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THE UNIVERSAL TRUTH

2025-2026

UNITED WE RISE

24 JAN 2026 SATURDAY | @rtanewspaper | 16TH EDITION | joshibedekar.org/rta.php | PRICE RS. 10/-

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Struggling alone together

People often avoid asking for help, not because they understand everything, but due to fear, shame, and the pressure to appear independent.
This silence turns shared struggles into private burdens and weakens support systems meant to help everyone.
Breaking this cycle begins with small collective acts asking questions, offering support, and reminding each other that no one has to struggle alone.

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Didi's dream Village

Dream Village highlights the ignored realities of women in red-light areas and challenges stereotypes surrounding their lives.
It focuses on long-term rehabilitation by restoring dignity, autonomy, and stability rather than offering charity.
The initiative questions society's reluctance to take responsibility for systemic failures and conditional empathy.

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Beyond likes and views

Siddhesh and Mayuresh use social media reels to spread empathy, kindness, and real social impact.
Through creative storytelling, they support education, grassroots aid, and community dreams.
Their work shows how digital influence can drive meaningful change.

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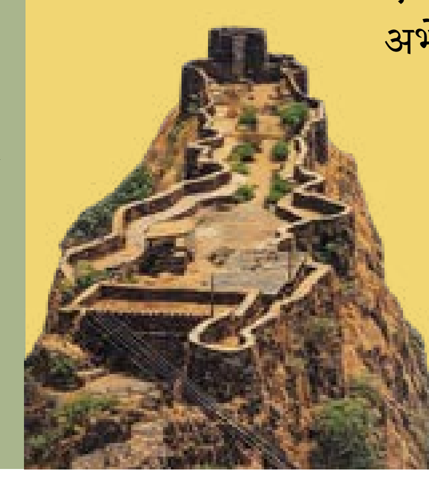
एकतेची साक्ष देणारी अभेद्य किल्लेसंस्कृती



छत्रपती शिवाजी महाराजांचे गडकिल्ले म्हणजे केवळ दगड-मातीची बांधकामे नसून, अठरापगड जाती-धर्मांच्या लोकांना एकत्र आणून उभारलेली 'एकतेची अभेद्य गाथा' आहे.

Rejuvenation with Purpose: Bridging Medicine and Social Work.

Dr. Mahesh Bedekar, an esteemed gynecologist and committed social activist, shares his perspectives in this interview on alumni engagement, leadership, ethical medical practice, fitness, education, and social responsibility. Through his experiences in both medicine and social work, he highlights the importance of collective efforts, discipline, and connectivity in transforming lives and contributing meaningfully to society.

- **The theme of the upcoming national conference is "Transforming Lives: The Power of Collective Services." How does this relate to current social responsibilities?**

— Collective wisdom is the only way forward. Our democracy is vibrant, but global warming remains a major hurdle. Addressing such challenges requires collective efforts and shared responsibility.

- **In what ways can alumni guide or support current students?**

— Alumni act as brand ambassadors and sources of guidance for current students. Their achievements bring recognition and pride to the institution. When former students proudly mention Joshi Bedekar College, it reflects the quality of education they received. Institutions are often known by their alumni, so maintaining strong connections through initiatives like alumni meets is essential.

- **How can young people combine career success with social responsibility?**

— There is no compulsion to engage in social work separately. Dedicated work in one's own field is itself a form of social service. Carrying out one's responsibilities sincerely is a significant contribution to society.

- **"Teamwork makes the dream work." How true is this, and what role does leadership play in it?**

— While role models have changed over time, true role models remain parents, teachers, and seniors, as they shape our values and guide us in the right direction. Effective teamwork depends on strong leadership, responsibility, dignity, and self-discipline, all of which are crucial in achieving shared goals.

- **How can young people, especially college students, balance academics or careers with physical fitness?**

— Waking up early is the key. It may not be easy initially, but it is not impossible. Once it becomes a habit, there is no regret. Everything depends on proper time management.

- **How do environmental and urban issues impact public health, especially women and children?**

— Environmental issues have a direct impact on health, and people need to be more cautious. A major concern today is the spread of false information, largely influenced by excessive addiction to social media, which negatively affects public health awareness. And I think, habits are some things which need to be in limits. We usually adopt bad habits more quickly than good ones.

- **What inspired you to take up marathon running at an international level?**

— I was never an athlete. However, I was influenced by a group of enthusiastic runners. Their passion inspired me and gradually led me on this journey of running and achievement.

- **As a doctor and social activist, what advice would you give to someone who feels it is "too late" to start a fitness journey?**

— I have a friend who started his fitness routine at the age of 75. Fitness should be done for oneself. It should begin when you decide, not according to age or schedules. .

- **How do you view the impact of Artificial Intelligence on Gen Z?**

— In the coming years, AI may become a major reason for reduced creativity. The strength of our country lies in its population. Over-dependence on AI for creative thinking can be dangerous and should be approached with caution.

- **As a gynecologist and obstetrician, what does ethical medical practice mean to you today?**

— Ethical medical practice begins with believing that the patient is always right and listening to them carefully. While refusing certain decisions can be difficult, mutual respect and honesty between doctor and patient are essential. Equal respect forms the foundation of ethical healthcare.

- **How do cultural programs help connect students, alumni, and teachers?**

— College cultural events are extremely important. They provide opportunities to learn, experience, and even make mistakes. College life is the phase where mistakes are allowed and corrected by professors. These events create open platforms for growth.

- **What does the philosophy "If people cannot reach education, let education reach the people" mean to you?**

— Education has the power to transform society. Many international countries have progressed because of their educational strength rather than financial power. Alumni support plays a vital role in making education accessible to all.

- **Why is connectivity through organizations important for societal development?**

— Organizations such as NSS, NCC, and Green Clubs play an important role in improving society. Strengthening and supporting these platforms is essential for social development.They nurture discipline, among youth, shaping them into active citizens.

Dedicated work in one's own field is itself a form of social service.

— Swasthika Natekar.
(Tybammc)
Chief Reporter

Gharoghari modakghar

In Indian culture, before any new beginning, everyone's favourite Ganpati Bappa is worshipped first, praying and wishing for a good start. During such poojas, Lord Ganesha is offered his favourite delicacy 'Modak'. Pune-based Medhi family's Modakghar has been fulfilling every Maharashtrian family's need for hassle-free modaks for the past 20 years.

In conversation with RTA, Akash Kishor Medhi, a founding family member of Modakghar, opened up about how Modakghar prepares handcrafted modaks with love, while also being a source of stability and income for many. He began by reminiscing about the start of Modakghar, saying,

"Modakghar started 20 years ago when my parents began selling handmade modaks and supplying them to small brands and households. Back then, it was a seasonal business, limited to Ganesh Chaturthi. Initially, Modakghar could fulfil only small-scale orders, but today it has grown and established itself as a major supplier to leading brands across the country."

Speaking about the importance of his family's role, he added,

"The entire family plays an integral part in different aspects of the venture. From production of modaks to managing finances, everything is handled by a family member. The support of the whole family is the backbone of Modakghar, and each one plays their role with utmost efficiency."

Mentioning the importance of customer satisfaction and reviews, he said,

"Our customers have showered Modakghar with love and affection since the very beginning. Along with new customers, our old customers never miss a chance to get modaks from us. We have managed to become a part of their routine, and for us, that is of the utmost importance. Recurring customers treat us like family and spread the word about our modaks. The only complaints we receive are about long queues and being out of stock ,which itself is a compliment."

Akash also listed the speciality of Modakghar, saying,

"Modakghar started as an order-only venture. We used to provide small batches of handmade modaks only during Ganesh Chaturthi. Today, we offer fresh handmade modaks all year long. We work with the motto 'सणांपासून क्षणांपर्यंत' and cater to daily consumers. The availability of good, home-cooked modaks throughout the year truly pleases our customers. Modakghar offers purely handmade modaks with no machine-cut products, giving customers a homely vibe. Because of this, people travel from far away to take home this sweet happiness."

Talking about the inclusion of labour workers, he added,

"In the initial stages, managing the workload during Ganesh Chaturthi was a major challenge. During one discussion, my kaki (aunt) suggested that labour workers near her place were out of work before and during the Ganpati season. We decided to hire and train them to make modaks. Initially, this was on a seasonal basis, but later, seeing how well they flourished, we hired them permanently."

He further spoke about the obstacles faced by the venture, stating,

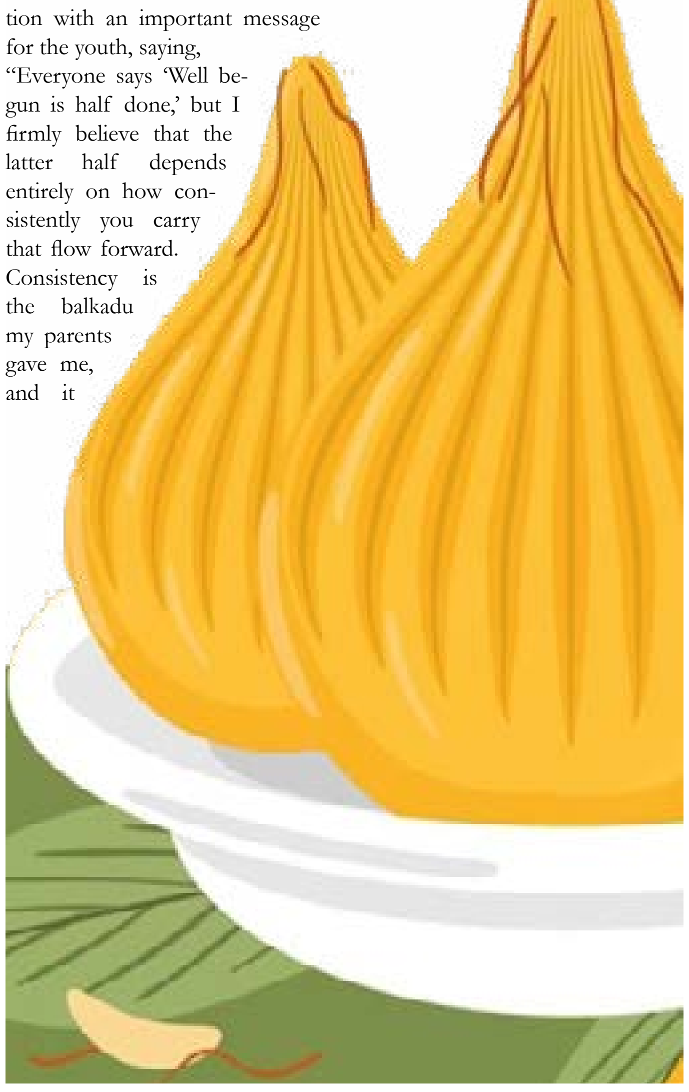
"Our motive has always been to deliver quality over quantity. To achieve this, we ensure that most of our production process is handmade, with machines used only when necessary. We aim to be the Rolls Royce of our sector. However, maintaining this standard is not easy. We learned lessons in time management, planning, and sourcing the hard way through order failures and mistakes. These experiences have helped us grow and expand."

Akash concluded the conversation with an important message for the youth, saying,

"Everyone says 'Well begun is half done,' but I firmly believe that the latter half depends entirely on how consistently you carry that flow forward. Consistency is the balkadu my parents gave me, and it helped both me and our business. That would be my advice to the future of India."

— Swasthika Natekar.
(Tybammc)
Chief Reporter

— Jai Bane
(SYBAMMC Journalism)



Savali: A Beacon of Hope to the Tribal Community

Savali Charitable Trust is a registered trust which was started in 2007. Its main objective is to help the underprivileged tribal sections of society. The trust has made positive improvements in the lives of Tribals and Adivasis living in the Jawahar district of Maharashtra in terms of education and health. They also partner with social organizations that offer similar services for the underprivileged. Many reputed companies visit Savali and make donations as part of their CSR activities.

In an interview with Mr. Vinayak Deodhar, trustee of Savali Charitable Trust, who is a CA by profession, he described how their charitable trust functions. He emphasized his belief that if you truly want to know India, you should visit tribal communities. When he first visited, there was a total absence of infrastructure, electricity, roads, and water despite sufficient rainfall. Even today, there are no banks in the area. They started their work by installing transmitters. Later, they built a school and a hospital. They also constructed a hostel for girls.

When asked about hurdles, Deodhar mentioned that tribal communities used to follow traditional practices. They didn't have faith in allopathic medicines and were unaware that illness could be cured by medicine. In their community, they used to try to cure illness through black magic or by drinking juices made from sacred plants. Initially, after being given medicines, they used to throw them away. But when some people tried taking the medicines and were cured, others began to believe in their effectiveness. Now, the tides have turned ,the medical centre is equipped with mobile vans, X-ray machines, a dental health clinic, a blood test laboratory, and an eye specialist. These services are in high demand among the tribals. He added that they also have counselling cells to inform and help people in certain situations.

In June 2025, they started Savali English Medium School. They are planning to add the study of Artificial Intelligence to the syllabus from the second grade. Crochet work, home science, agriculture, and stitching are also taught to 8th, 9th, and 10th graders. He also added that the kids are good at sports and Mallakhamb. A 13-year-old girl is excellent at taekwondo and has received several gold medals. She is trying to go to the nationals, but these students can't even reach the state level as they don't have the required resources and equipment.

They have also launched youth employment programs in which they provide a certain amount of money to young individuals for starting a business. Once the business becomes profitable, they are required to return the money. To date, 70% have repaid the amount.

Not only for young individuals, but they also started a school for people aged 50 and above. They attended with enthusiasm but later found it difficult to focus on studies as most of their time goes into farming. During the lockdown, Mrs. Deodhar even taught them to make Diwali sweets. He admitted by saying, "They make better sweets than us." He concluded this topic by saying, "Our main motto is to educate and make them financially independent."

In response to a question regarding what message he would like to give to the youth, he replied, "धर्माच्या मागे न लागता कर्माच्या मागे लागा. Try to support and donate some amount to such communities. No matter the size of the contribution, it is never small. Youngsters can also volunteer and be a part of changing our country."

सावली
चॅरिटेबल ट्रस्ट

— Rewa Ghag.
(SYBAMMC)

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16TH EDITION
24TH JAN 2026
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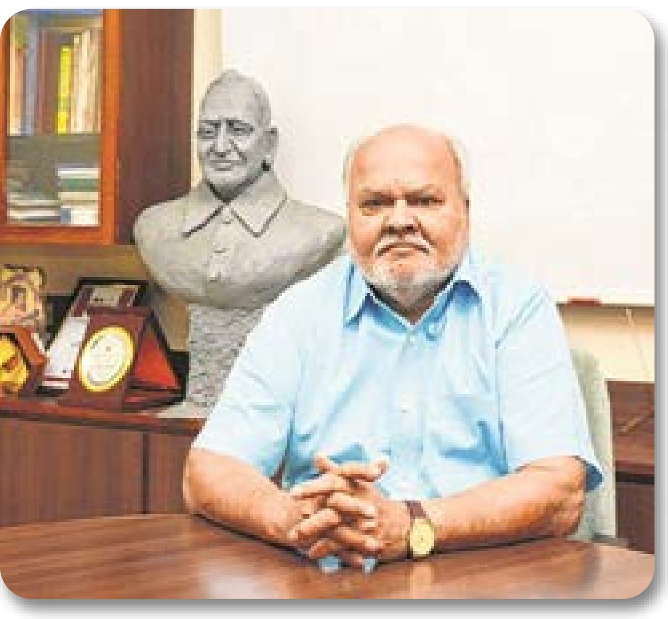
When Education Serves Society, Unity Emerges as True Strength

An Interview with respected Dr. Vijay Bedekar

Education, leadership, and service, for Vijay Bedekar, go beyond infrastructure and achievement. Rooted in values, empathy, and collective responsibility, his journey reflects a vision of education that shapes responsible citizens and a stronger society.



"Education is not just about degrees; it is a service that builds responsible citizens."

- **How did music become an important part of your life, and what role does it play today?**

— Music has always held an important place in my life—not only as a source of peace, but also as a medium of learning. Music introduces discipline, emotional depth, and cultural understanding. Indian music, in particular, carries rich traditions and wisdom. It helps in developing patience, sensitivity, and a deeper perspective towards life. Even today, music continues to be a source of learning and inner balance for me.

- **This year's theme is 'United We Rise'. What does this idea mean to you?**

— Individuality is important, but society plays a crucial role in shaping our growth. Unity is our true strength. It does not only mean rallies or large movements; it also means contributing positively in everyday life. When we do something that benefits ourselves while uplifting others, society grows stronger. That is the true meaning of United We Rise.

- **It is often said that management is not a 9-to-5 job. What responsibilities come with leadership, and how should one balance them with personal life?**

— Management does go beyond fixed working hours, but I do not see responsibility as sacrifice. Family and professional life should exist in balance. One should not sacrifice one for the other; instead, one must understand the responsibility of both and fulfil them selflessly, without expectations. True leadership lies in maintaining this balance with honesty and commitment. When responsibilities are accepted willingly, both personal life and professional duties can be managed effectively.well-wishers, and society stood firmly with us. Their trust and encouragement gave us strength to continue the work with dedication. An institution does not survive on individual efforts alone; it flourishes when a community believes in its vision and works together to strengthen it. This collective faith played a vital role in ensuring continuity and progress.

- **How did the support of relatives, friends, and society help the institution grow even after the passing of Dr. V. N. Bedekar?**

— The growth of the institution after my father's passing was possible only because of collective support. It was a difficult phase, but relatives, friends, well-wishers, and society stood firmly with us. Their trust and encouragement gave us strength to continue the work with dedication. An institution does not survive on individual efforts alone; it flourishes when a community believes in its vision and works together to strengthen it. This collective faith played a vital role in ensuring continuity and progress.

- **What guidance would you offer young people in balancing ambition with family responsibilities?**

— Ambition and family responsibilities should not be viewed as opposing forces. With empathy, discipline, and clarity, both can be balanced effectively. Responsibilities should be accepted willingly and not seen as burdens. When handled with understanding and respect, both personal growth and family harmony can flourish together. Balance is achieved through awareness and commitment, not compromise.
deeper perspective towards life. Even today, music continues to be a source of learning and inner balance for me.

- **As a medical professional, what health habits do you believe students should develop during their college years?**

— Students must be conscious of unhealthy habits and should not fall prey to negative influences. Health concerns are not limited to smoking or substance abuse; overeating and lack of self-control are equally harmful. Awareness is the key. Students should understand their physical and mental state and consciously manage both good and bad influences in their lives. Developing self-discipline and healthy routines during college years is essential for long-term well-being.

- **What were the early life experiences that laid the foundation for your commitment and empathy towards education and service?**

— From an early stage, I have believed that education is a form of service to society. Education is not limited to classrooms or degrees; it plays a crucial role in shaping individuals and communities. When quality education is guided by empathy and honesty, it does not merely create degree holders, but responsible citizens. Education should shape character, instil values, and develop a sense of social responsibility. This belief has consistently guided my approach towards education and public service, and it continues to influence every decision I make in this field.

- **How do you define success in education beyond infrastructure, rankings, and numbers?**

— Success in education is not an end goal, but a continuous process. It cannot be measured only through infrastructure, rankings, or statistics. While facilities are important, they do not define the real purpose of education. The true outcome of education is when it transforms individuals into responsible citizens and compassionate human beings who contribute meaningfully to society. Education should prepare students not just for careers, but for life.

— Shamika Jadhav
(Tybammc)
English Editor

Unity Is Not a Task, It Is a Responsibility

Service is often spoken about in grand terms, but it is usually understood in small moments. In quiet realisations, shared effort, and the gradual shift from thinking only about oneself to thinking beyond. These moments often shape a deeper understanding of unity and responsibility.

Vinod Chandwani has been serving as the Program Officer of the NSS unit at Joshi Bedekar College since the academic year 2021–22. In this interview, he reflects on collective service, his experiences with students, and what unity means in today's social context.

- **As the Program Officer of the NSS unit, is there a particular service initiative or student experience that made you personally realise the true power of students coming together for a common cause?**

— One initiative that left a strong impression on me was a survey conducted by students among underprivileged elderly people last year. While the task seemed simple, it led to deep realisations among students. Many understood that their own problems were very small in comparison to the struggles faced by others. This awareness created a genuine desire to help society, and witnessing that shift in perspective was incredible and very good work with so much support and hard of so many other students.

- **What conversations do you hope the upcoming national conference will spark?**

— I hope it leads to meaningful discussions on service that translate into action. Such conversations can strengthen organisations like NSS and help create a larger social impact.

- **After years of working closely with students, what has collective service taught you that textbooks cannot?**

— Collective service teaches adaptability and humility. When students step outside the classroom, they encounter real people and real challenges. This helps them overcome fears such as hesitation and stage fright. It also improves communication skills and builds confidence, lessons that cannot be taught through books alone.

- **How have you seen the idea of unity evolve among college students over the years?**

— Earlier, unity was largely physical, with students coming together in person to work for a cause. While empathy and selflessness have remained constant, the medium has changed. Today, unity also exists on digital platforms. Awareness about digital responsibility and cybersecurity has become an important part of collective action.

- **How can today's students reinterpret "seva" in a way that feels relevant to their generation?**

— At its core, seva is about collaboration and selfless help. Today's generation is more active online than earlier ones. Students can use social media and digital platforms to support causes, mobilise people, and spread awareness. While the tools have changed, the intention behind service should remain the same.

- **What are the biggest challenges in mobilising students for collective service today?**

— One major challenge is the lack of awareness about what NSS truly stands for. Many students do not view service as a long-term commitment. Another challenge is lack of intent. Students often approach service with the mindset of "hume kya milega," expecting marks, certificates, or recognition. This makes it difficult to communicate that service is meant to be selfless.

- **How can platforms like NSS help students convert intention into meaningful action?**

— NSS helps bring about a mindset shift. It is not only about action, but about understanding purpose. As stated in the Bhagavad Gita, "mehnat karo fal ki chinta mat karo." Exposure to social realities humbles students and gives direction to their intent to serve.

- **What mindset shift is most important for students who want to contribute to society?**

— Students must realise that contributing to society is not a task with a deadline. It requires going out of one's way. The satisfaction that comes from service is deeply fulfilling. As the saying goes, "boond boond se sagar banta hai." Small efforts, when combined, create lasting change.

- **What differentiates meaningful service from short-term or performative involvement?**

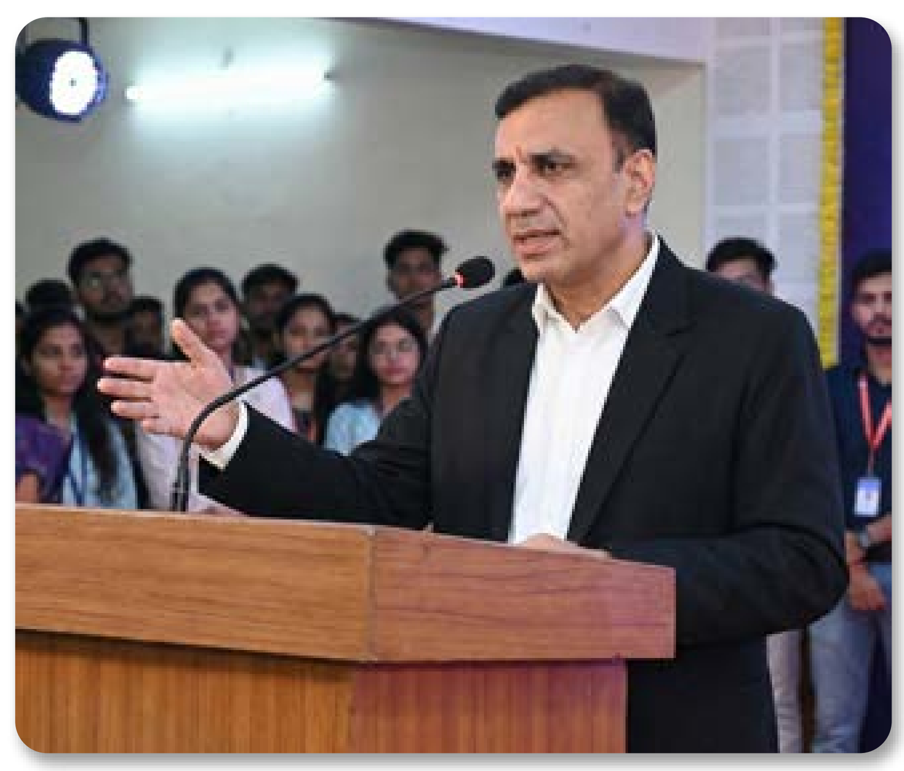
— Some students join NSS primarily for marks. Over time, they need to understand that service is larger than academic rewards. NSS is not a job. It is service, and true service is always selfless, without expectation of personal gain.

- **How does the theme "Transforming Lives: The Power of Collective Service" respond to current social realities in India?**

— Post-Covid, society has experienced increased isolation, short tempers, and growing divisions. This theme responds to these realities by emphasising togetherness, empathy, and collective responsibility.

— Jeet Mavani
(Tybammc)
Editor in chief

Mr Vinod Chandwani served as the head of the 2026 National Conference, held under the theme "Transforming Lives: The Power of Collective Service."



"Real service humbles you. It shows you how small your problems are compared to the realities around you"

Hopes For Many 'ASHA'

Even in the most deadly circumstances, hope shines, doesn't it? The inspirational tale of a young woman conquering challenges with bravery and tenacity is told in the Marathi movie ASHA. The movie showcases themes of dreams, resilience, and the transformational power of hope through her journey. To understand the depth of this film, let's take a look at what movie producer Daivata Patil has to say.

Daivata Patil spoke about how she entered the film industry and became a producer. She said, "I am working as a producer for the first time. My first film was Barayan, and now ASHA." She believes both films strongly reflect society.

As a media professor, she feels that films and videos have the power to change people's minds. Becoming a producer was not something she had planned; it happened naturally through years of research and academic work. She said, "I think teaching in a practical way really helps students understand things better. I like to use real-life problems that people actually have to deal with rather than just talking about things that are not real. I use this approach both in teaching and in filmmaking." While working on ASHA, she said she tried to fix the mistakes she made in her first film and create a better one. She faced challenges similar to those that many filmmakers and producers experience during a project.

Daivata Patil believes she is fortunate because many producers only understand the business side of films, while creative people often struggle with marketing, distribution, and media visibility. She explained that her 20 years at the university gave her a strong understanding of publication, marketing, and distribution, along with solid relationships with media professionals, which made her role as a producer easier.

She also spoke about the role of PR agencies. Sharing her media knowledge, she said, "A lot of the time, these agencies do not think your project is that important. When this happens, many producers have to rely heavily on PR." The movie ASHA focuses on ASHA workers and the good work they do. In the film, an ASHA worker says, "I do not do this work to earn money. I do this work for my country," a line that reflects their dedication. She emphasized the importance of recognizing ASHA workers as part of women's empowerment. She pointed out that empowerment is often associated with women in uniform, but ASHA workers also serve the nation from within their communities.

Daivata then spoke about the inspiration behind ASHA, a project very close to her heart. She said, "I have my own organization where I focus on helping women become stronger. I conduct workshops, give motivational talks, and speak about the problems women face on various platforms." Through this work, she aims to create awareness about women's empowerment. She recalled conducting a workshop in Sakri taluka of Dhule district, where she met around 200 to 250 ASHA workers. The film's director, Deepak Patil, was also present. The ASHA workers spoke about the problems they faced, and Deepak Patil listened carefully. Their experiences deeply moved him and inspired the idea of making a film on ASHA workers.

Daivata Patil also spoke about her own experiences, saying, "People usually do not notice the work that ASHA workers do." She expressed gratitude towards Dr. Abhay Bang for supporting ASHA workers and helping society understand the importance of their work.

Don't every ASHA deserve a good cheer?

— Swasthika Natekar.
(Tybammc)
Chief Reporter

From IIT to Inner Well-Being

Empathy, listening skills, and regulation of emotion are important skills to improve teams and relationships.

In today's fast-moving world, where success is often defined by titles and timelines, Saurabh Bothra's journey stands out for a different reason. An IITian graduate who turned his career path towards yoga, public speaking, and mindfulness, Bothra has gradually built his work around the idea that individual discipline can influence collective well-being.

Being a graduate of India's most renowned engineering institution (IIT), he had many career options to choose from. Despite this, his interest turned towards understanding the mind, body, and human behavior. Over the course of years, Bothra has dealt with varied groups of people and realized that stress, a lack of concentration, and imbalance in emotions are ailments that people from different age groups and occupations frequently suffer from. His classes become an experience where people connect with themselves and with each other beyond the hurdles of familiarity and familiarity-induced barriers.

As a yoga instructor, Bothra always chooses consistency over perfection. He believes small daily practices can bring permanent changes that affect not just physical health but also emotional awareness. This is the very belief behind his contribution to TEDx, where he speaks on issues such as mindfulness, leadership, and conscious living. He believes that today's leadership is about understanding rather than commanding; empathy, listening skills, and regulation of emotion are important skills to improve teams and relationships.

Bothra's contribution to Habuild, a global wellness platform he co-founded with the goal of assisting people in developing sustainable health habits, reflects a significant portion of his influence. Bothra has been instrumental in creating straightforward, habit-based yoga programs at Habuild that emphasize consistency over intensity. Millions of people have incorporated yoga into their daily lives thanks to his approach. This dedication to building a global wellness community has also led to remarkable milestones on the world stage. In January 2024, he led Habuild to a Guinness World Record for the most viewers for a yoga live stream on YouTube, attracting 246,252 participants from around the globe for the session.

Bothra suggests incorporating wellness into places of learning and working. He believes structures lead to a sense of well-being, and the atmosphere becomes free to communicate, which leads to better collaboration. Teams are encouraging, professionals are strong, and students pay closer attention. These circumstances eventually produce a setting where cooperation takes the place of ongoing rivalry.

— Soham Narvekar.
(Tybammc - Eng)

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Struggling Alone, Together

"Does anyone have any questions?" is often met with complete silence in my class. Not because everyone has understood the topic perfectly, but because of how daunting it feels to admit confusion in front of others. The hesitation to ask for help, however, goes beyond classrooms. Many of us have found ourselves in the same boat.

