



Bharati Vidyapeeth's

NEW LAW COLLEGE, SANGLI

Bharati Vidyapeeth Bhavan, Rajwada Chowk, Sangli- 416 416

Phone : 0233-2377256, FAX: 0233-2326372, Please Visit our Website- www.bharatividyaapeeth.edu

E-Mail : bnlcs@yahoo.co.in, nlcsangli@bharatividyaapeeth.edu



Editor : Dr. Pooja Narwadkar
Executive Editor : Prof. Smita Adimani
Executive Member : Prof. Sanjeevkumar Sable

AVE NEWS
COLLEGE MAGAZINE

Year - 2023-24

Our Inspiration



Hon'ble Dr. Patangrao Kadam

M.A, L.L.B., Ph.D.

Founder, Bharati Vidyapeeth
Chancellor, Bharati Vidyapeeth University, Pune

**Bharati Vidyapeeth's
New Law College, Sangli
Avenews
2023-24**

INTERNATIONAL YOGA DAY

Friday, 21ST JUNE 2024

21st June is celebrated as the International Yoga Day. On this occasion on Friday, 21st June, 2024 Yoga Session was conducted by alumni Adv. Smita Angal to guide the teaching, non-teaching staff members and students of the college. Yoga session was started at 9.00 a.m. 25 participants attended the Yoga session.




Independence Day Celebration

Pledge on the occasion of Meri Mitti Mera Desh





 **GPS Map Camera**

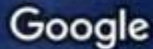
Sangli, Maharashtra, India

Rajwada Chowk, Bharati Bhavan, Ganapati Peth, Sangli, Sangli Miraj
Kupwad, Maharashtra 416416, India


Lat 16.861188°

Long 74.564959°

09/08/23 01:37 PM GMT +05:30





 **GPS Map Camera**

Sangli, Maharashtra, India

Rajwada Chowk, Bharati Bhavan, Ganapati Peth, Sangli, Sangli Miraj
Kupwad, Maharashtra 416416, India

Lat 16.861188°

Long 74.564959°

09/08/23 01:36 PM GMT +05:30



Value Addition Programs

GENDER SENSITIZATION AND WOMEN EMPOWERMENT

Value Added Course on Gender Sensitization and Women Empowerment course was organized by Bharati Vidyapeeth's New Law College, Sangli with collaboration with BVDUCON Sangli from 19.06.2023 to 23.06.2023 at Auditorium. The professional teachers of Bharati Vidyapeeth's New Law College conducted the sessions. The various Sessions were conducted by Dr. P. P. Narwadkar, Mr Sanjay Aher, Mrs M Y Kale, Mrs P R Kumbhare, Mrs Geetanjali Deshmukh and Miss. Stefy B Bhagat.



Dr. P. P Narwadkar conducted session on Concepts gender, sensitization, empowerment, need and significance, Women and society- Stereotypes and biases, Women's health and hygiene, Rights to equality, Right to life and right to freedom, Social-political empowerment through constitutional provision.

Mr. Sanjay Aher conducted session on Gender Issues.



Mrs Manisha Kale conducted Session on Protect her from sexual harassment of women at work place, Human rights commission, Commission for women.



Mrs. Pratima Kumbhare conducted Session on Government policies for women empowerment, Legislative efforts to curb domestic violence against women, Child marriage.



Mrs. Geetanjali Deshmukh conducted Session on Dowry death and honour killing.



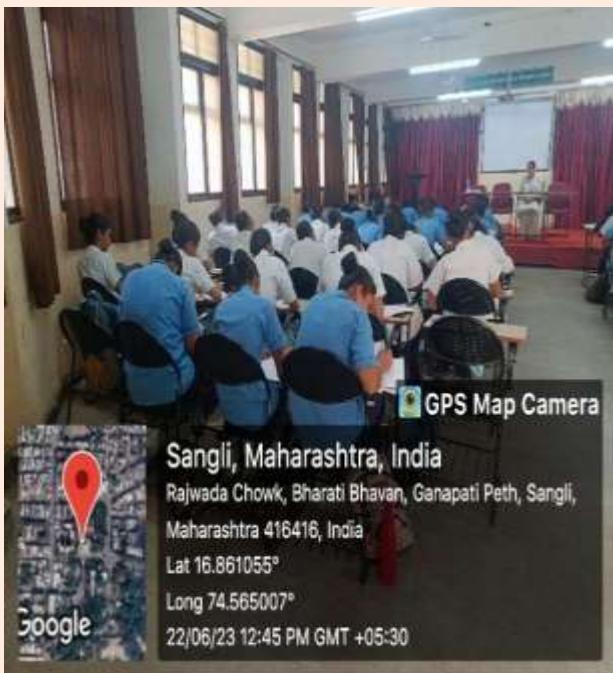
Miss. Stefy Bhagat conducted session on PCPNDT, Judiciary for the welfare of the women.



Hon,ble Mr Pravin Nardele, Secretary, DLSA, Sangli was invited as Chief Guest and Resource Person for Role of Legal Service Authority to provide Legal Aid and Justice to women victims.



The course concluded with a film screening of "THAPPAD" followed by a discussion panel consisting of Dr. P. P. Narwadkar, Mr. Sanjay Aher, Mrs. Manisha Kale, and Mrs. Pratima Kumbhare.



ENTREPRENEURSHIP IN TAX CONSULTANCY

RESOURCE PERSON- ADV.TEJASWINI TANWAR




ONE DAY WORKSHOP ON HOW TO BECOME AN ENTREPRENEUR IN MEDICO-LEGAL SECTORS.

RESOURCE PERSON- HON'BLE DR. ASMITA JAGTAP

On 13 SEPTEBER 2024,



 GPS Map Camera



Sangli, Maharashtra, India

Rajwada Chowk, Bharati Bhavan, Ganapati Peth, Sangli, Sangli Miraj Kupwad,
Maharashtra 416416, India

Lat 16.861049°

Long 74.565092°

13/09/23 10:01 AM GMT +05:30



Sangli, Maharashtra, India
VH68+92X, Kolhapur - Sangli Hwy, Ganapati Peth, Sangli, Sangli Miraj Kupwad,
Maharashtra 416416, India
Lat 16.861048°
Long 74.565099°
13/09/23 9:03 AM GMT +05:30



Sangli, Maharashtra, India
Rajwada Chowk, Bharati Bhavan, Ganapati Peth, Sangli, Sangli Miraj
Maharashtra 416416, India
Lat 16.861046°



Sangli, Maharashtra, India
Rajwada Chowk, Bharati Bhavan, Ganapati Peth, Sangli, Sangli Miraj Kupwad,
Maharashtra 416416, India
Lat 16.861048°
Long 74.565092°
13/09/23 10:01 AM GMT +05:30



Sangli, Maharashtra, India
VH68+92X, Kolhapur - Sangli Hwy, Ganapati Peth, Sangli, Sangli Miraj Kupwad,
Maharashtra 416416, India
Lat 16.861046°
Long 74.565094°
13/09/23 10:02 AM GMT +05:30

ENTREPRENURHIP SKILLS FOR HOUSING DEVELOPMENT

RESOURCE PERSON- DR.AMARAJA NARGUNDE

On 25TH OCTOBER,2023



ENTREPRENEURSHIP SKILLS FOR BANKING SERVICES

RESOURCE PERSON- ADV.ROMA NAGAVEKAR

On 7TH JANUARY ,2024



Adv. Roma Nagawekar guiding the students

Guest lecture on Limited Liability Partnership (LLP)

Resource person :Adv. Gitanjali Deshmukh

On 24 January 2024



INTERNATIONAL WOMEN'S DAY CELEBRATION



Self Defense Demonstration on International Womens Day



Self Defense Demonstaration by Ms. Tejaswini



International Women's Day : 'Rangoli Competition'

9th March 2024





Bharati Vidyapeeth's
New Law College, Sangli
Ragoli Competition Result
Women's Day 09/03/2024

Sr. No.	Name of the Student	Class	Rank
1.	Ms. Sukanya Jadhav	Pre -III	First
2.	Ms. Santoshi Khot	Pre-I	Joint Second
3.	Ms. Nutan Tikole	Pre IV	Joint Second
4.	Ms. Shruti Mohite	LLB -I	Third
5.	Ms. Shruti Sonavane	Pre-I	Third

Women Empowerment Schemes and Facilities

Women and Child Development Department, Zilha Parishad Sangli

Date: 07/03/2024



Prof. Sanjeevkumar Sable Felicitating Hon. Shradha Mane



Resource person ,staff and student representatives



Hon. Shradha Mane guiding the students



Inauguration of Wall Paper Magazine on "Women Empowerment" on International Women's Day



Sangli-Miraj Kupwad, MH, India

NH 166H, Peth Bhag, Sangli-Miraj Kupwad,
416416, MH, India

Lat 16.860797, Long 74.565071

03/09/2024 02:07 PM GMT+05:30

Note : Captured by GPS Map Camera

INDIA'S NEW CRIMINAL LAW CODES

Resource person Mr. Rajan Gunjekar

18th March 2024



GUEST LECTURE ON INDIAN CONSTITUTION AND POLITICAL SCIENCE

14th September 2023



JMFC Exam Preparation

Resource Person: Mukund Date (Retired District and session judge)

Date :25 March 2024



JMFC and Competitive Exams

By Hon'ble Anil Mahatme Retired District and sessions Judge.

