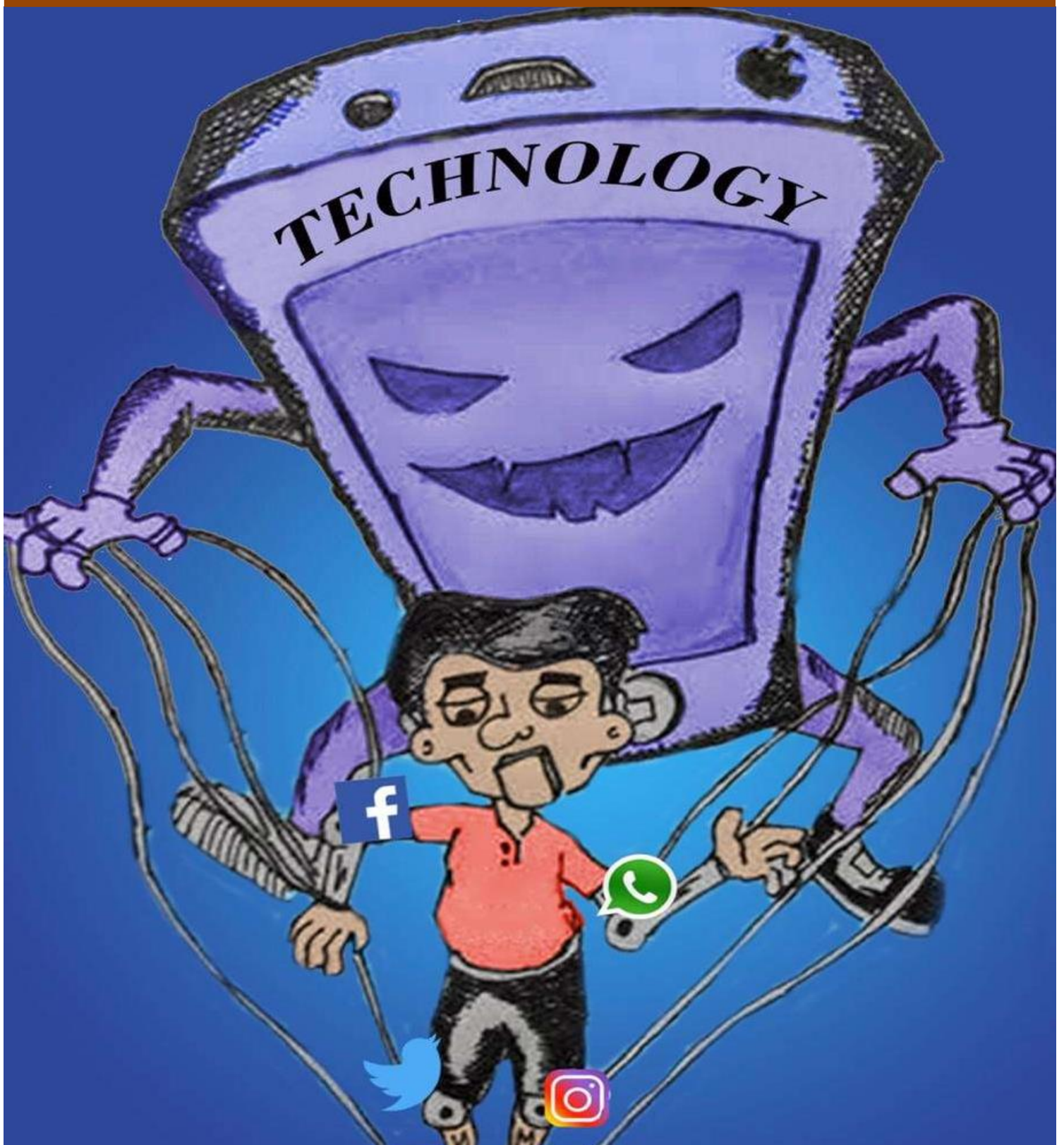




'A' GRADE  
NAAC Re-accredited  
(3<sup>rd</sup> Cycle)



# NATIONAL EDUCATION SOCIETY'S RATNAM COLLEGE OF ARTS, SCIENCE AND COMMERCE



**RATNAMITE 2019-20**

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# EDITORIAL

This year the focus of the editorial is Technology, and we have tried our best to arouse the reader's interest. It's a well-known fact that technology is taking over the world in this 21st Century. It may even look like every day something new is created in this sphere, and its potential is exhaustless.

Technological advancement has captured the minds of all the people on the planet in both positive and negative sense. So it goes without saying that the scope of technology is an endless sphere to examine.

Technology is something where there's no end to learning, the more you engage yourself into it the more new concepts you learn.

As the topic is super wide, one can personalize their thoughts to make it enjoyable to work on.

The cover page illustration of our magazine is a student's perspective on technology. And as I said that the topic has lot to talk about, everyone who gave us their write-ups tried to cover all the area of advantages, disadvantages, why there must be development in particular spheres of technology, their experiences, poems and many more.

Apart from that we have a separate literature section where there are write ups from students' exclusive collections.

***"Talent wins games, but teamwork and intelligence win championships."***

***- Michael Jordan***

When a team has good energy and synergy, working together becomes encouraging as well as inspiring. As the college was working virtually, it was a testing task to collect write ups from students of different classes and then arrange those write ups.

Earlier the members of the editorial team used to go class to class to collect the write ups, but in the virtual working it was difficult to contact all the classes, but still my team and I managed to do that and it was very challenging to complete the magazine work amidst the pandemic, and it would not have been possible without the guidance of Dr. Jayasree Sasangan Ma'am, Dr. Aakansha Gawade Ma'am and Dr. Jyothi Sadasivam Ma'am, and my team mates Mr. Roiston Dsouza, Mr. Alden Olivera, Ms. Tulika Sinha, Ms. Simran More and Ms. Nishita Sherin, who worked really hard to make this a success even in these times of crisis.

We hope that we have done enough justice to this piece of art! We hope you enjoy reading it!

Thank You.

***- The Editorial Team***



**Dr. Jayasree  
Sassangan**



**Dr. Aakansha  
Gawade**



**Dr. Jyoti  
Sadasivam**



**Mr. Roiston  
Dsouza  
(Chief Editor)**



**Ms. Jasmine  
Purohit**



**Ms. Simran More**



**Ms. Nishitha Sherin**



**Ms. Tulika Sinha**



**Mr. Alden Olivera**

## From the President's desk.....



What an unprecedented year in the history of NES-SVB complex has gone by! The academic year 2019-20 will go down in the annals of my academic journey as an incomplete one in which the most important dimension in education ie, examination and evaluation remained incomplete due to COVID pandemic. Hope mankind will not have to witness such a situation again. Yet the pandemic has changed the old 'normal' and given rise to new norms for carrying on with life. Day to day life is now increasingly dependent on "Technology" and I am happy to note that the focus of Ratnamite 2019-20 is on the same.

In three years' time we will be celebrating 60 years of my tireless efforts in expanding the horizon of NES - SVB Complex. My vision to move ahead with well conceived ideas is driven by my relentless mind, which throws up innovations for administrative and academic enhancement of my educational empire. In this endeavor I expect the teachers to make valuable and memorable contribution. 57 milestones have been achieved so far and I want the staff to unleash their talents to make the institution scale greater heights. My dream for future is development of PG and Ph.D programs in every subject, with parallel infra structure development conducive to technology and research up-gradation. I aspire to see every institution in my complex at the acme of technological enrichment.

It is ordinary people with extra ordinary qualities who become leaders and quality improvement should be achieved through maximum utilization of NES-SVB Staff Training College and NES R &D Centre. I want Ratnamites to hone their vision and speech so that they are heard by every other institution under NES-SVB. I believe in the catchphrase "I can and We can" and since our base in primary education is very strong, the focus should be on higher education. I want to equip my students with skills for a fruitful life ahead and I rededicate myself to this selfless cause, not for name or fame, but to serve the God send students from KG to PG.

I congratulate the editorial team for accomplishing the task of publishing Ratnamite 2019-20, which is a window to view the talents of Ratnam students.

## ANNUAL REPORT-2019-2020



I take the privilege of presenting the Annual Report for the academic year, 2019-20. I am happy to state that our college, which has been thrice accredited with an 'A' Grade by NAAC, has successfully accomplished its objectives as the beneficiary of the DBT Star College Scheme under which our institution was funded for a period of three years (2017-18-2019-2020) to facilitate the inculcation of research culture in our students. Our consistent endeavour to engage our students in research based projects to hone their creative and analytical skills is reflected in their achievements.

### ACADEMIC ACHIEVEMENTS

- As always the College is proud to declare nearly 100% results in most of the departments. The Departments of English, Marathi, Sociology, History, Zoology, Botany, BMS and BBI secured 100% results.
- The College initiated faculty exchange programme wherein 5 faculty from our college were hosted by Central University of Finance & Economics, Beijing, China.
- The Department of Physics received permission for PhD course from University of Mumbai with enrolment from the academic year, 2019-20.
- Faculty of Science completed IYPT 2019 International Short-Term Certification course conducted by NESCO to commemorate International year of Periodic Tables 2019. Dr. Kiran Upar received the Certificate of Excellence for successfully executing his responsibility as IYPT 2019 India programme co-ordinator.
- Ms Jennifer Coutinho and Ms Jyothi Sadasivam have been awarded doctoral degrees in their respective fields of research.
- Ms. Nalini Singh, PhD student of Botany won the 1<sup>st</sup> prize in Poster Presentation at a National Seminar on “Recent Advances in Fungal Diversity, Plant Microbes and interaction and Disease Management” at Banaras Hindu University.
- Ms Tulika Sinha & Mr. Deepak Singh of FYBSc received consolation prize for their research work in Physics at National Seminar on Advanced Materials organized by the Institute of Science, Dr. Homi Bhabha State University, Mumbai on 3<sup>rd</sup> & 4<sup>th</sup> March, 2020
- Ms. Nidhi Anand Kumar Singh, Alumna of 2015-16, secured All India Rank 42 in NET Exam held on 16<sup>th</sup> June 2019.

### FACULTY EXCHANGE PROGRAMME



**Ms. Tulika Sinha**

**Ms. Nalini Singh**

**Research Paper Presentation**

**PROGRAMMES UNDER DBT STAR COLLEGE SCHEME  
GUEST LECTURES, WORKSHOPS & STUDY TOURS  
PHYSICS DEPARTMENT**



**Training for Competitive Examinations (JAM/NET)**



**Workshop on “Our Universe”  
by Mr. Suhas Naik Satam Nehru Centre Mumbai**



**Interdisciplinary Workshop titled “Decision Making Bots”**



**Visit to Science Center & IUCAA, Pune on National Science Day**



**Visit to Kokilaben Dhirubai Ambani Hospital**



## CHEMISTRY DEPARTMENT



Preparation of House Hold Utility Commodites



Visit to RCF

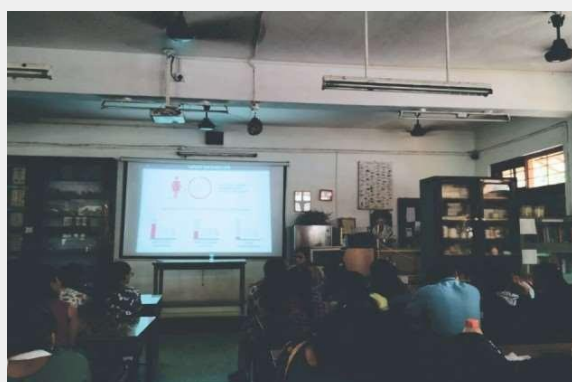


Guest lecture by Dr. Gail C., Former Head, Chemistry Sophia College



Workshop on Food Adulteration and Hands on Training to Detect Food

## ZOOLOGY DEPARTMENT



Guest Lecture on "Feminine Hygiene"



Two-day Workshop on "Genome Editing Crispr"



Stall put up by students at NES Startup Fest



Workshop on Research Convention



Visit to Conservation Education Centre



Visit to Cube Lab and Biology Olympiad Lab at HBCSE

## MATHS DEPARTMENT



IWM - Visitors Programme - Marie-Francoise Roy, Prof. Univ. of Rennes, France



Visit to Nuclear Reactor, Tarapur



Workshop on Origami



## BOTANY DEPARTMENT



Workshop on Tissue Culture



Nurturing UG & PG Research in Biological Sciences



Excursion to Blatter Herbarium



Excursion to Sanjay Gandhi National Park

## DEPARTMENTS OF ARTS & COMMERCE



Visit to St. Thomas Cathedral



Visit to Asiatic Society Library



Visit to National Museum of Indian Cinema



Visit to Kala Ghoda Fest



Workshop on Excel 3D



IIT JAM training session

## DBT Outreach Programme, Vigyantarang on the occasion of National Science Day



Visit to Aghkhan Palace Shanivaar Wada, Pune



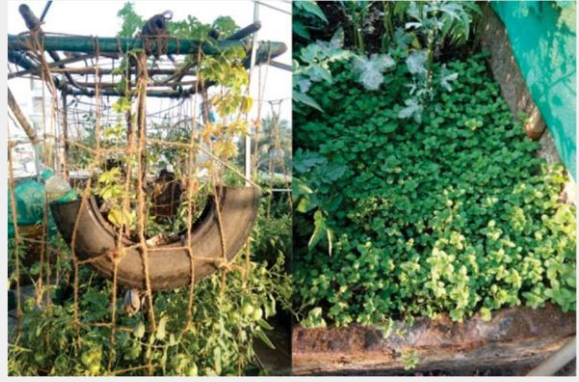
Visit to Chatrapati Shivaji Maharaj Vastu Sangrahalaya



Visit to Andab Village



Visit to Agro Co-operative Saguna Baug, Neral



**Workshop on Urban Farming**



**Visit to Water Filtration, Powai**

**Visit to BSE**



**Talk on Indian Economy at B. K. Shroff College of Arts & Commerce**



**Interactive Session at BSE**

**Visit to Monetary Museum**

## ACADEMIC FEST OF ARTS & COMMERCE



## SCI-TREK : SCIENCE ACADEMIC FEST





## INTER-COLLEGIATE FESTS

### Talentueux - Arts Faculty



## Zero Gravity - Commerce Fest



## Mantra 2K19 - Cultural Fest



## Manzil - Management Fest of BMS & BBI Departments



## NES Startup Fest



The 5<sup>th</sup> edition of the NES Startup Fest organised by the E-Cell of NES Ratnam College unfolded on 8<sup>th</sup> February, 2020 at the NES International School campus in a glittering ceremony marked by the presence of a galaxy of stalwarts from the industry including established business heads, successful startup founders and investors. Around 70 stalls were put up and more than 2000 students participated and gained the benefit of enlightening workshops and seminars. The festival was categorized under The Start-ups Expo, E-Workshop, Idea Lab, and Enablement Space, Patenting, Startup Quest and Success Stories.

