the Guest of Honour. After lighting of the lamp, I started my inaugural speech.

ন হি জ্ঞানেন সদৃশং পবিত্রমিহ বিদ্যতে।

2. Yoga for Prevention and Cure Sports Injuries

Muscle stretching procedure. Prevents the [illegible] paschimotanasan, halasan. Padhastasan,ugrasan [illegible] stretchers. These asanas not only prevent sports injuries [illegible] cure some injuries like sprain, strain etc. and some [illegible] disorders.

3. Maintenance of Physical Fitness

Yogic practices are useful to lowering the anxiety [illegible] stress and keeping the athlete in Ins her normal state during [illegible] period. As the offseason state is tensionfree state [illegible] sometimes he feels nauseaafter the exercise in this state [illegible] possibility for lowering the fitness.therefore in this period [illegible] practices may help in maintaining fitness and promote [illegible] relaxation. When physical structure is healthy the mind [illegible] which in term, activates the inner power The mind becomes [illegible] and concentrated. This boosts our working capacity and [illegible] follows our efforts. We acquire the power of facing [illegible] becomes positive and constructive and actions have the right [illegible]

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GRACE: an evolving pedagogy rooted in Yoga for mental and physical well-being

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'Vyadhi Styana Samsaya Pramada Alasya Avirati Bhrantidarsana Alabdhabhumikatva Anavasthitatvan Cittaviksepah Te Antarayah'

Chapter I. Verse 30, Patanjali *Yoga Sutra*

Vyadhi: disease, illness, sickness; ***Styana***: inefficiency, dullness; ***Samsaya***: indecision, doubt; ***Pramada***: carelessness, negligence; ***Alasya***: sloth, laziness; ***Avirati***: sensuality, craving; ***Bhranti darsana***: false views or perception; ***Alabdhabhumikatva***: failing to attain stages of practice; '***Anavasthitatvani***: inability to maintain; ***Cittaviksepah***: distractions of the mind; ***Te***: they are; ***Antarayah***: obstacles, impediments.

I

The Approaching Problem

In the second decade of twenty-first century we find society in general and individuals in particular are experiencing tremendous

challenges of various kinds. At the societal level, [illegible] disturbance, policy implementation failure, injustice [illegible] While, disorientation regarding one's self-identity, [illegible] of compassion, care and love for each other and [illegible] has disturbed the whole psyche of an individual. As [illegible] we rely on our education system as the only hope [illegible] human values. This means universities and even the [illegible] institutions (HEIs) need to invest more in building [illegible] students. As a result, the aspirations of India's 130 [illegible] the 17–23 age group are in the increase and some kind of [illegible] has to be made available to these young seekers. They [illegible] good higher education can help them climb the socio-[illegible] faster than any other route. Although technology is seen as a [illegible] tool to address these growing demands, including the [illegible] But equally is the youth of our country facing challenges [illegible] malnourishment, inattentiveness, irregularity, disorder [illegible] hygiene and cleanliness and many more. Primarily, the [illegible] education has to be with regard to perspectives of [illegible] prospects in future.

It is believed a nation can progress, only if its citizens [illegible] participate in its governance. For participatory governance [illegible] a strong society with healthy individuals. In recent years [illegible] witnessed the changing trends with respect to physical [illegible] well-being.

Ministry of Ayush, Govt. of India, shares its vision [illegible] one of the six Indian Thought System, by advocating the [illegible] path of Yoga, popularly known as "Ashtanga Yoga" [illegible] development of human beings. They are, Yama, Niyama, [illegible] Pranayama, Pratyahara, Dharana, Dhyana and Samadhi. [illegible] components advocate certain restraints and observances [illegible] discipline, breath regulations, restraining the senses [illegible] contemplation, meditation and samadhi. These steps are [illegible] have a potential for improvement of physical health [illegible] circulation of oxygenated blood in the body, retaining the [illegible] thereby inducing tranquillity and serenity of [illegible]. The [illegible] Yoga prevents psychosomatic disorders and improves [illegible] resistance and ability to endure stressful situations.