On 28 March 2024



One Day Workshop on ‘Universal Human Values’

A one day workshop ‘Universal Human Values’ was organized on **Tuesday ,10th January 2023** at 9:30 am, on the occasion of ‘Yuva Prerna Saptah’ ..



Felicitation of Mr. Parag Tandale (Resource person)



Digital Evidence, Investigation & Penalty Procedure.

1st Feb, 2024

Resource Person : Prof. Vinayak Rajadhykash.



Startup Opportunities in IPR

Resource Person: ADVOCATE MR. PRASAD KAMBLE

15 FEBRUARY 2024



TIME AND STRESS MANAGEMENT FOR BETTER PRODUCTIVITY

14th March, 2024

Resource Person : Dr. Sanad Pawar



Felicitation of Dr. Sanad Pawar (Resource person)



How to develop an App -Drafting, Pleading, and Conveyancing
Resource Person :Hon. Adv Sumedha Marathe

18 MARCH,2024



Adv. Sumedha Marathe guiding the students



‘Inculcation of research skills and social Values among students’

Online Lead College

21st March,2024



PUBLIC AWARENESS OF RALLY ON THE OCCASION OF WORLD TB DAY

Date - 24 March 2024



Legal Consultancy on E-filing

Resource Person : Hon. Mahatme on 2 APRIL 2024



GANDHI JAYANTI & COMMUNAL HARMONY & INTERNATIONAL OLD PERSONS DAY

Resource Person : Mr. Kabra

October 3rd, 2023





Inaugural of Wall Paper

**Essay Writing Competition On the occasion
of
International Day for the Elimination of Violence
against Women**

DATE:25 November 2024

**List of winners in Essay
Competition Elimination of
Violence against Women**

1.	Akash Bashu Tandale	Pre Law V	First
2.	Hrishikesh Pravin Nardele	LLB I	Joint Second
3	Madhura Sanjay Kolap	LLB I	Joint Second
4.	Kulsum Fatima Devjani	Pre Law III	Third

Vidhi -Pushp Law Lecture Series

Execution of Civil Decree

Speaker: Adv. Mukund Datye

Vidhi Pushpa Law Lecture Series is one of the benchmark activities of the college. It gives an opportunity to the budding lawyers to have an interface with the eminent personalities from the legal and social fields. The lectures by eminent personalities provide an insight in to the actual functioning of the Courts. Under Vidhi Pushp Law Lecture Series, Lecture Series was organized on 25th,26th,27th of October. Adv. Adv. Mukund Datye was invited to guide the final year students. Topic for lecture series was “Execution of Civil Decree.” He enlightened the student about Career opportunities in Civil Practice



Law and Society

Resource Person - Hon'ble Mrs. Kirti Pawar

A guest lecture was organized on Tuesday, 20th February, 2024 at 1:30 p.m. for students of first year of five-year law program. At the Outset, Prof. Neha Wader welcomed and felicitated the resource person Hon. Prof. Mrs. Kirti Pawar.

The resource person explained the students the need of law for society, the relation of society and Law, Law and Jurisprudence, Social transformation and law and Need of Dispute resolution mechanism for society. In eloquent language she guided the students and made the topic easy with simple language. In a nutshell, the lecture was very informative, interactive and the students were very satisfied. At the end of the lecture question answer session was organized. Prof. Neha Wader proposed the vote of thanks. Overall the activity was a great success. The program was well attended nearly 52 students attended the lecture.



Felicitations of resource person Prof. Kirti Pawar, Shahaji Law College Kolhapur.



Prof. Neha Wader introducing resource person Prof. Kirti Pawar ,Shahaji Law College Kolhapur



Resource person Prof. Kirti Pawar guiding the students on 'Law and Society'

Skill development Activities

**Workshop on Power Point Presentation Students
on 4th August 2023 at 11:30 AM.**

First Session: Prof. Shoaib Kazi guided students on **how to prepare PPT presentation in detail.**



Second Session: Prof. Ganesh Dangat provided guidance specifically for the teaching and non-teaching staff on the use of AI.

This year the college celebrated the teacher's day on 5th September, 2023 in Innovative way. This year on the demand of the students the responsibility of teaching learning on teachers Day was delegated to students. The students from each class took the responsibility of teaching. Moreover, the last year student Ms. Radha Sagare became Principal and Ms. Soniya Nakil and Ms. Vaishnavi Phadke were selected as Vice Principal. The whole duty of teaching was handled by the students. Everyone looked excited.



One day Online workshop on Manupatra

Name of the Guest/ Resource Person: Mr. Swapnil Bhambure

On 18th Oct 2023

Number of Students Present
for the Program
(Beneficiary): 67



Workshop of Career Katta : Willingdon College Sangli

Students attended workshop on 11th August 2023



Bharativishw Alumni Association

Alumni Meet

Thursday, 28th December, 2023

Glimpses of Alumni Meet: Felicitation for Achievements





Faculty and Alumni

Contribution of Alumni
Saturday,13th April,2024.

On Saturday,13th April,2024

Our Alumni Adv.Pankaj Kamble (Talathi)
Gifted a Photo frame of Dr. Babasaheb Ambedkar to the college



Felicitation of Alumni on 1st July,2023



Felicitation of Star Alumni Miss. Mehjabin Mulani who cleared SET Exam.

Book Donation by Alumni Tuesday 22nd April,2024



Book donation by Mrs.Pratima Kumbhare, Miss.Maya Mahanavar, Miss. Daya Ugale and Mr.Rushikesh Kadam - Patil to Dr. Pooja Narwadkar, Principal ,B'V's New Law College,S

Interaction with Star Alumni

Tuesday, 26th March, 2024.



Students Interaction with star Alumni Adv.Mrunal Buva

Star Alumni of college Adv. Mrunal Buva and Adv. Dhairysheel Salunkhe visited college on Tuesday, 26th March, 2024.

Interaction with Star Alumni

Tuesday, 23rd April, 2024.

Our Pride Alumni, Adv. Vinayak Naik delivered lecture on “Moot Trial Preparation” on Tuesday, 23rd April, 2024 to students of Fifth year of Five Year Law Program and Third Year of Five Year Law Program.



Alumni Adv. Vinayak Naik delivering lecture on “Moot Trial Preparation”.

Pride alumni **Miss. Tejswini Tawar** delivered lecture on topic ‘Public Administration’



Interaction with Star Alumni
Adv. Dr. Smita Angal
Tuesday, 8th August, 2023.



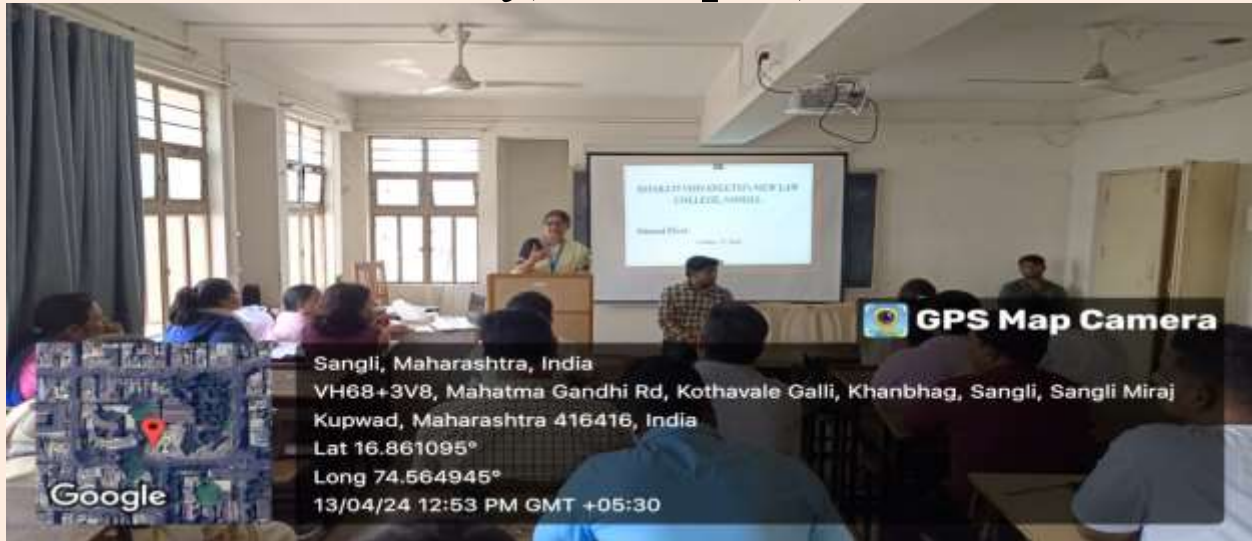
Alumni Adv.Smita Angal Guiding the students about Yoga & Pranayam



Bharativishw Alumni Association

Alumni Meet

Saturday, 13th April, 2024.



