

Functional foods are gaining popularity among group of people and millets have been considered as potential candidate for the same, Millets are reported to be a major source of nutrients because of its antioxidant, anti-aging, antimicrobial, and anti-carcinogenic properties and some essential vitamins i.e., beta carotene (yellow pearl millets), niacin, riboflavin, thiamine and minerals (Ca, Zn, Mg, Fe, and Cu). Millets are found to have numerous health benefits and effective against Celiac Disease, *Diabetes mellitus*, cardio vascular disease (CVD), alimentary tract disorder, Malnutrition and many more.

Millets are nutritionally superior as their grains contain high amounts of proteins, minerals, flavonoids, polyphenols, and vitamins and could be used as functional food for prevention of noncommunicable diseases. Millets could be used to combat micronutrient malnutrition by bio-fortification of staple crops.

Keywords : Millets, functional food, disease, health benefits, effective

Good Control on Celiac Diseases Through Millet Tiffin

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Abstract: Millets are belonging to Poaceae (grass family) are the oldest cultivated crops in world. Millets are categorized under two headings, viz. minor & major millets. Major millets can be consumed as soon harvesting over. But minor millets require processing before consumption. All minor millets are too much demanding recently due to their highly nutritious factors. The common name of Barnyard millet (*Echinochloa esculanta*) is Sawawa known for food and feed. It is one of the most important millet in diet of mankind of older days. Considering its important nutritive value in the diet, the present work undertaken to prepare various value based barnyard millet tiffin recipes to avoid and control of Celiac diseases

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प्रस्तावना

भारताला सामाजिक चळवळींचा मोठा इतिहास आहे. सामाजिक रूढीविरोधात समाजसुधारकांनी बंड पुकारले आणि धर्म, जात यांच्यावर आधारित रूढी आणि विषमता यांच्या जोखडातून भारतीय समाजाची मान सोडवण्याचा प्रयत्न केला.

अवघ्या भारतविश्वात भगवान बुद्ध हा पहिला समाज क्रांतिकारक होता. ज्याने भारतीय समाजमनाला स्वातंत्र्य, समता आणि बंधुत्व यांची दीक्षा दिली. भारताचा इतिहास नुसता परकीय सत्ताधीशांच्या आक्रमणांपुरता मर्यादित नाही. तर तो क्रांती आणि प्रतिक्रांती यांचाही आहे. बुद्धाच्याकाळापासून सुरु झालेले समाजप्रबोधन आणि त्यातून समाज परिवर्तनाची लढाई अव्याहतपणे चालू आहे. या लढाईची सम्राट अशोकाचा नातू सम्राट बृहद्रथ यांच्या विश्वासघातकी हत्येने काहीशी पिछेहाट होऊन प्रतिक्रांती फोफावली, मात्र या मातीतला बुद्ध विचार मात्र त्यांना उपटून फेकता नाही आला. ती लढाई जगदज्योती महात्मा बसवेश्वरांच्या रूपाने पुन्हा दिप्तीमान झाली. महात्मा बसवणांनी आपल्या शिकवणीच्या माध्यमातून जातीसंस्था आणि तिच्याशी

राजर्षी शाहुंना समजून घेताना...! / ३६

67. Global Readings of Marginalized Class in English Literature

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Abstract

Dalit literature is the literature of the Dalits, by the Dalits and for the Dalits. Dalit literature emerged in the 1960s in the Marathi language, and it soon appeared in the Hindi, Kannada, Telugu, Bangla and Tamil languages, through narratives such as poems, short stories, and autobiographies, which stood out due to their stark portrayal of reality and the Dalit political scene. Dalit writing is a post-Independence literary phenomenon. The emergence of Dalit literature has a great historical significance. The causes and effects leading to the age-old existence of oppression and despair of the lives of marginalized class of nation's vast population are also observed in many other parts of the world.

Keywords: *Dalit literature, Various Narratives, Reality, Marginalized class, Oppression, Post- Independence literary phenomenon*

Significance of study of Marginalized class in present era

Concepts like 'race' and 'caste' are as old as the history of civilization. There are some grounds to compare and contrast in marginalized literature- one arising out of the 'literature of Slaves' and the other from the 'literature of untouchables'. It is also reflected in the Black American Writings for whom the history of slave hood is not illusionary or unreal. The liveliness and authenticity of their expressions are captured all across their writings. Shame, anger, sorrow and indomitable hope are the trademarks of this marginalized people and literature. As the world moves toward becoming a global village, some past experiences and lessons learnt become precious and crucial to understand the common sensitivity and sensibilities. This research paper is an attempt to provide a base for the common ground of discussion for the marginalization of various communities in two different parts of the world and some of the commonalities to deal with them in long run.