At first glance, asking for help appears easy. "Can you help me?" simple, right? The difficulty lies not in the words, but in the mental barriers that stop us from saying them. Asking for help requires admitting a lack: that we do not know enough, cannot manage alone, or are struggling. For many, this feels uncomfortably close to admitting failure. It is a risk - of being ignored at best, or ridiculed at worst.

This discomfort is amplified for our generation, raised on social media. Our feeds are filled with motivational videos glorifying hustle culture, independence, and self-improvement, often packaged as quick fixes. When success looks so effortless online, struggling in real life begins to feel shameful. The unspoken message is clear: if you are finding things difficult, you are simply not trying hard enough. And when the issue is personal or stigmatized, whether financial assistance or mental health care, the fear deepens further. No one wants to be seen as weak or as a burden.

Ironically, this reluctance to ask for help does not affect individuals alone, but the collective. Silence makes shared struggles seem unique to the individual. This collective ignorance allows silence to become the norm. Even support systems - counselling cells, remedial classes, financial aid - begin to appear unnecessary when only a few approach them. Over time, these spaces lose funding or become mere formalities, leaving everyone worse off.

Yet the picture is not entirely bleak. What we struggle with together can also be improved together. Changing the norm does not require grand gestures, only small steps taken collectively. If silence is learned, it can also be unlearned. It's not easy, but it is simple. Each question asked makes the next one easier. Each moment of offered support, like simply checking in with a friend, lowers the cost of asking for help.

Help may not always come when we ask for it. But more often than we expect, it does. And sometimes, one hand raised is all it takes to remind us that we were never meant to struggle alone.

-Anvi Thatte
Assistant Professor
Philosophy department

Unity with difference construct a powerful harmony

In a world often divided by beliefs and identities, real harmony is built not by sameness, but by listening, respect, and the power of many voices thinking together.

The world is rapidly changing and as time passes, it becomes more and more connected. It is commonly seen that the differences such as diverse opinions, cultures, languages, or simply different ways of thinking, all of these aspects, somehow make people feel uncomfortable or create problems. At times we are even brainwashed subconsciously that agreement equals harmony and differences bring conflict. However, true unity comes from knowing and eradicating differences.
It also aids in recognising different points of view, which are then seen and cherished.

Every community comes together for advancement; we encounter people from other cultures and perspectives, and this allows us to grow together despite our differences. When people with diverse life experiences get together, they ask better questions and view problems from multiple angles. Global events such as addressing climate change, public health concerns, and economic uncertainties have showed that the most significant solutions arise when voices from various backgrounds are heard. Solutions and progress are inextricably intertwined, so when diverse ideas may interact and evolve, the country and its people do as well.

Valuing diversity increases a group's ability to think more wisely together, often known as collective intelligence. It is not determined solely by the brilliance of individuals, but also by the group's ability to listen. It has also been observed that when people feel heard and respected, they contribute more earnestly and honestly, which also brings out the creative aspect, for example some of the most impactful innovations in art, science, and social change, which emerge at the intersection of opposing viewpoints. When differences are welcomed rather than fought, they become a source of creative energy rather than conflict. Teams made composed of people with various viewpoints may dispute more, but they also imagine more.

Community-driven activities in recent years, such as disaster assistance and grassroot movements, have shown how collective thinking may achieve what individual effort cannot. These moments serve as a reminder that unity is defined by many voices being heard rather than one voice speaking louder. However, it is just as important to recognise that respecting and listening to opposing viewpoints necessitates maturity. It requires us to sit with discomfort, to avoid passing judgement, and to engage in difficult talks. Disagreement is sometimes unavoidable, but division is optional. When discussion replaces dismissal, diversity turns from a threat to a bridge. Thus, unity becomes resilient rather than fragile.

However, valuing differences does not imply agreeing on everything. Unity does not need sameness. It takes respect, patience, and a willingness to learn. Every perspective must be treated with empathy because it can become an opportunity for learning rather than a source of conflict. When people choose communication over judgement, differences stop to be barriers and instead become bridges. It yet again demonstrates that when individuals feel valued and heard for who they are, they are more ready to contribute openly, and innovation follows naturally. A truly united world is not one in which everyone thinks alike; rather, it is one in which differences are accepted and heard with respect.

Indrayani Lele
Alumni

The Shift No One Notices Until It Changes Everything

The way people connect with ideas is changing rapidly. Messages that once relied on
repetition now depend on relevance, and communication that once demanded attention must now earn participation. This shift is not driven by trends alone, but by a deeper transformation in how technology and human behaviour intersect.

Augmented Reality has emerged as one of the most compelling examples of this change. By allowing people to interact with digital content within real-world environments, AR moves communication from observation to experience. Whether through interactive visuals, immersive storytelling, or spatial engagement, it invites
individuals to become part of the narrative rather than passive recipients of information.
Parallel to this evolution is the growing influence of Artificial Intelligence. Often operating behind the scenes, AI is reshaping how experiences are created, refined, and delivered. Through automation and pattern recognition, systems are now capable of adapting content based on behaviour, context, and timing.

The outcome
is not just efficiency, but relevance, communication that feels timely and intuitive rather than intrusive.
A notable insight from recent market observations is that while attention spans continue to shrink, memory retention increases significantly when interaction is involved. People may scroll past information, but they tend to remember experiences. This explains why immersive formats consistently outperform static communication across industries.
Equally important is how technology is redefining collaboration. Contrary to the belief that digital tools isolate individuals, emerging platforms are enabling shared experiences across physical and geographical boundaries. AR allows multiple users
to engage with the same content simultaneously, while AI facilitates coordination across diverse systems and perspectives. Innovation today is less about individual brilliance and more about collective momentum.

This reality aligns closely with the theme "United We Rise." Progress is no longerlinear or siloed. It is collaborative, iterative, and inclusive. Ideas gain strength when different viewpoints converge, and technology acts as the connective tissue that brings them together.

What stands out in this evolving landscape is that the barrier to entry is no longer limited by access to large resources. Curiosity, adaptability, and the willingness to learn has become the most valuable asset. Technology rewards those who experiment, observe patterns, and remain open to change.

From immersive realities to intelligent automation, the future is being shaped at the intersection of creativity and systems thinking. It is a future that values shared growth over individual competition, and meaningful engagement over surface-level
reach.

As communication continues to evolve, one principle remains constant: progress accelerates when people move forward together. In a world shaped by technology, unity is not just a value, it is a strategy.

United we rise, not through sameness, but through shared purpose and collective vision.
Not Everything Here Is Visible

By Soham, Founder – Mirai Marketing Agency

IMAGE SOURCE - GOOGLE

We no longer show who we are we show versions of ourselves, screen by screen. Social media fragments identity, encouraging difference to feel like distance. Yet when we recognise these fragments as parts of the same human experience, division turns into understanding. Unity is not sameness, but solidarity.

Artwork by Sol Cotti

Electoral Politics in India and People's Responsibility: United We Rise

Electoral politics in India is not merely about winning power; it is about shaping the moral direction of the republic. Elections are moments when citizens collectively decide whether the nation will move forward together or fracture into competing identities. The recent electoral climate, including campaigning and alliances seen in Bihar, once again highlights a central tension in Indian democracy: development-oriented politics versus vote bank politics driven by religion, caste, and community.

India's Constitution promises equality, secularism, and justice. Yet, electoral strategies often reduce citizens to categories rather than treating them as stakeholders in shared progress. In Bihar, as in many other states, elections are frequently fought less on long-term policy outcomes such as education quality, healthcare access, employment generation, or infrastructure resilience, and more on caste arithmetic and community consolidation. When political messaging focuses on "who you are" instead of "what we can build together," democracy becomes transactional rather than transformative.

Religious and communal politics have played visible roles across several elections in recent years. Campaign narratives invoking religious identity, symbolic issues, or historical grievances are powerful because they appeal to emotion rather than reason. The political mobilisation surrounding religious sites such as Ayodhya illustrates how faith can be converted into electoral capital. While faith itself is deeply personal and deserving of respect, its repeated use as a political tool risks dividing citizens along rigid lines, where disagreement is seen as betrayal and compromise as weakness.

Vote bank politics damages India's democratic fabric in three critical ways. First, it discourages accountability. When votes are assumed to belong to a particular group, leaders no longer need to deliver results; symbolism replaces service. Second, it deepens social mistrust. Citizens begin to view elections as zero-sum contests between communities rather than collective choices about governance. Third, it sidelines urgent national priorities. Issues such as agrarian distress, climate resilience, judicial efficiency, and youth unemployment receive less attention because they do not fit neatly into identity-based slogans.

Development, unlike identity politics, is inclusive by nature. Roads do not ask for religion before being built. Schools do not improve learning outcomes based on caste. Hospitals do not heal selectively. When voters prioritise development, they force political parties to compete on performance, vision, and competence. This competition strengthens institutions and improves governance over time.
People's responsibility in a democracy goes beyond casting a vote every five years. It includes questioning leaders, rejecting divisive rhetoric, verifying information, and engaging in informed discussion. Citizens must resist being reduced to vote banks and instead act as rational participants in a shared national project.

Unity does not mean uniformity; it means agreeing that progress, dignity, and opportunity matter more than manufactured divisions.

India's strength has always been its ability to hold many identities together within one democratic framework. When people choose development over division, dialogue over dogma, and accountability over allegiance, the nation moves forward. United we rise is not just a slogan; it is a civic duty.

Shehnaj Shaikh
MACJ (Visually Impaired Student)

'Exhibition on the Petroglyphs of Konkan: Bridging Heritage, Scholarship, and Public Awareness'

V.P.M's K.G. Joshi College of Arts and N.G. Bedekar College of Commerce (Autonomous), Thane, in collaboration with the Institute for Oriental Study, Thane, is jointly organising an exhibition on the Petroglyphs of Konkan. The exhibition brings together academic learning, experiential engagement, and heritage awareness, offering students and the public insight into one of Maharashtra's most significant recent archaeological discoveries.

Students from the First Year, Second Year, and Third Year B.A. History classes are actively participating in the planning and execution of the exhibition, with research forming the core of their engagement. They have been involved in studying published literature, analysing visual documentation, understanding site contexts, and conceptualising how complex archaeological data can be effectively presented to a wider audience. They are also responsible for explaining the exhibits to visitors, thereby developing communication skills and scholarly confidence. This research-oriented approach has enabled them to move beyond textbook learning and gain first-hand experience in academic enquiry, heritage interpretation, and public history. The enthusiasm shown by the students at every stage of preparation reflects their keen interest in archaeology and heritage studies. They are guided throughout the process by Assistant Professors Saishruti Bhatt and Ankur Kane, whose academic mentorship has played a crucial role in shaping the exhibition's scholarly framework.

A major highlight of the exhibition is the display of petroglyph models, carved on surfaces to closely resemble their appearance at actual sites in the Konkan region. These models help visitors understand the techniques, scale, and visual impact of the engravings. The creative execution of the models has been led by artist Sadashiv Kulkarni, who has translated archaeological documentation into compelling visual forms. The exhibition also features photographic panels from various petroglyph sites across Konkan, along with a curated collection of scholarly material on rock art and archaeology. Notably, this includes the Master's dissertation of Assistant Professor Saishruti Bhatt, who has been researching Konkan petroglyphs for several years and has undertaken extensive field visits as part of her study.

Petroglyphs are rock engravings created by pecking, carving, or abrading rock surfaces. The Konkan region, particularly the lateritic plateaus of Ratnagiri and Sindhudurg, has emerged as a major centre for such prehistoric art, depicting animals, human figures, geometric patterns, and composite forms. Owing to their cultural significance, these sites have been included in India's tentative list for UNESCO World Heritage status, though they remain vulnerable due to weathering, development, and limited public awareness.

The exhibition aims to highlight these discoveries and promote awareness and responsibility towards heritage conservation. The successful organisation of the exhibition has been made possible through the firm support and encouragement of Dr Vijay Bedekar and Mahesh Bedekar, along with the management of Vidya Prasarak Mandal (VPM), and Dr Suchitra Naik, Principal of the college. Their continued commitment to academic excellence, research-oriented learning, and cultural initiatives has enabled students and faculty to engage meaningfully with India's rich archaeological heritage and to present it responsibly to the wider public. Through this initiative, the college reaffirms its commitment to research-based learning and meaningful engagement with India's archaeological heritage.

Assistant Prof. Sai Shruti Bhatt
History

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THE UNIVERSAL TRUTH
2025-2026
16TH EDITION

24TH JAN 2026
@rtanewspaper

FAITH & ECOLOGY

Rakhandar - Ancient faith, Modern sustainability

In Konkan, many old stories speak of unseen powers that protect the land. These stories are passed down through folklore, village theatre, and everyday life, often portraying the conflict between nature and human greed. A recent film, Dashavatar, based on a story by Subhodh Khanolkar and starring veteran actor Dilip Prabhavalkar, uses a similar idea of a mysterious guardian who watches over the land of Konkan and its people. The film has been widely praised for its strong environmental message and has reminded audiences that the wisdom of old beliefs still matters.

The concept of an invisible power shown in the movie is not merely fiction; it is a real belief that has existed in Konkan for centuries in the form of Rakhandar. He is seen as a god with no temple or idols, but, sometimes represented only by a stone, a mark, or a tree. Villagers believe him to be the protector of their crops, forests, and water sources. Rakhandar literally means "one who guards," and unlike other gods, he has no grand rituals, only respect and fear that keep people connected to nature. This is one of the reasons why Konkan is considered a gem of nature, rich in biodiversity.

Rakhandar is not about religion; it is about responsibility. Farmers remember him while planting seeds and recall him during harvest. His teaching is simple: without taking care of land, water, and forests, survival is impossible. This idea closely matches what we now call "Sustainable Development"which means using resources wisely and progressing without harming nature.

The rituals associated with Rakhandar reflect deep ecological wisdom. Wells, ponds, and streams linked to the guardian are kept clean because polluting them is considered disrespectful. Trees near the guardian's area are never cut, ensuring that even as villages expand, small forest patches survive, providing shelter to birds and animals. Farmers also avoid exhausting the soil. Konkan still follows crop rotation where rice, pulses, and vegetables are grown seasonally, with natural break periods that restore soil fertility. Without written laws, Rakhandar has helped maintain a natural balance. Fear and respect for this unseen protector have achieved what today often requires strict laws and awareness campaigns.

This ecological mindset extends to Konkan's festivals as well. Take Ganpati celebrations, for example. Traditionally, idols are made from river clay and decorated with flowers and leaves. After visarjan, the clay dissolves back into the soil, nourishing it rather than polluting it. It reflects the belief that God begins with nature and ends with nature,nothing is wasted. Today, however, cities use large Plaster of Paris idols painted with harmful chemicals. We should learn from these traditional practices, but instead, we often dismiss them as old-fashioned. People must understand that forests, rivers, and soil are not malls to be exploited endlessly, but living systems that sustain life.

At a time when the world is struggling with climate change, water scarcity, and biodiversity loss, Rakhandar's message feels more relevant than ever. The United Nations promotes Sustainable Development Goals, but sustainable development is not rocket science ,it simply means living and progressing with respect for nature. The problem is not lack of knowledge, but lack of awareness of our actions and their consequences.

In the end, the question is simple: should Rakhandar be dismissed as superstition, or respected as ancient wisdom? His message should not remain limited to the people of Konkan. If we Indians ,the deep believers of gods,begin to see every river, tree, and field as guarded by a divine power, it can create a powerful impact. Fear of destroying nature can turn into awareness, and awareness into sustainable action. Rakhandar reminds us that progress without care is dangerous, and that nature protects us only when we protect it in return. Sustainability is not just a policy; it is a way of life and believing that someone is watching may help us grow while staying rooted in nature.

— By Shubham Lad
FYBAMMC

IMAGE SOURCE - GOOGLE

Beyond likes and views - Young creators change lives with social initiative

In real life, reels often lead people in different directions; sometimes towards low attention spans, phone addiction, and hours of lethargy. However, when reels offer real-life lessons, life feels much more pleasant. Siddhesh and Mayuresh are such individuals who, through their social media content, guide people towards a life of empathy and kindness.

Siddhesh Lokhare, 27, popularly known as Sidiously, started the Mission 30303 movement on Instagram to upgrade 30 rural schools across Maharashtra by raising funds through social media and community support. He is also the founder of "Kindly: A Fundraising Platform by Sidiously," an open-source funding platform. Currently, he is conducting the 30 Schools in 30 Days initiative to raise 3 crores for children's education. His work blends storytelling, humour, and moral values, inspiring thousands of young followers across India.

Raised in Mumbai, Siddhesh completed engineering and an MBA but wanted to pursue something different. A film enthusiast, he always aspired to fame and began creating simple, moral-based videos. In one of his early clips, he eats poha at Starbucks, conveying the idea that perception changes with place. A turning point came on his birthday when he shared food and cake with people in Dharavi. Witnessing the joy it brought to families made him realise he was meant to make a difference. Angered by hidden commissions on donation websites, Siddhesh decided to create "Kindly", which he describes as an "investment in human beings" rather than a donation. The platform is transparent and functions through monthly SIP-style contributions. Appealing to Millennials and Gen Z, his motto, "Creating habit creates sustainability," reflects his belief in long-term impact. He also hosts a YouTube podcast, "Just Kidding with Sid," where children from different socio-economic backgrounds share experiences, such as an episode featuring two children discussing dreams and life differences.

Recently, Siddhesh fulfilled the dream of 30 elderly women by taking them to the Ayodhya Ram Mandir. He first met them at Ajjibai chi Shala in Murbad Fangne village, a school for grannies that provides free basic education and was established by Yogendra Bangar Sir. Many of the women dreamt of visiting Ayodhya, and Siddhesh made it possible, proving that no dream is too small to achieve.

IMAGE SOURCE - GOOGLE

Following a similar path of combining creativity with kindness is Mayuresh Gujar, also known as Mayuusic Vines. He began with humorous skits and relatable content on Instagram and YouTube. Although a content creator, his true interest lies in social work. "If we can make a small difference to someone, that's everything," he believes. His initiative Paap Punya Ka Hisaab was never planned, which he calls "God's plan." Through this mission, he listens to the problems of street vendors, children, the elderly, and the underprivileged, and tries to help them through practical action and understanding. His work shows how the reach of an influencer can be transformed into meaningful social influence.

Together, Siddhesh and Mayuresh represent how India's youth are reshaping influence. Without seeking recognition or perfect strategies, they believe in starting small, staying consistent, and letting actions speak louder than words. In a fast-changing world, their stories prove that reels can create real impact rooted in kindness and humanity.

— Shubham Lad and Daksh Gharve
FYBAMMC

The unsung hero's of Mumbai's lunch battle

Some hands in Mumbai never rest, even during huge festivals like Diwali, so that others can celebrate with full tummies and warm meals. Every day, the Dabbawala delivers home-cooked meals across Mumbai. When the streets are covered with lights and fireworks, he often remains absent,not from work, but from festivals. His Diwali is not the same.

When families are busy preparing for the festive period by cleaning and decorating their houses with lamps, filling their entrances with colours, and exchanging sweets, the Dabbawala moves through office buildings and workplaces so that every single tiffin reaches where it has to be. His celebration is deeply connected with his work.

On average, a Dabbawala earns between 10,000–15,000 monthly and is completely dependent on the money made from deliveries. His family's income is affected if he misses even a single day of work. However, he travels daily through packed trains, traffic, and the noise of firecrackers with his usual discipline and style wearing a white kurta-pajama and a Gandhi cap. His Diwali is not a Diwali of his own, but a small ritual like a tilak on the forehead or a quick prayer before work.

He also supports festival celebrations by participating in activities like the Kapda Bank, which collects clothes for the needy, and the Roti Bank, where leftover food is distributed to the hungry. He engages in festive-focused charity by using his existing delivery network to distribute sweets, food, and clothes to families who cannot afford celebrations. Instead of enjoying the festival himself, he makes calls, sends sweets or money, and performs acts of service. His Diwali is truly efficient and full of love for others rather than himself.

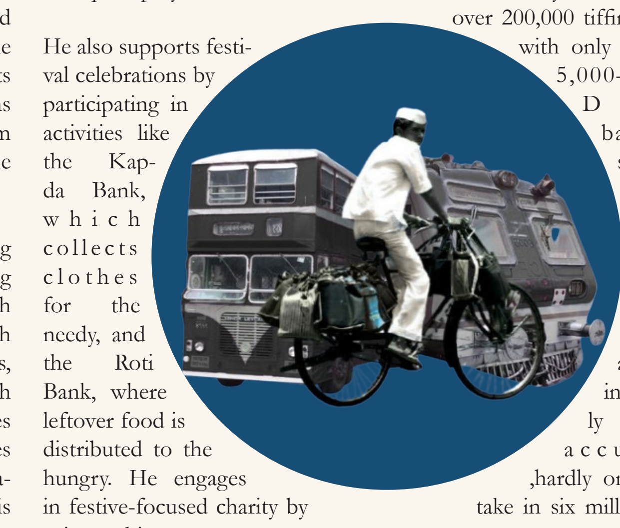


IMAGE SOURCE - GOOGLE

Harvard Business School and IIM Ahmedabad have studied 'The Dabbawala System' as a benchmark of precision and teamwork. The system delivers over 200,000 tiffins daily with only around 5,000–5,500 Dabbawalas, still achieving near-ly perfect accuracy ,hardly one mistake in six million deliveries. It continues to inspire management experts and leaders across the world.

The system has received praise from global figures like Prince Charles, who visited the Dabbawala office in Mumbai in 2003. On the other hand, Richard Branson once joined a delivery ride to understand their work. Two senior members of the Dabbawala Association were invited to the royal wedding of Prince Charles and Camilla Parker Bowles in 2005 as a mark of respect. Additionally, in 2011, the association joined a historic rally in support of Anna Hazare's anti-corruption movement, marking the first strike in the 120-year history of their service,a sign of love and respect for the country beyond business.The Dabbawala is not just a delivery person but a core part of Mumbai. What he represents is sacrifice and responsibility. While others are out partying, he is the one who constantly keeps Mumbai ticking. As every Dabbawala says, "Customers come first, always."

His story questions all of us: as people dependent on them, how much do we recognize their efforts? And as the festival lights glow, who really celebrates Diwali ,the ones lighting lamps at home, or the hands that feed thousands every day?

— By Shubham Lad
FYBAMMC

From Shared Struggle to Armed Conflict

Unity is often described as "strength." Throughout history, unity has shaped societies and given people the courage to demand what they deserve. However, it is important to understand that unity is not always positive; when misdirected, it can lead to outcomes that were never intended. The Naxalite movement is a strong example of how unity can turn into terrorism.

To understand how this happened, we must go back to 1967. A small village in West Bengal called Naxalbari became the centre of a struggle led by small farmers and tribal families. These communities suffered greatly due to unfair landlords and laws that never supported them. Years of poverty, land loss, and feeling ignored by the system increased their anger, eventually giving rise to a movement inspired by Maoist ideology. Since the movement originated in Naxalbari, its supporters came to be known as Naxalites.

The movement was influenced by the ideas of Mao Zedong, a Chinese leader who believed in Communism ,a system where wealth and resources are shared equally and the poor rise against oppression. His thoughts on equality and revolutionary action deeply influenced the Naxalite leaders in India. In the beginning, people united to fight exploitation. They hoped that together they could demand land rights, protection, and respect. Many communities saw the movement as a shield against landlords, corruption, and mining companies that forced people off their own land.

IMAGE SOURCE - GOOGLE

However, this unity soon turned violent. The movement transformed into an armed conflict. Groups that initially claimed to fight for tribal rights began using violence, including attacks, destruction, and repeated killings. Today, Naxalite-Maoists are considered extremist groups by the Indian government. They mainly operate in forested regions of Chhattisgarh, Jharkhand, Odisha, Maharashtra, and parts of Telangana and Andhra Pradesh. These regions, known as the "Red Corridor," suffer from poor development. Villages caught between security forces and militants live in constant fear. Schools struggle to function, roads remain underdeveloped, and essential projects are delayed for years.

Several books on the movement, such as Red Sun and Maoist and Other Armed Conflicts, explain how the struggle emerged from exploitation but gradually shifted into a militant war that harmed both civilians and the state. Other works like Nightmarch by Alpa Shah and Hello, Bastar by Rahul Pandita provide deeper insight into the lives of people living in these forest regions. These narratives highlight the human cost of the conflict, showing how the loss of belonging and security leads to a cycle of violence that is difficult to escape.

Despite these negative outcomes, unity still has the power to bring progress when people come together for fairness, dignity, and better opportunities. India has countless examples of peaceful, united movements that strengthened the nation and brought about revolutionary change. This incident teaches an important lesson: unity itself is neither good nor bad. It gains meaning from the direction in which people guide it. When unity aligns with justice, growth, and equality, society rises together. When it turns towards violence, that rise leads to downfall.

In the end, the idea of "Together We Rise" works best when unity is guided by purpose, compassion, and peace.

— By Shubham Lad
FYBAMMC

Blind Trek- Touching the sky

The world is a vast and beautiful canvas, and every individual, regardless of their physical ability, has the right to explore its wonders. Just like sighted people, blind individuals also deserve opportunities to experience nature and the joy of travel in their own way.

Siddesh Nayak is one such social worker who believes in going beyond conventional forms of help such as distributing food or clothes. A digital professional by career, he took an inspiring initiative to organize treks for visually impaired people, allowing them to experience nature through their other senses. Siddesh shared the moment that motivated him to take this path. In 2018, while he was still in college, he witnessed a group of blind people struggling to catch a train at a railway station. He felt helpless and deeply moved by their situation, unable to assist them at that moment. This incident stayed with him, and in 2022, with the support of the "Team Vision" institution, he began organizing treks specifically designed for blind individuals. His mission is to ensure that visually impaired people are given the freedom to immerse themselves in nature and experience it fully on their own terms. The first trek organized by Siddesh and his team was to Prabhal Machi Fort in Maharashtra. Subsequently, they explored Shivneri Fort, Sudhagad, Kaneri Fort, and several other locations. Through these initiatives, participants who were often perceived as incapable completed five to six treks with confidence and enthusiasm. Siddesh's vision is to take blind trekkers to locations where they feel comfortable, safe, and genuinely connected to nature.

These treks offer more than physical movement and provide powerful tactile and sensory experiences. Participants touch ancient fort walls, feel the textures of trees and flowers, and sense history through their fingertips. Each trek includes around 18–20 blind participants, most of whom are students. Their parents feel reassured by the care and safety provided, allowing their children to participate with trust and peace of mind.

IMAGE SOURCE - GOOGLE

The feedback received from participants and their families has been overwhelmingly positive. Encouragingly, Siddesh's initiative has attracted 45–50 dedicated volunteers who share the same intention of guiding visually impaired individuals toward meaningful experiences. Beyond treks, the team has also taken blind participants to water parks, temples, and Marathi theatre performances, allowing them to experience a wide range of emotions and environments. Additionally, Siddesh has created tactile clay artworks so that visually impaired individuals can appreciate art through touch. Recognizing his impactful work, Team Vision actively supports Siddesh Nayak through funding for his future social initiatives.

Despite the success, the treks are not without challenges. Routes that typically take four hours for sighted trekkers can take seven to eight hours for blind participants. Siddesh and his volunteers patiently guide each participant step by step, ensuring safety and encouragement throughout the journey. The visually impaired trekkers, in turn, cooperate wholeheartedly and display remarkable resilience and kindness.

Looking ahead, Siddesh and his team aim to spread greater awareness, as there are still limited institutions dedicated to supporting the blind community. His journey reflects a powerful belief; that eyes are not only meant for seeing, but for observing. And it is from this belief that his inspiring journey began.

— Yuga Pol (Eng)
TYBAMMC

> ***"What society calls disability, these trekkers turn into determination through every step."***

EDITORIAL

Are We United, or Have Only Learned to Stay Connected?

Caricature By
— Alok Rajbhar.
Rta 25-26

There is a scene in Jab We Met where Geet smiles without hesitation and says, "Main apni favourite hoon."

It is charming. It is confident. It is funny. Most of us laughed. Some of us clapped. A few of us quietly agreed. After all, what is wrong with liking yourself? Nothing.

But somewhere between enjoying that line and living by it, something shifted. What began as self-confidence slowly turned into self-centering. Liking yourself became placing yourself at the centre of everything. And without realizing it, we started treating life like a personal storyline, where we are the focus and everything else adjusts around us.

That is where a larger question begins to form. Not suddenly. Not dramatically. Just slowly, the way most real questions do. If we are always at the centre of our own story, where does that leave everyone else? And more importantly, what does that do to the idea of unity?

We live in a time where connection is constant. Opinions travel fast. Support is visible. Belonging can be announced with a post, a story, or a repost. It looks like togetherness. It feels active. But it often asks very little of us. And when something asks very little, it rarely builds anything lasting.

Maybe this is because connection today is not built through shared experiences, but through shared narratives. We do not just live moments anymore. We frame them. We explain them. We tell them in ways that make sense to us and place ourselves clearly within them.

And once life begins to feel like a story, roles appear naturally.

This is where the idea of the "main character" quietly enters everyday life. Not as a label. Not as a flaw. Just as a habit. When you are the main character, your thoughts matter first. Your feelings take priority. Others exist, but usually on the edges; reacting, agreeing, or waiting. You act. The rest respond.

Stories shape how we see the world and our place in it. They help us explain who we are and why we do what we do. But stories built around a single hero have limited patience for other voices. They do not slow down to listen. They do not leave room for shared understanding. In these stories, there is space for one voice, and everything else fades into the background.

This is not new. People have always wanted attention. Social media did not invent self-focus. What it did was reward it. It taught us that being seen carries value, that appearing matters, that reacting feels like participation. Slowly, without anyone announcing it, expression began to replace involvement.

This is where unity starts to thin out. Not because we disagree, but because disagreement now gets more attention than listening. Not because we do not care, but because caring feels incomplete if no one notices. When everything becomes content, commitment begins to feel optional.