Principal Dr.Pooja Nawadkar guiding the alumni



Presidential Address by President of Bharativishw Alumni Association Adv.Sani Jamadar

Felcitation of Alumni





Prof.Sanjay Aher delivering speech



Alumni sharing their experiences

Legal Articles in English

ONE NATION ONE CODE – UCC

RUSHIKESH PUJARI

PRE III

INTRODUCTION

The UCC is a proposed legal framework for India, aiming to replace personal laws based on the scriptures and customs of each major religious community in the country with a common set of laws governing every citizen. Under the Constitution of India, the personal laws are entitled to precedent over the UCC in matters concerning marriage, divorce, inheritance, adoption, and maintenance. These personal laws are specific to various religious communities – such as Hindu, Muslim, Christian, Sikh, and others – and often lead to differential treatment of individuals based on their religious and ethnic backgrounds.ⁱ

MEANING

The term "Uniform" in Uniform Civil Code ("UCC" in short) refers to the equal application of Personal Laws throughout different religions; the term "Civil" in the UCC refers to the application of Personal

Laws relating to marriage, divorce, custody, guardianship, adoption, maintenance, succession and inheritance; and the term "Code" refers to the codification of different personal laws into a single Act or a collection of Acts, similar to the Indian Penal Code or the Civil Procedure Code. By enacting UCC, the parliament would establish uniform laws across all religions with regard to issues such as marriage, inheritance, adoption, divorce etc., thus replacing the personal laws of each religion and combining them into a single unified law, having pan India application. Uniform Civil Code ought to be enacted in view of Article No. 44 under the Directive Principles of State Policy (DPSP), which reads, "The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India". Being a part of DPSP, Article 44 is not enforceable in any court.ⁱⁱ

IMPLICATIONS OF UNIFORM CIVIL CODE

The implementation of a Uniform Civil Code in India is motivated by several fundamental objectives:

a. Ensuring Equal Status and Non-Discrimination: The primary goal is to provide equal status and eliminate discrimination among all citizens, transcending differences in religion, class, caste, gender, colour, or creed.

b. Promoting Gender Equality: The implementation of a uniform civil code is seen as a means to promote gender equality, ensuring that both men and women are treated on equal footing in matters governed by personal laws.

c. Harnessing the Potential of Youth for Nation-Building: The code aims to accommodate and fully utilize the potential of the emerging youth in the country, fostering an environment conducive to their aspirations and contributions to nation-building.

d. Ensuring Equality Before the Law: The implementation of a Uniform Civil Code seeks to place all Indian citizens on an equal footing before the court of law. While criminal and civil laws in India provide equality in the courts, personal laws currently lag behind, and a uniform civil code is envisioned to rectify this disparity.

e. Bringing Uniformity and Codification in Personal Laws: The code aims to introduce uniformity and codification in laws pertaining to personal matters, including inheritance, divorce, and marriage. This move seeks to streamline and standardize these aspects of personal laws, bringing clarity and consistency. Overall, the adoption of a Uniform Civil Code is envisioned as a transformative step towards creating a more egalitarian, inclusive, and just legal framework in India.ⁱⁱⁱ

CHALLENGES IN IMPLEMENTATION

The implementation of the Uniform Civil Code in India encounters significant challenges stemming from religious complexities and resistance from diverse religious communities. India, known for its cultural and religious diversity, has personal laws governed by different religions, including Hinduism, Islam, Christianity and others. Some major challenges are –

Resistance from different religious communities for UCC in India –

Resistance is particularly pronounced in communities that fear a dilution of their distinct cultural and legal traditions. The Muslim Community, governed by the Sharia Law, has been a focal point of resistance. The fear of diluting Islamic principles and the

apprehension that a UCC might impact minority rights within the broader framework fuel this resistance. Moreover, the issue of majoritarian imposition adds another layer of complexity. The Hindu majority's support for the UCC might be viewed with suspicion by religious minorities, leading to heightened resistance. Muslims are now opposing the latest modifications to the UCC's implementation in Assam, as the chief minister of Assam has taken action to end underage weddings by abolishing the Muslim Marriage Act.

Political challenges –

The 22nd Law Commission of India took up the idea of UCC and sought opinions on its implementation in India which led to debates and criticism by many writers and legal workers. Implementation requires a strong political will and leadership. Policymakers need to navigate through the diverse political landscape and take decisive actions, often risking potential backlash from different interest groups. But this is where the problem lies. Political parties often align their stances based on religious lines to secure support from specific religious communities. Advocating for UCC might be perceived as a risk, potentially alienating certain voter bases.

Legal Challenges –

The question of having UCC in India has led to many articles regarding India moving towards majoritarianism in which the Hindu Community will lead the Civil Code and this imposes a certain threat in implementation of UCC in India. Also, many believe that UCC will directly infringe the freedom of religion mentioned in the Indian Constitution. The interpretation and application of existing personal laws based on religion vary. People being in the habit of following their laws will find it difficult to follow a same civil code which will not be based on their religion. This means that there is lack of awareness and education in many regions about the aspects of Uniform Civil Code in India.

Doctrinal Differences –

In India, several religious communities have created their own laws based on their own set of beliefs. They could object to the establishment of a UCC if they believe that it will compromise their traditions and religious freedom. Muslim organizations, for instance, have long opposed a UCC, claiming that it would conflict with Islamic Shariah law, which governs Muslims' personal affairs. Certain Hindu organizations contend that the

unification and uniqueness of Hindu personal laws will be compromised by the establishment of a UCC. Hindu personal laws now govern things including marriage, divorce, inheritance, and adoption; these groups support the preservation of Hindu traditions and practices in these areas.

Mixed Public Opinion –

India's public views on the Uniform Civil Code (UCC) are as varied as the nation itself. It is evident from several polls and research that the UCC provokes a variety of responses, many of which are impacted by political opinions, socioeconomic background, religious affiliation, and degree of education. Numerous polls show that people's opinions of the UCC are mixed. A sizeable minority opposes the UCC, seeing it as an attack on religious freedom and cultural variety, even if a sizable section of the public favors its adoption as a step toward gender equity and national unity. Religious differences frequently cause this split, with minority groups expressing greater hostility to the UCC than does the dominant society. There is a need for extensive public awareness and education regarding the UCC. Misinformation or lack of understanding can contribute to resistance, making it essential to communicate the rationale and benefits of a

uniform civil code effectively. Navigating and addressing these challenges is a great task for the government as it requires a nuanced approach, involving extensive dialogue, education and a commitment to upholding constitutional principles. However, there are many arguments which are in favour of implementing UCC in India including Law Commission, News Articles etc.^{iv}

JUDICIAL INTERPRETATIONS

Mohd. Ahmed Khan v. Shah Bano (referred to as the Shah Bano case). In this widely celebrated case, the Supreme Court extended the coverage of Section 125 of the Code of Criminal Procedure, 1973 to a divorced Muslim woman, affirming her right to maintenance even after the completion of her iddat period.^v

Smt. Sarla Mudgal Vs. Union of India, is another significant instance where the Supreme Court, in its judgment, underscored the importance of implementing a Uniform Civil Code in the country. The central issue addressed in this case revolved around whether a Hindu husband, married under the Hindu Marriage Act, 1955, could enter into a second marriage with another woman by both converting to Islam, without divorcing his first wife who continued to adhere to

Hinduism. The court ruled that such a subsequent marriage would be deemed invalid, asserting that converting to Islam merely for the purpose of solemnizing a second marriage constitutes an abuse of personal laws. The court held that such a marriage would not be considered legally valid and would also be deemed an offense under Section 494 of the Indian Penal Code. This ruling not only addressed the specific case at hand but also emphasized the need for a more uniform and consistent legal framework to govern such complex and sensitive issues involving personal laws.^{vi}

John Vallamattom and Another vs. Union of India, exemplifies the significance of having a Uniform Civil Code in the country. This writ petition case, initiated by John, contended that Section 118 of the Indian Succession Act exhibited bias against Christians, as it placed restrictions on the donation of property for charitable and religious purposes through a will.^{vii}

Danial Latifi & Anr v. Union of India, the Muslim Women's Act (MWA) came under challenge on the grounds that it violated Article 14 and Article 15 of the Indian Constitution, which assert the Right to Equality, and Article 21, which guarantees the Right to Life. The Supreme Court, after a

thorough analysis of the case's facts, deemed the law to be constitutional. The court harmonized the Muslim Women's Act with Section 125 of the Criminal Procedure Code, asserting that the amount received by a wife during her iddat should be considered. Consequently, the court established that, under the laws of the land, a divorced Muslim woman is entitled to the provision of maintenance for her lifetime or until she remarries. This ruling represented a legal interpretation that sought to balance the rights and entitlements of divorced Muslim women within the framework of constitutional guarantees.^{viii}

Lily Thomas v. Union of India, the Supreme Court held that Christian priests are not exempt from the provisions of the Indian Penal Code, 1860, which prohibits marriage between a man and a woman who is already married to another person. This decision was also met with protests from Christian groups.^{ix}

Shayara Bano v. Union of India (2017), the Supreme Court declared instant triple talaq unconstitutional. This decision was a major step toward protecting the rights of Muslim women and led to legislative reforms.^x

NATIONAL HEROES' VIEWS ON NATIONAL UNITY AND IDENTITY OVER RELIGIOUS BOUNDARIES:

India's National heroes emphasized the importance of National unity and identity over religious divisions. They advocated for an inclusive and secular India where diversity is celebrated but does not overshadow the collective national interest. Their narratives reflect a commitment to strengthening India as a cohesive nation while respecting its pluralistic heritage.