# NATIONAL SERVICE SCHEME (NSS)



**Winners at Intercollegiate Socio - Cultural Event**



**7 Day Residential Camp**



**Red Ribbon Club Award**



**Swachha Bharat Abhiyan**



**Aids Awareness Campaign**



**Blood Donation Camp**



## Department of Life Long Learning & Extension (DLLE)



**DLLE Training Programme**



**LLE Annapurna Activity**



**Prize winning Skit at UDAAN**



**Winner of Best College Trophy Nirmal Niketan**

## GYMKHANA



**Winners at NES-SVB Sport Festival**



**Winners at Intercollegiate Sports at YCMOU**



**I Prize in Box Cricket at Menon College**



**Yoga Training for Commerce Students**



**Weight Lifting Competition**

## FACULTY DEVELOPMENT

### ❖ **Dr. Vinita Dhulia**

- Completed the Continuing Education & Quality Improvement Programme(CEP) course on 'Theory and Technology of Silicon Solar Cells conducted by IIT Bombay between 26<sup>th</sup> September, 2019 and 28<sup>th</sup> September, 2019.
- Completed the IYPT 2019 International Short Term Certification Course organized by the International Centre for United Nations (ICUN).
- Appointed as the member of BOS in Physics as -Subject Expert (Vice-Chancellor's Nominee) at SIES College of Arts, Science & Commerce, Mumbai.
- Appointed as the member of the Subject Board for Physics under the Faculty of Science and Technology, SNTD University since August 2019.

### ❖ **Dr. Lata Swaminathan**

- Appointed on 2<sup>nd</sup> July, 2019 as the external examiner at University of Liverpool , for the program Doctor of Business Administration (DBA). She evaluated a thesis titled“Improving the Effectiveness of Training and Development Programs Through Action Research Interventions
- Invited as Resource Person on “Leadership styles and Qualities “at the Prof. Bal Apte Centre for studies in student and Youth Movement, University of Mumbai, on 17<sup>th</sup> August, 2019
- Appointed by the University of Mumbai as a member of the LIC at New Horizon College of Commerce, Airoli.
- Invited as resource person for guidance lecture in the subject of Commerce paper V ( Marketing)for TYBCom students at Lala Lajpat Rai College, Mahalakshmi, on 25<sup>th</sup> September, 2019
- Nominated as a member of the Board of Studies in Commerce Group, under the Faculty of Commerce & Management in the program of Financial Markets on 26<sup>th</sup> September, 2019.
- VC nominated subject expert' in the screening cum, Evaluation Committee for CAS Selection Committee Meeting held at B. K Birla College, Kalyan, on 5<sup>th</sup> December, 2019.
- Awarded the Best Research Paper for the research paper titled “A Study on Public and Private Hospitals in Mumbai and its Impact on Patient Satisfaction Level” published in a UGC approved journal: Our Heritage (Impact Factor 5.9), ISSN : 0474-9030, Volume 68, Issue 29, February, 2020.

### ❖ **Dr. Deepa C.** completed a certificate course conducted by IARC and IYPT 2019 to build perspectives about basic sciences and sustainable development in the context of UNESCO-led International Year of the Periodic Table of Chemical Elements.

### ❖ **Dr. Meenakshi Kumaraguru** was conferred with D. D. Kosambi Teacher mentor Award for her exemplary contribution to collaborative biology research.

### ❖ **Ms. Madhuri Navare** completed in Orientation Programme conducted by UGC Human Resource Development Centre, University of Mumbai.

### ❖ **Mr. Sanjay Deshpande** was a member of the delegation from Ratnam College which visited China from 20<sup>th</sup> May 2019 to 26<sup>th</sup> May 2019. His presentation “A Demographic comparison between India and China” at Central University of Finance and Economics, Beijing, was well received.

### ❖ **Ms. Nutan Lokhande** Nominated as Vice Chancellor's Nominee for screening cum evaluation committee for CAS Stage 3 to Stage 4 scheduled on Thursday, 5<sup>th</sup> Dec, 2019 at B K Birla College, Kalyan.

### ❖ **Ms. Sumali Bose**

- Presented a paper entitled “Cli-Fi : A Realistic Utopian Approach” in the 2<sup>nd</sup> Bodhi International Conference on ‘Insights and Innovations in Humanities, Arts and Science’ (BICOHAS-2019) held at Hotel Crystal Crown, Petaling Jaya, Selangor, Malaysia from 22<sup>nd</sup> to 26<sup>th</sup> August, 2019.
- Attended a Short Term Course on Research Methodology at Rani Durgavati Vishwavidyalaya, Jabalpur (M.P.) from 30<sup>th</sup> December 2019 to 4<sup>th</sup> January, 2020.

- Presented a paper entitled “Education and Language in Digital Age” in the One Day International Multi disciplinary Conference on 'Heritage and Ongoing Innovations: The Magic of Achieving Unrealistic Heights' on 23<sup>rd</sup> November, 2019 organized by K.B. College of Arts and Commerce for Women, Thane (E).
  - Was awarded 'Dr. APJ Abdul Kalam Life Time Achievement National Award' by International Institute for Social And Economic Reforms, Bengaluru on 27<sup>th</sup> November, 2019 for distinguished contributions to the development of the Nation and achieving outstanding excellence in the field of Teaching, Research and Publications.
- ❖ **Dr Jayashree. G**
- Successfully completed 8 weeks International MOOCs Faculty Development Program on “Creating Open Source Cloud Based GNOMIO MOODLE of your own subject for OBE” (15<sup>th</sup> April to 10<sup>th</sup> June 2019).
  - Was Research Project Guide under NIUS project of Ms. Devika at HBCSE.
  - Resource Person at SVB Pharmacy College on 14<sup>th</sup> October, 2019.  
from 28<sup>th</sup> to 30<sup>th</sup> January, 2020.
- ❖ **Dr. Kiran. U and Dr. Jayasree. G** were appointed as the Coordinator and Co Convenor for a short term online certification course-multi disciplinary program based on UNESCO-led IYPT 2019 - short term online certification course - multi disciplinary ( for students and staff) designed by scientists across the countries.
- ❖ **Ms. SangeetaRoy**
- Attended and published a paper at the International Conference at Bangladesh in the month of July 2019 on the theme “A Study of the Archaeological and Historical Validation of Rohingya Citizenship in Burma” in the *International Journal for Peace*, March, 2020.
  - Published a paper in *Daksh*, the in house journal of Bhonsala Military School, Nasik in the month of January 2020, titled “Statelessness and Terrorism in the South Asian Region: a Case Study of Rohingyas”.
  - Published a Paper in the journal *World Focus* titled “South Asia's Refugee Crisis and the Need for a Unified Multilateral Resolution” in the May 2019 issue.
- ❖ **Ms. Mamta Yadav** presented a part of her PhD work in poster competition at the 14<sup>th</sup> Maharashtra State Inter-University Research Convention, Avishkar 2019-20, held at Mumbai University, Kalina Campus,
- ❖ **Ms. PratibhaSingh**
- Completed a Refresher Course on Data Science and AI organised by UGC HRDC, sponsored by RUSA, in association with S. K. Somaiya College of Arts, Science and Commerce, Vidyavihar from 2<sup>nd</sup> May to 15<sup>th</sup> May, 2019.
  - Attended a workshop on “Uncertainty Analysis in Physics Experiments” on 19<sup>th</sup> August, 2019 at R. Jhunjhunwala College.
  - Made a Poster presentation of Minor Research Project on “Study and Analysis of Phosphorescent Material with Light Intensity” on 17<sup>th</sup> December at University of Mumbai.
- ❖ **Dr. Rupali Patel** completed a Refresher Course in Physics titled “Characterization in Applied Physics” from 6<sup>th</sup> November to 19<sup>th</sup> November , 2019.
- ❖ **Dr. Jayasree Sasangan**
- Visited Central University of Finance and Economics in Beijing, China and presented a paper on “Recent Developments in Biological Sciences and Prospects for Cooperation between India and China” on 22<sup>nd</sup> May, 2019.
  - Was Resource Person at the one-day Workshop for Peer Review of Zoology Textbooks (Semester- II, IV and VI) jointly organized by BOS in Zoology, University of Mumbai and Department of Zoology, Smt. C.H.M. College, Ulhasnagar.

- ❖ **Dr. Nithya Sai Narayana**
  - Invited as Judge for Avishkar-Mumbai University Intercollegiate Research Convention zone I at Ruia College on 14<sup>th</sup> December, 2019.
  - Invited as Session Chair at the National Conference on “Recent Trends in Science and Technology” on 7<sup>th</sup> February, 2020 at KLE College of Science and Commerce, Kalamboli, Navi Mumbai.
  - Recognized as a guide for PhD from Mumbai University and 3 students have joined for PhD program under her guidance from University of Mumbai centre.
  
- ❖ **Dr. R. Vijayalakshmi**
  - Presented paper at 13<sup>th</sup> Mani Kamarekar National Seminar on 20<sup>th</sup> September, 2019 on “Merchant Bankers in Sri Lanka: Nattukottaichettiars of TamilNadu”.
  - Presented a paper titled “Heritage Conservation: Innovative Technology and Challenges” at the One day International Multidisciplinary Conference on ‘Heritage and Ongoing Innovations: The Magic of Achieving Unrealistic Heights’ on 23<sup>rd</sup> November, 2019.
  
- ❖ **Ms. KarthiyainiS**
  - Attended the International Conference on “Mathematical Analysis & its Applications” organized by South Asian University, New Delhi from 14<sup>th</sup> to 16<sup>th</sup> December, 2019.
  - Invited as a Judge for the “Maths Show” organised by Birla College, Kalyan under DBT STAR College Scheme on 19<sup>th</sup> December, 2019.
  - Presented a project at Institute of Science as a part of PhD program on 22<sup>nd</sup> December, 2019.
  
- ❖ **Ms. RiyaRupani**
  - Attended the 2<sup>nd</sup> National Conclave in University 4.0 series on Students Employability and its impact on NAAC Ranking organized by India Education Forum on 11<sup>th</sup> October 2019.
  
- ❖ **Mr. RajivMishra**
  - Presented research paper on “Human Resources Accounting & its Impact on Educational Institution” at International conference organized by Commerce Department of Mumbai University, Kalina on 17<sup>th</sup> & 18<sup>th</sup> February, 2020.
  
- ❖ **Ms. Riya Rupani, Mr. Rajiv Mishra & Ms. Jisha Alwin** attended Faculty Knowledge Sharing Program on “Enhancing Personal and Professional Growth of Teachers” on 21<sup>st</sup> June 2019 at ICFAI Business School.
  
- ❖ **Ms. Ananya Prabhu** passed MBA in Human Resource Specialization, in July 2019 from D.Y. Patil Vidhyapeeth, Pune.
  
- ❖ **Mr. RaosahebBawaskar**
  - Participated in 4<sup>th</sup> India Think Tank Forum organised on 12<sup>th</sup> & 13<sup>th</sup> January by university of Pennsylvania and ORF in New Delhi.
  - Presented a paper at National Seminar organised on 27<sup>th</sup> & 28<sup>th</sup> December 2019 by Osmania university Hyderabad.
  - Invited to participate in China National Day celebration organized by Consulate General of China in Mumbai.

