

DEPARTMENT OF ENGLISH



P.E. Society's
Modern College of Arts, Science and Commerce
Ganeshkhind, Pune-16

ODYSSEY

VOL-2

FESTIVE-ALL

FASTING, FEASTING AND FATHOMING

DEPARTMENT OF ENGLISH

2017-18

DEPARTMENT OF ENGLISH

VISION

The Department of English envisions youth with love for literature, desiring to explore the world of aesthetic pleasure, kindle their spirit to understand the science of language, improve their power of expression and linguistic competency leading to successful careers in diverse fields.

MISSION

Our mission is to inspire, motivate and encourage students to excel in their academics, be good communicators, foster employability skills among them by providing a platform to identify and nurture their inherent talent, promote their creative pursuits, build their self-esteem and make them well-rounded personalities.

OBJECTIVES

- To create awareness about the importance of English as a global language.
- To cultivate research aptitude through comparative study of cultures and literatures.
- To acquaint students with catalytic effect of English in opening gateways to myriad career opportunities.
- To make students comprehend, analyze and appreciate literary texts.
- To enhance their personality, build their confidence through training in English communication viz. social etiquette, manners, polite conversations and formal and informal discourse etc.

Thank You...

We are immensely grateful to our patron Dr. G.R. Ekbote for his perennial support and guidance to help us evolve and excel. We salute him for his perpetual encouragement in all our academic endeavours.

We wish to express our deep sense of gratitude to Prof. Mrs. Jyotsna Ekbote for appreciating our efforts in nurturing linguistic competency among students.

We feel motivated by Prof. Suresh Todkar and Dr. Prakash Dixit's enthusiastic involvement in all the activities of the English Department. Prof Todkar's penchant for acronyms and Dr. Dixit's love for proverbs in English have added sheen to the departmental function that they have never failed to attend over the year.

Our Principal Dr. Sanjay Kharat's love for promoting research temperament in young minds propel us to launch insightful ideas among students and train them to 'explore' and 'express' through language. We are indebted to him for his constant support and guidance in all our academic pursuits.

Dr. Jyoti Gagangras, Vice Principal Arts has always taken that extra mile to encourage us in executing all our ideas into innovative events. We are grateful to her for her timely advice in all matters of the department.

A word of gratitude is in place for Dr. Shubhangi Joshi, Vice Principal, Commerce for her genuine interest in, and admiration for our Student-centric activities.

Words of praise from the Vice Principal of Science, Prof. Swati Kandharkar has helped boost our morale and strengthen our efforts and we wish to express our gratitude to her for the same.

Odyssey-II is the result of tireless efforts displayed by our student-contributors from all the three faculties who have enthusiastically participated in collecting data and pictures that have gone into making this volume colorful and informative.

Creative talent of my colleague Jitender Kumar in designing the cover page and layout of the journal is indeed commendable.

Dr. Deepanita Bhanja's continuous follow-up with the students and arduous sessions in documenting the information in a desirable format is worth a mention here.

Prof. Sandeep Sanap's efforts in concretizing all the hard work of the preceding months into a colourful and glossy journal are undoubtedly praiseworthy.

Odyssey-II would not be possible without the sincere wishes and encouragement from all my colleagues, friends and well-wishers.

Enjoy *Fasting, Feasting and Fathoming* until next year.

Dr. Shampa Chakravarthy

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Words of Appreciation by the Principal



I appreciate the efforts of the English Department on the occasion of the release of the second volume of their In-house Journal, Odyssey. It is interesting to note that students have attempted to view the very popular Ganesh Festival from various other dimensions and record their observations in this volume titled- FESTIVE-ALL: Fasting, Feasting and Fathoming. The contribution of students through the wonderful articles on a variety of topics is highly admirable. After years of successful Issues of their Wall magazine FLAIR, the newly launched forum, QUEST is a veritable platform to nurture students' skills in research, team building, independent thinking and language learning.

The effort of the teachers of English Department is indeed laudable for the wide range of activities they conduct in order to encourage and promote love for the global language English that help build their confidence and contribute to their overall personality development.

Dr. Sanjay Kharat
Principal

From the Vice- Principal's Desk



The signature activity of the English Department, FLAIR transitioned into yet another platform for students to enrich and empower them to think and express themselves through QUEST- the curiosity and creativity forum. The launch of QUEST was a grand function that flagged off the second volume of their In-house Journal ODYSSEY.

I appreciate the efforts of the students in conducting surveys and collecting information on different aspects that impact the historical city of Pune during the 10-day *Ganeshotsav* which is the theme of ODYSSEY-II.

I congratulate the enthusiastic teachers of the department in launching the theme of FESTIVE-ALL to present an all-round view of the Ganesh Festival documented through colourful pictures and articles written by students under their guidance.

Dr. Jyoti Gagangras
Vice-Principal, Arts

The Editor Speaks...



The Department of English is proud to bring out the second volume of *Odyssey*- a collection of insightful articles written by students of Arts, Commerce and Science. *Odyssey-2018* throws light upon the very popular Ganesh Festival in Pune not just describing its pomp and show and the religious fervor among the *Puneites* in worshipping their dearest *Bappa* but goes a step further to take a peek into the 10 day gala celebration and understand it from various other perspectives. The theme of *Odyssey- 2018* is **FESTIVE-ALL: FASTING, FEASTING AND FATHOMING**. The significance of the theme lies in the fact that while *Ganeshotsav* has always been a time to show immense love and faith through *Aartis* offered to the ‘Lord of Wisdom’ and indulge ‘Him’ with a goodies galore, it is also time to ponder over and analyse the multi-dimensional impact this festival has on the historical city of Pune vis-à-vis cultural, social, environmental, commercial, and technological among others.

Department of English encouraged its students to visit different *Ganesh Mandals* in Pune with the intension to explore the festivities and understand its effect on the overall environment in the city. Students engaged themselves in enthusiastic dialogue and discussion with the organizers, law-keepers, businessmen, environmentalists, doctors and the general public and came out with interesting shades of information.

This volume of *ODYSSEY* is an attempt to present a panoramic view of the festival replete with colour and words. We would like to confess that the views expressed in the articles are a record of observation made by students based on facts collected from literature and writings available in books, newspapers, websites, through personal interviews and interaction with people of Pune and their own understanding of the theme. These might not be scholarly renditions but a humble effort to express their take on the festival.

I am sure all of you will enjoy and appreciate this colourful adventure of our students in not just being a part of the ‘fasting and feasting’ but taking a step further in ‘fathoming’ its numerous facets.

Dr. Shampa Chakravarthy

Head, Department of English

INDEX

Sr. No.	Title	Author	Page No.
1	The Business: A Blessing	Sarthaki Mategaonkar	1
2	The Elephant God and the Mouse	Aishwarya Bhojkar	3
3	Ganesh Chaturthi	Akshada Diwate	5
4	Ganesh Festival	Amruta Kulkarani	6
5	Dhol-Tasha	Archana Deshpande	8
6	Ganesh Chaturthi Celebration	Monisha Moitra	10
7	Ganesh Festival: A Glance over The Past	Pranjali Parite	11
8	Ganesh Festival: The Tradition	Prateek S. Naidu	13
9	Vinayaka Chaturthi: A Brief History	Preeti Kotwal	14
10	An Eco-friendly Ganesh Chaturthi	Shamita Patharkar	16
11	History of Ganesh Festival	Shivani Borse	17
12	Ganesh Festival: An Overview	Shivani Bundela	19
13	Ganesha in the Reel World	Shivani Bundela	21
14	Tree Ganesha	Gayatri Lokhande	22
15	The Ganesh Festival	Wavhal Shivraj Shinde Shrinath	23
16	The Sounds and Noises of Sarvajanik Ganesh Utsav	Shreyas J Bhopi	25
17	Ganesh Utsav	Shweta Jain	26
18	<i>Manache Ganpati</i>	Lalit Sandbhor	28
19	Interesting Information about some Ganesh Mandals in Pune	Lalit Sandbhor	30
20	Activities of the English Department		33

The Business: A Blessing

Sarthaki Mategaonkar

TYBA (English)

Although *Ganesh Utsav* is a very spiritual process, it is also a great deal for the people who choose to make maximum profit out of the festival. These include flower vendors, decoration vendors and idol makers.

The Places I visited:

There was a shop I visited which was "Om Sai Ganpati Stall" whose owner was Sumeet Murkute. He has been in this business for 40 years. Idols of lord *Ganesh* are made as per the orders given by people. These people include 'society *mandals*', 'street *mandals*' and houses. They make these Idols in 'Pen' area of Pune. 14" to 15" is the smallest size of the idol whereas 21" is the highest. The price range of these idols varies from Rs.500 to Rs.3000. The rest of the *Ganpatis* which are unsold or are damaged are put in water (*visarjan*). After a couple of questions we got that customers prefer idols which have the most beautiful eyes. Thus, painting these eyes is a tedious and challenging task for artists.

I visited a flower vendor where the name of the shop is "Nisarg" and the owner was Reshma Gothe. She started this business at the age of 17 and it has been three years since then. She says that *Ganesh* festival is the only time where she gets the most profit as compared to other festivals throughout the year. It has been observed that people tend to purchase Lotus and other flowers but they don't purchase Hibiscus which is the favorite flower of Lord Ganesha. Ganesha is also called as 'Green coloured face God' since he has the face of an elephant and is worshiped with leaves.

Another shop I visited was the decoration vendor. The name of the shop was "Rajveer Enterprises" and the owner was Vaibhav Salve. Thermo Cole and Crystal chains are sold the most. Customers check for newly crafted material and are willing to spend any amount on decoration which gives them the highest profit of all the other vendors. Thus, business is the most profitable during this festival and that no one is at lose and every one earns the most and thus this profit is like blessings by Lord Ganesha to these vendors.

A start which never did last:

A *mandal* "Shiv Shambhu Mitra Mandal" started by Omkar Gurav (9 years old) with the help of his friends and elders have given new insight to *Ganesh* festival. It has to

be noted that this *mandal* is legally registered in Aundh Police Station. They purchase eco-friendly idols and dump their waste in the garbage boxes placed by MNC. They also conduct a *Satyanarayana puja* before *Anant Chaturdashi*. I thought this *mandal* is organised by kids, they have full faith in Lord Ganesha and that is the reason which inspired them for the '*sthapana*' of Lord Ganesh. This *mandal* has 20 members and none of them is a head and so everyone works together with great enthusiasm. They cannot arrange programmes due to lack of funding but surely they have planned for future. Their future plans include assembling DJ's, big Idol and other competitions to be held. This is the smallest *mandal* in Aundh.