1. Dr. B.R. Ambedkar

Constitutional Morality over Religious Boundaries Dr. Ambedkar, the chief architect of the Indian Constitution, emphasized that National identity should be rooted in equality, justice, and Constitutional principles, rather than religious affiliations. He believed that religion must remain a personal matter and should not dictate public law or governance.^{xi} Dr. Ambedkar advocated for the Uniform Civil Code to eliminate discrimination within personal laws and promote National unity, ensuring that shared citizenship superseded religious divisions. His vision was to build a Nation where equality before the law fostered true Integration. Dr. B.R. Ambedkar's famous statement, "I am Indian first, Indian last, and

Indian always" reflects his unwavering commitment to National identity above all other affiliations, including religion, caste, or regional identities. This statement was made in the context of the Constituent Assembly debates, where Ambedkar was emphasizing the importance of fostering National Unity and Secularism in a newly independent and diverse India.^{xii}

2. Sardar Vallabhbhai Patel: National Integration above Sectarian Loyalties:

Sardar Patel, known for his role in unifying India's princely states, prioritized political and cultural integration over religious identities. He believed that a strong and united India required placing the National interest above sectarian differences. Patel advocated for a secular State where all citizens were treated equally, and religion remained a private matter. His leadership exemplified the importance of unity in diversity, ensuring no community felt excluded from the nation-building process.^{xiii}

3. Other Leaders' Perspectives

Leaders like Mahatma Gandhi and Jawaharlal Nehru echoed similar sentiments. Gandhi emphasized Sarva Dharma Sambhava (equal respect for all religions), advocating for unity through moral and

spiritual values. Nehru championed secularism, believing that national identity should be based on shared history, culture, and constitutional ideals, rather than religious affiliations.^{xiv}

UCC AND CONSTITUENT ASSEMBLY DEBATES

The narratives like gender justice, cultural diversity etc. were not as largely dominating the discussion as the protection of religious freedom of minorities in a secular constitution and national unity. Hussain Imam from Bihar opposed the UCC based on the diversity of the country. He said, India is a vast nation with a population that is so diverse that it is nearly hard to categorise it under one type of anything. We have tremendous cold in the north and intense heat in the south. About 400 inches of rain have fallen in Assam, more than any other place on earth, whereas none have fallen in the Rajputana desert, which is close by. Is unified civil law feasible in a nation as diverse as ours? We have further established concurrent jurisdiction in terms of succession, marriage, divorce, and other things between the provinces and the Center. The uniformity is difficult when we have so many legislative bodies having power to legislate as per the

needs of their population. The arguments advanced by the antagonists were:

- (i) It negates the fundamental right to religious freedom;
- (ii) The will of the majority would be imposed on the minority community;
- (iii) The religious freedom that was not even curtailed by the foreign rulers should not be curtailed by an independent secular nation; and
- (iv) Uniformity of law should be gradual and must progress with the advance of time.

The idea was vehemently defended on the ground of national unity by Dr. B. R. Ambedkar, K M. Munshi both from Bombay and Alladi Krishnaswami Ayyar from Madras. The arguments of the protagonists were as follows:

- (i) The whole of India must be welded and united together as single nation;
- (ii) Personal laws and religious freedom stand upon different footing. There are Muslim countries with uniform laws;
- (iii) It is required for ensuring gender justice; and

- (iv) It won't be forced upon minorities.

Dr. Ambedkar categorically stated the Muslims are reading too much into it and it won't be forced them. Citing an example of the Muslim Shariat Application Act, 1937, that made the application of law optional for every Muslim, he argued that there are chances that in similar manner the future government may come up with the code where initially all those who make a declaration in that regard will be governed by it.^{xv}

THE UCC BILL: IN A NUTSHELL

As per the Bill, "Uniform Civil Code" has been defined as the common civil code or common law for every citizen residing in India irrespective of religion and caste. The Bill proposes for the constitution of a National Inspection and Investigation Committee for the purpose of preparation of Uniform Civil Code and its implementation in the country. The Central Government has been empowered to constitute the Committee within a period of six months from the coming into force of this Act.^{xvi}

CONCLUSION

The expression "secularism" signifies to be "discrete" from religion. In western

nations "Secularism" implies that the state doesn't have an authority religion while the Indian idea of secularism is "resistance to every one of the religions, regard their practices and live as one". India is an extremely different country with 1.4 billion individuals who have a place with assortment of identities and religions. Since India is a strictly pluralistic and multi-ethnic majority rules system, executing the Uniform Civil Code without upsetting the premise of our society is unimaginable. The traditions and practices of individuals having a place with various ranks inside a religion are likewise very unique. Since there isn't consistency in rehearses inside religions, executing a uniform common code the country over is only unthinkable. Strict congruity is an idea that holds areas of strength for India. The Uniform common code will be founded on the prescribed procedures of specific religions which would straightforwardly confine the adherents of different religions from rehearsing their customs. This would hurt the strict feelings of individuals and would bring about clashes and gore. For the execution of UCC, there is a prerequisite of an ever-evolving viewpoint among Indians. However, tragically, the Indian culture has not arrived at to that norm.

ONE NATION, ONE ELECTION

Atareya Deshpande (Pre Law V)

In a democratic society, elections are more than just a procedure; they are a reflection of the will of the people and the health of the political landscape. India witnessed its first general election in 1952, and for the next 15 years, both Vidhan Sabha and Lok Sabha elections were held concurrently. However, over time, various factors led to a decline in this practice, causing elections to no longer be conducted simultaneously (Government of India).

In response to the increasing frequency and cost of separate elections, the central government has proposed the 'One Nation, One Election' initiative. One Nation, One Election is a program announced by the Central Government, following the

recommendations of the Kovind Committee, which aimed at conducting elections simultaneously across the country. This initiative aims to reduce election costs by holding elections simultaneously, while addressing the challenge of financial expenditure associated with frequent polls. It also claimed that "One Nation, One Election" will enhance voter convenience and reduce the administrative burden of conducting multiple elections. Additionally, the implementation of the Model Code of Conduct during election periods often hinders the announcement of developmental schemes, which the government seeks to overcome by consolidating elections. (Government of India).

“However, despite these intentions, I argue against this initiative, as it likely to overshadow regional issues in favor of central affairs. As Gandhiji believed, true democracy thrives when local concerns are prioritized and addressed” (Gandhi , *Hind Swaraj*) .A result of the ‘One Nation, One Election’ initiative, regional issues are likely to be marginalized (*Frontline*). The ‘One Nation, One Election’ initiative could have a negative impact on women’s participation in local body elections, particularly in Panchayati Raj Institutions (PRIs). Local elections are crucial avenues for women to enter politics and engage in governance, especially with the 33% reservation of seats for women in PRIs. This has empowered many female leaders to address grassroots issues like water management, sanitation, and education. However, if local elections are held concurrently with state and national elections, the visibility and importance of local governance issues may be overshadowed by national

political narratives dominated by male candidates.

Moreover, women are more likely to contest in local elections due to smaller constituencies and lower resource requirements. National and state elections, conversely, are often resource-heavy and male-dominated, making it challenging for women candidates, who generally have less access to political funding and networks, to compete effectively. The attention in simultaneous elections would likely shift toward larger national issues, further reducing the focus on local governance, where women have traditionally found a voice (the *Indian express*).

Some of the cases where local issues were overshadowed for the interest of center are as following

1. Punjab Farmers' Protests

The farmers' protests that erupted in Punjab in 2020 centered around the government's introduction of three

contentious farm laws, which many farmers believed would dismantle the Minimum Support Price (MSP) system that guarantees them fair prices for their produce. Despite widespread dissent and demonstrations across the state, the central government initially framed the issue as one of agricultural modernization and economic reform, prioritizing national objectives over the local concerns of farmers. This marginalization of farmers' voices was evident in the government's reluctance to engage meaningfully with protest leaders, opting instead for a hardline approach, including internet blackouts and police action against demonstrators. Reports highlighted that the focus remained on implementing these laws as part of a larger narrative of economic growth, overshadowing the farmers' legitimate grievances

2. Manipur Ethnic Violence

The ongoing ethnic violence in Manipur further exemplifies this trend, where local issues related to identity,

land rights, and community grievances are often eclipsed by central governmental responses focused on maintaining law and order. The failure of the central government to address the root causes of the conflict between the Meitei and Kuki communities—such as land disputes and political representation—has highlighted a lack of sensitivity to local dynamics. Instead, the government has primarily deployed security forces to restore order, often sidelining the voices of affected communities. This approach not only exacerbates local tensions but also undermines the possibility of a constructive dialogue aimed at resolving underlying issues

Additionally, holding regular elections plays a critical role in ensuring the accountability of politicians. Frequent elections push politicians to remain engaged with the electorate and actively address local and regional concerns. Without regular elections, politicians may feel less pressure to perform, knowing that they are not

accountable to voters for several years. This could lead to complacency, with elected officials only taking action when the next election cycle approaches. The essence of a democracy lies in continuous accountability, and reducing the frequency of elections could significantly weaken this (*Live Law*).