Indeed, Yoga has stood the test of time and passed through thousands of trials undertaken by intellectual sages and seers who have actually lived, practiced and refined it. For centuries, Philosophy of Yoga has made a phenomenal contribution to humanity through its physical, mental, emotional and spiritual development. It has retained its relevance and proved its usefulness in modern times too. In one of the recent exploration, carried out by the team of researchers in psychiatry led by Prof. John Denninger at Harvard Medical School, through a five-year study demonstrated that ancient mind-body training affect genes and brain activity in the chronically stressed, provides certain evidence of its significance.

II

Change in the process of Education: GRACE

Global citizenry, Reasoned thought, community Acceptance, Creative opportunities and Experiential learning (GRACE) is the essential evolving pedagogy. What is Grace and how does one access it? Sadhguru of Isha Foundation describes GRACE as a phenomenal shift moving from self-faith to self-responsibility. GRACE is also rooted in Yoga teachings that can develop the necessary transformative skills in higher education. According to Prof. Priya Vaidya, Department of Philosophy, University of Mumbai, "Pedagogic practices reveal the approach of a country towards development of education in general and the progress of individuals in particular." All kinds of knowledge beginning with regard to one's own physical and mental well being acquaint learners to move beyond prejudice and develop varied skills for empowerment and employability. GRACE can open up channels of inspired aspirants for nurturing basic human values. This paper draws out the significance of GRACE in the following ways:

Global Citizenry

The opportunities available around in the world have opened possible avenues where a degree is not the motivator, rather a lifelong learning essence has to be duty-driven. Yoga defines the conative aspect of human personality, when nurtured with right action, gives immense strength, opens avenues for individuals to express their unique potentials, engage with all possible opportunities to fulfil all the desired goals and recognise one's role in life.

Lord Krishna talks to Arjuna in *Bhagavad* [illegible] Verse 50, about "*Yogah Karmasu Kaushalam*" [illegible] Yoga [illegible] at work.

This verse signifies on performance of our [illegible] excellence. If we work with elegance, fortitude, and [illegible] Mind-Soul will co-ordinate well. Any work becomes [illegible] but with full concentration, dedication, abilities and [illegible] valuable to others as well as to society. We should [illegible] the fruits of action. So, the extrinsic incentives e.g., [illegible] etc. play a very minor role as motivators. As Aristotle, [illegible] Philosopher stated that, "*We are what we repeatedly do. [illegible] then, is not an act, but a habit.*"

Reasoned Thought

We as social beings obtain experience of life [illegible] we are supposed to rise above a mere physical survival. The [illegible] aspect of Yoga as defined in Patanjali's *Yogasutra* [illegible] "*Yogah chitta vritti nirodhah,*" means when our [illegible] and our mind in its tranquil natural state, we can [illegible] realization. Vritti is the fluctuations that Patanjali refers [illegible] with human desires, aversions, attachments, ignorance [illegible] sense of "I", "me" and "mine." Yoga explains, the [illegible] of human personality, is to draw out the practicability [illegible] Therefore, one has to lead towards disciplined [illegible] be used to pursue thought in many directions and for [illegible] such as to explore complex ideas, to get to the truth of [illegible] up issues and problems, to uncover assumptions, to [illegible] to distinguish what we know from what we do not know, [illegible] out logical consequences of thought or to control discussion. Socratic questioning is understood as a systematic, disciplined and usually focusing on fundamental concepts, principles, issues or problems. This method of questioning is highly [illegible] today, as our young minds are open to all forms of [illegible] approaching them from all sources. In order to keep [illegible] active, the method of reasoned thought he[illegible] knowledge and wisdom.

Community Acceptance

The essence of education is to know to live with [illegible]

[illegible] live together. Yoga describes the affective aspect of human [illegible]nality as "*Samatvam yoga uchyate,*" mentioned in *Bhagavad* [illegible] Chapter II verse 28. Swami Sivananda, in his book *Samatvam: [illegible] Yoga of Equanimity*, gives an interesting commentary on the [illegible] chapter of the Bhagavad Gita where Arjuna asks Krishna for [illegible] characteristics of he who has attained the state of yoga. Swami [illegible]nanda in his book, Chapter 3, "*The Pathway to Samatvam*", [illegible]scribes what are the qualifications that one needs to have in order [illegible]hieve this state of equanimity and suggests to serious *sadhakas* [illegible] how to put this teachings into practice:

"An aspirant who treads the path to *Samatvam* must make every [illegible] to acquire the following essential qualities: *Viveka*, [illegible]rimination; *Vairagya*, dispassion; *Shadsampat*, the six virtues [illegible]-mental calmness and control; *dama*-restraint of the senses; [illegible]-sense withdrawal or *pratyahara*; *titiksha*-endurance; [illegible]-faith and *samadhana*-mental balance); and an intense [illegible] for liberation, *Mumukshutva*. In order to possess the virtue of [illegible], he will also need to dedicate himself to steadying the [illegible] every moment of his yoga career..."