How today's 'hostelites' celebrate Ganesh festival: (Technology is the current way of celebrating festivals)

People, who go to other cities for Education or jobs, celebrate Ganesh festival by watching the '*Bhadipa*' series which shows the atmosphere and funny incidents happening at home of people in this festival. Hostelites feel homesick but gradually cope up with the situation by watching such videos to escape this feeling and celebrate Ganesh Festival in their own way. They are quite certain about the exact things which would have been happening at their house or hometown cities and thus compare the two drawing pros and cons, they relate through various memes and thus end up tagging their friends and relatives in these memes.

'Career' is very important these days, people are not ready to take risk and leave their professional life just to attend a festival which they can even celebrate in their current city. Some people either ignore all the celebrations or complain about issues like noise pollution, traffic or some visit each and every *Ganpati* clicking pictures and posting on Facebook and Instagram. Out of 100, at least 70 percent people have moved to big cities, leaving their hometown. This brings a new way of celebrating this festival. Either they wait for the mess people to give sweets or they wait to get *prasad* from home when this festive is over.

Thus, every hostelite celebrates this festival on and with social media either by scrolling down the photographs of lord Ganesha, memes or by sharing their photographs of *Ganpati mandals* they visited and thus celebrating by uploading photographs.

More the likes on the uploaded pictures, bigger the celebration.

The Elephant God and the Mouse

Aishwarya Bhojkar

F.Y.B.Com (Div: C)

Just like people come in all shapes and sizes so do the Gods. Take the example of our beloved Lord Ganesha, He is bot- bellied and has the face of an elephant and still we live in a society where fat-shaming prevails.

We can also say that the vehicles of the Gods also come in different shapes and sizes. The mouse or '*Mooshak*' is the vehicle of Lord Ganesha. Of course, all of us know that, almost every alternate Tele-soap is about Lord Shiva or Lord Ganesh. What we didn't know is the symbolism behind it. Primarily, there are a few theories that I have explained. There can be many more theories possible.

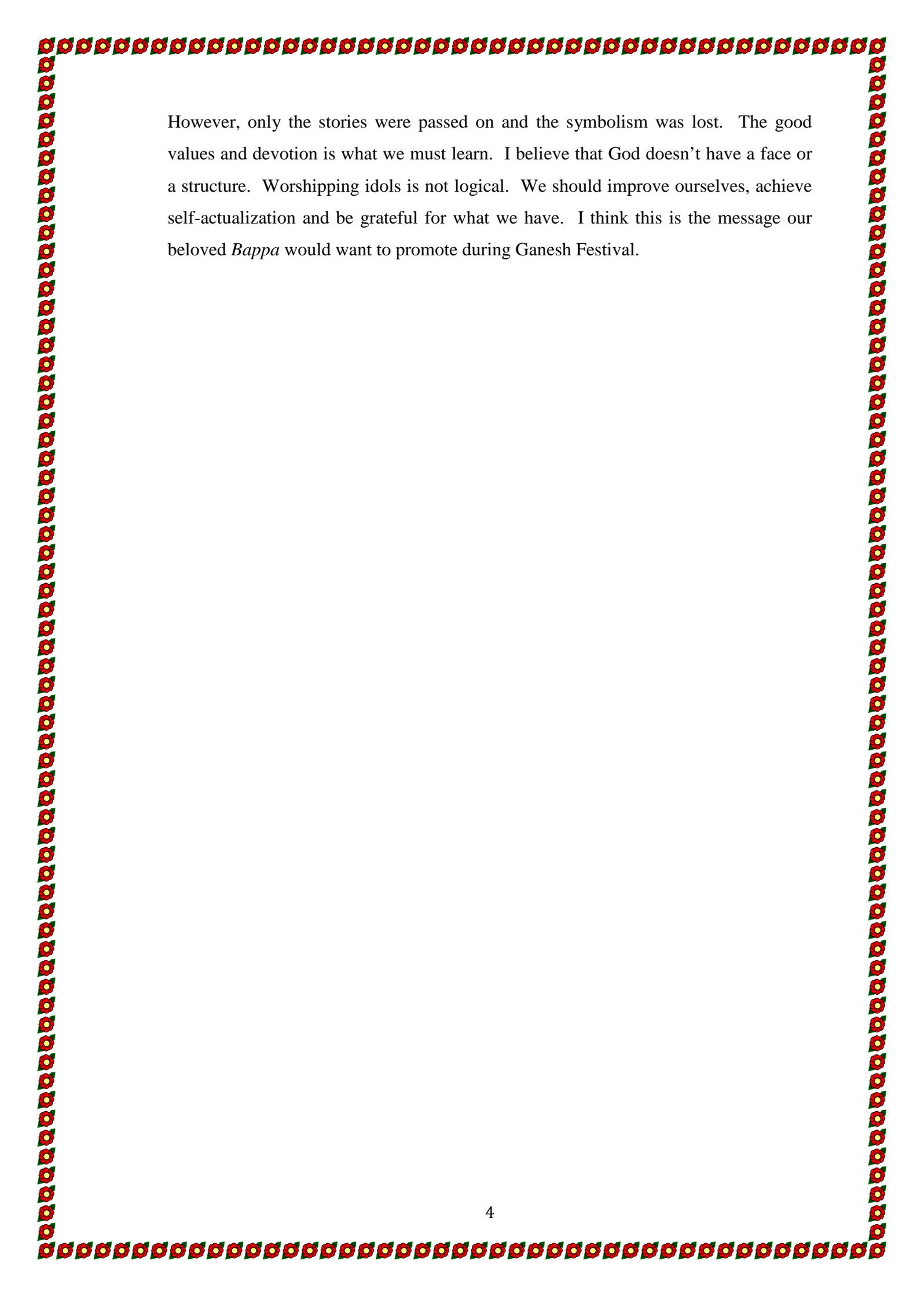
The mouse is considered as the symbol of desire. (Though none of the sources I looked up gave me a reason why. My guess is that the mouse chews and gnaws his way to reach food i.e. desire and forgets everything else. Hence maybe he is the symbol of desire) So, *Ganapati* riding the mouse symbolizes that every person should be the master of his/her desires. He/she should not let desire consume him/her.

Also a mouse lives in holes deep underground where there is darkness. Hence it can also mean triumph of light over darkness when *Ganapati* rides the mouse. Similarly it represents triumph of wisdom over ignorance, strength over weakness and intellect over ego.

Another theory states that *Ganapati* chose mouse as its vehicle especially because of its size. Due to its small size, a mouse can go anywhere through cracks and holes. Thus Lord Ganesha can travel the world without any obstacles. This makes him all-pervading.

Rodents are a headache of farmers as they spoil their crop. Hence a more modern theory believes that Lord Ganesha rides the mouse to prevent it from being a troublesome pest to the Farmers.

Practically the entire concept of a God riding a mouse is astounding. Hence, they simplified these things to stories and character which common people could relate to.

A decorative border consisting of a repeating pattern of red and green flowers, possibly marigolds, arranged in a rectangular frame around the page.

However, only the stories were passed on and the symbolism was lost. The good values and devotion is what we must learn. I believe that God doesn't have a face or a structure. Worshipping idols is not logical. We should improve ourselves, achieve self-actualization and be grateful for what we have. I think this is the message our beloved *Bappa* would want to promote during Ganesh Festival.

Ganesh Chaturthi

Akshada Diwate

F.Y. B.Com. (Div: B)

Ganesh Chaturthi is a Hindu festival that brings back God Ganesha to earth. A ten-day festival, it starts on the fourth day of Hindu luni-solar calendar, which typically falls in Gregorian months of August or September.

The festival is marked with installation of Ganesh clay idols privately in homes or publicly on elaborate *pandals* offering and Prasad from the daily prayers, which is distributed from the *pandal* to the community including sweets such as *modaks*, believed to be a favorite of the elephant deity.

The festival celebrates lord Ganesha as the 'God of new beginning' and 'remover of obstacles' and is observed throughout India especially in the states of Maharashtra, Goa, Telangana, Gujrat and Chhattisgarh and is usually celebrated privately at home. *Ganesh Chaturthi* is also observed In Nepal and by the Hindu Diaspora elsewhere such as in Trinidad, Suriname and in Europe.

The earliest mention of *Ganpati*, now considered equivalent to *Ganesh* or *Vinayaka*, is found in the *Rigveda*.

Although it is unknown when *Ganesh Chaturthi* was first observed, the festival has been publicly celebrated in Pune, since the era of King Shivaji (1630-1680), founder of Maratha Empire. After the start of British Rule, the Ganesh festival lost state patronage and became a private family celebration in Maharashtra until its revival by Indian freedom fighter and social reformer Lokmanya Tilak.

The Madras High Court ruled in 2004 that immersion of Ganesh idols is unlawful because, it incorporates chemicals that pollute the sea water. In Goa, the sale of Ganesha idols made of PoP has been banned by the state government and celebrities are encouraged to buy traditional artisan made clay idols.

Due to environmental concerns a number of families now avoid water bodies and let the clay statue disintegrate in a barrel of water at home. After a few days, the clay is spread in the home garden. In some cities a public, eco-friendly process is used for the immersion.

Ganesh Festival

Amruta Kulkarani

F.Y.B.Com (B)

Ganesh Chaturthi is one of the most favourite festivals of the Hindus. It is celebrated all over the country with complete devotion and joy. Lord Ganesha is worshipped by Hindus at the beginning of every holy work as he is the source of 'pride' and 'wisdom'. *Ganesh Chaturthi* is celebrated as birth anniversary of lord Ganesha. Ganesha is the son of Goddess Parvati and Lord Shiva. The Ganesh Festival celebration was started by Lokmanya Tilak, a famous social reformer, Indian nationalist and freedom fighter in 1893. He made a ritual of worshipping Ganesha to protect Indians against British rule.

Now-a-days, *Ganesh Chaturthi* is observed as a national Festival to remove inequality among people. Lord Ganesha is known by various names; some of them are like *Ekdant*, God of limitless Powers, *Heramba* (obstacles remover), *Lamboder*, *Vinayak*, God of Wisdom, God of wealth and prosperity and many more. The Ganpati festival is celebrated in the month of August or September (Marathi month *Shukla Paksha* of Bhadrapada). We have passion to celebrate festival on 11th day *Anant Chaturdashi*.

People take bath in the early morning on the day of *Ganesh Chaturthi*, wear clean clothes and worship God. People enjoy it in ten days celebration. Lord Ganesha sits in the every house and many *pandals*. The *pandals* of the Ganesha magnificently decorated with flowers and lightings etc. Mostly children become so excited to bring *Ganpati Bappa* at home. It is the favourite festival of everyone and most of the people wait with so much excitement for this festival.

