



Deccan Education Society's

# Shri. Navalmal Firodia Law College, Pune

I.D. : PU / PN / LAW / 207 / 2004



## India Today: Breaking Taboos

**सदस्य**  
2019-20

# DES's SHRI. NAVALMAL FIRODIA LAW COLLEGE, PUNE

College Magazine (SwaDES)

A.Y. 2019-20

## लढलढेदरइ ठर इदुठठरठेठे ठठरठे



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**Deccan Education Society's**

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**सर्वे**  
**DES**  
**2019-20**

*Words Must Be Weighed, Not Counted!  
Here Are Few Pages To Weigh....& Not To Count....*

## Acknowledgment

Our Sincere Thanks To The Following Without Whom



Would Have Remained Only In Our Dreams....

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## PRINCIPAL'S MESSAGE

**"Macte virtute sic itur ad astra."**

(Those who excel, reach the stars)



Dear Students,

SwaDES, always gives me great joy through the opportunity to share my thoughts with you. SwaDES gives us all a moment to retrospect and examine the year behind us and to bask in the warmth of our achievements, in a spirit of positive self-evaluation.

Words are singularly the most powerful force available to humanity. I choose to use this force constructively with words of encouragement and pride for my students.

The entire academic year began on a note of optimism with many new activities, a novel 'Internship for all,' program and several short term value added courses being made available for you, with the support of the management.

With the usual enthusiasm our students zealously participated in a number of intercollegiate competitions and excelled in the respective areas, doing us proud as ever!

This students' magazine is a mirror of our achievements and showcasing the various talents that you all possess. Your literary talents get an outlet to be channelized and presented before your fellow classmates and junior students.

This year was not just about the completion of the curriculum but witnessing fundamental and phenomenal changes that took place at the national level. The Aayodhya judgment, revocation of Art. 370, as well as, the amendment to the Citizenship Act, afforded law students a firsthand insight of the democratic process and the political working of the Indian polity within the parameters of the Indian Constitution. It is these elemental moments in the history of our nation that proved to be a great

learning experience for the law students and understand the essence of law, its function and what role it plays in society.

The end of the year was a trying time for humanity all over the world with the Covid 19 pandemic being declared, a period where the physical world for us as students and teachers was transferred to the virtual world. Through these trying times too our students showed their resilience and capacity of adapting to the changed teaching modality through online classrooms and we were happy to connect and reach out to the students in their homes and continue the sacred task of imparting education, I am reminded of the words of the great jurist, Prof. H.L.A Hart - "Human beings are very vulnerable and so rule of law is required to protect them." Law being omnipotent the Epidemic Diseases Act, 1897, was invoked and for a long time the impact of Corona virus on precious human lives and consequences of the lockdown that followed, gave the students further occasion to understand the power of nature and law required in every sphere of life.

Shri. Navalmal Firodia Law College is striving forward with a firm pace to give young professionals to the legal fraternity with every graduating batch. We feel modestly boastful to reminisce about our rich legacy, that we are trying our best to carry forward, when our students are doing well in various walks of life.

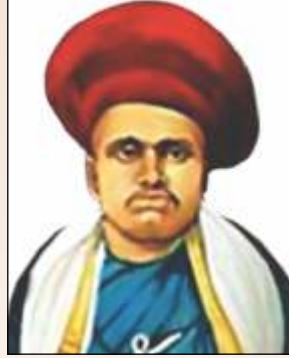
*I wish you all the very best!*

**Dr. Rohini Honap**  
Principal

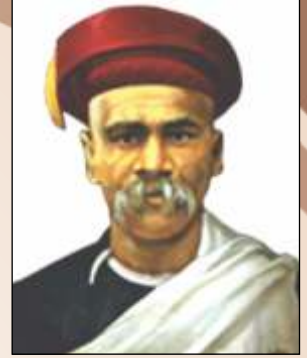
## Our Founding Fathers



Shri. Vamam Shivram  
Apte



Shri. Vishnushastri  
Chiplunkar



Shri. Gopal Ganesh  
Agarkar



Lokmanya  
Shri. Bal Gangadhar Tilak



Shrimant Chhatrapati  
Shri. Rajarshi Shahu Maharaj  
of Kolhapur



Shri. Mahadeo Ballal  
Namjoshi

## About College

*Making Excellence a prevailing attitude.....*

We are a distinguished educational institute in Maharashtra, which has honor of giving stalwarts to the nation.

Deccan Education Society is graced by the vision and the glory of the founding fathers, Freedom Fighter and an astute lawyer Lokmanya Shri. Bal Gangadhar Tilak, the great social secular reformer Shri. Gopal Ganesh Agarkar, doyen of Marathi literature Vishnushastri Chiplunkar and a well-known social worker Shri. Madhav Ballal Namjoshi for imparting education to students. The Society was established in the year 1885 and has always remained alert to the changing needs of the larger social set up for which and within which it functioned.

DES's Shri. Navalmal Firodia Law College has a distinct advantage of having a unique heritage of Deccan Education Society, and we intend to fiercely guard and cherish. We follow the same tradition of our parent society today, which is reflected in the tremendous growth of DES's Shri. Navalmal Firodia Law College in a short span of time.

DES's Shri. Navalmal Firodia Law College has entered in its 15<sup>th</sup> year, keeping pace with the social change and answering responsibly, all the demands of any complex and intricate global legal set up. We have brought about tremendous metamorphosis in terms of inculcating legal education through innovative pedagogy.



More importantly astride the mandatory curriculum, our institute has rightly entered the realm of legal research, to open up the minds of our students in consonance with the demands of globalization and sensitize you to the current developments in the legal arena.

We believe in Education as the way of revolution and ultimate development. Our enthusiastic and talented teachers have a commitment to mould the young minds by giving them insight into Law. The library of the college is well equipped with all the latest legal resources to meet the requirements of the student's community. Our alumni body is now making significant note of its existence which reflects our achievement.

We have been ranked in top 25 colleges by 'India Today' magazine three years consecutively. Our students have been proving their worth by securing merit ranking in Savitribai Phule Pune University every year.

**Moot Court** activity is an inherent feature of every premier Law School to create eloquent Advocates. This activity is greatly promoted by the college. The students have brought several laurels to the College by winning prizes at different competitions country wide in International, National and State Level Prestigious Moot Court Competitions, Client Counselling and Mock Trials. We host one of its own king- **Lokmanya Tilak Memorials National Appellate Moot Court Competition** each year, an unique style of mooting format at Appellate Level in both Civil and Criminal domains.

Developing spirit for **legal research, (LRC)** is one of the most important facets of a Law student's growth. The College has duly constituted **Legal Research Cell**, which conducts workshops on research methodology, and members participating in research oriented competitions like Legislative Analysis, Research Papers, Judgment Analysis, etc. We are the 1<sup>st</sup> College to host a **National Judgment Analysis Competition as well Bill Analysis Competition**, which helps in building analytical aptitude among law students.

**National Service Scheme (NSS)** is one of the vital extra academic activities of our College and hence, an integral part of our Law course curriculum. The motto or watchword of the NSS is '**NOT ME, BUT**

**YOU'**. It underlines that the welfare of the individual is ultimately dependent on the welfare of the society as a whole. The students have brought several laurels to the College by winning prizes at various Street Play Competitions organized by different Law Colleges. It is heartening that every year NSS activities have been flaring up in full swing with more active participation of our students in different aspects of community services to the rural neighbourhood.

We also have an active **Legal Aid Centre** imparting clinical legal education to the students keeping in line with the concept of *Pro Bono Publico*, to uphold the cause of social justice by creating awareness amongst the weaker sections of the society. It has following modalities such as Legal advice, amicable settlement of disputes, legal literacy programmes, Para legal services and Anti ragging Campaign.

In addition to such extension activities, in order to imbibe the culture and respect towards any kind of work, the college has stated the **Earn and Learn Scheme** as approved by the Savitribai Phule Pune University, Pune. This scheme is basically undertaken for the benefit of students coming from the rural areas, who are economically backward, intelligent and meritorious but cannot afford higher education, needy and financially hard pressed. Involvement of such students in this scheme will make higher education accessible and available to them. The **Student Welfare Cell** of the college also conducts various other activities for overall development of the personality of college students.

We also have a Debate Forum named, "**MIMANSA**", which provides for a strong platform for developing public speaking skills of the students. Through this forum, we also host State Level Intercollegiate Debate Competition in the name of **Late Shri. Gopal Ganesh Agarkar**, one of our founder member and a great orator.

Through the achievements in **sports** the college has redefined its identity in the arena of sports activity at State, National as well as International level. The participation and quality of performance from the college has grown in geometric proportion as compared to the yester years. We have won many state and national level sports competitions. Our students made us proud by representing not only

State, National but also at International level. 'DUM' the annual sports event is organized to ignite the latent sporting passion in our students and students really show their **Dum** upholding the true spirit of a sportsman. Additionally, from last three years we are hosting an inter-collegiate sports tournament namely, "Lawskets." Every year, we are getting an overwhelming response from various colleges. Our faculty co-coordinators of sports activity plan it with a great zeal and passion for sports.

'Indradhanush' a cultural fest organized in the college has always been and shall remain a confluence of talent and enthusiasm, an occasion that celebrates the spirit of youth and synchronizes co-operation. The college encourages participation in cultural activities also, the results of which our students have made the college proud by winning many championships as well as prizes in Purushottam and Firodiya Karandak, the prestigious drama competitions.

This year, college has started new ventures like, **Parliamentary Debate Club, MUN Club** and **Club**

**Aesthetica.** These clubs were initiated to inculcate debate and oratory skills along with nurturing their literary instincts through various activities among the students. These clubs are run by the collaborative efforts of students, faculty coordinator and guest speakers wherever necessary.

We also have a **Placement Cell**, which aims at providing the students, specifically the final year students of UG as well as PU with diverse and successful placements. From this year, the cell has started working in association with a Nodal Authority, DES ISTP (Incubation, Start-up, Training and Placement), an initiative of our parent society in the area of placements. This cell works for betterment of placement prospects of students and looks forward to various on and off campus opportunities for undergraduate as well as post graduate students.

And last but definitely not the least '**SWADES**' is our annual college magazine portraying the annual achievements of our talented students and also their creativity through various legal and non-legal articles.

## Mission Statement

**We, the people of DES's SNFLC solemnly resolve...**

- To be committed to the mission of teaching,
- To sow and germinate the seed for developing spirit of enquiry to allow students to blossom into enlightened citizens,
- To endeavor to spread nobility in thinking by igniting the minds of the young student body,
- To strengthen the legal foundation of the nation,
- To cultivate conviction of character and strength to explore every potential with valor

**WE PROMISE....WE STRIVE.... & WE DELIVER....**



## Upper Chamber

### Governing Body of Deccan Education Society, Pune.

Dr. Sharad Shrikrishna Kunte	-	Chairman
Shri. Mahesh Anant Athavale	-	Vice-Chairman
Dr. Shrikrishna Nilkanth Kanetkar	-	Secretary, DES
Dr. Ravindrasinh Govindsinh Pardeshi	-	Member
Shri. Dhananjay Anant Kulkarni	-	Secretary, Governing Body
Smt. Swati Charudatta Joglekar	-	Assistant Secretary, Governing Body
Shri. Sagar Shripad Phadake	-	Member
Shri. Adesh Hari Gokhale	-	Member
Adv. Nitin Madhav Apte	-	Member

## College Development Committee

### (Academic Year 2019-20)

Adv. Nitin Apte	-	Chairman, College Development Committee
Dr. R.G. Pardeshi	-	Nominee of the Management
Shri. Mahesh Athavale	-	Local Member
Dr. Shrikrishna Kanetkar	-	Local Member and Secretary, DES
Shri. Dhananjay Kulkarni	-	Local Member
Adv. Ashok Palande	-	Local Member
Adv. Rajashree Thakar	-	Local Member
Dr. Priya Dhanokar	-	HOD of Department
Dr. Sudhir Tarote	-	Representative of Teaching Staff
Dr. Aishwarya Kadam	-	Representative of Teaching Staff
Dr. Anagha Baldota	-	Representative of Lady Teaching Staff
Asst. Prof. Nalini Ambad	-	IQAC Co-ordinator
Shri. Kiran Deshpande	-	Representative of Non-Teaching Staff
Dr. Savita Kelkar	-	Special Invitee
Aditya Bendre	-	Student Representative
Dr. Rohini Honap	-	Member-Secretary

## Tribute

**“Legends never die in our dreams.  
Because...  
They will always live within our hearts.”**



**Late Dr. Shrikrishna Kanetkar**  
Secretary,  
DECCAN EDUCATION SOCIETY

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# Editorial



Mark Twain aptly said “India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great grandmother of tradition. Our most valuable and most artistic materials in the history of man are treasured up in India only!”

Welcome to the Swades for the academic year 2019-2020 which is a reflection of Deccan Education Society’s Shri. Navalmal Firodia Law College...!

We are really proud and exuberant to acclaim that we are ready with all new hopes and hues to bring out this year’s Swades with the theme “India Today: Breaking Taboos”, which is going to surely unfold the unraveled world of the most unforgettable and precious moments of the country.

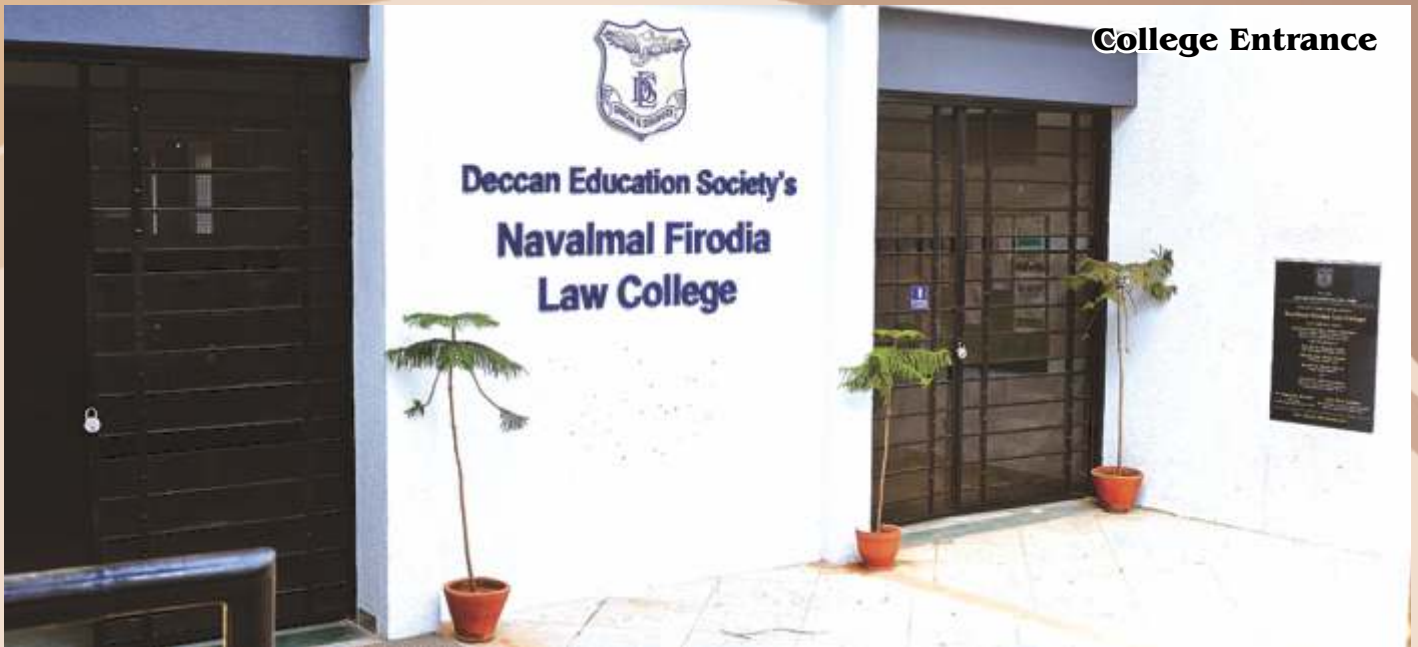
Missile Man of India Dr. A.P.J Abdul Kalam rightly said, “Yesterday natural resources were power, today knowledge is power. Yesterday hierarchy was the model, today synergy is the model. Yesterday leaders commanded control, today leaders empower and coach.” Keeping in mind that knowledge is power the present theme of the college magazine would portray how knowledge has helped India break its age old taboos.

Finally, breaking the taboo we march towards a new era of freedom, an era of equality, an era of inclusion, choosing love for all against skepticism. “The rainbow is born again!” The magazine is to be viewed as a launch pad of students’ creativity on changing India and being youth the most important factor in the transformation of the country. This humble initiative is to set the budding minds free allowing them to roam free in the realm of imagination and experience to create a world of beauty inwards.

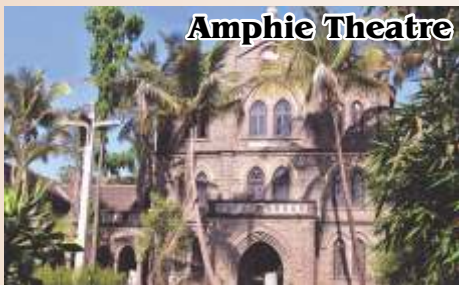
It gives me immense pleasure to ensure that this magazine has successfully accomplished its objective. The reflection of the students’ creativity and achievements is the epitome of the magazine. This magazine is before you due to the combined efforts of the Editorial Board and Faculty Co-ordinators, Assistant Professor Dr. Priya Dhanokar-Chopde and Assistant Professor Pooja Joshi. I take the opportunity to thank all the contributors as their contribution is the reason that makes this magazine endearing with our readers.

I am really thankful to our respected Adv. Nitin Apte Sir, Chairman of College Development Committee as well as our beloved Principal Dr. Rohini Honap for entrusting us with the responsibility of editing this magazine and I also thank all the faculty members, student’s committee members, alumni and achievers for their valuable contributions. I really wish all the best wishes to all the readers and hope this magazine is an insight to their minds.

- Prajakta Pawar



**College Entrance**



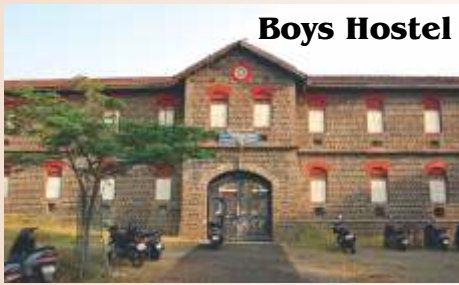
**Amphie Theatre**



**College Building**



**Girls Hostel**



**Boys Hostel**



**Lobby**



**Library**



**Canteen**



**Ladies Room**



**Conference Hall**



**Kundanmal Firodiya Auditorium**



**Birla Guest House**



**Basket Ball Court**

## **Our Nest**



# Congratulations

## University Rank Holders Exam held in April 2019

### 2<sup>nd</sup> LL.B (Rev. 2017)

- Agarwal Isha Sanjay 1<sup>st</sup> Rank
- Animesh Kumar 6<sup>th</sup> Rank

### 2<sup>nd</sup> B.A. LL.B (Rev. 2017)

- Gwalani Preeti Shyam 4<sup>th</sup> Rank

### 4<sup>th</sup> B.A. LL.B (2014 Pattern)

- Apoorva Maheshwari 2<sup>nd</sup> Rank
- Agrawal Surbhi Satyanarayan 6<sup>th</sup> Rank

### LL.M (Rev. 2014)

- Patil Shruti Hanumantrao 8<sup>th</sup> Rank

### DTL (Rev. 2018)

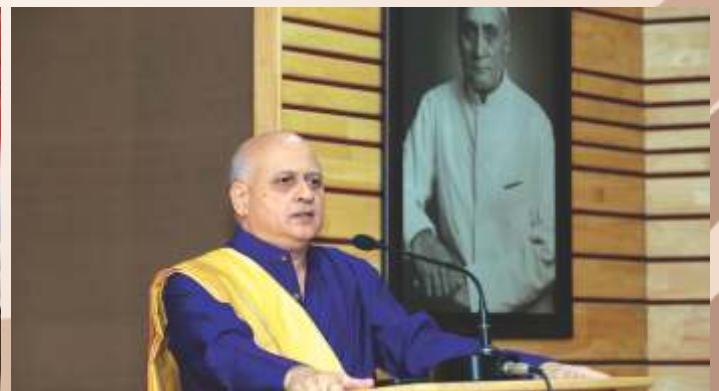
- Jadhav Sanjog Subhash 7<sup>th</sup> Rank



# Felicitation For Selection as JMFC











## Graduation Ceremony



**Faculty  
Activities**

## Faculty Activities

### DR. ROHINI HONAP, PRINCIPAL

- Resource Person for session on the topic, “**Jurisprudential Aspects of Crime,**” in workshop on Criminal Law, by Centre for Advanced Legal Research and Training, of Shankarrao Chavan Law College, Pune, on 1<sup>st</sup> October, 2019.
- Invited as Chairperson for International Conference in Collaboration with University of Colombo, Sri Lanka, on “**Legal Dimensions of Human Rights in the Technological Realm,**” on 18<sup>th</sup> January 2020, organized by Marathwada Mitra Mandal's Law College, Pune.
- Invited as External Examiner for Viva- Voce of Dissertations of LL.M, students, by Yashwantrao Chavan Law College, Pune, on 22<sup>nd</sup> April 2019.
- Delivered Guest lecture on “**Legal Provisions in Respect of Ragging,**” for students and faculty, of D.E.S. Brijlal Jindal College of Physiotherapy on 11<sup>th</sup> December, 2020.
- Invited as External Referee for Ph.D. Viva-voce at Rashtrasant Tukdoji Maharaj Nagpur University, Nagpur, on 4<sup>th</sup> April 2019.
- Resource person at Modern Law College for session on “**Human Rights of Children with respect to the Juvenile Justice Act,**” organized by Progressive Education Society's Modern Law College, Pune, on 23<sup>rd</sup> February 2020.
- Resource person for Faculty Development Programme (FDP) on “Teaching Pedagogy in Legal Education in the Contemporary Era,” under UGC- Human Resources Development Centre , under aegis of Savitribai Phule Pune University, for session on “**Application of Jurisprudence in Legal Teaching,**” on 7<sup>th</sup> February, 2020, hosted by MMM Shankarrao Chavan Law College, Pune.
- My Ph.D Research Scholar Asst. Prof, Abhijeet Dhere was awarded his doctorate in Law on 22<sup>nd</sup> November, 2020, on “Access to Right to Education of Sex Workers' Children, with Special Reference to Pune District.”
- Invited by Dept. of Law, Savitribai Phule Pune University as Panel Chairperson to assess Research Paper Presentations at the National Seminar on "Law and Justice in Globalized World: Multi-Dimensions Perspectives" on 20th Feb., 2020.