It is important to pause here. Wanting to be seen is not the problem. Especially in a city like Mumbai, visibility has never been equally shared. Picture a crowded local train during peak hour. Faces pressed close. Bodies moving in trained balance. Hundreds present, yet most unseen. Street vendors calling out all day, their voices blending into traffic noise. Security guards standing silently at gates, watching people pass without being acknowledged. Students merging into footpaths that never slow down. For many, being noticed is not ego. It is an acknowledgment. It is proof of existence.

The problem begins only when being seen replaces standing together. When expressing support feels sufficient. When unity is expected to survive without effort.

Because unity has a cost.

And it is rarely convenient.

It takes time, even when no one is watching.

It asks for listening without preparing a reply.

It demands staying involved after the excitement fades.

These things do not make good stories. They do not perform well. They do not offer instant rewards. Which is exactly why they matter.

We are taught how to build our own story, but rarely how to share one. We learn how to speak, but not how to sit in silence. Over time, connection becomes easy, but unity becomes fragile. We start confusing agreement with action and attention with impact.

So where does this leave us?

Unity was never about everyone thinking alike or moving in the same direction. It was about recognizing when a moment is not about us. About stepping back without disappearing. About staying even when there is no spotlight.

'United We Rise' is not a promise of comfort.

It is a reminder of responsibility.

We are connected. Undeniably so.

The real question is whether we are willing to remain when connection stops feeling rewarding and unity finally begins.

> *"If we are always at the centre of our own story, where does that leave everyone else? And more importantly, what does that do to the idea of unity?"*

— Jeet Mavani.
Rta 25-26
Editor-in-Chief

Didi's dream Village: Some realities exist, but are ignored.

Confronting a Reality We Choose to Ignore

Some realities are not hidden; they are simply ignored. They exist within our cities, our systems, and our conversations, yet remain absent from genuine public concern. The lives of women living in red-light areas are among these realities. Often surrounded by assumptions and moral judgment, their experiences are reduced to labels and stereotypes, leaving little space for understanding. Dream Village compels us to look beyond this surface and confront what we have long chosen to overlook.

Dream Village is a residential rehabilitation initiative associated with Kat-Katha, an organisation working in and around Delhi's red-light areas. Unlike temporary shelters or short-term relief programs, it focuses on long-term stability. It offers a secure living environment where women and their children can access education, vocational training, healthcare support, and a structured daily routine. The initiative does not position itself as an act of rescue or charity; instead, it attempts to rebuild lives by restoring autonomy and dignity in a space free from constant scrutiny and stigma.

The reality behind red-light areas is far removed from popular imagination. Many women enter these spaces not through choice, but through poverty, coercion, trafficking, or the absence of viable alternatives. Once inside, leaving becomes increasingly difficult. Social rejection, lack of safe housing, missing identity documents, and limited employment options are barriers that few systems are equipped to address. These struggles are rarely acknowledged in public discourse and are often replaced by simplified narratives that ignore the deeper structural failures responsible for their situations.

The question, then, is not only what can be done, but who must take responsibility. While organisations can create pathways, sustainable change depends on broader social participation. Public attitudes, everyday language, and the narratives that dominate public spaces shape how women from red-light areas are perceived and treated. Challenging stereotypes, questioning confident assumptions, and recognising voices that are routinely ignored are not symbolic gestures; they are essential steps toward any meaningful shift in thinking.

Gitanjali Babbar's work reflects this understanding. Her engagement with women in red-light areas began within the public health system, where she encountered realities that statistics failed to capture. Notably, she chose to address the women as "didi" – a term meaning elder sister. This was not a gesture of sympathy, but of respect. By calling them didi, she rejected labels and hierarchies, acknowledging them as equals rather than subjects of reform. Through Kat-Katha, she questioned how society defines rehabilitation and challenged the tendency to view these women only through the lens of their circumstances.

Dream Village does not present itself as a definitive solution, nor does it claim to resolve every systemic failure. Its significance lies in the questions it raises. Why does long-term rehabilitation remain an exception rather than a standard practice? Why is dignity still offered conditionally, based on social comfort and moral judgment? Until these questions are addressed with honesty and urgency, initiatives like Dream Village will continue to stand as reminders of the responsibilities society is reluctant to accept.

— Shamika Jadhav.
Rta 25-26
English Editor

Caricature By
— Sayali .
Rta 25-26

Depth of Aai: Motherhood That Wraps Every Child in Care

CARICATURE BY - ALOK RAJBHAR

Maa, Mummy, Amma, or Aai , all of these names carry loads of love and endearment. Every family needs a mother, and without her, everything feels fragmentary.

A mother is like the string that keeps a family tied together. She completes the family. But what if being a mother is not just about taking care of her own family at home? What if motherhood is about taking care of many children who need help? Places like Aai Day Care show us what this truly means. They don't just talk about it; they actually do it every day, with kids who need care.

Being a mother is not just about having a baby. It is about taking care of a child, understanding them, being patient, and loving them , no matter what. This is especially important when we talk about children with intellectual and developmental challenges. These children don't need people to feel sorry for them. All they need is someone to spend time with them, be consistent, and have faith in them. They need someone who believes in them as they learn things slowly. They need their mother. They need Aai.

In Pen, Maharashtra, Aai Day Care is a place that truly shows us what it means to care for each other. It is a place where many people come together to give children the love and care they need. At Aai Day Care, kids are not considered "abnormal" or "disabled." They are seen as children with their own strengths and feelings. Aai Day Care provides playtime, specialized teaching, therapy, and guidance to help children do things on their own. The goal is to make kids feel proud of being able to take care of themselves. It is a place where kids can just be themselves and live confidently with dignity.

What really makes Aai Day Care special is the way they do things. The teachers, therapists, caregivers, and staff are all deeply dedicated to the children. They patiently explain things again and again without getting upset. They feel genuinely happy when a child achieves something, no matter how small. They comfort children when they are scared or worried. This is what being a mother is about. It is what the people at Aai Day Care do every day. They care for and love children as a mother would.

This makes us think of something important: being a mother is not just about giving birth. It is about being kind and understanding towards others. Whether someone is patient and caring, or impatient and selfish, that defines motherhood. You don't need to be a mother to have this kind of love in your heart. Anyone who helps someone grow, keeps them safe when they are weak, and stands by them when they are struggling is being a true Aai. Motherhood is about showing love and care to those around us and we all can do that.

We live in a world where people often measure success by how fast they can get things done. But what about those who need a little extra help? They are often left behind. Places like Aai Day Care are trying to change this mindset. They show us that growing up is not the same for every child. In fact, every human needs the time and space to grow at their own pace. What is truly important is that we all have a duty to help these children. It is a good deed we can all do.

This work makes us pause and reflect: How do we really look at children with needs? Do we approach them with patience, or do we feel uncomfortable around them? Do we slowly push them away from everyone else? When we talk about being a mother, we feel proud and emotional. But do we care about every child, including those with special needs, or only about children who are "normal"? Is this thought truly right?

Finally, we must ask ourselves a deeper question: What does Aai mean to us? Is it merely a word tied to birth and blood, or is it a responsibility we all carry? If institutions like Aai Day Care can embody motherhood through compassion, dedication, and belief, can we not do the same in our own ways? Perhaps the true measure of our humanity lies in this answer , whether we choose to become Aai to those who need it the most. Motherhood is not just about responsibility; it is about humanity.

— Swasthika Natekar.
Rta 25-26
Chief Reporter

Drawing a Better Future, One Child at a Time

The morning sun rose above, and dappled sunlight spread across the grounds. Energetic joggers, yoga enthusiasts, and peace seekers basked in the warmth as they performed their daily rituals along the walking path.

Amid this gentle chaos stood two innocent souls, daring to proudly embrace the desires of their hearts. Between them was a frayed marker, with which an innocent child drew elaborate jewelry on the other's face.The nose ring, the bindi; all luxuries they were deprived of, yet ones they truly deserved. That single marker, however, paved the path to their desires.

Their naivety was indeed noteworthy, for it birthed their imagination. These children, along with those carefully nurtured within the warmth of home, family, and rights, are the future of India. However, while witnessing this heart-wrenchingly warm scene, the sunny, bright imagery became clouded by questions of reality. How can we say "United we rise" when the potential future of our nation, its children, are drawing their dreams and lamest fantasies in temporary ink, while we, the caretakers, simply walk past? What might they become if this temporary ink were exchanged for education, knowledge, and care? Would they not be blessed with the power to turn their desires into reality?

We often believe that this responsibility should be shouldered by the government, NGOs, and philanthropists. We speak of development only when top-notch industries push beyond horizons and when the towering canopy of GDP stretches ever higher. But a tree does not rise from its leaves; it rises from its roots, and these roots are none other than the children of India.

India is home to nearly 439 million children under the age of 18. According to UNICEF's State of the World's Children 2025 report, approximately 206 million of them lack access to at least one essential service such as health, education, nutrition, or sanitation. About 62 million children face multidimensional deprivation, meaning they are deprived of more than one basic necessity at the same time.

If a tree is weak at its roots, no strong trunk can withstand the storm. In the same way, if the children of a nation lack basic facilities and education, can India truly call itself fully developed?

The problem does not lie only within the system of our country; it lies within the mindset of its people. This responsibility should not remain confined to the jurisdiction of governing bodies alone,it must be shouldered by each one of us, according to our individual financial and social capacities.

We often wait for a leader to be born to show us the path to change. But why must we wait? Why can't that leader be born within every individual's heart? Wouldn't that, in itself, strengthen the very fabric of our society?

A significant portion of India's population has the ability to sponsor at least one child's education without feeling a financial strain. As of early 2025, over 91 million people filed income tax returns, individuals with documented incomes who form the backbone of the formal economy. Among them, more than 4.68 lakh individuals earn over 1 crore annually. Even within the upper-middle and middle classes, many earn between 20–25 lakh per year.

Imagine the impact if each of these individuals chose to sponsor the education of just one child. Nearly half of India's underprivileged children could gain access to basic literacy.

Yet this issue extends beyond financial aid, though money undeniably plays a pivotal role. What we truly need is a shift in mindset: the mindset to give back to the society we live in, and to uplift not just ourselves, but those around us.

When governments, NGOs, and philanthropists take responsibility for financial support, should we not at least offer what we can ; be it time, care, or guidance? In the case of underprivileged children, "United we rise" cannot be reduced to monetary assistance alone. After all, these are children, untouched by greed for money.

What children need, alongside resources, is compassion. Many underprivileged children are treated as unwanted, untouchable, or even a nuisance simply because they come from vulnerable backgrounds. While financial aid may provide a book and a pen, compassion, care, and guidance give them the courage to open that book. Treating them with dignity is, in itself, a form of aid. Empathy, not discrimination, truly empowers vulnerable children by affirming their right to a good life. This change can begin as simply as sponsoring a child through a local school, mentoring once a week, or helping with homework in one's own neighborhood.

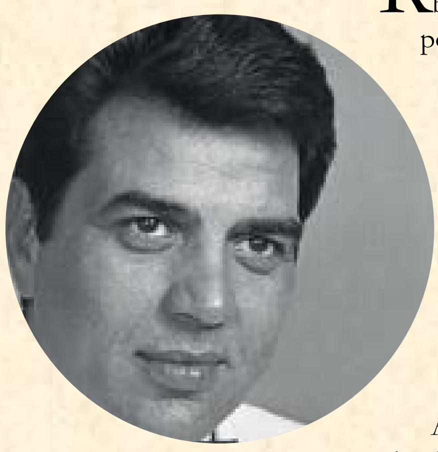
CARICATURE BY - SAYLI

And this responsibility does not rest solely with governments or the wealthy. Power lies with all of us. Leadership is not just about signing a cheque; it is about volunteering time, offering mentorship, extending care, and choosing to be present.

As the sun sets on that park curb, the ink jewelry will fade, but our responsibility remains. Whether we contribute the finances to buy a book or the mentorship to help read it, we must all act. When the wealthy sponsor and the rest of us offer warmth and guidance, the temporary ink of their dreams can transform into a lasting reality. "United We Rise" is not a top-down instruction; it is a bottom-up awakening. A nation does not rise because of its skyscrapers; it rises because its citizens refuse to let its roots wither. Let's pick up our markers too, because it's time to draw a better future.

— Bhumika Sawant.
Proof Reading
TYBAMMC

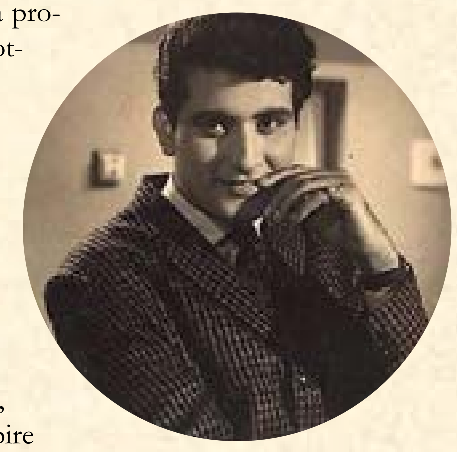
Dharmendra Deol
(1935–2025)



Renowned Bollywood actor Dharmendra Deol passed away on 24 November 2025 at the age of 89 due to age-related illness. An actor, producer, and politician, he earned the enduring title of the "He-Man" of Indian cinema and remains immortal through his iconic portrayal of Veeru in Sholay.

Born on 8 December 1935 in Nasrali, Punjab, Dharmendra moved to Mumbai to pursue acting but faced early struggles and briefly returned to Punjab to work for a drilling company. His life took a decisive turn after a Filmfare talent hunt brought him back to films. He made his debut with Dil Bhi Tera Hum Bhi Tere (1960) and went on to deliver memorable performances in films such as Phool Aur Patthar, The Burning Train, and Sholay. Beyond cinema, Dharmendra served as a Member of Parliament from Bikaner (2004–2009). He was honored with the Padma Bhushan in 2012 and several Lifetime Achievement Awards. He will be remembered for his determination, humility, and lasting legacy.

Manoj Kumar
(1937- 2025)



Veteran actor and filmmaker Manoj Kumar, fondly known as Bharat Kumar, passed away on April 4, 2025, at the age of 87 in Mumbai after a prolonged illness. Born as Harikrishan Goswami on July 24, 1937, in Abbottabad, then in British India, he migrated to India during the Partition and grew up in Delhi.

Inspired by Dilip Kumar, Manoj Kumar entered Hindi cinema in the late 1950s and soon emerged as a symbol of patriotism on screen. Films such as Shaheed, Upkar, Purab Aur Paschim, and Kranti earned him immense respect and national recognition.

Beyond acting, he was a successful director and writer, known for meaningful cinema rooted in Indian values. He received several honours, including the Dadasaheb Phalke Award. With his passing, Indian cinema lost a filmmaker whose work celebrated nationhood, sacrifice, and cultural pride, leaving behind a timeless legacy that continues to inspire generations of filmmakers and audiences.

Dr Madhav Gadgil
(1942 – 2026)

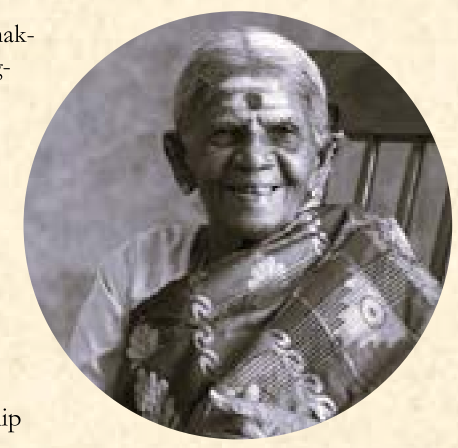
Renowned Indian ecologist and environmental thinker Dr Madhav Gadgil passed away on 7 January 2026, marking the end of an extraordinary life dedicated to ecological research, conservation, and public awareness. His contribution deeply shaped India's understanding of biodiversity and sustainable development.

Born on 24 May 1942, Dr Gadgil was a pioneer in the field of ecology and a strong advocate of people-oriented environmental governance. He founded the Centre for Ecological Sciences at the Indian Institute of Science, Bengaluru, which emerged as a leading institution for ecological research in India.

Dr Gadgil is best remembered as the chairman of the Western Ghats Ecology Expert Panel, whose report became a landmark document in India's environmental discourse. It highlighted the urgent need to balance development as the chairman of the Western Ghats.

Respected for his integrity, courage, and clarity of thought, Dr Gadgil inspired a generation of students, researchers, and activists. His passing is a great loss to Indian science, but his ideas will continue to guide environmental policy and consciousness.

Saalumarada Thimmakka
(1911 – 2025)

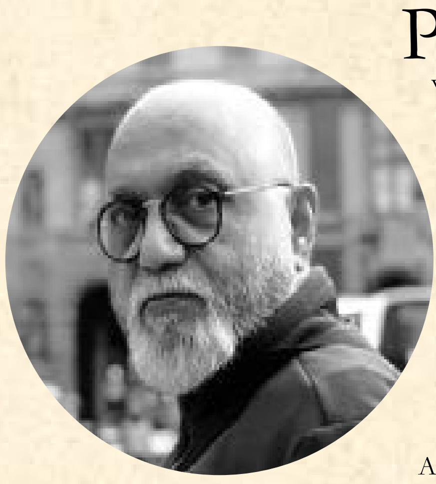


Renowned environmentalist and Padma Shri awardee Saalumarada Thimmakka passed away on 15 November 2025, leaving behind an enduring legacy of grassroots environmental conservation. Revered as the "Mother of Trees," her life stands as a powerful example of how ordinary individuals can create extraordinary change.

Born on 30 June 1911 in Karnataka, Thimmakka faced severe poverty and personal hardships, including being childless. Along with her husband, she channelled her pain into a lifelong commitment to nature by planting and nurturing over 385 banyan trees along a 4.5-kilometre stretch of road between Hulikal and Kudur. With no resources or support, she walked long distances to water the saplings and protected them from grazing cattle.

Her selfless dedication earned her national recognition, including the Padma Shri in 2019. Thimmakka's life reminds us that true environmental stewardship begins with compassion, perseverance, and action.

Pritish Nandy
(1951–2025)



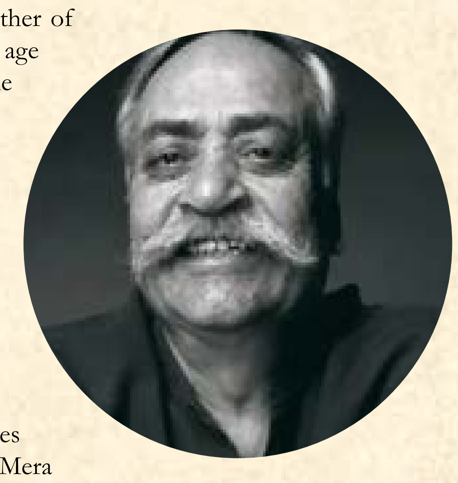
Pritish Satish Nandy, noted poet, filmmaker, journalist, animal rights activist, and politician, passed away on January 8, 2025, in Mumbai due to cardiac arrest. He was 73. Born on January 15, 1951, in Bhagalpur, Bihar, Nandy was raised in Kolkata and educated at La Martiniere, where his mother served as the first Indian vice principal. He also briefly attended Presidency College.

Nandy began writing poetry at a young age, publishing his first collection as a teenager. Over his lifetime, he authored more than forty books of English poetry and translated works from Bengali, Urdu, and Punjabi, establishing himself as one of India's most prominent English poets.

He made a lasting impact on Indian journalism as editor and publisher of The Illustrated Weekly of India, The Independent, Filmfare, and other leading publications. In 1993, he founded Pritish Nandy Communications, producing acclaimed films such as Sur, Kaante, Chameli, and Hazaaron Khwaishein Aisi, along with popular series including Four More Shots Please!.

A former Rajya Sabha member representing the Shiv Sena, Nandy was also deeply committed to animal welfare. His honours included the Padma Shri (1977) and several international humanitarian awards.

Piyush Pandey
(1955-2025)



Piyush Pandey, the legendary advertising professional often called the "Father of Indian Advertising," passed away on 24 October 2025 in Mumbai at the age of 70 after a prolonged illness. A master storyteller and creative visionary, he played a defining role in shaping Indian advertising with a strong cultural and emotional connect.

Born on 5 September 1955 in Jaipur, Rajasthan, Pandey completed his post-graduation in History from St. Stephen's College, Delhi. He joined Ogilvy India, where he spent over four decades and rose to become Executive Chairman, India, and Global Chief Creative Officer. His leadership helped Indian advertising gain global recognition while remaining deeply rooted in Indian sensibilities.

Pandey created iconic campaigns such as Fevicol's unbreakable bond ads, Cadbury Dairy Milk's "Kuch Khaas Hai," Fevikwik's "Todo Nahi, Jodo," and Vodafone's popular pug commercials. He also contributed to social initiatives like the polio eradication campaign "Do Boond Zindagi Ki" and "Mile Sur Mera Tumhara."

A recipient of the Padma Shri (2016) and several global honours, Piyush Pandey leaves behind a timeless legacy that continues to inspire the advertising world.

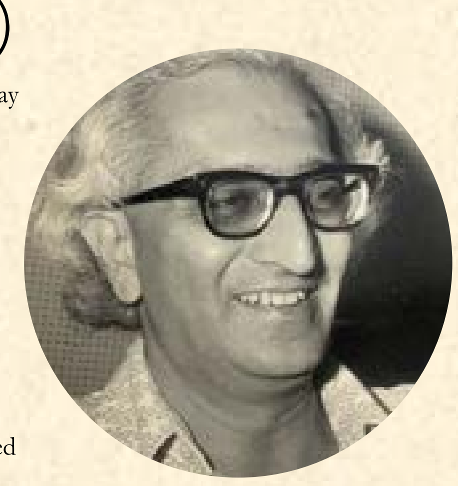
Ram Vanji Sutar
(1925 – 2025)

Legendary Indian sculptor Ram Vanji Sutar, whose monumental creations shaped India's visual and cultural identity, passed away on 18 December 2025 at the age of 100. Renowned for blending realism with dignity and grandeur, Sutar's works immortalised India's leaders, values, and history in stone and bronze.

Born on 19 February 1925 in Maharashtra, he trained at the prestigious Sir J.J. School of Art, Mumbai, where he emerged as a gold medallist. Over a career spanning several decades, Sutar became one of India's most influential public sculptors, creating iconic statues of Mahatma Gandhi, Sardar Vallabhbhai Patel, and numerous other national figures admired both in India and across the world.

He earned global recognition as the chief designer of the Statue of Unity, the world's tallest statue, symbolising national pride, unity, and strength. A recipient of the Padma Shri and Padma Bhushan, Ram Vanji Sutar remained deeply humble despite his towering achievements. His timeless works will continue to inspire generations and stand as enduring symbols of India's artistic and cultural heritage.

Dr. Eknath Vasant Chitnis
(1925–2025)



Dr. Eknath Vasant Chitnis, an architect of India's space programme, passed away following a heart attack in Pune on 22 October 2025. He was 100.

Born on 25 July 1925 in Kolhapur, Maharashtra, Dr. Chitnis showed an aptitude for science from a young age. He studied at Savitribai Phule Pune University and began his career at the Physical Research Laboratory, where his work laid the groundwork for India's space research.

A collaborator of Dr. Vikram Sarabhai, Dr. Chitnis played a key role in founding the Indian National Committee for Space Research (INCOSPAR) in 1962, which later evolved into the Indian Space Research Organisation (ISRO). He was instrumental in identifying Thumba, Kerala, as India's first rocket launch site, forming the foundation of the country's launch and satellite missions. He also recommended Dr. A.P.J. Abdul Kalam for training that shaped India's future.

Dr. Chitnis contributed to initiatives including the Satellite Instructional Television Experiment (SITE) and INSAT satellites. Awarded the Padma Bhushan in 1985, he is remembered as a visionary scientist, mentor, and institution builder.

Gangaram Gavankar
(1939–2025)

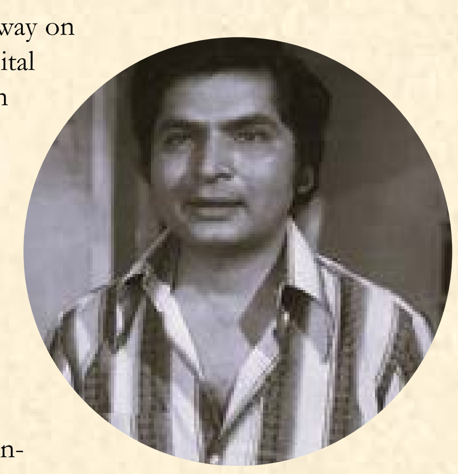
Veteran Marathi playwright Gangaram Gavankar, popularly known as "Nana," passed away in Mumbai on 27 October 2025 at the age of 86 after a brief illness. His death marks the end of an era in Marathi theatre, leaving behind a rich legacy rooted in culture, language, and the lives of ordinary people.

Born on 1 June 1939 in the Konkan region, Gavankar rose from a small coastal background to become a respected figure across Maharashtra's theatre circuit. He played a crucial role in bringing the Malvani dialect to the mainstream stage, portraying rural life with humour, dignity, and emotional honesty.

His most celebrated play, Vastraharan, became a landmark work and was staged thousands of times. Set against a village backdrop, it explored belief systems and social norms through a mythological lens. His other notable works include One Room Kitchen, Doghi, Varpariksha, Var Bhetu Naka, and Vatrat Mele.

Honoured by several cultural organisations, Gavankar remained simple and grounded throughout his life. Though the stage feels emptier today, his characters and stories will continue to resonate for generations.

Govardhan Asrani
(1941-2025)



Veteran actor Govardhan Asrani, fondly known as Asrani, passed away on October 20, 2025, at the age of 84 at Bharatiya Arogya Nidhi Hospital in Juhu, Mumbai, following a short illness. Born on January 1, 1941, in Jaipur, he belonged to a middle class family. His father ran a small carpet shop after migrating to India during the Partition.

To support his education, Asrani worked part time and also did voice work for All India Radio. After graduating from the Film and Television Institute of India in Pune, he entered Bollywood in the mid 1960s and quickly earned recognition for his sharp comic timing.

His role as the jailer in Sholay became iconic, while he also impressed audiences with emotional and supporting performances in Chhoti Si Baat, Abhimaan, and Aaj Ki Taaza Khabar. He worked with Rajesh Khanna, Amitabh Bachchan, and Hema Malini. His rites were held at Santacruz Crematorium.

ऋTA
THE UNIVERSAL TRUTH
2025-2026
16TH EDITION

ACHIEVEMENTS

Diwali-After-Diwali: A Historic Triumph for Indian Women's Cricket

The Indian Women's Cricket Team achieved a historic milestone by winning the ICC Women's World Cup on 2 November 2025 at the DY Patil Stadium, Navi Mumbai. This remarkable victory came shortly after Diwali, making the celebration even more special for the nation. The triumph is being widely regarded as a defining moment in Indian women's cricket history, comparable to the men's iconic 1983 World Cup win.

In the final match, India defeated South Africa by 52 runs, showcasing exceptional teamwork and determination. The win marked India's first ICC Women's World Cup title, a moment that will be remembered as a turning point in Indian sports.

Shafali Verma delivered an outstanding all-round performance in the final. She scored 87 crucial runs and also took 2 wickets, playing a decisive role in India's victory. Owing to her exceptional contribution, she was awarded the Player of the Match.

Another standout performer was Deepti Sharma, whose consistency throughout the tournament

IMAGE SOURCE - PINTEREST

proved invaluable. In the final match, she claimed 5 wickets, significantly impacting the outcome. For her remarkable performance across the tournament, Deepti Sharma was honoured with the Player of the Tournament award.

This World Cup victory highlights the tremendous growth of women's cricket in India. Prior to 2006, the sport received limited financial support and recognition. However, after the Women's Cricket Association of India merged with the BCCI, women's cricket became more structured and professionally managed.

Players gained access to better training facilities, regular matches, and financial stability. Initiatives such as the Women's Premier League (WPL) have further boosted visibility and public interest, contributing to the sport's growing popularity.

The 2025 World Cup win is more than just a sporting achievement. It stands as a symbol of resilience, equality, and national pride. Most importantly, it serves as a powerful source of inspiration for young girls across the country, encouraging them to pursue cricket with confidence and ambition. By becoming world champions, the Indian women's team has not only created history but has also paved the way for a brighter future for women's cricket in India.

Submitted by:
Soham Narvekar
TYBAMMC – English

Bedekar's brilliant comeback in INT

Indian National Theatre (INT) is considered one of the most prestigious platforms for collegiate theatre, representing not only competition but also tradition and legacy. K. G. Joshi College of Arts and N. G. Bedekar College of Commerce had earlier created a notable record by winning the First Prize at INT twice consecutively. However, for nearly seven to eight years thereafter, the college did not get an opportunity to participate as a team.

In the academic year 2025–2026, final-year students Himesh Mangarole, Sai Naik, Nitesh Palkar, Atharva Tupe, and Preksha Gulekar took charge as student in-charges and assumed responsibility for reviving the college's participation at INT. Despite preparations for the Youth Festival already being in progress, a strong theatre team was successfully formed. With the guidance and trust of directors Sagar Chavan and Mahesh Kaprekar, both renowned university-level theatre directors, and on the basis of the college's performances at the Youth Festival, permission to participate in INT was secured.

The task ahead was challenging, as the team was required to stage a one-hour one-act play involving more than 30 participants within a limited timeframe, while ensuring quality performance standards. The selected play, "Madh Nighala Anudanala", portrayed the struggles of a farmer affected by climatic changes, the denial

IMAGE SOURCE - PINTEREST

of compensation, his turn towards protest, and his eventual tragic end. The narrative was layered with intense and thought-provoking elements, providing meaningful learning experiences for both new and experienced theatre artists.

The preparation process involved continuous rehearsals, late-night practice sessions, and the resolution of multiple creative and logistical challenges under immense pressure. A full-scale rehearsal conducted a day before the competition received strong appreciation from seniors and peers.

On the day of the competition, performers experienced visible nervousness and pressure; however, coordination within the team remained strong. The backstage crew carried out their responsibilities with precision. Performing in the final slot, after witnessing all other competing performances, added significantly to the pressure. Despite this, the performance proved to be impactful and was met with an exceptional response from the audience.