Thus, equanimity, acceptance and co-existence are the pursuits [illegible] cultivated in young minds which will develop openness, [illegible]chability and have a dialogic atmosphere that would enable [illegible] making, governance and collective living.

[illegible]ative Opportunities

Human intellect is a composite system of conative, affective [illegible] cognitive will, which strives to develop and evolve into infinite [illegible]dle of potencies. Great personalities like Rabindranath Tagore [illegible] Shri Aurobindo have exemplified through their teachings 'what [illegible] be a human?' Tagore addresses in his account of 'personal man' [illegible], 'the consciousness of the infinite, in the personal man, ever [illegible]es to make its expressions immortal and to make the whole of [illegible] its own. The person in us is sending its answers to the Supreme [illegible]on, who reveals Himself to us in a world of endless beauty.' In [illegible]nection to Tagore's concept of 'personal man', Sri Aurobindo [illegible]ther adds that, "Nature creates perfectly because she creates [illegible]ctly out of life and is not intellectually self-conscious, the spirit [illegible] create perfectly because it creates directly out of self and is

spontaneously supra-intellectually all-conscious [illegible] perpetual creation. The Eternal is being manifested [illegible] And this life is extremely important, a chance for [illegible] manifold opportunity to discover the mighty rhythms [illegible] and inward march. Dr. Goutam Ghosal in his book 'The Bridge', has aptly assessed 'Tagore as a poet in love with [illegible] earth, wishing it change into a beautiful planet, as a [illegible] new creation on earth, as he wishes to form a rainbow [illegible] the soil to the sky.'

It is assuring to know that the human freedom [illegible] develops clarity in understanding and decision making [illegible] rise to creative opportunities that shall fulfil every [illegible] and will always work for one's own betterment.

Experiential Learning

Experiential learning is a method of educating through [illegible] experience. Skills, knowledge, and experience are acquired [illegible] of the traditional academic classroom setting, such as [illegible] internships, studies abroad, field trips, field research, [illegible] learning projects. The concept of experiential learning [illegible] explored by John Dewey and Jean Piaget, among [illegible] made popular by education theorist David A. Kolb, who [illegible] Ron Fry, developed the experiential learning theory [illegible] on the idea that learning is a process whereby knowledge [illegible] through transformation of experience. It is based on [illegible] elements which operate in a continuous cycle during [illegible] experience: Concrete experience, Reflective observation, [illegible] conceptualization, Active experimentation

We at SIES have VALUE LAB, it is a platform [illegible] across all discipline to experiment with a value of the month [illegible] by a department. For instance, this month department of [illegible] declared the value 'Reverence' and for the entire month [illegible] series of activity such as debate, elocution, slogan [illegible] writing, exercising vocal cords by singing songs based on [illegible] film screening, etc. Thus, transformative education [illegible] development and value-based approach [illegible] well-grounded [illegible] of GRACE that shall benefit learners to be better human [illegible] peace loving global citizens.

III
Conclusion

Working in global context as college and university facilitators, we need to familiarize ourselves with diverse expectations and practices in relation to assessment, learning and facilitating. Establishment of Yoga Study Centres can help both facilitators as well as students to learn techniques to be healthy and happy in all their endeavours. Especially with regard to facilitators, it is essential to take good care of our Oral Health, which probably gets neglected by most of us. So, it is suggested for a long lasting healthy career in teaching, simple practice of pranayama, warm water gargling and some stretch exercise will yield fruitful results. Swami Vivekananda rightly stated, "Education is the manifestation of perfection already in man."

Today service or community-based learning encourage students to explore issues that are vital to society and community through a blend of methods that include interviews, surveys and analyses, and active participation in an organisation, working hands on in your field of interest. Hence, along with mainstream subjects, Health Education is to be incorporated in educating people about health. It is an area which encompasses physical health, mental health, social- emotional health, spiritual health, environmental health and financial health. It is a combination of GRACE as mentioned gives a learning experiences designed to help individuals and communities improve their health, by increasing their awareness as well as influencing their attitude. Thus, with GRACE comes transformation and many prospects in future for both mental and physical well-being.