### ASST. PROF. NALINI AMBAD

#### LL.M, NET

- Attended **Two Days Workshop on ERP** organized by **Deccan Education Society, Pune** on 11<sup>th</sup> and 18<sup>th</sup> November, 2019.
- Attended a National Seminar on “**Analyzing Family Laws – A Need of an Evolving Society**” held on 07/03/2020 organized by Marathwada Mitra Mandal's Shankarrao Chavan Law College, Pune.
- Presented a research paper titled, “**Intricacies of Adoption Law in India and Uniform Civil Code**” in the Seminar Proceedings organized by Marathwada Mitra Mandal's Shankarrao Chavan Law College, Pune.



### ASST. PROF. DR. SUDHIR TAROTE

B.Sc., LL.M., Ph.D., NET

- Completed University Grants Commission recognized Orientation Program conducted by HRDC, Savitribai Phule Pune University, Pune during 22<sup>nd</sup> July to 11<sup>th</sup> August, 2019.
- Awarded Ph.D. by Savitribai Phule Pune University, Pune on 29<sup>th</sup> July 2019. Title of the thesis – “Law Relating to International Commercial Arbitration in India – A Comparative Study”.
- Research paper titled “Arbitration: An Effective Way to Resolve Commercial Disputes” presented in international conference conducted by Abeda Inamdar College, Pune on 14<sup>th</sup> and 15<sup>th</sup> February 2020. Research Paper is published in online UGC Care journal 'Our Heritage', ISSN No. 0474-9030, Vol. – 68, Special Issue – 36, published on 26<sup>th</sup> February 2020.

### ASST. PROF. DR. PRIYA DHANOKAR-CHOPDE

B.Sc., LL.M, PGDHR, Ph.D (Law), SET, NET

- Attended **One Day Workshop** on Annual Planning of Students Development Officers organized by **Students' Welfare Board of Savitribai Phule Pune University**, Pune on 28<sup>th</sup> August, 2019.
- Attended **Two Days Workshop on ERP** organized by **Deccan Education Society, Pune** on 11<sup>th</sup> and 18<sup>th</sup> November, 2019.
- Participated in a **Teacher-Students Symposium** on “Citizenship Amendment Act, 2019” organized by DES Shri. Navalmal Firodia Law College on 22<sup>nd</sup> January, 2020 and discussed the **Constitutional Perspectives of the Citizenship Amendment Act, 2019**.
- Attended the **International conference on “Global Economic Slowdowns: India's Preparedness to meet the Emerging Challenges”**, held on 14<sup>th</sup> & 15<sup>th</sup> February, 2020 organised by M.C.E. Society's *Abeda Inamdar* Senior College of arts, science and commerce, Pune and presented a paper entitled, "**Shifting Trends in Indian Economic Policies vis-a-vis Constitutional Mandate**",
- Published an article on “**Shifting Trends in Indian Economic Policies vis-a-vis Constitutional Mandate**” in '**OUR HERITAGE**' (UGC Care Listed Journal) ISSN: 0474- 9030 Vol-68, Special Issue-36.
- Participated and presented paper titled “**Development of Human Rights Regime through Transformative Constitutionalism in India**” at **International conference on “Emerging Trends Of Human Rights Violations”** 22<sup>nd</sup> & 23<sup>rd</sup> February, 2020 organised by Modern Law College, Pune in association with *Govind Ramnath Kare* College of Law, Goa
- Published an article entitled “**Development of Human Rights Regime through Transformative Constitutionalism in India**” in a Journal “**Dnyanmaya**”

### ASST. PROF. JANHAVI N. GHODKE

B. Com. LL.M, SET, NET

- Attended One Week **Faculty Development Programme** from 14<sup>th</sup> to 20<sup>th</sup>, January 2020 organised by Maharashtra National Law University, Mumbai.
- Judged Elocution Competition on “peace & conflict” organised by Rotary Club, Shaniwarwada on 30<sup>th</sup> January 2020.
- Participated and presented paper titled “**Domestic Work as a Service – Emerging Trends and Challenges**” at **International conference on “Global Economic Slowdowns: India's Preparedness to meet the Emerging Challenges”**, held on 14<sup>th</sup> & 15<sup>th</sup> February, 2020 organised by M.C.E. Society's *Abeda Inamdar* Senior College of arts, science and commerce, Pune.
- Publication of Article on “**Domestic Work as a Service – Emerging Trends and Challenges**” in '**OUR HERITAGE**' (UGC Care Journal) ISSN: 0474- 9030 Vol-68, Special Issue-36.
- Participated and presented paper titled “**Development as a Human Right of Individual Worker in Unorganized Sector**” at **International conference on “Emerging Trends Of Human Rights Violations”** 22<sup>nd</sup> & 23<sup>rd</sup> February, 2020 organised by Modern Law College, Pune in association with *Govind Ramnath Kare* College of Law, Goa.
- Paper titled “**Development as a Human Right of Individual Worker in Unorganized Sector**” published in Journal “**Dnyanmaya.**”
- Participated and presented paper titled “**Parenting Rights of Women an Analytical Study**” at National Seminar on “**Analyzing Family Laws – A Need of an Evolving Society**” held on 07/03/2020 organised by Marathwada Mitra Mandal's Shankarrao Chavan Law College, Pune.

### ASST. PROF. DR. ANAGHA BALDOTA

M.A.(English) M.Phil. PhD

- Conducted an in-house **Faculty Development Program (FDP)** for language and Skill enhancement by engaging activity based sessions on various aspects of Grammar, spoken and listening skills, reading and writing skills etc.
- Proposed and coordinated a **Certificate Course in Soft Skills Development** for students with an objective of shaping and grooming them for professional success.
- Proposed and coordinated **Parliamentary Debate Club** to inculcate study habits, to promote the research of political, socio-economical issues at state and national level and to improve oratory skills of the students.
- Proposed and coordinated **MUN Club** to nurture research aptitude in relation to global affairs, better presentation abilities and impressive public speaking skills among the students.

- Proposed and coordinated **Club Aesthetica** to appreciate literary instincts of students and to provide a common platform for artistic performance.

#### ASST. PROF. SONALI SURAJ RENUSE

BSL LL.M NET CCF&MJ

- Subjects Taught: Indian Legal and Constitutional History, Environmental Laws, Indian Constitutional Law and Jurisprudence.
- Departments at Shri. Navalmal Firodia Law College
- Legal Aid Centre
- Legal History Club
- Activities at Shri. Navalmal Firodia Law College
- Conducted a session on Constitutionality of Art 370 of the Indian Constitution on 24<sup>th</sup> August 2019. This activity was conducted under the Legal Research Cell (LRC).
- Participation in Symposium on Citizenship Amendment Act organised by DES Shri. Navalmal Firodia Law College on 22<sup>nd</sup> January 2020 and spoke in favour of the constitutional validity of the CAA, 2019.
- Co-ordinated a One Day Legal Aid Camp on 1st of February 2020 in Meenatai Thackray Vasahat, Maharashtra Nagar, Pune.
- Conducted a session on Research Methodology for the Legal History Club , DES Shri Navalmal Firodia Law College on 3<sup>rd</sup> March 2020.

#### ASST. PROF. SANDIP BORSE

M.A. NET, SET (Sociology)

- Participated in a Two Day National Seminar on '**Climate Reality**' organized by Deccan Education Society, Pune
- Participated in a Two days Faculty Development Programme (FDP) and ICT training organized by New Law College, Pune on 8<sup>th</sup> and 9<sup>th</sup> January, 2020.
- Participated in a National seminar on '**Current Trend in Sustainable Development: Issues and Challenges**' organized by Modern Law College, Pune on 17<sup>th</sup> and 18<sup>th</sup> January, 2020.
- Participated in a One day Seminar on '**Sexual Harassment at workplace**' organized by Pune Police at Commissioner office, Pune Police.
- Registered name for PhD at Gokhale Institute of Politics and Economics, Pune with topic '**Gender Budgeting: A tool for Gender Equity**'



### ASST. PROF. MOHMMAD ZAMA

B.A. LL.B, LL.M, NET, SET

- A Research Article entitled '**Expanding Horizons of Article 21 of the Indian Constitution-An Overview**' published in *Orient Journal of Law and Social Sciences*, Page No. 35-43, Volume-XIV and Issue-3 (February 2020).
- A Research Paper entitled, '**Recognizing the Internet Access as Human Right – Indian Perspective**' has been accepted for publication by *Orient Journal of Law and Social Sciences*, in March Issue bearing ISSN – 0973-7480.

### ASST. PROF. AMRUTA JAWAJALA

BSc.(Microbiology), PGDM(Marketing), MBA(HR), PhD(Pursuing)

- Successfully completed two weeks FDP on “Managing online classes and co-creating MOOCs” from April 20, 2020- May 06, 2020 sponsored by Ministry of Human Resource Development, Pandit Madan Mohan Malaviya-National Mission on Teachers and Teaching.
- Online Faculty development Program on “Partial Least Square Structural Equational Modelling using SmartPLS & G\* Software” supported by TUHH, University of Hamburg, Germany from 10<sup>th</sup> May, 2020 to 16<sup>th</sup> May, 2020.
- Successfully completed one week FDP on “Open Source tools for research” from June 08, 2020- June 14, 2020 sponsored by Ministry of Human Resource Development, Pandit Madan Mohan Malaviya-National Mission on Teachers and Teaching.

*Judicial temperament is a willingness to step back from your own committed views of the correct jurisprudential approach and evaluate those views in terms of your role as a judge. It's the difference between being a judge and being a law professor.*

**John Roberts**

*It is the supreme art of the teacher to awaken joy in creative expression and knowledge.*

**Albert Einstein**



**Annual  
Reports**

# Legal Research Cell Annual Report

Faculty Coordinator : Dr. Madhushree Joshi  
Student Coordinator : Adwait Deodhar

## ➤ **Nomination process & Selection process:**

Legal Research Cell for academic year 2019-20 commenced its work by nominating the members of LRC in July 2019. With 10 nominated members the selection process was planned and executed efficiently. After the selection of nominated members, the selection process of selecting members for LRC has been conducted. The criteria which decided were 'Article analysis'. The students were supposed to choose any article on any aspect of Environmental Law and make review of that article on the basis of given points. The selection process includes the article review and the interview which was conducted by faculty coordinator Dr. Madhushree Joshi madam. Students were enthusiastic for being part of LRC and came for interview in huge numbers. In the selection process 40 students were selected from 65 students as members of LRC for academic year 2019-20. According to selection process, the Legal Research Cell 2019-20 has been formed with the nominated members and selected members and the meeting of all the members has been conducted to discuss and review the plans of LRC.

The yearly activity proposal and the budget for 2019-2020 was proposed and presented before CDC and has been duly

approved. Aditya Bendre assisted the coordinators to prepare the presentation and PPT. The activities for the whole year were conducted and reviewed according to this plan.

## ➤ **LRC meetings and Sessions:**

In first few meetings the various sub-departments were formed with a view of harmonious and simplified work. Various activities were planned by the departments and accordingly held throughout the year. Maintaining the enthusiasm of students to take part in various competitions and activities, LRC initiated with the in-house Bill analysis sessions, Legal Updates, Latest judicial pronouncements etc.

The regular meetings for a specified 30 minutes on every Thursday made LRC work in a structured way. Understanding the students other interests and following the college policy of providing maximum opportunity of participation LRC meeting were conducted by making all required adjustments. This facilitated LRC members with holistic application of research methods in all possible allied activities. The record of the meeting is appropriately maintained.

## **Research Orientation & Training:**

### ➤ **Workshop on Legal Research Methods:**

The work shop has been conducted on Research Methodology. In this workshop, eminent guests namely Dr. Deepa



Paturkar. LRC Faculty Coordinator explained the students about data collection and analysis of it and methods of research. On the basis of the training imparted the LRC members were expected to experiment on the application of research method and various techniques of Data collection and analysis etc to learn and practise research.

In furtherance of the orientation on research methods the practical sessions were conducted for LRC members where members formed group and made a research proposal. The proposals were presented before the LRC Co-ordinator. The LRC members have submitted research proposals on the allotted research areas. Those proposals will be presented to the research committee, are analysed the ones with research potential are reframed for further submission to various institutions for research fund.

1. Research proposal and design presentation by Chaitanya Hariharan – Sports Law
2. Research proposal and design presentation by Ashish Joshi & Aniruddha Purohit- Road Safety Laws. Amendment in the Motor Vehicle Act and its rules through technological means.
3. Research proposal and design presentation by Gayatri Datar & Adrian Abbi - Arbitration Law
4. Research proposal and design presentation by Akshita Vats - Competition Law

5. Research proposal and design presentation by Nagbhusan and Parth Lohia - Maritime Law.
6. Research proposal and design presentation by Shubhankar Malegaonkar-Environmental Law
7. Research proposal and design presentation by Aditi Zambre & Nandini Gadgil – Media Law
8. Research proposal and design presentation by Chaitanya Kedia – Investment and Securities Law
9. Research proposal and design presentation by Siddhi Mehta and Aswathy Roy – Laws on Special Economic Zone
10. Research proposal and design presentation by Sakshi Mehta – Science and Technology

After completion of the scrutiny of research, the students will write research paper on the research topics allotted; the papers will be published on the online blog of LRC.

#### **Research orientation for first year students:**

An orientation session for first year students relating to the work of LRC was conducted. In this orientation these students were informed about LRC, how LRC works and importance of LRC. Due to CET schedule and delayed Admission process The first year student could participate in the LRC activities only in the 2<sup>nd</sup> term.

#### **Bill Analysis Sessions:**

The Orientation session was conducted by Dr. Madhushree Joshi Ma'am explaining the concept and importance of bill analysis and the methods of analysis to be followed while analysing the bill.

### **Bill analysis on protection of child from sexual offences bill, 2019:**

The first bill analysis session was organised on POCSO Amendment Bill of 2019, held on 10<sup>th</sup> of August, 2019. The Power Point presentation by Surbhi Agrawal on the said bill highlighted the important provisions made of the bill. The discussion was restricted to the Legal aspects of the bill in order to know the legal nuances of this newly drafted Law. After the presentation, participants put forth their views on the bill. Immense knowledge and command of Adv. Yashpal Purohit sir over the said subject gave us new possibilities as to how to cover various other scenarios for effective implementation of the said act.

### **Bill Analysis on The Jammu and Kashmir Reorganisation Bill, 2019:**

The second bill analysis session was conducted on “The Jammu and Kashmir Reorganisation, 2019” which was held on 24th of August, 2019. This session took place in presence of all Legal Research Cell members and also non-members of Legal Research Cell. The session started with Asst.Prof. Sonali Jadhav Madam explaining the concept and importance of bill, the historical background of Article 370 and current scenario after passing of Jammu and Kashmir Reorganisation Act, 2019. For this session the Power Point Presentation by Adrian Abbi informed the audience about various aspects of the bill.

### **Legal News and Bill Updates:**

This is another regular activity of LRC. The information pertaining to latest legal news, amendments, Judgments etc. is uploaded on

the LRC WhatsApp group. The task is undertaken by Sahil Ambre, Surbhi Agrawal, Nagbhushan Hanagandi and Eesha Karnik. The monthly news and bill update reports have been submitted by the concerned students.

### **New avenues of legal research – Lecture series:**

With a view to inform the students about the new avenues of research, LRC is proposing to conduct the lecture series on various fields of legal research where the experts in that field will give the expert advice about the research to the students. The Lecture Series is proposed to be conducted for the first year student in the month of April - May.

### **CCI Advocacy Skill at DES’s SNFLC:**

This new proposed venture is a scheme declared by CCI, India, LRC has proposed to conduct awareness sessions and orientation programme, to seek CCI association and monetary assistance and permission to use their name and certification for the same, the proposal has been made the positive reply is awaited.

### **➤ Research Conducted :**

#### **CID Research Project MOU:**

Our College has collaborated with Criminal Investigation Department, Pune to research on the cases provided by the department. College has successfully signed a MOU for conducting a research and submitting case analysis every month. Dr. Madhushree Joshi has coordinated the activity throughout in research as well in communicating with the CID authorities. The confidentiality of the case at hand has been absolutely maintained by the members.

LRC members study the legal aspects of the case-sheet, the judgment and order of the court. Without letting the case copy to the students the informative sessions are conducted by the coordinator to personally explain the case facts and findings with reasons given by the court. The research work is conducted in groups of 5 LRC members.

We received 6 cases out of which case analysis of Four cases has been successfully complete. This activity has explored for the researchers the practical aspects and the procedures of court cases as well as investigation by the police department.

➤ **Research on Nuclear Technology and Law :**

LRC members conducted the research in this new avenue of Technology based Law. The unexplored part of Legal aspects of nuclear technology was suggested for National Seminar of the College- titled as 'AGNISHIKHA- Nuclear Power for Future India'. The research was further extended as per the subthemes of Seminar.

1. Introduction, evolution, development and key features of Nuclear law- Gayatri Datar and Rohit Pawar
2. Nuclear Security for Future India – Aditya Bendre and Durgesh Nandini
3. Case Study : Radiation Technology for Better Agriculture – Ashish Joshi and Sejal Runwal
4. Global Perspective of Nuclear Power – Adwait Deodhar and Aalhad Dange
5. Case Study : Relevance of Atomic Energy in enhancing National Security and Establishing Sovereignty – Amruta Kharade and Akshita Vats

All the research members along with the research coordinator participated in the seminar to get the guidance from the expert resource persons; the qualitative seminar has greatly benefited the research.

➤ **Proposed Visit to BARC**

The novice subject like nuclear technology and Law needs the interaction and actual observation of research undertaken by the authorities and experts. Field visit is proposed at BARC which includes the study of the research institution, to conduct the interview of various experts involved in the work according to their research.

**Research Proposals:**

1. Two research proposals have been submitted to Child Right and You (CRY) NGO on Child Pornography on theme of 'Child Pornography a barrier to the Protection and Development of Children: The Indian Approach' titled 'Researching child rights-focused thematic – child health, child nutrition, child protection and child development'.
2. National Woman Rights Commission (NCW) on Cyber Pornography on theme of 'Misuse of technology vis-à-vis violation of privacy of child with special reference to girl child' titled 'Cyber Pornography: An Interdisciplinary study of technology led crime against women and children'.
3. Sukanya Joshirao submitted Research Proposal on "Enforceability of Environmental Impact Assessment in India Under Gruelling Environmental Conditions".