## STUDENTS' ACHIEVEMENTS

- ❖ Ms Anshu Kadam and Ms Mamata Verma of SYBSc won the **2<sup>nd</sup> prize** in Chem Rangoli at the Intercollegiate competition 'CHEMCLAVE'19 (celebrating 150 years of periodic table) organized by Mommin Women's College, Bhivandi. Ms Anshu Kadam won the consolation prize in Poster competition.
- ❖ Mr. Sahil Tupe and Mr. Yashvardhan Singh of SYBMS won the **1<sup>st</sup> prize** in Super 60 organised by UMA Shetty College.
- ❖ Mr. Jatin Kamath, Mr. Pritesh Trivedi and Mr. Yatin Kamble of TYBMS won the **2<sup>nd</sup> prize** in Football and **1<sup>st</sup> prize** in Basketball organised at NES International School Mumbai, Mulund.
- ❖ Mr. Balasaheb Shinde of TYBA (Economics) was felicitated at IMC by MLA, Amin Patel, for successfully completing the Elected Representatives one year Fellowship by Praja Foundation.
- ❖ Ramji Maurya, TYBA(Political Science) won the **1<sup>st</sup> prize** in an Essay Writing Competition organized by SIA(South Indian Association) College of Higher Education, Dombivali.
- ❖ Mr Sarvesh Gariwal and Ms Tejal Vyas won the **3<sup>rd</sup> prize** at the Intercollegiate ForalRangoli Competition, held at R. J. College.
- ❖ Ms Tulika Sinha of FYBSc won the **1<sup>st</sup> prizes** in Debate and Public Speaking competitions at Rajiv Gandhi College, Vashi : in Extempore and Debate at MCC College, Mulund and in Turn Coat at Chandraban Sharma College, Powai.
- ❖ Mr. Malkan Patil won the **3<sup>rd</sup> prize** at Athletics at K. J. Somaiya College, Vidyavihar.
- ❖ Ms. Sheikh Aafrin Altaf and Ms. Arulmaria Ashok of TYBA got **Merit Certificate** in the Heartfulness Essay Event- 2019, organised by Shri Ram Chandra Mission, United Nations Information Centre and the Heartfulness Educational Trust.
- ❖ Ms. Jasmine from SYBA presented a paper on “Indian Paintings: Tanjor Paintings” at R.J. College, Ghatkopar.
- ❖ Ms. Sonal Maharana of SYBSc won the **2<sup>nd</sup> prize** in the intercollegiate “Power Point Competition” organized by Science Association of K.M.E. Society's G.M. Momin's College, Bhiwandi under “Eureka 2019”. She made a presentation on the topic “Pharmacological Mafia.”
- ❖ Mr. Kunal Dynandeo Kadam and Anshu Kadam of SYBSc(CZ) won **1<sup>st</sup>prize** for their poster on “To find *C.elegans* in Indian Native Soil”, in the Research Convention on “Nurturing UG and PG research in Biological Sciences” jointly organized by the Departments of Zoology and Botany.
- ❖ Mr. Kunal Kadam, Ms. Anshu Kadam and Mr. Omkar Badnale participated in “Primers 2020” organized by the Department of Biotechnology, Elphinstone College, Mumbai. They bagged the **3<sup>rd</sup> prize** in Research Project Presentation titled “Questioning the Standard”. Ms. Anshu Kadam bagged **2<sup>nd</sup> prize** in petri art.
- ❖ Mr. Ankit Mishra of TYBSc(CS) won the **1<sup>st</sup> prize** in power point presentation at Laxman Devram Sonawne College.
- ❖ Mr. Siddhi Vinod Shinde of FYBSc(IT) won the **3<sup>rd</sup> prize** in essay writing competition held at Mumbai University.
- ❖ Mr. Subhash Chandrabose Selvadas Nadar and Mr. Akash Soni of SYBSc(IT) won a **special prize** at Pitch Desk at the Startup Fest held at NES International IB.
- ❖ Mr. Subhash Chandrabose Selvadas Nadar and Mr. Akash Soni of SYBSc(IT) won the **1<sup>st</sup> prize** for project presentation at Pune Vidyarthi Griha's College.
- ❖ Mr. Praveen Kornai, Mr. Dharmesh Gupta, Mr. Akash Washimkar and Mr. Rishabh Pandey of SYBSc won the **2<sup>nd</sup> prize** at the Volleyball Tournament organized by the Army Institute of Technology, Pune.
- ❖ Mr. Madan Tevar of TYBSc(IT) won the **2<sup>nd</sup> prize** in Volleyball at Kelkar College
- ❖ Mr. Malik Sajjad Hussain Farooque won the **1<sup>st</sup> prize** at the personality contest at Mantra Fest at NES Ratnam College.
- ❖ Mr. Frankly Jesudas Nadar of TYBSc(IT) participated in Yuva Sena at Andheri Sports Complex.

## PLACEMENT CELL

- In association with "Technoserve" 84 final year students trained and 42 students got placed.
- A mega recruitment drive on 3rd March 2020 was conducted by "Motilal Oswal" a wellknown Financial Market Corporate Body in which 80 students participated and 10 students got selected.
- A recruitment drive on 27th February 2020 was conducted by "ICICI PRUDENTIAL" in which 9 students got selected.
- 9 Students of CS & IT Department got placed with the premier IT Company TCS.
- A recruitment drive was conducted by "Teleperformance" company in which 07 students got selected. In all 68 final year students got selected through Placement Cell in the year of 2019-20.

## SKILL DEVELOPMENT INITIATIVES



**Workshop on Communication Skills**



**E - Cell Leadership Training Programme**



**Workshop on Career in Chemistry after Graduation**



**Workshop on Short Film Making**



**Certificate Course Lectures by Alumni**

**MSME Workshop**



**Workshop on Cyber Crime Awareness**



**Workshop on Decision Making Bots**



**Workshop on Awareness on food adulteration**



**Microscale Experiments in Volumetric Analysis - Two burette method**



**Workshop on Jam & Squash Making**



**Workshop on Organic Kitchen Gardening**

**ENRICHMENT ACTIVITIES**



**Visit to Orphanage**

## ENRICHMENT ACTIVITIES



**Ganapati Celebration Theme : Chandrayaan**



**3 Day Civil Defense Course**



**Parental Workshop**



**Mini Marathon**



Samavesh- the Mini Marathon ( 3.5 Km) was organised by the Alumni Association of NES Ratnam College of Arts, Science & Commerce on Sunday, 2<sup>nd</sup> February, 2020 in support of specially abled children. 510 current students, alumni members, faculty and non teaching staff ran for inclusiveness to support specially abled children from Purva Foundation, Ummeed Foundation and NES Deaf School. A cheque of Rs.33,333 was given to each of these institutions.

## UNMESH - Fest for Non Teaching Staff





# BEST PRACTICE

## Celebration of Important Days



**International Yoga Day - 21<sup>st</sup> June, 2019**



**Independence Day - 15<sup>th</sup> August, 2019**



**Republic Day - 26<sup>th</sup> January, 2020**



**Marathi Bhasha Din - 24<sup>th</sup> February, 2020**

# ENGLISH LITERARY ASSOCIATION

## THE HAPPY DEPRESSION

-Jasmine Purohit (SYBA)

You made us meet on Facebook  
that we forgot the essence of meeting face to face  
You handed us to a hook  
so that we keep up with your pace

You made us blind with your brightness  
and there are no words to describe the ticks that are blue  
while the sky still awaits the presence of sight's harness  
the moment our heads are unglued from you

You came in our lives to make us express  
and you replaced books with Google  
Now we live in a world full of fakeness  
and when asked to think, our mind starts making doodle

Being a product of science, everything is under your  
"Reliance"  
It's funny how we can relate to the "Apples" these days  
Job's Apples gives the gravity to the heads to make  
(PUBG) an alliance'  
and we end up trying to finding ourselves in this haze.

You gave us Netflix and Chill,  
and made our phones warmer  
while our magnificent lives remain ill  
and the books in the library still cry in the locked shelves'  
corner

Your emoticons made us express our emotions  
while our clear blank faces awaits an expression  
Taking "happy faced" selfies with families and friends on  
vacations  
still finds a way to escape the reality of depression

Your beautiful filters made us an insane lover  
and the moment the filtered camera is off  
the beauty is all, over  
and we are back to the reality of scoff

You made us the lovers of infatuation  
where expensive and "putting on the happy face" is the  
new craze  
and where we break our own hearts over the obsession  
of short lived admiration  
but even after all this, you still hold the power of Gaze

It's strange how you came to do us good  
and now without you it gets difficult to have food  
All our hands are now blooded,  
because we are holding your strings as puppets.

## TITLE: NO FACE TO FACE

-Namrata Iyer (SYBA)

NO TIME TO MEET.  
NO TIME TO GREET.  
HEADS ON THE GROUND.  
EYES ON THE SCREEN.  
A CONSTANT TOUCH ON MOBILE'S SCREEN.

NO TIME TO TALK.  
NO TIME TO REACH.  
ALL ARE IN THE WORLD OF SCREEN.  
NO ONE UNDERSTANDS AND NO ONE FEELS.  
A CONSTANT TOUCH ON MOBILE'S SCREEN.

NO TIME TO REMEMBER PEOPLE.  
NO TIME TO LOOK AT THEIR FACES.  
HEADS ON THE GROUND .  
EYES ON THE SCREEN.  
A CONSTANT TOUCH ON MOBILE'S SCREEN.

OH!!PEOPLE, THEM DAYS ARE GONE.  
HELLO, SMILES, HANDSHAKES ARE GONE.  
NOW ONLY A NODDING AND BYPASSING.  
NOW ONLY TURNING AND LOOKING DOWN.

NO FACE TO FACE.  
NO SMILE AT FACE.  
OH!! WHAT A WORLD OF SCREEN.  
WHERE PEOPLE HAVE LOST THEIR DREAM WITH A CONSTANT TOUCH ON  
MOBILE'S SCREEN!

## DAUGHTERS OF ZION

Namrata Iyer (SYBA)

JOY UNSPEAKABLE, GREATER GRACE.  
SUCH A TREMENDOUS PLACE.  
GREEN PASTURES ARE WAITING  
FOR YOU DAUGHTERS OF ZION.

LIFT UP YOUR HEAD!  
SEE WHERE YOU BELONG.  
YOU ARE A STRANGERS HERE  
OH! DAUGHTERS OF ZION.

DAUGHTERS OF ZION SHALL COME.  
WITH A GREAT SINGING AND MUSIC.  
YOU HAVE DOVE'S EYE.  
YOU ARE THE APPLE OF GOD'S EYE!  
THAT IS WHO YOU ARE!!

YOU ARE HIS DAUGHTERS.  
YOU ARE FROM ABOVE!  
BOUND FOR THE PROMISED LAND.  
OH !!YOU DAUGHTERS OF ZION.

## Technology and Self!

- Fatema bee Abdul Rahim Momin  
SYBA

In this the age of advanced technology, people with big egos  
abound  
Everywhere people with mobile phones are around  
Texting or taking selfies, self absorbed on their way,  
Narcissistic love of the self is a thing that's most seen in  
the Human World today.  
And though many use their online blogs for their own praises  
to sing  
Modern technology in many ways is quite a good thing!  
It can be quite educational and be a source to accumulate  
knowledge with no bind,  
With so many informative sites online that one can find!  
But for the self absorbed people the internet has become the  
best thing  
Where their own praises in their blogs happily sing  
And the internet only helps for bigger egos to create  
A culture of self-love with no one to relate.  
Young people texting and taking selfies in numbers all  
around,  
In this the age of advanced technology people with big egos  
abound.

### 1. You.

- Simran M.  
SYBA

Each smile has a meaning behind it,  
yours is beautiful, bright and sweet,  
the way your desirable lips curl up;  
you are an angel, my buttercup.

I see the beautiful light of your youth,  
whenever a smile makes its way on your mouth,  
your eyes may grow small but they hold the shine,  
I daresay they are quite opposite of mine.

Because my eyes though same shade as yours are worlds  
apart,  
where the hope and happiness depart,  
your smile is the thing that lights up my world,  
whenever your name comes; there's a light that my eyes  
hold.

Your each act is as graceful and majestic,  
you like competition and music,  
while I might be claimed as a past abhorrence,  
a hermit who drowns in the ink and silence.

The music is the thing that makes its way to my ears,  
your golden voice fills my inky world with sunshine,  
even though you sit three countries apart,  
I feel you at my proximity, however fleeting it is.

I don't know if these poems would reach you,  
but I trust my God will take me to you,  
for it is Him who has written this story,  
and you know, He's a fabulous writer.

### 2. Longing.

Simran M.  
SYBA

Just tell me the date when you'll meet me,  
I am dying of just having patience you see,  
I really want to see you in reality,  
feeling your real touch on my skin and not virtually.

Want to hear you making your cute mistakes,  
I know you are a genius and all but still it counts,  
I want to tell you without you my heart painfully breaks,  
however hard I try, it's only you whom it craves.

Can you see me from the sky?  
I am reaching out for you,  
hold my hand and help me fly,  
show me your world and all shades of you.

I hope I meet you in some dimension at some date,  
and it's not by the whim but by the fate,  
because I still have to learn a lot of things from you,  
for it is you who have taught me to love myself by loving  
you.