When the results were announced, K. G. Joshi College of Arts and N. G. Bedekar College of Commerce emerged as First Prize winners at Indian National Theatre. In addition, the production received awards for Best One Act Play, Best Direction, Best Lights, Best Music, along with multiple individual acting awards. The achievement marked a historic comeback for the college at INT, concluding a demanding journey with notable success.

— Sai Naik
TYBA, Political Science

Navrang festival 2025 rocks the stage

VPM's K. G. Joshi College of Arts and N. G. Bedekar College of Commerce, Thane, organized Navrang 2025–26 with the theme "Parivartan: A Journey of Transformation." The festival celebrated talent, innovation, and change, and provided students with a platform to showcase their abilities beyond the classroom. Students participated in various competitions held over several days.

The week began with Khadi Day, which promoted sustainable fashion and Indian heritage. This was followed by Saree/Tie Day and Mis-Match Day, where students expressed their creativity through clothing and styling. Sports Day brought energy and excitement, with students engaging in athletic and team events that emphasized fitness and sportsmanship.

The fun continued on Cinema Day, which featured a variety of competitions. These included performances at the inauguration, Musical Chairs, Elocution, and a Quiz. Creative activities such as Mehendi, Nail Art, and Hair Styling were also organized. Cinema Day successfully bal-

IMAGE SOURCE - TEAM RTA

anced educational and artistic experiences.

Jacket/Hoodie Day included intellectual and performing arts competitions such as Rangoli, a Personality Contest, Mono-Acting, News Reading, and Poetry. These events allowed students to showcase their confidence, creativity, and thoughtful expres

sion.

Traditional Day celebrated cultural pride through Dance, Music, Ad-Mania, and Mobile Photography, reflecting India's rich traditions with a modern touch.

The final day, Group Alike Day, focused on teamwork and innovation through competitions such as Teachers' Mehfil and Spark Tank, promoting collaboration, interaction, and entrepreneurial thinking.

This year's Navrang also encouraged students to actively follow all theme days and create creative reels based on their participation. Students who consistently followed this initiative were felicitated at the end of the festival.

Overall, the diverse range of competitions at Navrang provided students with opportunities to explore their talents, build confidence, and develop valuable life skills. The successful organization and enthusiastic participation made Navrang 2025–26 a truly memorable and enriching experience.

Swastika Natekar
TYBAMMC

Growing together leading together

The NSS (National Service Scheme) camp is a transformative experience that promotes teamwork, discipline, and social responsibility. On the first day, students unfamiliar with one another are divided into groups named after the camp's theme. Guided by teachers and core members, these groups become support systems throughout the seven-day camp.

Each group is assigned responsibilities such as kitchen duty and participation in daily activities. Through this structured routine, students learn time management, cooperation, mutual respect, and accountability. The group that demonstrates the best teamwork is awarded the Best Team at the end of the camp.

IMAGE SOURCE - TEAM RTA

A key highlight of the camp was community service in Umbermali village. Students identified a water scarcity issue and collectively constructed a bandhara (small dam) to help villagers access water. Witnessing local women benefit from this effort made the experience deeply meaningful. Additionally, students conducted village surveys, assisted residents in registering for Aabha cards, and spread awareness.

Living with limited facilities for seven days taught adaptability and sharing. With no mobile phones or television, students engaged in evening games that strengthened bonds and reduced stress. Despite crowded accommodations, teamwork made the stay enjoyable, with teachers also actively participating.

The NSS camp instilled disci pline, good behavior, emotional intelligence, and the core NSS principle, "Not Me But You." Overall, the camp fostered personal growth, social awareness, and lifelong values, making it a truly enriching experience.

Abhay Singh
SYBAMMC

Joshi–Bedekar College delivered an outstanding performance at the 58th Youth Festival.

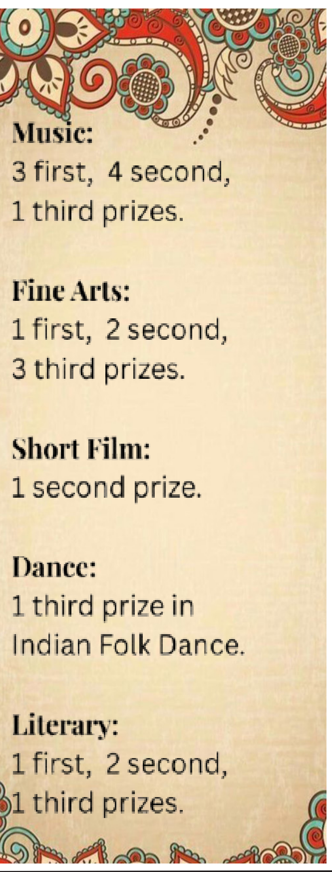


IMAGE SOURCE - TEAM RTA

A Short Journey, A Lasting Victory: Atulya Inclusive Cell's Cricket Story

In an educational space where inclusion matters, the Atulya Inclusive Cell serves as a strong support system for students with disabilities, ensuring accessibility, academic assistance, and personal guidance. It works towards creating an empathetic campus environment where every student is empowered.

This journey did not begin with a plan on paper. It began with intention.

The students of the Atulya Inclusive Cell expressed a simple yet powerful desire,they wanted to be part of a sporting activity. Not as observers, but as participants. They came forward willingly, showed consistency, and actively involved themselves at every stage. Their initiative laid the foundation for what would soon become a remarkable story of community building and empowerment.

Their sincerity and discipline did not go unnoticed. Our Principal and Chairperson, Dr. Suchitra Naik, was deeply overwhelmed by the way the students embraced this opportunity. Seeing students take ownership, attend practices seriously, and grow into a team reinforced the belief that empowerment begins when trust is placed in learners.

What followed was collective action. Coach Mr. Ajay Muni trained the students with focus and patience, while Cricket In-charge Volunteer Mr. Varun Mungekar ensured coordination and continuity. Volunteers, teacher in-charges, and mediators worked behind the scenes ,taking permissions, ensuring the availability of the coach, arranging kits, and structuring training sessions. Assistant Professor Mr. Swapnil Mayekar guided accurate documentation throughout the process, and Dr. Shefali Kondewar initiated and supported every financial decision with clarity and responsibility.

IMAGE SOURCE - TEAM RTA

Then came the defining moment. Within just three months of structured training, the Atulya cricketers won a trophy.

In the world of sports, such a short preparation period rarely leads to tangible success. This victory, therefore, mattered deeply. It was not accidental, nor symbolic,it was earned through discipline, coordination, and collective belief. The achievement stood as proof that when effort is sincere and support is consistent, results follow even within limited time.

This win was not about defeating an opponent; it was about surpassing self-doubt, hesitation, and assumed limitations. It validated every practice session, every logistical effort, and every moment of trust placed in the students. The joy of initiating this cricket journey and witnessing it reach a victorious milestone remains one of Atulya Inclusive Cell's most meaningful achievements.

The true strength of this journey lies in its people. The students, who continue to enjoy the game and grow through it, are the heart of this initiative. Atulya is truly blessed to have students who choose participation, discipline, and growth. The unwavering trust of parents who believed in the volunteers, the coach, and the Cell to stand by their children added a layer of responsibility that cannot be measured in words.

This journey also created personal transformation. As a student, a volunteer, and a female volunteer, this was the first time I took cricket seriously. During moments when coordination had to be managed single-handedly, I stepped in, learned quickly, and handled responsibilities with confidence. Those experiences reshaped my understanding of leadership and self-belief.

Today, the most powerful outcome is this: the students themselves now coordinate and manage activities during and beyond training sessions. This independence reflects our vision of an inclusive environment where empowerment means enabling individuals to take charge of their own growth.

A short journey. A significant victory. A strong community.

Atulya Inclusive Cell's cricket story proves that when every individual plays their role wisely, even limited time can produce lasting impact and that achievement, in every sense, deserves appreciation.

Aditi Joshi
TYBAMMC

विविधतेतील एकता

मी नव्हे आम्ही! बारीपाड्याच्या परिवर्तनाच्या गाथेचे सूत्र

1) उत्तम शिक्षण असूनही शहरात नोकरी करण्याऐवजी गावात राहून समाजकार्य करणे या निर्णयामागील नेमकं कारण कोणते ?

याचे असे की, आपल्या गावातील वास्तविक समस्या जवळून माहीत होत्या. धुळे जिल्ह्यातील बारीपाडा हे माझे आदिवासी गाव पाणीटंचाई, जंगल ऱ्हास, दारिद्र्य आणि रोजगाराच्या अभावामुळे मागासलेले होते खरंतर शिक्षण घेतल्यानंतर शहरात नोकरी करून स्वतःची प्रगती करणे शक्य होते; मात्र केवळ वैयक्तिक यशापेक्षा समाजाचा सर्वांगीण विकास अधिक महत्त्वाचा आहे, असा माझा ठाम विश्वास होता. डॉ. आनंद पाठक , श्री रवींद्र सहारे आणि स्वर्गीय शंकर राजपूत ते आता या जगात नसले तरी त्यांच्या संपर्कातून वनवासी कलाश्रमाचा परिचय मला झाला आणि मी या संघटनेशी जोडलो गेलो. गावात रस्ता नाही शिक्षण नाही हे असंच सुरू राहिलं तर विकास कसा होणार हा एक चिंतेचा विषय होता आणि त्यात कलाश्रमाची भेट झाली म्हणून कामाची आम्ही सुरुवात केली . गावाचा विकास बाहेरून येऊन होऊ शकत नाही, तर तो गावात राहून, लोकांच्या सहभागातूनच साध्य होतो . जल, जंगल आणि जमीन हीच ग्रामीण जीवनाची खरी संपत्ती असून तिचे संरक्षण आणि संवर्धन केल्यास गाव आत्मनिर्भर होऊ शकते, हे मी ओळखले. त्यामुळे शहरात नोकरी करून सुरक्षित आयुष्य जगण्याऐवजी मला गावातच राहून जलसंधारण, जंगल संरक्षण, शेती विकास आणि लोकजागृतीचे कार्य सुरू केले . गावात राहिल्यामुळे मला लोकांच्या अडचणी प्रत्यक्ष समजल्या आणि त्यावर प्रभावी उपाय करता आले. लोकांना एकत्र करून श्रमदान, सामूहिक निर्णय आणि स्वावलंबनाची जाणीव निर्माण केली. या कामातून बारीपाडा गावाचा कायापालट झाला आणि आज ते आदर्श गाव म्हणून ओळखले जाते.

2) सुरवातीचा काळात गावकऱ्यांना एकत्रित आणण्यासाठी तुम्हाला कोणत्या अडचणींना सामोरे जावे लागले ?

१९९१ च्या आधीचा कालखंड यावेळेस छोटी छोटी गावं एकत्र यायला तयार नव्हती आणि एकत्र आली तरी गावच्या विकासासाठी , अडचणी आणि गरजा सोडवण्यासाठी एकत्र येणे असा काही त्यांचा प्रयत्न नव्हता . म्हणून गावांना संघटित करण्यासाठी एक - दोन प्रयोग आम्ही केले . त्यावेळी रामायण दाखवले जात होते. आपण काय केलं वनवासी कलाश्रमाकडे कलर टीव्ही होता आणि तो कलर टीव्ही आम्ही रस्ता नसल्यामुळे लाकडी दांडीला बांधून डोळी करून तो गावकऱ्यांपर्यंत पोहोचवला , पहिल्या दिवशी सुरू करायच्या आधी महिलांनी ठरवलं टीव्ही ची पूजा करायची आणि मग रामायण दाखवायला सुरुवात केली . मग खूप गर्दी व्हायला लागली लोकं येऊन बसली यामध्ये जे जे पुढे आले होते ते आता ग्रामसेवेचे सदस्य आहेत . 21 इंचाची टीव्ही होती त्यासमोर 800 ते 1000 लोकं बसलेली असायची त्यात व्यसन करणाऱ्या मंडळींची संख्या खूप मोठी होती . दुसरा प्रयोग असा केला की सहल काढल्या आणि त्यासाठी जीप आणली. असे प्रयोग करून गावकऱ्यांना एकत्र आणण्याचा प्रयत्न केला आणि तिथूनच आम्ही सामुदायिक वन सुरू केला.

3) आपल्या कामामुळे बारीपाडा गावातील लोकांचे स्थलांतर पूर्णपणे थांबले आहे का ? गावाचे संपूर्ण परिवर्तन झाले आहे का?

बारीपाडा हे गाव एकेकाळी भीषण पाणीटंचाई आणि रोजगाराच्या अभावामुळे ओसाड पडू लागले होते. पण आज परिस्थिती लक्षणीय बदलली आहे . पूर्वी गावातील जवळपास प्रत्येक कुटुंबातील व्यक्ती रोजगारासाठी बाहेर जायची. आता गावातील जलसंधारणाच्या कामांमुळे (उदा. वनराई बंधारे, समपातळी चर) शेती बारमाही झाली आहे, ज्यामुळे बहुतेक कुटुंबांचे स्थलांतर थांबले आहे. वनसंपत्तीचे रक्षण आणि भाजीपाला लागवडीमुळे लोकांना गावातच काम मिळू लागले आहे. स्थलांतर 'पूर्णपणे' थांबले असे म्हणणे तांत्रिकदृष्ट्या कठीण असते, कारण आजही काही तरुण उच्च शिक्षण किंवा विशिष्ट करिअरसाठी शहरांकडे जातात, पण पोटाची खळगी भरण्यासाठी' होणारे सक्तीचे स्थलांतर मात्र आता इतिहास जमा झाले आहे. गावाचे परिवर्तन झाले आहे का तर हो, बारीपाडा हे आज महाराष्ट्रातील एक 'मॉडेल व्हिलेज' (आदर्श गाव) म्हणून ओळखले जाते. हे परिवर्तन जलसमृद्धी , डोंगरावरून वाहून जाणारे पाणी अडवल्यामुळे भूगर्भातील पाणीपातळी वाढली आहे. जिथे पिण्याच्या पाण्यासाठी वणवण करावी लागायची, तिथे आता शेतीसाठी पाणी उपलब्ध आहे. वनसंवर्धन ग्रामस्थांनी मिळून शेकडो एकर जंगल कुऱ्हाडबंदी आणि चराईबंदी करून वाचवले आहे. यामुळे जैवविविधता वाढली असून गावाला 'वनसंपत्ती'च्या रूपाने आर्थिक स्थैर्य मिळाले आहे. आर्थिक स्वावलंबन ,गावातून मोठ्या प्रमाणात भाजीपाला आणि रानभाज्या शहरांत विक्रीसाठी जातात. तसेच, स्ट्रॉबेरीसारखी पिकेही आता तिथे घेतली जात आहेत. गावात व्यसनमुक्ती, स्वच्छता आणि शिक्षणावर मोठा भर दिला जातो. गावाचे स्वतःचे नियम आहेत जे सर्वजण पाळतात. महत्त्वाची गोष्ट म्हणजे बारीपाड्याचे यश हे केवळ शासकीय योजनांवर अवलंबून नसून, ते 'लोकसहभागातून' (People's Participation) उभे राहिले आहे.

4] येत्या दोन-तीन वर्षांमध्ये आजूबाजूच्या इतर गावातील लोकांनी यातले कोणते उपक्रम पुढे करावे असे वाटते ?

वनवासी कलाश्रमाच्या माध्यमातून व्हावे , कारण हे टीम वर्क आहे . फक्त बारीपाडा नव्हे तर क्लस्टर मध्ये काम करू शकतो का ? क्लस्टर निश्चित करून क्लस्टरच्या बाहेर जाण्यासाठी आपण काय करू शकतो ? सामुदायिक वन अधिकार हा विषय प्रामुख्याने निवडलेला आहे वन हक्क समिती २००६ च्या कायद्यानुसार आपण तो अधिकार मिळवला आणि गाव स्थिर केलं आहे . या सर्व गोष्टींमध्ये आपण सामुदायिक गोष्टींना प्राधान्य देतो. व्यक्तिगतला थोडं बाजूला ठेवतो, व्यक्तिगत करायचा असल्यास तो आपल्या पद्धतीने करतो . वन व्यवस्थापन हा मुख्य विषय घेऊन जंगल, जल, जमीन हे तीन बिंदू आता तरी प्रामुख्याने सगळीकडे नेण्याचा प्रयत्न करत आहोत . जोपर्यंत गावा गावामध्ये लोकांचे संघटन होत नाही आणि लोक सार्वजनिक मालमत्ता चांगल्या पद्धतीने हाताळत नाही तोपर्यंत आपल्याला सातत्याने प्रयत्न करावे लागतील. गृह आदर शेती म्हणजे जर आपल्याला ऑरगॅनिक हवा आहे तर गाय जपली पाहिजे मग त्यापासून शेण आहे . तसेच बैलाचा वापर शेतीला सोलर सिस्टिम पंपचा आपण वापर करू शकतो . अशा अनेक बिंदू आपण जोडण्याचा प्रयत्न करत आहोत . त्यामुळे जंगल, जल, जमीन ,पशु, जण हे पाच बिंदू घेऊन आपण कलाश्रम महाराष्ट्रात नव्हे तर उडीसा, झारखंड ,छत्तीसगड ,मध्य प्रदेश, गुजरात, राजस्थान, या ठिकाणी आधी काम सुरू होतं आणि आत्ताही कलाश्रमा मार्फत अजून बळकटीने काम सुरू आहे .

5) एकत्रित राहून नव - नवीन गोष्टी उदयास घडून येतात या विधानाबद्दल काय सांगाल ?

कोणताही बदल हा एकटा माणूस करू शकत नाही . मी जेव्हा बारीपाडा गावात कामाला सुरुवात केली तेव्हा सर्वात आधी ग्रामसभा बळकट केली. "मी" पेक्षा "आम्ही" या भावनेतून जेव्हा लोक एकत्र येतात तेव्हाच दुर्गम भागातही विकास शक्य होतो असं माझं मत आहे. एकत्र राहिल्याने केवळ सामाजिकच नाही तर आर्थिक प्रगती देखील होते. आणि विकासच होतो . जेव्हा समूह एकत्र विचार करतो तेव्हा संकटावर मात करण्याच्या नवीन वाटा सापडतात. कस आहे जेव्हा निसर्ग आणि माणूस एकत्र येतो आणि माणसे एकमेकांचा हातात हात घालून काम करतात तेव्हा अशक्य वाटणाऱ्या गोष्टीही सत्यात उतरतात .

6) 2025 मध्ये मिळालेला पद्मश्री या सर्वोच्च पुरस्कारामुळे तुमच्या जबाबदाऱ्या वाढल्या आहेत का ?

पद्मश्री पुरस्काराकडे मी केवळ एक सन्मान म्हणून नाही, तर समाजाप्रती असलेल्या माझ्या कर्तव्याची अधिक मोठी पावती आणि जबाबदारी म्हणून बघतो. २०२५ मध्ये जेव्हा या सर्वोच्च नागरी पुरस्काराची घोषणा झाली, तेव्हा माझी पहिली प्रतिक्रिया हीच होती की, हा सन्मान एकट्या चैत्राम पवारचा नसून, बारीपाडा गावातील प्रत्येक कष्टकरी ग्रामस्थाचा आणि माझ्यासोबत खांद्याला खांदा लावून काम करणाऱ्या कार्यकर्त्यांचा आहे. या पुरस्कारामुळे जबाबदाऱ्या नक्कीच वाढल्या आहेत, आता आमचे कार्य केवळ बारीपाडा किंवा धुळे जिल्ह्यापुरते मर्यादित राहिलेले नाही. महाराष्ट्र आणि इतर राज्यांतील अनेक गावे आमच्या 'बारीपाडा मॉडेल'कडे आशेने पाहत आहेत. हे मॉडेल इतरत्र कसे राबवता येईल, ही एक मोठी जबाबदारी आहे. मी आता २०० तरुणांना वन आणि जलसंवर्धनाचे नेतृत्व करण्यासाठी प्रशिक्षित करण्याचे उद्दिष्ट ठेवले आहे. येणारी पिढी निसर्ग रक्षणासाठी सक्षम करणे, ही माझी प्राथमिकता आहे. तसेच, मोहाच्या फुलांपासून साबण, तेल आणि चॉकलेट यांसारख्या उत्पादनांच्या माध्यमातून आदिवासी बांधवांना आर्थिकदृष्ट्या सक्षम करणे आणि 'वन विज्ञान केंद्र' लवकरात लवकर कार्यान्वित करणे, यावर आता अधिक वेगाने काम करावे लागणार आहे. पीपल्स बायोडायव्हर्सिटी रजिस्टर (PBR) च्या माध्यमातून आपल्या पारंपरिक ज्ञानाचे आणि दुर्मिळ वनस्पतींचे जतन करून ते जगासमोर मांडण्याची जबाबदारी आता अधिक गांभीर्याने पार पाडावी लागेल. थोडक्यात सांगायचे तर, पद्मश्री मिळाल्याने लोकांच्या माझ्याकडून अपेक्षा वाढल्या आहेत आणि त्या पूर्ण करण्यासाठी मला आता पूर्वीपेक्षा जास्त उत्साहाने आणि जोमाने काम करावे लागणार आहे. निसर्ग जपला, तरच माणूस जगेल, हा विचार घराघरांत पोहोचवणे हीच आता माझी मुख्य जबाबदारी आहे.

7) आजच्या महाविद्यालयीन युवकांना जी पर्यावरण पासून दूर जात आहे त्यांना तुम्ही काय संदेश द्याल ?

सगळे तरुण गावात नाही राहू शकणार त्यांना शहरात जावंच लागणार . पण, आपण जिथे कुठे असू तिथून आपण आपल्या गावासाठी किंवा आजूबाजूच्या गावासाठी , पर्यावरणासाठी काही करू शकतो का तर ते करावे . वृक्ष लागवड आहेच पण त्याला धरून जी साखळी आहे जसे की जंगल, जल, जमीन , पशु . जंगल असेल तर जल आहे . जंगल जल असेल तर शेती आणि जंगल ,जल , शेती असेल तर माणूस कारण माणसाला एनर्जी लागते , जोपर्यंत माणूस गावात थांबत नाही तोपर्यंत शिक्षण ,आरोग्य , शेती यावर काम करणं कठीण आहे . म्हणून , मला असं सांगावं वाटतं की पुढच्या तरुणांनी पर्यावरण पूरक ज्या ज्या गोष्टी आहेत त्यात सातत्याने सहभाग घ्यावा आणि त्या त्या गोष्टी कराव्या कारण पर्यावरणा शिवाय कोणताच विषय नाही . उद्योगधंदे तर वाढवावे लागतीलच पण त्याचबरोबर पर्यावरणाचे रक्षण करणं फक्त बोलून , मोर्चे काढून नाहीतर आपण स्वतः त्यात काम करून ते जगासमोर आणणं महत्त्वाचा आहे

पायल सागळे
(TYBAMMC MARATHI)

> "जल, जंगल आणि जमीन हीच ग्रामीण जीवनाची खरी संपत्ती आहे. तिचे संरक्षण आणि संवर्धन केल्यास गाव खऱ्या अर्थाने आत्मनिर्भर होऊ शकते."

फोटो - (गुगल सौजन्य)

सहकार्य, समजूत आणि एकात्मता नव्या भारताचा पाया

आजचा भारत हा जगात वेगाने पुढे जाणारा, स्वप्न पाहणारा आणि त्या स्वप्नांना वास्तवात उतरवण्याची ताकद असलेला देश आहे. पण कोणताही देश फक्त मोठ्या इमारतींनी, प्रगत तंत्रज्ञानाने किंवा आर्थिक वेगाने महान होत नाही तो महान होतो त्याच्या लोकांच्या मनातील मूल्यांनी.आणि त्या मूल्यांमध्ये सहकार्य, समजूत आणि एकात्मता या तीन गोष्टी भारताच्या संस्कृतीचा पाया बनून उभ्या आहेत.

आपण एखादं झाड लावतो ते वाढताना त्याची मुळे एकमेकांत गुंतलेली असतात. ती एकमेकांना धरून ठेवतात, त्याला आधार देतात.

फोटो - (गुगल सौजन्य)

जर ती मुळे सैल झाली तर झाड कितीही मोठं असलं तरी वाऱ्याच्या जोराला टिकत नाही. अगदी तसंच आहे . समाजाच्या मुळात ही तीन मूल्ये असतील, तर तो समाज फक्त टिकत नाही, तर फुलतो, फळतो आणि पुढच्या पिढ्यांसाठी आदर्श ठरतो.

> "सहकार्य म्हणजे फक्त मदत नाही; सहकार्य म्हणजे एकमेकांचा भार वाटून घेणं आणि आनंदही सामायिक करणं."

सहकार्य म्हणजे एकत्र पुढे जाण्याची कला आहे. आजच्या युगात "मी" पेक्षा "आपण" ही भावना जास्त महत्त्वाची आहे. एकट्याने कितीही प्रयत्न केले, तरी यश संपूर्णतेने फक्त तेव्हाच मिळतं जेव्हा हातात हात घालून वाटचाल केली जाते. घरात आई-बाबा आणि मुलांनी, शाळेत शिक्षक-विद्यार्थ्यांनी, तर देशात सरकार आणि जनतेने एकमेकांना साथ दिली की प्रगतीचा मार्ग आपोआप खुला होतो.

सहकार्य म्हणजे फक्त मदत नाही. सहकार्य म्हणजे एकमेकांचा भार वाटून घेणं, आणि आनंदही सामायिक करणं. आजचा युवक जर ही सवय आताच जोपासेल, तर भविष्यात त्याच्याकडून उभा होणारा भारत अधिक सक्षम, एकत्रित आणि उदार बनेल. आपण पाहिलं असेल, एखादं गाव पाणीटंचाईत असताना लोक एकत्र येऊन पाण्याचं योग्य नियोजन करतात. कुणाचं घर बांधायचं असेल तर सगळी मंडळी मदतीला धावतात. हीच सहकार्याची खरी ताकद काम जिथे एकत्र केलं जातं, तिथे परिणामही दुप्पट मिळतात.

समजूत म्हणजे नात्यांना जोडणारा धागा असतो. प्रत्येक व्यक्ती वेगळी असते. तिचा स्वभाव, मतं, भावना आणि अनुभव हे सर्व भिन्न असतात. पण या वेगळेपणाला आदराने स्वीकारून, एकमेकांना समजून घेणं हीच खरी समजूत. घरात कधी मतभेद झाले तरी ते रागाने नव्हे, तर समजुतीने मिटतात. मित्रांमध्ये कधी गैरसमज निर्माण झाले तरी एक मोकळा संवाद सगळं स्वच्छ करतो. समजूत म्हणजे कमजोरी नाही.समजूत म्हणजे परिपक्वतेचा सर्वोच्च टप्पा. समजूतदार लोक जिथे असतात, तिथे शांतता असते, आणि शांततेतूनच विकासाचा मार्ग तयार होतो. आज जग ज्या वेगाने बदलत आहे, त्या वेगात समजूत ही जीवनात आवश्यक ठरते कारण ती मनं जोडते, मनं शांत करते, आणि मनांना एकत्र पुढे नेते. एकात्मता आपल्याला जोडणारा आत्मा भारत हा विविधतेने नटलेला देश ,भाषा, संस्कृती, परंपरा, पोशाख, श्रद्धा सर्व काही वेगळं. पण या सर्व वेगळेपणातही आपलं एक मोठं सामायिक बंधन आहे . आपण भारतीय आहोत. कोविडच्या काळातील उदाहरण आठवा.कोणी भुकेल्याला अन्न दिलं, कोणी औषध पोहोचवलं, कोणी रुग्णालयात मदतीला धावलं. हीच एकात्मता. एखादं संकट आलं की भारतातल्या लोकांच्या मनातील ही एकता किती जिवंत आहे, हे जगाने अनेकवेळा पाहिलं आहे.

आजही आपण सण उत्सव साजरे करताना, सामाजिक उपक्रम राबवताना किंवा गावात सहकारी प्रकल्प उभारताना एकमेकांच्या खांद्याला खांदा लावून उभे राहतो. हीच भारताची खरी ओळख जोडून ठेवणारी शक्ती.नवा भारत मूल्यांवर उभा असलेला भारतनवा भारत म्हणजे फक्त डिजिटल क्रांती नाही. नवा भारत म्हणजे मानवी मूल्यांशी जुळलेली आधुनिकता.जो हात देतो तोच पुढे जातो.जो ऐकतो, तोच समजतो.आणि जो समजतो, तोच इतरांना जोडतो.

सहकार्य, समजूत आणि एकात्मता ही तीन मूल्ये फक्त शब्द नाहीत ती जीवनाला दिशा देणारी, समाजाला उभारणारी आणि राष्ट्राला बळकट करणारी शक्ती आहेत. आपण जर या मूल्यांना मनात आणि कृतीत स्थान दिलं, तर भारत फक्त प्रगत नाही, तर दया, माणुसकी आणि एकतेचा दीपस्तंभ ठरेल. भारतातील खरी ताकद तिच्या माणुसकीत आहे ही भावना जपली, तर भारताची भरारी कुणीही रोखू शकणार नाही.

सुमित गायकवाड
(TYBAMMC MARATHI)

एका फ्रेममध्ये अनेक हात

चित्रपट ही कला एकट्या व्यक्तीच्या कुवतीवर उभी राहत नाही; ती अनेक हातांनी, अनेक मनांनी आणि अनेक विचारांनी मिळून साकार होत असते. कॅमेऱ्यासमोर दिसणाऱ्या कलाकारांपासून ते पडद्यामागे काम करणाऱ्या लेखक, दिग्दर्शक, छायाचित्रकार, संकलक, ध्वनितज्ज्ञ, प्रकाशयोजक आणि तंत्रज्ञांपर्यंत प्रत्येकजण या निर्मितीप्रक्रियेचा अविभाज्य भाग असतो. म्हणूनच चित्रपट ही "एकतेतून उभी राहणारी कला" ठरते. एखादा माणूस कल्पना मांडू शकतो, पण ती प्रत्यक्ष पडद्यावर आणण्यासाठी अनेकांनी एकत्र येणे आवश्यक असते.