➤ **1<sup>st</sup> National Level Client Counselling and Judgment Writing Competition 2020**

For the very first time the Institution organised National Law fest consisting of three National Level competitions viz. Appellate Moot Court Competition, Client Counselling Competition and Judgment Writing Competition. The LRC successfully conducted Client Counselling Competition and Judgment Writing Competition with a good number of participation from all over the country.

From LRC members assisted the Moot Court Society of our college and drafted, designed and conducted the Client Counselling Competition and Judgment Writing Competition in an innovative way. Chaitanya Marne and Adwait Deodhar coordinated the event under the guidance of Dr. Madhushree Joshi.

Client Counselling Competition was conducted in two rounds, for the preliminary round as well as final round the Criminal law based situation was decided, College students represented the clients' side. For Judgment Writing Competition the Case Presentation and arguments were conducted for which Practising Advocates handling the original case were invited. The senior Adv. Nitin Apte presided over as the Judge for the session. after observation of case presentation, the final judgment writing round was conducted. The results were declared for the same in the valedictory Function of National Law fest. Feedbacks received from the Judges and participants of both of the competitions appreciated and

encouraged to further conduct National Law Fest on regular basis.

➤ **Participations & Achievements:**

As it is the basic aim of LRC to give students opportunities to participate in various competitions so that their research skill gets improve. Our members made it worth by participation and achievements the brief record is as follows :

1. National Quiz Competition "Conquest 4.0" held by MMM's Shankarrao Chavan Law College, Pune in two teams  
Team 1: Chaitanya Hariharan, Surbhi Agrawal and Sahil Ambre  
Team 2: Siddhi Mehta, Parth Lohia and Mini Singh
2. Surbhi Agrawal and Chaitanya Hariharan participated in 10<sup>th</sup> Nari Gursahani Client Counselling Competition held at Mumbai.
3. Amruta Kharade Patil participated and secured 1st Position in National Article Writing Competition organised by University of Lucknow on the topic "Justice loses it's character when it becomes Revenge (with Reference to Hyderabad Encounter Case...!)"
4. Amruta Kharade secured a Certificate of Merit for the Long Article on the topic "Child Rights in the Entertainment Industry" in the Volume 14 of "Supremo Amicus Journal" ISSN: 2456-9704.
5. Surbhi Agarwal is awarded a cash prize at the Essay competition organized by Surana and Surana International Attorneys, Chennai.

6. Aditya Bendre submitted Research Proposal on - "The impact of Arbitration and Conciliation (Amendment) Act, 2019 on the Arbitration system in India".
  7. Apoorva Maheshwari participated and secured 2<sup>nd</sup> position in Legal Foxes National Quiz competition on Family Law, 2019. (Won cash prize, trophy and certificate) and also participated in Legal Foxes National Quiz competition on IPC, 2019.
  8. Apoorva Maheshwari secured 4<sup>th</sup> position in Legal Foxes National Judgement Writing Competition, 2019
  9. Surbhi Agarwal submitted Essay titled "Massacre by Majority in the name of the Mother" in the Essay Competition organized by the Birla Global University, Bhubaneshwar.
  10. Amruta Kharade participated in 9<sup>th</sup> National Legislative Drafting Competition, 2020 organized by SVKM's Pravin Gandhi College of Law, Mumbai on the topic "Regulation of Marine Pollution".
  11. Siddhi Mehta participated and secured 2<sup>nd</sup> position in Judgement Analysis competition organized by "The Saviors".
  12. Parth Lohia submitted article titled 'Jurisprudence of Sports Law- A Virtual Reality' in GNLU Journal of Sports Law.
  13. Nagbhushan participated in CCI National Level Essay Competition on "Competition issues in New Age Markets- Challenges and Way Forward". The results of the said competition are awaited.
  14. Nandini Gadgil participated in 9<sup>th</sup> National Legislative Drafting Competition, 2020 organised by SVKM's Pravin Gandhi College of Law, Mumbai on the topic "Regulation of Marine Pollution".
  15. Aditi Zambre submitted Essay titled "Media and communication laws" at the essay Competition organized by Surana and Surana International Attorneys, Chennai.
  16. Kanika Adake participated in essay competition on Human Rights organized by Symbiosis Law School, Nagpur.
  17. Kanika Adake participated in 2nd Indian Mediation Week Essay Competition on 'Mediating the Brexit Deal between the United Kingdom and the European Union'.
  18. Parth Lohia participated in 2<sup>nd</sup> Indian Mediation Week Essay Competition on 'Mediating the Brexit Deal between the United Kingdom and the European Union'.
  19. Parth Lohia participated in 19<sup>th</sup> Dinesh Vyas essay writing competition, GLC Mumbai.
  20. Siddhi Mehta secured 4<sup>th</sup> position in judgement writing competition organized by Legal Foxes.
  21. Durgesh Nandini submitted article on "Ram Janmabhumi - Babri Masjid Dispute" for Think India.
- **Seminars & Conferences:**
1. Surbhi Agarwal participated and presented a paper titled '103rd Constitutional Amendment Act, 2019' at Maharashtra National Law University, Aurangabad.

2. Adwait Deodhar Participated in Panel Discussion on the Union of India's decision to "modify" Article 370 of the Constitution Titled "Modification of Article 370: Points and Counter-Points" organised by ILS Law College, Pune.
  3. Aditi Zambre Participated in Panel Discussion on the Union of India's decision to "modify" Article 370 of the Constitution Titled "Modification of Article 370: Points and Counter-Points" organised by ILS Law College, Pune.
  4. Aditya Bendre represented LRC at International Conference on "International Arbitration Practice and Procedure in International Arbitration" held at MNLU in association with International Chamber of commerce (ICC) and Singapore International Arbitration Centre (SIAC).
  5. Apoorva Maheshwari presented paper titled "Emerging Dynamics and Dimensions of Arbitration Law and ADR" in International Conference organized by Bar Council of Punjab & Haryana, Chandigarh, Feb 2020.
  6. Aditya Bendre represented LRC at National Seminar on "Maritime safety and security and Environment in Indian Ocean" held at MNLU in association with Stockton Center for International Law and Directorate General of Shipping, Government of India.
  7. Nagbhushan Hanagandi participated in one-day National Seminar and inauguration of U.R.J.A Chapter 1 on 'The Water Nexus: Bringing The World Together' held by Bharathi Vidyapeeth Deemed University New Law College in association with Sahyog Trust.
  8. Zenia Irani attended Professional Development Training Program on Forensic Science and Medical Jurisprudence in Criminology at Bharti Vidyapeeth New Law College, Pune held by Bar Council of India and AIR Law Academy and Research Centre on 28<sup>th</sup> September 2019 at BVP New Law College, Pune.
  9. Dr. Madhushree Joshi with three LL.M. students participated in National Level Seminar on Air and Space Law. The seminar was organised by Savitribai Phule Pune University Department of Law and Dr. D. Y. Patil Law College Pune. The concerns and perspectives of this new field and the technology led development were discussed at length by the expert panel members.
- **Publications :**
1. Surbhi Agarwal titled a Paper "Marital Rape- Dominion, Sex and Savagery" published in WHITE BLACK LEGAL LAW JOURNAL (ISSN: 2581-8503).
  2. Apoorva Maheshwari & Amruta Kharade: Case Comment on 'PUBLIC interest Foundation v/s Union of India & Other – Did the supreme Court play safe?', published in the International Journal for Research and Law, Vol-5 Issue 1, Oct 2019.
  3. Amruta published an Article on "Child Rights in the Entertainment Industry" in the Volume 14 of "Supremo Amicus Journal", ISSN: 2456-9704.
  4. Saloni Kedia authored a research paper titled "Surrogacy in India: Regressive law



under the guise of ethics” published in Jurisperitus, The Law Journal, Vol 1, Issue 4, Sept 2019.

5. Nagbhushan has submitted research paper on “Medical Tourism in India” at Karnataka State Law University “Student Law Review” Volume-07, based on the theme “HEALTH AND LAW”. The results of the said publication are awaited.
6. Saloni Kedia submitted article titled “The Melancholy of Coral Reefs” in second National Essay writing Competition and the article has been published in the book entitled “Fortune or Future? Nature crisis”.
7. Apoorva Maheshwar is paper titled “Surrogacy in India: Regressive law under the guise of ethics” published in Jurisperitus, The Law Journal, Vol. 1, Issue 4, Sept. 2019.
8. Surbhi Agarwal submitted Paper titled “Constitutional Secularism Vs. Political Secularism” in the National Law University, Jodhpur Journal.
9. Saloni Kedia Article titled “The Melancholy of Coral Reefs” has been published in the book entitled “Fortune or Future? Nature crisis”.
10. Saloni Kedia Article on the topic “Child Rights in the Entertainment Industry” has been published in the Vol 14 of “Supremo Amicus Journal”, ISSN: 2456-9704 and secured a Certificate of Merit for the same.
11. Kanika Adake and Parth Lohia submitted article titled ‘Decrypting the Perspective: Consumer Behaviour and Copyright Infringement in the Digital Era’ which

was published in JIPL Nirma University Issue-V, ISSN 2455-0361.

12. Saloni Kedia has written Case comment on “Sabrimala Temple Case” has been published in a peer reviewed, quarterly publication, Legal Mirror Vol 5, Issue 1, Sep 2019.
13. Saloni Kedia has written Case comment on “Common cause v. Union of India” in the International Journal of Socio-Legal Research, Vol 5, Issue 4(1), Nov-2019.
14. Kanika Adake submitted article titled ‘Jurisprudence of Sports Law- A Virtual Reality’ in GNLU Journal of Sports Law.

#### ➤ **Ongoing Activities :**

##### **LRC Blog:**

A LRC blog is proposed to provide an online platform for student research publication. All the information of student’s participations, their achievements and all other important information will be displayed in the blog. This blog will be authorised and registered. Two students namely Saloni Kedia and Parth Lohia will coordinate the Blog.

##### **College Journal ‘Fiat Justitia’:**

The Publication of the 8<sup>th</sup> edition of DES Law Journal ‘Fiat Justitia’ has been initiated the necessary compliances like procuring permission, inviting the researcher for research contribution has been completed, the coordination and follow-up has been continued. The Issue is proposed to be published in the month of May-June.

The wholehearted efforts of students coordinator and the determined learning of the members has resulted in the expected research contribution this year, it has led a foundation for a robust research culture at DES.

# Seminar and Guest Lecture Activity Annual Report

Faculty Co-ordinator : Dr. Aishwarya Kadam,  
Asst. Prof Prajakta Bhagwat

**“Tell me and I forget, teach me and I may remember,  
involve me and I learn.”**

**– Benjamin Franklin**

Deccan Education Society’s Shri. Navalmal Firodia Law College organised number of insightful and appreciative events under the Seminar Department for the 2019-2020 academic year.

“An ounce of practice is better than tons of theory.”-Acknowledging the saying, the Alumni lecture series “Khrudanta” was organised for the first year students to learn from the beloved pass out students of the college. They gave practical understanding of the real practice to the budding students.

Date	Topic	Speaker
09/10/2019	Mooting skills	Adv. Abhishek Chitnis
10/10/2019	How to develop research approach?	Adv. Khushboo Oswal
11/10/2019	Use of regional language and advocacy skill	Adv. Rounak Rane
12/10/2019	My struggles as a first generation advocate practicing in the Bombay High Court	Adv. Dorman Dalal

“Good students are not those who just answer the questions. Good students are those who learn to ask questions” and the institute has always played a huge role in making of such a good student by arraigning discussions, seminars talks, etc.

The matter of the moment in January, 2020 “Abrogation of Article 370” was discussed in a symposium which was successfully attended by students and was critically reviewed. CDC Chairman Nitin Apte Sir also presented his analysis and fathom the event.

Another symposium was organised on “Amendment to CAA by Indian Parliament”. The event observed various views which were highly distinguished. Students from 1<sup>st</sup>

B.A. LLB also took part in the event and were given the opportunity to learn and develop new skills at their nurturing stage.

The College also have organized a seminar on the topic ‘No to Plastic, Yes to Earth’ in collaboration with Kirloskar Vasundhara on the 7<sup>th</sup> of January 2019. Dr. Sheetal Babar and Adv. Supriya Dangare were the esteemed guests of this seminar. They have successfully conducted interactive session with the students of 3<sup>rd</sup> B.A. LLB.

In the line of events, the Internal Committee of the college in collaboration with Drishti Stri Adhyayan Kendra have arranged a panel discussion on sexual harassment of women at workplace. There were 4 panellists in the said

event. Mrs. Archana Gondhalekar from Judiciary, Adv. Nilima Vartak from Pune bar, Mrs. Asmita Kelkar from NGO and PI Vaishali Chandgude from “Bharosa Cell” of Police Department had been called for discussion on the said topic. It was very intuitive and enlightening event. The student representative from Internal Complaint Committee of College felicitated the guests and were grateful to hear from such honoured personalities.

The most celebrated and significant event of the department which is organised every year was titled as “AGNISHIKHA” this year. The National Seminar and Bill Analysis Competition took place and the theme was based on Nuclear Energy Law. Esteemed Dr. J.C. Kapoor - Director of DRDO was the chief speaker and delivered the lecture on “Global perspective of Nuclear Energy”. It was indeed a great opportunity to learn from

Other imminent speakers were Prof. Dr. S. F. Patil, Dr. Jayant Gadgil, Dr. Shrikant Paranjape, Dr. Chandrashekhar Karhadkar, Dr. Priyanka Jawale, Adv. Aparna Bhide, Dr. Ananya Bibave. The occasion was appreciated and successfully accomplished.

In the bill analysis competition, only preliminary round was held and results were declared on the scores of that round because of the less number of entries received this year. The theme Nuclear Energy Law is emerging nowadays and has wide scope of interpretation.

The academic year 2019-2020 was very well acquainted with sensational and astounding seminars which were conducted in way of different activities. This way they were made interesting and knowledge-gaining experience for the students as well as attendees.

## Internal Committee Report

Presiding Officer, Internal Committee, Dr. Madhushree Joshi

As per Section 4(1) of the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act & Rules, 2013, an Internal Complaints Committee (ICC) has been constituted for the year 2019-20 to deal with the cases pertaining to sexual harassment of women in the College.

The Committee is headed by Dr. Madhushree Mandar Joshi (Chairman) and other duly constituted members.

The report of the Internal Committee is as follows:

1. Receipt and Disposal of Complaints No. – NIL

2. No. of Complaints received during the year – NIL
3. No. of complaints disposed off during the year – NIL
4. No. of cases pending for more than 90 days – NIL
5. No. of workshops/ awareness programs carried out - A Panel Discussion was organized on “Sexual Harassment of women at a work place” by the college for sensitization of the staff as well as students.
6. Nature of Action taken by the employer: -NA



# Moot Court Society Annual Report

**Faculty Co-ordinator:** Asst. Prof. Neeta Ahir

**Student Co-ordinators:** Aditya Bendre, Surbhi Agarwal, Chiatanya Hariharan, Zenia Irani, Shubham Malegaonkar, Madhusudhan Lahoti, Chaitanya Marne

The Moot Court Society commenced its functioning after a very successful Intra – Moot Selection Competition conducted in the month of August 2019. More than 100 students appeared for the Intra Moot Selection Competition for being a part of the Moot Court Society. Out of the total number of students, top 50 scoring students were selected to be the members of the Moot Court Society. The problem for the Intra – Moot Competition was based on Copyright Infringement which involved detailed interpretation of various provisions of Copyright Law and its allied Principles. The enthusiastic participation of the students by overwhelming responses made it a great success.

During the academic year, the Moot Court Society conducted various sessions including a session on “The art of cross examination” conducted by Adv. Nitin Apte Sir, (Senior advocate Pune Bar & Chairman College Development Committee of DES's Shri.Navalmal Firodia Law College), session on “Basics of Moot Court” by Adv. Niyati Shah for the Intra – Moot Court participants, etc.

One of the major achievements of the Moot Court Society 2019-20 consisted of hosting of a one of its kind **National Law Fest** which consisted of Three Competitions including

the **12<sup>th</sup> Edition of the Prestigious Lokmanya Tilak National Appellate Moot Court Competition, 1<sup>st</sup> Edition of National Client Counselling and National Judgment Writing Competition**. The Fest was headed by a team of 50+ enthusiastic Volunteers comprising of the MCS and Non – MCS members. The department conducted dynamic Public Relation team activities to promote the said event. With the untiring efforts of the members of the department, the event received a participation of Twenty Five (25) Teams from all over the country. The participation comprised of teams from various renowned Law Schools from all over the Country including various National Law Schools.

The Fest was conducted from 13<sup>th</sup> to 15<sup>th</sup> February 2020. The event was inaugurated by the privileged presence of Advocate Ramchandra Apte (Senior Advocate Bombay High Court) who addressed the participants and the students of DES's Shri. Navalmal Firodia Law College, Pune on the various aspects of Appellate court practices.

The Client Counselling and Judgment Writing competitions were conducted on 13<sup>th</sup> February 2020. The participants were provided with two different cases, one for the Preliminary round and the other for Final

round. The case for the Preliminary round was based on the topic of Death due to Negligence, Common Intention and the other provisions of the IPC, CRPC and Evidence Act.

The case for the Final round was based on PCPDNT Act and the MTP Act. While a case on POCSO was provided to the Participants of the Judgment Writing Competition which consisted various Exhibits and the other reports relevant to write the judgment.

The Preliminary round of the 12<sup>th</sup> Edition of the Lokmanya Tilak National Appellate Moot Court Competition was conducted on 14<sup>th</sup> February 2020 and the Semi- Final judged by Adv. Prasad Kulkarni and Adv. Hrishikesh Ganu District and Sessions Court, Pune and the Final rounds were held on the 15<sup>th</sup> February. The moot proposition was based on the topic of Attempt to Murder, Grievous Hurt and the other provisions of IPC, CRPC and Evidence Act. The Moot Court Society was privileged to have Hon'ble Justice Ambadas Joshi (Former Judge Bombay High Court) and Hon'ble Justice Ketkar (Former Judge Bombay High Court) as the judges for the Final round of the Moot Court Competition and also as the Chief Guests of the Valedictory Session of the National Law Fest.

**The Winners of the different Competitions are as follows –**

- 1. Client Counselling – Nari Gursahani Law College, Mumbai.**
- 2. Judgment Writing – D.G.B Dayanand Law College, Solapur.**

### **3. Lokmanya Tilak National Appellate Moot Court Competition– Symbiosis Law School, Pune.**

The event received a very positive feedback from the participants. The department made use of the Information and Technology and Social Media in order to publicise the event. All the updates in respect of the Fest were duly posted and updated on the social media handles of the Event so as to create awareness about the event. The Fest was Sponsored by various renowned institutions like Air India Reporter, Hind Law House and Books World.

The event was headed by Ms. Chaitanya Hariharan (5<sup>th</sup> B.A.LL.B.), Ms. Surbhi Agrawal (5<sup>th</sup> B.A.LL.B), Mr. Aditya Bendre (4<sup>th</sup> B.A.LL.B) and Mr. Shubhankar Malegaonkar (3<sup>rd</sup> B.A.LL.B). The Client Counselling Competition of the Fest was headed by Mr. Chaitanya Marne (5<sup>th</sup> B.A.LL.B) and Mr. Madhusudhan Lahoti (5<sup>th</sup> B.A.LL.B) and the event was Coordinated by Mr. Sahil Ambre (5<sup>th</sup> B.A.LL.B), Mr. Yashodhan Chandorkar (5<sup>th</sup> B.A.LL.B), Mr. Adwait Deodhar (5<sup>th</sup> B.A.LL.B), Mr. Nihal Singh (4<sup>th</sup> B.A.LL.B), Mr. Aryan Rathod (4<sup>th</sup> B.A.LL.B), Ms. Zenia Irani (4<sup>th</sup> B.A.LL.B) Ms. Anuya Deokar (3<sup>rd</sup> B.A.LL.B), Ms. Somya Sharma (2<sup>nd</sup> B.A.LL.B) and their team of the enthusiastic Volunteers.