### 3. Promise.

Simran M.  
SYBA

The relations are different for everyone;  
the love we have stays the same,  
yet, it varies from another to one;  
your brothers, your friends and your video games.  
I know you have a lot of love,  
but I want to give you more;  
walking with you in a rainy evening,  
watching the falling silver drops holding your hand in  
mine.

I imagine you looking down at me,  
that beautiful smile lights up your face;  
the skin crinkles at the sides of your eyes,  
as they shine brighter than starry skies.  
Throughout the path of our life,  
I want to be there by your side;  
to hold your hand in happiness and troubles,  
I want to be the shoulder for your cries.  
Where the splinters, broken glasses or nails fill the  
ground,  
I promise my feet will pass from there first,  
Shoving away all that could give you pain,  
I will drink my blood and tears for the love that you'd rain.  
Remember for all the time I'd stay,  
I'll never let you see the pain coming your way,

for I'll be your shield, your love and your warmth,  
and in return will expect your love and naught.  
Hold on to me if I fall though,  
I'll be happy to watch you look at me  
with all the love and glee.

#### 4. Only You, Forever You.

-Simran M.  
SYBA

The life moves fast, so fast I can't see,  
there's always something that I feel,  
the void inside me makes itself known,  
yet, I always wondered what I don't own.

Each step of mine, feels hollow,  
when I turn back only my footsteps follow,  
when I think of the emptiness,  
something moves in the darkness.

I am scared of the place being all alone,  
so, I wear a mask and hide it all so I won't be lone,  
how hard I try yet I don't know why,  
why am I alone? Why do I cry?

It was always the same, so alone and lame,  
and then you came,  
my heart quivers, with each step of yours,  
You sauntered right in, as if you belonged within,  
You know it's not a win but surrender of the queen.

No, there's not a single reason,  
For loving you as madly as I do,  
All else means nothing, all bliss and season,  
For the only thing that matters for me is you.

Only you.  
Forever you.

### FEMINISM

- Jasmine Purohit (SYBA)

Feminism was never about women dominating men. It was always about the idea, the belief of equality of all genders. You cannot simply ignore or keep on ignoring the good side of feminism just because of the mistakes of bad people who addressed themselves as feminists. There is a good and bad side to everything, for example, feminism has triggered a lot of people because there are women who take advantage of the term in a bad way, not all feminists are bad Just like not all men are rapists. So stop shaming them because of the terrible mistakes of other women or people. The definition of feminism States : the advocacy of women's rights on the ground of the equality of the sexes. It clearly does not state women trying to dominate men Or that a woman should take advantage of the term in wrong ways. It just means that we want to end patriarchy; feminism was never about discrimination, feminism is not what people have made it, first understand the true meaning of feminism before criticising it.

Just by saying that "I am a feminist" won't make you one, you have to prove it to yourself through your actions, by not accepting and supporting the wrong definition. There are men who can be feminists, women Who can be feminists, LGBTQ community who can be feminists.

We, and by we I mean we the true feminists Never accepted anything wrong happening to any gender. We never described tasks or emotions through gender like 'Ladkiyo ki tarah kyu Ro raha hai'; You describe a gender like that and expect us to not raise our voice against it? Since when did crying was only meant for girls? Since when did feeling emotions was only meant for girls? And still you are against feminism, you make fun of people who are sensitive and then when they try to become strong you won't accept it and just simply try to degrade it?

You want people to respect you when all you do is make fun of other peoples beliefs. Sorry, but feminism is not that. We respect anything and everything that supports equality amongst all genders.

We do not use the gay or 'chakka' term to abuse people. We do not support the inhuman activities or the inhuman behaviour, be it the boys who make groups on social media to send private pictures of girls or be it the girls who make groups to send private pictures of boys or body shame them. Anything wrong happening to any gender is not simply accepted by any feminist.

We want the people to accept themselves just the way they want to be accepted and not the way society wants them to be. We never discriminate, be it fat or thin, thick or skinny, black or white, smart or not, we never judge, the only discrimination that happens over here is between the right and the wrong.

We do not support the girl who falsely accused a guy of rape in the name of feminism and ruined his life, we do not support girls physically abusing men, we do not support the blame game, we do not support anyone taking advantage in the name of feminism.

We never said that all men are rapists, we supported and had the back of all the good men of the society when there were so many rape cases happening in our country, they still do happen but that simply does not mean that we will blame the good men and make them feel sorry about being men just because of the mistakes or crimes of terrible men, because if we do that it will clearly not make any sense.

And now when there are people who want feminists to apologise for the mistakes of other people who addressed themselves as feminists, you all are supporting them? Why? We did not do that , We did not tell anybody to ruin anyone's life. We were always on the true path of feminism, that is believing and supporting equality.

We are not asking you to respect someone on the basis of gender. Please. No. Respecting each other is just a simple act of humanity, be it anyone, men, women, LGBTQ community or any other gender. And yes we are in the acceptance that even men face problems just like women do or any other gender do, and we do not support it or believe that it is correct to treat any gender like a garbage, wrong is wrong.

Yes we did ask men who objectify women in numerous ways to respect women, but that doesn't mean that we accept women objectifying men.

We are not asking you to give us jobs just because we are women, we are simply asking you to treat us equally on the basis of our hard work, because there are women who are getting less paid for the same amount of work that a man does and ends up getting more salary.

We ask for equality, because we believe that all genders should be treated equally, and we do not believe in stereotypes. Change is the only constant, there are house husbands, there are women as the only earning member of the family, there are gay people becoming parents, we respect that and we accept that, what we do not accept is anyone mocking other gender or making fun of someone on the basis of their natural appearance.

There are girls who did not get enough education , there are girls who are raped by their own fathers, there are girls who do not get to dress up according to their wish, there are girls who are forced into abortions, there are girls / women Who are forced to keep on giving birth until she gives birth to a male child, female foeticide is normal, men staring at women's breasts is normal, men eve teasing women is normal, there are so many things that are normal, because this society allowed it to normalise, the very same society also normalised that men who express their problems are not manly enough.

We are trying to end the basic stereotypes here, like, girls are only meant to cry, and then you appreciate songs like "thoda rona dhona inka saara kaam banta hai"? We are trying to end the stereotypes through feminism, why is it so hard for everyone to understand that.

Again, we did not and we never will support boys or girls or anyone who take advantage of anybody to justify their wrongdoings.

The same way boys have mothers and sisters at home, the very same way girls too have fathers and brothers at home, so this question is for those people who say that "Ghar me maa behen nahi hai kya?" when anyone abuses, I want to ask you do you find it okay if they will abuse your "Papa or Bhai"?

Since when did only mothers and sisters deserve respect, why not fathers and brothers too? Abusing anyone for no reason is wrong.

There are men who are bad drivers too, there are women who are good drivers too, stop making anything about the specific gender, stop shaming people, feminism is to believe in the world, the society that accepts, respects and believes in equality.

Wrong is Wrong. You don't always have to do "Narivaad ki karo Jai", and not all "Naaris Tumko Kharoche". Feminism is not the justification to the wrong deeds of women. Stop describing feminism as something that supports dominance.

No one puts the manliness of a man in his penis and the honour of a woman in her vagina. There is no crime that specifically happens to women only, other genders face them too, which is wrong and feminism is about believing in equality, supporting what is right and ending the patriarchy and dominance at the same time; And when you come across anyone who is using the name of feminism to justify their wrong deeds, please I want you to understand that, that person is not a true feminist.

We are not the wrong definitions that you have made out of us, we are beyond that and you cannot expect us to be ashamed of ourselves for the mistakes of other non-feminists. Feminism is Equality and Humanity.

## **SPEAKER's ACADEMY SKIT.**

### **Characters:**

- 1.) **Aryan: C. R.**
- 2.) **Guddu: Student.**
- 3.) **Om: Student.**
- 4.) **Harshita: Student.**
- 5.) **Ragini: Student.**
- 6.) **Teacher.**

(Enter Aryan, followed by Harshita and Ragini, the three take their seats.)

### **Aryan:**

Those two are late again.

(Enter Guddu and Om. Om dancing merrily.)

### **Guddu:**

Are bhai ye tum kya kar rahe ho?

### **Om:**

Ise kehte hai swag.

### **Guddu:**

Comedian lag rahe ho bhai, mat karo aisa.

### **Om (angrily):**

Acha?!

(Both taking seats; Om pulls Guddu's seat making him fall.)

### **Aryan:**

Om, what are you doing? Guddu, are you alright?

### **Guddu:**

Ha. (turns to Om) Bahar milo tum hame.

**Aryan:**

Okay so, now that we're all here, we'll start with today's session. Let's start by introducing ourselves. I'll start with my introduction. My name is Aryan Sharma. Harshita, you go next..

**Harshita:**

My name is Harshita Gaikwad.

**Aryan:**

No, Harshita. It's not ij, it's is.

**Harshita:**

Iz?

**Aryan:**

No, is. More like a hissing sound. Try it, is.

**Harshita:**

Ij, iz, izz, is, is!

**Aryan:**

Perfect. Now, Ragini.

**Ragini:**

My name is— (shaking head) is Ragini Shukla.

**Aryan:**

Good. Now, Om.

**Om:**

Mai name is Om Pawar.

**Aryan:**

It's not 'mai' Om, it's 'my'. My, my name.

**Om:**

Mai— My name is Om Pawar.

**Aryan:**

Great. Now, Guddu.

**Guddu:**

Hamara naam hai Guddu Pandey.

**Aryan:**

Guddu we have to do our introductions in English. Try speaking in English. Say, 'My name is Guddu Pandey'.

**Guddu:**

My name is Guddu Pandey.

**Aryan:**

See, wasn't that hard, right? Okay, now that the introductions are done—

**Om (raises his hand):**

I have a question.

**Aryan:**

Yes, what is it?

**Om:**

Why do we spell island? As i-land instead of is-land?

**Aryan:**

That's because some of our English words have been adopted from French, along with the pronunciation. When the English language was being made the words like, island, aisle, isle were taken in with the 's' as the silent letter. Do you understand?

**Om:**

Okay.

**Aryan:**

So, for today's session let's have a debate on the topic of social media, okay?

**Om:**

Okay!

(Rest of them agree.)

**Aryan:**

So, Harshita and Om will speak the positive points about social media and Guddu and Ragini will speak about the negative point, is that okay?

**Om:**

Okay!

**Harshita:**

Okay.

**Aryan:**

So, Harshita you start.

**Harshita:**

Social media is very helpful. Because of social media we get to know what is going on around the world.

**Aryan:**

Good point, Harshita. Social media connects us with the world, next is Guddu with the negative point.

**Guddu:**

Social media is a distraction for the youth since everyone are always busy clicking photos and uploading them on Facebook.

**Aryan:**

Yes, that's true. Social media is addictive for today's youth, they spend a lot of time simply counting the likes and comments on their posts. Okay, good point, next is Ragini.

**Ragini:**

Social media helps us gain knowledge. We can search for any information and it also helps the politics.

**Aryan:**

Yes, that's a good point, Ragini. Social media is helping the politics today. The politicians are taking aid of the social media platform for their popularity among the people. Next is Om.

**Om:**

I have a question.

**Aryan:**

You're supposed to say a point but, what is the question?



**Om:**

Today people click pictures and post them on Facebook saying that I'm going here for vacation, indirectly telling that their house would be empty. Wouldn't it be easier for the thieves to rob their houses?

**Aryan (surprised):**

Wow, Om. I didn't expect that from you. Your point is logical, people nowadays as good as give an invitation to the thieves by posting their schedules on the social media and then cry to the law that they've been robbed. But at the end the ones to blame are themselves. Amazing point, Om.

**Om:**

I know, I'm a genius.

(Enter the class teacher, everyone stands.)

**Everyone in chorus:**

Good afternoon, teacher.

**Teacher:**

Good afternoon, students, sit down.

(turns to Aryan) Aryan. I was watching your session from my cabin and I must say you are doing a good job.

(turns to other students) Also you all, You made some really good points on social media and I'm ery happy to know that you are trying to improve your language and working hard towards it.

I would like to add on to what Aryan said earlier, we live in a Globalised world, and English acts as a convenient link language across the Globe.

There are certain rules of the language but there are also many exceptions which bring irregularity in pronunciation, for example,

- 1.) THOUGHT, THOUGH, ENOUGH;
- 2.) PUT, BUT;

They all end with same set of letters and seem alike but are pronounced differently.

You may not get it at first, but if you really want to develop your language, you just go on reading and listening and it will slowly and steadily get registered in your minds, and I am sure that with a representative like Aryan, you all will be able to learn it quickly. Keep It Up You All.

**Om:**

Thank you, ma'am.

**Aryan:**

Thank you, ma'am.

**Guddu:**

Thank you, ma'am.

**Harshita:**

Thank you, ma'am.

**Ragini:**

Thank you, ma'am.

**Teacher:**

Keep going with your sessions like this. I'll keep checking on your progress, so work hard students.

**Everyone chorus:**

Yes, ma'am.

