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alleged medical negligence that killed a
pregnant woman; NHRC warns Health Dept
of coercive action over continued delay

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An internal inquiry into a complaint filed by Kiran Narendra Patil at Lokmanya Tilak Municipal General Hospital (Sion Hospital) remains incomplete, over nine months after it began, a Right to Information (RTI) response has revealed.

"My wife went into KEM Hospital for treatment and never came back. All I have received are letters saying the inquiry is 'under process.' How long does it take to find the truth?" questioned Patil.

His wife Tejaswini Patil, who was 24 weeks pregnant, was referred from a Panvel hospital to KEM in January for what the family described as a minor surgical procedure. Her husband alleges that post-operative negligence at KEM led to her death on January 25. He also accused KEM of overcharging for medicines and diagnostic tests.

According to documents accessed through the RTI, Sion Hospital confirmed that an inquiry committee was constituted under the hospital chief's directive to examine Patil's complaint. However, the process has yet to progress beyond the preliminary stage. Officials stated that the report is "still under review," and no final findings have been submitted.

The RTI response further clarified that the hospital has not communicated with BMC, the Directorate of Medical Education and Research (DMER), or the state health department regarding the case. When approached for comment, officials declined to elaborate, citing "ongoing proceedings" and confidentiality provisions under the RTI Act. The hospital also withheld certain documents under Section 8(1)(h), which allows denial

of information that could "impede the process of investigation or apprehension."

Despite limited disclosure, the hospital's Public Information Officer confirmed that the complaint was formally received and that an inquiry committee is active. "We have advised the complainant to file a first appeal within 30 days if dissatisfied with the response. The appeal will be reviewed by Dr Vidya Mahale, Deputy Dean and designated Appellate Authority under the RTI Act, 2005," said the officer.

"The RTI Act was created to ensure time-bound transparency and accountability," said Advocate Sarjerao Patil, representing the complainant. "When inquiries drag on indefinitely, justice is delayed — and often denied."

This is not an isolated instance. Over the years, Sion Hospital, like several other civic-run facilities, has faced repeated complaints about staff conduct, administrative lapses, and delayed patient care. Multiple inquiries have been launched, but few have led to concrete outcomes or systemic reforms.

A senior civic health official, speaking on condition of anonymity, said, "Most committees are composed of senior staff who already manage daily hospital operations. Without external oversight, these investigations often remain pending until someone from higher up intervenes." Audit reports from previous years have consistently shown that complaints lodged against public hospitals under the BMC frequently face long procedural delays.

"Every administrative inquiry must be time-bound — ideally concluded within 90 days," said Advocate Rajesh Chavan, health activist and former member of the BMC's health committee. The National Human Rights Commission (NHRC) has also expressed displeasure over the Health Department's failure to submit a report on an alleged case of medical negligence at KEM Hospital, which resulted in the death of 32-year-old Tejaswini Patil earlier this year.

Despite multiple reminders since August, the department has not filed its findings, prompting the NHRC to issue a final deadline of December 19 and warn of coercive action under the Protection of Human Rights Act if the report remains pending. An NHRC official confirmed that the Commission is "deeply concerned about the recurring pattern of bureaucratic indifference" in medical negligence cases from Maharashtra.



32-year-old Tejaswini Patil who died at KEM hospital in January

दाग हटेगा

मानवाधिकार आयोग ने राज्य सरकार से मांगे स्थानों के नाम छत्तीसगढ़ में धर्म आधारित-जाति सूचक गांव, शहर, मोहल्ले और सड़कों के नाम बदले जाएंगे

भास्कर एक्सक्लूसिव

कौशल स्वर्णशर्मा रायपुर

कई गांवों, शहरों, वाडों और मोहल्लों के नाम सुनने में बड़े अजीब लगते हैं। इसमें से कई तो किसी जाति, समाज या ऐसी चीज को इंगित करते हैं जो सुनने में बेहद आपत्तिजनक लगते हैं। राष्ट्रीय मानवाधिकार आयोग ने भी ऐसे नाम वाले, गांव, शहर, वाड, मोहल्ले, गली और सड़कों की जानकारी मांगी है, ताकि नामों को बदला जा सके। आयोग के निर्देश के बाद राज्य शासन ने भी नगरीय प्रशासन विभाग को चिट्ठी भेजकर ऐसे सभी नामों का ब्योरा मांगा है। दरअसल, छत्तीसगढ़ में गांवों के अधिकांश नाम स्थानीय इतिहास, प्रकृति और सामाजिक संरचनाओं से प्रेरित हैं। **शेष | पेज 6**

