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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2021-22

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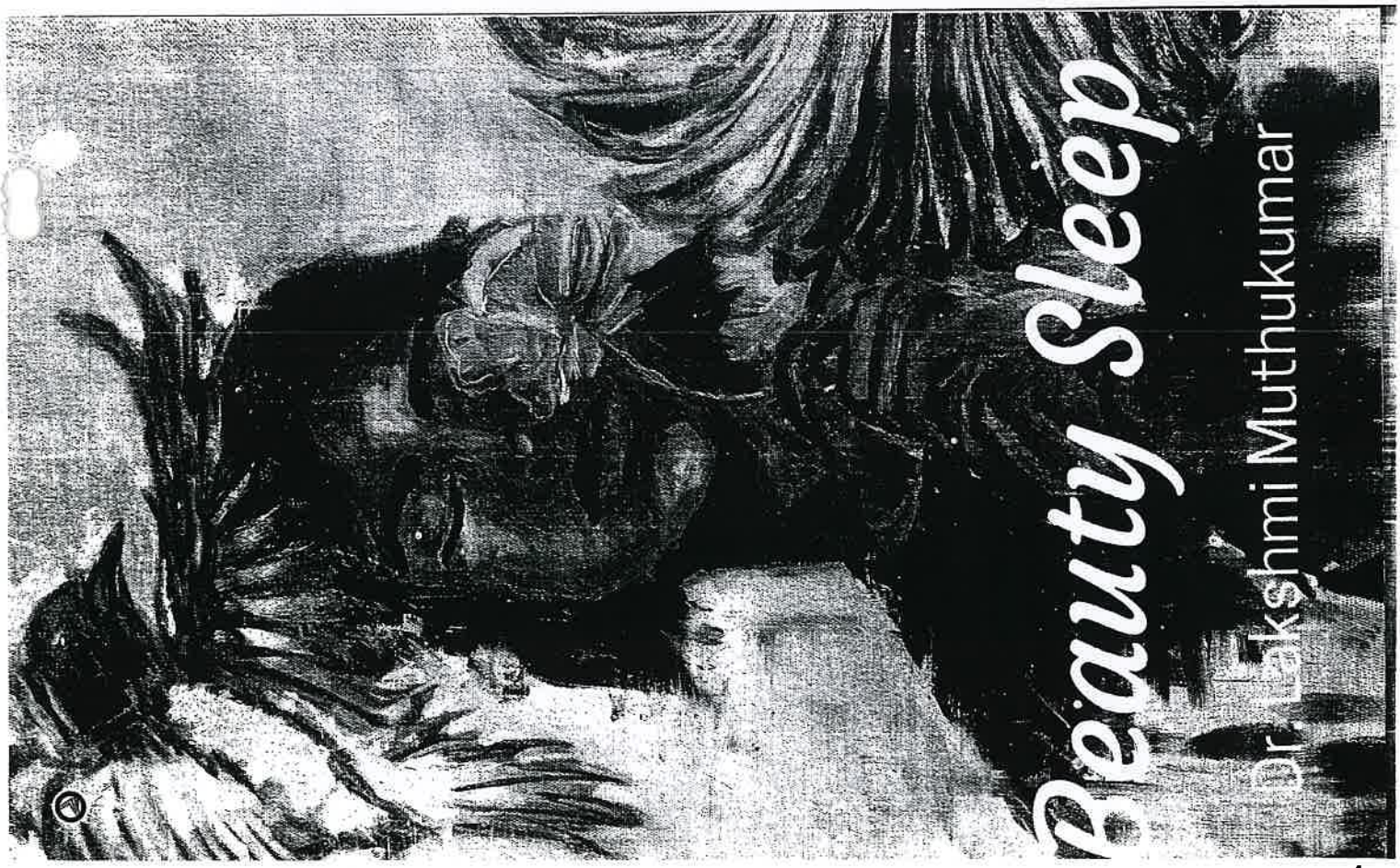

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IONIC LIQUID-BASED TECHNOLOGIES FOR ENVIRONMENTAL SUSTAINABILITY

EDITED BY
MOHAMMAD JAWAID
AKIL AHMAD
A. VIJAYA BHASKAR REDDY

ELSEVIER

Chapter 15

Ionic liquids for bioenergy production

Kirtikumar C. Badgujar[1,2], Vivek C. Badgujar[3] and Bhalchandra M. Bhanage[1]
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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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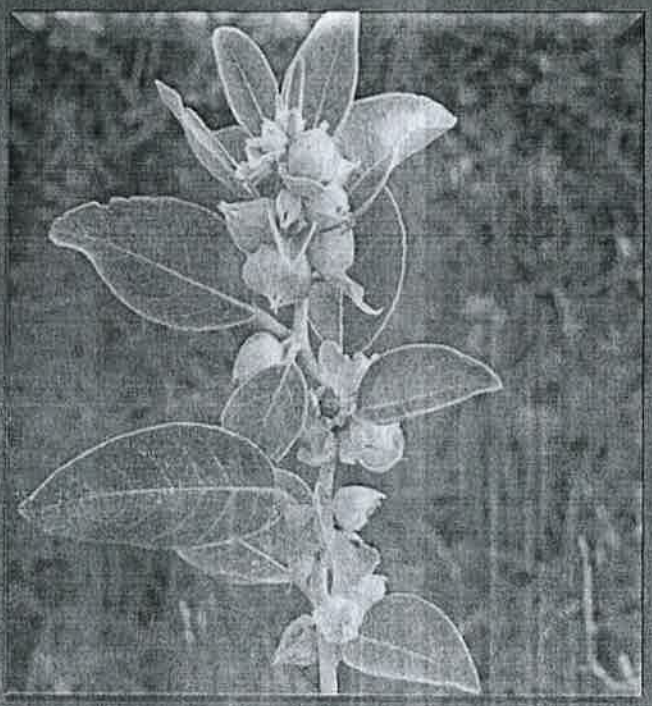