## Paternity Confusion.

*Skit enacted by SYBSc students of Zoology on Annual day ( Sonal M, Eben P, Kunal K, Lokesh T, Simran B, Aishwarya M, Rahul P, Ieda S)*

In this short skit, we depict how genes affect the physical character of an individual and how this causes a rift between parents, in a humorous way. The father (Mr. Malhotra) doubts that his son is not his but his neighbour's, because of the similarities between the son ( Sam) and the neighbour (Mr. Arora).

Scene 1: The father returns from his foreign trip and sees his neighbour Mr. Arora, playing with his son. He gets angry and yells at his wife.

Mr. Malhotra: Anjali, what is he doing here?

Points at Mr. Arora

Mrs. Malhotra: Oh, honey! You're back.

Mr. Malhotra: Yes I'm back. Now, tell me what is he doing here? Mrs. Malhotra(*happily*): Mr. Arora visits everyday. Don't worry, he's here to play with Sam.

Mr. Malhotra(*angrily*): Tell him to leave.

Mrs. Malhotra: No, I can't "tell" him to leave.

Mr. Malhotra: I'm your husband. Do as I tell you. Now. Mrs. Malhotra walks away.

Mrs. Malhotra: Mr. Arora, Can you please leave?

Mr. Arora(*flirty voice*): Sure, Mrs. Malhotra. I see, your husband is back. I'll be here in the evening... for tea.

Mr. Arora: Hello, Mr. Malhotra.

Mr. Malhotra: Why don't you go back to your own house and have your own tea.

Mr. Arora goes back to his house. Mr. Malhotra sees some documents which confirm his suspicion. He hires lawyer "Faith" to argue his case and the wife approaches lawyer "Logic" to defend her.

Scene 2: In the courtroom.

Associate: Lawyer Logic, Lawyer Faith and everyone rise for Judge Genetics.

Judge Genetics enters the courtroom and sits down. Judge Genetics: Please sit down. Proceed with today's case. Lawyer Faith: My lord, my client believes that Sam is not his son but his neighbour's. I would like to question Mrs. Malhotra. Judge Genetics: Permission granted.

Lawyer Faith: Mrs. Malhotra, when did Mr. Arora move-in next door?

Lawyer Logic: Objection my lord. This question has no relevance to the case.

Lawyer Faith: Have patience, Lawyer Logic. I'll come to my point. Judge Genetics: Objection overruled.

Lawyer Faith: Now back to my question.

Mrs. Malhotra: 14 years ago, I guess.

Lawyer Faith: Note this point, my lord. Sam is 13 years old. The timeline aligns perfectly. My client's foreign trip started at this time. It's an open and shut case.

Judge Genetics: Prosecution do you have anything to say? Lawyer Logic: Yes, so the neighbour moved in exactly a year before Sam was born, but that doesn't prove anything, Lawyer Faith. My lord, we can't decide who is the father just based on assumptions. We need facts and for that I need to question Mr. Malhotra

Judge Genetics: Permission granted.

Lawyer Logic(in a condescending time): Mr. Malhotra, why do you think Sam is not your son?

Mr. Malhotra: Lawyer Logic, use your logic. I'm black, although very handsome, but that's not the point. My son should also be black, but as you and everyone can clearly see that he's not. He's not my son. You should question my wife, Lawyer Logic.

Mrs. Malhotra: But I'm innocent, my lord.

Lawyer Logic(in a sarcastic voice): So you decided that Sam is not your son, on the basis of his "complexion"? C'mon even you can't be that stupid, can you?

Mr. Malhotra (*offended*): Lawyer Logic, we all have eyes, why don't you use yours and see the similarities between my son and my neighbour. I'm sure you can't miss their same hairstyles, the same fashion sense, their skin color. And again, it proves that Sam isn't my son.

Sam runs towards his mom, while crying.

Sam: Mooomm, who is my dad?

Lawyer Logic: Mr. Malhotra, we all have brains, why don't you use yours? Physical appearance cannot be taken into account to prove that Sam is not your son. We need evidence. Mr. Malhotra:

Lawyer Logic, I had my doubts from the last 3 years, but now I have proof. I found something that would prove Sam is Mr. Arora's son.

Lawyer Logic: What proof?

Mr. Malhotra: Blood test reports. My blood group is B+ and my wife's blood group A+, how come Sam's blood group is O+? Most interesting thing to note, my lord, Mr. Arora, what is your blood group?

Mr. Arora (*smiling*): O+, my lord.

Mr. Malhotra: Hence, proved. I don't have anything else to say, my lord. I rest my case.

Lawyer Logic: Mr. Malhotra, I think it's too early to celebrate your victory. My lord, these are the DNA test reports. Let's put a nail in the coffin and finalise who the real father is... Judge Genetics opens the reports and after reading the contents of the report announces...

Judge Genetics: According to the DNA test, Mr. Malhotra, Sam is your son.

Mr. Malhotra: This is impossible. After all the evidence I gave you? It's a scam.

Lawyer Logic: No, Mr. Malhotra, it's not a scam.

Sam is definitely your son.

Mr. Malhotra (*baffled*): B..but vo skin color? Blood group? How do you explain that?

Lawyer Logic: Mr. Malhotra, there are 20 genes that determine skin color. If you have more than 1 dominant gene, your skin color would be dark. Mr. Malhotra, let's suppose that you have 3 dominant genes and 1 recessive gene(AABb). And Mrs. Malhotra has 1 dominant gene and 3 recessive genes(Aabb). Now when Sam was born, there is a possibility that he inherited 1 dominant gene and 1 recessive gene from his father and 2 recessive genes from his mother(Aabb). Because of the presence of 1 dominant gene, Sam is fair. This type of inheritance is also known as "Polygenic Inheritance". Mr. Malhotra: And what about the blood group?

Lawyer Logic: Mr. Malhotra, in blood group determination, dominant one shows. If your blood group is B+, then the recessive blood group would be O+. Similarly, Mrs. Malhotra's dominant blood group is A+ and the recessive blood group is O+. Now, this recessive blood group, when inherited from both the parents, gives O+ blood group to the offspring. Now, do you understand?

Mr. Malhotra(*with tears in his eyes*): Yeah! Sam is my son after all... Mr. Arora: That is what I've been trying to tell you, Mr. Malhotra. I had no contribution in this.

Lawyer Logic: If only you had studied Science and used a little bit of the brain that God has blessed you with, you would have figured it out without the DNA test.

Judge Genetics: Today, another father gained a son. Case Dismissed.

# मराठी विभाग

## सांरकर- पण नाी कोणते..??

“ अत्तीचे धावे 4 भावे बहेरी आरती परी

आवे ण

सत वी तक ारम महाराजांनी D4 के लेखा या उ4नेस ार आज माझा मनाची अव3था झाली आहे. कारण आज D4 आदश D4ीज कायाशचे राजकरण घडवले जात आहे. हे आदश D4ीम षणजे भववे केधी 7'ेपण असणारे साननाय 4ातखी वनायक दामोदर सावरकर.

वयाची 3 वर्षा 4 आणण फ 4 दे रीजि 4ात रीसाठी बहल करणारा एकवयानन' ,दV7'ीचा ववचार जवळ बानापासन काम करणारा एक हद्दुशी, सज नराल, हहद तववादीतही समानतेची जाण नमशाण करणारा 7'ी नेता षणजे वनायक दामोदर सावरकर. आजि राजकरणात सावरकरावषयी अनेक आेप षणजे- क5र हहद तववादी असणाने ते मस लमानाि वरधात होते ते दे भ4 नसन ते दे 5ही होते. ते Dसनी होते ते 4ातखी नखते माफ वर होते. गांधीचे त वीचा हात होता पण आजि राजकीय नेवानी सावरकरानी तयार के लेली हहद तववाची D4ी कधी ववचारत घेतलीच नाही. सावरकराि मते, हहद तव षणजे Secularism एका माणसाने देस या माणसाने माणसकीन, े े माने वगणे षणजे हहद असणे. सावरकर आपला ' हहद तव' या ण्यात हहद ही एक जगडाची प5त आहे षस कृती आहे असे षणतत आणण आपले अतीम ेय अधारे णित करताना षणतत, हहद सतानत जात ही नेहमी मनष्य असते. धमशा नेहमी माणसकीची असते. तर दे र षणजे पथवी असते. अर या जात-धमशा-दे र या तथीयाने हहद सथनाला एकT ठे वणाया रानना एकाT आणनमहोच असतया हहद तववाला धमशा ही तर ती एक जगडाची प5त आहे.

या जगडाि पदतीत हहद सथनात समता नमशाण षवी षण सावरकरानी जतीवरोधत णिप कायशके ले. षस 4'यासाठी ' पनतपावन' महदराची 3थापन के ली. आज आपण आपला महदराि रचनेचे जे षा नरान करतो ते षा आपला पटकन लहात येते की, दे वळाची रचना, अनू मेषयय, मडप, सभागह, गाभारा अर असे. पण गाभारा आणण वत असणया दे वीजि मठे भटजा( णिण) नावाचा णोब उभा असतो वामळ े कोणलाही दे वीजि णव पद 4 शचा लाभ घेतो येत नाही. सावरकराि ही गो जे षा लहात आली ते षा सावरकरानी अ 4'यासाठी पनतपावन हे मदार शागरी मठे 3थापन के ले. जजथे दे वीजि आणण भ 4'ीजि मठे कठडा नसन परमेश्वर चरणाला णव 4 शकराची लाभ अ 4'याना ममळ कती जतयवदीज वरधात असणारे हे अगदी महेचे क व सावरकरानी के लेले हहद सते. एवढेच नाही तर मळ त सावरकराना गल णमगरीचे री णच पसत नाही मग ती गल णमगरी दे वने आपला Tच्या वांराला जरी आली तरी ती वानी पसत नाही. ते एका ण्यात षणतत, " हहद सथनाला गल णमगरीत अडकवणाया णुहदर साे णाला जर कोणी गल णमगरीि परात अडकवडाचा ण्या के ला तर वानी गल णमगरीतन मकत करडासाठी हे सावरकर पढे येतील". असे षणणारे 4ातखी सावरकर वीजि या णवक णीची दिल सायी षणणे कोणही घेतली नाही.

भारतवर जे वढ न 4'ीम णेम ते करतत ते वढच णेम ते इतर दे र वरही करतत. मळ त 4'ीत षस णिप णेम आहे. वानी अदमानाि तडगत असताना शवसाचा Tस होता. ते षा ते मभ तीराल चना णरडवन हातावर चोळन वीचा वास घेत असत. वीजि या क वीला पढून इतरजनानी सावरकर Dसनी असणारी बातमी पसरवली तरीही सावरकराचा रगया लोकावर नाही वीचा रग वीजिवर आहे जे आपला 4'ी शवसाला गल णम बनवतत नस ते गलाम बनवत नाही तर वानी जनारषापीमही वाईट वगणक दे तात. णुहदर सरकारने सावरकराना अदमानाि का वर वषशमरण यातना हदप्रा कलफफरवर अनत वेदना होत असताना, 4'ीजि उलकी, जलाब होऊन बेदंध पडलेप्रा सावरकराना अदमानमठे 6x११ iji णिलीत टाकल जात होत तीन चार तास बेदंधावथेत राहणानंतर दंधीत येऊनी एदयाची ती वदंध जे षा णसवते ते षा आशचयशवटप्रा मवायराहत नाही. वाचकहो, या णनतभावत बंधीमत D4'ीने अदमानाि कोठडीत सप ण श णनतकल परजथतीत मभ तीवर गे वीजि दगडाि सहोने 6000 ओडीचे 'कमला' हे महाकांड मलहलले.

२६ D4'ी वषाशयत सावरकरानी २६ णथ मलहलले, जणसर 4'ी दे वीच वीजि घरी पाणी भरत होती. या बंधीजि ष वानी लडनला जाऊन बसाम ही पदवी ममळवली. ममटीही, सावरकर लडनला असताना नतथली वीची ममटीमडळी वानी

कजTतपणेव्वचारत होती. 'असे तरणे खूपअर' वाचलास का? तेव्हा रानेतपणिसावरकरानी वनाच व्वचाले, म्हणजेच तम।ji रे खूपअरला जावन व्वचारा, वानेसावरकर वाचला का? इथेसावरकरामोअसलेला 4कतइवाक्रील व्वशवस आणण आप्ना दे रेवाक्रील भवसा आणण मोठे पण। लभत आप्नामवय रहत नाही. उँहटरांनी सावरकरावर अटक वारट जेव्हा आणल तँव्हा व्वांची बरगमर ही पदवी व्वा।jiकडन काढन घेतली. आणण वना उँहटर सरकारनेघटलेकी, कागदवर असमलहून दे फक मी यापढे उँहटरांवरोधत दगा करणार नाही. तर तल व हा डडोचा कागद आत्ता परत दे तो. उँहटरां।ji या उँमावाला म्णाचही व्वचार न करता सावरकरानी धडकावन लावल. मोठ्ठा मेहनतानेममळवलेप्ना बरगमरा।ji डडोला 4दे रे।ji अमभमानासाठी अरारीतानेलाथ मारणारा जगातला हा पहिला आणण रे वटचा व्वहाथा असेल बहुधा.