प्रमुख नाम जो आपत्तिजनक हैं

छत्तीसगढ़ में जाति सूचक या अपमानजनक नाम के संबंध में कई उदाहरण हैं। रायपुर, दुर्ग, बिलासपुर जिले के कई गांवों में चमार बस्ती नाम का उल्लेख है। चमार- अनुसूचित जाति समुदाय को इंगित करता है। यह नाम छुआछूत और भेदभाव का प्रतीक है। इसी तरह महासमुंद, जांजगीर चांपा में भंगी बस्ती नाम भी प्रचलित है? यह अनुसूचित जाति, सफाईकर्मी समुदाय से जुड़ा है। बस्तर और ककरि में चूहरा टोला-चूहरा दलित उप-जाति का संकेत है। यह नाम उत्तर भारत से प्रभावित है और सामाजिक अपमान को दर्शाता है। महार वाड़ा, राजनांदगांव, कोरबा, महार समुदाय की बस्ती। महाराष्ट्र से सटा होने के कारण यह नाम प्रचलित है लेकिन इसे अपमानजनक माना जाता है।

ये हैं नाम

- **रायपुर, दुर्ग, बिलासपुर:** चमार बस्ती, चमार टोला, चुचरुंगपुर, नकटी, सुवरतला, कोलिहा।
- **महासमुंद, जांजगीर-चांपा:** भंगी बस्ती, भंगी टोला, माकरमुत्ता, प्रेतनडीह।
- **बालोद, कवर्धा:** डोकीडीह, बोकरखार।
- **रायगढ़:** टोनहीनारा।
- **बस्तर, कांकेर:** चूहरा टोला (चूहरा या चूहड़ा शब्द परिहासजनक माना जाता है)।
- **राजनांदगांव, कोरबा:** महार वाड़ा, महार टोला, नकटीखार, भालूसटका।
- **सरयुजा, जरापुर:** डोमपाड़ा, डोम टोला, डोम/डोमपाड़ा, चुड़ैलझारिया।

छत्तीसगढ़ के धर्म आधारित-जाति...

लेकिन इनमें से कुछ नाम जाति-आधारित या अपमानजनक भी होते हैं जो ऐतिहासिक रूप से दलित या निचली जातियों की बस्तियों को इंगित करते हैं। विशेषज्ञों के मुताबिक ऐसे नाम सामाजिक भेदभाव पैदा करते हैं इसके कारण हाल के कुछ सालों में ऐसे नामों को बदले जाने की मांग भी बढ़ी है।

Mumbai Mirror

Nine months on, inquiry into KEM patient's demise half-done

https://mumbaimirror.indiatimes.com/mumbai/nine-months-oninquiry-into-kem-patients-demise-half-done/amp_articleshow/125206158.html

Swapnil R. Mishra swapnil.mishra@timesofindia.com | Nov 10, 2025, 04:00 IST

RTI reveals no progress in probe into the alleged medical negligence that killed a pregnant woman; NHRC warns Health Dept of coercive action over continued delay

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Hans India

Democracy and Sanatana Dharma are essentially shared ideals

<https://www.thehansindia.com/telangana/journalist-pens-book-on-state-of-democracy-1017772>

Vanam Jwala Narasimha Rao Hans News Service | 9 Nov 2025 1:10 PM IST

HIGHLIGHTS Back home, in a quiet reflection, I sensed the thread that linked all three encounters, the jurist and the two Jagadgurus. Each, in their own way,...

Back home, in a quiet reflection, I sensed the thread that linked all three encounters, the jurist and the two Jagadgurus. Each, in their own way, reaffirmed that the endurance of democracy is sustained not by systems alone but by values, not by legislation alone but by moral illumination.

Within a span of eight days, on October 25, 30, and November 2, I had the divine privilege of meeting three extraordinary personalities in Hyderabad, the Chairperson of the National Human Rights Commission (NHRC) Justice V Ramasubramanian, His Holiness Jagadguru Sri Shankara Vijayendra Saraswathi Swami of Kanchi Kamakoti Peetham in the Skanda Giri Sri Subramanya Swami temple, and His Holiness Sri Sringeri Jagadguru Vidushekhara Bharathi Swami at the Veda Bhavan (Sankara Gurukul Veda Patashala), respectively. Each meeting left an indelible mark on my mind and heart, affirming that 'democracy and Sanatana Dharma' are shared ideals, when seen through the prism of righteousness.