People bring home Lord Ganesha and worship him. They worship lord Ganesha followed by regular *Aarti* and offering his favourite sweet '*Modak*.' This festival is celebrated once a year with great enthusiasm from the time of *Chhatrapati Shivaji* in Maharashtra. This festival has been celebrated and till now it is one of the most popular festivals of India.

During Ganesh festival there are various programs arranged like cultural programmes, *Bhajans*, games, painting, dance competitions making of the image of lord Ganesh etc.

Processions are held at the end of the Festival. The idol of Lord Ganesha is placed in the respective vehicles. The idol is then taken to Holy River for immersion by singing slogans “*Ganpati Bappa Morya, Pudcha Varshi Lavkar Ya*”.

Dhol-Tasha

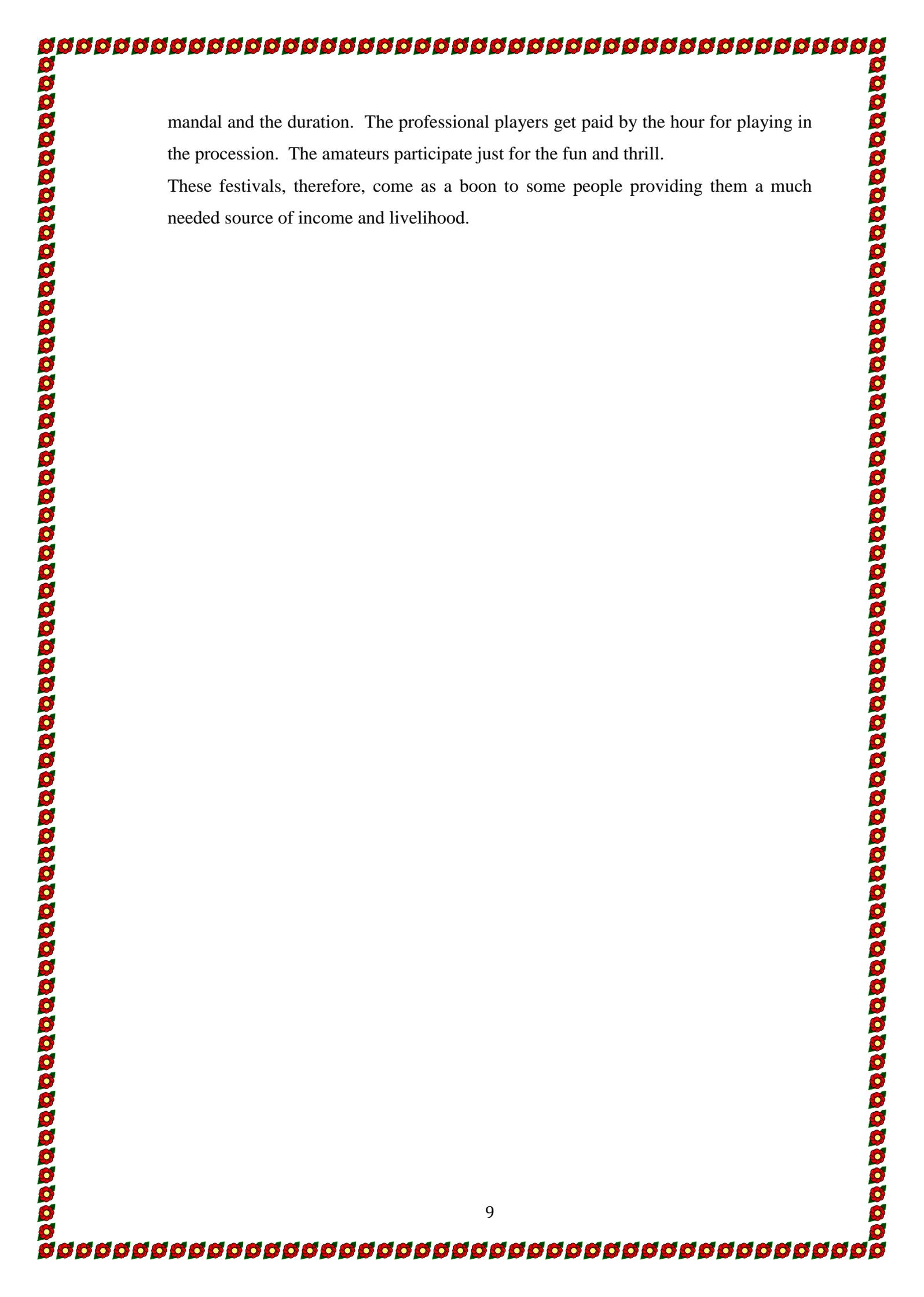
Archana Deshpande

F.Y.B.A. (Div – C)

The Hindu month of *Shravan* that typically coincides with the month of August is filled with many festivals. It is almost mid-monsoon and there is eye soothing greenery all around. This coupled with these festivals make it a very joyful period of the year.

The festivals celebrated during this period have their rightful place of religious and environmental importance. One of the important festivals celebrated in this period is the 10 days long Ganesh Festival. In addition to its religious significance, it also gains political importance when Lokmany Tilak used it as a vehicle to get people together in the pre-independence period and united them against the British. Although being a century old tradition, the ways in which these festivals are celebrated have significantly changed over a period of time. And these changes play an important socio-economic role in modern times. For example-playing *Dhol Tasha* or drums in Ganesh processions has become a norm for the past few decades. This provides seasonal income to many individuals and temporarily forms organizations called the *Dhol-Tasha Pathak*.

The organizer of these Pathaks assembles groups of people consisting of both amateur and professional drummers about a month or two before the Ganesh Festival begins. They meet daily for a few hours and practice playing Dhols with a few varying rhythms. They typically meet in open grounds in the evenings for practice. The organizers provide the playing instruments to these volunteers. Yes, they are called volunteers although some of them are paid professionals. The organizers are paid by various Ganesh mandalas to perform the drums in their respective procession. Accordingly, every member of the same Pathak wears a per-decided uniform for pathak to pathak and is generally a tradition based Indian attire. A single Pathak can comprise of anywhere from 50 to 500 drummers and these are split into smaller groups that play in different mandal processions. The pathak charges form Rs. 25,000 to Rs. 2.5 Lakhs depending on the number of drummers required by each



mandal and the duration. The professional players get paid by the hour for playing in the procession. The amateurs participate just for the fun and thrill. These festivals, therefore, come as a boon to some people providing them a much needed source of income and livelihood.

Ganesh Chaturthi Celebration

Monisha Moitra

F.Y.B.com. (B)

Ganesh Chaturthi is a 10 day Hindu festival celebrated to honor elephant headed Lord Ganesha's birthday. He is the younger son of Lord Shiva and Goddess Parvati.

Ganesh is known to have 108 different names and is the lord of arts and sciences and deva of wisdom. He is honored at the beginning of every ritual and ceremonies as he is considered the god of beginning. He is widely and dearly referred to as *Ganapati* or *Vinayak*.

The festival begins on *Shukl Chaturthi* which is the fourth day of the waxing moon period, and ends on the fourteenth day of the waxing moon period known as *Anant Chaturdashi*.

Maharashtra is the state known for grand extent *Ganesh Chaturthi* celebration. During the festival colorful *pandals* are set up and the lord is worshiped for 10 days. There are main rituals during the festival. The first one is called as '*Pranpratishtapana*' – the process of infusing the deity into a *murti* or idol. The second one is called as '*Shhodashopachara*' – 16 form of paying tribute to Ganesha. The third one is called as *utterpuja* – puja after which the idol could be shifted after its infusion and the last one is called as ganapati visarjan – immersion of the idol in the water body.

The festival was celebrated as a public event since the time of Maratha Emperor Chhatrapati Shivaji, but a public *Ganesh* idol was installed first by Bhavsahab Laxman Javde. Lokmanya Tilak changed the festival from a private celebration to a grand public event to bridge the gap between upper and lower castes in Indian society.

Ganesh Festival: A Glance over The Past

Pranjali Parite
SYBA (English)

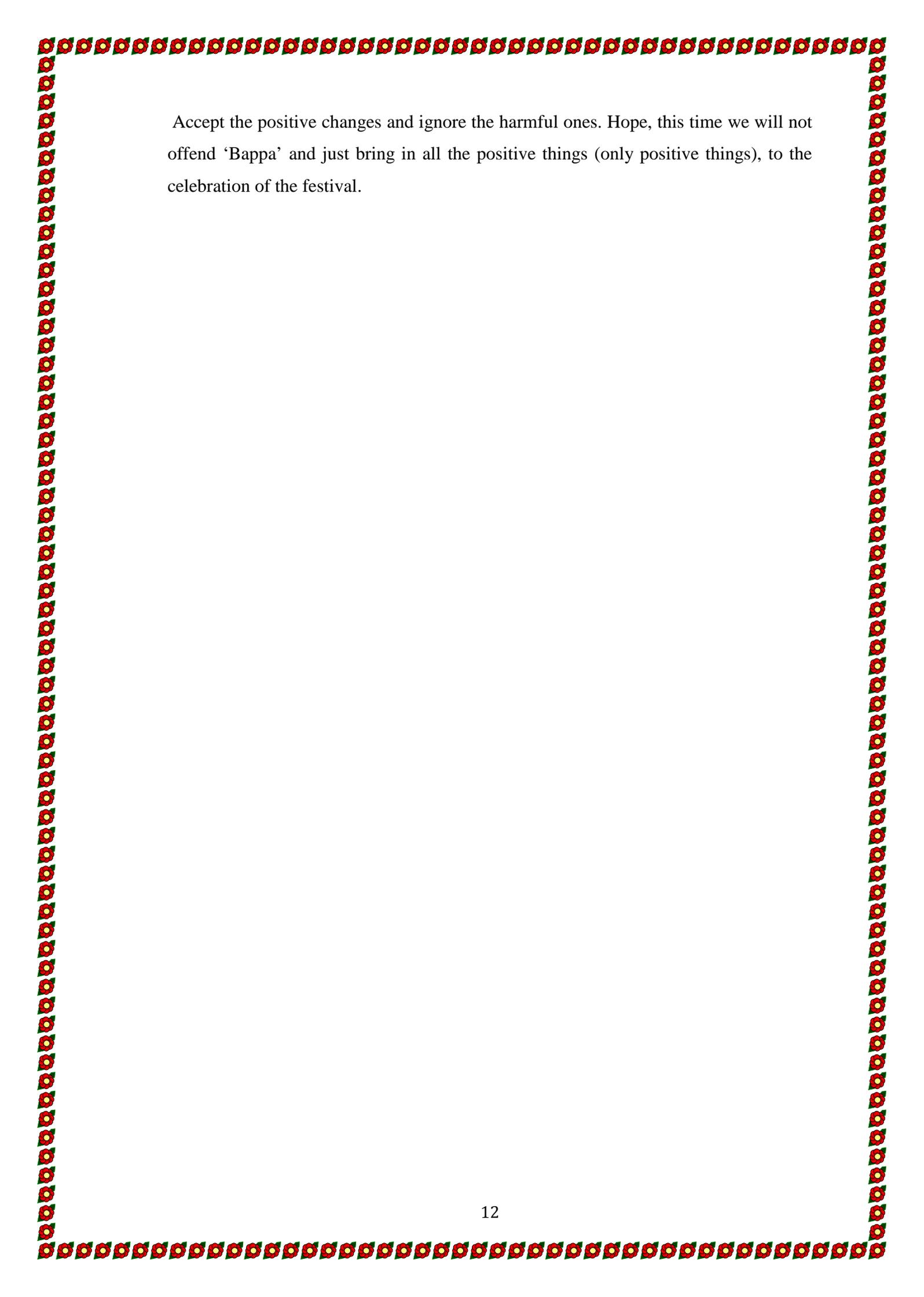
‘Ganesh Festival’ has been the most popular and favorite festival of people, especially of the Maharashtrians. The festival was started several decades ago. It is considered that Lord Ganesha comes on earth, to reside with us for ten days. In those ten days, we welcome ‘*Bappa*’, show Him our gratitude and love, in the form of ‘*Poojas*’, ‘*Prashads*’, garlands, prayers and a lot more.