Concerns regarding the local body elections persist, especially since they would still need to be conducted separately and expecting them to be held within 100 days of the national elections would place an enormous administrative burden on the government. This undermines the 'One Nation, One Election' claim that it would streamline the electoral process by conducting all elections at once. The complexity and logistical challenges of managing both national and local body elections in such a short time frame reveal a significant flaw in the initiative's feasibility.

Moreover, this initiative could also be deemed unconstitutional, as it disturbs

the delicate power balance between the central and state governments. The Indian Constitution, through the Seventh Schedule and Article 246, clearly separates the powers of the Union and the states, ensuring that neither has dominance over the other. By consolidating elections, ONOE may prioritize central authority, eroding the autonomy of state governments and weakening India's federal structure.

Implementing the One Nation, One Election initiative would require significant constitutional amendments. Articles 83, 85, 172, 174, and 356 of the Indian Constitution, which govern the tenure and dissolution of the Parliament and state legislatures, would need to be revised. For instance, Article 83 specifies the tenure of the Lok Sabha, while Article 172 pertains to the state assemblies, both set for a five-year term. Synchronizing elections would likely require the premature dissolution of some state governments, an unjust and disruptive

measure. Altering these articles could also disturb the balance of power between the central and state governments, weakening India's federal structure''(*Legal service India*)

A further complication arises in the process of synchronizing elections across states. India is a country with diverse electoral timelines, and many states hold elections at different times, each under unique circumstances. To align these elections, it would require the premature dissolution of state governments that still have time left in their terms. This would be an unjust and disruptive decision, particularly in states where governments are functioning smoothly. Furthermore, gaining agreement from all states on such a reform would be a challenging task for the central government.

Even if the states do agree, unforeseen events such as the collapse of a state government would create additional complications. A new election would need to be held, but the elected

government would not serve a full term—only the remaining period. This would force another election soon after, undermining the very goal of 'One Nation, One Election' and highlighting its impracticality (The *clear tax*).

One of the key arguments in favor of the "One Nation, One Election" initiative is its potential to reduce election costs. However, I contend that the financial savings from conducting elections simultaneously as suggested by proponents will be not be more than the estimates that indicate the election campaigns alone account for around 60,000 crores, a staggering amount equivalent to India's entire healthcare budget (*Deccan Herald*). In addition to these concerns, conducting simultaneous elections would require a significant increase in the number of voting machines, which would further drive up costs. This contradicts the very goal of "One Nation, One Election," which is to reduce election expenses. In my opinion, instead of

reducing costs, this initiative may end up increasing them. This raises a crucial point: that the true challenge lies not in the frequency of elections but in the exorbitant expenditures associated with the electoral process.

Instead of consolidating elections, efforts should focus on enhancing the enforcement of the Model Code of Conduct and instituting stricter regulations on campaign spending. By addressing the underlying issues of electoral finance and representation, India can maintain the integrity of its democratic processes while respecting the diverse needs of its states. In conclusion, while the “One Nation, One Election” initiative presents a vision for streamlined electoral processes and potential cost savings, its implementation poses significant risks to India’s democratic fabric. The potential marginalization of regional issues, the logistical complexities involved, and the constitutional amendments required to facilitate this

change raise profound concerns about its feasibility and desirability. Regular elections serve not only as a mechanism for accountability but also as a vital connection between politicians and their constituents, ensuring that local voices are heard in the national discourse. Instead of pursuing ONOE, efforts should focus on enhancing the existing electoral framework, reinforcing the enforcement of the Model Code of Conduct, and regulating campaign expenditures. By addressing the underlying issues of electoral finance and representation, India can maintain the integrity of its democratic processes while respecting the diverse needs of its states. Ultimately, the goal should be to strengthen the democratic ethos rather than compromise it for the sake of convenience.

The Concept of National Uniformity: Balancing Unity and Diversity

Vaishnavi Phadake LLB III

Introduction

The concept of national uniformity seeks to create a cohesive national identity through common policies, laws, and cultural frameworks. However, in diverse societies, achieving uniformity without suppressing regional, cultural, and ideological differences presents a challenge. Striking a balance between unity and diversity is crucial for maintaining national stability while respecting pluralism. Several modern policy proposals, such as One Nation, One Policy, One Nation, One Election, and One Nation, One Education, reflect efforts to establish uniformity. While these initiatives aim to enhance efficiency and governance, their impact on diversity must be critically examined.

The Role of National Uniformity

National uniformity fosters political stability, economic efficiency, and social cohesion. Policies like One Nation, One Policy advocate for consistent governance across the country, reducing administrative complexities and ensuring equitable development. A uniform legal system, such as the Uniform Civil Code (UCC), seeks to provide equal rights to all citizens, eliminating disparities arising from religious or regional legal

variations. Similarly, a common electoral process under One Nation, One Election aims to streamline governance and reduce political disruptions.

A standardized education system (One Nation, One Education) ensures equal learning opportunities, preventing disparities in knowledge dissemination. Furthermore, a shared language (One Nation, One Language) promotes national communication and integration. However, while national uniformity strengthens governance and national identity, it can also raise concerns about cultural erosion and political centralization.

The Importance of Diversity in a Nation

Diversity is a cornerstone of democratic societies, allowing multiple cultural, religious, and ideological perspectives to coexist. Policies such as One Nation, One Culture and One Nation, One Ideology risk overshadowing regional identities and stifling freedom of thought. A single national religion (One Nation, One Religion) may alienate minority communities, leading to social unrest and undermining secular principles. Similarly, the absence of opposition (One Nation, No Opposition) could

weaken democratic institutions and hinder accountability.

Historical examples highlight the risks of extreme uniformity. The imposition of a singular ideology in authoritarian regimes has often led to suppression of dissent and reduced innovation. In contrast, multicultural nations like Canada and Switzerland have successfully integrated diverse linguistic, cultural, and political traditions while maintaining national unity.

Challenges in Balancing Unity and Diversity

One of the primary challenges of national uniformity is ensuring inclusivity. While uniform governance models provide administrative efficiency, they must account for regional and cultural nuances. The One Nation, One Language approach, for instance, could marginalize linguistic minorities and create divisions rather than unity. Similarly, implementing a single education system should include regional histories and languages to prevent cultural homogenization.

Another challenge is maintaining democratic principles. The concept of One Nation, No Opposition may create a politically stable environment, but at the cost of eliminating checks and balances. A democracy thrives on debate and opposition, ensuring that policies reflect diverse viewpoints. Similarly, while One Nation, One Religion may create a shared moral framework, it contradicts the

fundamental principles of secularism and religious freedom.

Achieving a Balance: A Pragmatic Approach

A balanced approach to national uniformity and diversity involves flexible governance models that integrate common frameworks while respecting local identities. Federal structures, as seen in the United States and Germany, allow for national policies while granting autonomy to states or provinces. In education, a hybrid approach—combining a national curriculum with regional adaptations—can ensure both uniformity and cultural representation. Legal uniformity, such as the Uniform Civil Code, should be implemented with sensitivity to diverse traditions, ensuring that it upholds equality without erasing cultural distinctions. Similarly, electoral reforms under One Nation, One Election must consider state-specific political dynamics to maintain democratic representation. Policies promoting national identity should focus on shared civic values rather than imposing a singular culture or ideology. Encouraging multilingualism instead of enforcing a single language can strengthen national unity without alienating linguistic minorities. Additionally, fostering dialogue between different cultural and ideological groups can create an inclusive national identity without coercion.

Conclusion

The interplay between national uniformity and diversity is a defining characteristic of modern governance. While uniformity can enhance administrative efficiency, promote equality, and foster national unity, excessive centralization risks undermining regional identities and democratic principles. The challenge lies in crafting policies that integrate

common governance frameworks while embracing the country's pluralistic nature. By adopting a balanced approach—where uniformity provides structure and diversity ensures inclusivity—nations can achieve sustainable unity without sacrificing cultural richness and democratic values.

Legal Articles in Marathi

क... कायद्याचा आणि करिअरचा

डॉ. अॅड. अश्विनी मेघनाथ लेले (पटवर्धन)

प्र. प्राचार्याश्री. पंचम खेमराज लॉ कॉलेज

सावंतवाडी

कायदा क्षेत्रात पदवी घेतली आता पुढे काय?

त्यात, वकिली व्यवसायात जम बसेल का?, की यापुढेही काही शिकावं लागेल? नोकरीच्या संधी मिळतील का? आणि आयुष्यात ठराविक वयात सेटल होता येईल का? असे एक ना अनेक प्रश्न मुलांना व त्यांच्या पालकांना पडलेले असतात. ते

साहजिकच आहेत. परंतु आजकाल आपण पाहिलं तर कायद्यातील पदवी याकडे पाहण्याचा दृष्टिकोन बदललेला आहे. आजच्या माझ्या या लेखातून वरील बऱ्याच प्रश्नांची उत्तरे मिळतील अशी आशा आहे.

आपण सर्वजणच पूर्वी शिकलो आहोत की, अन्न, वस्त्र आणि निवारा या मानवाच्या मूलभूत गरजा आहेत. परंतु, आता 'कायदा

हा देखील मूलभूत गरज बनलेला आहे. अगदी आपण जन्माला येण्यापासून मरेपर्यंत कायदा आपली साथ सोडत नाही. थोडक्यात काय! तर, कायदा हा प्रत्येकाच्या जीवनाचा अविभाज्य असा भाग झालेला आहे.