फोटो - (गुगल सौजन्य)

प्रत्येक चित्रपटाची सुरुवात एका कल्पनेपासून होते. ही कल्पना लेखकाच्या मनात आकार घेते आणि कथा, पटकथा व संवादांच्या रूपात विकसित होते. दिग्दर्शक त्या कल्पनेला दिशा देतो, कलाकार त्यात प्राण फुंकतात, तर तंत्रज्ञ त्या भावनांना दृश्य आणि ध्वनीरूप देतात. प्रत्येकाची भूमिका वेगळी असली तरी उद्दिष्ट एकच असते. एक प्रभावी चित्रपट घडवणे. या प्रक्रियेत वैयक्तिक यशापेक्षा सामूहिक यश महत्त्वाचे ठरते. म्हणूनच चित्रपट निर्मिती ही प्रत्यक्षात संघभावनेची शाळा आहे, जिथे समन्वय, संयम आणि परस्पर आदर यांना मोठे महत्त्व असते.

आजच्या काळात तंत्रज्ञानाने या एकतेला अधिक बळ दिले आहे. कॅमेरे, संपादन सॉफ्टवेअर, ध्वनितंत्रज्ञान आणि डिजिटल साधनांच्या मदतीने भिन्न कौशल्ये असलेली माणसे एका ध्येयासाठी एकत्र काम करतात. दूरवर असलेले तंत्रज्ञ, कलाकार आणि निर्मातेही एका प्रकल्पासाठी जोडले जाऊ शकतात. मानवी सर्जनशीलता आणि तांत्रिक प्रगती यांच्या मिलाफातूनच चित्रपट शक्य होतो. तंत्रज्ञान काम सुलभ करते, पण त्याला अर्थ देतात ती माणसांची एकजूट आणि समन्वय.

याचे उत्तम उदाहरण म्हणून अलीकडे तयार झालेले क्रांतिज्योती मराठी विद्यालय किंवा धुरंधर यांसारखे चित्रपट पाहता येतात. या उपक्रमांमध्ये अनेक कलाकार, दिग्दर्शक, तंत्रज्ञ आणि सहकारी सहभागी झालेले आहेत. कुणी अभिनयातून कथा जिवंत करतो, कुणी चित्रीकरणातून दृश्यांना आकार देतो, कुणी लेखनातून आशय घडवतो, तर कुणी संकलनातून कथेला गती देतो. या सर्वांच्या मेहनतीचा संगम म्हणजेच चित्रपट. कोणताही चित्रपट एका व्यक्तीच्या कुवतीवर उभा राहत नाही; अनेक हात, अनेक विचार आणि अनेक कौशल्ये एकत्र येतात तेव्हाच तो पूर्णत्वास जातो. त्यामुळेच असे चित्रपट यशस्वी ठरतात—कारण त्यांच्या पायाशी असते सामूहिक प्रयत्नांची ताकद.

चित्रपट केवळ कथा सांगत नाही, तर समाजालाही एकत्र येण्याची प्रेरणा देतो. वेगवेगळ्या पार्श्वभूमीतील प्रेक्षक एकाच वेळी पडद्याकडे पाहतात, एकाच भावनेने हसतात, रडतात आणि विचार करतात. जसा चित्रपट अनेकांच्या सहकार्याने तयार होतो, तसाच तो पाहणाऱ्यांनाही जोडतो. म्हणूनच चित्रपट हा केवळ करमणुकीचा प्रकार न राहता, एकतेची अनुभूती देणारे प्रभावी माध्यम ठरतो. तो आपल्याला सांगतो—मोठी स्वप्ने एकट्याने नाही, तर अनेकांच्या सहभागातूनच पूर्ण होतात.

हर्षदा मांजलकर
(TYBAMMC MARATHI)

ऑलिंपिक : एक विश्वव्यापी उत्सव

ऑलिंपिक स्पर्धा ही जगातील सर्वात मोठी आणि प्रतिष्ठेची क्रीडा स्पर्धा आहे. ही स्पर्धा प्रत्येक चार वर्षांनी आयोजित केली जाते. या स्पर्धेत जगाच्या चारही कोपऱ्यातून येणारे हजारो स्पर्धक आपापल्या देशाचे प्रतिनिधित्व करतात. या स्पर्धेचा इतिहास बघता इ. स. पूर्व ७७६ मध्ये हे सामने झाल्याची पहिली नोंद ग्रीस देशाच्या इतिहासात सापडते. त्या वेळी स्पर्धेत यशस्वी होणाऱ्या खेळाडूंचा, ऑलिव्ह वृक्षाच्या फांदीची माळ घालून, गौरव करण्यात येत असे. ग्रीस देशातील अनेक शहरे परस्परांतील भेदभाव विसरून या यशस्वी स्पर्धकांचे स्वागत करत. या सामन्यांतील खेळाडूना राष्ट्रीय सणसमारंभाच्या वेळी मानाचे स्थान मिळत असे. पुढे ग्रीक सत्तेचा -ह्रास झाला आणि त्याबरोबर इ. स. पूर्व ३९४ मध्ये हे सामने बंद पडले.

मैत्रीचा मंत्र सांगणाऱ्या या ऑलिंपिक सामन्यांची त्यानंतर इ. स. १८९४ साली आधुनिक जगाला आठवण झाली. त्या वर्षी फ्रान्स देशात एक 'आलिंपिक काँग्रेस' भरवण्यात आली होती. त्या काँग्रेसला अनेक राष्ट्रांचे प्रतिनिधी हजर होते. कुबर टीन नावाच्या फ्रेंच क्रीडातज्ज्ञाने या काँग्रेसमध्ये ऑलिंपिक सामन्यांचे पुनरुज्जीवन केले. शरीरसंपदा वाढवण्यासाठी, बलसंवर्धन करण्यासाठी आणि प्रामुख्याने देशादेशांतील मैत्री वाढून त्यांच्यात मित्रत्वाची स्पर्धा व्हावी यासाठी प्राचीन ऑलिंपिक सामन्यांप्रमाणेच यापुढे आंतरराष्ट्रीय क्रीडास्पर्धा भरवाव्यात असे ठरले. पहिल्यांदा ऑलिंपिक स्पर्धा १८९६ मध्ये ग्रीस मधील अथेन्स येथे आयोजित करण्यात आल्या होत्या. त्यापासून ऑलिंपिक सामने दर चार वर्षांनी वेगवेगळ्या देशांत भरवले जातात. त्या निमित्ताने जगात सद्भावना, समता, मैत्री, विश्वबंधुत्व, शिस्त व ऐक्य या भावना वाढीस लागतात. त्यापासून ते आजपर्यंत ऑलिंपिक जगभरातील क्रीडा उत्सवाचे प्रतिक बनले आहे.

ऑलिंपिक स्पर्धेचे मुख्य आकर्षण म्हणजे ऑलिंपिकचे चिन्ह. ध्वजावरील पांढऱ्याशुभ्र रंगाच्या पार्श्वभूमीवर लाल, पिवळ्या, निळ्या, हिरव्या आणि काळया रंगाची वर्तुळे गुंफलेली असतात. जणू पाच मित्रच हातांत हात घालून आपल्या मैत्रीची साक्ष जगाला देतात. ही पाच वर्तुळे म्हणजे जगातील पाच खंड (आशिया, आफ्रिका, अमेरिका, युरोप आणि आणि ऑस्ट्रेलिया) त्याची शुभ्रधवल पार्श्वभूमी म्हणजे विशाल अंतराळ. ही वर्तुळे एकमेकांना छेदत असतात, ज्याचा अर्थ असा आहे की पाच खंड एकमेकांशी जोडलेले आहेत आणि एकत्रितपणे काम करतात. हे चिन्ह एकता, मैत्री आणि आंतरराष्ट्रीय सहकार्याचे प्रतीक आहे.

आर्ट -स ायलीस ेमजी

ऑलिंपिक चिन्हाचा अर्थ असा आहे की जगातील सर्व देश, कितीही वेगळे असले तरी, खेळांच्या माध्यमातून एकत्र येऊ शकतात आणि शांती व मैत्रीचे बंध मजबूत करू शकतात. हे चिन्ह राष्ट्रांमध्ये एकता आणि बंधुता वाढवते तसेच स्पर्धा शांततेतही होऊ शकते हे दाखवते. ऑलिंपिकचे पाच वर्तुळे या स्पर्धेचा विश्वव्यापी स्वरूप दर्शवतात. हे प्रेरणादायी चिन्ह खेळाडूंमध्ये देशाचे प्रतिनिधित्व करण्याची अभिमानाची भावना निर्माण करते.

या ध्वजावर ऑलिंपिकचे ब्रीदवाक्य लिहिलेले आहे- 'सिटियस, ऑल्टियस, फॉर्टियस. म्हणजे गतिमानता, उच्चता, तेजस्विता. प्रत्येक खेळाडूने जास्तीत जास्त गतिमान होण्याचा प्रयत्न केला पाहिजे; अधिकाधिक उंची गाठण्याची शिकस्त केली पाहिजे आणि बलसंवर्धनासाठी जास्तीत जास्त श्रम केले पाहिजेत, असा संदेश हा ध्वज खेळाडूंना देत असतो. ऑलिंपिक मधून केवळ शारीरिक क्षमताच नव्हे तर खेळाडूंमधील मैत्री, एकता आणि सहकार्य या गुणांनाही प्रोत्साहन मिळते.

ऑलिंपिक चिन्ह हे केवळ एक चित्र नाही, तर ते एक विचार, एक आंदोलन आणि एक आशा आहे. हे चिन्ह आपल्याला आठवण करून देते की आपण सर्वजण एकाच ग्रहावर राहतो आणि आपल्यात समानता आहे.

ऑलिम्पिक हे जागतिक बंधुत्वाचे प्रतीक आहे, सर्व राष्ट्रे, संस्कृती आणि धर्मातील लोकांना एकत्र आणते. खेळ जगभरातील खेळाडूंना एकत्र येण्याची आणि समतल खेळाच्या मैदानावर स्पर्धा करण्याची संधी देतात. त्यांच्या पार्श्वभूमीची पर्वा न करता, सर्व खेळाडूंनी समान नियमांनुसार स्पर्धा करणे आवश्यक आहे आणि त्यांना समान मानकांनुसार आयोजित केले पाहिजे. खेळ आम्हाला आठवण करून देतात की आमच्यातील फरक असूनही, आम्ही सर्व एकाच जागतिक समुदायाचा भाग आहोत.

ऑलिम्पिक राष्ट्रांमधील शांतता आणि समजूतदारपणाला प्रोत्साहन देते. खेळ देशांना त्यांच्या संस्कृती आणि परंपरांचे प्रदर्शन करण्यासाठी एक व्यासपीठ प्रदान करतात आणि उद्घाटन समारंभ हा विविधतेचा उत्सव आहे. ऑलिम्पिक लोकांना एकत्र आणते, परस्पर आदर आणि समजूतदारपणाची भावना वाढवते.

जीवनाच्या सर्व स्तरातील लोकांमध्ये आदर, मैत्री आणि बंधुभाव वाढवण्याच्या उद्देशाने दर चार वर्षांनी ऑलिम्पिक खेळ आयोजित करण्यात येतात. त्याच वेळी, आपण जागतिक सुसंवाद राखला पाहिजे हे सुद्धा मुख्य कारण आहे. दरवर्षी २३ जून रोजी "Olympic Day" म्हणून देखील साजरा केला जातो.

ऑलिंपिकचा उद्देश शांती आणि मैत्री वाढवणे हा आहे. ते देशांमधील मतभेद विसरून एकत्र येण्याचे प्रतीक आहे.ऑलिंपिक ही केवळ एक क्रीडा स्पर्धा नाही, तर ती मानवी जीवनाच्या विविध पैलूंना स्पर्श करणारा एक विश्वव्यापी उत्सव आहे. त्याचे महत्त्व अनेक स्तरांवर पसरलेले आहे.ऑलिंपिकचे महत्त्व केवळ क्रीडा क्षेत्रापुरते मर्यादित नाही. ते समाजाच्या सर्व क्षेत्रांना प्रभावित करते. ते राष्ट्रीय एकता, व्यक्तिगत विकास, सामाजिक एकता, युवकांना प्रेरणा आणि आर्थिक विकासास हातभार लावते.

हर्षदा मांजलकर
[TYBAMMC Marathi]

लोकशक्तीची खरी परीक्षा आणि एकतेचा उत्सव "निवडणूक"

निवडणूक म्हणजे केवळ पाच वर्षांतून एकदा होणारी प्रक्रिया नाही, तर तो भारतीय लोकशाहीचा सर्वात मोठा उत्सव आहे. निवडणूक म्हणजे केवळ मतपत्रिकेवर किंवा ईव्हीएमवर ठिपका मारणे नाही; ती लोकशक्तीचा, लोकमनाचा आणि लोकांच्या अफाट एकतेचा सोहळा आहे. जगात अनेक देशांमध्ये लोकशाही आहे, पण भारतासारख्या अफाट लोकसंख्या आणि प्रचंड विविधतेने नटलेल्या देशात निवडणूक हा एकतेचा सर्वोच्च आविष्कार ठरतो.

भारतात शेकडो जाती, हजारो धर्म, अगणित भाषा आणि विविध प्रांत आहेत. सामाजिक स्तरावर आपल्यात कितीही वैचारिक मतभेद असले, तरी निवडणुकीच्या काळात सर्वसामान्य भारतीयांच्या मनात एक अतिशय कर्तव्य पूर्तीचा भाव जागा होतो . "आपण एकत्र येऊन देशाचा भविष्य निर्माण करणार आहोत." ही जाणीवच भारतीयांना एका सूत्रात बांधते. जेव्हा एखादा मतदार घरातून बाहेर पडतो, तेव्हा तो केवळ एका व्यक्तीला निवडून देण्यासाठी नाही, तर देशाच्या समृद्ध भविष्यासाठी आपले योगदान द्यायला निघतो.

निवडणूक प्रक्रियेचे सर्वात सुंदर वैशिष्ट्य म्हणजे 'समानता'. मतदान केंद्राबाहेर लागलेली रांग हे सामाजिक समतेचे उत्तम उदाहरण आहे. त्या रांगेत उभा असलेला १८ वर्षांचा तरुण, ज्याच्या डोळ्यांत भविष्याची स्वप्ने आहेत आणि काठीचा आधार घेत ९० वर्षांची वृद्ध आजी, जिने देशाचे अनेक चढ-उतार पाहिले आहेत—दोघांच्याही मताचे मूल्य सारखेच असते. श्रीमंत असो वा गरीब, उच्चशिक्षित असो वा निरक्षर, मतदानाच्या क्षणी प्रत्येकाची शक्ती समान असते. ही समानता आणि एकत्रित सहभाग हीच भारतीय लोकशाहीची खरी ताकद आहे. मतदार जेव्हा त्या रांगेत उभे राहतात, तेव्हा एकमेकांना ओळखत नसले तरी त्यांच्या मनात एक सुप्त भावना असते. "आपण एकत्र आहोत, म्हणून भारत मजबूत आहे.

निवडणूक प्रक्रियेतील प्रत्येक टप्पा ही सामूहिकतेची आणि शिस्तीची शिकवण आहे. निवडणूक यशस्वी करण्यासाठी लाखो लोक पडद्यामागे काम करत असतात. मतदार यादी तयार करणारे अधिकारी, दुर्गम भागात मतदान यंत्रे पोहोचवणारे कर्मचारी, कडक उन्हात सुरक्षेची जबाबदारी सांभाळणारे जवान हे सगळे जण एखाद्या अजेय किल्ल्याच्या बांधकामासारखे एकत्र येऊन काम करतात. हे केवळ सरकारी काम नसते, तर ते देशाच्या भवितव्यासाठी केलेले सामूहिक यज्ञकर्म असते. जेव्हा एखादा जवान नक्षलग्रस्त भागात किंवा एखादा कर्मचारी हिमालयातील दुर्गम खेड्यात मतदानासाठी पोहोचतो, तेव्हा त्यातून भारताच्या एकात्मतेचे दर्शन घडते.

निवडणुकीच्या काळात प्रचारसभांपासून ते गल्लीबोळातील चर्चेपर्यंत सर्वत्र विचारांची देवाणघेवाण होत असते. लोकशाहीचे सौंदर्य हे केवळ एका मतावर अवलंबून नसते, तर ते मतभिन्नतेतही असते. वेगवेगळ्या पक्षांच्या विचारधारा, वेगवेगळे दृष्टिकोन समोर येतात. जरी लोकांमध्ये मतभेद असले, तरी त्यातून लोकशाहीचा प्रगल्भ वारसा आणि परस्पर आदर शिकायला मिळतो. लोकशाही आपल्याला सांगते की, तुमचे आवाज कितीही भिन्न असले, तरी आपले राष्ट्र एकच आहे. निवडणूक ही आपल्याला एकमेकांचे म्हणणे ऐकून घेण्याची आणि शांततापूर्ण मार्गाने आपला कौल देण्याची संधी देते.

निवडणुकीचे खरे सौंदर्य केवळ निकालात नसते; ते त्या प्रक्रियेत असते जिथे काश्मीरपासून कन्याकुमारीपर्यंत आणि महानगरांपासून ते छोट्या पाड्यांपर्यंत सगळे भारतीय एकाच वेळी सक्रिय होतात. हा असा काळ असतो जेव्हा प्रत्येक नागरिकाला आपण या देशाचे मालक आहोत याची जाणीव होते. निकाल काहीही लागो, पण निवडणूक आपल्याला एक अतिशय महत्त्वाची आठवण करून देते . हा देश केवळ नेत्यांवर चालत नाही, तर तो एकत्र उभ्या असलेल्या जनतेच्या सामूहिक शक्तीवर चालतो.

निवडणूक ही एक अशी वेळ आहे जेव्हा सर्वसामान्य माणूस 'किंगमेकर 'च्या भूमिकेत असतो. हे लोकांच्या विश्वासाचे आणि जबाबदारीचे प्रतीक आहे. जेव्हा आपण मतदान करतो, तेव्हा आपण केवळ एका प्रतिनिधीची निवड करत नाही, तर आपण लोकशाहीप्रती आपली निष्ठा व्यक्त करतो. ही प्रक्रिया आपल्याला जाणीव करून देते की, जोपर्यंत लोकांच्या हातातील ही शक्ती शाबूत आहे, तोपर्यंत देशाचे स्वातंत्र्य आणि संविधान सुरक्षित आहे.

शेवटी, निवडणूक म्हणजे भारतीय एकतेला दिलेला एक मोठा 'सलाम' आहे. विविध रंग, रूपे आणि विचार असूनही आपण जेव्हा एका मतपेटीसमोर उभे राहतो, तेव्हा आपण केवळ 'भारतीय' असतो. हा उत्सव आपल्याला सांगतो की, आपल्या प्रगतीचा मार्ग आपल्याच हातात आहे. देश पुढे जातो कारण आपण सर्व भेद विसरून त्याला पुढे नेण्याचा संकल्प करतो. म्हणूनच, निवडणूक हा केवळ राजकारणाचा भाग नसून, तो भारतीय अस्मितेचा आणि अखंडतेचा दैदिप्यमान सोहळा आहे. आपण सर्व मिळून जेव्हा या प्रक्रियेत सहभागी होतो, तेव्हा खऱ्या अर्थाने लोकशाहीचा विजय होतो.

सुमित गायकवाड
(TYBAMMC MARATHI)

फोटो - (गुगल सौजन्य)

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THE UNIVERSAL TRUTH
16TH EDITION

संपादकीय

एकात्मतेतून उंच भरारी सामूहिक शक्तीचे महाकाव्य

कोणत्याही महान राष्ट्राचा इतिहास हा केवळ युद्धांच्या विजयाचा नसतो, तर तो त्या देशातील जनतेच्या एकजुटीचा असतो. भारतासारख्या खंडप्राय देशासाठी 'एकात्मता' हा केवळ शब्द नाही, तर तो आपला श्वास आहे. आज जेव्हा आपण २१ व्या शतकात जागतिक महासत्ता होण्याचे स्वप्न पाहत आहोत, तेव्हा 'एकात्मतेतून उंच भरारी' हा मंत्र अधिक प्रासंगिक ठरतो . वैयक्तिक स्वार्थापेक्षा राष्ट्रहित जपण्याची वृत्ती जेव्हा जनमानसात रुजते, तेव्हाच प्रगतीचा वेग कित्येक पटीने वाढतो.

भारताच्या भूमीवर हजारो वर्षांपासून विविध संस्कृती गुण्यागोविंदाने नांदत आहेत. जगात असे अनेक देश आहेत जे एका भाषेमुळे किंवा एका धर्मामुळे ओळखले जातात, पण भारत हा असा एकमेव देश आहे जिथे दर बारा कोसावर भाषा आणि चालीरीती बदलतात . ही विविधता विस्कळीतपणाचे लक्षण नसून ते सौंदर्याचे प्रतीक आहे. ज्याप्रमाणे विविध रंगांच्या धाग्यांनी विनलेली गोधडी अधिक मजबूत आणि उबदार असते, त्याचप्रमाणे विविध विचारांच्या भारतीयांनी विणलेली ही एकात्मता देशाला संकटाच्या काळातही आधार देते.

ऐतिहासिक संदर्भातून मिळालेली शिकवण म्हणजे इतिहासाची पाने उलटली तर एक गोष्ट स्पष्ट होते, जेव्हा आपण जाती-पाती आणि प्रांतीय वादात अडकलो तेव्हा परकीयांनी आपल्यावर आक्रमणे केली. परंतु, १८५७ चा उठाव असो किंवा महात्मा गांधींच्या नेतृत्वाखालील स्वातंत्र्य लढा, जेव्हा शेतकरी, कामगार, महिला आणि विद्वान एकवटले, तेव्हा जगातल्या सर्वात बलाढ्य सत्तेलाही नमते घ्यावे लागले . हीच 'एकात्मतेची ताकद' आज आपल्याला आधुनिक भारताच्या निर्माणासाठी वापरायची आहे.

आधुनिक भारतातील यशाची शिखरे आज भारत तंत्रज्ञान, अंतराळ विज्ञान आणि अर्थव्यवस्थेत जी उंच भरारी घेत आहे, त्यामागे एकात्मिक प्रयत्नांची मोठी शिदोरी आहे.

विज्ञान आणि तंत्रज्ञान: 'इस्रो' (ISRO) मध्ये काम करणारे शास्त्रज्ञ देशाच्या कानाकोपऱ्यातून येतात. त्यांची भाषा, प्रांत वेगळे असले तरी त्यांचे ध्येय एकच असते. हीच एकात्मता आपल्याला अंतराळात उंच भरारी घेण्यास मदत करते.

क्रीडा क्षेत्र: जेव्हा भारतीय संघ मैदानात उतरतो, तेव्हा खेळाडूची जात किंवा धर्म पाहिला जात नाही; फक्त तो 'भारतीय' आहे ही भावना कोट्यवधी जनतेला एकत्र आणते.

संकट काळ: कोरोना महामारीच्या काळात संपूर्ण देश ज्या प्रकारे एकवटला, एकमेकांना मदत केली, ते एकात्मतेचे जिवंत उदाहरण होते.

प्रगतीतील अडथळे आणि आपली जबाबदारी :

भरारी घेताना काही घटक आपल्या पंखांना ओझे बनण्याचा प्रयत्न करतात. जातीयवाद, प्रांतीयवाद आणि धार्मिक कट्टरता हे प्रगतीच्या मार्गातील मोठे अडथळे आहेत. सोशल मीडियाच्या माध्यमातून पसरवली जाणारी द्वेषाची बीजे तरुणांच्या मनातील एकात्मतेच्या भावनेला धक्का लावू शकतात. अशा वेळी 'संपादकीय' भूमिकेतून सांगावेसे वाटते की, अफवांपेक्षा सत्यावर आणि द्वेषापेक्षा प्रेमावर विश्वास ठेवणे हेच देशप्रेम आहे.

भविष्यातील जागतिक नेतृत्व

'एकात्मतेतून उंच भरारी' म्हणजे केवळ आर्थिक विकास नव्हे, तर तो सामाजिक आणि मानसिक विकासही आहे. जेव्हा समाजातील शेवटच्या रांगेतील व्यक्तीला 'हा देश माझा आहे आणि मी सुरक्षित आहे' असे वाटेल, तेव्हाच आपली भरारी खऱ्या अर्थाने यशस्वी होईल. आपण सर्वजण एकाच नौकेचे प्रवासी आहोत; नौकेला छिद्र पाडणारे आपण नसून, वल्हवणारे हात आपण बनले पाहिजे.

भारताची ही एकात्मता जगासाठी एक आदर्श आहे. ही शक्ती आपण टिकवून ठेवली, तर येणारे शतक हे निश्चितच भारताचे असेल . एकात्मतेच्या बळावर आपण केवळ उंच भरारीच घेणार नाही, तर अवकाशात आपले अढळ स्थान निर्माण करू.

'संघटनेत शक्ती असते' हे सूत्र स्मरून आपण नव्या भारताच्या निर्माणासाठी सज्ज होऊया !

पायल सागळे
(TYBAMMC MARATHI)

फोटो - (गुगल सौजन्य)

मुलाखत: शिक्षण, नेतृत्व आणि एकता - एक दृष्टिकोन

1) एकता ही केवळ एक संकल्पना नसून ती एक संपूर्ण प्रक्रिया आहे या विधानाबद्दल काय सांगाल.

एकता ही केवळ एक संकल्पना नसून ती एक सातत्यपूर्ण प्रक्रिया आहे. जेव्हा आपण एखादी संकल्पना प्रत्यक्ष अमलात आणण्याचा प्रयत्न करतो, तेव्हा तो एक मोठा प्रवास असतो. आपल्या इतिहासातील भारतीय स्वातंत्र्यलढ्याचे उदाहरण यासाठी पुरेसे आहे. जेव्हा संपूर्ण भारत एका ध्येयाखाली संघटित झाला, तेव्हाच आपल्याला स्वातंत्र्य मिळाले. 'लाल-बाल-पाल' (लाला लजपत राय, बाळ गंगाधर टिळक, बिपीन चंद्र पाल) आणि महात्मा गांधी यांसारखे थोर नेते जेव्हा एकत्र आले आणि संपूर्ण देश एका विचाराने पेटून उठला, तेव्हाच आपण ध्येयापर्यंत पोहोचलो. लोकशाहीमध्ये कोणत्याही आंदोलनाला यश मिळवायचे असेल , मग ते 'चिपको आंदोलन' असो किंवा इतर कोणतेही , तेव्हा सामूहिक शक्तीच कामी येते. आपल्या कॉलेजचेच उदाहरण घ्या; जेव्हा विद्यार्थी, शिक्षक आणि शिक्षकेतर कर्मचारी एकत्रितपणे काम करतात, तेव्हाच खऱ्या अर्थाने 'शिक्षण' ही प्रक्रिया पूर्ण होते. एकता म्हणजे केवळ शारीरिकदृष्ट्या एकत्र असणे नव्हे, तर 'एक ध्येय' असणे होय. जेव्हा तुमचे ध्येय एक असते, तेव्हाच तुम्ही एकदिलाने पुढे जाऊ शकता. अशी ध्येये निर्माण करणे आणि ती गाठत राहणे, हेच माझ्या मते 'माणूसपणाचे' लक्षण आहे.

2) आपल्या नेतृत्वाच्या अनुभवातून एकतेचे महत्व अधोरेखित करणारा एखादा प्रसंग आपण सांगावा अशी विनंती.

कोविड काळातील एक अविस्मरणीय प्रसंग मी सांगू इच्छिते. तेव्हा मुले ऑनलाईन शिकत होती, पण अनेक अडथळे होते. मुंबई विद्यापीठातील सुमारे १० लाख विद्यार्थ्यांच्या परीक्षेचा मोठा प्रश्न आमच्यासमोर होता. त्यांचे वर्ष वाया जाऊ द्यायचे नाही, या एका कल्पनेने जोर धरला. तेव्हा आमचे विद्यार्थी राज्यभर विखुरलेले होते. मला आठवते, आमच्या TY ची एक विद्यार्थिनी लग्नानंतर ओडिसामध्ये होती. तिला जेव्हा परीक्षेसाठी फोन गेला, तेव्हा ती म्हणाली, "माझे तर लग्न झाले आहे." आम्ही तिला सांगितले की, "लग्न झाले असले तरी तू तिथूनच परीक्षा देऊ शकतेस, तुला इथे येण्याची गरज नाही." तिला झालेला आनंद शब्दातीत होता. वाडा, मोखाडा यांसारख्या दुर्गम भागातील मुले जिथे रेंज मिळेल तिथे—अगदी झाडावर चढूनही परीक्षा देत होती.

हे यश केवळ एका व्यक्तीचे नव्हते. ९०० कॉलेजेसचे प्राचार्य, शिक्षक, सॉफ्टवेअर टीम (ERP), वीज विभाग आणि जिल्हाधिकारी यांच्याशी आम्ही समन्वय साधला. टाटा, BSNL सारख्या कंपन्यांनी कनेक्टिव्हिटीसाठी मदत केली. अनेकांनी टीका केली, पण आमचे ध्येय एकच होते—विद्यार्थ्यांचे शैक्षणिक वर्ष वाचवणे. जेव्हा लाखो लोक एकाच ध्येयाने एकत्र येतात, तेव्हा अशक्य गोष्टही साध्य होते, याचा हा एक मोठा वस्तुपाठ होता.

3) ऋत या वृत्तपत्रातून विद्यार्थ्यांमध्ये नेतृत्वगुण आणि सहिष्णुता कसे विकसित होते याविषयी आपले मत जाणून घ्यायला आवडेल.

> मानसशास्त्रानुसार
> 'I am OK, You are also OK'
> या भूमिकेतून काम करणे, हीच खऱ्या अर्थाने सहिष्णुतेची मोठी शिकवण आहे."