Following is the List of Participation of the Members of the Moot Court Society -

SR. NO	COMPETITION	TEAM	DATE	ACHIEVEMENTS
1.	ABVP Arun Jaitley Moot Court Competition	1. Aswathy Roy (4 <sup>th</sup> B.A.LL.B.) 2. Tanya Agrawal (4 <sup>th</sup> B.A.LL.B.) 3. Akshita Aneja (4 <sup>th</sup> B.A.LL.B.)	27/09/19	Runners – Up
2.	ABVP Arun Jaitley Moot Court Competition	1. Apoorva Maheshwari (5 <sup>th</sup> B.A.LL.B.) 2. Chaitanya Marne (5 <sup>th</sup> B.A.LL.B.) 3. Madhusudhan Lahoti (5 <sup>th</sup> B.A.LL.B.)	27/09/19	Semi – Finalist Best Advocate – Apoorva Maheshwari
3.	ABVP Arun Jaitley Moot Court Competition	1. Siddhant Nikam (5 <sup>th</sup> B.A.LL.B.) 2. Preeti Gwalani (3 <sup>rd</sup> B.A.LL.B.) 3. Parth Sharma (5 <sup>th</sup> B.A.LL.B.)	27/09/19	Semi – Finalist
4.	ABVP Arun Jaitley Moot Court Competition	1. Shalaka Karkar (4 <sup>th</sup> B.A.LL.B.) 2. Kanan Shah (4 <sup>th</sup> B.A.LL.B.) 3. Nikita Jadhav (4 <sup>th</sup> B.A.LL.B.)	27/09/19	Participation
5.	SVKM's Pravin Gandhi College, Mumbai.	1. Shalaka Karkar (4 <sup>th</sup> B.A.LL.B.) 2. Aryan Rathod (4 <sup>th</sup> B.A.LL.B.) 3. Saloni Jain (4 <sup>th</sup> B.A.LL.B.) 4. Abhishek Mookherji (3 <sup>rd</sup> B.A.LL.B.)	10/10/19 To 13/10/19	Participation
6.	2 <sup>nd</sup> VITSOL Moot Court Competition, 2019	1. Kanika Adake (3 <sup>rd</sup> B.A.LL.B.) 2. Parth Lohia (3 <sup>rd</sup> B.A.LL.B.) 3. Siddhi Mehta (3 <sup>rd</sup> B.A.LL.B.)	13/10/19 To 15/10/19	Participation
7.	2 <sup>nd</sup> NMCC Amity University, Mumbai	1. Kanan Shah (4 <sup>th</sup> B.A.LL.B.) 2. Rigved Shukla (3 <sup>rd</sup> B.A.LL.B.) 3. Parth Sharma (5 <sup>th</sup> B.A.LL.B.)	18/10/19 To 20/10/19	Participation
8.	Shankarrao Kanitkar National Moot Court Competition, Modern Law College	1. Adhit Kulkarni (3 <sup>rd</sup> B.A.LL.B.) 2. Zenia Irani (4 <sup>th</sup> B.A.LL.B.) 3. Kayomard Irani (3 <sup>rd</sup> B.A.LL.B.)	10/01/20 & 11/01/20	Participation
9.	Shri. Nanavati National Moot, GLS Law College	1. Parth Lohia (3 <sup>rd</sup> B.A.LL.B.) 2. Nandini Prakash (3 <sup>rd</sup> B.A.LL.B.) 3. Somya Gupta (3 <sup>rd</sup> B.A.LL.B.)	16/01/20	Participation
10.	K. K. Luthra Memorial Moot Court Competition	1. Nitika Duhan (4 <sup>th</sup> B.A.LL.B.) 2. Ashish Shewale (3 <sup>rd</sup> LL.B.) 3. Aniruddha Purohit (4 <sup>th</sup> B.A.LL.B.)	17/01/20 To 19/01/20	Participation



11.	Late Shri. Vijay Chavan Memorial Moot Court Competition	1. Kayomard Irani (3 <sup>rd</sup> B.A.LL.B.) 2. Atharva Golwalkar (3 <sup>rd</sup> B.A.LL.B.) 3. Somya Sharma (3 <sup>rd</sup> B.A.LL.B.)	25/01/20	Participation
12.	Justice P. B. Sawant National Level Moot Court Competition	1. Chaitanya Marne (5 <sup>th</sup> B.A.LL.B.) 2. Madhusudan Lahoti (5 <sup>th</sup> B.A.LL.B.) 3. Rohan Gandhi (5 <sup>th</sup> B.A.LL.B.)	31/01/20 To 02/02/20	Runners Up
13.	Shivaji Maratha Law College	1. Kanika Adake (3 <sup>rd</sup> B.A.LL.B.) 2. Siddhi Mehta (3 <sup>rd</sup> B.A.LL.B.) 3. Shefali Datrange (2 <sup>nd</sup> B.A.LL.B.)	08/02/20	Participation
14.	Law Vision 2020. Dr. Ambedkar Law College, Nagpur	1. Tanya Agrawal (4 <sup>th</sup> B.A.LL.B.) 2. Akshita Aneja (4 <sup>th</sup> B.A.LL.B.) 3. Bhushan Bhadgale (4 <sup>th</sup> B.A.LL.B.)	13/02/20 To 16/02/20	Quarter Finalist
15.	5 <sup>th</sup> NLIU Justice R.K.Tankha International Arbitration Moot, 2020.	1. Aditya Bendre (4 <sup>th</sup> B.A.LL.B.) 2. Aswathy Roy (4 <sup>th</sup> B.A.LL.B.) 3. Shubhankar Malegaonkar (3 <sup>rd</sup> B.A.LL.B.) 4. Aditya Moghe (3 <sup>rd</sup> B.A.LL.B.)	20/02/20 To 24/02/20	Participation
16.	Smt. Kashibai Navale National Moot Court Competition, Sinhgad Law College	1. Siddhanth Nikam (5 <sup>th</sup> B.A.LL.B.) 2. Preeti Gwalani (3 <sup>rd</sup> B.A.LL.B.)	21/02/20 & 22/02/20	Participation
17.	S.S. Maniyar 15 <sup>th</sup> Moot Court Competition, Jalgaon.	1. Anushka Chakrawarthy (4 <sup>th</sup> B.A.LL.B.) 2. Savery Chaube (4 <sup>th</sup> B.A.LL.B.) 3. Esha Shedge (2 <sup>nd</sup> B.A.LL.B.)	22/02/20 & 23/02/20	Runners Up
18.	Y. C. Law College National Moot Court Competition	1. Surbhi Agrawal (5 <sup>th</sup> B.A.LL.B.) 2. Sahil Ambre (5 <sup>th</sup> B.A.LL.B.) 3. Yash Chavan (4 <sup>th</sup> B.A.LL.B.)	24/02/20 & 25/02/20	Runners Up
19.	S.B. Mohite 2 <sup>nd</sup> State Level Moot Court Competition	1. Chaitanya Hariharan (5 <sup>th</sup> B.A.LL.B.) 2. Sahil Ambre (5 <sup>th</sup> B.A.LL.B.) 3. Yashodhan Chandurkar (5 <sup>th</sup> B.A.LL.B.)	29/02/20	Winners

20.	3 <sup>rd</sup> S.B. Mhase Moot Court Competition	1. Surbhi Agrawal (5 <sup>th</sup> B.A.LL.B.) 2. Aditi Zambre (5 <sup>th</sup> B.A.LL.B.) 3. Yash Chavan (4 <sup>th</sup> B.A.LL.B.)	29/02/20 & 01/03/20	Best Advocate Best Memorial
21.	K.G.Shah School of Law, 5 <sup>th</sup> National Moot Court Competition.	1. Siddharth Kaushik (4 <sup>th</sup> B.A.LL.B.) 2. Anushka Chakravarthy (4 <sup>th</sup> B.A.LL.B.) 3. Hritika Jannawar (2 <sup>nd</sup> B.A.LL.B.)	07/03/20 & 08/03/20	Winners
22.	Lt.Adv.Iqbal Mohammad Yusuf National Moot Court Competition, Law Tryst, Jitendra Chauhan College of Law, Mumbai.	1. Kanan Shah (4 <sup>th</sup> B.A.LL.B.) 2. Aryan Rathod (4 <sup>th</sup> B.A.LL.B.) 3. Rahul Unecha (4 <sup>th</sup> B.A.LL.B.)	13/03/20 To 15/03/20	Runners Up Best Speaker – Aryan Rathod

## Placement Activity Annual Report

Faculty Co-ordinator : Asst. Prof. Pooja Deo

The placement cell started its activity in academic year 2019-20 on 5<sup>th</sup> august,2019. Till date, more than 70 students have registered for the same. This year cell is open for 3<sup>rd</sup> LLB and 5<sup>th</sup> BA LLB students and LLM students. To start with, cell collected the CVs of the students to form a comprehensive database.

The aim of cell is to provide students with diverse and successful placements.

With this goal cell has communicated to following esteemed organizations-

**Talekar and associates, Mumbai**

**GKD legal Pune**

**Bright leaf solutions, Pune**

**Delloitte, Pune**

A guest lecture on career counselling (civil services) and cracking the CLAT was arranged on 25<sup>th</sup> January 2020, delivered by Adv. Priya Gondhalekar.

This year, a nodal authority named DES ISTP (Incubation, Start-up, Training and Placement) is initiated at society level.

Placement cell is working in association with this nodal authority.

Under this program, a HR meet was held on 23<sup>rd</sup> December, 2019 wherein 2 to 3 companies have shown interest to sign MoU with our college, which would add feather in our cap.

Also a grand event of inauguration of Start-Up club was held on 15<sup>th</sup> January 2020, wherein 96 students from our college registered and attended the program which encouraged them to venture in this field.

Cell is also working for betterment of placement prospects of students and looking forward to various on and off campus opportunities for undergraduate as well as post grad students.

# National Service Scheme Annual Report

NSS Program Officer : Dr. Sudhir Tarote  
Faculty Co-ordinator-Asst. : Prof. Sonali Renuse  
Student Co-ordinator : Mayur Dhatavkar

Following are the activities conducted and participated by the volunteers of NSS in this academic year:

## 1. Tree Plantation

Tree Plantation activity was organized in collaboration with Fergusson College on 1<sup>st</sup> June 2019 in Fergusson College Campus. Pune Municipal Corporation Mayor Hon'ble Mukta Tilak was present at the event. In this event, 250 trees were planted by the students. As the Government of Maharashtra is taking initiative to raise the number of trees in our state, this was our college's contribution for the same as social responsibility.

## 2. International Day of Yoga

International day of yoga is celebrated on 21<sup>st</sup> June every year to spread awareness about the importance and effects of yoga on the health of the people. The word 'yoga' is derived from Sanskrit which means to join or to unite. The Event was held in collaboration with Sports Department. Pratish Yoga Foundation's Pratish Sir enlightened the students with importance of Yoga and taught us various yoga positions.

## 3. Orientation of NSS volunteers

This academic year began with orientation of NSS volunteers which was organized on 22<sup>nd</sup> July 2019. The Students were informed about Regular

and Special activities to be conducted by the NSS Unit for academic year 2019-20.

## 4. Eco Rangers Activity

NSS Unit had participated in Kirloskar Vasundhara "Ramnadi Restoration Mission". 38 volunteers had registered for activities of Environment Protection in association with Kirloskar Vasundhara. The College participated in various activities which contributed in keeping surrounding and environment clean.

## 5. Tree Plantation and Care

On 22<sup>nd</sup> July 2019, tree plantation and maintenance of previously planted trees was organized. 41 volunteers took part in this activity. 8 more plants were planted on this day. Regular maintenance of trees is being taken.

## 6. Deccan Education Society Founders Day 9<sup>th</sup> August 2019

Our parent organization Deccan Education Society organized Founders Day on 9<sup>th</sup> August 2019. NSS Unit had coordinated the program and all the arrangement regarding Founders Day Event.

7. The NSS Unit actively participated in decoration of the college campus in collaboration with sports unit for celebration of Independence Day as well as Republic Day on 15<sup>th</sup> August 2019 and 26<sup>th</sup> January 2020 respectively.

## 8. Sangli Flood Relief Camp.

The devastating monsoon affected many places in Maharashtra among which Sangli and Kolhapur were greatly affected, mainly in the month of August. In order to help out the affected families due to vast devastation the volunteers provided necessary help of cleaning the affected places in Sangli from 15<sup>th</sup> August 2019 to 18<sup>th</sup> August 2019. It was very satisfactory for us as we were able to provide with some sort of help from our side.

## 9. Fit India Movement

National Sports Day is Celebrated every Year on 29<sup>th</sup> of August, on the birthday of Major Dhyan Chand, an exceptional Indian sportsperson. The Fit India Movement launched 29<sup>th</sup> August 2019. The live screening of launch of Fit India Movement took place. All students recited the 'Fitness Pledge' and set out to walk 10,000 steps on this day.

## 10. Road Safety and Signal Awareness Activity 3<sup>rd</sup> October 2019

As the safety of citizens on road is important and the drivers should be aware of the rules of safe driving, an awareness activity was organized on 3<sup>rd</sup> October 2019. Students spread awareness by showing posters and saying slogans near Signals at Goodluck Chowk, in front of Fergusson College Main Gate, at Tukaram Maharaj Paduka Chowk and at Dnyaneshwar Maharaj Paduka Chowk. 80 students took part in the activity.

## 11. Seven Days Winter Camp

The camp was organized on 14<sup>th</sup> December 2019 to 21<sup>st</sup> December 2019 in collaboration with Fergusson College at

Village Shive in Khed Taluka, Pune District. Total 175 students from both the colleges participated. Lectures for volunteers by experts, brain storming activities, interactive sessions and ground sports were conducted. Volunteers did all the work on their own in camp that teaches them importance of self-dependency. Community development projects like cleanliness, surveys, watershed project, home visits, etc. were done by the volunteers in order to help out the people with some of their problems.

## 12. Special Child School District Level Sports Competition

Volunteering 20 students volunteered at the "Sanskar Pratisthan's", "Aditya Prangan Special Child School" to help the school for preparation of competition on 9<sup>th</sup> January 2020 organizing and helping to conduct District Level Sports Competition for the specially abled students on 10<sup>th</sup> January 2020. We were amazed to see the enthusiasm and interest of those students. There was real passion in their eyes and they made us realize the worth of numerous opportunity we get and many of which we don't even value.

## 13. Conference on Environmental Law

Conference on Environmental Law in collaboration with Kirloskar – Vasundhara was organized on 7<sup>th</sup> January 2020. The various aspects of Environmental Law, importance and relevant amendments were discussed by Hon'ble Sheetal Babar Ma'am and Hon'ble Supriya Dhangare Ma'am.

## 14. Disaster Management Seminar

A seminar was organized on Disaster Management on 20<sup>th</sup> January 2020.



Professor Dandekar Sir conducted an interactive session where a presentation was made for the students. It served the purpose of making students ready for swift action in case of any natural calamities.

**15. Blood Donation Awareness**

Blood Donation is extremely important to save life of patients who need the blood and an awareness program was held by NSS unit in its regard. For spreading awareness, 55 volunteers raised slogans and held play cards in a rally. A very warm response was given by citizens.

**16. Blood Donation camp**

Blood Donation Camp was organized by our college on 22<sup>nd</sup> January 2020 in association with Janakalyan Raktapedhi. The camp was a huge success as total of 82 people approached. 33 bags of blood were donated in total.

**17.** A vermin-Compost pit in our college is regularly under maintenance by the volunteers of NSS. Thus, it can act as an essential tool to replace the harmful chemical fertilizers. This project has been started in 2017.

**18. Legal Aid One Day Camp**

Legal Aid department works to spread awareness among people regarding the legal matters. It also helps the people to solve the legal issues to get the justice. Legal Aid One Day Camp was organized on 1<sup>st</sup> February 2020 at Meenatai Thackray Vasahat, Maharshi Nagar, Pune District. 30 students participated in this camp. The students surveyed the

whole area and asked peoples about the problems which they were facing. Students also gave them information about various government schemes and told them the benefits of all the schemes. Faculty In Charge solved the queries of peoples regarding their legal matters.

**19. Corona Virus Awareness 16<sup>th</sup> March 2020**

Corona Virus which is also known as COVID-19 has affected the world at large and the consequences are now visible. It has not only taken lives of people but has also affected the world financially. Corona Virus has been declared as a Pandemic by World Health Organization. Hence, it is extremely important for us to spread awareness about it. As the virus can be spread by Human Contact, it is advised by the administration to abstain from holding any public gatherings. Hence we are spreading the awareness by digital means. The digital presentation consist of an advisory and precautions which should be taken by students and public in general.

**20. Registration as NSS Warriors**

NSS SPPU has created a portal for supporting and managing work done by NSS volunteers in fighting with COVID-19. More than 50 volunteers from our NSS unit have registered on this portal.

**21. Family Survey and awareness to help fight COVID - 19**

Our volunteers collected data of more than 175 families and inform them about precautionary measures, safety

measures and about Arogya Setu App to fight with COVID-19.

Many volunteers are still collecting this data and uploading it on the web portal.

## 22. Arogya Setu App

Government of India recommended this application to update and check on covid-19 status in our country and our surrounding as well. As appeal was made by Hon'ble PM Shri Narendra Modi and required by NSS SPPU, all our volunteers downloaded the Arogya Setu app and using it regularly.

## 23. NSS Warrior Virtual Wari – Harit Wari

Due to Covid-19, this year wari was not possible so, NSS SPPU had organized Virtual Wari, during 29<sup>th</sup> June to 04<sup>th</sup> July, 2020. NSS volunteers participated in it by tree plantation and posting their participation on NSS portal. 24 volunteers of our college participated in this activity enthusiastically and planted trees in their nearby areas. NSS volunteers also donated more than 50 saplings to the ZP schools in their respective villages.

# Legal Aid Centre Annual Report

Faculty Co-ordinator : Asst. Prof. Sonali Renuse

The Deccan Education Society's Shri. Navalmal Firodia Law College has established a Legal Centre that aims at creating legal awareness amongst the member of the community. It carries out a number of activities to achieve its aims. It engages in counselling sessions, conducts legal aid camps; hold legal awareness campaigns, etc.

Mrs. Sonali Renuse is the faculty in charge of the Legal Aid Centre. The Student coordinators are Nihal Kumar Singh (IV B.A LL.B), Mayur Dhatavkar (III B.A LL.B) and Raunak Nenwani (II B.A. LL.B).

The academic year 2019-20 witnessed few activities, though its performance was largely affected; in the first half by the rain and later by the outbreak of pandemic corona.

Few activities of the Centre are mentioned below:

**1) Counselling:** The centre offers counseling services every Monday and Thursday in a week. The center had 3 cases this

academic year, two were new and one was a follow up matter. The cases were relating to divorce and maintenance. The clients were guided accordingly.

**2) One Day Legal Aid Camp:** On 1<sup>st</sup> of February 2020, one day legal aid was conducted in Meenatai Thackray Vasahat, Maharshi Nagar, Pune. 30 students from college participated in the camp. Students conducted a survey of few households to find out if people were aware of the governmental schemes. The survey revealed that most of them were unaware of such benefits. Students briefed them about some schemes and also asked them to contact the counselling centre for any legal assistance.

The Legal Aid Centre tries to inculcate in students a sense of social responsibility towards the community. It makes them aware about the practical facets of law too. They get good practical exposure by such initiatives.

# Students' Welfare Cell Annual Report

Student Development Officer: Dr. Priya Dhanokar-Chopde

*Education is not preparation for Life;  
Education is Life itself.*

**John Dewey**

We believe not only in producing professionals but in producing such lawyers, who will contribute in building an egalitarian society through their multidimensional and multifaceted endeavors. All the policies of our institution are always student centric. Taking one step ahead on the same line, from the current academic year, a **Students' Welfare Cell** is established in our college as per the guidelines of Savitribai Phule Pune University.

Dr. Priya Dhanokar-Chopde is appointed as the **Students' Welfare Officer** of the college. The cell mainly works for the cause of students' welfare and supervises various development activities conducted at the institute level for students. The cell aims at nurturing the mental, physical and cultural growth of college students so as to improve their overall personality, which will help in imbibing the social sense and responsibility amongst the students. In order to achieve this aim, the Students' Welfare Cell co-ordinates with other existing departments and assist in organization of varied events and activities for the over all growth of the college students.

The cell generally works under the directions and guidelines of the Students' Welfare Board of the Savitribai Phule Pune University. One of

the important tasks undertaken by the cell is to start and implement the '**Karmaveer Bhaurao Patil Earn and Learn Scheme**'. Few meritorious, interested and needy students joined the scheme. As per the scheme, the students work for maximum three hours a day and they get remuneration for their work as per the university norms. It helps to imbibe a work culture and respect for any kind of work in the minds of students. It also creates a sense of responsibility among the students.