आणण असेकायशकरणाया या सावरकराना आम।ji आज।ji भारतीयानी भारतस पडार दे ळास नकार हदला. पानेTन मडेला सर%। २७ वर्षमं झालेप्ना द.आ।फके साठी काम करणाया D4। भारतस पडाराने सभनत करडत आले. ही रोकानतका कोणाची चणायची? भारतीय।ji मनोवक वीची? का सावरकर।ji तथाकथत उँ4नची? एवढच नाही तर आज भारतीय ससदे त सधसावरकराच तलगचT लावडवरही वाद होतात. हदसतात. िया अथाशनेसावरकर हेवसध व कटबकम चणणारे होतेव्वाचेहेसावशुTक समभावाचेव्वचार आम।ji भारतीयाना समजलेच नाहीत ही िंठे दावी बाब आहे. असेहेसावरकर हेयडोपयानाच अगधक समजले. नव्हे, वाना वाना अमलत आणले. आता तरी आपण झोपेतनजागेहोऊया आणण अमभमानानेचणया सावरकर नाच भारतीयआहेत, देभ4 आहेत. आप्ना धमाशचा गवशमनीबाळगतना सावरकरानी कठप्नाही दस या धमाशचा अनार के ला नाही असेव्वाचेमोठे मन मळ वत कोणी चाचपन ही पाहिलेनाही. व्वा।ji अव4.१५D। वर्ष समतावादी हद तंव वक वीचा उँसार करड्याची उँनतया घेणारे सावरकर पढे ६९ वर्षसातवानेन थकता समाज उभतासाठी काम करत रहहले. परणामा १९६९ मोठेरापती अंल कलाम या।jiआदे रानस र अदमानत व्वाचेरापीय 4।रक बनवडत आले. याकडे आजचेनेतेअमभमानानेकधी बघताल का? व्वाला समज घेतली का? हा उँशन इथेअसलेप्ना उँव्हेकानेआपपना मनाला व्वचारा.

## डॉ. आकांभा गांडे मराठी विभाग ती एक ननभभया

ती एक ननभभया ! हया समाजाने उँव्हेक बलाळार झालेप्ना मल वीला हदलेल एक समाजजक नाव. 'ननभभया' चकोणालाही न घाबरणारी नोंडर अरी. हदव्वाकोपडी काशमार आणण आता नक तच हदरबाद अशया उँव्हेक हठकाणाचीननभभया. अरी अजन भरपव हठकाण असताल जा आप्नाला माहोतही नसताल आणण व्वा हठकाणाची ननभभया हह आप्नाला माहोत नसेल.

हदव्वातील ननभभया घडली तेव्हा तमही चवताळन उठलात मेणबव्वा पेटवप्ना, मोचेकाढले. आठवडाभर हे चहोत काही हदवसाना काशमार मोठे पण ननभभया घडली.तेव्हा ही सगळ्यानी आतुर के ला.मोचेकाढले बघायला गेल तर आज।jiसमाजाची मानमसक वक वीच बदलली आहे. व्वा।ji मते मल वीच वीरेप होडामगच कारण काय तर, व्वाचे लहन कपडे ; पण मला सागा ना, व्वा पाच वर्षाशा।ji, आठ वर्षाशा।ji मल वीची काय चक? व्वा हवनाना नता।jiमोठे एवढ काय हदसल का व्वालहन मल वीना ही सोडल नाही आता कठे गेला तो समाज जो बोलतो मल वीचा बलाळार हा व्वा।ji लहन कपडे घालडवVन होतो. उँव्हेक वेळे ला बलाळार होतो उँव्हेक वेळे ला आपण ननभभ D4 करता आज इथे बलाळार होतो. तर उदया नतथे अजन फकती वर्ष आपण मोचेकाढणार? कधीतरी हे थाबवयलाच हव उँव्हेक घरात जजजाऊ, राणी लबीबी तयार करडापेभ उँव्हेक घरात मवबा तयार हाणे हे जाग गरजेच आहे. लहनपणी एक कववता ऐकली होती.

मछली जल की रानी ह |

जावन उसका पानी ह ||

हथ लगओगे तो डर जाएगी |

बाहर ननकालोगे तो मर जाएगी ||

ही कववता मछली वVन आप्ना मल वीवर कधी आली हे समजलच नाही.

बघायला गेलो तर आपला देर व्वकासाची नव-नवीन वाटचाल करतोय पण दस 'या दे रामोठेजेव्हा एका मल व्ववा।jiवर व्वा आरोपीला जा मं होतो, तरीच मं आप्ना दे रात का के ली जात नाही? व्वाचे अनक रण करणे माT आणण संयो रसरवा टळतो. २०१२ मोठे हदव्वात झालेला घटना व्वा ननभभया।ji आरोपीला मं दयायला आप्ना सरकारने आठ वर्षका 4।वत ? का, व्वा आरोपीला लगेच मं हदली नाही? असे अनेक उँशन मांडा मनात आहेत. . आणण मांडासर%। सवश-साम।q नागरकाना हा उँशन पडतोच.

यावद्वन पंचके पालकाना हे लभत घेतल पाहहजे का आपला मल गा 4तचे रण करडासाठी सम असली म्ना मिया अथा 'ननभशया' ठरेल. वाचबरोबर आज पंचके पालकाने मल ना घडवताना डोसात तेल घालन नताजकडे ल ठे वडापेला मल ळा घडवताना वाजवर बरोक ल ठे वणे आवश्यक आहेतरच उदयाज पस नजरा क्वक त न बनताडोळस बनतोल. पंचके पनहा ननभशया ,ननभग ननमाशण होणार नाहीत. एक ननरागी कटब आकारास येईल. याननरागी कटबाची आधी आतडतने े वाट पाहत आहेत

**ककती सांतोष घाग.**  
**पंथम िषभ, कला.**

## सरताज – ज४ूआणण का४ीर

ज४ काशमारे येथे चौदादा तकापयत बौड व इतर हहद राजाज राजवटी चाला .वाजकायशकालाचे वणशन कडणज राजतरगणा या सस कृत पथ म्ना सपडते. १५७७ मने अकबर याना काशमारे मंगल सवोली आणले. मंगलाना अड हवेचे हठकाण घणन जवळजवळ दोनरे वषवापरले. अफगाणणाज अहमदहा अलाने १७५० ज आसपास हहद संतानावर 4री के ली तेजा वाने काशमारे आपा हाती घेतले. १७९ पयत काशमारे वेगवेगळे पणसक अगधकार चालवत असे सदरहान हा काशमारेचा पहला सल तन घणन ओळला जातो. महाराज रणजोतमस ग या व राने राजाने १८११ मने मस लमानाज तावडीतन । पज अब पमाणे काशमारे मकत के ले. १८४६ पयत काशमारे राने सपुंज 4थान राहहले १८४६ साला इंजाना काशमारे वरती सपुं सव के ले डोगरळ पंदेराचे सरण करणे कठोण आहे घणन एका अटने गल अब मस ाकडे काशमारे संपवले. १८५७ पयत गल अबमसग गादोवर होता तो मरण पावला तेजा वमल गाहरमस ग गादोवर १८८५ पयत होता. वानतर पंतमस ग १९१५ पयत होता १९१५ पासन महाराज हरमस ग गादोवर आला. हहद ३थान राजा आतरराय सौमाज 7नेही काशमारेचे महतु फार आहे. पाफकमान नममशतीवर दोन महहजाना २२-१०-१९४७ ला पाफकमानने काशमारे 4री के ली.

काशमारेचेही 4तचे सपुं होते ते मझ फराबादला क हत होते. ले. कनशल नारायणमस ग हे वा बसभोहोते. तेसपुं मस लमान आणण डोना सननकाचे होते. दोघानाही वेतन अथाशतच काशमारे रासन दे त होतेपण आणण 4तर रा आहेत हीवचारसरणा मजभम नेवनी मस लमाना हदली होती आणण अनय ळाना ती पळारली होती यदथाज दान राजानाभारताकडे मदत मागगतली भारताने एका अटवती घणजे काशमारेला भारतामने समवेर करडाची अट मज र कवन घेतली आणण काशमारेची मदत के ली यदथ चालअसताना प. जवाहरलाल नेहव हा मददा घेऊन सप कृत रा परषदे त गेले तेजा परषदे ने दोडा देराना यदथ थाबवडासाठी सागगतलेतेजा पाफकमाना सननकाना काशमारे सोडन जाडास सागगतले. पाफकमाना आपा सननकाना माघार घेणार नाही असे सागगतले याच काळात रे म अलला याना भारताला सागगतले काशमारेला एक वषार अगधकार असेल आणण काशमारेच एक वेगळ सवधान असेल भारताने देील या गोन ह हदली. या वेळेला काशमारेचे दोन भाग पडले पाफकमानने ममळवलेला काशमारे पाला पाफकमान ओळ काशमारे छल जात आणण एक जा भारताकडे आहे.

१९६२ मनेचीननेभारतावती हमला के ला. कारण चीननेनतबेटला जजकल होत आणण भारताजवळ न वद चालअसताना . भारताने नतबेटाज लोकाना भारतामने पंवेर हदला होता भारत या हमत्रासाठी तयार नळता आणण चीन एकतफी जजकला . चीनने ज४काशमारेचा काहभाग आणण अरणचल पंदे वा भाग जजकला होता आणण चीनला पढे यदथ करायचे नळते . वावेळेस ज४काशमारे मधील अया चीनला 4त जवळ ठे वलेआणण अरणचल पंदे र सोडन परत गेल . आजज ज४थतीत ज४ आणण काशमारेचे चार अगधकृत तर एक अगधकृत भाग आहेत भारताने ज४आणण काशमारेला हदलेले वरे ष अगधकार सपववडात आले असन हे सपुं भारताने एक अगधकृत सपुं बनले आहे . १९४७ पयत असणारा ज४आणण काशमारे आज ज४आणण पाफकमान ओप ड काशमारे , अया चीन, लडी (क 5राषत पंदे र) आणण आझाद काशमारे यावभागामने ववभागलेला हदसतो. भारताने नकारात पाहहले असता डो वर हदसणारा हा ताज आता भारताचा झालेला हदसतो .

**शुभम गमरे .**  
**पंथम िषभ, कला**

# आमची मांब

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मब ई १८ D। तका।j। म०काळात उँहटरांनी कलाबा, लहान कलाबा, माहाम, माझगाव, परळ, वरळी, आणण मलबार हहल या सात बेटाचे एकठाीकरण कVन बनवली. १९D। तकात मब ईचा आगथशक व रक्षणक ँंगती झाली. आणण 1D तकात 4।तरि चळवळीचा पया मब ईतच मजबत झाला. इ.स १९४७ म०े भारतला 4।तरि ममळताना मब ई हर हे उँहटरांनी बनवले। मब ई इला०ातच रहहले इ.स १९६० साली सय क०त महारां चळवळीनतर महारां उँठथापना कर०ात आली व मब ई या नवीन राँचाचीही राजधानी बनली. १९९५ म०े मवसेनेचा सका असतना या हरावे नाव आगथक ुतपणे बाँरे पासन मब ई कर०ात आली.

मब ई ही भारताची आगथशक व मनोरजनाची राजधानी आहे. रझवश बक , मब ई रे अर बाजार, रांय रे अर बरमहपे।j। आगथशक स०था या हरत आहेत मब ईत अनेक क प।चा मखं य कायाशलयये आहेत येथे Dवसाय व नोकरी। अनेक सधी उपल। असणने देे रां।। इतर भागात मोठया ँमाणात लोक मब ईत येतात.

मब ई हे 4पनाचे हर षणन सवशाT ँमसऱ आहे. िरतर मब ई हे नाव कोळी समाजा।j। मब ादे वा यो केनपडले. हहदीम०े 'बबई' आणण ईंजीम०े 'BOMBAY' षणन ओळिले जाणसे हे हर महारां।j। पजशचम फकनायावर वसलेले आहे. मब ई ही महारांची राजधानी आणण भारताची आगथशक राजधानी. मब ई हर पयशटनासाठी जगुमसऱ आहे. मबई।j। रे जाराच अबा समऱ आहे. महाल०ी महदर, मब ादे वा, हाजाअली दगाश, स०ट जोसेफ चचशही धामशक हठकाणे ँमणय आहेत. तसेच इडडया गेट, सजय गांधी रांय उहान, छ।पती मवाजी टममशनस, ही हठकाणे ँमसऱ आहेत. मब ई हे सेेेचे जाळे असलेले जगातील एकमेव हर आहे.

मब ईचा वडापाव आणण ममसळ ही सवश बाहपेसराची ही माझी मब ई ाठी आवडती गो आहे मब ईचा माणसेही अनतय ँमळ असतात. मला ँप व०य आहे.

## आंसांार

अवसंर षणजे अताम संर माणसा।j। 5दयाचेसे वटचेठोके , आजब ाजला पसरलेली भयान रांकाकवाव , करिच भक ण जणकाही वना सभत यमदे वच हदसलेला असतो. इत०ात होवाच नऱत होत आणण वातावरणात पसरलेली भयान रांकाता लोका।j। फककांनी , हबरांजी गजबजन जाते. सि ात नादत असलेल घर दः।। आरांनी हरन जात.