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India's Act East Policy-A Need for Enhancing Connectivity

– Rashmi Bhure &
Vidyadhar Malegaonkar

Introduction

In human history, connectivity has been an area of immense interest from kings to commoners as it has acted as destiny-changer. This is also clearly evident in India-South East Asia relationship. Trade and cultural contacts between India and what is present day South East Asia have been very ancient. Spread of Buddhism from India to South East Asia directly over sea and indirectly via China and Sri Lanka is well documented. Emperor Ashoka sent several missions to the present day South East Asia. In the medieval period, the Chola dynasty maintained trade with Srivijaya kingdom and the Khmer kingdom. Naval expeditions of King Rajendra Chola I to Indo-china and the Malay Peninsula in 1025 AD further deepened the contacts between the two regions. During the British rule in India, connecting South East Asia to Asia Major through India was a historical dream of the administrators, geographers and diplomats. Lord Dalhousie had thought of a railway line connecting Singapore to Constantinople (Istanbul), with a link up to Lhasa. British administrators like Curzon, Cross and "gentleman capitalists" like Rothschild wanted to link Bengal, Myanmar and China by rail.[1]

In the post- independence era, due to structural constraints of the Cold War, Indian foreign policy makers largely ignored the South East Asia region.

Borders in South Asia
States, Communities and People

Editor

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Border Management in South Asia

Can We Build Social and Cultural Bridges?

Rashmi Bhure

The world we have created is a product of our thinking; it cannot be changed without changing our thinking.

—Albert Einstein[1]

The borders in South Asia have been created artificially by the British as part of the process of colonisation and are not formed on the basis of natural features. Undeniably, the act of drawing borders arbitrarily without due consideration of ethnic, religious and economic factors has made them the most troubled and contested borders for more than half a century. This has led to divided families and communities, perpetual tensions on the borders, strenuous bilateral relations, and the region intermittently turning into a conflict zone all further deepening the fault lines. Apart from this, due to porous borders, the incidents of terrorism, separatism, trafficking and illegal migration have increased manifold and become daunting challenges while securing the borders in South Asia.

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Jataka, a part of Khuddakanikaya, depicts the stories related to Buddha's previous births with an undertone of moral and spiritual teachings. One narrative that perfectly cites interconnection, harmony, and cooperation is the tale of four friends, viz., an elephant, rabbit, monkey and a partridge. In a forest in Varanasi, the four dispute on their ownership right over a tree that they had fed on. The elephant claims that the tree is his since he first saw it; the monkey states that he first ate its fruits and thus, he owns the tree; the rabbit, who has eaten the leaves of that tree, when a small sapling, wants the tree to be his and the partridge states that the tree belongs to him since he helped plant the seed that eventually grew into this huge tree. Finally, all agree to the partridge's claim, living harmoniously and together and helping each other satisfy hunger.

The profound ethical principles of Dhamma have universal appeal. Its impeccable rationality juxtaposes theory and practice. Vinaya or discipline developed by Buddha helped shape and design sangha or community with the aim of spiritual growth. When Buddha, in his first sermon, 'Dharmachakrapravartana', said, "Go forth O monks, for the benefit and happiness of the many, for the good and welfare of the world ...." he emphatically stated the importance of communicating and putting into practice Dhamma. He appreciated the 'yathavadi tathakari – yathakari tathavadi' attitude.

While deliberating on Dhamma, we find that the ethics is linked with the epistemological position. The thoughtfulness about erudition in terms of what is taught, how it is taught and to whom it is taught is as important as knowing the theory behind the teaching. This is precisely what contemporary Buddhists call as 'Engaged Buddhism', which is an adaptation of Dhamma to situations related to socio-political, environmental and economic misery and inequality. It is necessary to understand engaged Buddhism and its implications on social and communal welfare. The fundamental teaching 'sarvam dukkham' encompasses the whole of life, family, community and society at large. The ideal of Boddhisattvahood is vehemently expressed through this political and social reform movement, thereby making Dhamma pragmatic.

The term 'Engaged Buddhism' was coined by a Vietnamese Zen Buddhist monk Thích Nhất Hanh, who was inspired by the humanistic