Usually, the cell functions in co-ordination with other cells or departments of the institution. In association with the Club Asthetica, the Students Welfare Cell has conducted a '**Poetry Recitation Competition**' as a part of celebration of Marathi Bhasha Samvardhan Pandharwada. Selected students were awarded with the prizes at inaugural ceremony of the club Asthetica. Adv. Saurabh Deshpande who has authored the Marathi Verse translation of Indian Constitution as '*Gyanbachi Rajyaghatana*' was called as the Chief Guest for the inauguration of this club and to felicitate the winners of this competition. One another activity of the cell as a part of celebration of '**Marathi Bhasha Samvardhan Pandharwada**' was in association with college library. It was through the '**Exhibition of Marathi**

**Collection'** available in our library. The said exhibition received a huge response from the students.

The Students' Welfare Cell also celebrated the '**Lokshahi Samvardhan Pandharwada'** during 26<sup>th</sup> January, 2020 to 9<sup>th</sup> February. Some activities conducted on accord of the same were Celebration of the Republic Day on 26<sup>th</sup> January in the college, recitation of the Pledge on the occasion of Republic Day, display of a copy of the Constitution of India in the library for students. In addition to this, few students of our college had prepared the posters regarding awareness of voters and promotion of Democracy and conducted a rally for spreading awareness of the same.

Further, the Students' Welfare Cell also assisted the Internal Committee of the college, in organization of **Panel Discussion on the "Sexual Harassment of Women at**

**Workplace (Prevention, Prohibition and Redressal) Act, 2013.** "A panel of distinguished dignitaries including lawyers, members of police departments, NGO *etc.* was invited to address the students regarding various perspectives of the said Act. All the members of the panel shared their first hand experience in their respective fields so as to make the students understand the provisions of the Act and its implementation procedure and like.

In this way, various activities and events are organized by different departments and clubs in the college for developing overall personality of the students. In addition to this, the Students Welfare Cell works for implementing various directions and circulars of the University in regard to enriching the personality and overall well being of the students.

## Environment Cell

Faculty Coordinator : Asst Prof. Sandip Borse

### TRAFFIC AWARENESS PROGRAMME 2019 "ALERT TODAY- ALIVE TOMORROW"

The students of the Environment Cell conducted a "**Traffic Awareness Programme**" on 3<sup>rd</sup> October 2019 at Goodluck Chowk and Main Gate on Fergusson College Road, Pune.

The awareness programme was organized by the college due to increasing traffic and its hazardous impact on lives of people. The students displayed various posters with slogans promoting traffic rules and its

importance. The students tried conveying the importance of following traffic rules and wearing helmet during the awareness rally.

The students were accompanied by Asst. Professor Sandip Borse at the rally. The students were also supported by the traffic police on duty on Fergusson College road. The students participated enthusiastically. And tried reaching maximum people and telling them the importance of following traffic rules. To conclude this was programme held by our college considering importance of social values.



# Sports Department Annual Report

Faculty Co-ordinator : Asst. Prof. Sandip Borse and  
Asst. Prof. Saurabh Jadhav

Ours is a college that emphasises on sports and physical activities just as much as it does on academics. We believe that sporting activities complement the intellectual growth of a human being like nothing else. In pursuance of this, we, at DES's Shri. Navalmal Firodia Law College, strive to encourage participation in sports to the fullest possible extent.

This year, we participated in several state, national and international level tournaments carrying a variety of difficulties and challenges. However, our students always faced the heat and still stood tall. We relentlessly continued to broaden our horizons, push our limits and enhance our abilities through the class 3D philosophy – dedication, discipline and determination.

The Department owes the credit of this wonderful philosophy to none other than our very own Asst. Prof. Sandip Borse and Asst Prof Saurabh Jadhav, who showered us with their love and blessings all throughout the year.

A team, no matter how strong, will never achieve true success if it lacks a capable leader. A direct personification of this is our beloved Sports Representative, Mr. Digvijay Shinde and his team of Co-opted Members, Miss. Shubhada Chondekar and Mr. Prathamesh Paithankar and Sports dedicated Co-ordinators, Mr. Angad Gill and Miss. Naushin Tamboli.

This year, the Sports Department appointed the Chief Coordinators for each sports as follows:

## SPORTS COMMITTEE

<b>Sports Representative</b>	Digvijay Shinde Prathamesh Paithankar (Co-opted) Shubhada Chondekar (Co-opted)
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## SPORTS CO-ORDINATORS 2019-20

Sr.	Game	Name
1.	Hockey (Boys)	1. Digvijay Shinde
	Hockey (Girls)	2. Mayur Dhatavkar
		1. Heena Choudhary
		2. Nandini Prakash
		3. Rajlaxmi Nimbalkar
2.	Football (Boys)	1. Chaitanya Marne
		2. Kritish Bhandary
		3. Aditya Nair
	Football (Girls)	1. Tanveen Gill
		2. Naushin Tamboli

Sr.	Game	Name
3.	Cricket (Boys)	1. Angad Gill 2. Abhishekh Trivedi 3. Kayomard Irani 4. Nihal Singh
	Cricket (Girls)	1. Anshita Singh 2. Pragati Lad 3. Soumya Sharma
4.	Badminton (Boys)	1. Akshay Yadwendra 2. Pratik Patil
	Badminton (Girls)	1. Revati Devasthale 2. Taniya Shah
5.	Kabbadi (Boys)	1. Kshitij Devkhile 2. Aniket Shitole 3. Sandesh Darade 4. Akash Kaniche
	Kabbadi (Girls)	1. Shweta Sinha 2. Sakshi Mehta 3. Deeksha Dev Singh
6.	Basketball (Boys)	1. Abhijit Jadhav 2. Atharv Patil 3. Raj Shinde
	Basketball (Girls)	1. Pinnakin Surve 2. Zenia Irani
7.	Throw ball	1. Esha Shedge 2. Azha Iqbal 3. Swati Raghuwanshi
8.	Carrom	1. Rushikesh Mahankale 2. Atharva More
9.	Chess	1. Prathamesh Paithankar 2. Yashodhan Chandorkar
	Chess (Girls)	1. Shubhada Chondekar
10.	Athletics (Boys)	1. Prathamesh Paithankar
	Athletics (Girls)	1. Ritika Shilimkar
11.	Swimming (Boys)	1. Angad Gill 2. Prathmesh Mandhare 3. Vijay Borse

Sr.	Game	Name
	Swimming (Girls)	1. Zenia Irani 2. Nandini Prakash
12.	Shooting	1. Akash Kaniche
13.	Volleyball (Boys)	1. Digvijay Shinde 2. Abhishekh Lokhande 3. Sanjay
	Volleyball (Girls)	1. Pranoti Shete
14.	Weight Lifting	1. Mandar Gate
15.	Wrestling	1. Sandesh Darade
16.	Table Tennis (Boys)	1. Rohan Gandhi
	Table Tennis (Girls)	1. Shubhada Chondekar
17.	Tug of war (Boys)	1. Aniket Shitole 2. Abhijeet Shilamkar 3. Nakshatra 4. Sahil Narote
	Tug of war (Girl's)	1. Shubhada Chondekar
18.	Kho Kho	1. Shushant Thorve

The feats and achievements of our Sports Department are far too many to capture in a few words. However, a humble attempt can definitely be made:

### **SPIRITUS (NLSIU, BANGALORE)**

This national inter-law college event is annually hosted by one of the best law schools in our nation, NLSIU Bangalore. We sent a contingent of 48 students and participated in a variety of sports and made brought laurels to the institute.

Name of Event	Name of Sports	Results
Spiritus (National Level)	Football Basketball Shotputbagged Swimming Athletics Kabaddi Badminton Chess Gaming Tug of War Volleyball Carrom	<b>Athletics Boys</b> Prathamesh Paithankar <b>2 Golds and 1 Silver Medal</b>  <b>Swimming Boys</b> <b>Angad Gill</b> bagged <b>1 Silver Medal.</b>  <b>Football</b> Boys Team <b>Secured 1<sup>st</sup> Position.</b> Girls Team <b>Secured 2<sup>nd</sup> Position.</b>

	Hockey Table Tennis Throwball	<b>Badminton</b> Boys Team <b>Secured 1<sup>st</sup> Position.</b>  <b>Shot Put</b> <b>Pranoti Shete</b> bagged <b>1 Bronze Medal.</b>
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**SAVITRIBAI PHULE PUNE UNIVERSITY**

<b>Name of Event</b>	<b>Name of Sports</b>	<b>Results</b>
SPPU Inter-Collegiate	Football Basketball Athletics  Badminton Cricket Volleyball Carron Table Tennis Cricket Power lifting Gymnastic	<p><b>Revati Devasthale</b> Won university West Zone Badminton Championships Silver medal at all India University, Dec 2019 Represented Pune university at Khelo India games 2020, Bhuvaneshwar</p> <p><b>Pranoti Shete</b> Participated in All India Inter University held at Kurukshetra University, Haryana.</p> <p><b>Rama Sane</b> Selected for National Level All India University competitions to be held at Amritsar in Artistic Gymnastics category</p> <p><b>Prathamesh Paithankar</b> All India University Games Athletics. Participated in 200mtrs and 400mtrs. University intercollegiate games 200mtrs- Silver 400mtrs- Gold University Zonals. 200mtrs- Silver 400mtrs- Silver.</p> <p><b>Devashree Jadhavrao</b> Inter-college-2<sup>nd</sup> place University-2<sup>nd</sup> place</p> <p><b>Mandar Gate</b> 1<sup>st</sup> in District Power lifting Competition and selected for Zonals.</p>



### KREEDANGAN (ILS LAW COLLEGE), PUNE

Our local rivals, ILS Law College hosted a national level inter-law college sports fest where we emerged as the team with the highest medal tally.

Name Of Event	Name of Sport	Results
Kreedangan (National level)	<b>Throwball</b>	Girls Team bagged <b>Gold Medals</b> .
	<b>Volleyball</b>	Girls Team bagged <b>Silver Medals</b> .
	<b>Basketball</b>	Boys Team bagged <b>Gold Medals</b> .
	<b>Football</b>	Girls Team bagged <b>Gold Medals</b> . Boys Team bagged <b>Silver Medals</b> .
	<b>Carrom</b>	Sushant Thorve bagged <b>Silver Medal</b> .
	<b>Table Tennis</b>	Shubhada Chondekar bagged <b>Gold Medal</b> in Singles. Shubhada Chondekar and Yash Bhargava Bagged <b>Silver Medals</b> in Mixed Doubles.
Player Of the Tournament		<b>Aarya Karpe (Football)</b>

### MIT MITSOM

Sports	Name	Results
Table Tennis	Shubhada Chondekar	Gold

### ARMED FORCES MEDICAL COLLEGE, PUNE

Name of Event	Name	Results
Athletics	Prathamesh Paithankar	3 Gold Medals and 1 Silver Medal.

### SYMBHAV, SLS, PUNE

Name of Event	Name of Sports	Results
Table Tennis	Shubhada Chondekar	1 <sup>st</sup> Place

### PINNACLE

Sport	Name	Results
Badminton (Men's Doubles)	Akshay Yadvendra and Pratik Patil.	1 <sup>st</sup> Place

### LAWSKETS

This year was the 3<sup>rd</sup> edition of our newly founded intra-college state level basketball tournament. This year, everything was bigger and better than last year. The number of participating teams from 8 to over 125, level of competition and degree of difficulty. This behemoth of an event was very carefully planned by our Sport Department and orchestrated with remarkable zeal and passion for the sport. The results of the competition were as follows:

The achievers in the various events are enlisted below:

<b>Sport</b>	<b>Rank</b>	<b>College</b>	<b>Co-ordinator</b>
Cricket	Winner Runner Up	JSPM Sinhagad College	Angad Gill Siddhartha Patil Nihal Singh Kayomard Irani
Football (Boys)	Winner Runner Up	Indira College Vishwakarma	Aditya Nair Omkar Desai
Football (Girls)	Winner Runner Up	DES SNFLC PICT	Naushin Tamboli Tanveen Gill
Badminton (Boys)	Winner Runner Up	FC DES SNFLC	Akshay Yadawendra Pratik Patil Venkatesh Shinde
Badminton (Girls)	Winner Runner Up	BVP DES SNFLC	Taniya Shah
Table Tennis (Boys)	Winner	Sinhagad College	Yash Bhargava
Table Tennis (Girls)	Winner Runner Up Runner Up	Symbiosis College DES SNFLC	Shubhada Chondekar
Kabbadi	Winner Runner Up	Abasaheb Garware S.P College	Kshitij Devkhile Sandesh Darade
Basketball (Boys)	Winner Runner Up	Wadia College	Venkatesh Shewale Indira College
Basketball (Girls)	Winner Runner Up	FCB MCC	Pinakin Survezenia Irani Rajlaxmi Nimbalkar Shefali Datrangeesha Shedge
Volleyball (Boys)	Winner Runner Up	TMV Vishwakarma	Digvijay Shinde Sanjay Jhakad
Volleyball (Girls)	Winner Runner Up	Modern College DES SNFLC	Pranoti Shete Shreeya Haridas
Chess	Winner Runner Up	MMCC FC	Prathamesh Paithankar
Carrom	Winner Runner Up	PVG PVG	Sushant Thorve Atharva More
Pubg (Solo)	Winner Runner Up	Shubham Sane	Prathamesh Mandhre

## CORE COMMITTEE

Abhijeet Shilamkar  
Nihal Kumar Singh  
Sandesh Darade  
Prathmesh Mandhare  
Mayur Dhatavkar

## INTERNATIONAL DAY OF YOGA

Yoga is a light which once lit will never dim. The better you practice, the better the flame. The **21<sup>st</sup> of June** is celebrated as Yoga day globally. An international day for yoga was declared unanimously by the United Nations General Assembly (UNGA). Yoga is a physical, mental and spiritual practice originated in India. The yoga Day was incepted in 2015.

**Yoga is not just doing some body- twisting postures- it is experiencing the union of the body, mind and breath. It is enjoying peace of mind.**

Deccan Education Society's Shri. Navalmal Firodia Law College had organized a session of Yoga in the college premises on this occasion of this International Day of Yoga on 21<sup>st</sup> June, 2019. The college was honored with **Pratish Mule Sir** and **Snehal Kulkarni Ma'am** as the guests for the said session.

Main Co-ordinators of Fit India Movement	Naushin Tamboli, Shivam Walekar, Digvijay Shinde, Mayur Dhatavkar
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## SPECIAL ACHIEVERS

### Revati Devasthale (Badminton)

1. Represented India at world university games for 2 consecutive years at Chinese Taipei and Malaysia.

2. Represented India at Asian youth games, Taiwan.
3. Won university West Zone Badminton Championships, Kota 25-30 November 2019
2. Silver medal at all India University, December 2019
3. Represented Pune university at Khelo India games 2020, Bhuvaneshwar.

### Pranoti Shete (Volleyball)

- 1) Participating in intercollegiate volleyball tournament (women) 19-20 got selected for interzonal volleyball championship
- 2) Participated and won 1<sup>st</sup> place in Inter Zonals Volleyball Championship at Baramati
- 3) Got selected in the Savitribai Phule Pune University Volleyball team and represented West Zone Volleyball Championship at Rajsthan
- 4) Secured 2<sup>nd</sup> position ( Silver Medal) in West Zone Inter University Womens Volleyball tournament Banswara Rajsthan.
- 5) Participated in All India Inter University held at Kurukshetra University, Haryana
- 6) Received Bronze medal at 23<sup>rd</sup> Maharashtra Inter- University Sports meet Krida Mahotsav 2019-2020 at Solapur (Ashwamedh)
- 7) Secured 3<sup>rd</sup> position in Shotput at Spiritus Bangalore
- 8) Secured 1<sup>st</sup> place (Gold medal) in Senior Women Maharashtra state Volleyball championship held at Nagpur
- 9) Participated in invitational tournament 19-20 achieved 3 gold and 2 silver

- 10) Inter Collegiate Tournament :-
- 1) Lawskets : Volleyball - 2<sup>nd</sup> place
  - 2) Vedanta : Volleyball - 1<sup>st</sup> place
  - 3) Kreedangan : Volleyball - 2<sup>nd</sup> place  
Throwball - 1<sup>st</sup> place

### **Rama Sane (Artistic Gymnastics)**

- 1) Achievements- 8 times National Gymnastics Player (Represented Maharashtra)
- 2) All-round 2<sup>nd</sup> in District level Artistic Gymnastics University competitions.
- 3) All-round 2<sup>nd</sup> in Zonal Level Artistic Gymnastics University competitions (held in Pravranagar)
- 4) Selected for National Level All India University competitions to be held at Amritsar in Artistic Gymnastics category.

### **Devashree Jadhavrao (Powerlifting)**

- 1) District level (powerlifting)-gold medalist
- 2) State level (powerlifting) -gold medalist
- 3) Participated in national level powerlifting championship
- 4) Inter-college-2<sup>nd</sup> place
- 5) University-2<sup>nd</sup> place

### **Prathamesh Paithankar (Athletics)**

1. All India University Games Athletics.  
Participated in  
200mtrs and 400mtrs.
2. Spiritus law nationals.  
200mtrs- Gold  
400mtrs- Gold  
4\*100m- silver.
3. Ashwamedh Krida Mahotsav.  
Participated in 200m and 400mtrs.  
200mtrs - 4<sup>th</sup> place.
4. 69<sup>th</sup> Maharashtra State Senior Athletics Championship.

Participated in 200mtrs.

5. Opens District Athletics meet.  
200mtrs- Bronze
6. University intercollegiate games  
200mtrs- Silver  
400mtrs- Gold
7. University Z onals.  
200mtrs- Silver  
400mtrs- Silver.
8. AFMC MEET.  
100mtrs - Gold.  
200mtrs - Gold.  
400mtrs - Gold.

### **Shubhada Chondekar (Table Tennis)**

- 1) Participated in state table tennis tournament in Nagpur.
- 2) Participated in state table tennis tournament in Mumbai.
- 3) Represented Pune district is table tennis state championship held at Balewadi, Pune
- 4) Won bronze in womens state table tennis championship 2019 held at Balewadi
- 5) Won one gold and one silver in Kreedangan (ILS)
- 6) Won gold at MIT
- 7) Won gold at Symbhav (Symbiosis law school fest)

### **Mandar Gate (Powerlifting)**

1<sup>st</sup> in District Powerlifting Competition and selected for Zonals.

### **Pinakin Surve (Basketball)**

- 1) Represented Pune (PDBA) at Brahmapuri (state tournament)
- 2) Got selected for streetball, a semi professional league held at Mumbai.

Team name - HOTSTEPPERS.

Position- first place.



# Cultural Activity Annual Report

**Faculty Co-ordinators:** Asst. Prof. Janhavi Ghodke, Asst. Prof. Megha Deshmukh

**Student Co-ordinators:** Suraj Gurav, Atharva Bangale

*“Creative thinking inspires ideas,  
and ideas inspire change”.*

Progress of any institution as well as students depends on practices undertaken by students in every possible sphere. Academic excellence gets flourished with creative insight. We, as Deccan Education Society's Shri. Navalmal Firodia Law College, Pune not only flaunt various quotes but also first practice it, make it our habit and then inculcate it in generations. One of the tools which is used to make students understand the society better and promote their inbuilt leadership skills and various other artistic quotients is “Cultural Activities”

From the day of inception itself DES SNFLC is known for its creative student's, their achievements and their excellence in various creative skills. We here have always promoted it and helped them to achieve highs in the creative fields too.

To name few from the previous academic year are prestigious competitions such as, Purushottam Karandak, Firodia Karandak, Malhar, Symbhav etc.

It is a team effort of all our students and the faculties that have contributed life long memories for us. It's not only when they practiced for drama, dance or other competitions but efforts taken by them to get the perfection are creditable. Students enthusiastically participated in workshops etc. organised for them. There was a great

coordination among senior students and newcomers. From the very beginning we have got enthusiastic participation in various competitions.

Once again, our students have proved themselves and their capabilities. Few of their astonishing contributions are mentioned as follows:

## **“Purushottam Karandak”**

Purushottam Karandak, being one of the most prestigious theatre competitions in the country; it is seen as pedestal in the life artists. We can see number of finest artist from Marathi and Hindi industry are the product of this competition. It is indeed a movement of great pride to participate in this competition every year.

Names of the participants and their contributions in this years' competition as follows:

- Suraj Gurav : Writer
- Virajas Odhekar : Writer/ Director
- Gayatri Datar: Lights
- Atharva Patil: Music
- Taniya Shah: Student Representative
- Vipul Gunjal: Acting
- Tejas Tare: Acting
- Zenia Irani: Acting
- Ameya Ghodajkar: Acting
- Somya Sharma: Acting

- Meghana Gaikwad: Acting
- Aza Iqbal: Acting
- Rashi Oswal: Acting
- Ritika Shilimkar: Acting
- Devashree Dixit: Acting

### “Firodiya Karandak”

Firodiya Karandak is one of the oldest and prestigious competitions in Pune. It is a platform showcasing a variety of art forms together in a play. After a long gap of five years we this year participated in this competition. And I here take a pride to say, even after this long interval not only our students performed really well but one of our student Suraj Sigh Baghele won the “Best Singer” award for primary round. It was a great learning experience and offer to budding artists.