मग तुम्ही डॉक्टर असा, इंजिनियर असा, किंवा पदवीधर असा किंवा नसा, प्रत्येकालाच कायद्याचे ज्ञान असणे गरजेचे झालेले आहे. उद्या एखाद्या डॉक्टरकडून निष्काळजीपणाने एखाद्याचा जीव गेला किंवा गाडी चालवत असताना अपघाता मध्ये एखाद्याचा मृत्यू झाला, तर त्याची ही कृती कायद्याच्या दृष्टीने गुन्हाच आहे. त्याबाबतचे असलेले अज्ञान हा बचाव होऊ शकत नाही. आणि त्यामुळेच पूर्वी डॉक्टरचा मुलगा डॉक्टर इंजिनियर चा मुलगा इंजिनियर अशी परिस्थिती असायची ती बदलताना दिसले आहे.

वस्तुस्थिती अशी आहे की, कायद्याची पदवी घेण्याकडे लोकांचा कल वाढला आहे. मग तुम्ही त्या पदवीचा वापर तुमच्या प्रमोशनसाठी करा किंवा ज्ञान वाढवण्यासाठी करा. कायदा क्षेत्रातील व्यवसायाकडे आदराने पाहिले जाते. ही खरंच चांगली गोष्ट आहे. परंतु पालकांच्या आणि मुलांच्या मनातील संभ्रम अजूनही पुरेसा दूर झालेला नाहीये अजूनही काय

द्याकडे एक पूर्णवेळ करिअर संधी म्हणून बघायचं ही कल्पना पालकांना मान्य झालेली नाही. पण एका लॉ कॉलेजची प्राचार्या या पदावर असल्यामुळे बऱ्याच विद्यार्थ्यांशी आणि पालकांशी याबाबतीत संवाद साधण्याची संधी मिळाली आणि त्यांच्या मनातील हा संभ्रम दूर करण्याचा प्रयत्नही झाला. कॉलेजमधील ऍडमिशन पाहता थोड्याफार प्रमाणात प्रयत्नांना यश ही आलं. याच समाधान आहे.

सध्या भारतात कायदेविषयक क्षेत्रात अमूलाग्र बदल होताना दिसत आहेत. पारंपरिक पद्धतीने काळा कोट घालून कोर्टात प्रैक्टिस करणे ही संकल्पना आता राहिलेली नाही. आजकाल कॉलेजमधून गतीशील आणि संवादात्मक अभ्यासक्रमातून मुलांच्या सर्वांगीण विकासावर भर दिला जातो. बाकी सर्व व्यावसायिक अभ्यासक्रमांच्या तुलनेत कायद्याच्या पदवीला सर्वोच्च मागणी आहे. पालकही मुलांच्या करिअरच्या बाबतीत सजग झालेले आहेत. एखादा करिअरचा मार्ग निवडताना पाल्याला त्या विषयातील आवड आणि तुमची पालक म्हणून त्याच्यावर केली जाणारी सक्ती याचाही सर्व बाजूने विचार होणे आवश्यक आहे.

बारावीनंतर पाच वर्ष किंवा एखाद्या पदवीनंतर तीन वर्ष कायद्याची पदवी तुम्ही

घेऊ शकता. परंतु मी वर म्हटलं त्याप्रमाणे ही पदवी घेऊन पुढे काय?... हा प्रश्न आहेच. तर भारतातील वकिलांना देशात आणि विदेशातही करिअरच्या अनेक संधी उपलब्ध आहेत. आपण फक्त नीट डोळसपणे त्याकडे बघणं आणि त्याचा फायदा करून घेणे याची गरज आहे.

भारतात आपण कायदा क्षेत्रातील पदवी घेतल्यानंतर दिवाणी, फौजदारी खटले हे जिल्हा न्यायालये, उच्च न्यायालये, आणि सर्वोच्च न्यायालय तसेच विशेष न्यायाधिकरण (specialized tribunals) आणि मंच (Forums) यामध्ये वकिली करू शकता. भारतात वेगाने वाढणाऱ्या अर्थव्यवस्थेमुळे कॉर्पोरेट क्षेत्रातही वकिलांना संधी आहे. कॉर्पोरेट गव्हर्नन्स, विलीनीकरण, नियामक अनुपालन व करार यावर सल्ला देण्याचे काम वकील करू शकतात.

कायदेशीर सल्लागार संस्थांमार्फत कॉर्पोरेशनला जोखीम व्यवस्थापन, नियामक अनुपालन, विवाद निवारण, कॉर्पोरेट पुनर्रचना, याबाबत सल्ला देण्यासाठी वकिलांची नियुक्ती केली जाते. ग्राहकांना कायदेशीर सल्ला देण्यासाठी तसेच ग्राहकांच्या समस्या व्यवस्थापित करण्यात आणि त्यांची व्यावसायिक उद्दिष्टे

साध्य करण्यास वकील मदत करू शकतात.

वकील सरकारी, निम सरकारी, तसेच संरक्षण क्षेत्रात, सार्वजनिक क्षेत्र यामध्ये सल्लागार, अभियोक्ता, धोरण विश्लेषक, सार्वजनिक बचावकर्ता म्हणून काम करू शकतो. काही वकील जे. एम.एफ.सी ची परीक्षा देऊन न्यायाधीश पदावर कार्यरत होऊ शकतात तसेच कायद्याचे पदव्युत्तर शिक्षण पूर्ण करून शैक्षणिक क्षेत्रातही काम करू शकतात. सार्वजनिक हिताच्या दृष्टीने ना नफा तत्वावर काम करणाऱ्या एनजीओ साठी, तसेच सामाजिक न्याय, मानवी हक्क आणि पर्यावरणाचे संरक्षण करण्यासाठी वकील काम करू शकतो. वकील हे याचिका, सार्वजनिक शिक्षण याद्वारे सामाजिक बदल आणि उपेक्षित समुदायाच्या हक्कांसाठी काम करू शकतात. तसेच आंतरराष्ट्रीय स्तरावर देखील, भारतीय वकील आंतरराष्ट्रीय कायदा संस्थांसाठी काम करू शकतात.

आंतरराष्ट्रीय वाणिज्य, आंतरराष्ट्रीय लवाद आणि जगभरातील कायदेविषयक लवाद, हाताळणाऱ्या कंपनीद्वारे भारतीय वकिलाची नेमणूक केली जाऊ शकते. तसेच यूएन, वर्ल्ड बँक, इंटरनॅशनल क्रिमिनल कोर्ट भारतीय वकिलांना नियुक्त करतात.

थोडक्यात काय तर भारतीय वकिलांना देशांतर्गत तसेच आंतरराष्ट्रीय संधी उपलब्ध आहेत. आणि म्हणूनच, वकील म्हणून आपल्याकडे असलेल्या कायदेशीर कौशल्याचा योग्य वापर करून, स्वतःच्या व्यावसायिक फायद्या बरोबरच समाज

सुधारण्याचे महान कार्य वकील करू शकतात हे मात्र नक्की.

हुंडा प्रतिबंधक कायदा, १९६१ बासित मुल्ला Pre Law V

हुंडा म्हणजे काय?

लग्नमधील एका पक्षाने स्वतः वा त्याच्या पालकाने वा अन्य कोणीही दुसऱ्या पक्षास, लग्नाच्यावेळी, लग्नाचे पुर्वी किंवा लग्नानंतर केव्हाही सदर लग्नासंदर्भात कोणतीही रक्कम वा मौल्यवान वस्तु प्रत्यक्ष वा अप्रत्यक्षपणे दिली असेल किंवा देण्याचे कबुल केले असेल तर अशी रक्कम वा वस्तु म्हणजे हुंडा होय.

हुंडा हा शिक्षेस पात्र अपराध आहे.

मुस्लीम लग्नमध्ये दिली जाणारी महैरची रक्कम म्हणजे हुंडा नसतो.

अपराध व शिक्षा ?

हुंडा देणारा व घेणारा तसेच त्यांना मदत करणारा असे सर्वजण सदरच्या कायद्यामध्ये गुन्हेगार असून त्यांना कमीत कमी पाच वर्षे कारावास व रुपये पंधरा

हजार किंवा हुंड्याची रक्कम यापैकी जी जास्त असेल या रकमेचा दंड होऊ शकतो. वधु वा वर यांचे आई-वडिल किंवा पालक यांचेकडून प्रत्यक्ष वा अप्रत्यक्षपणे हुंडा मागणाऱ्यास किमान सहा महिने ते दोन वर्षे कारावास व रुपये दहा हजार पर्यंत दंड अशी शिक्षा देता येते.

एखाद्या व्यक्तीने त्याची मुलगी, मुलगा किंवा इतर नातेवाईक यापैकी कोणाच्याही लग्नाच्या मोबदल्यात कोणतीही रक्कम वा मालमत्ता/व्यवसायातील हिस्सा देण्याचा प्रस्ताव वर्तमानपत्र वा नियतकालिकाद्वारे प्रसिध्द केल्यास त्याला सहा महिने ते ५ वर्षे कैद किंवा १५ हजार रुपये दंड अशी शिक्षा होऊ शकते.

हुंडाबळी म्हणजे काय?