Earlier, the festival was celebrated in a very smooth and sophisticated manner. The main aim of people was to make ‘*Bappa*’ happy, but for the last few decades, people have changed the way and manner of celebrating this Ganesh Festival. People now consider the festival to be an opportunity for them to play loud music, consume alcohol, create hustle, dance the way they want, burst crackers and create noise and air pollution. Do we all remember, what’s the aim of the festival? The answer is ‘no’. No, we don’t remember it at all. Will ‘*Bappa*’ be happy by all these things? ‘*Dhol-tasha*’ is the traditional way of welcoming ‘*Bappa*’ but nowadays people are replacing it with large sound systems, Dolby’s, EDM’s and what not. Is this change positive? The replacers of the ‘*dhol-tasha*’ are not even worth comparison.

People are competing over whose idol is bigger. Why? Has ‘*Bappa*’ said “I will fulfill the wishes of the one who brings my huge idol?” No, *Bappa* hasn’t said so. Then why are we interested in these nonsensical competitions, which are causing a threat to our environment.

In old times, people didn’t use to burst crackers, but now, the whole streets are filled with people, bursting crackers and creating noise as well as air pollution. It’s neither good for the environment, nor it’s going to do any good to the celebration of the festival.

The traditional ways of celebrating the festival are diminishing. People are replacing it with new ways and many of the changes (not all) are harmful for the individuals and the environment. Can’t we all just think of our environment, people, mother earth and celebrate the festival peacefully, without causing any harm to anyone or anything around us?



Accept the positive changes and ignore the harmful ones. Hope, this time we will not offend 'Bappa' and just bring in all the positive things (only positive things), to the celebration of the festival.

Ganesh Festival: The Tradition

Prateek S. Naidu

F.Y.B.Com (B)

Traditionally, in the state of Maharashtra, people used to worship lord Ganesh before starting any new work in the fields. This festival starts in the month of *Bhadrapad* (August or September). It is believed that one who worships him with complete devotion and faith would be blessed with happiness, knowledge, wealth and a long life.

People also believe that Ganesha comes every year with a lot of happiness and prosperity and drives all the sufferings away. It is celebrated as his birth anniversary to welcome and honour him earlier, this festival was celebrated only in Maharashtra, but now-a-days it is celebrated throughout India. On this day people offer rituals and offerings to lord Ganesha in exchange of his blessings.

In the year 1893, Lok Manya Tilak, a social reformer and a freedom fighter, started the ritual of idol installation and idol immersion and making it a big occasion. It was done to protect Indians during British rule but these days it is observed as a National festival to bridge the gap between upper and lower castes in Indian society.

But in the name of devotion people use this festive season, as a reason to create noise pollution, and also to pollute the lakes and rivers of a beautiful city by immersing Idols.

I hope that this would all change because the God of Gods, God of Wisdom, God of Wealth, and the wise lord Ganesha is watching over us.

Vinayaka Chaturthi: A Brief History

Preeti Kotwal

F.Y.B.Com (B)

Ganesh Chaturthi, also known as Vinayaka Chaturthi, is the Hindu Festival that reveres lord Ganesha, a ten day festival, it starts on fourth day of Hindu lunar-solar calendar month *Bhadrapada*, which typically falls in Gregorian months of August or September. The festival is marked with installation of Ganesha idols privately in homes, or publicly on elaborate *pandals* (temporary stages) observations include chanting of *Vedic* hymns and Hindu texts such as *Ganpati Upanishad*, prayers and *vrat* (fasting) offerings and *prasad* from the daily prayers, that is distributed from the *pandal* to the community, includes sweets such as *modaks* are believed to be a favourite of the elephant – headed deity. The festival ends on the tenth day after start, where is the idol is carried in a public procession with music and group chsting , then immersed in nearby water body such as river or ocean, thereafter the clay idol dissolve and ganesha is belived to return to mount kailash to Parvati and Shiva.

The festival celebrates lord Ganesha as God of New Beginnings and the removal of obstacles and is observed throughout India, especially in the state of Maharashtra, Goa, Telangana, Gujarat and Chhattisgarh and is usually celebrated privately at in states of Karnataka, tamilnadu, Andhra Pradesh and Madhya Pradesh, Ganesh chaturthi is also observed in Nepal and by the Hindu diaspora elsewhere such as I the trended Surinam, Fiji, Mauritius, united states and in the Europe (in Tenerife).

Origin of Ganesh Festival

Lokmanya Bal Gangadhar Tilak, the father if Indian unrest, mobilized people through public ganesh utsav which was until then confined to the homes of the people and places of maharajas. Hindus came together for the festival which became a source of political awakening against the British regime.

At the racial juncture of Indian history when the nation indeed was under the yoke of slavery of British, Lokmanya Tilak, who proclaimed “swarajya is my birth right and I’ll have it”. Realizing the importance of the massive popularity of the festival initiated its nationalized celebrations in 1893. Then it became a platform for political awakening and uprising among the people to gain freedom from British imperialism. Ganesh festival thus played a very important role in our freedom struggle. Castes and

creeds were forgotten as people organized the festivals with great enthusiasm. *Mandals* or organizations of people in every locality came into being to organise the annual event with funfair. After independence in 1947, these *mandals* continued to celebrate the festival with vigour and devotion. Political overtones of pre-independence era were replaced by activities for social good. Some *Mandals* which were established way back in the last decade of 19th century, continue to remain in the forefront in their social outlook. Mandals in Mumbai and other towns of Maharashtra have kept the spirit of festivity and sense of commitments to the society. They organize daily events during the days of Ganesh Festival.

Eco-Friendly Celebrations

Ganesh Chaturthi is celebrated with great zeal all over Maharashtra. This festival symbolizes togetherness as thousands of people come together to celebrate this festival on a grandiose scale. But these days this festival is raising the burning issue of environment pollution.

The immersion of gigantic *Ganpati* idols in the natural water bodies is adversely affecting the aquatic life and the harmful chemicals from idol are contaminating water. The material used in idols like 'Plaster of Paris' (POP) is mainly the compound of mercury, cadmium, lead and carbon.

Immersion of idols with such poisonous and toxic elements raises the level of acidity, solid matter, organic matter and heavy metals in water bodies. It's high time now, seeing the alarming rate of environment pollution, migrate and institutions have come forward with a campaign of Green Ganesha or eco-friendly Ganesha festival.

The national green crops campaign involving school children to promote the use of clay idols have picked up steam in different areas.

A popular idol making company nearby Mumbai has also started its manufacturing by clay rather than Plaster of Paris, running campaigns within all of us. All devotees should take a step forward in this direction, just by altering the ways of celebration on this auspicious occasion.

Now-A-Days, craze of green Ganesha is growing means people are getting aware of the fact and turning towards the idols made of clay or paper mache.

Unpainted idols can also be used, which are without the harmful elements of paints. Even the alternatives are to use the idols made of brass or stone which can be reused in coming years.

An Eco-friendly Ganesh Chaturthi

Shamita Patharkar

SY.B.A (English)

The festival of 'Ganapati', also known as *Ganesh Chaturthi* marks the beginning of a ten day long festival to celebrate the significance of lord Ganesha. Devotees of lord Ganesha look forward all year long to celebrate '*Ganeshotsav*' during which the idol of lord Ganesha is brought home and decorated beautifully. They are also raised on platforms for people to gather in the tents or *pandals* set up in the street. Though the festival is a time for great joy and celebration, delicious food, beautiful decorations and lighting, it comes with its own package that disturbs the environment and causes pollution. It is important to understand that not just this, but all the festivals should be celebrated with the spirit of ecological sustenance and protection. Here are a few ways in which we can celebrate an Eco-friendly *Ganesh Chaturthi*.

It is best that we stop the use harmful colours to paint the idols that pollute the soil and use natural clay idols and colour them with turmeric, *multani mitti*, red sandalwood etc. They can be easily dissolved in water later.

We can avoid buying idols made of Plaster of Paris, which is highly toxic in nature.

We can avoid buying as much plastic as we can and opt for earthen lamps, real garlands, Eco-friendly plates and other materials for the traditional '*prasad*'.

The use of cloth, paper, wood and other materials that are safer for immersion can be encouraged.

The flowers and garlands, banana leaves etc. can be collected after the celebration and put in a compost pit and can be used as fertilizers.

The most important of all is that we can try to change our mindsets and immerse the idol in a bucket at home instead of immersing it in the rivers. It will surely help decrease the amount of pollution and will not hamper the environment. The idols are often found lying on the banks of the rivers a few days later as they do not dissolve easily and the waves push them back to the banks. This can be avoided by simply immersing the idol in a bucket.

So friends, let us promise to celebrate a safe and Eco-friendly *Ganesh Chaturthi* this year and the years to come.

History of Ganesh Festival

Shivani Borse

SYBA (English)

Ganesh Chaturthi, one of the most sacred Hindu festivals, celebrates the birth of Lord Ganesha-the God of wisdom and prosperity. Devotees of Ganesha look forward all year to celebrate *Ganeshotsav*, a 10 day festival, during which the idol is brought home or to public *pandals* and is followed by festivities. *Ganesh chaturthi* is observed on the fourth day of new moon fortnight of the hindu calendar in month of *Bhadrapada* and 10 days festival ends on *Ananta Chaturdashi*. While it is one of the most important festivals in Maharashtra, there are celebrations across the country as well as in states like Karnataka and Andhra Pradesh.