- Suraj Gurav
- Simran Mutalik
- Devashree Dhopeswarkar
- Virajas Odhekar
- Pranjali Bawne
- Vijay Borse
- Omkar Padalkar
- Suraj Singh Baghele
- Palak Wahal
- Vipul Gunjal
- Abhishek Tapkir
- Yashodhan Chandurkar
- Rian Tambat
- Atharva Bangale
- Akhilesh Kakde
- Amey Ghodaskar
- Priyadarshani Gharat
- Parth Barsode
- Meghana Gaikwad
- Shivani Parmar

- Anushka Junnarkar
- Atharva Patil
- Tejas Tare
- Seja I Dugad
- Ankita Boratem

### “MALHAR 2019”

It is a prestigious event held at St. Xavier’s College, Mumbai. Our students not only have been participating in this event from some time now, but also they are winning titles like pro. For past two years now DES SNFLC’s team is winning the title of “TOP 5 CONTINGENT TEAM”.

Following is a list of our participants:

#### GROUP DANCE – (Bollywood)

- Rajlaxmi Nimbalkar
- Pranjali Bawane
- Atharva Bangale
- Shefali Datarange
- Rigved Shukla
- Eesha Shedge
- Adil Sabuwala
- Alabhya Sharma

#### CLASSICAL DANCE –

- Pranjali Bawane
- Rajlaxmi Nimbalkar
- Shivaranjani Deshpande

#### SOLO SINGING-

- Nandini Gadgil

#### CREATIVE WRITING-

- Savi Gadge

#### Event Co-Ordinator –

- Atharva Bangale

### “VEDANT 2019”

Vedant is an event hosted by BJ Medical College. This year our team not only

participated in number of events but could secure runner up place in fashion show.

#### LIST OF EVENTS-

##### FASHION SHOW (Runner Up)

- Atharva Bangale
- Nihal Singh
- Savi Gadge
- Akshay Yadwendra
- Avantika Sharma
- Gayatri Datar
- Virajas Odhekar
- Umang Satija
- Ameya Ghodajkar
- Devashree Dixit

##### Painting –

- Jayesh Gaikwad

##### SOLO DANCE –

- Shivranjani Deshpande

##### Solo Singing –

- Nandani Gadgil

##### Poetry –

- Nihal Kumar Singh

#### “Symbhav 2020”

Symbhav is an event Hosted by Symbiosis Law college. It was held in the month of March. This time our college secured Runner Up’s position in Fashion show.

#### Fashion Show:

##### Name of Participants –

##### Atharva Bangale- Theme

- Saloni Gaikwad- Costumes
- Pranav Bora
- Prathamesh Mandhare
- Abhishek Tapkir
- Ameya Ghodajkar
- Heena Parariya

- Vishwesh Shukla
- Gayatri Datar
- Urja Neurgaonkar
- Sheetal Thorat
- Nihal Singh
- Aarti Jain
- Aastha Bhatt

##### Mono Acting-

- Tejas Tare

##### Creative Writing-

- Swastik Madake

#### “VIDHIRANGA”

##### Singing-

- Suraj Singh Baghele

Towards the end of every year we also conduct a super enthusiastic, creative college fest called “Indradhanush”. No one can think of their college days without festival and no festival can be a success without its volunteers. We DES SNFLC have always been blessed to have all these enthusiastic souls. This year too wasn’t the exception. It won’t be exaggeration if I say that none of the above-mentioned events could be success without cooperation and proper coordination of all segments of the college. Cultural Committee of students need special appreciation.

- Suraj Gurav (5<sup>th</sup> year B.A.LL.B.)
- Atharva Bangale (4<sup>th</sup> year B.A. LL.B.)
- Pranjali Bawane (3<sup>rd</sup> year B.A.LL.B.)
- Virajas Odhekar (5<sup>th</sup> year B.A.LL.B.)
- Meghana (5<sup>th</sup> year B.A.LL.B.)
- Jayesh (5<sup>th</sup> year B.A.LL.B.)
- Prajakta Pawar (5<sup>th</sup> year B.A.LL.B.)

Committee members have started preparation for the fest. However, due to pandemic situation of COVID 19 we couldn't celebrate the same. This decision too was taken voluntarily by our students unanimously. This not only shows their understanding and maturity but their good conscience. And we DES family are proud of them.

Our student's positive and enthusiastic approach has not laid them back and they

come up with brilliant idea of giving e-farewell to passing out batch and they really brought all memories together.

In every appalling situation positivity keeps us high. We witnessed enthusiastic participation of students where they received some awards as well as appreciation. It is important to recognise the fact of what we got through this process i.e. discovery of new talents and leaders of tomorrow for the department.

## Study Tour Department Annual Report Bombay High Court Visit

**Faculty Co-ordinators :** Dr. Sudhir Tarote, Asst. Prof. Madhura Apte, Asst. Prof. Mohd. Zama  
**Student Co-ordinator :** Nihal Kumar Singh

A study tour to Bombay High Court's principal bench at Mumbai was organised by the college on 18/02/2020. This year, a team of 22 students had participated in it along with Asst. Prof. Madhura Apte & Asst. Prof. Mohd. Zama. The objective of the study tour was to give a valued field exposure and a glimpse of Bombay High Court in session.

We boarded Deccan Queen at 7 AM from Pune Station and reached Bombay High Court at around 10:45 AM.

After reaching the court, we interacted with Senior Adv. Udaykumar Warunjikar in the museum of Bombay High Court. He explained us the basic structure of the court working and also enlightened us about the structural specialties of the Court building. He also shared the information about various courts

in session on that day and how one should conduct oneself while in the Court. In the museum, we also saw the various original Charters issued by the Queen and original Court registers used by English Judges. We then attended various court proceedings and observed the way courts are conducted. According to their interest students chose the courts for observation. Post lunch, we also visited the historic central court room where the famous trial of Lokmanya Bal Gangadhar Tilak was held.

We were amazed to see the magnificent architecture of the building.

Although we couldn't get enough of the place, we left Mumbai by Deccan Queen to Pune with our hearts full of encouragement.



# College Magazine, “Swa DES” Annual Report

Faculty Co-ordinator: Dr. Priya Dhanokar-Chopde,  
Asst. Prof. Pooja Joshi

Every year, our college publishes an annual magazine named “Swa-DES.” It is a theme based magazine and consists of contributions mainly from college students, alumni, faculty and non-teaching staff as well. The work of collection of all the contributions and other data plus publication is co-ordinated by faculty and a group of selected students. For this academic year, Dr. Priya Dhanokar-Chopde and Asst. Prof. Pooja Joshi were the faculty co-ordinators for the same. Work for accomplishing the task of Swa-DES publication started with the constitution of an editorial board. It consists of principal, faculty in-charge and students selected through interview.

One of the unique features of Swa-DES is that, it is a theme based magazine. Usually, we encourage the students to suggest theme of the magazine. This year, some of the themes suggested by students were, 'Changing face of the Law, Changing face of the Country, Role of Youth in Politics, Wave of Democratic Dictators, Philosophical Ideals: India Today' etc. All the themes suggested by students are discussed in the faculty meeting for further suggestion and modifications if necessary. Keeping in view the heterogeneous group of our college students like, students from law, pre-law, business administration and post graduate department, it was decided to have some generalized and broad based theme for

college magazine. Thus, finally a theme of this year's college magazine was decided as “**India Today: Breaking Taboos.**”

We encouraged students to contribute for the magazine by providing some sub-themes like, Socio-Legal Changes, Traditional and Cultural Challenges, Impact of Science and Technology, Ethical/ Moral issues, Judicial Approach, Face of India at Global Level etc. Mainly, all the contributions are encouraged based on theme however, the editorial board also allowed students to make any contributions other than theme of the magazine. Some of such contributions were legal and some were non-legal, poems, free verses, sketches, paintings, photographs etc. Students were permitted to submit their contributions to the college magazine in English, Marathi or Hindi.

In addition to such students' contributions, we *inter alia* publish contributions from our alumni, annual reports of various events and activities organized in the academic year by different departments and clubs, their photos, individual activities of the faculty and like. Editorial board reserves a right for selection of contributions received by it.

After Collection of whole data of the college magazine, concern faculty co-ordinate with the printer as allotted by our parent society for further technicalities like, designing, arranging, preparation of soft copy and printing.

This year unfortunately, due to the outbreak of COVID19 pandemic and consequent lock down, some of the activities, photos, events were not possible to be conducted and incorporated in the magazine. However, the editorial board had endeavored to provide

balanced coverage and a representative mix of opinions of all. The editorial board is grateful to Adv. Nitin Apte, Chairman CDC, Dr. Rohini Honap, Principal, all the faculty, office and library staff as well as all the students for their support and contribution.

## Report of Orientation Programme

Orientation of 1<sup>st</sup> B.A. LL.B & 1<sup>st</sup> B.B.A.LL.B & Inauguration of 1<sup>st</sup> B.B.A.LL.B

Faculty Coordinator : Asst. Prof. Madhura Apte

With a view to give our newly admitted students, an insight into the glorious history of our parent organization -Deccan Education Society, various college departments and activities, we had organized an orientation program for 1<sup>st</sup> B.A. LL.B and 1<sup>st</sup> B.B.A. LL.B students on 16/11/2019 at Kundanmal Firodia Auditorium.

We were honoured to have Smt. Vaijayanti Joshi, Former Principal, ILS Law College as our chief guest and Adv. Nitin Apte, Chairman, CDC – DES SNFLC who graced this occasion.

The program started with the lighting of the lamp, followed by recital of the Saraswati Vandana.

After the formal welcome address and felicitation of the chief guest, our Hon'ble Principal Dr. Rohini Honap addressed the

students gathering. Students were given a glimpse about various college departments and their respective faculty coordinators, newly established cells, certificate courses, clubs, attendance policy, Earn and Learn Scheme etc.

The orientation program was followed by inauguration of B.B.A. LL.B program. It is a matter of great pride as our college is the pioneer law college in SPPU to have started this course.

Our esteemed chief guest also shared her words of wisdom with our students, followed by an encouraging address by our college chairman.

The program was concluded by recital of the Pasaydan.

*Where you find the laws most numerous,  
there you will find also the greatest injustice*

**Arcesilaus**

# Report of Induction Programme for 1<sup>st</sup> LL.B Students

Faculty Coordinator : Asst. Prof. Sonali Renuse

Induction Programmes aim at creating a sense of belongingness amongst the new entrants. The purpose of induction programme is to help new students adjust and feel comfortable in a totally new atmosphere. The whole purpose of such programmes is to inculcate in students the ethos and culture of the institution, institutional policies, processes etc.

Accordingly a Student Induction programme was organized on 6<sup>th</sup> December, 2019 for the students of 1<sup>st</sup> LL.B. Dr. Rohini Honap, Principal, DES Shri. Navalmal Firodia Law College and Adv. Nitin Apte, Chairman, College Development Committee were present for the Induction Programme .

Dr. Rohini Honap delivered the welcome address. She welcomed the students to the DES family. She briefed them about the great culture and heritage of the Deccan Education Society. She provided information about college policies, rules, regulations and various activities in the college. She informed students about the various cells and departments the college has established over a period of years like Moot Court Society, Debate Society, Cultural as well a Sports Department, National Service Scheme, Legal Aid Centre, Placement Cell, Study Tour Department, Legal Research Cell, Guest Lecture and Seminar Department, Art and Literary Club, Legal History Club, Internal Committee, Paripoorti- Women's Study Cell.

She mentioned in detail the activities, their faculty in-charge and object and purpose of the same. The objective was to make students aware about various cells and departments as well as their working. She made students aware about the various diplomas available in the College.

Adv. Nitin Apte, Chairman, College Development Committee also addressed the students. He enlightened the students with his motivational speech about the do's and dont's in the legal profession. He shared his experience as to how a student of law can sharpen ones legal acumen.

Dr. Madhushree Joshi, Class Teacher, 1<sup>st</sup> LL.B concluded the programme by sharing a poem “Koshish Karnewalo Ki Kabhi Haar Nahi Hoti”.

Induction Programme thus was successful in creating a bond between the students and the faculty members.

**USING  
LATIN  
PHRASES  
TO LOOK  
SMART  
IS MY  
MODUS  
OPERANDI**

# Women's Study Cell Annual Report

## “Paripoorti”

(A Quest Towards Completeness...)

Faculty Co-ordinators : Dr. Priya Dhanokar, Dr. Aishwarya Kadam

*“Genuine equality means not treating everyone the same, but attending equally to everyone's different needs.”*

- Terry Eagleton, A Veteran British Literary Theorist

The quote mentioned above is aptly applicable to our intention behind establishment of Womens' Study Cell, named 'Paripoorti.' of our college. 'Paripoorti' simply reflects a quest towards completeness. It is named so by taking inspiration from the name of a famous literary work authored by Dr. Iravati Karve. At this juncture, I feel proud to mention that, our law college is established under the illustrious banner of Deccan Education Society and our sister concern, Fergusson College. Fergusson College has a great legacy of creating distinguished scholars and versatile personalities. One of such alumnus of Fergusson College is Dr. Iravati Karve.

Dr. Iravati Karve was a re-nound sociologist, educationist and a veteran writer in Marathi Literature. Emotionality, Sensitiveness, Courtesy and many more dimensions of Woman's nature and her personality was one of the perspectives of her writing. She did lots of research in human kin-ships and different aspects of humanity from sociological point of view. You all must be aware of her greatest contribution to the Marathi literature 'Yuganta'...for which she was honored by a Sahitya Academy Award.

Another such contribution of Dr. Iravati Karve to Marathi literature is 'Paripoorti'- a short story.

Most of her literatures depict the analysis of societal behavioral pattern and status of women therein. Another aspect of her personality was that, she was a keen researcher with independent and firm opinions of her own. Her ideas about women's liberty were very clear and specific. Through her writings, research and reformist work, she used to create awareness amongst women of her time about their rights and strength. She was a great social reformer of her time and continuously endeavored for women empowerment through varied aspects of her life.

Thus, by naming our Women's Study Cell as 'Paripoorti' we wish to set her as an example before our students and it will constantly encourage all of us in achieving the objectives of the cell. Dr. Iravati Karve is definitely an inspiration and a role model for all of us.

Now let me explain something about the functioning of 'Paripoorti.' It was established in the current academic year. We got it inaugurated at the auspicious hands of Ms



Vijava Rahatkar, then Chairperson of State Women's Commission of Maharashtra with a great zeal on 3<sup>rd</sup> October, 2019. It was established with a vision of **“Social transformation, not merely in the context of research and teaching pedagogy but also through dedicated action.”** Accordingly, through this cell, we primarily intend to carry out interdisciplinary study in the area of Women's Rights. This cell is our endeavor to contribute and to fulfill the lacunas in the area of Rights of Women. In the light of the international human rights perspectives as well as the Constitutional norms, the cell aims to build some quality ethos for producing socio-scientific data for working further in the arena of women's rights. By doing all this we wish to add some new dimensions to the existing knowledge.

Another area of functioning of the Cell is focused on efforts for establishing a link between academicians, activists, government functionaries, NGO personnel and media persons so as to mobilize the efforts necessary to seek and ensure upliftment of women and utilizing their so far hidden potential in various domains of societal development.

Various activities of this Womens' Study Cell include conduction of training and extension activities such as workshops, seminars, symposiums...so as to sensitize students

about the current developments in the legal arena. Organization of teaching and training programmes so as to integrate gender related perspectives in the mainstream disciplines. Also to establish collaborations with other institutes for facilitating our efforts in the area of gender sensitization. We are also going to conduct a certificate course on 'Socio-legal issues related to Women's Health.'

In order to actualize our work, we had organized a Panel Discussion on “The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013 in association with Internal Committee and the Students' Welfare Cell of the College. Eminent members from diverse fields like Judiciary, Practicing Lawyers, Police Department, NGO etc. were called upon as the panelists who gave insights to the students as to practical implementation of the provisions of the Act. Also made them aware about the procedure for filing complaints under the Act and the nature of punishments that could be imposed on the defaulters.

Finally, through 'Paripoorti' a Women's Study Cell of our college, we wish to put in our efforts in devising and implementing practical solutions based on existing theoretical framework in the area of women's right. Yes, for endeavoring all this we have a quest for completeness....!

*Gender equality is more than a goal in itself.  
It is a precondition for meeting the challenge of reducing poverty,  
promoting sustainable development and building good governance.*

**Kofi Annan**

## Clubs..

Faculty Coordinator: Dr. Anagha Baldota

*“Don’t loaf and invite inspiration;  
light out after it with a club.”..*

**Jack London**

The electric enthusiasm among our students, their zest to initiate productive activities and to match the rhythm and pulse of new age motivated our college to establish **MUN Club, Parliamentary Debate Club and Club Aesthetica**.

**MUN Club** is an opportunity for students to shape their minds to research global affairs from various perspectives like socio-political, economic, health, nuclear power etc. Various committees promote delegates to study, research and present the topics of their interests. Our energetic and optimistic student coordinators, **Ms. Tanaya Kulkarni and Ms. Gautami Yadav** who have been the awardees of the best delegate, best committee, are now contributing to DES SNFLC MUN Club by successfully conducting training workshops on **UN Charter, Committees, Country Study, and International Press etc.** The coordinators are taking extra efforts to prepare and deliver quality content to our junior participants so as to build their confidence and leadership qualities. The experts from Pune and Mumbai circuits are occasionally called to train the students for future participation in conferences.

**Club Aesthetica** is another venture which is voluntarily and actively shouldered by **Ms. Gautami Yadav and Mr. Rutvik Shiralkar**. This club is bound to inculcate, impart and nurture literary instincts of the budding lawyers through the activities like legal commentary, poetry recitation, acting workshop, treasure hunt competition, screening a movie, web series, heritage walks etc. The first activity of Poetry recitation competition in collaboration with Students Welfare Organization was a great success wherein about twenty five students recited their poems in English, Hindi, and Marathi. The selected poets were awarded in the inaugural ceremony of the clubs by the chief guest **Adv. Saurabh Deshpande** who has authored the Marathi Verse translation of Indian Constitution as **‘Gyanbachi Rajyaghatana’**. Club Aesthetica welcomes each and every artist to the platform as it believes that a lawyer has to be a jack of all trades.

**Parliamentary debate Club** is one more feather in the cap which aims at developing awareness of parliamentary proceedings among the students.

*Coming together is a beginning;  
keeping together is progress;  
Working together is Success.*

**Henry Ford**

With this notion, our dynamic student coordinators, **Ms.Rajlaxmi Nimbalkar, Ms.Karnaja Nike Nimbalkar, and Mr. Mayur Pokle** have taken active initiatives to conduct the debate sessions on the topics like **Capital Punishment, Liberal Feminism, reservation in jobs, Uniform Civil Code, Communal Riots Engineered by Politicians(?) etc.** As the objective of the club is not to mock the parliamentary proceedings, but to have healthy, logical and rational discussions, the club executes its sessions with the set and accepted rules and policies.

Clubs are proven platforms for the students having common set of knowledge and skill. Even during the lockdown period due to the **Corona virus pandemic, the clubs were active virtually** on social media. The participants of the clubs deserve a big round of applause for their contribution. Each and every club participant is equally important as it is rightly said by **Alexander Graham Bell, "Great discoveries and improvements invariably involve the cooperation of many minds."**

## Legal History Club Annual Report

Faculty Co-ordinator : Asst. Prof. Sonali Rense

India is blessed with a history of 5000 years. It is immensely important to dig our past and indulge in the growth and development of one's own legal system. History helps understand people and societies, culture and heritage, world and world event, past happenings, events and transformation. It is thus imperative for a student of common law legal system to study the history.

History provides a vision and insight to peep into the future. History is a tool to plunge into the ocean of knowledge. Keeping this objective, DES Shri. Navalmal Firodia Law College established its Legal History Club in the academic year 2019-20. It is proposed to undertake several research programme and allied activities under the aegis of the club.

This academic year a research project on "Citizenship: A Dig into the Past, Present and Future" has been initiated. Mrs. Sonali Rense is the faculty in charge of this Club and Parth Singh Parihar (III B.A. LL.B) is the student co-ordinator.

13 Students are involved into this research project. Weekly meetings are conducted to ensure the progress of the research. Mrs. Sonali Rense conducted a session on 'Research Methodology' for the history club students. A tentative research scheme is prepared and the research work is distributed accordingly.