माझ्या मते, विकासा च्या नवनवीन संधी मिळणे म्हणजे 'शिक्षण'. वर्गात तुम्ही लेक्चर्स ऐकता, पेपर्स लिहिता, पण ऋत सारखे उपक्रम राबवताना वेगळ्या कौशल्यांची गरज असते. येथे केवळ पाठांतर उपयोगाचे नसते, तर लेखन कौशल्य, सामूहिक प्रयत्न आणि नेतृत्वाची गरज असते. जेव्हा तुम्ही विविध विभागांचे 'हेड्स' म्हणून काम करता, तेव्हा तुमच्यात

वैचारिक मतभेद (Rifts) होणे स्वाभाविक आहे. मानसशास्त्रानुसार, "I am OK, You are also OK" या भूमिकेतून काम करणे ही मोठी शिकवण आहे. ऋत मध्ये विविध सांस्कृतिक पार्श्वभूमीची आणि राजकीय विचारसरणीची मुले एकत्र येतात. ऋत उत्तम करायचे' ही एकच टॅगलाईन त्यांना सहिष्णु बनवते. एकमेकांचा ताण (Stress) मॅनेज करायला ते शिकतात. विद्यार्थ्यांना जास्तीत जास्त संधी उपलब्ध करून देणे हेच माझे ध्येय आहे. आज ऋत मधील मुले मीडिया आणि विविध वाहिन्यांवर कार्यरत आहेत, हीच आमची मोठी उपलब्धी आहे. नेतृत्व, सहिष्णुता आणि सहनशीलता यांसारखे 'सॉफ्ट स्किल्स' विकसित करण्यासाठी ऋत , गंधर्व आणि नवरंग ही व्यासपीठे महत्त्वाची ठरतात.

व्ही.पी.एम. जोशी बेडेकर महाविद्यालयाच्या प्राचार्या डॉ. सुचित्रा ए. नाईक यांना 'स्टार एज्युकेशन अवॉर्ड्स २०२५' मध्ये 'महाराष्ट्रातील (ठाणे) सर्वोत्तम प्राचार्य' या पुरस्काराने सन्मानित करण्यात आले आहे. हा क्षण महाविद्यालयासाठी अत्यंत अभिमानाचा आहे. १३ डिसेंबर रोजी मुंबईतील नेस्को (NESCO) येथे 'द टाइम्स ऑफ इंडिया'च्या सहकार्याने आयोजित सोहळ्यात हा पुरस्कार प्रदान करण्यात आला. त्यांच्या दूरदृष्टीने केलेल्या नेतृत्वाचा आणि उच्च शिक्षणातील परिवर्तनीय योगदानाचा हा गौरव आहे.

4) जागतिक पातळीवर विद्यार्थ्यांना उंच भरारी घेण्यासाठी आपल्या व्हिजन मिशन संदर्भात काय सांगाल .

> "कौशल्यांसोबतच समता, बंधुता आणि सत्याची मूल्ये रुजली की, विद्यार्थी जगाच्या पाठीवर कुठेही आपली ओळख निर्माण करू शकतो."

जागतिक पातळीवर झेप घेण्याचे दोन-तीन आयाम आहेत. आमचे विद्यार्थी सांस्कृतिक आणि क्रीडा क्षेत्रात (उदा. डान्स ट्रूप, तायक्वांदो) परदेशात जात असतात, त्यांना आम्ही पूर्ण पाठबळ देतो. पण आमच्या व्हिजन-मिशनचा खरा पाया 'मूल्यनिष्ठा' हा आहे. चांगला नागरिक घडवणे हा आमचा मूळ उद्देश आहे. जो ठाण्याचा चांगला नागरिक आहे, तो अमेरिकेत गेल्यावरही चांगलाच नागरिक राहणार. गेल्या वर्षी आमचे चार विद्यार्थी उच्च शिक्षणासाठी परदेशात गेले. आम्ही त्यांना आर्थिक आणि नैतिक सहकार्य केले. समता, बंधुता, सत्य आणि सहिष्णुता ही वैश्विक मूल्ये एकदा विद्यार्थ्यांमध्ये रुजली की, ते जगाच्या पाठीवर कुठेही यशस्वी होऊ शकतात. कौशल्यांसोबतच या मूल्यांवर आम्ही अधिक भर देतो.

5)आपल्याला बेस्ट प्रिन्सिपल अवॉर्ड मिळाले आहे या यशाचे रहस्य मेहनतीत दडले आहेत त्याविषयी ऐकायला आवडेल.

हा पुरस्कार मी संपूर्ण प्राचार्य समुदायाचा (Fraternity) प्रतिनिधी म्हणून स्वीकारला आहे. प्रत्येक प्राचार्य आजच्या बदलत्या काळात खूप दडपणाखाली काम करत असतो. हा पुरस्कार माझ्यासाठी 'मी योग्य दिशेने चालले आहे' याची एक पावती आहे आणि 'अजून खूप काम करायचे आहे' याची आठवण करून देणारा आहे. शिक्षणाचे कार्य हे वाहत्या नदीसारखे आहे, त्याला पूर्णविराम नसतो. माझ्या यशाचे रहस्य 'विद्यार्थी-केंद्रित शिक्षण' हेच आहे. मी विद्यार्थ्यांना कधी ओरडते किंवा रागावते, पण त्यांच्या मनात हे पक्के असते की मॅडम आपल्या भल्यासाठीच बोलत आहेत. जेव्हा तुम्ही केवळ विद्यार्थ्यांच्या हिताचा ध्यास घेऊन काम करता, तेव्हा अडचणी येतात, पण मार्ग आपोआप सुकर होत जातो.

पायल सागळे
(TYBAMMC MARATHI)
हर्षदा मांजलकर
(TYBAMMC MARATHI)

फोटो - (गुगल सौजन्य)

सिग्नलवरील दिव्यांतून उमललेले भविष्य: भटू सावंत यांच्या सिग्नल शाळेची संघर्षकथा

भारताच्या गजबजलेल्या महानगरांमध्ये, जिथे वाहनांचे हॉर्न आणि लोकांची धावपळ थांबत नाही, तिथे सिग्नलवर भीक मागणारी किंवा वस्तू विकणारी अनेक लहान मुले दिसतात. ही मुले गरिबीच्या दुष्टचक्रात अडकून शिक्षणापासून आणि बालपणाच्या आनंदापासून वंचित राहतात. याच अंधकारमय परिस्थितीत आशेचा एक दिवा पेटवण्याचे काम ठाण्यातील सामाजिक कार्यकर्ते भटू सावंत यांनी केले आहे. 'समर्थ भारत व्यासपीठ' या त्यांच्या संस्थेच्या माध्यमातून त्यांनी सुरू केलेला 'सिग्नल शाळा' हा प्रकल्प आज केवळ महाराष्ट्रातच नव्हे, तर आंतरराष्ट्रीय स्तरावर चर्चेचा विषय बनला आहे.

> सिग्नलचा लाल दिवा जेव्हा थांबतो, तेव्हा या मुलांच्या भविष्याचा हिरवा दिवा 'सिग्नल शाळे'मुळे उजळतो."

भटू सावंत यांना अनेकदा सिग्नलवर थांबल्यावर या मुलांची दयनीय अवस्था अस्वस्थ करत असे. त्यांच्या मनात विचार आला, "जर मुले शाळेत जाऊ शकत नसतील, तर शाळाच मुलांपर्यंत का जाऊ नये?" या विचाराने जन्म घेतला 'सिग्नल शाळा' या अनोख्या कल्पनेचा. ठाणे महानगरपालिकेच्या सहकार्याने, सिग्नलजवळच एका सुसज्ज कंटेनरमध्ये ही शाळा सुरू करण्यात आली. हे ठिकाण रस्त्याच्या कडेला राहणाऱ्या, स्थलांतरित कुटुंबातील मुलांसाठी शिक्षणाचे हक्काचे आणि सुरक्षित केंद्र बनले.

येथे मुलांना फक्त शिक्षण दिले जात नाही तर त्याच बरोबर मुलांना शिस्त देखील लावली जाते . सिग्नल शाळेत आल्यावर मुलं आधी आंघोळ करतात त्यानंतर सगळेजण एकत्र येऊन प्रार्थना म्हणतात आणि प्रार्थना

फोटो - (गुगल सौजन्य)

झाल्यावर मुलांना नाश्ता दिला जातो त्यानंतर त्यांची शिकवणी सुरू होते व त्यांचा प्रत्येक तासिका नुसार त्यांचा अभ्यास घेतला जातो, त्यांच्यासाठी दुपारचे जेवण संध्याकाळचा नाष्टा आणि मैदानी खेळ देखील त्यांनी आयोजित केलेले आहेत .

'सिग्नल शाळा' केवळ पुस्तकी ज्ञानापुरती मर्यादित नाही. येथील शिक्षण पद्धती अत्यंत आधुनिक आणि प्रायोगिक आहे. मुलांची शिकण्याची नैसर्गिक जिज्ञासा कायम राहावी यासाठी, शाळेत विज्ञान प्रयोगशाळा आणि अत्याधुनिक रोबोटिक्स लॅब (Robotics Lab) उभारण्यात आली आहे. या लॅबमध्ये शिकलेल्या कौशल्यामुळे येथील 'सिग्नल स्टार्स रोबोटिक्स टीम'ने वस्तू उचलणारे रोबोट तयार केले आहेत. त्यांच्या या प्रतिभेने आंतरराज्य विज्ञान स्पर्धा जिंकून मुलांना इस्रो (ISRO) भेटीची संधी मिळाली, आणि आता तर सहा विद्यार्थी आंतरराष्ट्रीय रोबोटिक्स फेस्टिव्हलसाठी कझाकस्तानला जाण्यास सज्ज आहेत. सावंत यांचे कार्य केवळ शिक्षणापुरते थांबलेले नाही. 'प्रोजेक्ट रिव्हायटलायझेशन' (Project Revitalization) द्वारे त्यांनी कचरा व्यवस्थापनात महिलांना सन्माननीय रोजगार मिळवून दिला आहे. तसेच, 'बीजबंधन' राख्यांसारखे पर्यावरणपूरक उपक्रम आणि 'स्क्रॅप लायब्ररी' (Scrap Library) सारख्या अभिनव कल्पना त्यांनी राबवल्या आहेत. मुलींचे शिक्षण सुनिश्चित करण्यासाठी त्यांनी मुलींच्या बँक खात्यात मुलांपेक्षा जास्त रक्कम जमा करण्याची योजना सुरू केली, ज्यामुळे पालकांना मुलींना शाळेत पाठवण्यास प्रोत्साहन मिळाले.

भटू सावंत यांचे जीवन आणि कार्य हे सिद्ध करते की, समाजात सकारात्मक बदल घडवण्यासाठी केवळ सरकारी योजनांवर अवलंबून राहण्याची गरज नाही. तळमळ, दूरदृष्टी आणि अथक प्रयत्न यांच्या जोरावर रस्त्यावरील दिव्यांतूनही ज्ञानाचा प्रकाश पसरवता येतो. त्यांचे उद्दिष्ट स्पष्ट आहे: एक दिवस भारतात एकही 'सिग्नल शाळा' चालवण्याची गरज पडू नये, कारण प्रत्येक मूल शाळेत जात असेल.

पायल सागळे
(TYBAMMC MARATHI)

एकात्मतेतून चिरंतन टिकणारा शाश्वत विकास

शाश्वत म्हणजे कायम चिरकाल टिकणारे तर विकास म्हणजे प्रगती. शाश्वत विकास ही केवळ एक कल्पना नसून आजच्या काळातील सर्वात मोठी गरज आहे. विकास करताना जर नैसर्गिक संसाधनांचा अतिरेक झाला आणि भविष्यातील पिढ्यांसाठी काहीही उरले नाही, तर तो विकास अपूर्ण ठरेल. या विकासाला खऱ्या अर्थाने टिकाव देण्यासाठी समाजात, शासनात आणि नागरिकांमध्ये एकात्मता असणे अत्यंत महत्त्वाचे ठरते. कारण शाश्वत विकास हा एकट्याचा प्रवास नसून सामूहिक प्रयत्नांनी घडणारी प्रक्रिया आहे.

> भारतासाठी शाश्वत विकास ही गरज आहे, पर्याय नाही; आणि हा विकास चिरंतन टिकवण्यासाठी 'एकात्मता' हाच एकमेव पाया आहे."

संयुक्त राष्ट्रांनी २०१५ मध्ये शाश्वत विकासासाठी १७ उद्दिष्टे निश्चित केली. दारिद्र्य निर्मूलन, भूकमुक्ती, आरोग्य, शिक्षण, लैंगिक समानता, स्वच्छ पाणी व ऊर्जा, पर्यावरण संवर्धन आणि हवामान बदलाशी लढा ही उद्दिष्टे साध्य करताना देशातील सर्व विभागांनी एकत्र येऊन काम करणे आवश्यक आहे. भारताने ही उद्दिष्टे स्वीकारून २०३० पर्यंत त्यांची पूर्तता करण्याचे वचन दिले असून नीती आयोग या उद्दिष्टांवर समन्वय साधत आहे. ही उद्दिष्टे तेव्हाच यशस्वी होतील जेव्हा सरकार, उद्योग, स्वयंसेवी संस्था आणि सामान्य जनता एकत्र काम करतील.

भारतात शाश्वत विकासासाठी अनेक योजना राबवल्या जात आहेत. स्वच्छ भारत अभियानामुळे देशात स्वच्छतेबाबत जागरूकता निर्माण झाली आहे. या अभियानाचे यश हे लोकसहभाग, सामूहिक श्रमदान आणि समाजाच्या एकात्मतेचे जिवंत उदाहरण ठरते. प्रधानमंत्री उज्ज्वला योजनेतून कोट्यवधी महिलांना स्वच्छ इंधन मिळाले; हेही केंद्र, राज्य आणि स्थानिक प्रशासन यांच्या एकत्रित प्रयत्नांचे फलित आहे. राष्ट्रीय सौर मिशन, आंतरराष्ट्रीय सौर आघाडी आणि मनरेगा योजना—या सर्व उपक्रमांना सरकार व नागरिकांनी मिळून दिलेला प्रतिसाद शाश्वत विकासाला अधिक बळ देतो. जल जीवन मिशनमध्येही प्रत्येक गावाने एकत्रितपणे पुढाकार घेतल्यासच शुद्ध पाणी घराघरात पोहोचू शकते.

पण , या प्रवासात आव्हाने खूप आहेत. प्रदुषण, पाणीटंचाई, जंगलतोड आणि हवामान बदल यांसारख्या समस्या मोठ्या आहेत. परंतु या समस्यांना तोंड देण्यासाठी एकात्मता हा सर्वात मोठा उपाय आहे. याचे उत्तम उदाहरण म्हणजे, महाराष्ट्रातील अहिल्यानगर जिल्ह्यातील हिवरे बाजारसारख्या गावांनी एकत्रित येऊन श्रमदान, पाणीसंवर्धन आणि वृक्षारोपणाच्या माध्यमातून दुष्काळावर मात केली. कोणत्याही एका व्यक्तीने किंवा योजनेने हे शक्य झाले नसते; ते शक्य झाले कारण संपूर्ण गावाने एकच दिशा ठरवून त्यासाठी खांद्याला खांदा लावून काम केले. यामुळेच पर्यावरणीय संकटे सामूहिक प्रयत्नांनीच कमी होतात; कारण निसर्गाशी असलेले नाते हे सर्वांचे सामायिक जबाबदारीचं नातं आहे.

भारताची सर्वात मोठी ताकद म्हणजे भारतातील तरुणाई. जगातील सर्वात मोठी तरुण लोकसंख्या भारताकडे आहे. या तरुणांनी एकत्र येऊन वृक्षारोपण, कचरा व्यवस्थापन, प्लास्टिकमुक्त मोहिमा, डिजिटल जागरूकता आणि हरित उद्योगांना साथ दिली, तर शाश्वत विकासाचा वेग अनेकपट वाढू शकतो. सेंद्रिय शेती, हरित तंत्रज्ञान, आणि स्मार्ट शहरे ऊर्जा या क्षेत्रांमध्ये तरुणांची एकता आणि सहकार भारताला पुढे नेऊ शकते.

शाश्वत विकास हा केवळ सरकारचा विषय नाही; तर सगळ्यांनी एकत्र काम करणे गरजेचे आहे .नागरिकांची एकजूट, स्वयंसेवी संस्थांचा सहभाग आणि उद्योगक्षेत्राची जबाबदारी या तिन्ही गोष्टी एकत्र आल्या तर;विकास टिकाऊ बनेल. पाणी, वीज, इंधन यांचा काटकसरीने वापर, प्लास्टिकचा त्याग, वृक्षारोपण आणि पर्यावरणपूरक जीवनशैली ही कामे प्रत्येकाने केली तर समाजात मोठा बदल होऊ शकतो. जेव्हा लाखो लोक छोट्या छोट्या चांगल्या गोष्टी एकत्रितपणे करतात, तेव्हा त्याचा मोठा परिणाम देशावर दिसतो.

शेवटी एवढेच म्हणता येईल की भारतासाठी शाश्वत विकास ही गरज आहे, पर्याय नाही. परंतु तो चिरंतन टिकणारा बनवायचा असेल तर देशातील सर्व घटकांनी एकतेने आणि एका ध्येयाने काम करणे आवश्यक आहे. शासन, उद्योग, स्वयंसेवी संस्था आणि नागरिक यांनी सामूहिक प्रयत्न केले तर भारत २०३० पर्यंत शाश्वत विकासाचे उद्दिष्ट साध्य करून जगासाठी प्रेरणादायी उदाहरण ठरू शकतो.
कारण एकात्मता असेल तरच शाश्वत विकास घडतो आणि टिकतो.

हर्षदा मांजलकर
[TYBAMMC MARATHI]

फोटो - (गुगल सौजन्य)

अभिप्राय

आमच्या महाविद्यालयाचा 'RTA' हा विद्यार्थी–न्यूजपेपर वाचताना खरोखरच एक वेगळी आणि प्रेरणादायी अनुभूती मिळते. कॉर्पोरेट क्षेत्रात आवश्यक असणारी कौशल्ये—जसे की अचूक लेखनकला, आकर्षक मांडणी, विषयांचे सुसंगत विश्लेषण आणि विचारांचे प्रभावी सादरीकरण—ही सर्व कौशल्ये आम्ही विद्यार्थी स्वतः विकसित करत आहोत. या पेपरच्या निर्मितीची संधी आम्हाला प्रत्यक्ष कार्यानुभव देते, जो वर्गातील अध्यापनाच्या पलीकडे जाऊन आमच्या व्यक्तिमत्त्वविकासासाठी अत्यंत मौल्यवान ठरतो. ऋTA मुळे आमच्या सर्जनशीलतेला दिशा मिळते, आत्मविश्वास वाढतो आणि भविष्यातील व्यावसायिक जगात आवश्यक असलेल्या कौशल्यांची भक्कम पायाभरणी होते."

Rupali vishe (FYBAMMC)

उत्तम पत्रकारिता करण्यासाठी विद्यार्थ्यांना आधी त्या बद्दलचा सराव आणि अनुभव असणे महत्त्वाचे असते. आणि तेच मिळवून देण्याचे काम जोशी बेडेकर महाविद्यालयातील जनसंज्ञापन आणि पत्रकारिता विभागाचे वृत्तपत्र ऋTA मधून करता येते . ह्या मध्ये अगदी छोटया गोष्टीनं पासून शिकायला मिळते . मग ते रिपोर्टिंग असो किंवा फोटोग्राफी. सर्व विद्यार्थी एकत्रित येऊन हे वृत्तपत्र दरवर्षी काढतात. या प्रक्रियेमुळे आम्हाला पत्रकारितेतील आव्हानांची आणि जबाबदारीची जाणीव होते.

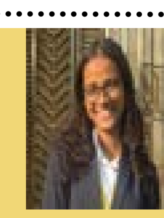
Nandini jadhav (FYBAMMC)

मी,रेवा घाग. मी गेल्या वर्षी मार्केटिंग आणि ह्या वर्षी ऋTA च्या रिपोर्टिंग विभागामध्ये सहभागी होते.
वर्तमानपत्रात लिहिण्याची संधी मला ऋTA मुळे मिळाली जी मला ह्या पूर्वी मिळाली नव्हती , त्याचा मला माझ्या व्यक्तिमत्व विकासासाठी फायदा झाला. माझ्या प्राध्यापकांनी मला वेळोवेळी जे मार्गदर्शन केले त्याचीही मला खूप मदत झाली. वेळेचे व्यवस्थापन, संवादकौशल्य आणि टीमवर्क ह्याचा चांगला अनुभव मिळाला. हा अनुभव मला जीवनातील पुढील वाटचाली साठी नक्की खूप खूप उपयोगी ठरेल.

Rewa Ghag (SYBAMMC)

ऋTA ची सर्वात मोठी ताकद म्हणजे येथे प्रत्येक विद्यार्थ्याला स्वतःचे विचार निर्भयपणे मांडण्याची संधी मिळते.
प्रत्येक वर्षी निवडली जाणारी थीम, त्यावर आधारित लेखन स्पर्धा आणि नवनवीन उपक्रम यामुळे विद्यार्थ्यांमध्ये शोधक वृत्ती विकसित होते. आजच्या डिजिटल युगात लेखन कौशल्याचे महत्त्व पुन्हा अधोरेखित करण्याचे काम ऋTA प्रभावीपणे करते. ऋTA हे प्रत्यक्ष अनुभवाचे आणि धडाडीचे क्षेत्र ठरते जिथे टीमवर्क ,संपादन, रिपोर्टिंग आणि क्रिएटिव्ह प्रेसेंटेशन हे सर्व कौशल्य नैसर्गिकपणे विकसित होतात. ऋTA म्हणजे एक अशी जागा जिथे विचार घडतात, दृष्टिकोन बदलतो आणि समाजासाठी काहीतरी सकारात्मक घडवण्याची ऊर्जा निर्माण होते.

Pritam Gaikwad (SYBAMMC)



ऋTA ने माझ्या व्यावसायिक वाढीमध्ये महत्त्वपूर्ण योगदान दिले आहे. यामुळे मला माझे रिपोर्टिंग कौशल्य विकसित करण्याची, माझे ज्ञान वाढवण्याची आणि मुख्य वार्ताहराच्या महत्त्वाच्या जबाबदाऱ्यांबद्दलची माझी समज अधिक दृढ करण्याची संधी मिळाली. महाविद्यालयातील विविध इवेंट मध्ये सहभागी होऊन तिथल्या बातमी कव्हर करण्याची संधी मिळाली. क्षेत्रीय कामाचा (Field work) हा सराव मला माझ्या भविष्यातील करियरमध्ये नक्कीच यशस्वी करेल.

Swastika Natekar (TYBAMMC)

ऋत
THE UNIVERSAL TRUTH
2025-2026
16TH EDITION

24JAN2026
@rtanewspaper

परंपरेतील एकता

एकतेची साक्ष देणारी अभेद्य किल्ले संस्कृती

छत्रपती शिवाजी महाराजांच्या गडकिल्ल्यांचा विचार केला की, केवळ दगड-मातीची संरचना डोळ्यांसमोर येत नाही, तर त्या ऐतिहासिक भिंतींमागे दडलेली अभेद्य एकजूट, असीम सामर्थ्य आणि प्रबळ इच्छाशक्तीचे दर्शन घडते. सह्याद्रीच्या दुर्गम कडेकपारींवर उभे असलेले हे किल्ले म्हणजे महाराष्ट्राच्या पराक्रमाचे जिवंत लेणे आहेत. हे किल्ले म्हणजे केवळ लष्करी तळ नव्हते, तर ते अठरापगड जाती-धर्माच्या लोकांना एकत्र गुंफून निर्माण केलेल्या 'स्वराज्याचे' मूर्त स्वरूप होते.

> महाराजांचे गडकिल्ले म्हणजे केवळ दगड-धोंड्यांची रचना नव्हे, तर अठरापगड जाती-धर्माच्या हातांनी एकत्र विणलेले 'स्वराज्याचे' जिवंत स्वप्न आहे."

किल्ले बांधणे हे केवळ वास्तुविशारदांचे किंवा कारागिरांचे काम नव्हते. हा एक विराट लोकसहभाग असलेला 'महायज्ञ' होता. महाराजांनी जेव्हा स्वराज्याचे स्वप्न पाहिले, तेव्हा ते सत्यात उतरवण्यासाठी रानावनात राहणारा प्रत्येक मावळा धावून आला. दुर्गम डोंगरावर प्रचंड शिळा चढवणारे गवंडी असोत, चुनखडी तयार करणारे कामगार असोत, किंवा भरपावसात दोरखंडांच्या साहाय्याने सामग्री पोहोचवणारे सामान्य शेतकरी असोत प्रत्येकाने या निर्मितीमध्ये स्वतःचे रक्त आणि घाम गाळला आहे.

या किल्ल्यांच्या बांधकामात केवळ पुरुषांचेच नाही, तर महिलांचेही मोठे योगदान होते. रसद पुरवणे, बांधकाम साहित्याची ने-आण करणे आणि मावळ्यांच्या जेवणाची सोय करणे, अशा कामांतून त्यांनी या कार्यात सहभाग नोंदवला. जेव्हा एखादा बुरुज उभा राहत असे, तेव्हा तो केवळ दगडातून नाही, तर सहस्त्रावधी हातांच्या विश्वासातून साकारत असे.

स्वराज्याची ही संकल्पना 'मी' कडून 'आम्ही' कडे जाणारी होती. शिवरायांनी अठरापगड जातींच्या लोकांना एका धाग्यात गुंफले. महार, मराठा, प्रभू, कुंभार, चांभार अशा प्रत्येक घटकाला स्वराज्यात मानाचे स्थान दिले. हीच एकता युद्धाच्या वेळी सर्वात मोठे शस्त्र ठरली.

सिंहगड सर करताना तानाजी मालुसरेंच्या बलिदानानंतर जेव्हा मावळे कच खाऊ लागले, तेव्हा सूर्याजी मालुसरेंनी दोर कापून टाकला आणि सांगितले, "तुमचा बाप इथे मरून पडलाय, आता पळताय कुठे?" ही घटना केवळ शौर्याची नाही, तर एकमेकांसाठी मरून मिटण्याची आणि सामूहिक ध्येयासाठी लढण्याच्या वृत्तीची साक्ष देते. पन्हाळगडाचा वेढा असो किंवा प्रतापगडाचा रणसंग्राम, प्रत्येक ठिकाणी सैनिकांनी शिवरायांच्या शब्दासाठी आपले प्राण पणाला लावले, कारण त्यांना माहित होते की हा राजा आपल्या सर्वांचा आह .

किल्ल्यांची रचना पाहिली तरी त्यामागेही सामूहिक हिताचे विचार दिसतो. प्रत्येकबुरुजाची रचना अशी केली होती की, तिथून दुसऱ्या बुरुजावरच्या सैनिकाला मदत करता येईल. पाण्याचे टाके अशा ठिकाणी खोदले जात जेणेकरून किल्ल्यावरच्या प्रत्येक माणसाला समान पाणी मिळेल. किल्ल्यातील गुप्त दरवाजे आणि चोरवाटा या केवळ संकटातून वाचण्यासाठी नव्हत्या, तर त्या संकटाच्या वेळी एकमेकांना साद घालण्यासाठी होत्या. शत्रूने एका बाजूने हल्ला केला तरी सर्व सैन्य एकवटून त्याचा प्रतिकार करत असे. ही रचनेतली एकता खऱ्या अर्थाने स्वराज्याचे सुरक्षा कवच होती.

आज जेव्हा आपण रायगड, राजगड किंवा सिंधुदुर्ग यांसारख्या किल्ल्यांवर जातो, तेव्हा तिथले वारे आपल्याला आजही एकजुटीचा संदेश देतात. दगड कदाचित काळाच्या ओघात झिजले असतील, पण त्यामागील एकतेची ऊर्जा आजही तिथे श्वास घेते. हे किल्ले आपल्याला शिकवतात की, जेव्हा सामान्य माणसे एका महान ध्येयासाठी एकत्र येतात, तेव्हा ती 'असामान्य' बनतात.

> गडकिल्ले ही केवळ पर्यटनाची ठिकाणे नसून, एकत्र येऊन अशक्य गोष्टी शक्य करण्याची प्रेरणा देणारी जागतिक विद्यापीठे आहेत."

आजच्या २१ व्या शतकात भारताला समर्थ बनवण्यासाठी आपल्याला याच 'शिवकालीन एकतेची' गरज आहे. राष्ट्रनिर्मिती ही केवळ सीमेवरच्या शस्त्रांनी होत नाही, तर ती देशातील लोकांच्या सामूहिक इच्छाशक्तीने होते. शिवरायांचे गडकिल्ले हे केवळ पर्यटनाचे ठिकाण नाहीत, तर ते 'एकत्र येऊन अशक्य गोष्टी शक्य करण्याची' प्रेरणा देणारी विद्यापीठे आहेत .

थोडक्यात सांगायचे तर, छत्रपती शिवाजी महाराजांचे किल्ले म्हणजे दगडात कोरलेली 'एकतेची गाथा' आहे. जोपर्यंत महाराष्ट्राच्या मातीत हे किल्ले ताठ मानेने उभे आहेत, तोपर्यंत ते आपल्याला सांगत राहतील की, "जातीपातींच्या भिंती तोडून जेव्हा आपण एकत्र येतो, तेव्हाच स्वराज्यासारखे अभेद्य साम्राज्य उभे राहते." गडकिल्ल्यांमधील हीच एकता आजच्या भारताचे सामर्थ्य आहे. एकत्र येऊ, तरच आपण जागतिक महासत्ता म्हणून ताठ मानेने उभे राहू शकू .