It is not known when and how *Ganesh Chaturthi* was first celebrated. But according to the historian Shri Rajwade, the earliest *Ganesh Chaturthi* celebrations can be traced back to the times of the reigns of dynasties as *Satavahana*, *Rashtrakuta* and *Chalukya*. Historical records reveal that *Ganesh Chaturthi* celebrations were initiated in Maharashtra by *Chhatrapati* Shivaji, the great Maratha ruler, to promote culture and nationalism. And it had continued ever since. There are also references in history to similar celebrations during *Peshwa* times. It is believed that Lord Ganesha was the family deity of the *Peshwas*. After the end of *Peshwa* rule, *Ganesh Chaturthi* remained a family affair in Maharashtra from the period of 1818 to 1892.

1857 was a landmark year for India in the context of Indian freedom. It was the year of Sepoy Mutiny, an armed rebellion against the ruling British Empire by the Indian soldiers. This was the first war that India waged to gain back her independence from her white rulers. Though unsuccessful, this battle marked the beginning of the Indian struggle for independence. Many orators, leaders and freedom fighters all over India teamed to put up a united resistance to the British domination. One of these eminent leaders was Bal Gangadhar Tilak, an Indian nationalist, social reformer and freedom fighter. Greatly esteemed by the Indian people, especially of Maharashtra, Tilak was commonly referred to as "*Lokmanya*" or "he who is regarded by the people". It was Tilak, who brought back the tradition of *Ganesh Chaturthi* and reshaped the annual Ganesh festival from private family celebrations into a grand public event. Lokamanya saw how Lord Ganesha was worshipped by the upper stratum as well as the rank and file of India. The visionary that he was, Tilak realized the cultural importance of this deity and popularized *Ganesh Chaturthi* as a National Festival "to

bridge the gap between the Brahmins and the non-Brahmins and find an appropriate context in which to build a new grassroots unity between them" in his nationalistic strivings against the British in Maharashtra. He knew that India couldn't fight her rulers until she solved the differences within her own. Hence, to unite all social classes, Tilak chose Ganesha as a rallying point for Indian protest against British rule because of his wide appeal as "the God for Everyman". It was around 1893, during the nascent stages of Indian nationalism, that Tilak began to organize the *Ganesh Utsav* as a social and religious function. He was the first to put in large public images of Ganesha in pavilions and establish the tradition of their immersion on the tenth day. The festival facilitated community participation and involvement in the form of learned discourses, dance dramas, poetry recital, musical concerts, debates, etc. It served as a meeting place for common people of all castes and communities, at a time when all social and political gatherings were forbidden by the British Empire for fear of conspiracies to be hatched against them. An important festival during the *Peshwa* era, *Ganesh Chaturthi* acquired at this time a more organized form all over India largely due to Lokmanya Tilak's efforts. Since then, *Ganesh Chaturthi* has been celebrated throughout Maharashtra as also in other states with great community enthusiasm and participation. With the independence of India in 1947, it was proclaimed to be a national festival. While celebrated all over India, *Ganesh Chaturthi* festivities are most elaborate in states like Maharashtra, Goa (It is the biggest festival for Konkani people all over the world), Gujarat, Karnataka and Andhra Pradesh, and other areas which were former states of the Maratha Empire.

In the 21st century, with the world turning fast into a global village, *Ganesh Chaturthi* is now celebrated all over the world, wherever there is a presence of Hindu community.

Ganesh Festival: An Overview

Shivani Bundela

F.Y.B.A.

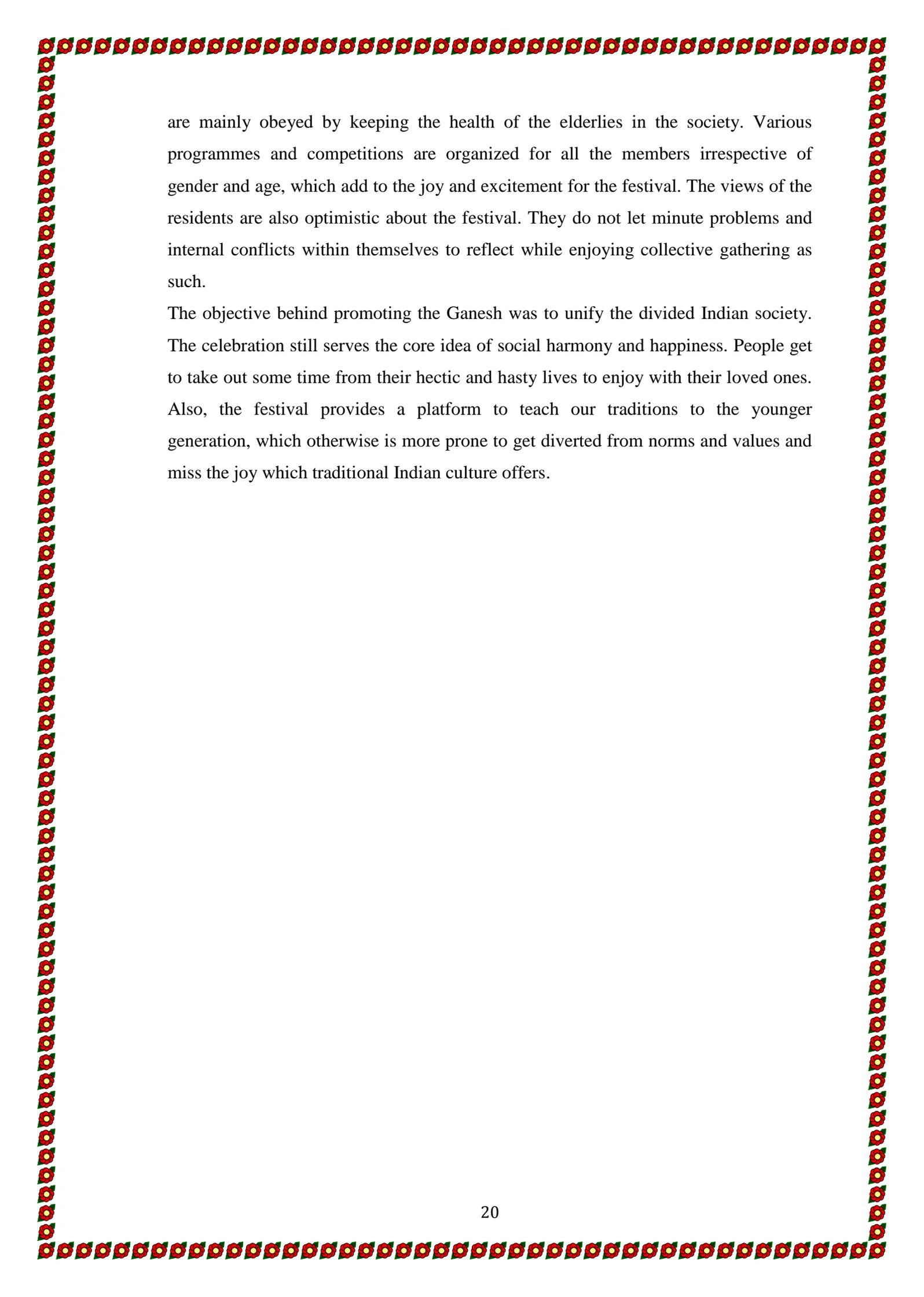
The decorations all around the homes and shops, large number of customers clustered in the market and most importantly, the stalls beside roads that show up once in a year are the main attraction for the people during *Ganeshotsav*. The stalls consist of Ganesha's idols, ranging from small to big, traditional postures to the modern ones. This is the scenario of localities, residential areas and markets during the *Ganpati* festival in India. The pomp and show is more glamorous especially in Maharashtra state. This year, the students from our college went on to conduct a survey on the *Ganpati* festival, of which I was a part. We visited *mandals* and residential societies to get a close look of the impact this festival makes on the lives of people. The experiences are as follows:

Ganesh Mandals:

The *mandals* were established almost 125 years back, starting from the city of Pune to all over state of Maharashtra and since then, they symbolize the togetherness for which this festival stands. One such *mandal* was visited by our survey team in the Pashan area, called ***Vighnaharta Mitra Mandal***. It is a 25 year old organization which owns a Ganesh temple and celebrates the festival every year in that locality. People in and around Pashan and *Vighnaharta Chowk* contributes to generate the funds to buy the idol, install decoration and distribute confectionery as an offering to the god. There are various committees for each task so as to complete the celebrations without any fuss. The *mandal* maintains proper records of earning and expenditure by means of issuing a yearly brochure. Ganesha's idol is chosen which is made up of organic matter rather than Plaster of Paris which harm the environment. Overall, these *mandals* showcase the sense of unity by means of organizing such festivals and reduce the intolerance among people.

Residential Societies:

The societies in the Pashan area were also visited by our survey team and collected information about their ways of celebrating the festival. The core method of worshipping idol of Lord Ganesha is same in all the societies. The preferred use of the traditional *dhol-tasha* over modern DJs was also noticed as a common feature of the celebrations. All the directives regarding sound level and environment consciousness



are mainly obeyed by keeping the health of the elderlies in the society. Various programmes and competitions are organized for all the members irrespective of gender and age, which add to the joy and excitement for the festival. The views of the residents are also optimistic about the festival. They do not let minute problems and internal conflicts within themselves to reflect while enjoying collective gathering as such.

The objective behind promoting the Ganesh was to unify the divided Indian society. The celebration still serves the core idea of social harmony and happiness. People get to take out some time from their hectic and hasty lives to enjoy with their loved ones. Also, the festival provides a platform to teach our traditions to the younger generation, which otherwise is more prone to get diverted from norms and values and miss the joy which traditional Indian culture offers.

Ganesha in the Reel World

Shivani Bundela

F.Y.B.A

The immensely popular Ganapati Festival is celebrated in many parts of India with the booms and show Maharashtra is the major recognized state for celebrating the festival and Pune begin the cultural capital of the state holds the fame of starting the festival during the reign of *Peshwas* and then during British era Since many years this occasion has become a vital part of Indian Cinema There has been many films showing the celebration of the ganesh festival mainly by the song of this kind was titled *Pujarin* (1969)featuring Vijay Dutt and Rehan Sultan as the lead characters and directed by Dhirubhai Desai. Since it has been about more than forty five years and we have a long list of Ganpati songs from Hind movies some other movies in the same row are *Takkar* (1980) *Humse Badhkar Kaun* (1984) *Agneepath* (1990), 2012- *Vaastav* (1999) *Don* (2006) *Wanted* (2009) and *Judwa* 2017. There also have been movies like *My Friend Ganesha* having two films in the series where *Ganpati festival* has been portrayed as the channel of begin during such happenings at the religious level talking future whatever the casting of movie is it helps to attract audience and established a better connect as this festival is so close to everyone's heart The Ganesh Festival is not only confined to its celebration at the spiritual level but has also become crucial expedient in the entertainment world.