The Club aims to enrich the knowledge of students and equip them with deep and profound understanding of their own legal system.

# Report on Certificate Course in Soft Skill Development

Faculty coordinator : Dr. Anagha Baldota

Student coordinator : Ms. Palak Wahalnagha Baldota

To stand out unique in this competitive world, a student is required to hone many skills and abilities which is not a one-day job. A student needs to carve out these skills by practising every day and this takes a long time. These skills are helpful not just in schools and colleges, but also in building a lucrative professional career. The soft skills are very important in today's world where management and human resources are given prime focus. Soft Skills help to grow a powerful personality. It helps to stand out and to move forward in your everyday activities to reach your goals. To meet these many objectives, our college has taken a lead to initiate a Certificate Course in Soft Skill Development which was inaugurated on 22<sup>nd</sup> August 2019 by a renowned lawyer **Adv Upendra Khare**. There were thirty three participants in all from different classes of the college.

Ms. Shalini Gandham, the first trainer of this session is one of the founders of the toastmasters group. She engaged the sessions on **Self introduction, Vocabulary learning strategies, Public Speaking, Debating skills, Story framing and narrating for lawyers, Leadership qualities through various activities, games and assignments**. Other sessions were based on **body language, non-verbal communication, appearance** etc. Students were also taught to train their **listening skills** by showing audio visual clips. There were few sessions in which a debate competition was organized in a class

wherein all the teams took active participation. Thereafter fellow debaters and the trainer suggested positive changes which were sportily accepted by all the participants. Next sessions were based on **negotiation skills, diffusing verbalism** etc. and the activity taken was **impromptu speaking**. All the sessions were interactive and full of fun activities. Students were also recommended several books and android applications to improve their spoken skills.

Ms. Mangala Herkal engaged the **basic communication sessions** as it was observed as the basic grammar need of a few students. **Interview techniques** were the main area of her sessions wherein students were asked to observe, learn and perform in the mock interview.

The sessions were further continued by Ms. Tejaswini Ballal who trained the students **how to deal with aggressive and difficult people, talking to strangers, how to be inquisitive in a positive manner and few aspects of written communication** etc. She also highlighted the importance of **teamwork, stress management, basic mannerism and etiquettes** during activity based sessions.

The main objective was to maintain the interactive as well as informative status of this course. Dealing with emotional intelligence is an upcoming area in which students would be trained to shape their soul to handle **personal problems and**



**professional hazards** at a time. As it's time to award the certificates to the participants, they would be proving their metal through various **tests, quiz, games and competitions etc.**

Also considering the future need of **corporate training (especially for BBA students) and personal grooming (for all)**

the syllabus content will be revised more effectively for the next season of this Skill Development Course.

It would always be taken care that participants of this course will not only develop their confidence and self esteem but will also be able to stand strong in every walk of life.

## DES Internship Programme 2019-20 Report

Faculty Co-ordinator : Dr. Madhushree Joshi

Internship for all the students of DES students was a new resolve of college Management and accordingly it was declared by Hon'ble Chairman, CDC Adv. Nitin Apte sir at the beginning of this Year in the college address at Amphi-theater.

### **Orientation Session for DES students:**

The due process of students' orientation was organized in the auditorium. The Hon'ble Chairman CDC conducted the orientation to guide the students about need and importance of the practical experience of court process and observing advocacy skills of the practitioners at early stage of college learning. Students were also made aware about Do's and Don'ts as well as the legitimate expectations from the DES students. More than 100 students attended the orientation session.

After due declaration of the programme, the college approached the senior lawyers and requested them to associate with DES. We received a positive response and active participation by the Lawyers in this professional-academic endeavor.

After due consideration students registered for the internship programme, students from all the years except 1st year were allowed to register. The policy of preference to senior students was adopted while allotting the advocate for internship. As per the availability and convenience of the Lawyer the registered student / group of registered students were allotted with the advocate.

The registered members were given the contacts of lawyers and were asked to contact them for further process to assure adequate communication of the students with the advocates and minimum interference of the college. At the closing of the 1st semester the college decided to review the internship programme and thus a meeting of the advocates was scheduled on 23<sup>rd</sup> Oct 2019.

### **Advocates Meeting:**

Considering the appropriate and convenient time for the practitioners the meeting was scheduled on Saturday. The aim of the meeting was to get a feedback from the lawyers about the interns in general and also to seek their suggestions and views to take forward the activity.

The meeting had started at a specified time with a welcome address of Principal of the college. The structure of the programme was explained by Dr. Madhushree Joshi. There after the forum was declared open for discussion and suggestions. Advocates expressed their consensus on need of this internship activity and the importance of it was agreed by all. Some learned lawyers also stated few needed additions to make this endeavor more effective. A suggestion of a college coordinator was also made for direct communication of and with the advocates regarding this programme.

Every Advocate gave a feedback about the interns allotted to them. Few advocates appreciated the sincere and wholehearted performance by the interns, whereas majority of them stated the non-approaching of students, irregularity of the students. Many of the members pointed out the problem of college timing and the nonadjustable court schedule, university rules, terms etc were also discussed at length.

The Meeting was concluded by the Chairman of CDC Adv. Nitin Apte with concluding remarks. In view of the feedback and suggestions of the advocates and the discussion at length the hon'ble Chairman informed the audience about the planned meeting for the registered students for reinforcing the system. Adv. Nitin Apte enlightened the august gathering with the vision and policy of DES and reiterated the commitment of Law College to create law professionals ensuring future of legal profession.

### **Review Meeting for the registered Interns:**

With a view to appraise the students' participation and intended benefit of practical orientation to the interns the review meeting was scheduled and conducted on 17/01/2020. After introducing the structure of the meeting the interns were called to share their experience of the internship. Though only few interns were present for the meeting, majority of them shared a affirmative response about their internship experience and elucidated.

The Feedback from the interns let us decide the further course, some suggestions of reshuffling of allotments, allotments in consideration of location specially for girls students etc were made. Duration of the internship was also discussed .Few students also reported the non-availability of vacancy with the allotted advocate office. Hon'ble Chairman assured adjustment for allotment to the registered students not accepted by the advocates. However short term internships and reshuffling was not accepted as a matter of policy.

Immediately after the review sessions with Advocates as well as students the rearrangement of the internship schedule and the further course of action is undertaken. The first year of internship programme was an enriching experience and this will better the further endeavor towards professional excellence, keep with our motto ..... making excellence a prevailing attitude!!



**Students  
Representatives  
Reports**

## Report by Ladies Representative

Prajakta Pawar & Meghana Gaikwad,  
5<sup>th</sup> Year B.A LL.B



*I have chosen to no longer be apologetic for my femaleness and my femininity.  
And I want to be respected in all of my femaleness because I deserve to be"*

For the academic year 2019-2020, Prajakta Pawar and Meghana Gaikwad had the golden opportunity to serve as the Ladies Representative of the college and to empower every woman on the campus. On behalf of both, the present report being presented by Prajakta Pawar. There were a lot of activities all year around for lady students.

It is indeed pleasure to be the Ladies Representative and serve the college. Considering the needs of the women not only on campus but in general, with the initiatives of the Management, Principal and Faculty Members we successfully inaugurated Women's Study Cell "Paripoorti" in this academic year.

The primary object of the cell is to further the goal of gender justice. The Cell strives to establish a link between academics, activists, government functionaries, NGO personnel and media persons so as to mobilize the efforts for promoting equality and thereby preserve the values of protective discrimination. It seeks to ensure upliftment of women and utilize their potential in various domains. The cell was inaugurated on 4<sup>th</sup> October, 2019 at the auspicious hands of Ms. Vijaya Rahatkar (Chairperson, State Women's Commission, Maharashtra).

Under this cell a panel discussion on "Sexual Harassment of Women at Workplace (Prevention, Prohibition, Redressal) Act, 2013" was organized on 24<sup>th</sup> January, 2020 wherein a panel of four dignitaries including lawyers addressed students regarding Sexual Harassment at Workplace and also in the College Campus. They explained to the students including both male and female what includes sexual harassment, how it can be stopped and what victims go through while they are exposed to such harassment in the college campus. Girls were even advised as to how they should take care of themselves.

Also through Paripoorti the college has launched First Certificate Course in "Socio-Legal Aspects of Women's Health". The course consists of various modules related to social, mental and psychological issues of Women's Health and also the legal perspectives of the related issues of Women's Health. The orientation of the course was held on 9<sup>th</sup> March to mark International Women's Day.

Also from 2016, our college has Internal Complaint Committee, which works for protection of the female students on the campus and it acts as a platform for girls to discuss their issues with the Ladies



Representatives and teaching faculty without any hesitation.

As Ladies Representative we have conducted orientation programs for lady students to guide them about the rules and regulations of our college. Awareness about anti-ragging policy of our college as per the guideline of the Supreme Court was spread among the students.

We also have installed sanitary napkin machine for girls who would need it and also its disposal machine in every washroom of the college. Girls were made known of how to use the machine and were explained importance of maintain hygiene and cleanliness. We as representatives also took care that the machines are in proper working conditions and if needed report to the

concerned faculty if any repairs are to be made.

It is often said opportunities are like sunrises which can do wonders and likewise all of these activities and successful separate Women's Study Cell could not have been possible without the creative initiatives and continuous support of Principal, Dr. Rohini Honap and Faculty In-charge Asst. Professor Dr. Priya Dhanorkar-Chopde, Asst. Professor Aishwarya Kadam and Asst. Professor Pooja Deo.

At the end I express heartfelt gratitude and thankfulness to all the faculty members of the college for giving me this golden opportunity to work as Ladies Representative and serve the college for girls which is an area where my heart and soul lies.....!

## Report of Bombay High Court Visit



**Nihal Kumar Singh,**  
4<sup>th</sup> Year B.A. LL.B

Bombay High court is considered as one of epitome in the history of Indian legal system. It is one of the oldest High Court of our country which was established on 26<sup>th</sup> of June and inaugurated on 14<sup>th</sup> August 1862 under High Courts Act, 1861. We, the students of DES Shri. Navalmal Firodia Law College got an amazing opportunity to visit this epitome. On 18<sup>th</sup> of February, 2020, 24 students were accompanied by 2 learned faculty members to visit Bombay High Court. Our journey started around 6.00 A.M from Pune railway station by Deccan Queen Train. We reached Mumbai CST station around 10:30 A.M. It was

a 2 mins joyful walk from CST Station to Bombay High Court.

As soon as we entered the premises of Bombay High Court everyone was astonished by seeing architectural beauty of whole structure. The Building is a part of 'The Victorian and Art Deco Ensemble of Mumbai', which was added to the list of World Heritage Sites in 2018. Then we were escorted towards the Room no.17 of the building which consist the Museum. The interior of the museum are designed exactly like a court room. We were amazed to see how well the space has been created with old legal rolls, portraits of the

legendary advocates. There was a minuscule model of the Bombay High Court in a corner as well. As we go into more details we found one of the most celebrated Barrister M.K. Gandhi's certificate from the year 1891, and his application to study law dating back 1890s. Vallabhai Patel's certificates and degree were displayed alongside too. Suddenly it felt like we have time travelled to a court room from 1900 that was modeled after the 20<sup>th</sup> century court room. Everything had a British feel attached to it. We also found a British advocate gown, wig and box displayed safely inside a glass door. The walls of the museum are bearers of portrait and informative charts that recollect the rich and intertwined Indo-British legal history. We were in complete awe after the visit. Then we got the opportunity to visit different court rooms to hear different civil and criminal trials followed by a lunch break.

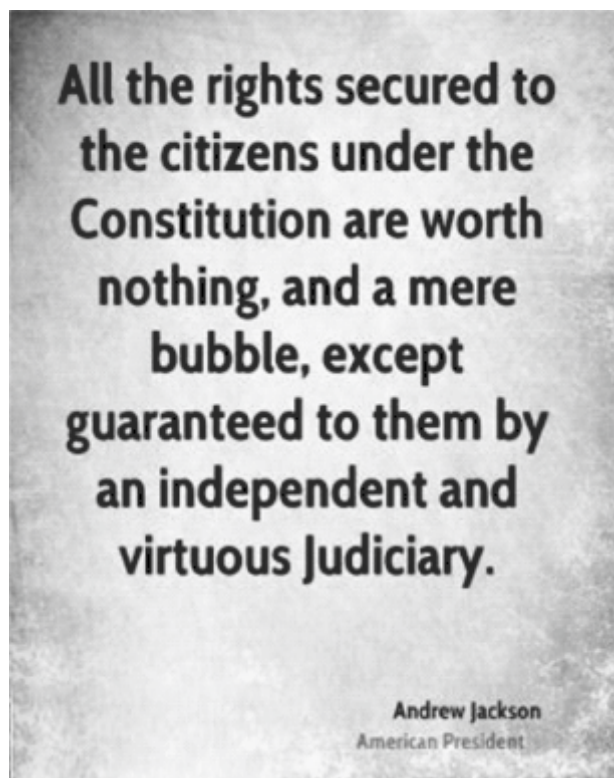
After lunch break our excitement was at its peak as we finally got the opportunity to visit courtroom 46 or famously known as the Central Hall. It is the biggest courtroom in the entire building. Now a days, this room is used for relatively small scale events by Bar Association, occasionally for judge's oath ceremony or for 'reference' - when a judge or a noted lawyer passes away. On one of the wall of the room there is a painting of the then Supreme Court Judge, Sir John Peter Grant with few famous words of him inscribed under his painting. What makes this room more special is that the same court room where Lokmanya Bal Gangadhar Tilak was convicted for sedition. A marble plaque

outside the courtroom denotes what Tilak famously told a judge in 1908 when he was asked if he had anything to say on the jury's verdict of the jury pronouncing him guilty.

The plaque reads:-

***"In spite of the verdict of the jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations. It may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free"***

We were literally speechless after reading the plaque. With this finally it was time to leave the court premises. It was an unforgettable experience for us. The amount of knowledge we have gained from this one day visit is unmatched. It will always remain with us and help us to prosper in our noble profession.



## Report of National Service Scheme & Legal Aid

**NSS Representative:**  
**Mayur Dhatavkar,**  
3<sup>rd</sup> Year B.A.LL.B



The NSS Department of our college has been organizing as well as participating and volunteering in many activities which are regarding social work, Environment protection, awareness, personality development of volunteers and self-dependency. I'm an active member of NSS Department and fortunately I got the privilege to serve as the Youngest NSS Representative of our college till now.

The first activity organized by NSS Department in this academic year was Tree Plantation on 1<sup>st</sup> June 2019. This activity was organized in collaboration with Fergusson College. In Fergusson College Campus

250 saplings were planted. Pune Municipal Corporation Mayor Hon'ble Mukta Tilak was present at the event. As the Government of Maharashtra is taking initiative to raise the number of trees in our state, this was our contribution for the same as social responsibility.

International day of yoga is celebrated on 21<sup>st</sup> June every year to spread awareness about the importance and effects of yoga on the health of the people. Pratish Yoga Foundation's Pratish Sir enlightened the students with importance of Yoga and taught us various yoga positions.

NSS Unit had participated in Kirloskar Vasundhara "Ramnadi Restoration Mission". 38 volunteers had registered for activities of

Environment Protection in association with Kirloskar Vasundhara. The College participated in various activities which contributed in keeping surrounding and environment clean.

As the trees should grow well, it needs care, protection and nourishment so on 22<sup>nd</sup> July 2019, tree plantation and maintenance of previously planted trees was organized. 41 volunteers took part in this activity. 8 more plants were planted on this day. Regular maintenance of trees is being taken.

Deccan Education Society organized Founders Day on 9<sup>th</sup> August 2019. NSS Unit had coordinated the program and all the arrangement regarding Founders Day Event.

The NSS Unit actively participated in decoration of the college campus in collaboration with sports unit for celebration of Independence Day as well as Republic Day on 15<sup>th</sup> August 2019 and 26<sup>th</sup> January 2020 respectively.

The devastating monsoon affected many places in Maharashtra among which Sangli and Kolhapur were greatly affected, mainly in the month of August. In order to help out the affected families due to vast devastation the volunteers provided necessary help of cleaning the affected places in Sangli from 15<sup>th</sup> August 2019 to 18<sup>th</sup> August 2019. It was very satisfactory for us as we were able to provide with some sort of help from our side.

National Sports Day is Celebrated every Year on 29<sup>th</sup> of August, on the birthday of Major Dhyan Chand, an exceptional Indian sportsperson. The Fit India Movement launched 29<sup>th</sup> August 2019. The live screening of launch of Fit India Movement took place. All students recited the 'Fitness Pledge' and set out to walk 10,000 steps on this day.

As the safety of citizens on road is important and the drivers should be aware of the rules of safe driving, an awareness activity was organized on 3<sup>rd</sup> October 2019. Students spread awareness by showing posters and saying slogans near Signals at Goodluck Chowk, in front of Fergusson College Main Gate, at Tukaram Maharaj Paduka Chowk and at Dnyaneshwar Maharaj Paduka Chowk. 80 students took part in the activity.

Then came the time for which I waited since long and probably all the volunteers did. The most awaited 7 Days NSS Winter Camp organized in collaboration with Fergusson College at the adopted village Shive in Khed Taluka of Pune District on 14<sup>th</sup> December 2019 to 21<sup>st</sup> December 2019. 150 students of Fergusson College and 25 students of our college actively participated. I'm glad to express that, from the very first day, the volunteers of NSS Unit invested all the time and tried to help and serve this adopted village through various activities. General orientation program and guidance lectures were delivered for the Lectures for volunteers by experts, brain storming activities, interactive sessions and ground sports were conducted, which helped us to

lead ourselves on a particular path and to expand our thinking process.

Volunteers did all the work on their own in camp that taught them importance of self-dependency. Community development projects like cleanliness, surveys, watershed project, home visits, etc. were done by the volunteers in order to help out the people with some of their problems. Community Development Projects such as survey in the village, road cleanliness, home visits etc. which helped us establish a good rapport with the people in the area, identify their needs, problems and resources.

Our day at the NSS Camp started with the early morning walk, Yoga and exercise. Later it was followed by NSS volunteers working for the betterment of village and its Temple, Road. School Campus Cleaning

was an important activity which also included Cleaning of unwanted grass and Trees, collecting garbage. This was followed by surveys of the village families.

The Camp helped all of us to develop Leadership Skills through implementation and execution of various activities which were collectively organized by all of us. The efforts of the NSS Volunteers have been widely acclaimed by the people of the village as the NSS Volunteers have been rendering selfless service to this village. We learnt many things during these seven days. It taught us dignity of work, adjustment, sharing, co-operation, team spirit, management. I can now proudly say that those seven days were the best in my life which taught me the real worth of our lives.

Post NSS camp 20 students volunteered at the “Sanskar Pratisthan's”, “Aditya Prangan Special Child School” to help the school for preparation of competition on 9<sup>th</sup> January 2020 organizing and helping to conduct District Level Sports Competition for the specially abled students on 10<sup>th</sup> January 2020. We were amazed to see the enthusiasm and interest of those students. There was real passion in their eyes and they made us realize the worth of numerous opportunity we get and many of which we don't even value.

Conference on Environmental Law has been organized on 7<sup>th</sup> January 2020. The various aspects of Environmental Law, importance and amendments were delivered by Hon'ble Sheetal Babar Ma'am and

Hon'ble Supriya Dhangare Ma'am.

A seminar was organized on Disaster Management on 20<sup>th</sup> January 2020. Professor Dandekar Sir conducted an interactive session where a presentation was made for the students. It served the purpose of making students ready for swift action in case of any natural calamities.

As we'll know Blood Donation is extremely important to save life of patients who need the blood and an awareness program was held by NSS unit in its regard. For spreading awareness, 55 volunteers raised slogans and held play cards in a rally. A very warm response was given by citizens.

Blood Donation camp was organized by our college on 22<sup>nd</sup> January 2020 in association with Janakalyan Raktapedhi. The camp was a huge success as total of 82 people

approached. 33 bags of blood were donated in total.

A vermin-Compost pit in our college is regularly under maintenance by the volunteers of NSS. Thus, it can act as an essential tool to replace the harmful chemical fertilizers. This project has been started in 2017.

Legal Aid department works to spread awareness among people regarding the legal matters. It also helps the people to solve the legal issues to get the justice. Legal Aid One Day Camp was organized on 1<sup>st</sup> February 2020 at Meenatai Thackray Vasahat, Maharshi Nagar, Pune District. 30 students participated in this camp. The students surveyed the whole area and asked peoples about the problems which they were facing. Students also gave them information about various government schemes and told them the benefits of all the schemes. Faculty In Charge solved the queries of peoples regarding their legal matters.