भारतीय दंड संहितेतील कलम ३०४-ब मध्ये 'हुंडा बळी' ची व्याख्या केली असून

हुंडा बळीचा गुन्हा करणाऱ्यास कमीत कमी सात वर्षे ते जन्मठेप अशा शिक्षेची तरतूद केली आहे. किंवा अनैसर्गिक परिस्थितीत मृत्यू झाला असेल व तिच्या मृत्युपूर्वी तीचा पती किंवा पतीचे इतर नातेवाईक यांनी हुंड्याच्या कारणावरून तिचा छळ केल्याचे निदर्शनास आल्यास असा मृत्यू म्हणजे हुंडाबळी होतो आणि तिचा पती किंवा नातेवाईक यांनी तो मृत्यू घडवल्याचे मानले जाते.

* हुंड्यासाठी छळ करणे दंडनीय अपराध आहे.

एखाद्या स्त्रियाच्या पतीने वा त्याच्या नातेवाईकाने तीचा हुंड्याच्या कारणासाठी छळ केल्यास अथवा तिला निर्दयतेची वागणूक दिल्यास त्यांना तीन वर्षांपर्यंतचा कारावास तसेच दंड अशी शिक्षा होऊ शकते. सदरची निर्दय किंवा क्रूर वागणूक म्हणजे छळ होय. त्यामध्ये खालील बाबींचा समावेश होतो. अशा स्त्रियेने स्वतःच्या जिवीतास किंवा आरोग्यास अपाय करून घ्यावा अथवा आत्महत्येस प्रवृत्त व्हावे अशा स्वरूपाचा वागणूक जाणीवपूर्वक देणे, अथवा अशा स्त्रीकडून किंवा तिच्या नातेवाईकाकडून मिळकतीची किंवा मौल्यवान वस्तूंची बेकायदेशीर मागणी करणे किंवा अशी मागणी पूर्ण केली नाही म्हणून त्या विचा शारीरिक वा मानसिक छळ करणे,

हुंड्याप्रतिबंधक कायद्यातील महत्वाच्या अपवाद :-

या कायद्यान्वये लग्नाच्या वेळी एका पक्षाने दुसऱ्या पक्षास किंवा नातेवाईकांनी, इष्टमित्रांनी काही भेटवस्तु (उदा. घर, गाडी, मौल्यवान दागिने, गृहपयोगी वस्तू, इ.) दिल्यास (स्वच्छेने) त्याला हुंडा म्हणता येत नाही. परंतु दोन्ही पक्षांना आपल्याकडील अशा भेटवस्तूंची स्वतंत्र यादी तयार करावी लागते. या कायद्यान्वये हुंडा देणाऱ्यास व घेणाऱ्यास अशा दोघांनाही शिक्षा होत असल्यामुळे हुंडा घेणारा व देणारा यापैकी कोणीही हुंड्याबद्दल तक्रार दाखल करत नाही.

स्त्रीधन

अॅड. मृणाल देशिंगकर
माजी विद्यार्थी, BVNLCS,
सावित्रीबाई फुले पुणे विद्यापीठ

"स्त्रीधन" हा भारतीय संस्कृतीतील एक शब्द आहे जो स्त्रीला तिच्या लग्नाच्या वेळी, विशेषतः तिच्या पालकांकडून, नातेवाईकांकडून किंवा सासरच्या लोकांकडून मिळणाऱ्या भेटवस्तू, रोख रक्कम किंवा दागिन्यांच्या रूपात संपत्तीचा संदर्भ देते. ती तिची हक्काची मालमत्ता मानली जाते आणि तिला आर्थिक सुरक्षा प्रदान करण्यासाठी आहे. "स्त्री" या शब्दाचा अर्थ स्त्री आणि हिंदीत "धन" म्हणजे संपत्ती. स्त्रीधन हे भारतीय कायद्यांतर्गत संरक्षित आहे, आणि हा स्त्रीच्या वैयक्तिक मालमत्तेचा एक भाग आहे ज्यावर तिचा पती किंवा सासरे दावा करू शकत नाहीत. हे विवाहातील महिलांसाठी आर्थिक सक्षमीकरणाचे एक प्रकार आहे.

अनेक कारणांमुळे भारतीय समाजात स्त्रीधनला महत्त्वपूर्ण महत्त्व आहे:

1. आर्थिक सुरक्षा: स्त्रीधन विशेषतः वैवाहिक कलह, विधवात्व किंवा घटस्फोटाच्या प्रकरणांमध्ये महिलांना आर्थिक सुरक्षा प्रदान करते. हे सुरक्षिततेचे जाळे म्हणून काम करते आणि महिलांना त्यांच्या आणि त्यांच्या मुलांच्या कल्याणासाठी वापरता येणारी संसाधने उपलब्ध आहेत याची खात्री करते.

2. सशक्तीकरण: स्त्रीधन हे स्त्रीचे आर्थिक स्वातंत्र्य आणि स्वायत्तता दर्शवते. स्त्रीधनच्या रूपात मालमत्तेची मालकी महिलांना सशक्तीकरणाची आणि त्यांच्या स्वतःच्या वितावर नियंत्रणाची भावना देते, ज्यामुळे कुटुंब आणि समाजात त्यांच्या सर्वांगीण सक्षमीकरणात योगदान मिळू शकते.

3. आदराचे प्रतीक: विवाहाच्या वेळी स्त्रीला स्त्रीधन देणे हे कुटुंब आणि समाजामध्ये आदर आणि तिच्या योग्यतेची पोचपावती म्हणून पाहिले जाते. हे तिचे मूल्य आणि कुटुंबातील योगदानाचे प्रतीक आहे, केवळ पत्नी म्हणून तिच्या भूमिकेच्या पलीकडे. 4. कायदेशीर संरक्षण: स्त्रीधन भारतीय कायदानुसार मान्यताप्राप्त आणि संरक्षित आहे. ही कायदेशीर मान्यता हे सुनिश्चित करते की महिलांना त्यांच्या स्त्रीधनाचा अधिकार आहे आणि कोणत्याही विवाद किंवा त्यांच्या हक्काच्या मालमत्तेपासून वंचित ठेवण्याचा प्रयत्न झाल्यास त्या कायदेशीर मदत घेऊ शकतात.

5. सांस्कृतिक परंपरा: स्त्रीधनाचे भारतीय समाजात खोलवर रुजलेले सांस्कृतिक महत्त्व आहे. हे शतकानुशतके प्रचलित आहे आणि पारंपारिक विवाह समारंभाचा एक आवश्यक पैलू मानला जातो. लग्नादरम्यान भेटवस्तू आणि मालमत्तेची देवाणघेवाण कुटुंबांमधील बंधनाचे प्रतीक

आहे आणि सामाजिक संबंध मजबूत करण्याचा एक मार्ग आहे.

स्त्रीधन हे भारतातील विविध कायदांद्वारे शासित आहे, ज्याचा उद्देश विवाहापूर्वी किंवा दरम्यान मिळवलेल्या त्यांच्या मालमत्तेवर महिलांच्या हक्कांचे संरक्षण करणे आहे. स्त्रीधनशी संबंधित काही प्रमुख कायदे आणि कायदेशीर तरतुदी येथे आहेत:

हिंदू उत्तराधिकार कायदा 1956: या कायदानुसार, स्त्रीधनासह कोणतीही मालमत्ता, हिंदू महिलेच्या मालकीची तिची पूर्ण मालमत्ता आहे. याचा अर्थ असा की तिच्यावर तिचे पूर्ण नियंत्रण आहे आणि ती विक्री, भेटवस्तू किंवा इच्छेनुसार ती विल्हेवाट लावू शकते.

हुंडा बंदी कायदा, 1961: हा कायदा विवाहाच्या संबंधात हुंडा देण्यास किंवा घेण्यास प्रतिबंधित करतो. या कायदांतर्गत स्त्रीधनला हुंड्याच्या व्याख्येतून वगळण्यात आले आहे. हुंड्याची कोणतीही मागणी बेकायदेशीर आहे आणि लग्नाच्या वेळी स्वेच्छेने दिलेली कोणतीही भेटवस्तू स्त्रीधन मानली जाते आणि ती स्त्रीची असते.

भारतीय दंड संहिता (IPC): कलम 405 आणि 406 अनुक्रमे मालमतेच्या गैरवापरासाठी गुन्हेगारी विश्वासाचे उल्लंघन आणि शिक्षेशी संबंधित आहेत. जर एखाद्या पतीने किंवा सासरच्या लोकांनी स्त्रीधनला चुकीच्या पद्धतीने रोखले किंवा गैरवर्तन केले, तर त्यांना या कलमांनुसार गुन्हेगारी स्वरूपात जबाबदार धरले जाऊ शकते.

कौटुंबिक हिंसाचारापासून महिलांचे संरक्षण कायदा, 2005: हा कायदा स्त्रीधनला स्त्रीचा हक्क म्हणून मान्यता देतो आणि कौटुंबिक हिंसाचाराच्या प्रकरणांमध्ये मिळू शकणाऱ्या मदतीचा आग म्हणून त्याचा समावेश करतो. या कायदांतर्गत महिला संरक्षण आदेश, निवास आदेश आणि स्त्रीधनचे नुकसान किंवा नुकसान भरपाई मागू शकतात.