Tree Ganesha

Gayatri Lokhande

F.Y.B.A.

Ganesh festival is fascinating the joy is tremendous the big beautiful idols of *Ganpati Bappa* grabs everyone's attention Hence everyone is involved in the competition of getting a big and beautiful idol to make the idol beautiful pop is and costly paints and big idols are made.

Let us consider the other side .Due to the immersion of these massive idols lot of water problems occurs and we are aware of the future complications Even *Bappa* won't appreciate this kind of harm to environment but we love *Bappa* we cannot leave this idol concept Hence we get a solution here the concept of TREE GANESHA. TREE GANESHA is an eco-friendly Ganesh and the idol is made with mud and some trees are inserted into the idol soil and organic fertilizer are mixed with water and then is given a shape to convert into the Ganesh idol and then some seeds are placed During the immersion of the idol we just have to pour water above the idol and it gets dissolved and then immersion of the idol and it gets dissolved and then it is showed in the mud After a few days it is converted to plants. By this method not only do we reduce water pollution lent and also it helps in planting of trees.

Let us take an oath to make this GANESH FESTIVAL an eco-friendly festival .this is equal to *Bappa's* worship .He would bless us all if we take care of Goddesses Earth *GANPATI BAPPA MORAY*.

The Ganesh Festival

Wavhal Shivraj (FYBA DIV 'C')

Shinde Shrinath (SYBA ENGLISH)

Hinduism in India consists of lots of gods and goddesses. Among them one who has honour of first worship in every ritual is Lord Ganesh. As per lots of mythological stories, Ganesha has lots of names and those stories also reveal the reasons behind giving him all the names.

Son of Lord Shiva and great deity Parvati, Lord Ganesh is most respected Deity since ancient times. Every year we celebrate Ganesh festival in September and October. Even though entire Hindu community worships Ganesh in every ritual the question arrives why having the special 11 days Ganesh festival? What is the reason behind it? As historians said that there was war between Vaishnavites and Shaivites. In order to unify both groups and put an end to this war, Ganesh was the one such character introduced. Which is worshiped in both Vaishnavites and Shaivites and this is how struggle within two groups in Hinduism came to an end. But still Ganesh puja was only limited to rituals and indoor practices. Then new Question came to a play. How Ganesh did come out of the home? And how Ganesh festival celebration started at Grand level? As we knew in ancient times, there was no such grand celebration of Ganesh festival.

In 19th century, when India was still struggling for independence, Lokmanya Bal Gangadhar Tilak (social reformer; Indian nationalist and freedom fighter) found out the need to unite of people. In order to achieve this goal he came up with solution and that is to start *Sarvajanik Ganesh Utsav*. He started celebrating *sarvajanik ganesh utsav* since 1893. That brought lord Ganesh to public places. He declared this decision through his own newspaper Kesari and there forth started the big celebration of Ganesh festival. People came together and started celebrating the Ganesh festival. This moment begins in Maharashtra and later spread throughout the country. Now we see that it's being celebrated across the different places in the world. The great goal of unification of nation came to conclusion. India became independent in 1947. After that new competition started among the *mandals* but that is nothing in front of the results. Ganesh festival started providing jobs for many peoples. Even though its seasonal work it still contributes some share in Indian economy. People start

gathering despite their caste, class, religion and provided the employment opportunities for the peoples in service sector. It improved the standard of living of people and also in retaining the art and culture of India.

With religious believes it provides economic support to lot of classes of a society. Though it is celebrated for 11 days, the employment opportunity lasts for years for some people by creation of statues, paintings, jewelry, decorative materials, food items and other commodities to support the festival.

As people started gathering they formed *mandals* and organizations doing social welfare work for the society. Funds are generated by the people who worship Ganesh on various occasions and that fund is being utilized on welfare of backward classes and arranging various activities to promote the feeling of oneness and brotherhood among the society.

As a student we did a survey of five Ganesh *mandal* and interviewed some shopkeepers. We found out about the structure of these *mandals* and workings of all these organizations. Having one goal to promote the culture and tradition and attaining the social unity. As the saying goes “great goals comes with great challenges.” These Ganesh *mandals* also have to face many problems and management issues. Due to little space in cities everything has to be arranged from crowd to the traffic across the city. As a people come to streets it puts lot of stress and burden on police force. In order to maintain law and order extra police force is needed. Managing all that is not easy task but as it is for safe guarding the religious believes, tradition and culture of India. Some volunteers also provide their support in this management and take up initiative as police kaka.

Though these festival lasts only for 11 days. The *mandals* works for entire year. They are arranging various activities to enforce the youth by holding the sport event, cultural events, *mandals* also provides the social welfare donations and real medical facilities and scholarship schemes to certain peoples.

Some traditional arts, works are also seen in these festivals. We can say that festival like this plays important role in keeping traditional art alive. Decorative made by soil, stones, threads, handlooms and many more diverse cultured ornaments can be seen on this occasion.

This is one beautiful example of “Integrity in Diversity.”

The Sounds and Noises of Sarvajanik Ganesh Utsav

Shreyas J Bhopi

F.Y.B.A.

1892 is the year in which supposedly the first sarvajanik Ganesh Utsav took place in the Cultural capital of Maharashtra-Pune by Laxman Jaavale. The next year Lokmanya Balgangadnar Tikal praised the Festival for its majestic grandeur and invisible ability to unite people from all castes and sects. Here, did he launch the annual domestic Festival to a large and organized public event. Lord Ganesh as described by him and also according to popular opinion as “The god of everybody” He may be the God popular amongst large sect of Indian Hindus – bridging the gap between Brahmins and non – bramhins. This unity was tactical means then, to oppose the British imperialism. Tilak had helped to expand *Ganesh Chaturthi* by social gatherings like poetry recitals, plays, concerts and folk dances. All these have immensely contributed to arts of performance and especially music of Marathi people. Now one and a garter cent way later, the movement towards unity which accidentally shaped musically arts of Marathi’s succeeded a long time ago and has given birth to a chaotic and universal event of the monsoon.

The music that contributed to cult we has now been replaced by huge speakers or called in slang – DJs playing music which is beyond by knowledge that – why is it being played in a religious Festival.

According to Indian Express article I 1280 complaints about noise (excessive) were received by police stations in Dadar area of Mumbai each day of the festival. The complaints were mostly from old age homes, hospitals and night functioning work places. These numbers point to the clear irritated states of minds of people regarding this atrocity that is the speaker systems.

At the moment of mentioning restrictions on such practices, the “Caretakers” of culture spread their propaganda about communalism. So the celebration meant for unity is ironical cracking divide. These “care-takers” must factor in the rich heritage of the festival and not carry on the chaos of fun in those times

Ganesh Utsav

Shweta Jain

F.Y.B.com (B)

This festival is now in its 125th year since the celebration was started by the freedom fighter Lokmany Bal Gangandar Tilak in 1894 to rally the masses during independence.

Ganesh chaturthi marks the beginning of 10 days long festival to celebrate the birth of Lord Ganesha. Devotees of Ganesh look forward all year to *Ganeshotsav* a 10 day fest during which the idol is brought home or to public *pandals*. This festival is celebrated across the country but is important festival of Maharashtra

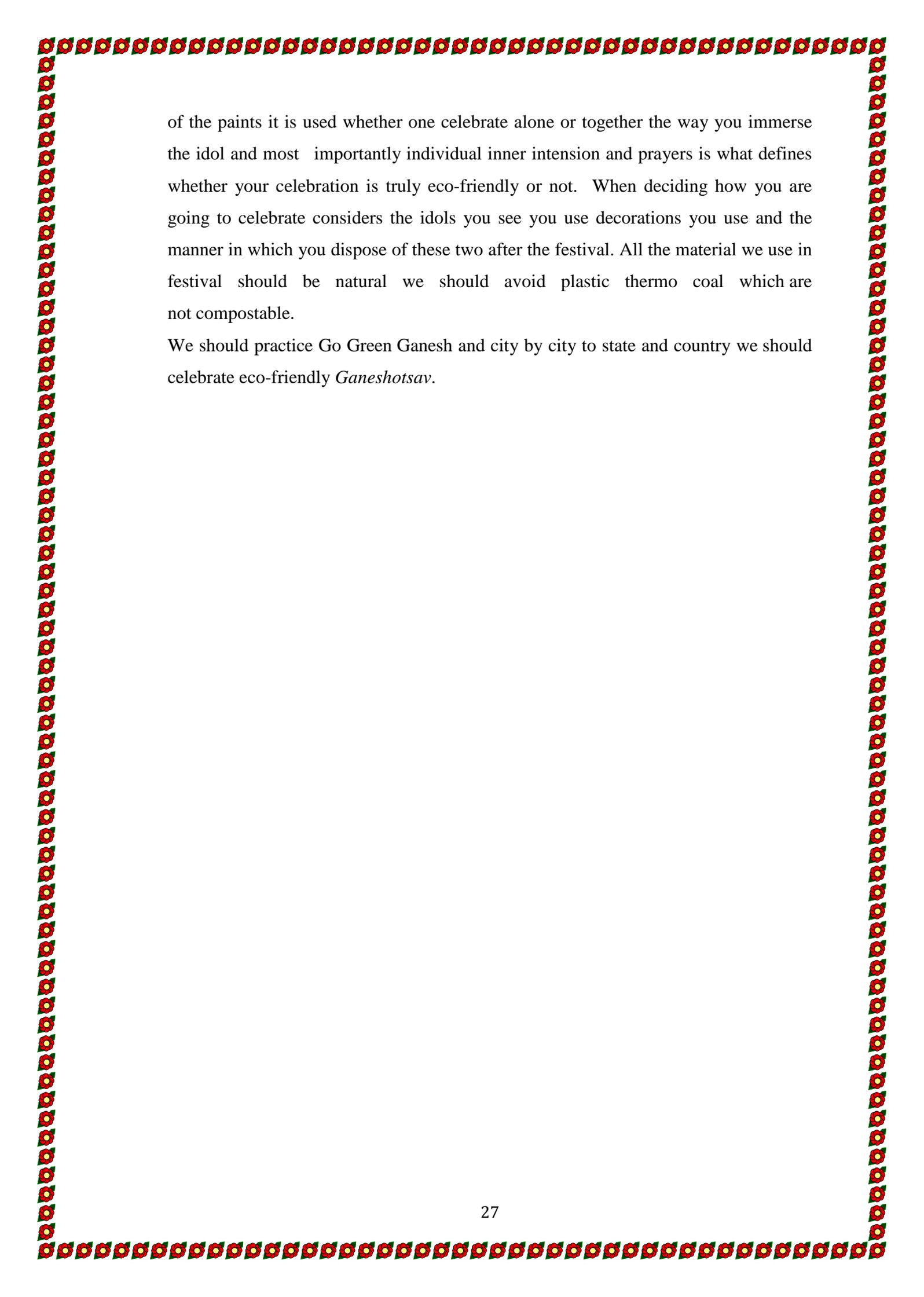
Devotees through *pandals* across Mumbai and other areas feast on sweets such as *modak* which is consider Lord Ganesh favorite on the last day of this *utsav*. In this utsav the idol is immersed deep down in water with the chants

"*Ganpati Bappa Morya Pudchaya varshi lavkar ya " "Ek Don teen char Ganpati cha jay jay kar" Ganeshshostav* was started to gather all people together and get independence but as year passed this festival became source to earn money and enjoyment brought challenge among each other and make competition big *pandals* here formed they made their stand in society people started competing whose idol is the best they started making huge idols. What are idol made up?