During my meeting with Justice Ramasubramanian, I presented the 'Pre-Print Copy' of my 508-page book 'Democracy and Governance Through Lens and Blurred Glasses: A Journey into Distorted Visions of Modern-Day Politics.' The former High Court and Supreme Court judge, a walking encyclopedia of contemporary jurisprudence and timeless dharmic wisdom, brings to public life a rare combination of legal wisdom and eternal Sanatana Dharma. In his graciously written appraisal for my book, he called it a work of 'Universal Appeal' that could serve as 'a guiding light to all those who are and who aspire to become part of the three pillars of democracy.' He effortlessly connected aspects of 'constitutional principles with the ethical undercurrents of Sanatana Dharma.' For him, democracy is not a mere institutional construct but a living embodiment of Sanatana Dharma in motion, constantly evolving, self-correcting, and inclusive.

Then, I had the opportunity to meet Sri Shankara Vijayendra Saraswathi Swami, the 70th Peetadhipathi of the Kanchi Kamakoti Peetham, accompanied by my wife Vijayalakshmi. The time we spent in his luminous presence remains one of the most cherished moments of our lives. Presenting my book to Swamiji I felt like offering a garland of thoughts at the altar of wisdom. His gentle smile, his calm radiance, and his attentive grace filled me with a sense of completeness. He appreciated my work and especially mentioned that Justice Ramasubramanian's appraisal gave it a special spiritual dimension, a convergence of the sacred and the civic.

When I spoke about my ongoing effort to write a simplified English rendition of the Valmiki Ramayana, through contextualized essays connecting the epic's eternal lessons to contemporary life, the Swamiji expressed visible joy. He blessed the endeavour and remarked that such a work would greatly benefit Non-Resident Indians and their children, helping them rediscover their roots through accessible wisdom. What moved me most, however, was his spontaneous directive that I take up the monumental task of writing a comprehensive history of the Kanchi Kamakoti Peetham. It was not merely an instruction; it was a sacred entrustment. I accepted the divine command, realizing that this is not just another literary task, but a spiritual duty. Looking back, that morning was not a meeting, but a moment of divine convergence, a sacred intersection of thought and faith. It was as if reason and reverence embraced each other, knowledge found harmony with compassion, and academic inquiry bowed before eternal wisdom. The book I offered to Swamiji represented my quest for truth in the turbulent and complex arena of 'democracy and governance.' That day, Jnana and Bhakti merged, and in that union, I found the bridge that connects democracy with Sanatana Dharma.

Meanwhile, on November 2, another divine experience awaited me at the Veda Bhavan in Secunderabad. Founded by the late Venkatram Ghanapati, an erudite Vedic Scholar, and nurtured by his equally distinguished son, Sriram Ghanapati, the institution stands as a living sanctuary of Vedic learning, established under the blessings of the revered Paramacharya of the Kanchi Peetham. The serene atmosphere, the rhythmic chanting of Vedas and the humble faces of young scholars filled the air with sanctity. My wife and I were blessed to have our visit coinciding with her birthday, adding a personal glow to that spiritual evening. We had the fortune of receiving the blessings of His Holiness Sri Sringeri Jagadguru Vidushekhara Bharathi Swami, the illustrious Pontiff of the Sringeri Sharada Peetham.

When I presented my books, Swamiji gently smiled and said that he had already received the Telugu work 'Sajiva Vahini Sanatana Dharmam' from a disciple. His affectionate acknowledgment filled me with deep gratitude. In his Anugraha Bhashanam, brief yet profound, the Swamiji spoke of the enduring strength of the Vedic vision and the timeless responsibility to uphold righteousness (The Eternal Dharma). He fondly remembered Venkatram Ghanapati, whose dedication to Vedic learning continues to nurture the Gurukul's growth. Addressing the Young Veda Pathasala students, he advised them that after mastering the Vedas, they should take up at least one more shastra for true knowledge arises when the depth of shruti combines with the insight of shastra. When I left the Gurukul premises, I felt the quiet assurance that as long as such Gurukuls thrive and as long as spiritual teachers like the Sringeri and Kanchi Jagadgurus continue to guide, assisted by Ghanapatis and Salakshana Ghanapatis like Sriram and the late Venkatram, the light of Sanatana Dharma can never dim.

Back home, in a quiet reflection, I sensed the thread that linked all three encounters, the jurist and the two Jagadgurus. Each, in their own way, reaffirmed that the endurance of democracy is sustained not by systems alone but by values, not by legislation alone but

by moral illumination. Justice Ramasubramanian reminded that the spirit of law must rest upon ethics. Jagadguru Vijayendra Saraswathi Swami showed that knowledge must find its moral compass in spirituality. Jagadguru Vidushekhara Bharathi Swami reminded that learning must evolve into wisdom through disciplined devotion.