विवाह कायदे (सुधारणा) कायदा, 2013: हिंदू विवाह कायदा, 1955 आणि विशेष विवाह कायदा, 1954 मधील ही सुधारणा स्पष्ट करते की स्त्रीधन ही स्त्रीची एकमेव मालमत्ता आहे आणि त्यावर पती किंवा त्याच्या नातेवाईकांचा कोणताही अधिकार नाही.

भारतातील अनेक महत्त्वाच्या प्रकरणांनी स्त्रीधन आणि महिलांच्या हक्कांसंबंधीच्या कायदेशीर परिदृश्याला आकार दिला आहे. येथे काही उल्लेखनीय आहेत:

युसूफ अब्दुल अझीझ विरुद्ध बॉम्बे राज्य (1954): या प्रकरणाने महिलांच्या स्त्रीधनावरील अधिकारांबाबत एक महत्त्वाचा आदर्श घालून दिला. न्यायालयाने निर्णय दिला की लग्नाच्या वेळी पत्नीला दिलेल्या भेटवस्तू ही तिची खास मालमत्ता आहे आणि पतीला त्यावर दावा करण्याचा अधिकार नाही.

सावित्री विरुद्ध गोविंद सिंग रावत (१९७९): या प्रकरणात, सर्वोच्च न्यायालयाने असे मानले की पत्नीच्या मागणीनुसार स्त्रीधन परत करणे पती आणि त्याच्या कुटुंबाचे कर्तव्य आहे. स्त्रीधन परत करण्यात अयशस्वी झाल्यास भारतीय दंड संहितेच्या

कलम 405 अंतर्गत विश्वासाचे गुन्हेगारी उल्लंघन होते.

माया देवी विरुद्ध जगदीश प्रसाद (1997): स्त्रीधन हे केवळ पत्नीचे आहे आणि पती तिच्यावर विश्वास ठेवतो या तत्त्वाचा पुनरुच्चार सर्वोच्च न्यायालयाने केला. पत्नीच्या संमतीशिवाय पतीने स्त्रीधनाची कोणतीही विल्हेवाट लावणे बेकायदेशीर आहे.

श्री कुमार विरुद्ध पद्मिनी (२०१४): या प्रकरणात, सर्वोच्च न्यायालयाने स्पष्ट केले की स्त्रीधनमध्ये केवळ लग्नाच्या वेळी पत्नीला दिलेल्या भेटवस्तूंचा समावेश नाही तर विवाहाच्या निर्वाहादरम्यान तिला दिलेल्या कोणत्याही भेटवस्तूंचाही समावेश आहे, जर त्या स्वेच्छेने दिल्या गेल्या असतील. तिच्याकडे आणि पती किंवा त्याच्या नातेवाईकांनी मागणी केलेली नाही.

आंतरराष्ट्रीय स्तरावर, विवाहापूर्वी किंवा दरम्यान मिळवलेल्या मालमतेसह महिलांच्या संपत्ती अधिकारांचे महत्त्व, लैंगिक समानता आणि महिला सक्षमीकरणाचे मूलभूत पैलू म्हणून ओळखले जाते. अनेक देशांमध्ये महिलांच्या मालमत्ता, वारसा आणि मालमत्तेच्या हक्कांचे संरक्षण करण्याच्या उद्देशाने कायदे आणि धोरणे आहेत, जी स्त्रीधन संकल्पनेच्या समांतर म्हणून नाहिली जाऊ शकतात.

उदाहरणार्थ, युनायटेड नेशन्सने महिलांच्या संपत्ती अधिकारांना लैंगिक समानता आणि शाश्वत विकास साध्य करण्यासाठी एक

महत्त्वपूर्ण घटक म्हणून ओळखले आहे. 1979 मध्ये यूएन नरल असेंब्लीने दत्तक घेतलेल्या आंतरराष्ट्रीय करारावर महिलांविरुद्ध सर्व प्रकारच्या भेदभाव सीईडीएडब्ल्यू) च्या निर्मितीच्या अधिवेशनात, मालमता हक्कांसह विवाह आणि कौटुंबिकसंबंधांशी संबंधित महिलांचे समान हक्क सुनिश्चित करण्यासाठी स्वाक्षरीकृत राज्ये याव्यतिरिक्त, विविध आंतरराष्ट्रीय मानवाधिकार साधने आणि विकास अजेंडा, जसे की शाश्वत विकास उद्दिष्टे (SDGs), मालमत्ता आणि संसाधनांवर महिलांचा समान प्रवेश आणि नियंत्रण सुनिश्चित करण्याच्या महत्त्वावर जोर देतात.

"स्त्रीधन" या शब्दाला थेट आंतरराष्ट्रीय मान्यता नसली तरी, त्यात अंतर्भूत असलेली तत्वे लैंगिक समानता, महिलांचे हक्क आणि सशक्तीकरण वाढवण्यासाठी व्यापक जागतिक प्रयत्नांशी सुसंगत आहेत. म्हणून, स्त्रीधन बदल चर्चा आणि वकिली लिंग समानता आणि महिला सक्षमीकरणाला चालना देण्यासाठी आंतरराष्ट्रीय प्रयत्नांच्या व्यापक संदर्भात तयार केली जाऊ शकतात.

Our Pride

Achievements 2023-24

❖ Our student *Mr Zunzarrao Patil* stood eighth in merit list of Shivaji University in Final year of five-year law program examination held in March/April 2023

❖ Our student *Ms Bhagyashree Kurane stood Ninth in merit list of Shivaji University in Final year of five-year law program examination held in March/April 2023

❖ Our student * Miss. Phadake Vaishnavi Vivek * stood Sixth in merit list of Shivaji University in Final year of three-year law program examination held in March/April 2023



Achievements in Outside Competitions

❖ Miss. Bharati Kanse (Pre Law IV) First District Level Elocution Competition

❖ Miss. Isha Bedgeri (Pre Law IV) Third District Level Elocution Competition

❖ First prize in Moot Court Competition at Shahaji Law College Kolhapur

Miss. Alisha Aatar (Pre Law V) ,
Miss. Vaishnvi Phadake (LL.B.III),
Miss. Mrunal Imade(LL.B.III)

❖ Miss. Deepika Gaikwadof LL.B.III got Best Advocate award in Moot Court Competition at Nasik

❖ Mr.Harshad Umesh Jadhav of LL.B.I got First prize in Poster Presentation Competition Shivaji University

❖ Mr.Harshad Umesh Jadhav LL.B.I got Second prize in Poster Competition

❖ Mr. Jayeem Pathan Pre Law V First Video Making Competition at YIN Kala Mahothav

Sports:

- ❑ Ms. Priyanka Balaso Mali won 1st prize in the Chess competition organized by Shahaji Law College Kolhapur.

 - ❑ Ms. Pratiksha Mallade won 3rd prize in the Running competition organized by Shahaji Law College Kolhapur .
-



3rd Rank in Yin Youth Festival 2023

Mr. Basit Mulla bagged 1st rank National Youth Parliament Competition at Sanjay Ghodavat University

Our College Student Mr. Basit Mulla is Selected for International Youth Parliament in Turkey for represent delegate of India

Mr. Saud Shakil Shirolkar (President of YIN of BVNLCS),& Mr. Rushikesh Atmaram Pujari (Vice-President of YIN of BVNLCS) are felicitated at Summer camp Youth Summit 24 for best performance.



Alumni Achievements:

- I am very happy to let you know that our alumni Hon. Jyoti Darekar , DJ Baramati has been awarded Ph.D.
- Our alumni Hon. Ashwini Patwardhan -Lele has been awarded Ph.D. For the topic ‘A critical study of rising percent of divorce in Kokan Coastal districts of Sindhudurg ,Ratnagiri and Rajgad ‘ by JJT University ,Rajasthan
- Our alumni Adv. Samrat Kokate is appointed as a Deputy Defense Counsel Sangli.
- Our alumni Adv. Maruti Burungale is appointed as an Assistant Defence Counsel at Sangli.
- Our alumni Adv. Ms Pallavi Mane and Ms. Triveni Shintre are also appointed as an Assistant Defence Counsel at Sangli.
- Our alumni Adv. Vishwajeet Narwadkar has completed LLM degree at UK.
- I am delighted to let you know our alumni Adv. Suyash Lalwani is honored with “Best Advocate Award’ by Congress Seva Dal, Sangli.
- I am delighted to let you know our alumni Adv. Rushikesh Kadam Patil is honored with ‘Best student Award’ by International Human Rights Organization, Sangli
- Recently Ajinkya Kulkarni, Mr. Vilas Zole –Patil and Ms. Sushila Ghadage were appointed as a Notary.
- Ms. Archana Bhosale and Ms. Deepali Dumale were appointed as Assistant Public Prosecutor.

Faculty Achievements:

Dr. Pooja Narwadkar, Principal, Bharati Vidyapeeth's New Law College was honored with Sangini Enterprises 'Sashakt Nari' Award on women's day.



Dr. Pooja Narwadkar, Principal, Bharati Vidyapeeth's New Law College was honored with 'Best Principal Award' by International Human Rights Organization, Sangli



➤ Mrs. Neha Wader Assistant Professor in English was honored with 'Best Professor Award' by Congress Seva Dal, Sangli.



Proud Moment



Principal Prof. Dr. Pooja Narwadkar Awarded as
Ambassador of Universal Human Values