जान्हवी वैराळकर
(TYBAMMC MARATHI)

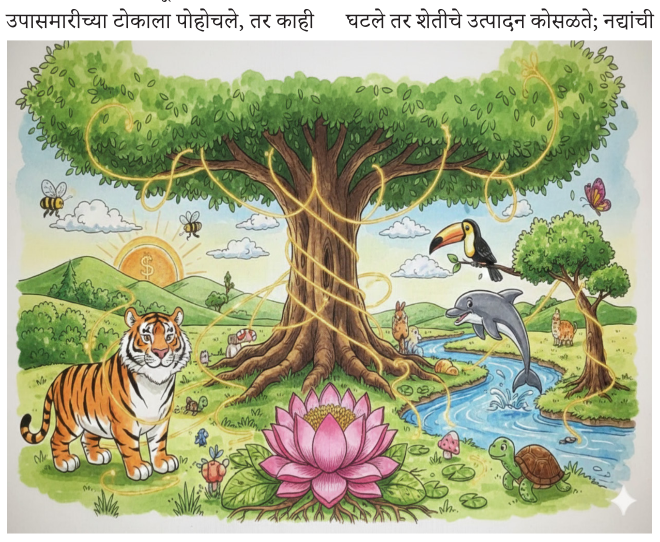
फोटो - (गुगल सौजन्य)

जैवविविधता: निसर्गातील एकतेचा अदृश्य धागा

पृथ्वीची रचना इतकी विस्तृत आणि विविध आहे की तिच्या प्रत्येक स्तरात वेगवेगळे रंग, आकार आणि जीवनरूपे सामावलेली दिसतात. अरण्यांतील सघन हिरवाई, समुद्राचा अथांग विस्तार, पर्वतरांगांची स्थिरता आणि वाळवंटातील शांतता ही सर्व दृश्ये वेगवेगळी असली तरी त्यामागे एक समान सूत्र आहे . निसर्गातील एकता या नैसर्गिक एकात्मतेला आपण 'जैवविविधता' असे म्हणतो.

प्रत्येक जीव, मग तो सूक्ष्म कीटक असो किंवा विशाल प्राणी, स्वतःच्या अस्तित्वापलीकडे एक महत्त्वाची भूमिका निभावत असतो. झाडे वातावरण शुद्ध ठेवतात, नद्या जीवनदायी पाणी वाहतात, परागीभवन करणारे कीटक शेतीला आधार देतात, तर अन्नसाखळीतल्या प्रत्येक प्रजातीमुळे पर्यावरणाचा समतोल कायम राहतो. या संपूर्ण व्यवस्थेत एकही घटक स्वतंत्र नाही; सर्वांचे अस्तित्व एकमेकांवर अवलंबून आहे. हीच परस्परावलंबनाची साखळी म्हणजे निसर्गातील एकात्मिक सहजीवनाचे सर्वोत्तम उदाहरण.

मात्र गेल्या काही दशकांपासून ही एकता सतत धक्के सहन करत आहे. अनियंत्रित जंगलतोडीने वन्यजीवांचे घर उद्ध्वस्त झाले, जलप्रदूषणाने नद्यांचा श्वास गुदमरला, तर हवामान बदलामुळे अनेक प्रजातींच्या जीवनचक्रात भीषण विसंगती निर्माण झाली. काही पक्षी स्थलांतराचे मार्ग बदलू लागले, काही प्राणी उपासमारीच्या टोकाला पोहोचले, तर काही प्रजाती नामशेष होण्याच्या स्थितीत आल्या. यातील सर्वात मोठा धोका एवढाच की या साखळीतील एक घटक कमी झाला तरी त्याचा परिणाम पूर्ण पर्यावरणीय एकतेवर होतो.



जंगलाचे क्षेत्र कमी झाले तर पावसाचे चक्र बदलते; परागीभवन करणारे कीटक घटले तर शेतीचे उत्पादन कोसळते; नद्यांची स्वच्छता कमी झाली तर मानवी आरोग्यावर थेट परिणाम होतो. म्हणजेच निसर्गातील एकाही भागाला धक्का बसला की त्याचे गंभीर परिणाम अखेरीस मानवावरच येऊन कोसळतात. यातून हे स्पष्ट होते की जैवविविधता हे फक्त निसर्गाचे सौंदर्य नाही, तर पृथ्वीच्या एकात्मिक अस्तित्वाचा कणा आहे.

या परिस्थितीत जैवविविधतेचे संवर्धन करणे ही केवळ पर्यावरणपूरक कृती नाही, तर भावी पिढ्यांसाठीची अनिवार्य जबाबदारी आहे. वनक्षेत्रांचे रक्षण, अवैध शिकारींवर कठोर नियंत्रण, संवेदनशील परिसंस्थांचे पुनरुज्जीवन, आणि प्रदूषणावर प्रभावी अंकुशही सर्व पावले एकतेचा तो धागा मजबूत करतात.

कार्यात स्थानिक समुदायांचा सहभागही तितकाच महत्त्वाचा आहे. जंगलाशी नाळ जुळलेल्या समाजांना संरक्षणाच्या प्रक्रियेत सहभागी केल्यास ते निसर्गरक्षणाचे सर्वात विश्वसनीय भागीदार ठरतात. कारण निसर्गाशी असलेली त्यांची नितांत जवळीक हीच खऱ्या अर्थाने एकतेचे जिवंत रूप आहे. आज जगभरात हवामान बदलाचे सावट गडद होत असताना, जैवविविधतेचे रक्षण हा सर्व देशांचा सामूहिक अजेंडा ठरत आहे. आंतरराष्ट्रीय स्तरावर करार, परिषदा, पर्यावरणीय धोरणे या सर्व प्रयत्नांचा मूळ हेतू एकच आहे. पृथ्वीवरील जीवनरूपांची एकता टिकवणे.

शेवटी, या संपूर्ण प्रक्रियेचे सार असे की पृथ्वीवर टिकून राहण्यासाठी निसर्गाने स्वतः तयार केलेली एकात्मतेची रचना आपण नष्ट करू नये; उलट ती अधिक सक्षम करावी. कारण प्रत्येक झाड, प्रत्येक नदी, प्रत्येक पक्षी आणि प्रत्येक सूक्ष्मजीव या सर्वांच्या एकत्र अस्तित्वातूनच आपले जग सुरक्षित, समतोल आणि जिवंत राहत जैवविविधता जपणे म्हणजेच निसर्गातील एकता जपणे, आणि ही एकता जपली तरच पृथ्वीचे भविष्य उज्ज्वल राहील.

निती जाधव
(TYBAMMC MARATHI)

फोटो - (गुगल सौजन्य)

'वारी ही जणू एकात्मतेची प्रयोगशाळाच'

महाराष्ट्राच्या सांस्कृतिक, आध्यात्मिक आणि सामाजिक जीवनात 'वारी' ही एक अनोखी आणि वैश्विक परंपरा आहे. पंढरपूरच्या श्री विठ्ठल अर्थात पांडूरंगाच्या दर्शनासाठी लाखो वारकरी पायी जातात; परंतु वारीचे खरे महत्त्व केवळ यात्रेत नाही, तर तिच्यात दडलेल्या एकात्मतेच्या, समतेच्या, बंधुत्वाच्या आणि सामाजिक कल्याणाच्या संदेशात आहे. अनेक शतकांपासून अव्याहतपणे चालू असलेली ही परंपरा आजही समाजाला एकत्र आणण्याचे, मनांना जोडण्याचे आणि विविधतेत ऐक्य निर्माण करण्याचे अद्वितीय कार्य करत आहे.

'वारीची पार्श्वभूमी आणि संत परंपरा' -वारीची मूळ शिदोरी मराठी संतपरंपरेत आढळते. संत ज्ञानेश्वर, तुकाराम, नामदेव, चोखा मेळा, जनाबाई, एकनाथ इत्यादी संतांनी समाजात भक्ती, समता, न्याय आणि मानवतेचे विचार रुजवले. 'ज्ञानेश्वरांची पालखी' आणि 'तुकाराम महाराजांची पालखी' हीच वारीची ओळख आहे. आषाढी एकादशीला पंढरपूरात पोहोचणाऱ्या या पालख्या शेकडो मैलांचा प्रवास करतात आणि मार्गावर लाखो भक्त सामील होत जातात.

> वारी म्हणजे लाखो वेगवेगळ्या जीवनप्रवाहांचे एकाच भक्तीधारेत विलीन होणे—जिथे 'मी' विरघळून 'आपण' जन्माला येतो, आणि तिथे एकात्मतेचे खरे रूप साकारते."

वारकरी संप्रदायाचा मूलमंत्र असा —

"वारकरी संप्रदायात जात, पंथ, धर्म, वर्ण या भेदांना स्थान नाही; सर्वजण विठ्ठलभक्त." याच विचारातून वारीची एकात्मतेची रचना उभी राहिली आहे.'वारीतील सामाजिक एकात्मता' - वारी हा जात-पात भेदाच्या विरोधातील सर्वोत्तम सामाजिक प्रयोग आहे. वारकऱ्यांच्या रांगेत उच्च-नीच असा भेद राहत नाही. बारा बलुतेदार,

अठरापगड जाती सर्वजण एकाच भावनेने देवाच्या नावाने चालतात. चोखोबा, जनाबाई यांसारख्या संतांनी सर्वांना समानतेचा संदेश दिला. वारीत श्रीमंत-गरीब, शिक्षित-अशिक्षित, गावकरी-शहरी असे भेद दिसत नाहीत. वारकऱ्यांचे भोजन, विसावा, चालण्याचा मार्ग, दिंडीतील नियम—सर्वांसाठी समान असतात. एखाद्याला अडचण आली तर दुसरा तात्काळ मदतीला धावून जातो. परस्पर सहकार्य हीच वारीची ताकद आहे.

वारीत महिलांचा सहभाग फार मोठा आहे. तरुण मुली, गृहिणी, आजी-आजोबा, विधवा—सर्वजणी मोठ्या श्रद्धेने वारी करतात. वारकरी वेगवेगळ्या भागांतून येतात; त्यांच्या बोली, रूढी, पोशाख, परंपरा वेगवेगळ्या असतात. तरीही ते एकत्र मिसळून 'विठ्ठलभक्त' ही एकच ओळख स्वीकारतात. हा सांस्कृतिक समन्वय म्हणजेच एकात्मतेचे मूळ सार आहे.

वारीमध्ये दिंडी पद्धती अत्यंत महत्त्वाची आहे. शेकडो-हजारो लोक एकाच शिस्तीत, एकाच नियमानुसार चालतात. झेंडा पुढे आणि वारकरी त्याच्या मागे—हे दृश्य एकजुटीचे सर्वोत्तम प्रतिक आहे. एखादा वारकरी थकला तर दुसरा त्याला आधार देतो; पाणी-पदार्थ वाटून घेतले जातात. या सर्वांमुळे वारी ही चालती - फिरती समाजशाळा' ठरते. वारी म्हणजे केवळ धार्मिक यात्रा नसून ती चालती-फिरती समाजशाळा आहे. वारीतून शिस्त, समता, सेवाभाव, सामूहिक जीवन, स्वच्छता आणि सांस्कृतिक मूल्यांचे प्रत्यक्ष शिक्षण समाजाला मिळते.

अश्विता खुरपे
(TYBAMMC MARATHI)

फोटो - (गुगल सौजन्य)

घर नावाच्या छोट्या राज्याची मजबूत भिंत : 'कौटुंबिक एकजूट'

"घर" ही केवळ सिमेंट, विटा आणि दगडांनी बनलेली वास्तू नसते, तर ती नात्यांच्या रेशमी धाग्यांनी विणलेली एक सुंदर गोधडी असते. या घराला जर एका 'छोट्या राज्याची' उपमा दिली, तर या राज्याची सर्वात मजबूत संरक्षक भिंत म्हणजे 'कुटुंब'. कुटुंब म्हणजे केवळ एकाच रक्ताची किंवा एकाच छताखाली राहणारी माणसे नव्हेत; तर ते भावना, आधार, सवयी, संस्कार आणि संघर्षाचे एक जिवंत प्रतीक आहे.

कुटुंब हा राष्ट्राच्या प्रगतीचा मूळ आधार असतो. कोणत्याही महान राष्ट्राची उभारणी ही तिथल्या समाजावर आणि समाजाची उभारणी ही तिथल्या घरांवर अवलंबून असते. ज्या राष्ट्रातील घरांची कौटुंबिक पायाभरणी भक्कम असते, तो देश नैसर्गिकरित्या सामर्थ्यवान बनतो. घराची खरी ताकद ही तिथल्या भौतिक सुख-सोयींवरून नाही, तर तिथल्या सदस्यांच्या एकत्रित राहण्यावरून ठरते. आजच्या आधुनिक युगात, जिथे आर्थिक चढ-उतार, कॉर्पोरेट जगाचा दबाव आणि बदलती जीवनशैली यामुळे माणसे एकमेकांपासून भौतिक आणि मानसिकदृष्ट्या दुरावत चालली आहेत, तिथे 'कुटुंब' ही संकल्पना एखाद्या दीपस्तंभासारखी कार्य करते.

आयुष्यात जेव्हा संकटे येतात, तेव्हा एकटी व्यक्ती लवकर खचून जाते. मात्र, जेव्हा संपूर्ण कुटुंब एकजुटीने उभे राहते, तेव्हा कोणताही संघर्ष हिमालयाएवढा मोठा वाटत नाही. एकट्याने लढताना मनात भीती असते, पण कुटुंबाच्या सोबतीने लढताना घरातील प्रत्येक सदस्य एकमेकांसाठी 'ढाल' बनून उभा राहतो. मग ते आर्थिक संकट असो, नोकरीतील अपयश असो वा आरोग्याची समस्या" आम्ही तुझ्या पाठीशी आहोत" हा एक शब्दच व्यक्तीला पुन्हा उभं राहण्याचं बळ देतो. एकत्र राहून लढताना ताकद अनेक पटीने वाढते.

अनुभव, ऊर्जा आणि निरागसतेचा त्रिवेणी संगम म्हणजे एकत्र कुटुंब . एका आदर्श कुटुंबात तीन महत्त्वाचे प्रवाह एकत्र येतात: घरातील मोठ्यांचा प्रदीर्घ अनुभव, तरुणांची सळसळती ऊर्जा आणि लहान मुलांची निरागसता. या तिघांचा मेळ बसला की, घराचे रूपांतर एका समृद्ध राज्यामध्ये होते. जिथे मोठ्यांचा सल्ला चुकीच्या वाटेपासून वाचवतो, तरुणांचे कष्ट

घराला प्रगतीकडे नेतात आणि मुलांचे हास्य घरातील मरगळ झटकून टाकते. या राज्याचा एकमेव अलिखित कायदा असतो तो म्हणजे 'निस्वार्थ प्रेम'.

कौटुंबिक जवळीक निर्माकरण्यासाठी खूप मोठे प्रयत्न करावे लागत नाहीत. दिवसातून किमान एकदा तरी मोबाईल बाजूला ठेवून सर्वांनी एकत्र जेवणे, सण-उत्सव एकत्र साजरे करणे किंवा कुटुंबातील एखादा सदस्य तणावात असेल तर फक्त त्याच्या शेजारी बसून त्याचे म्हणणे शांतपणे ऐकून घेणे या दिसायला छोट्या वाटणाऱ्या कृती घराच्या भिंतींना वज्रलेपासारखा आधार देतात. आजच्या डिजिटल जगात आपण 'सोशल मीडिया'वर हजारो लोकांशी जोडले गेलो आहोत, पण प्रत्यक्ष आपल्या माणसांशी संवाद हरवत चालला आहे. हा संवाद पुन्हा जिवंत करणे हीच काळाची गरज आहे.

कौटुंबिक एकत्रपणा केवळ वैयक्तिक सुख देत नाही, तर ते समाजाला एक प्रकारचे स्थैर्य देते. ज्या समाजात कुटुंबे एकसंध असतात, तिथे नैतिक मूल्ये जपली जातात, गुन्हेगारीचे प्रमाण कमी असते आणि नैराश्यासारख्या मानसिक समस्यांवर मात करणे सोपे जाते. पर्यायाने, अनेक सुदृढ आणि आनंदी कुटुंबे मिळून एक नीतिमान आणि बलशाली राष्ट्र घडत असते.

माणसाला आयुष्यात यशस्वी होण्यासाठी आणि संकटात टिकून राहण्यासाठी बँक बॅलन्सपेक्षाही जास्त गरज असते ती 'आपलं' म्हणणाऱ्या माणसांच्या खांद्याची. पैसा घर विकत घेऊ शकतो, पण त्या घराला 'स्वर्ग' बनवण्याचे काम केवळ कुटुंबच करू शकते. संकटाच्या वेळी सावलीसारखे उभे राहणारे आपले लोक हीच जीवनातील खरी आणि शाश्वत संपत्ती आहे. म्हणूनच, आपल्या घर नावाच्या छोट्या राज्याची ही 'कौटुंबिक भिंत' नेहमी मजबूत ठेवा, कारण हीच भिंत आपल्याला बाहेरील जगातील सर्व वादळांपासून सुरक्षित ठेवणार आहे.

प्राजक्ता कुंभार
(TYBAMMC MARATHI)
फोटो - (गुगल सौजन्य)

भारतातील सण : धर्मापलीकडे मानवी एकतेचा मंगल उत्सव

भारत हा सणांचा देश आहे येथे प्रत्येक ऋतू सोबत आणि प्रत्येक धर्मासोबत एखादा तरी सण जोडलेला दिसतो.देशाच्या प्रत्येक कोपऱ्यातील सण वेगळे असले तरी त्यांचा गाभा हा एकच आहे. मानवतेचा सन्मान आणि एकतेचा संदेश भारताच्या या विविधतेतून निर्माण झालेल्या सणांचा रंगीत पट आपल्या संस्कृतीचा जिवंत पुरावा आहे.

दिवाळी,होळी ,गणेशोत्सव, नवरात्री ,ईद ,ख्रिसमस, मकर संक्रांत, पोंगाल ,पूनम बैसाखी असे असंख्य सण भारतभर साजरे होतात. दिवाळी हा प्रकाशाचा सण फक्त हिंदू धर्मापुरता मर्यादित नसून सर्व धर्मातील लोक उत्साहाने साजरा करतात घराघरात पणत्या लावणे, मिठाई वाटणे, फटाके फोडणे आणि आनंद पसरवणे ही एकत्रतेचीच भावना आहे. ईदच्या दिवशी मुस्लिम समाज नमाज पठण करून ईद-उल-फित्र साजरी करतो ,त्या दिवशी हिंदू आणि ख्रिश्चन शेजारी ईद मुबारक म्हणत त्यांच्या आनंदात सहभागी होतात . ख्रिसमसच्या दिवशी चर्चमध्ये प्रार्थना केक वाटप आणि भेट वस्तूंची देवाणघेवाण यात धर्मभेद न ठेवता सगळं काही साजरा केले जाते.

> "भारताची खरी ओळख केवळ जुन्या परंपरांमध्ये नाही, तर त्या परंपरांमधून जपल्या जाणाऱ्या जिवंत माणुसकीत आणि परस्परांप्रती असलेल्या आदरात दडलेली आहे."

गणेशोत्सव तर सामाजिक एकतेच सर्वात उत्तम उदाहरण आहे . लोकमान्य टिळकांनी सार्वजनिक गणेशोत्सवाची सुरुवात केली तेव्हापासून या सणाने समाजाला एकत्र आणण्याचे कार्य केले आजही मुंबईतील गणेशोत्सव धर्म , जात , प्रांत या साऱ्या सीमा ओलांडून साजरा केला जातो . गल्लीतील मंडळांमध्ये हिंदू , मुस्लिम, ख्रिश्चन , शीख , दलितआदिवासी सर्वजण मिळून गणपतीची आरती करतात सजावट करतात आणि विसर्जनात सहभागी होतात . गणपती बाप्पाच्या आरती मध्ये प्रत्येक जण समान भक्तीभावाने उभा असतो हीच खरी भारतीय एकतेची ओळख आहे .दहीहंडी हा श्रीकृष्ण जन्माष्टमीच्या दुसऱ्या दिवशी साजरा होणारा महाराष्ट्रातील एक प्रमुख सण आहे. या दिवशी 'गोविंदा' म्हणून ओळखले जाणारे तरुण मानवी मनोरे तयार करतात. हे गोविंदा उंचावर टांगलेली दही ,दूध लोणी भरलेली मातीची हंडी फोडून श्रीकृष्णाच्या बाललीलांचे स्मरण करतात. हा सण एकता, सांघिक कार्य आणि अफाट उत्साहाचे प्रतीक आहे, जो 'गोविंदा आला रे' या जयघोषात साजरा होतो. नवरात्री म्हणजे 'नऊ रात्री', जो देवी दुर्गेच्या विविध रूपांना समर्पित एक प्रमुख हिंदू सण आहे, जो वर्षातून दोनदा (चैत्र आणि शरद ऋतूत) साजरा होतो, यात नऊ दिवस देवीची पूजा, उपवास, गरबा-दांडिया आणि घटस्थापना यांसारखे विधी असतात, वाईटावर चांगल्याच्या विजयाचे प्रतीक आहे आणि दसऱ्याने संपतो. त्याच सोबत होळी , दिवाळी , संक्रांती आणि असे अनेक सण सर्वजण एकत्र येऊन साजरे करत असतात.

हे सर्व सण केवळ पूजा किंवा धार्मिक विधी पुरते मर्यादित नाहीत सण म्हणजे समाजातील प्रत्येक स्तरातील लोकांना एकत्र आणणारे माध्यम शहरात असो वा खेड्यात या सणांमुळे लोक एकमेकांच्या संस्कृती आणि परंपरा चे सन्मान करतात. यामुळे आपसात बंधुभाव सहिष्णुता आणि एकत्र राहण्याची भावना बळकट होते . म्हणूनच भारताला " विविधतेत एकता " असलेला देश म्हणतात .
आजच्या तंत्रज्ञानाच्या युगात जिथे लोक व्यस्त आणि वेगळे झाले आहेत तेथे सण लोकांना पुन्हा एकत्र आणतात सोशल मीडियावर शुभेच्छा देणे सामूहिक कार्यक्रम आयोजित करणे आणि एकत्र येऊन साजरा करणे या सगळ्या गोष्टी सणांच्या अर्थाला नवा अर्थ देतात

भारतातील सण,धर्म ,भाषा आणि प्रांतांच्या सीमारेषा ओलांडून एकच गोष्ट शिकवतात आपण सगळे माणूस म्हणून एक आहोत . भारताची खरी ओळख ही केवळ परंपरेत नाही तर त्या परंपरेंत दडलेल्या माणुसकीत आहे आणि सण हेच त्या माणुसकीचे उज्वल प्रतीक आहेत .

सतिश जाधव
(TYBAMMC MARATHI)

फोटो - (गुगल सौजन्य)

एकतेतून समृद्धी सहकारातून स्वावलंबन

भारत हा शेतीप्रधान देश आहे, आणि ग्रामीण भारताच्या आर्थिक विकासाची खरी गुरुकिल्ली म्हणजे सहकार क्षेत्र. एकतेतून प्रगतीचा, परस्पर सहकार्याचा आणि सामूहिक जबाबदारीचा मार्ग दाखवणारा हा आर्थिक प्रवाह आजही भारतीय अर्थव्यवस्थेचा कणा मानला जातो. "एकासाठी सगळे, आणि सगळ्यांसाठी एक" ही भावना जिथे जिवंत आहे, तिथेच सहकार क्षेत्र फुलतं. सहकार म्हणजे काय? या प्रश्नाचं उत्तर एका शब्दात दिलं तर ते आहे "सहकार्य." एखाद्या व्यक्तीच्या मर्यादित क्षमतेपेक्षा अनेकांनी मिळून केलेले प्रयत्न नेहमीच अधिक फलदायी ठरतात. समाजातील सामान्य माणसांना आर्थिक, सामाजिक आणि शैक्षणिकदृष्ट्या सक्षम बनवण्याचे साधन म्हणजे सहकारी संस्था. या संस्थांमधून केवळ व्यवहार होत नाहीत, तर विश्वास, समता आणि एकतेचे धागे विणले जातात.

सहकार क्षेत्राची मुळे भारतात १९०४ मध्ये रुजली, जेव्हा ब्रिटिश सरकारने सहकारी पतसंस्था कायदा लागू केला. त्यातून ग्रामीण भागात पहिल्या पतसंस्थांचा जन्म झाला. त्या काळात शेतकऱ्यांना सावकारांच्या जाचातून मुक्त करण्यासाठी या संस्थांनी मोठी भूमिका बजावली. स्वातंत्र्यानंतर पंडित नेहरूंनी सहकाराला "लोकशाहीचा आर्थिक पाया" म्हटले आणि देशाच्या नियोजनात त्याला विशेष स्थान दिले. आज देशात लाखो सहकारी संस्था कार्यरत आहेत पतसंस्था, साखर कारखाने, दूध संघ, उपभोक्ता संस्था, गृहनिर्माण संस्था, आणि महिला बचतगट. त्यांचा उद्देश एकच "सामूहिक प्रयत्नांतून सर्वांचा विकास." महाराष्ट्रात सहकार चळवळीने गेल्या शतकात वेगळीच क्रांती घडवली. वारणा सहकारी साखर कारखाना, भंडारा जिल्हा मध्यवर्ती बँक, अमूल दुग्ध संघ यांसारख्या यशस्वी उदाहरणांनी ग्रामीण भागाला आर्थिक बळ दिलं. साखर कारखाने, दूध संघ, पतसंस्था, खत व बियाणे पुरवठा केंद्र, शेतमाल प्रक्रिया उद्योग हे सर्व सहकाराच्या माध्यमातून निर्माण झालेले यशस्वी प्रयोग आहेत. या चळवळीने ग्रामीण भारतात आत्मविश्वास जागवला. शेतकरी, कामगार, महिला, आणि लघुउद्योग करणारे सर्वच घटक एकत्र आले आणि "स्वावलंबन" हे स्वप्न साकार करू लागले. अनेक ठिकाणी महिलांनी बचतगटांच्या माध्यमातून सहकाराची नवी दिशा निर्माण केली. "बचत करा आणि पुढे चला" या विचारातून त्यांचा आर्थिक व सामाजिक दर्जा उंचावला. महिला स्व-सहाय्य गटांनी गेल्या दोन दशकांत सहकार क्षेत्राला नवी ओळख दिली आहे. बचतगटांच्या माध्यमातून सुरू झालेले उपक्रम आता ई-कॉमर्सवर पोहोचले आहेत. "ग्रामीण हातकला", "घरगुती मसाले", "दूध उत्पादने" हे सर्व आता Amazon वर विकले जात आहेत. डिजिटल पेमेंट्स, QR कोड बिलिंग या माध्यमातून महिला आपल्या उत्पादनाला बाजारपेठेत पोहोचवत आहेत. हा बदल सहकारातून स्वाभिमानाकडे जाणारा प्रवास आहे. सहकार क्षेत्राचे योगदान केवळ अर्थव्यवस्थेतच नाही, तर सामाजिक जीवनातही दिसते. या संस्थांनी ग्रामीण भागात शिक्षण, आरोग्य आणि सांस्कृतिक विकासाची पायाभरणी केली. लोकशाही पद्धतीने निवडणुका घेऊन संस्था चालवल्याने गावपातळीवर नेतृत्व विकसित झाले. त्यामुळे सहकार हा केवळ आर्थिक नव्हे तर सामाजिक लोकशाहीचा आधारस्तंभ ठरला. तथापि, सर्वच क्षेत्रांप्रमाणे सहकार क्षेत्रालाही काही आव्हाने आहेत. एकेकाळी कागदोपत्री व्यवहार, हाताने लेखापरीक्षण आणि सभागृहातील बैठकांपुरता मर्यादित असलेले हे क्षेत्र आता डिजिटल युगात नवा अवतार घेऊन समोर आले आहे. सहकार आणि तंत्रज्ञान यांचा संगम म्हणजेच "डिजिटल सहकार" एक असा

बदल जो ग्रामीण भारताच्या आर्थिक चेहऱ्याला नवा आकार देतो आहे. आता शेतकरी आपल्या दूध संकलनाचा हिशोब मोबाईलवर पाहू शकतो, कर्जदार सभासद आपल्या EMI चे तपशील ॲपवरून 0p[o[]मिळवतो,आणि सभासद सभेत उपस्थित राहू शकत नसला तरी व्हिडिओ कॉन्फरन्सिंगद्वारे मत नोंदवू शकतो. हा आहे डिजिटल सहकाराचा नवा चेहरा पारदर्शक, वेगवान आणि सबळ. सहकार परंपरेच्या पलीकडे जाऊन प्रगतीच्या डिजिटल मार्गावर पोहोचला आहे. भविष्यात सहकार क्षेत्र ब्लॉकचेन, कृत्रिम बुद्धिमत्ता (AI), आणि बिग डेटा विश्लेषण यांचा वापर करून आणखी प्रगत होईल. ब्लॉकचेनमुळे व्यवहार अधिक सुरक्षित आणि पारदर्शक होतील, तर AIमुळे संस्थांना निर्णय घेणं सोपं जाईल. पारदर्शक व्यवहार, आधुनिक व्यवस्थापन, आणि तरुण नेतृत्व यांमुळे सहकार क्षेत्र पुन्हा जनतेचा विश्वास मिळवू शकते. सहकार क्षेत्र आज एका नव्या वळणावर उभं आहे. जिथे परंपरेचा पाया मजबूत आहे आणि भविष्याचा मार्ग डिजिटल आहे. ही दोन्ही शक्ती एकत्र आल्यावरच भारताचा विकास खऱ्या अर्थाने "जनतेच्या हातात" राहील. केंद्र सरकारने नुकतेच "सहकार ते समृद्धी" हे ध्येय पुढे ठेवले आहे. त्यासाठी विशेष सहकार मंत्रालय स्थापन करण्यात आले आहे. उद्देश स्पष्ट आहे ग्रामीण भारताला सहकाराच्या माध्यमातून आर्थिक बळकटी देणे. कृषी क्षेत्र, दुग्धउद्योग, मत्स्यव्यवसाय, आणि हस्तकला क्षेत्रात सहकाराचे मॉडेल पुन्हा प्रबळ करणे हा त्यामागचा हेतू आहे.