Between these three, the worldly and the spiritual, the temporal and the eternal, lies the very essence of India's continuity. Democracy, at its finest, is not a departure from Sanatana Dharma but its modern expression. It draws life from the same fountain of truth, compassion, duty, and humility that Sanatana Dharma has preserved for millennia. If Sanatana Dharma is the soul of the great Indian civilization, then democracy is its true living body, animated, evolving, and self-correcting, yet inseparably rooted in ethical consciousness.

As I now look ahead, I look forward to an opportunity to present my book to commendable and concerned individuals and institutions, especially those who carry the 'commitment to preserve, protect, and promote the ethical essence of public life.' For me, this journey is not about the success of a publication but about reaffirming a conviction that governance without goodness is hollow, and democracy without dharma is directionless.

The journey of democracy, like the journey of the soul, is one of gratitude, to those who guide, to those who question, and to those who believe. Let me end where I began, with faith renewed and conviction strengthened to renew that 'democracy and Sanatana Dharma are essentially shared values' which is not merely a concept, but a truth to live by. Come what may, both shall endure eternally.

The Statesman

India's Got Latent 2: Is Samay Raina coming back with the show? Comedian responds

The trouble began earlier this year when a question posed by Ranveer Allahbadia to a contestant stirred a massive online backlash. Soon after there was an FIR against Samay, Ranveer and other panel members.

<https://www.thestatesman.com/entertainment/indias-got-latent-2-is-samay-raina-coming-back-with-the-show-comedian-responds-1503509506.html>

Statesman News Service | New Delhi | November 9, 2025 1:30 pm

India's Got Latent 2: The big question on every fan's mind finally has an answer: 'Is India's Got Latent returning?' Stand-up star Samay Raina gave an exciting hint during his live performance in New Delhi on November 8.

Performing at the Indira Gandhi Indoor Stadium for his new show, 'Still Alive & Unfiltered', Samay told the crowd, "Show toh mein wapas launga". This translates to "I will bring back the show."

Samay Raina used the evening not just for laughs but also for honesty. He opened up about the difficult times following the controversy surrounding 'India's Got Latent' sharing moments that revealed how deeply the events had affected him.

The trouble began earlier this year when a question posed by Ranveer Allahbadia to a contestant stirred a massive online backlash. Soon after there was an FIR against Samay, Ranveer and other panel members. They faced charges of promoting obscenity and engaging in sexually explicit discussions.

On February 10, 2025, Assam Chief Minister Himanta Biswa Sarma tweeted that the Guwahati Police had registered cases against multiple YouTubers. This included Samay, Ashish Chanchlani, Jaspreet Singh, Apoorva Makhija, and of course Ranveer Allahbadia himself. He had cited violations of the IT Act, 2000, the Cinematograph Act, 1952, and the Indecent Representation of Women (Prohibition) Act, 1986.

The controversy escalated quickly. Videos from the show were removed from YouTube following objections from the National Human Rights Commission. The issue even reached Parliament where lawmakers debated the need for regulating digital platforms like YouTube. Maharashtra's Chief Minister Devendra Fadnavis publicly condemned the content adding to the storm.

Amidst the legal scrutiny, Samay stepped back from the spotlight for a while.

Dainik Bhaskar

मानवाधिकार आयोग ने राज्य सरकार से मांगे स्थानों के नाम:छत्तीसगढ़ में धर्म आधारित-जाति सूचक गांव, शहर, मोहल्ले और सड़कों के नाम बदले जाएंगे

<https://www.bhaskar.com/local/chhattisgarh/raipur/news/human-rights-commission-asked-the-state-government-for-the-names-of-places-136378055.html>

रायपुर 2 घंटे पहले लेखक: कौशल स्वर्णबेर

कई गांवों, शहरों, वार्डों और मोहल्लों के नाम सुनने में बड़े अजीब लगते हैं। इसमें से कई तो किसी जाति, समाज या ऐसी चीज को इंगित करते हैं जो सुनने में बेहद आपत्तिजनक लगते हैं। **राष्ट्रीय मानवाधिकार आयोग** ने भी ऐसे नाम वाले, गांव, शहर, वार्ड, मोहल्ले, गली और सड़कों की जानकारी मांगी है, ताकि नामों को बदला जा सके।

आयोग के निर्देश के बाद राज्य शासन ने भी नगरीय प्रशासन विभाग को चिट्ठी भेजकर ऐसे सभी नामों का ब्योरा मांगा है। दरअसल, छत्तीसगढ़ में गांवों के अधिकांश नाम स्थानीय इतिहास, प्रकृति और सामाजिक संरचनाओं से प्रेरित हैं।