Contribution of Dr. Babasaheb Ambedkar

Dalit literature in pre-Ambedkar times and after the rise of Dr. Ambedkar marks a clear-cut two different identities. As N.D.Nalawade observes: — In the first place, even if there is an urge to free Dalits from the Hindu slavery and ask dalits to give up traditional way of life and in the second place to inspire the dalits to acquire the art of writing. Dr. Ambedkar is a phenomenon that has happened to the Dalits in India. The rise and life-time of Dr. Ambedkar was the real foundation period of the all-round rise and growth of Dalits in India. It has multi-marvelous facets which adorns the careers of present Dalit writers who are more fortunate because Dr. Ambedkar has to his credit a very rich and unprecedented golden

30. In Pursuit of Selfhood with Reference to Jhumpa Lahiri's *The Namesake*

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Introduction

The present paper is an attempt to apprehend the conflicts before the second generation of Indian Diaspora with special reference to "The Namesake" by Jhumpa Lahiri. Writer herself the child of Indian Immigration expressed the root feelings of the inconsistency of the concept of identity and cultural differences when she migrated from England to America thus she portrayed herself as migrant and Diaspora writer. In 1967, Jhumpa Lahiri was born in London to Bengali parents. As a child, Lahiri moved with her family to Rhode Island where Jhumpa spent her youth. Lahiri went on to attend Barnard College, graduating with a Bachelor of Arts in English and later attending Boston University. Lahiri attained Master's Degrees in English, Creative Writing, and Comparative Studies in Literature and the Arts in addition to a Ph.D. in Renaissance Studies. Lahiri also worked for a short time teaching creative writing at Boston University and the Rhode Island School of Design.

She brings an experience of uncertainty in her writing that human thoughts are possessed with quandary in her first novel. "The Namesake" she writes about immigrant issues. How migration is taking place from inception but generation for one to become a part of different culture. The writer expresses the deep feeling of Indian custom of Christening the infant with the call of the oldest suggest member of the family on an auspicious day, whereas, in foreign land, the couple is forced to call the child for getting discharged with birth certificate from the hospital. In Bengal, the infants are named assisting individuality and sacred names. Here, Ashoke names his son as "Gogol". The main identity crisis lies in this novel is that of the Gogol name that which symbolizes the problem of his identity. Because of the strange link between his name and his father's salvation, he finds a sense of identity in his namesake, through the survival of the family, in foreign land which gives the real meaning of his native. Through Gogol, Lahiri presents character emergency which she herself has confronted intensely. She repudiates the expression "What's in a name?" Rather she is fixated on 'its beginning and end that issues in a name. Name signifies the first identity However; this personality gets a blow with regards to the second generation of Indian Diaspora.

She was influenced by Ashoke. She made up her mind of sharing entire life with Ashoke. She is portrayed beautifully at her new place. Meanwhile Ashoke who is zealous on reading books talks about the beautiful and horrifying experience he faced named after the Russian writer "Nikolas Gogol", but, the Couple was in dilemma to select a good name, which has to be selected by their family members Ashima feels that her son's name, should be given by her grandmother, and she was eagerly waiting for mail from Calcutta. The naming of a child is, in Bengali tradition, a serious undertaking, which gives the significance

76. Feminine Emotions in Kamala Das's Poetry

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Abstract

Feminism is a study of female writers and their expressions, emotions, political thought, embedded in the socio-cultural and economic circumstances in a given milieu. Feminism as a movement began five hundred years ago when women saw and wrote what they felt. It formed a worldly format for women to come together or write in their own continents. World Women's groups were formed; writers united and pressed their demands, rights and privileges. All areas including literature were encompassed in this movement. So the researcher selected one of the foremost and aggressive, modern, feminist, progressive, learned Indian woman writes, Kamala Das. She played a pivotal role in bringing about the correct feminine, gendered writing of her own times.

Key Words: *Socio-cultural, pivotal, encompassed, movement, privileges, patriarchal, dominance, orthodox, controversia, etc.*

Introduction

Kamala Das, Malayalam pen name Madhavikutty, Muslim name Kamala Surayya, (born March 31, 1934, Thrissur, Malabar Coast [now in Kerala], British India—died May 31, 2009, Pune, India), Indian author who wrote openly and frankly about female sexual desire and the experience of being an Indian woman. Das was part of a generation of Indian writers whose work centered on personal rather than colonial experiences, and her short stories, poetry, memoirs, and essays brought her respect and notoriety in equal measures. Das wrote both in English (mostly poetry) and, under the pen name Madhavikutty, in the Malayalam language of southern India. Her mother Balamani Amma, was well-known Malayalam poetess, and her father V.M. Nair was well known Editor at Matrabhumi Newspaper. That is the important starting point for understanding Kamala Das, because she has certain kind of roots and her poetry speaks about those roots.

In Kamala Das's case there are some levels where she is not happy with what she is. One is the fact that she belongs to a very orthodox family and where caste and class prejudices are very strong and this means that society is unlikely to look very favorable at a woman who wants to express herself self very freely. She is mostly restricted to her household work and rearing of children but Kamala Das has gone beyond all these patriarchal shackles and built her own world. In Kamala Das's case that desire for self-expression took two forms,

1. Her desire to write poetry and fiction:

She wrote good part of her work in Malayalam but she also translated to English. She also wrote in English.