या दः।। हदगापांला दडपले। माणसना मन सावVन मत D4।चे अताम संर करावे लागतात फेवकार कजशा।j। भीतने जाव सांडतात, वा।j। घरात एकवेळ।j। ँकाचा सदधा पचईत असते. सका।j। पोटांने वाचे सवश ववधी पार पाडताना वना लागलेली भक सदधा तेवसVन जातात .

जेऱ मल गा मत वडडलाना अघोळ घालतो. वाम नेसवतो तेऱ वाला वाचा भत काळ , वा।j। वडडलासाबते काळ आठवण मवाय राहत नाही. मत राशला अवी हदप्रानतर दस 'या हदवरी काव'नेजेवणाला 4श करावा ही अपेहा करत उभे असलेले लोक अस मानतात का एकदा जर का काक4श झाला तर मत D4।ला कोणताच त्तर नाही वाकोणताच इDऱ नाही. हे सगळ मानण ँचा वाचा ननणशय .

िंर तर ए।ha D4।j। जांनने जजतक दःीं वीमता।j। घरात होत नततकच दःीं गरबाना सदधा होत. दःीं वर्रां गराब-वीमत असा भेद करत नाही परत मला िटकणारी एकच गो ती षणजे आपण साधारण नऊ महहने आई।j। उदरत राहंन ितो आपण। जंनने आपण। येेेने सगळे जलोष करतात सप ण श वातावरण लोका।j। हसंनने, आनदाने दम दम न जात.

काही।j। आनद ाला तर पारावारच नसतो. लाऊड4।कर नाचण, फटाके फोडण अवा ँकांने आपण। येेेच जालोषात 4।गत के ल जात. पढे आपण मोठे होतो. पसा कमवलागता आणण परामागेच धाऊ लागतो. पण िरतर मरणानतर आण एक रपयसदधा नेऊ कत नाही अवसंरावेळी आपण। तोडत ठेवलले ा सां।चा दगागना सदधा नतर काढन घेत जातो. षणजे पसा मरणानतर ननशकच परततमंहला एक गो लभत आली का, कां जां D4। आनदात जंनला येेेसां कमबंडसाठी।j। नादत जगडचा आनद 4।यलाच वसता आणण सत्तेरे वं लोका।j। हूद०ासाबत आपली वकंठभम ँपयत मोरवणक काढली जाते.

मला माता हे माता नाही. जर आपण आनंदता आलोय. तर आपण जातना सदधा आनंदताच जगायला हव. अगदी जे अवयव जमतात अणजे माता वदध पकाळापयत ननकामे झाले नसतात. ते सवश दान करदाची रे वट्या उसन च मा मनेन. माता अवसर रला डौजे, डालबा, हलगा जे काही वाजवता येईल ते वाजवा पण मला उदास पडलेले चेहेरे, रडणारी लोक बघन जग नाही सोडायच. माता विला सधदा के र घातलेला बासदा पासन ते खडी, गल बजाम, रसगलापयत जि सवश ममठई आवजनश असतात. माता जलोषत आलेला वाच जालोषत जाणार. माता रे हदकस अणजे मातावर झालेला अवसर नसन माता नवक वा सोहळा असावा. माता पुढे काणे आनंदने साजला.

अनुज सांजय िपार

Msc.भाग 2

## लोकशाहीर अनाभाऊ साठे

अठ तेठ करता सायास, कारण असा

तक व छो

सत माता तकराम महाराज. अरारोतीने असा कव न प्यापवकश ररवा आपण कठलोही गो साठे कव कतो यावेउळे. उदाहरण

अणजे गचरगनगर झोपडपट्टीत उभआयषय घालवन परदे तात वाड मयाजि मातामतात झेप

घेणारे आपले लोकराहारे अनाभाऊ साठे अणजेच तक राम भाऊ साठे. सागली जजदतयात 'वाळवा' तालकयात 'वाटे गाव' या लहान गावा वाचा जज १

ऑगम १९२० रोजी झाला. ताताक ७७ या पण पश णेननसर, अममत असणाया यांनतभावतने आपला उपजत नतभा ४७ जि मातामतात कथा, कादबरी, नाक, गचापट, पोवाडे, लावडा, वग, गवळणी, पुवास वणशन असे सवश वाड मयपुंकार हाताळले. एवढेच नाही तर वांनी तमराजि कलेला लोकनाकाची नतया ममळवन हदली.

अणनतर वांनी लोकराहारे ही पदवा देऊन गोरवडात आले. पोवाडे, लावडा, गात, पद या काडपुंकाराचा वांनी सामाक ककरो जनतेला ववचाराजि पुंसारसाठी वापर केला.

४७ तात यपव शआणण ४७ तातकर काळत राजकाय पुंशनावण्या महारात वांनी मठा जगत. ो के ली. वाता सय कत महारा चळवळ, गोवा मकसोम या चळवळीमो वांनी र ाहरोतन हदलेले योगदान महत्त्वाचे आहे. १९४४ या सालाला वांनी ' लाल बावटा' पथक उथापन केले. ' माझी मना गावाकडे राहहली, माता जीवाची होतीय काडली' ही वांची लावणी िपच गाजली या लावणीव न अनाभाऊ साठे याजि अतरोजि भावनक अनबध वाचा पुंय येतो. लोकराहाराची वाणी अगदी जबरदस्त होती. आणण अणनच मराठाची रान आणण अमभमान असणाया छापती मवसाचे चरता रमयापयत पोवाडतन नेऊन पोहचवडाचे मोलाचे कायश अनाभाऊ ना के ल एवढेच नाही तर या पोवाडच रमयन भाषमो भाषातरही करडात आलआणण राफाकडन वाचा सजुन देील करडात आला. समाजकारण आणण राजकारण या देवालात अनाभाऊ ना यर अनमोल सागड लाभलेले हदसते

१६ ऑग १९४७ साली " ये आझादी झठी हदरे र का जनता भि वा ह" असा नारा वा मळे च लोकराहारे अनाभाऊ ना कश वर हदला. अगदी भर पावसात, मसळथर पावसाची तमा न बाळगता तळेलान समाजकारणावर आपले ४' मत अनाभाऊ ना ४७ के लेपुडपणे आपले ववचार ४७ करणाया अनाभाऊ ना आपला आयषयात २१ कथासोह, ३० पुंम अगधक कादबया मलहहप्र यापकी सात कादबयावर मराठीतन गचापट देील ननमाशण झाले.

फफकस या वाजि कादबरीत तर १९६१ साली रापु रसननेउळे, कादबरीचा पुंर पुंदान केला. डॉ. बाबासाहेब आबेडकराजि झार लेला अपशण के लेप्र फफकस मो भौषण दष काळजि काळत पुंहराची िननजे, धाक, गरोबाना, दमलताना वाटप करणाया फफकस या माग समाजातील लढाऊ तरणाचे गचापण पुंमत जि कादबरीत आलेली हदसतेया कादबरी बरोबरच ' माकडीचा माळ' ही देील अनाभाऊ साठेची भट वमकत समाज जि जीवनपुंताचे अनतय सभम गचापण करणारी भारतीय सहहवातील पहली कादबरी आहे. कोळसेवाला, घराडी, िण कामगार, डोअर फफपर,

तमरातप्र सागजि अर वववध भमम का अनांनी ववकमसत के प्र या अगने लोकराहारे अनाभाऊ साठे हे

सामाकतले एक सामाक वाटतच पण वाबरोबर सभावताला जि वातावरणाला समजन घेऊन

वास र लेनत वववधता ननमाशण करणाया अनाभाऊ चे वाड मयने ४७ मे िया अथाशने बहु दगा आणण बहु र्गा ४७ पाचे असप्रचे आढळते. ते अर या हह प्र लोकराहाराला मनाचा मज र !

दशभना साळगांकर

वतृीय िषभ, कला



## जजह

अपय नती काय असत? समारेचा उन्त-4 धी आप्राहून जाणून उभाकराली आहे हे समजण? कां वीज समारे आपला हटकव लागणार अस वाट्याने हातातली जळ सोडन देण? अपय चणजे भोतीचा थरकाप उडण अपय वीज भोतीने चांगली हातभर फाटणे अचानक डोक आपण पोट दि ययला लागत हातपाय गळन पडतात. घाम वीज धारा लागत डोक च्यात डोक समारे अधारी येत ठोक हाच कळत नाही. यापे मरणच जाण सापे वाटलागत सगळ सोडन कठे तरी लाब ननघन जावस वाटत. या जग वीज पलांकडे जजथेयर-अपयचा 4 धाशच नसेल ही अरी मनाने चिचन गेलेली D4 वीज धी कादायक असते वी D4 वीज कोण वीज असता- नसताच काही देण- घेण काही देण- घेण नसत आपण जगवा मर याचा वचन मनात येतच नाही. आपला जे हवय ते फ4 आपण फ4 आपला साठीच बनलेल आहे आपला जे फ4 वीज गी साठी झालाय ही भ्रम मनात नमनाशन होते. या ठेयपत वीज वाटेवर चालताना वाटेत कठे येतील, आगाची वगळ येईल, वादळे आगावर वीज कोसळेल फकत यहा नही काही तरी भयकर.

परत डोक फ4 वीज घेऊन ते पण श करत वीज उहे राने वेडी झालेली D4 वीज आले तव तडी हायला कमी करत नाही. अजुम अस काही तरी घडत जे इतहासाला सद-धा एक। अमत पव श घटनेच सादीदार बनन सोडल. जाणाव होते कां आपण आगधस-धा हे कV कला असतो. परत आपला ती जजहच नवती फ4 गरज असते ती जजह नमनाशन होत।

## अनुज सांजय िपार

### Msc. भाग 2 बलाहार

२०१३-३३, ७०७ ; २०१५-३७, ६५१ ; २०१७-३२, ५५१ ; २०१८-३६, ७३५ ; २०१६-३८, ९४७ .

हे वरील आकडे वाचन वाटत असेल कां , हे दरवषाशला वाढणाऱ्या लोकसंखेचे फकत अजुन कोणते तरी तस आकाज वर लावले असाल. तरी नाही, हे वरील आकडे आहेत. भारतात बलाहार या गन्हाचे जे दरवषा कमी होत आहेत वीज वाढतानाच आपला ननदशनस येतत. हे वरील आकडे मी काही माझा मनाने मलहललेले नाहीत. तर NCRB-National crime record bureau ने हे आकडे जाहारे केले आहेत.

हे सवशपहून, मनात एक उशन येतो तो चणजे हे बलाहार का होतत ? आपण दस सा उशन चणजे या सवश दोष ठरवायचे कणाला ? बदल वीज स क. तोला ? परांतयाना ? समाजाला ? पडष जातल ? ' कां भरत हा माझा देर आहे ' आपण सवश भारतीय माझे बाधव आहेत ' हे मानन राती बंधक फफरणाया मलाना ?

चिच ! मलाना घरातच रहायका ? वीज जगताचा अगधकर नाही कां ? रोज कठ्या न कठ्या भागात हातया बलाहारा वीज घटना घडतच आहेत. ३-४ वषा वीज मलाना पासन ते वववहहत महहलापयत कणालाही हातया सडल नाही. िमोण भागात राहणाऱ्या वीजया असत, वा हरत राहणाऱ्या उडडममत महहला असत. मग एदा गचमडडी असो फकत यवतमाळ सर%। हरतया रळेत ताल ववहाथानी असत, जजथे मकच नराधम बनले, वीजमळे ववशवास नेमका ठेवायचा कणावर हा उशन पडतो. बलाहार सर%। ददवी घटने बहल , वीज वरोध दशववणाया कलाकाराना समाज डोक वर घेतो . व वीजचे गचापट कोरवधीची कमी करतात. बलाहार वरोधत आवाज उठवत एक-दोन गन्हे गाराना जर बद कV न राजकारणा लोक आपल कोतक करतत व तेच बह मताने वजया होऊन येतत माझा वेदतकच कां बलाहार हा अंवा रीतीने वीज फायदा होतच एक साधन बनलय.

हद वीजतील ननभशया उकरणानतर बलाहार वरोधी कठारे कायदे नमनाशन करत आले ही पण ते वापरत कोनही हा उशन आता भेडसावतोय कारण अजुनही हे गन्हे घडतच आहेत काय हाची जर हात या नराधमामे भोती घालायची असेल तर, सोदी असे उबया सारे भर र4 त वी बलाहार करणाऱ्याचे मरDडे करणे, या सारे कायदे अमलात आणत वीज गरज भारताला आहे. रे वटी एवढच मलहावस वाटत कां ' बेटा बचाओ बेटा पढाओ ' या वाठ बरोबरच ' बेटा साम बनाओ ' अस ही बोलयला पाहहजे. व वीज आठसण मकवल पाहहजे. जेणे कV न मल वी वीज आठसण कV न वावरील आपण हेच आज गरजेचे आहे .

पण वीज बरोबर मल वीज मनावर लहानपणा पासन वरके प स र कV न वीज िया सोदयाशची जाण कV न हदली पाहहजे. तर वीजतील वक तोचे दमन होऊने या शचे भ4 बनतील. आपण हे जीव न सद र हाईल.