Initially idols were made of mud but over times pop become quite popular people started making idols of plaster however the plaster pollutes the river and clogs water sources and contains harmful level of mercury and cadmium with birth growing awareness a lot of people are now opting for eco-friendly idols made of easily dissolved soil coconut husk fish friendly foods and plant seeds.

Government took eco-friendly areas at great height they motivate people for eco-friendly *Ganeshotsav* by awarding them and honouring them. The word eco-friendly described material products and processes that are completely harmless to ecosystem so they do not damage living system or nature there are a range of choices that brings you closer to a completely natural and eco-friendly lifestyle it bring a title bit of soil from bank of river and mound the idols from this soil the worship right is over this soil was returned to the source were it come from.

Today there is a choice of an idol made of clay paper cow dung soil or permanent idols which can be used year after year. The size of your idol the material it is made



of the paints it is used whether one celebrate alone or together the way you immerse the idol and most importantly individual inner intension and prayers is what defines whether your celebration is truly eco-friendly or not. When deciding how you are going to celebrate considers the idols you see you use decorations you use and the manner in which you dispose of these two after the festival. All the material we use in festival should be natural we should avoid plastic thermo coal which are not compostable.

We should practice Go Green Ganesh and city by city to state and country we should celebrate eco-friendly *Ganeshotsav*.

Manache Ganpati

Lalit Sandbhor

S.Y. B. Sc. (Computer Science)

Shri Kasba Ganpati Sarvajanik Ganeshotsav Mandal Trust:

The *mandal* has celebrated its 125th anniversary in 2017.

My journey of going inside the *mandal* is a bit different. When I reached near Lal Mahal, I saw a queue from there till inside of the *mandal*. The whole *mandal* was highly secured. But there exists a VIP entrance in almost every big *mandal*. So I went over there but was stopped by the 'Police Mitra', volunteers who co-operate with *mandal* and are strict in security. After informing them about my research, they let me in. Now the person whom I was supposed to meet was way too busy. So till then I clicked some photos while I was inside. Finally he finished his work and came to me then I started interviewing him.

The decoration of this *mandal* is based on imaginary theme. There are two idols kept a big one which is immersed in water at *visarjan* (one of the few mandals to actually immerse a big idol instead of small one) and a small one which is eco-friendly. The chariot is made up of silver and jewellery of gold. In instruments salinh nagara are preferred. The *Mandal* is high on security level. They have security guards, Police Mitra, 16 cameras and Police (both men and women police) from nearby station. In prasad the mandal offers a total of 100-200 kgs *motichur laddoos* during *Ganeshotsav*. There are around 10 lakh people who come to pray during the 10 days of ganeshotsav. They do accept ads and have a brochure as well. This year's brochure has information on 11 different historical *ganesh* idol places, an article on cybercrime, *Shri Ganesh Atharvashirsh*, and social activities. In today's online age the *mandal* has its own website, a Facebook account and a mail service. During *visarjan* the *mandal* follows a strict time table. Unlike other *mandals*, the idol is carried in a *palkhi* on the shoulders of devotees.

Shri Tambdi Jogeshwari Sarvajanik Ganeshotsav Mandal:

My journey of going inside the mandal was normal. I stood in a queue (the people in queue over here are quick, an example of excellent management by this mandal), removed my footwear, worshipped the idol and then contacted a person nearby for some information on mandal, who in turn told me to meet a person who knows a lot

about it. At the end my footwear was stolen. So I was barefoot for the rest of the journey.

The *mandal* since its establishment was located inside the Tambdi Jogeshwari temple. The main theme for decoration followed by them is traditional. However, from 1970-1975 lighting were used, from 1975-1983 a wooden palace was used. From 1983 brass metal was added to the decoration. In 2005 Three and a half *Shakti Peethas* decoration was done. In 2013 Silver was used in decoration. In Sound the *mandal* prefers Marathi, Hindi and instrumental music. For Security, Volunteers are present and Cameras are used after 9 or 10 p.m. Crackers are used at the first day of *Ganeshotsav*. The idol used for *visarjan* is Eco-friendly and is immersed in a tank. The mandal offers a coconut on a donation of Rs.50 to a devotee, while *sakhar phutane* is offered as a *prasad* to everyone. They had no ads this year but do accept if ads are offered to them. The Mandal has its own Facebook Page also. From the past 5 years there is an event organized by this *mandal* known as *Chayavishkar*.

Interesting Information about some Ganesh Mandals in Pune

Lalit Sandbhor
SY BSc (Computer Science)

Name	Bal Vikas Mandal	Badhai Samaj Ganpati Trust	Pangul Aali Sarvajanic Ganpati Trust
Decoration	Live Acts Previously	Wooden Chariot 'Bailjodi Rath'	Banana Leaves
Musical Instruments	Dhol Pathk, Speaker Lord's Song	Dhol Legim	Dhol Legim
Security	Volunteers Present	Volunteers, CCTV from shops	Fire Extinguisher 6 CCTV Cameras
Idol make	Eco Friendly	Eco Friendly	POP
Prasad	10 th day 5000 Modak	Modak Handmade previously, now by Volunteers	Khirapat, Pedhyache Modak
Visarjan	In Haud	Done after taken by chariot	One day before Pooja, done in haud
Ads, Sponsorship	Yes, Yes, Brochure Printed	No, No, Brochure this year only	No, No, Brochure printed
Social Media	Facebook, Youtube	No	Whatsapp Group
Point of Difference	First to introduce Height Concept	Everyone involved, No nuisance	Lokmanya Tilak estd, >250000 spend for social issues
Location	Near Poona Bakery, ABC Chowk	Ravivar Peth	Ganesh Bhavan, 187 Ganesh Peth
Established	1954	1893, 125 th year	1893, 125 th year

Name	Twastha Kasar Samaj	Shivaji Sarvajanic Ganeshotsav Mandal	Gavkos Maruti Sanstha
Decoration	Social, Historic subjects handled	First Statue's, Now live act current issues	Pranpratisthan Dr P.D. Ghatpande
Musical Instruments	No Speakers only Dhol Tasha	Dhol Tasha Traditional	2 Dhol Pathak
Security	Volunteers Available	Police, Volunteers, CCTV from near signal	200 Volunteers, 10 Day/Night
Idol make	Eco Friendly	POP	Eco Friendly
Prasad	Milk distributed or Pedha	Modak	Khadi Sakhar Modak
Visarjan	Miravnuk 6 th Manacha	Flower Chariot	Flower Decoration
Ads, Sponsorship	No, If available Yes	Yes, Previously Donations	Yes

Social Media	Facebook, Whatsapp	Facebook Page	No
Point of Difference	Ladies Present	Live act different theme than other's	Named after last kos in village, Have events rather decoration.
Location	Shukrawar Peth	Rani Laxmibai, JM Road	Kasba Peth
Established	1892	1950	1968

Name	Rajguru mitra mandal	Chhatrapati Rajaram Mandal	Babu Genu
Decoration	This year Ayodhya Temple	Last 7 years temple	Plaster, Lighting , Music and Palace
Musical Instruments	Speakers, Dhol Tasha	Dhol Pathak	Dhol , Legim, Tasha
Security	Volunteers, Police, 4 CCTV	Bouncers, CCTV camera, Volunteers	CCTV, Announcing aware 1 min
Idol make	Eco Friendly	Eco Friendly	Eco Friendly
Prasad	Pedhe, Modak, Volunteers bring	Sakhar Phutane,Pithla Bhakari	Sakhar, Phutane, no change
Visarjan	Track survey,Idol on chariot	Involve Planning,Use a chariot	Planned 6 Months before
Ads,Sponsor ship	Yes, No	Yes very specific,No	Yes, No
Social Media	Facebook	Facebook ,Instagram Page, mail_id	Facebook Page
Point of Difference	Satyagrahi Ganpati, Inspired from Rajguru	Bhave High School Training for eco friendly idol making	Creativity in decoration
Location	Near Ranka Jewellers, Ravivar Peth.	871 Sadashiv Peth Road,Perugate.	Budhwar Peth
Established	1942	1892	1970

Name	Shri Chhatrapati Sambhaji Mandal Trust	Shaniwar Peth Mehunpura Sarvajnik Ganeshotsav	Shri Jilbya Maruti Mandal
Decoration	Live Acts Since Beginning	Social, Scientific	Temples differ every year
Musical Instruments	Speakers only	Traditional, Dhol, Speaker	Dhol, Legim
Security	Volunteers & Policeman Involved	Volunteers 24/7	CCTV, Volunteer 24/7
Idol make	Eco Friendly	Eco Friendly	Eco Friendly
Prasad	Changes daily,Homemade shira, modak, sabudana wada.	Devotees Contribute	Daily different shira,jilebi,pedhe,sugar
Visarjan	In Haud Visarjan carried,	Miravnuk everone	Chariot discussed

	No Dhol or miravnuk involved	involved	with concerned authority
Ads,Sponsorship	Yes,No	Yes if available,No	Yes,No
Social Media	Planning for a Facebook Page	Facebook page,Whatsapp,Gmail	Facebook Page, Hotbook
Point of Difference	Laddoo Ganpati insert a coin, a laddoo comes out	Everyone involved is a volunteer no outside help taken	Idol is eye catching and beautiful
Location	Deccan	Shaniwar Peth	1479 Shaniwar Mandai Road, Shukrawar Peth
Established	1892	1896	1954

Name	Akhil Mandai Mandal	Mati Ganpati Mandal
Decoration	Leaves,POP,Eco friendly fiber,cloth	Historic
Musical Instruments	Dhol Tasha pathak, singing	Dhol Pathak
Security	CCTV,guards at exit gate,Volunteers	CCTV,Guard,Volunteer present
Idol make	Eco Friendly	Eco Friendly
Prasad	Fruits,Vegetables, laddoo	Modak,Sakhar Phutane,contributed by people during ganesh birth
Visarjan	-	Chariot used,travel Laxmi road
Ads,Sponsorship	Yes,Yes many	Yes,No
Social Media	Facebook, Website	No
Point of Difference	Cleanliness, lights everywhere	1000 Kg rice Naam donated
Location	Near Bhaji Mandai,Pune.	Narayan Peth,Pune 30
Established	1894	1935

DEPARTMENT OF ENGLISH

Activities in 2017-2018

Spoken English Course:

The Department of English, Modern College of Arts, Science and Commerce, Ganeshkhind, Pune, conduct three months Certificate Course in Spoken English. This year 46 students registered for the course. The Course of three months duration was conducted using a systematically designed syllabus that included exercises on Listening, Speaking, Reading and Writing. Lessons based on translations were also a part of their syllabus. To make Students also availed the benefits of practical sessions in English communication in the Language Laboratory using software called “Tell Me More”.