लेकिन इनमें से कुछ नाम जाति-आधारित या अपमानजनक भी होते हैं जो ऐतिहासिक रूप से दलित या निचली जातियों की बस्तियों को इंगित करते हैं। विशेषज्ञों के मुताबिक ऐसे नाम सामाजिक भेदभाव पैदा करते हैं इसके कारण हाल के कुछ सालों में ऐसे नामों को बदले जाने की मांग भी बढ़ी है।

प्रमुख नाम जो आपत्तिजनक हैं

छत्तीसगढ़ में जाति सूचक या अपमानजनक नाम के संबंध में कई उदाहरण हैं। रायपुर, दुर्ग, बिलासपुर जिले के कई गांवों में चमार बस्ती नाम का उल्लेख है। चमार- अनुसूचित जाति समुदाय को इंगित करता है। यह नाम छुआछूत और भेदभाव का प्रतीक है।

इसी तरह महासमुंद, जांजगीर चांपा में भंगी बस्ती नाम भी प्रचलित है? यह अनुसूचित जाति, सफाईकर्मों समुदाय से जुड़ा है। बस्तर और कांकेर में चूहरा टोला- चूहरा दलित उप-जाति का संकेत है। यह नाम उत्तर भारत से प्रभावित है और सामाजिक अपमान को दर्शाता है। महार वाड़ा, राजनांदगांव, कोरबा, महार समुदाय की बस्ती। महाराष्ट्र से सटा होने के कारण यह नाम प्रचलित है लेकिन इसे अपमानजनक माना जाता है।

ये हैं नाम

रायपुर, दुर्ग, बिलासपुर: चमार बस्ती चमार टोला, चुचरुंगपुर, नकटी, सुवरतला, कोलिहा।

महासमुंद, जांजगीर-चांपा: भंगी बस्ती, भंगी टोला, माकरमुत्ता, प्रेतनडीह।

बालोद, कवर्धा: डौकीडीह, बोक्करखार।

रायगढ़: टोनहीनारा।

बस्तर, कांकेर : चूहरा टोला (चूहरा या चूहड़ा शब्द परिहासजनक माना जाता है)।

राजनांदगांव, कोरबा: महार वाड़ा , महार टोला, नकटीखार, भालूसटका।

सरगुजा, जशपुर : डोमपाड़ा , डोम टोला, डोम/डोमपाड़ा, चुड़ैलझरिया।

Dainik Bhaskar

राष्ट्रीय सम्मेलन; दिव्यांगजनों के अधिकारों व सशक्तीकरण पर जोर

<https://www.bhaskar.com/amp/local/rajasthan/jaipur/news/national-conference-emphasis-on-the-rights-and-empowerment-of-persons-with-disabilities-136379486.html>

जयपुर 4 घंटे पहले

जयपुर। मानव सेवा ट्रस्ट राजस्थान एवं राष्ट्रीय मानवाधिकार आयोग के संयुक्त तत्वावधान में सशक्तीकरण क्षमताएं व दिव्यांगजनों के अधिकारों को बढ़ावा देने के लिए सेंट जेवियर्स कॉलेज परिसर के एक्स-ऑडिटोरियम में दो दिवसीय राष्ट्रीय सम्मेलन का आयोजन हुआ। इसमें देशभर से शिक्षाविद्, अधिवक्ता, समाजसेवी, मानवाधिकार कार्यकर्ता, छात्र एवं विशेषज्ञों ने भाग लिया। वक्ताओं ने दिव्यांगजनों के अधिकारों, पुनर्वास, समावेशी नीतियों, सामाजिक सशक्तीकरण, सीएसआर सहयोग तथा नीति निर्माण के विभिन्न पहलुओं पर विचार रखे। प्रतिभागियों के साथ संवाद सत्रों में व्यवहारिक सुझाव और रणनीतियां सामने आईं, जो भविष्य में दिव्यांग हित की नीतियों को सशक्त बनाने में सहायक होंगी।

कार्यक्रम का उद्घाटन मुख्य अतिथि विजया भारती सयानी, सदस्य **राष्ट्रीय मानवाधिकार आयोग** ने किया। उन्होंने कहा कि यह आयोजन दिव्यांग जनों के सशक्तीकरण और अधिकारों के संवर्धन की दिशा में एक सार्थक एवं प्रेरणादायी पहल है। सम्मेलन में ट्रस्ट अध्यक्ष रिटायर्ड आरएस एनएल वर्मा, राजस्थान समग्र सेवा संघ के अध्यक्ष सवाई सिंह, रिटायर्ड आईएस एसएस बिस्सा, नीरज मधुकर, डॉ. सुमन मौर्य, हेमंत भाई गोयल आदि ने भाग लिया।