## सुशमत सुरेश तेली. पंथम िंषभ, कला. आषाढ िंारी ( पांिरपऽ )

वारी षणजे वारकरी भ॥नी आषाढी एकाद्री नममक पढ रपऽ पयत के लेली पदयात। होय. वारकरी सपंदये व येथील ववहल।।। वारीला जाणाया लोकाचा सपंदय . या सपंदयाचे एक महेाचे वम॥क षणजे आषाढी वारी या वारीमठे अनेक जाती-धमाशचे लोक सहभागी होतात वारी हा एक आनंद सोहळा असतो .

आषाढी वारी षणजे काय ?

वारी षणजे महाराष्ट्रातील वववध गावापासन सव होऊन पढ रपऽ येथे सपणारी सामदनायक एक पदयात। होय . महाराष्ट्रातील एक धामशक व सांतीक परंपरा होय वारी ही आषाढ आणण कानतशक महहलातील दध एकादरी अरव दोऱी वेळा होते आळहद येथेन सत यानेशवर या।।। पादक व पालीत ठेऊन ती पाली रथातन पढ रपऽ येथे मागशाथ होते . सत यानेशवर , सत तक ारम , सत एकनाथ , हे वारकरी सपंदयातील महेाचे सत होते वारकरी सपंदयात लहान मोठे। भेद नाही तसेच नामजपाने पणय ममळते हे भाव आहे . एकाद्री आणण इतर पववा हदवरी ननव-नेमने पढ रपवला जाणे षणजेच वारी होय वारकरी जो धमशापळतात वारी वारकरी धमशाअसे षणतात. वारकरी धमाशला भागवत धमशाअसे षटले जाते . वामळे च आषाढी वारी ही पंवेक वारकरी महहला-पऽ।।। मनात आदराचे आणण षेव आहे असे मानले जाते . गत तळ रीपाचा हार घावणाया वी ववचे षरण कायम रहवे यासाठी तळ रीवदवनच मशेऊन भ॥ वारी करतात .

वारकरी महकाद -

वारकरी धमशात कठप्रही कायशाची सडवात करताना पड मलक वरदा ही ववहल वी याने व तक ारम | पढरनाथ महाराज की जय | असा जयघोष के ला जातो . अनेक हठकाणी ' माऊली यानेशवर' महाराज की जय अरी वववधती जयघोषाला वारकरी महकाद फकत वारकरी महाघोष षणले जाते . या महाघोषातन भ॥।।। रपात दडलेला परमेशवर अनभ वता येतो .

पाली :- यानदे वाची पाली

हबतबाबानी यानेशवर महारा।।।।। पादक व पालीत घालन हदडी समारभासह भटाने, ऐक्यशव सोहने पढ रपऽ वीची पंथा चालझाली . नतला आज आणी वभव पंपत झाले आहे . वी यानेदे वा।।। पाली सोहने त पवी हकी , घोडे वगैरे लवाजमा वीमत राजासाहेब या।।। कडन येत असे . या िंचशास साह।।। वी वी वेळाचे राजे व 'नेव' सरकार करत असे . पढे क पनी सरकारचा अमल सव झ।।। वरही िंचाशाची तरतद सरकारकडन हेत असे . सरकारने इ.स १८५२ मठे पचकममटी उथापना कवन वी कममटी।।। ननय।।। पाली यानेशवर महारा।।। पालीची Dव३था के ली . यानेशवर महारा।।। पाली बरोबर तक वी पाली पण मठे।।। सोहने त साजरी के ली जाते .

रगण :-

वच पंमाणिया पालीची अनेक वम आहेत . वीतील महपण शणजे ' रगण' वारी।।। दऽन होणारे रगणे।।। नले जाते कडस, फाटा, वेळापव आणण वारी येथे रगण होते . रगण ही एक पववा सकना आहे मोक मदानात वारकरी सपंदयाचे वारकरी लोक एकमेकाचे हेत धवन गोलाकार उभिरहतत . यातील मोक जागेत यानेशवर महाराजाचा घोडा धावतो याला आदरने माऊलीचा अशव असे षणतात . वचपंमाणे ' धावा' हे एक अजन एक पाली।।। सोहने त मानले जाते . ' धावा' षणजे धावणे असे मानले जाते की पढ रपऽला पायी जात असताना सत तक ारम महाराज याना वेळापव येथील टे कडी ववन ववहल।।। दे वळ।।। कळसाचे दशन झाले . आणण ववहल दशन।।। ओढाने ते तथे न पढरपडला धावत गेले याचे षरण षणन वारकरी वेळापासन पढ रपऽ पयत रे वटचा टपपा धावत जातात .

पाली सोहळा दऽनचे गवाण :-

वारी।।। वेळी नननन।।। फडावर कातशन पंवन आदी कायशातन होतत . वारकरी पं।।। कडन माळ ते सवशम षणन फडावर जाऊन कातशन भजन करतात फडाचे ननय।।। पंम काडते असन व।।। आयेने सवशम मडळी तसेच सवशकातशन कराची पंवने व कातशन होतत . वी नमडे व महाराजाचा, वारकरीचा व दे हे कराचा फड हे पंम फड आहेत तसेच काही षता फड ननमाशण कवन वानी सापंदनायक वारी भजन।।। कातशन।।। परंपरा चाल

ठे वप्रां आहेत .

धाममशक महं :-

पद रपVमठेवषाशतन चार यकादरंंना चार यांभरतात चT एकादरी , माघी व कान्तशकी व्ताल आरहंएकादराला १० ते१५ लीं भावक सहभागी होतात पद रपVला मराठी सस कृती घडववणाया थोर भगवत धर्माय सानावVपात आणलेया महदराला आठ ठंवेठार आहेत व्ताल पव े कडाल ठंवेठाराला नामदे वाचेनावे आलेआहे या महदराला वठोबा।।। मत वंचेअनेकदा ३थलातर झांचेउWीं सापडतात पद रपVला दमण कारी तर वव्हाला महारांचेकलदवत छणतात.

पाडगाचेदेे वालय :-

पद रपVचेदेे वालय व देे व अवत पडातन असन अनेक वेळा महदराची पन बाधणी झाली आहे रमसावताप्रां ठंनतज'त राजनेती इ.स (३ मठेचाल केे ला तर इ.स १६४० मठेहबतबाबांनी आळंदीहून ननघन पद रपVला पोहोचणाया पीलीचीं ठंथा पडली देे ऊळ व मत वी यावर अनेकदा मस लमाना आणुमण झाली व ठंवेक वेळी महदर परत बाधकात आलेकाही।।। केे थन मल तः मवाचेहोतेतर वठेव पथाय हेवेठेचे३थान मानतात . जन धर्माय यास नेममनाय समजतात तर मतेहाअवलोककतेशवर आहे. या दवतस सय वशचा अहो मानतात .

मत वी :-

वठोबा।।। मत वंचेअनेकदा ३थानतर झांचेउWीं सापडतात . कधी आणुमणापासन वाचवकासाठी ती लठे वलीहोती तर कधी कोणी ती पळवन ठंनेऊन मग ती पसेठेऊन परत केे ला होती . सोळा।।। तकत ववजयनगर।।। कृ.०देे वरयान वी भ4साठी मत वी आपप्रां साठेत नेली होती पण ती यकनाथचेपणजोबा भानदास यानी परत आणली अरं कथा आहेत . मराठे र्वाहंत वव्हाल महदरासाठी अनेक दानेहदप्रांचेउWीं आढळतात तथापी हेमा।।। ठेेकी , सत यानेशवर नामदेे व , एकनाथ, तक वाराम, सावतामाळी , गोरकभार , इ. मराठी सतानी पद रपVचा महहमा वाढवला .

महाराष्टातील वारकरी आणण कनाशटकातील हरदास येथेसार%च भज4भावनेयेतत वामळ ठेयेथेसक सस कृतीचासमूय आणण मराठी- कानडी सामज4चा दवा साधला जातो . वरठे ष छणजेमत वला 4शकVनच दशन घेता येणारी वव्हालाची ही मत वी हाय . यचा अथश वठमाऊली या जगातील सवशच चराचर सषंटीला सामावन घेणारी एक अनोळी 4 आहेनतला वदन कVन आज आपण नतच मनापासन 4रण कVन आपढी एकादराला आजचा उाव साजरा करतो .

“ पड मलक वरद हरी वव्हाल वी यानदेे व तक वाराम ।

पढरनाथ महाराज की जय , जगयड तक वाराम महाराज की जय” ॥

देे वपेेभ भ4 वीे ' ही अनोळी ओळि हेच मळ ात वारकरी सठंदायाचेसामुशाआहे.

दशभना साळगांकर.

ववृीय िंषभ, कला.

आजी

ठेेमाने डोठेववन हात फफरवणारी ती ,

लाडाने बाळा छणन हाक मारणारी ती ,

फकतीही मंठेे झाली तरी आचला भवणारी ती ,

तीच ती माझी ठेमळ आजी .....

सकाळी पहाटे ओरडन उठवणारी ती ,

आणण कडक कडक पांढऱ्याने हाऊ घालणारी त्राही झोपतना

डोळ्याला माण मालीर करणारी ती, तीच ती माझी ठेमळ आजी

.....

समोर घेऊन आसाला बसवणारी त्राअसातल

एवढे कळत नसले तरीही,

'माझ्यासमोर बसून मोठ्याने वाच' असे घणणारी तीच ती माझी

ठेमळ आजी.....

माझ्याबद्दलची भरपूर पाने बघणारी त्राकहा चकल

करी समजावून सांगणारी ती, कधी कधी आपले

काने ओरडणारी ती, तीच ती माझी ठेमळ

आजी.....

## ती डायरी

कधी हसोबाजा आकानी, कधी

हदवसाजा घडामोडांनी, कधी मसनेमाजा

गाड्यांनी,

कधी गोतीजा पानांनी,

कधी कववतेजा ओळीं

कधी चटकजा हांजांनी, कधी

रागोळीजा हठपेजांनी,

खशु बूमधकुर पाटील.पुंथम

विंषभ, कला.

कधी मेहदीजा नाकाना,

कधी कोणाला न सांगतलेला भ्रम, कधी ठेमाला

मलहललेला पाना,

कधी बनघतलेला पाना,

कधी मनातला इडला,

आठवणांते शेवटी र

गलेली,

काय ममळवायचे आहे आणण,

काय ममळाले आहे याची आठवण कवन देणारी,

रहातन बाहेर काढन वक्तान, कधी

हसवणारी, कधी रडवणारी, आयष्याला

ठेकेक मणची,

पन्हा एकदा ओळिळ कवन देणारी डायरी.

शुभम गमरे.  
पुथम िषभ, कला

## ठेम

कस असत ना ठेम,

ठेम कायला मणही लागत नाही,

मात ववसरक्षाचा ठेम करायला जाऊ, ते वाढतच....!!!

कस असत ना ठेम, फक्तोही

लाब जाऊ देवफक्तोही अतर

येउेव

पण मेला आठवण यायची काय राहत नाही....

कस असत नां पेम, कोणाही काय

बोलल की,

तज्ञ च नाव ऐकायला येत, तर कधी मग

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ज॒त॒हा॒ देऊन.

तज्ञ॒ यार॑ी बोलायच तर िंप असत,

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कस असत नां पेम,

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अस असत॑ पेम, अस

असत॑ पेम..

खशु बूमधकु र पाटील

पंथम िषभ


,कला


एक कढटांग चाय



ती दोम्मी हाय,  
जी करते नस ती हाय असतो  
दगा आणण,  
मम् एक कहटग चाय....

सींे सस गोडवा दोम्मीचा, पाईसारी  
ननमशळ हाय, अडकचा पण आद लागल,  
टाकली वात दध चाची साय....

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अभय कांबळ  
पुंथम िंषभ,  
कला

**मन**

पावसाचा एक थडंब,

मग अजन एक,

करत-करत साचलेला उहे. गहह-या

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दोष नळता नतचा,

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ी ती हसली,

मकःया ननभशयाःजे रते जंगपचप जाऊन

बसली !

सुशमत सुरेश तेली.

पुंथम िंषभ, कला.

## गरज िंाटत नाही

आयष्य माझ आहे, वाला

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चकःरा वाटा तरी,

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है। इनका

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कधी येईल अपयर त्र 4तच

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आहे,

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सगळच मो करायच आहे क्लोक

काय क्षणतील,

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अनुजा अशोक पांचाळ.

ि०तीय िषभ, कला.

## माझा जजांकणा िाच खरा

अगदी दोन हदसार इली 4धाश, आणण 'पकलो'

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नन वपसाळलेप्रा करिसारो वह

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ो ँया करता, कसे असतील

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देवाक नवस करता,

वेचो पहयलो इचार करता

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साथीची वेळ बरी,

क्षण कदममनांज कोणो वर डोळो ठेव

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तो गळान पडता.....

दे व उबव कोण मदत करत नय, पंथा करन।

हतयाच आपला काम,

पकप्राची नडला क्षणाण माझा फावला, तो हरला

क्षण मी जजकलय....

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