Film Show:

The Department organized a Film Show on 17th August 2017 on George Orwell’s political satire ‘Animal Farm’. More than 30 students were present to enjoy the visual story telling technique. The objectives of this film show were to encourage students’ analytical skills and to enhance their understanding and sensitivity towards the literary and political aspects of the text.

QUEST- A Curiosity Forum:

The Department launched a curiosity and creativity forum for students. This platform was inaugurated by Prof. Ashutosh Potdar, noted Playwright, Poet, Translator and Associate Professor, Department of Humanities, Flame University. 121 students were present on this occasion. The theme of the second issue of **ODYSSEY: ‘FESTIVE-ALL: Fasting, Feasting and Fathoming’** was launched in this event.

Pune International Literary Festival:

Students of the Department enjoyed an illuminating Pune International literary festival organized by MIT World Peace University. This year’s theme for PILF was ‘Voice of Women’. 12 students were present for the three day festival scheduled on 8th, 9th and 10th September 2017.

One Day State Level Seminar on ‘LANGUAGE, LITERATURE AND INNOVATIONS’:

The Department of Languages organized one day State Level Seminar on Language, Literature and Innovations on 20th December 2017. Prof. Nagnath Kottapalle, Former Vice Chancellor Dr. BAMU, Aurangabad, inaugurated this one day State Level Seminar. Keynote Speaker was Prof. Raj Rao, Renowned Writer and former Head, Department of English, SPPU, Pune. Dr. Supriya Sahasrabudhe, Dr. Vinita Virgandham, Dr. Kapil Singhel, Dr. Sadanand Bhosale and Dr. Muktaja Matkari were invited as Resource Persons for the

Seminar. Delegates from different Colleges presented research papers on different aspects of language, literature and its innovative use in teaching and learning process. The research papers presented during the seminar will be published in a book form with ISBN.

Caption Contest:

A Contest was organized on 12th January 2017 in order to enhance imaginative and analytical skills. 2 teachers and 14 teams of students participated in this contest.

Pranjali Parite and Shivani Borse from SYBA were declared winners of the contest. First runners up were Aditi Tare from FYBA and Shrinath Shinde from SYBA. Second runners up were Apurva Jadhav and Pratiksha Pachkude from SYBA.

How Dramatic Are You? :

A Play Reading Competition was organized on 11th January 2017 for staff members and students to encourage reading skills. Eight students participated for the same. Three plays were selected for the Competition, they are Vijay Tendulkar's Silence the Court is in Session, Henrik Ibsen's The Doll's House and any of Shakespeare's Soliloquies were given to compete in this contest. Vasudha Parkhi from TYBA was the winner of the competition, Sana Sheikh from SY Biotech was first runner and Pranjali Parite from SYBA was second runners up.

English Corner:

An activity to promote English learning on the campus, the English Corner helps students identify the common errors made in English grammar and usage and familiarizes them with words often confused. This academic year students displayed charts based on different branches of parts of speech, articles and homophones. Articles based on creative writing were also put up to promote reading and writing activity outside their syllabus.

LITCARNATION: A Literary Carnival

The Department of English is going to organize a Literary Carnival on 16th February 2018 in A.V. Hall of the College. A host of events based on language, literature, Cinema and Media will be conducted in the day long festival. The department will also release its second Volume of its In-House magazine *ODYSSEY*.

Essay Writing Competition:

Department of English along with Hindi and Marathi departments organized the competition in January 2018. Entries were invited from colleges all over the state from different Colleges.

Inauguration of 'QUEST' 2017



'QUEST' Classroom Activity



Ganeshotsav: Procession and Immersion of Lord Ganesh's Idol



Our students in different Ganesh Mandals in Pune





Our students in different Ganesh Mandals and Stalls in Pune





Students and Faculty visited PILF 2017



Screening of the film 'Animal Farm' for TYBA English Special Students

Workshop on "College to Corporate"



Release of Odyssey Vol.I- The In-house Journal of English Department



Principal, Dr. Sanjay Kharat in 'Litcarnation'; A literary Carnival



Vice Principals of Arts and Commerce at 'Cupid Corner' of the Literary Carnival

**Vice Principal of Commerce playing games and quizzes at the 'Cupid Corner' of
Litcarnation**



Students with Faculty of English Department at the 'Cupid Corner' of Litcarnation

Students enthusiastically playing quizzes and games

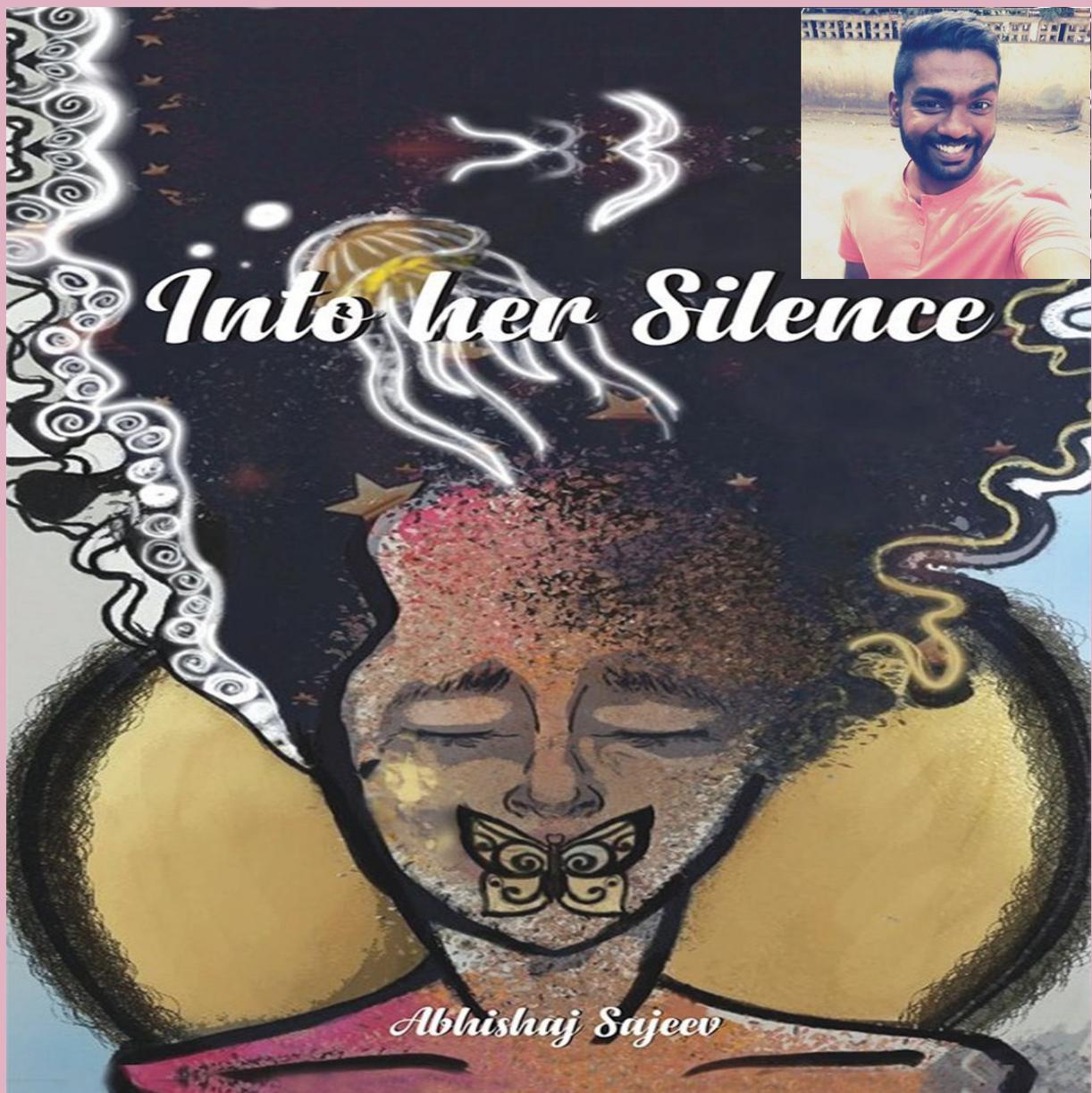


Staff and Faculty of Modern College at the Literary Carnival

One Day State Level Seminar on 'Language, Literature and Innovations'



Release of the Proceedings at the State Level Seminar on 'Language, Literature and Innovations'



Abhishaj Sajeev is a Bachelor of Arts graduate having studied English literature from Modern College of Arts, Commerce and Science, Ganeshkhind, Pune. He is passionate about music and although having a varied taste, he is a fan of genres such as Alternative, Folk and Indie rock. He has been playing the guitar since the age of sixteen and has composed background scores for a few short films. He started writing poetry at the age of nineteen and has ever since been passionate about it.

'Into her silence' is his debut work and the vessel that contains his dreams, hopes, commitment and hard work. This work reflects his perception and beliefs about modern day relationships, the society and its stereotypes and prejudices, the struggles of young dreamers who want to change the world into a better place for themselves and others but are shackled and burdened by people and their negativity and disbelief.