आज भारताच्या अर्थव्यवस्थेला स्थैर्य देणारे अनेक घटक असले तरी सहकार क्षेत्राचे स्थान अद्यापही अद्वितीय आहे. एकेकाळी सहकार म्हणजे केवळ "शेतीचा पाया" असा समज होता; पण आता तो उद्योग, शिक्षण, बँकिंग, गृहनिर्माण आणि सामाजिक विकास अशा अनेक क्षेत्रांपर्यंत विस्तारला आहे. या सहकारी चळवळीमुळे शेतकऱ्यांना योग्य दर, खात्रीशीर बाजारपेठ आणि वेळेवर भांडवल मिळू लागले. सहकारी साखर कारखान्यांनी केवळ ऊसच नव्हे तर शिक्षणसंस्था, रुग्णालये आणि प्रशिक्षण केंद्रे उभी करून सामाजिक परिवर्तनही घडवले. सहकार म्हणजे केवळ आर्थिक संस्था नव्हे ती आहे एक विचारपद्धती. जिथे प्रत्येक व्यक्ती "मी"पेक्षा "आपण" या भावनेने वागते, तिथे सहकाराची उंची वाढते. हाच तो भारतीय संस्कृतीचा गाभा "वसुधैव कुटुंबकम्" ज्याचा आर्थिक अवतार म्हणजे सहकार. आजच्या स्पर्धात्मक आणि स्वार्थी जगात सहकार क्षेत्र एक वेगळीच दिशा दाखवते. "स्पर्धा नव्हे, सहकार्यच टिकाव देऊ शकते." जर प्रत्येकाने आपल्या कार्यक्षेत्रात सहकाराचा विचार आत्मसात केला, तर देशाची अर्थव्यवस्था केवळ मजबूतच होणार नाही, तर सामाजिक बांधणीही अधिक सशक्त होईल. सहकार ही फक्त एक योजना नाही, ती आहे लोकशाहीच्या धमन्यांमध्ये वहाणारी जीवनीशक्ती. ती शिकवते की सामूहिक प्रयत्नांमधूनच टिकते खरी प्रगती. आज पुन्हा गरज आहे सहकाराच्या मूळ तत्त्वांकडे परत जाण्याची विश्वास, पारदर्शकता आणि एकतेच्या आधारावर नव्या भारताचा आर्थिक आराखडा उभा करण्याची. आज, जेव्हा भारत "विकसनशीलतेकडून विकसिततेकडे" वाटचाल करत आहे, तेव्हा सहकार क्षेत्र या प्रवासाचं हृदय आहे कारण ते सांगतं की "प्रगती एकट्याची नसते, ती सगळ्यांची असते." "सहकार म्हणजे एकत्र चालण्याची संस्कृती आणि तीच आपल्या देशाच्या प्रगतीची खरी ओळख आहे." जिथे परंपरा आणि प्रगती एकत्र हातात हात घालून चालतात. एकतेने चालणारा सहकारच खऱ्या अर्थाने देशाला समृद्धीच्या दिशेने नेणारा सर्वात भक्कम मार्ग आहे.

पायल सागळे
(TYBAMMC MARATHI)
फोटो - (गुगल सौजन्य)

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THE UNIVERSAL TRUTH
16TH EDITION

MULTILINGUAL

रोटी, कपड़ा और मकान ?

बनारस की गलियों से किसी फिरंगी को निकलते देख,हलवाई के दुकान के पीछे एक भारतीय छुप गया,फिरंगी के जाते ही भारतीय हलवाई वाले ने आदमी से पूछा "समान चोरी करे रह का फिरंगीवा का" "नाही भाई, ई बात नाही बा", हलवाई बोला "ओके देख घुसुर काही गए?",अवश्य पिछले जन्म का सीपीई होगा,बोला "अगर उ देख लेत की हमरे पास कमीज नाही बा, त ओके लगत आपन देश मैं फटेहाल रह थें,और उ अपने देशवा मैं ई सब बतावत और आपन देश क नाम खराब कई देत" ।वर्ल्ड बैंक के अनुसार 4 मैं से 1 यानी, 35 करोड़ से अधिक भारतीय अपनी बुनियादी ज़रूरतें पूरी करने मैं असफल है। और दिमाग ये आंकड़ा बैठा नहीं पा रहा कि 35 करोड़ नंगें भारतीयों केलिए कितने हलवाई के दुकान बनाने पड़ेंगे?,गूंज नजीओ(NGO) प्रश्न का उत्तर करते हुए कहती है,एक भी नहीं,भारत मैं कपड़े बहुत है उनका मात्र पूर्णउपयोग करने से ही ये समस्या सदा केलिए भारतीय समाज से नष्ट हो जाएगी। गूंज की शुरूआत अंशु गुप्ता जी और उनकी धर्मपत्नी मीनाक्षी गुप्ता जी ने 67 कपड़ों से की हुई शुरुवात आज हजारों टन तक पहुंच चुकी है,दिल्ली के सरिता विहार से की हुई पहल आज 31 राज्यों और केंद्र शासित प्रदेशों तक उस पहल की गूंज सुनाई पड़ती है। दान को लेके कहते है कि "दाएं हाथ से दो तो बाएं हाथ को भी पता ना चले",और गूंज इसे एक कदम आगे है "मदद ऐसे करो कि मदद लेने वाले के आत्मसम्मान को शती न हो और करने वाले का अहम न जागे"

गूंज अपने 'क्लॉथ फोर वर्क' जैसे पहल के कारण पूरे विश्व मैं पहचान बनाई,१.शहरों से कपड़े(सभी प्रकार के) इक्ट्ठा किए जाते,२.गूंज के गोदाम मैं उन्हें रखा जाता, छटाई-कटाई (अपसाइकल) कर उन्हें उपयोग मैं आने वाली वस्तुओं का आकर दे कर(झोला,शर्ट,जींस,मास्क,औरकंबल आदि)उनके कीट बनाए जाते,जैसे स्कूल के बच्चों केलिए, परिवार केलिए(गूंज फैमिली कीट),४. भारत के पिछड़े गांवों मैं जाकर उन गांवों की बड़ी और अनदेखी समस्याओं(दूषित तालाब, कुएं की खुदाई,सड़क की मरम्मत आदि)को जान गांव वालों की मदद से उस समय का निवारण कर सभी प्रतिभागियों को गूंज फैमिली कीट दे कर उनका धन्यवाद किया जाता,गांव वालो के सम्मान,प्रतिभा और गौरव को बिना चोट पहुंचाए काम कर लौट आना।

मासिक धर्म के समय यदि स्वच्छता न रखी जाए,तो कई प्रकार के संक्रमण और बीमारियां हो सख्ती है, जैसे यीस्ट संक्रमण, यूरिनरी ट्रैक्ट इनफेक्शन(UTI)और पेल्विक इन्फ्लेमेटरी डिजीज(PID) हो सकते है। परन्तु जब ये खबर मिलती है कि एक भारतीय महिला की मृत्यु टिटेनस के कारण हुई,पता लगाया गया तो पता चला कि मासिक धर्म के समय ब्लाउज का उपयोग किया था जिस मैं कहीं जंग लगा हुआ कील अटका हुआ था जो महिला के मृत्यु का कारण बना,इस कहानी ने गूंज के 'नोट जस्ट ए पीस ऑफ क्लॉथ' नाम के पहल को जन्म दिया,२०१४ से लेके २०२४ तक 90 लाख गूंज माय पैड (Goonj My Pad) उन महिलाओं को उपलब्ध कराए जिनके पास मासिक धर्म के समय उपयोग मैं लिए जाने वाला साफ कपड़ा न था,ये कोई सैनिटरी पैड,न था ये मात्र एक सूती का कपड़ा था,अंशु गुप्ता जी का ये ख्याल है कि ,१००० सैनिटरी पैड १००० नॉन डिग्रेडेबल प्लास्टिक,और गांव देहात केलिए ये प्लास्टिक एक समय बाद जहर बन जाएगा,सूती के कपड़े को धो कर उससे धूप (यूवी रेस) मैं सूखा कर उससे पुनःउपयोग मैं लिया जा सख्ता है।

भारतीय संविधान का अनुच्छेद ,३९(ब) संसाधनों का समान वितरण की बात करता है,जिसे समाज मैं कोई भी संसाधनों से रहित न रहे,और ही गूंज की स्कूल टू स्कूल मोहिम की आत्मा है,शहरी स्कूलों में पेंसिल,कॉपी,बसता,यूनिफॉर्म आदि जिनका उपयोग न किया गया हो या जो अधिक मात्र में है,उन वस्तुओं को गूंज के वॉलेंटियर्स द्वारा इक्ट्ठा कर उन्हें गांव और कस्बों के उन स्कूलों तक पहुंचाया जाता जहां इन वस्तुओं की कमी है,इसी मुहीम के चलते कई गांव के बच्चे स्कूल जा पा रहे है। २०२४-२५ के इकोनॉमिक सर्वे के अनुसार स्कूल ड्रॉपआउट के आंकड़े कम होके १.९% प्राथमिक शिक्षा,५.२ उच्च प्राथमिक शिक्षा और १४.१% माध्यमिक शिक्षा तक पहुंच गए है। स्कूल टू स्कूल जैसे पहल भारत के भविष्य केलिए अतिआवश्यक है।

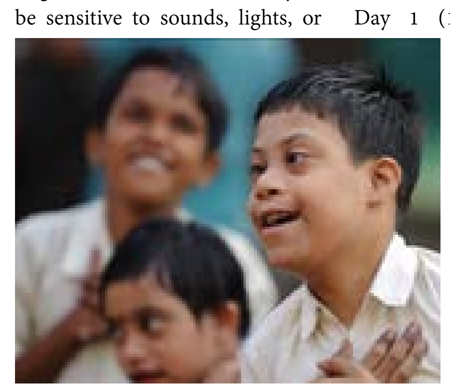
गूंज के अच्छे कामों की सूची बड़ी लंबी है,गूंज अपने क्षेत्र को कपड़ों से उठा कर परिवरण सुरक्षा तक फैला चुका है, जिस मैं १ करोड़ ८० लाख ज़िंदगियां आती है।

चलिए एक और कहानी सुनते,दिल्ली की हिला देने वाली ठंड मैं कुछ लोग आधी रात बाहर निकले और सड़क के किनारे सो रहे लोगों के ऊपर गर्म कम्बल डालने लगे जिसे उन्हें ठंड न लगे,आखिरी कंबल बाट के वे लोग कार मैं घर ही निकल रहे थे कि तभी कोई अंजान आदमी बैसाखी की सहायता से उनके गाड़ी के पीछे भागने लगा,उन्होंने गाड़ी रुकी बाहर निकले,वो आदमी भी रुका और अपने दोनों हाथ ऊपर करके बोला "अब हुई है मेरी ईद"जिनके कानो ये आवाज पढ़ी वे लोग और कोई नहीं अंशु गुप्ता जी और उनकी टीम थी। हम चीख-चीख कर कहते है,ये नहीं है वो नहीं है,मगर हम ये क्यों नहीं पूछते, कि क्यों नहीं है,प्रश्न करे उत्तर की गूंज जरूर सुनाई देगी।

–Nishank Dubey
TYBA
(Political science)

Roots Of Resilience

Autism is a condition where the brain works differently.People with autism may think, learn, and feel in their own unique way.They might communicate differently or be sensitive to sounds, lights, or touch.Autism is not a disease - it is a part of who a person is.As part of an autism awareness initiative, the issue of parental self-care negligence was highlighted. To address this, a workshop titled "Roots of Resilience" was organized at Rajhanse Foundation to help parents understand the importance of self-care. The workshop was conducted by students Ms. Swarna Joshi and Ms. Bhakti Utekar, along with their team.



Where,

Day 1 (17/11/2026): Jamming session with Team Jammbox to build parent–child bonding through music.

Day 2 (18/11/2026): Inside Out movie session explaining five core emotions.

Day 3 (19/11/2026): Safe corn salad cooking with children, applying emotional learnings.

Day 4 (20/11/2026): Emotion Wheel games to understand emotional expression and awareness.

Day 5 (21/11/2026): Guided yoga session by Trupti Sawant for mental and physical well-being.

As a result of the workshop, parents' emotional understanding showed a significant improvement, increasing from 30% to 80%.

Rajhanse Foundation, founded by Mrs. Manisha Silam, works towards raising awareness and supporting individuals with Autism Spectrum Disorder. What began in December 2013 as an online awareness group, "TO RAJHANS EK," soon grew into a focused initiative for vocational training.

To provide consistent skill development, the Rajhanse Foundation Vocational Center was established and began functioning on 2 April 2016, offering structured vocational training to individuals with autism and promoting independence.

Here are a few highlighted lines from the parent's feedbacks of the workshop."I cancelled a plan to come here and that's the best decision I made." "I don't remember when I felt so relieved, you all made it very stress free for me." "It feels special to know someone cares for us, because many people do it for kids but this is the first time someone is doing it for us, the parents."

हेल्प एज इंडिया

HelpAge India | Fighting isolation, poverty, neglect

हिंदुस्तान दुनिया की उन जगहों में से एक है जहां बूढ़े लोगों की तादाद बहुत तेजी से बढ़ रही है। इस मुल्क में तकरीबन 150 मिलियन से ज्यादा बुज़ुर्ग अफराद है। इन्हें लंबी उम्र तो मिली पर उसी के साथ अकेलापन, पैसों की तंगी, और लापरवाही जैसे बड़े मिसाइल भी मिले। आज के इस दौर में जब मुशतरके खानदानी निज़ाम को छोटे खानदान ने तब्दील कर दिया है, ऐसी हालत में बुज़ुर्ग अकसर तन्हा रह जाते हैं। हेल्प एज इंडिया जो 1978 में शुरू हुआ, यह एक खैराती तंज़ीम है, जिसका मकसद बुज़ुर्गों के इन मसलों को सुलझाना और उनके हुकूक के लिए लड़ना है। यह तंजीम सिर्फ उन्हें तंदुरुस्त जिंदगी नहीं देना चाहती बल्कि इज़्ज़त और हौसले के साथ जीने का मौका दिलाना चाहती है ताकि वह बोझ नहीं, बल्कि काबीले एहतराम समझे जाएं। इस तंजीम का अहम काम सेहत और सहारा देने में नजर आता है। इनका सबसे खास काम इलाज और देखभाल का है। इनके मोबाइल मेडिकल यूनिट्स है जो दूर दराज के इलाकों में जाकर वहां के बुज़ुर्गों की बीमारियों का इलाज करते हैं इसके अलावा इनकी एक हेल्पलाइन भी है जो बुज़ुर्गों को आफत के वक्त फोरी मदद देती है। यह मुख्तलिफ किस्म के तालीमी इदारा से भी जुड़े हैं जिनके ज़रिए यह नौजवानों को अखलाकी अकदार सीखाते हैं ताकि वह बुज़ुर्गों के हक के लिए लड़ सके। आमदनी का कोई ज़रिया न होने से बुज़ुर्ग ग़ैर महफ़ूज़ बन जाते हैं। हेल्पएज इंडिया देहाती और शहरी दोनों इलाक़ों में बुज़ुर्गों के सेल्फ हेल्प ग्रुपस की तशकील करता है। इन के ज़रीए बुज़ुर्ग छोटी बचत करते हैं और अपनी ज़रूरतों को पूरा करने के लिए माइक्रो-लोन लेते हैं। इससे उन्हें छोटे-मोटे काम शुरू करने में मदद मिलती है, जिससे उनकी आमदनी में इज़ाफ़ा होता है और वे खूदमूखतार बनते हैं। बुज़ुर्गों के हुक़ूक़ की हिफ़ाज़त करना और उन्हें पॉलिसी में शामिल करवाना हेल्पएज इंडिया के काम का एक अहम हिस्सा है। यह संस्था बुज़ुर्गों के साथ होने वाले बुरे सुलूक के बारे में बेदारी बढ़ाती है। हर साल वर्ल्ड एल्डर एब्यूज अवेयरनेस डे के मौक़े पर यह अहम रिपोर्टें जारी करती है, जो हिंदुस्तान में बुज़ुर्गों की मौजूदा हालत और उनसे जुड़े आज़माइश को रोशन करती हैं। 'एडवांटेज 60 - सपनों को शक्ति' मुहिम, यह मुहिम बुज़ुर्गों को बोझ मानने की मुआशरे की राय को बदलने पर ज़ोर देती है। इसका मक़सद यह बताना है कि 60 साल की उम्र ठहराव नहीं, बल्कि एक नई उड़ान की शुरुआत है, जहां उनके तजुर्बे और इल्म का इस्तेमाल मुआशरे के लिए किया जा सकता है। क़ुदरती आफ़ात के दौरान, बुज़ुर्ग सबसे ग़ैर महफ़ूज़ होते हैं। हेल्पएज इंडिया आफ़त-ज़दा इलाक़ों में बुज़ुर्गों को खाना, राशन और जज़्बाती सहारा फ़राहम करता है।हेल्पएज इंडिया को उसके शानदार कामों के लिए कई क़ौमी और आलमी एज़ाज़ात से नवाज़ा गया है।यूएन पापुलेशन अवार्ड 2020: यह मोहतरम एज़ाज़ हासिल करने वाला यह पहला हिंदुस्तानी तंजीम है, जो बुज़ुर्गों के लिए इसके नायाब कामों, ख़ास तौर पर कॉविड-19 राहत की कोशिशों और उनके हुक़ूक़ की वकालत के लिए दिया गया।इसे भारत सरकार की जानिब से बुज़ुर्गों

की ख़िदमत के लिए क़ौमी एज़ाज़ भी मिला है। हेल्पएज इंडिया सिर्फ़ एक तंजीम नहीं है, बल्कि हिंदुस्तान के बुज़ुर्गों के लिए उम्मीद और इज़्ज़त की अलामत है। तेज़ी से बढ़ती

बुज़ुर्ग आबादी वाले मुल्क में, हेल्पएज इंडिया

की जानिब से बुज़ुर्गों की देखभाल, उनके हुक़ूक़ की हिफ़ाज़त की कोशिश क़ाबिल-ए-तारीफ़ है। यह तंजीम हमें याद दिलाती है कि मुआशरे की तरक़्क़ी का मेयार यह भी है कि हम अपने बुज़ुर्गों के साथ कैसा सुलूक करते

–Jannat Malik
SYBA
(Major in Economics)

एकतायाम् कर्मसङ्ग्रहम् – समाजस्य बलवर्धनम्

विविधतायाम् अपि एकता सम्भवति। अस्मिन् जगति यत्र प्रायः भेदाः व्यक्तिगतानि च दृश्यन्ते, तस्मिन् स्वेच्छासेवा एकताशक्तेः दृढं प्रमाणं दृश्यते। ये जनाः स्वसमयम्, कौशल्यम्, साधनानि वा ददाति, ते महत्त्वपूर्णं ध्येयम् अधिकृत्य योगदानं कुर्वन्ति। एतं प्रमाणं यत् ,"एकत्वेन वयं स्थिताः"। मनोवैज्ञानिकानुसन्धानात् स्पष्टं भवति यत् सेवा एवं दानं बहुविधप्रेरणाभिः प्रेरिता अस्ति इव फलनिरपेक्षसेवा, नैतिककर्तव्येण, सामाजिकमान्यतया तथा दृश्यफललाभेन। तथापि यदा जनाः समानस्य ध्येयस्य कृते एकत्र आगच्छन्ति, तदा एते व्यक्तिगतप्रेरणाः सामूहिकशक्तौ परिणमन्ति। एतेन कारणेन करुणां, सहयोगं च समुदायस्य दृढतां प्रवर्धयन्ति। परेषां सहाय्यं अतिवर्त्य, स्वेच्छासेवा पारस्परिकसम्बन्धं वर्धयति। सा व्यक्तिभ्यः विविधसमूहैः सह संयोगं वृद्धिंगतं करोति। सा नूतनकौशल्यविकासं एवं दृष्टिप्रसारणं च अवसरं ददाति। विशेषतः सा सामाजिकसङ्घटनां दृढयति। संस्कृत्याः मतस्य पृष्ठभूमेः च भेदान् सेतुना सा संयोजयन्ती। प्रत्येकं सेवाकर्मः समाजस्य एकतास्वरूपं दृश्यं उदाहरणं भवति। स्वेच्छया सेवायाम् प्रवृत्तानां प्रेरणां ज्ञात्वा संस्थानानि तादृशानि कार्यक्रमाणि रचयितुं शक्नुवन्ति। येन लोकानां सहभागः प्रोत्साहितः भवति एवं नागरिकधर्मबुद्धिश्च पोष्यते। यदा नागरिकाः सेवायाम् एकीकृताः भवन्ति, तदा तस्य प्रभावः बहुगुणितः भवति। सः समाजः करुणामयः, नैतिकः, दृढः च समावेशकश्च भवति। अन्ततः सेवा केवलं कर्म नास्ति तथा सा घोषणैव, यत् एकता, एव अस्माकं महान् बलम् अस्ति। प्रत्येकः हस्तः यः सहाय्यं करोति, प्रत्येकं मनः यत् योगदानं ददाति, तौ मिलित्वा तां शाश्वतसत्यां दृढयतः। यदा वयं एकतया तिष्ठामः, तदा समाजः विकसति, न च कश्चन विघ्नः दुर्गमः भवति। एकता एव समाजस्य वास्तविकशक्तिः। सेवा हि तस्य मार्गदर्शिका।

-ओजस रानडे
TYBA

Nirmalya: Flowers That Give Back

India has a lot of festivals which are filled with colors, sounds and devotion. The streets glow with lights, music filling the air and pandals are filled with flowers offered by people with love. These flowers or garlands offered by devotees are called 'Nirmalya'. But once the festivals and prayers are over these offerings usually end up in lakes or rivers. What begins with something beautiful slowly turns bad. This pollutes the water, hurts the fish and is risky for people to use

This is where Dr. Shri Nanasaheb Dharmadhikari Pratishthan steps in with an amazing idea. Their 'Nirmalya collection' is a simple but powerful way of turning waste into something useful. Many of the truthful volunteers who work the organisation dedicate themself to this, especially during a festival like Ganesh Chaturthi, in cities like Thane where lakes and water bodies are integral to daily life. Rather than letting people throw the flowers away in rivers or lakes, the volunteers make collection points near the waterbodies. With warm smiles they convince people to put their Nirmalya in the collection point. Next comes the part that makes this initiative work.

The Nirmalya they collected are carefully separated from plastic or waste. Then they are taken to a composting site. They either let the flowers decompose naturally or take the help of worms. This process turns the Nirmalya into a 'vermicompost' , a rich, natural fertilizer called 'black gold' by the farmers. This fertilizer is used for tree plantation campaigns organized by pratishthan.The effect is amazing. By stopping Nirmalya from entering the rivers or lakes, this campaign protects the aquatic life and keeps the waterbodies cleaner. Also using this water keeps people safe from pollution. And rather than the vermicompost going to the waste, it helps in growing new trees. It's like a complete circle like what begins as an offering at a temple ends up giving life back to earth.

On the ground, the view is very inspiring. The volunteers in simple white clothing patiently explaining the importance of this campaign, carrying heavy bags of Nirmalya and working tirelessly. The volunteers do not see this as a chore but as seva and a chance to serve both the society and nature. Their dedication shows us that change does not always need big machines or money, sometimes it needs helpful hands and dedicated hearts.

Behind this work is the legacy of Dr Shri Nanasaheb Dharmadhikari, a respected spiritual leader who taught that true devotion contains service to society. His son, Dr Appasaheb Dharmadhikari, and grandson have been carrying forward his vision, building an organization that has over thousands of volunteers all over Maharashtra, with Thane being one of their main centers of activity. What makes this campaign unique is it combines faith and responsibility.

Additionally, Dr Appasaheb Dharmadhikari also guided some great work even beyond the nirmalya collection. His initiative includes big blood donation camps, massive tree plantation campaigns, and cancer awareness programs that gained recognition even outside India.

These efforts shows how his message of seva which means selfless service has touched many people across the world and turned faith into something meaningful

The 'Nirmalya collection' is not just about keeping our environment clean, it also shows us that true devotion is like taking care of our planet. By using the offerings in a useful manner, it helps to make our environment greener and healthy.

— Shivani Kedar
SYBAMMC ENG

एकता बलंभवति।

ईर्ष्या भङ्क्ते सर्वान् ,
सहकार्यं तारयिष्यति।
अतः 'एकता बलं सत्यम् ' इत्युच्यते
बुधैः।

किमर्थं समता इष्टा,
किमर्थं मित्रभाव च ।सुलभं मोचयति
यष्टिः, कठिनं यष्टीनां पुटम् ।

त्यज त्यज कलहं त्यज त्यज विरहं त्यज
व्यर्थं व्यसनं च विवादम् ।
एकत्वं हितकरः सर्वेषां
सर्वोत्कर्षकारणम् ।

Shubham Padhye.
M.COM (Management)

ऋTA
THE UNIVERSAL TRUTH
2025-2026
16TH EDITION

24TH JAN 2026
@rtanewspaper

TOWARDS UNITY

Reunion: Bundles of Memories!

On December 6, 2025, VPM's Joshi-Bedekar College successfully organized an alumni reunion titled "Memory Lane of RTA" at Kattyayan. The event aimed to celebrate shared memories and enduring relationships while reconnecting former students of the RTA department with their alma mater, teachers, and peers. The gathering was filled with excitement, warmth, and nostalgia as alumni from various batches reunited to reminisce about their academic journeys and cultural experiences at the college. One of the highlights of the evening was an interactive session where participants enthusiastically shared their challenges, achievements, and memorable moments from their RTA days. These reflections offered valuable insights into how the institution had shaped their personal and professional lives.

To add vibrancy to the event, fun games and engaging activities were organized, encouraging participation and laughter. These moments helped rekindle old friendships and break the ice among attendees. Alumni also took the opportunity to reconnect with faculty members, expressing gratitude and fondly recalling unforgettable classroom experiences.

The reunion fostered a strong sense of unity, pride, and belonging among everyone present. As the evening concluded, alumni expressed heartfelt appreciation for the thoughtful planning and efforts behind the event. They departed from "Memory Lane of RTA" with cherished memories and a renewed bond with their alma mater, making it a truly meaningful celebration of friendship, nostalgia, and lifelong connections.

— Swasthika Natekar
TYBAMMC – English

Report on Visit to Old Age Home, Thane

On October 18, 2025 ,the RTA team from the Department of Multimedia and Mass Communication of K.G. Joshi College of Arts and N.G. Bedekar College of Commerce organised a Diwali outreach visit to Navadisha City Association Old Age Home, in collaboration with Deen Dayal Beneficiaries. The initiative aimed to spread joy, empathy, and festive warmth among senior citizens by celebrating Diwali together.

Upon arrival, the students warmly greeted the residents and engaged in heartfelt conversations. What began as a simple interaction soon transformed into a family-like bond, with the premises echoing with songs, laughter, and emotional exchanges. The students actively involved the elders in games, storytelling, and cheerful discussions, creating an atmosphere filled with positivity and affection.

As part of the Diwali celebration, the team distributed homemade faral (traditional Diwali snacks), which everyone enjoyed together. The elders were visibly touched by the students' presence and enthusiasm. At the end of the visit, many residents shared personal reflections, expressing gratitude for the love and companionship they received. They also offered valuable life advice, encouraging the students to remain determined and passionate about their goals.

The ashram was beautifully decorated with rangoli, flowers, and lamps, enhancing the festive spirit. Through this meaningful experience, the students realised that the true essence of Diwali lies in sharing happiness, respect, and compassion with others,especially the elderly.

— Daksh gharve
(FYBAMMC)

19th Conference Explores Collective Service

The 19th One-day National Conference was held at the Thorle Bajirao Peshwa Sabhagruha, bringing together approximately 200 participants, including students, educators, and distinguished guests. Centered on the theme "Transforming Lives: The Power of Collective Service," the event provided a platform for profound discussion on social impact and community growth.

The session was inaugurated by the event's convenor, Dr. Vinod Chandwani. Following the opening, Principal Dr. Suchitra Naik delivered a motivating address, weaving verses from the Bhagavad Gita into the theme of service. Dr. Vijay Bedekar also shared his blessings and support for the conference via a video message.

During the inaugural session, Padma Shri Chaithram Pawar was felicitated and recognized for his contributions to transforming Adivasi communities. Over the past 35 years, his work in education and sustainability has led to a significant positive impact, with children from these communities now working in major sectors in Mumbai.

To further the message of harmony and unity, NSS students performed "Lakshmi Geet," followed by a skit titled "Unity – The Journey from Me to We."

The plenary discussion, "Together We Serve, Together We Transform," highlighted women's empowerment and social change. Ms. Varsha Parchure emphasized the importance of women-led enterprises, while Ms. Rama Shyam spoke on gender equality and the effective use of social media. The session chairperson, Dr. P. P. Tokekar, stressed the necessity of collective responsibility and education.

A panel discussion on "Empowering Communities Through the Spirit of Volunteerism" featured Shri Jeevan Vichare, Dr. Devayani Awade, Ms. Swar Kranti, and Shri Rajaram Katara. The panelists shared experiences emphasizing community participation, sustainable development, and leadership. Additionally, students and Prof. Dr. Vimukta Raje presented research papers related to the conference theme.

Dr. Vinod Chandwani delivered the vote of thanks, and the program concluded at 6:00 PM with a recitation of "Pasayadan" by Ms. Aabha Bagaitkar, leaving participants feeling inspired and motivated.

Rewa Ghag
SYBAMMC-ENG

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THE UNIVERSAL TRUTH
2025-2026

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This newspaper was published on 24th January 2026, under the guidance of Dr. (Mrs.) Suchitra Naik Principal of VPM's K.G. Joshi College of Arts & N.G. Bedekar College of Commerce (Autonomous), Dr. Mahesh Patil Vice Pincipal & Co-Ordinator of Department of BAMMC, Prof. Ishita Pradhan Teacher-in-charge (English), Prof Dr. Vimukta Raje Teacher-in-charge (Marathi), Prof Dr. Sangita Mohanty, Prof. Mansi Jangam, Prof. Sneha Kadam, Prof. Harshada Pathare,
Published by Jeet Mavani on behalf of K.G. Joshi College of Arts & N.G. Bedekar College of Commerce (Autonomous), Chendani Bunder Road, Thane 400601 and printed by him at The Indian Express Pvt Ltd EL-208, TTC Industrial Estate, Mahape, Navi Mumbai - 400710