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Medicinal Plants

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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philosopher, diplom
and founder of the S

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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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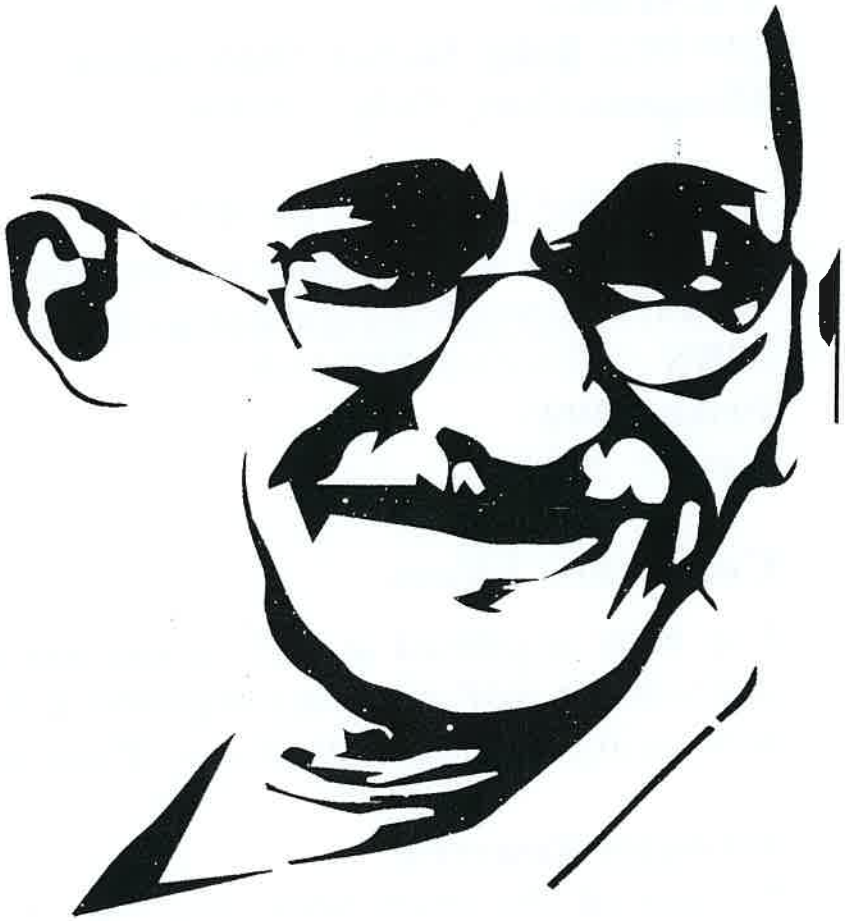
गाँधी के आर्थिक विचार एवं नव भारत निर्माण



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"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

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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.

ne 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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movement w s unique as it was the result of accidental demand and not premeditated. It all started with a ing with villagers at Pochampalli village of Andhra Pradesh on April 18, 1951, where poor Dalit villagers ered to ask for land. A Casual need for solution by Vinoba Bhave was reciprocated by donation of 100 acres nd by Ramchandra Reddy and soon it became a mass movement of appealing the landlords with large land ings to donate it to poor landless peasants. It slowly stimulated political activity of the peasant class.

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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.

Land reform in India was not only an economic intervention needed for removing motivational and other impediments for agricultural development and rural reconstruction arising from the agrarian structure inherited from the past but also social and community intervention to eliminate elements of exploitation and social injustice within the agrarian system. "In a very deep sense, land tenure problems are power problems, problems of disparity in economic, social and political power". Kenneth H. Parsons (1960)

The movement was unique as it was the result of accidental demand and not premeditated. It all started with a meeting with villagers at Pochampalli village of Andhra Pradesh on April 18, 1951, where poor Dalit villagers gathered to ask for land. A Casual need for solution by Vinoba Bhave was reciprocated by donation of 100 acres of land by Ramchandra Reddy and soon it became a mass movement of appealing the landlords with large land holdings to donate it to poor landless peasants. It slowly stimulated political activity of the peasant class.

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[1] Bhave, Bhoodan Yajna (1953).

Social movements in India in Contemporary Era

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Dr. Suchitra Naik
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Anandanubhava- The concept of well-being in Upanishads

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Assistant Professor, S.I.E.S College of arts, Science and Commerce (Autonomous), Sion (W)

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-