Corona Virus which is also known as COVID-19 has affected the world at large and the consequences are now visible. It has not only taken lives of people but has also affected the world financially. Corona Virus has been declared as a Pandemic by World Health Organization. Hence, it is extremely important for us to spread awareness about it. As the virus can be spread by Human Contact, it is advised by the administration to abstain from holding any public gatherings. Hence we will be spreading the awareness by digital means. The digital presentation would consist of an advisory and precautions which should be taken by students.



The experience that we got through NSS Department will surely be transformed in something of value. The motto of NSS is “Not me but you” so we as NSS Volunteer shall strive for the well-being of the society.

I would like to thank our NSS Program Officer Dr. Sudhir Tarote Sir and Asst. Prof. Sonali Renuse Ma'am for their continuous supervision, valuable guidance and constant support throughout this academic year.

I would like to thank Principal Dr. Rohini Honap Ma'am for her continuous support while conducting all the activities throughout this academic year.

I would also like to thank all teaching, non-teaching staff all mamas for their support and help in all the activities.

I would like to thank Dr. Sukdeo Ingale our previous NSS Program Officer who always supported us in conducting various activities and gave us the opportunities.

This report will be incomplete if I didn't thank all the NSS & Legal Aid Volunteers who actively participated in all the activities and also for their tremendous support. Thank you'll.

Indeed it was responsible enjoyment. Looking forward for many such opportunities. These days will be cherished lifelong.

Lawyers are the  
only persons in  
whom ignorance of  
the law is not  
punished.

Jeremy Bentham



**Direct From  
Staff Room**

# Republic Day Address



Dr. Rohini Honap,  
Principal

Good Morning Everyone

We are all gathered here today to celebrate our 70<sup>th</sup> Republic Day, and on this fine winter morning let me deliver a warm message to all of you. According to recent statistical surveys the life of the Indian Republic has thus crossed the average life expectancy of an Indian.

As our Republic turns 70, it's time for us to vow to keep our Constitution sacred. It had taken the drafters of the Constitution 2 years, 11 months and 18 days to craft this magnificent tome, which laid down in clear terms who we are and which specific criteria define our identity as Indians. The date for declaration of Purna Swaraj on 26<sup>th</sup> of January 1950 was chosen with great THOUGHT AND CARE. Yet seven decades later, citizens are yet struggling to better understand their status.

The framers of the Constitution worked against the backdrop of two great instances of human carnage — World War II and the Partition of India, However Constitutions are not, of course, magical documents that can conjure social change simply through stating the need for such change. Constitutional aspirations of justice, liberty, equality and fraternity (as enunciated in the preamble) have to be achieved by its citizens by embracing the Constitutional spirit, that was gifted to us by the great leaders and forefathers of the nation.

**Pride in one's Homeland, sense of Culture and national *ethos*, should be something we**

**pass on to our children as a matter of instruction, honour, and sense of patriotism.**

On this Republic Day we need to deeply introspect on the quality of life and the security of the nation. I am sure that this generation has an optimistic outlook and will fortify our motherland with the armory of a determined spirit to guard and cherish the democratic values that our Constitution guaranteed to us on this glorious day that we commemorate each year.

The experience of democracy is like the experience of life itself—always changing, infinite in its variety, sometimes turbulent and all the more valuable for having been tested by adversity. This is an important and volatile time for democracy in the world. Many people are questioning the viability of democracy and the wisdom of trying to promote it. The fashionable mood these days is skepticism, doubt and challenging its values.

Recently we have face several fundamental issues of identity of several groups of people desiring a sense of identity in the context of the CAA Bill.

India is witnessing a new creative awakening. It is just not protest poetry but a new language that is being created. People are fighting to reclaim their motherland, their mitti.

The civil disobedience movement as propagated by Gandhiji was a tool of resistance against oppressive forces as was

non-co-operation. What we are observing today is similar but differs in ideology and perspective.

At the moment there is a great need for modern constitutional values to preserve our majestic democracy.

The generation of today is witnessing a tremendous metamorphosis in the social fabric of the nation itself.

What do we really need to equip ourselves with to face the innumerable challenges?

A Chinese proverb says that ***“When the winds of change blow, Some people build walls, while others build windmills. If we build walls, we still cannot change the direction of the wind, but we can surely adjust the sails of our windmills.”***

With our reelected governance it is hoped that we find our direction as a nation.

A number of such Myths that are being systematically spawned and planted in the minds of the vulnerable youth and student population.

All our educational institutions play a very vital role in shaping and molding the young minds to distinguish truth from these myths and perceptions crested through the media and have the ability to strongly form a well researched voice of the youth .

What would be required from you students, for the future of our nation is first is emotional fitness. The strength of the mind can be built up with your sound education, good values and how you put them to not only your personal use, but to energize a burgeoning nationhood, to restore the innate dignity and confidence of the world in our national

integrity, and place of pride in the assembly of nations.

Charles Darwin has stated it is not the strongest or the toughest of the species that survives, nor the most intelligent, but the ones most responsive to change. We must respond positively thus to the new policies striving for the development of the nation and lend a hand the success of the polity that represents us.

“Eternal vigilance by citizens is the only price we pay for liberty.” Yes I do feel that the young minds of today must be ever vigilant to protect our magnificent heritage.

**Our Great Poet Rabindranath Tagore** has stated : I slept and dreamt that life was joy. I awoke and saw life was service. I acted and behold, service was joy!!

Hoping that we can infuse ourselves with the spirit of service to the nation, that Tagore has portrayed through this thought.

Our Republic is safe as long as the Constitution of India remains untouched and sacred.

Wishing you all a very Happy Republic Day !



## Religious Pluralism vis-a vis CAA



Dr. Priya Dhanokar-Chopde,  
Faculty

On 11<sup>th</sup> December, 2019 a taboo breaking legislative bill was introduced in the Parliament, which was passed by both the houses of the Parliament and got the assent of the President on 12<sup>th</sup> December, 2019. Thereby the Citizenship Amendment Act, 2019 came into being. Since, the stage of its introduction in the form of Bill in the Parliament; there were and are being many protests and discussions in all corners of the country at all levels. One of the main agendas for protest is that, the Act undermines the notion of secularism as provided in the Constitution of India. Idea of secularism bears much significance in any religiously pluralistic society like India. In fact in Indian society, ideals of secularism and religious pluralism are interwoven with each other. Moreover, it lies at the baseline of Constitutional values. On the backdrop of this fact, a present article intends to address some legal intricacies involved in the Citizenship Amendment Act, 2019 from purely academic perspectives.

As we all know, pluralism in general and religious pluralism in particular has been a striking phenomenon of Indian society since ages. Religious pluralism connotes coexistence and the peaceful relations of multiple religions in a given society. In this sense, religious pluralism can also be interpreted to suggest the notion of religious

tolerance. Religious tolerance is a prerequisite for establishing harmonious co-existence between adherents of different religions or religious denominations.

In a broad sense, 'religious pluralism' also signifies the notion of secularism. It can be submitted that, the Constitutional recognition of the notion of secularism in practical sense reflects the concept of religious pluralism. However, the term, 'secularism' is not defined in the Constitution of India. Generally speaking, the term, 'secular' has both positive as well as negative connotations. In its negative sense, as it was pointed out by one of the Constitutional experts, H. M. Seervai, "Secular State means an 'anti religious' State." However, it is submitted that, such negative aspect is not contemplated under the Constitution of India, as it is described by the Hon'ble Supreme Court of India, the term, 'secular' means a State which has no religion of its own. Yet, it does not mean that the State is an irreligious or atheistic State. It merely explains that, the State has no religion of its own. Through relevant judicial pronouncements it is aptly clear that, secularism as contemplated under the Constitution of India signifies a neutral role of the State in regards to religion of individuals. The State shall treat all religions equally. The court has also declared secularism as



constituting a part of 'Basic Structure' of the Constitution of India. As observed by Justice Jeevan Reddy, "Secularism is more than a passive attitude of religious tolerance. It is a positive concept of equal treatment of all religions."<sup>1</sup>

Thus, the Constitution of India contemplates to establish as well as to strengthen religious pluralism in India which is evident from incorporation of provisions guaranteeing freedom of religion under Part III namely Articles 25 to 30. However, none of these provisions explicitly use the term, 'secularism' as such. It is through necessary implication and judicial interpretation that, the concept of secularism is reflected through Articles 25 to 30. At this juncture, it is expedient to take note of the 42<sup>nd</sup> amendment to the Constitution of India, which inserted the term, 'Secular' in the preamble of the Constitution. Notwithstanding the fact that, the term, 'Secular' was added by the Constitution 42<sup>nd</sup> Amendment Act, 1976, the Constitutional philosophy since its inception embodies the idea of secularism through its various provisions as mentioned above.

As per the modern political and Constitutional principles, secularism can be said to involve two basic propositions. The first being that, the people following the different faiths and sects are equal before the law as well as the governmental policies and the second being that, there should not be

the mixing up of religion and politics. Mixing of religion and politics leads to communalism, which is necessarily an anti-thesis to secularism. As we all are witnessing for decades together that, frequent occurrence of violence in the name of religion is giving fatal blows to the very concept of secularism in India. It is thus submitted that, India being a multi religious society, its survival is possible only if all religions are given equal treatment without any discrimination. Also the notion of secularism should not be misinterpreted to further political motives.

Further, if we examine the term, 'secular' in the light of the fact that, there are different sets of laws<sup>2</sup> for different communities. Sometimes, we also find different concessions<sup>3</sup> given to certain communities based on the religion, it is submitted that, India is not a purely secular State. Though the Constitution of India mandates the State to treat all religions equally, there exist certain exceptions to it. At this juncture, it is submitted that, everyone of us shall try to answer some questions like, does equal treatment to all religions means all religions should be treated equally at all times and for all purposes? Is it practically possible? In the light of notion of Indian religious pluralism, is it possible to enact any comprehensive law based on religion or can there be separate laws for different religion or religions? Will such laws violate the notion of secularism? Controversies arose because of enactment of

<sup>1</sup> S.R. Bommai v. Union of India, AIR 1994 SC 3053.

<sup>2</sup> Personal Laws of Hindus, Muslims, Christians etc.

<sup>3</sup> See Sec 494 of Indian Penal Code, 1809, Chapter VII of the Transfer of Property Act, 1882 etc.

the Citizenship Amendment Act, 2019 also revolve round some of such questions. Answering all such questions is necessary in order to address an issue that, would Citizenship Amendment Act, 2019 can withstand the legal test?

As far as the Citizenship Amendment Act, 2019 is considered; under inclusiveness in regard to religions need not be considered as a basis for its invalidity. The Constitution of India through its Article 11 confers authority on the Union legislature to enact any law regulating issues relating to acquisition or termination of citizenship. Thus, it becomes a policy consideration for the Union legislature to enact any such law whether all inclusive or exclusive on the ground of religion. As pointed out by the apex court, under inclusiveness of any legislation, being a 'matter of legislative policy' is not a justiciable issue unless it is contradictory to any of the provisions of the Part III of the Constitution of India.

If we take in to consideration the Citizenship Amendment Act, 2019, apparently there seems no violation of the principle of equality as enshrined under Article 14 of the Constitution of India. Generally, validity of any legislation which is alleged to be not all inclusive is tested on the basis of 'principle of reasonable classification'. To satisfy the test of reasonable classification, it is necessary that, there must be a classification based on intelligible differentia and the differentia must have a nexus with the object sought to be achieved. If we analyze the Citizenship Amendment Act, 2019, which enumerates certain specific religions it can be observed

that, it has taken into account a religion as a basis of classification. The said classification is made on the ground that, whether such religion is a minority religion in the three named neighboring Islamic republic countries as declared in their respective Constitutions. The object being to extend the protection to the individuals belonging to those persecuted religious minorities in the named countries. Thus the proposed classification has a reasonable nexus with this object, which is sought to be achieved by the legislature. Thus, it is clear that even though there lies classification made on the basis of religion in the Citizenship Amendment Act, 2019 it is in no way signifies the act of class legislation.

In order to conclude, it is submitted that, this idea of extending the shelter to the individuals belonging to the persecuted minorities from neighboring countries reflects the notion of religious tolerance. It is in no way inconsistent with the secular ideas as contemplated by the Constitution of India. Moreover, there is a need to incorporate a positive change in the attitude and outlook of the society while looking towards the notion of secularism. It is a demand of time that, in a religiously pluralistic society like India if we wish to establish a secular State, it is first necessary to create secular minds of all. Therefore, we should look at the said legislation through a pragmatic view. The notion of secularism as contemplated under our Constitution shall not be labeled as a taboo in the way of promoting religious tolerance which is sought to be achieved through the Citizenship Amendment Act, 2019.

# आपुलकी आणि जिव्हाळा



जान्हवी घोडके,  
सहाय्यक प्राध्यापक

आपुलकी आणि जिव्हाळा हे दोन शब्द आपलेपणाची आठवण करून देतात. तरी ह्या दोन शब्दांचे अर्थ लावणे व समजणे कठिण काम आहे. ह्यांचा उगम कसा व कोठून होतो हे प्रश्न पण कधीतरी अनुत्तरित राहतात.

आपण सगळे नेहमीच प्रश्नांच्या कचाट्यात असतो, जेथे आपुलकीचे दोन शब्द पण त्याचे उत्तर शोधण्यास मदत करतात. किती तरी प्रश्न मनात येतात जेव्हा माणुसकीची कमतरता भासते. माणुसकी माणसात कशामुळे येते. त्याला मिळालेल्या किंवा मिळणाऱ्या वाणुगुकीमुळे की तो उपजतच असते. आपुलकी आणि जिव्हाळा ह्यांच्या मुळाशी असतील का ?

आपुलकी कोठून येते ? रक्ताच्या नात्यातून कि सहवासातून ? काय असेल ह्याचे कारण ? सध्या आपुलकी संपुष्टात येत आहे का ? जिव्हाळ्याची माणसे दिसेनाशी झाली आहेत का ? आपुलकीची गरज मानसिक आहे का ?

आपुलकीचे दोन शब्द काहीही न करता किती तरी चांगले काम करून जातात. व्यक्तिला उभे राहण्यास मदत करतात, त्याचे सामर्थ्य ह्याला जाणवून देतात आणि ह्या विरुद्ध जर ते नसतील तर व्यक्ति रसातळात जाऊ शकते.

या धकाधकीच्या जीवनात कोणालाही कोणासाठी वेळ काढणे कठिण जाते. मग ही आपुलकी येणार कशी आणि कोठून. रक्ताच्या नात्यांकडे आपण साधारणपणे आशेने बघतो. तेथूनच आपुलकीची अपेक्षा असते. पण सध्या या नात्यांना पण काही मर्यादा असतात व जिव्हाळा लावायला पण एकत्र येणे होत नाही.

सहवासाने आपुलकी वाढते असे म्हंटले तर आपल्याला सहवासात असणाऱ्या माणसांची काळजी घेणे आवश्यक ठरते. कारण जर आपल्या सहवासात असलेली व्यक्ति व्यवस्थित असली तरच आपण प्रगति करू शकतो. अर्थात हा नियम दोन्हीकडे लागू होतो.

आपुलकी ही मनात येणारी स्पंदने आहेत जी प्रत्येकाने जोपासायला पाहिजेत. मनाला सज्ज करायला पाहिजे जिव्हाळ्याची नाती जपायला. ज्याने माणुसकी आपोआपच उदगदीत होईल.

आपुलकीची भावना येण्यासाठी अहंकाराचा त्याग आवश्यक आहे. अहंकार असलेले मन कोणासाठी चांगला विचार करू शकत नाही आणि कोणाला आपलेसे ही करू शकत नाही. माझ्यासमोर सगळेच तुच्छहीन भावना आणि त्या अनुशंगाने येणारी वागणुक आपसुकच दुसऱ्यात न्यूनगंड निर्माण करते व त्याची प्रगति खुंटते. या उलट अहंकार बाजुला ठेवून जर दुसऱ्यास प्रोत्साहन दिले व आपुलकी दाखविली तर त्या व्यक्तिका प्रगतिबरोबर जिव्हाळ्याचे नाते पण तयार होते व अशी साखळी उत्तरोत्तर प्रगतिस कारणीभूत ठरते.

अहंकाराची अजून एक बाजू म्हणजे स्वतःची चांगली प्रतिमा राहण्यासाठी आणि सांभाळण्यासाठी केलेला अट्टाहास. हे करताना दुसऱ्याचा तिरस्कार, मत्सर आपोआप येतोच. दुसरी व्यक्ति जे करते ते चुकीचेच हे दाखवून देण्यासाठी केलेला प्रयत्न दरी निर्माण करतो व जिव्हाळ्याला छेद देतो.

आजच्या काळात आपुलकी स्वतःमध्ये रुजवायचा प्रयत्न प्रत्येकाने केला तरी अहंकार कमी होत जाईल व जीवनाचा खरा अर्थ समजायला लागेल. कधीतरी कोणा एका व्यक्ति करता आपलेपणा आपसुकच वाटतो. पण प्रत्येकासाठी नेहमी तसे होत नाही. म्हणून जेव्हा आपण मी माझा ह्या द्वंद्वामध्ये न गुंतता प्रत्येकासाठी आपलेपणा जपण्याचा प्रयत्न करू तेव्हाच आपण माणुसकी कडे एक पाऊल पुढे टाकू.

जीवन एवढे सध्या क्षणभंगुर झाले आहे की पुढच्या क्षणाला आपण आहोत किंवा नाही ह्याची पण शाश्वती देता येत नाही. मग प्रत्येकाला आपले म्हणून स्वतःला त्या व्यक्तिकमध्ये जिवंत ठेवले तर काय वाईट. जे जिव्हाळा आपण आईच्या पोटातूनच शिकतो कारण आई आपल्या बाळाला फक्त लळा लावत नाही तर जीवापाड जपते सुद्धा.

थोर लोक म्हणतात व्यक्तिक प्रेम करा त्याच्या दुर्गुणांवर नाही. मनापासून प्रत्येकाला साद दिली तर जिव्हाळा आपोआप निर्माण होईल.

आपुलकीच जिव्हाळ्याची जननी आहे तर मित्रांनो प्रत्येक वेळेस बुद्धीनेच नाही तर मनाने पण विचार करायला शिका आणि प्रत्येकाला आपलेसे करा.



संदीप बोरसे,  
सहाय्यक प्राध्यापक

प्रत्येक समाज हा वेगवेगळ्या सामाजिक स्तरीकरणावर आधारलेला असतो. जात, वर्ग, धर्म, लिंगभाव या घटकांच्या आधारावर समाजाचे विविध स्तरांमध्ये विभाजन झालेले दिसून येते. प्रत्येक समाजामध्ये सामाजिक स्तरांच्या आधारावर व्यक्तीचा दर्जा आणि भूमिका ठरत असते आणि त्या दर्जा आणि भूमिकांनुसार व्यक्तीच्या सत्ता-संबंधावर परिणाम होताना दिसून येतो.

लिंगभावात्मक सामाजिक स्तरीकरणामध्ये समाजात पुरुषांना उच्च तर स्त्रियांना दुय्यम दर्जा दिला जातो. कारण आपली भारतीय संस्कृती हि पितृसत्ताक विचारप्रणालीवर आधारलेली आहे. पुरुषी म्हणजे परंपरेनुसार संलग्न असलेले गुण असणे किंवा तसे दिसणे याचा अर्थ पुरुषत्वाचा संबंध शारीरिक नसून विशिष्ट गुणवैशिष्ट्यांवर आधारलेला असतो.

समाजामध्ये प्रेम हा नेहमी आकर्षणाचा विषय असतो. प्रेमासंबंधी समाजात अनेक समाज-गैरसमज असतात. कॉलेज जीवनात प्रेम ह्या संकल्पनेला, भावनेला अत्यंत महत्व प्राप्त होत असते. केवळ आकर्षण म्हणजे प्रेम नसते. प्रेमात एकमेकांसाठी सर्वस्वाचा त्याग करणे, समर्पण करणे असे काही अर्थ रूढ असतात. पण सर्वस्वाचा त्याग कोणी करावा? त्याग नेहमी स्त्रियांनीच करायचा असतो असे गृहीत धरले जाते. कोणी कोणाला आपल आयुष्य समर्पित करायच, तर ते मुलींनी! हा प्रेमाचा खरा अर्थ होऊ शकत नाही. प्रेमात एकमेकांचा आदर अपेक्षित असतो, एकमेकांच्या आवडी-निवडी जपल्या जाणे अपेक्षित असते. आपली प्रेयसी आपल्यासारखीच एक व्यक्ती आहे. दासी किंवा आपले सर्व ऐकणारी बाहुली नाही. याचे भान असले पाहिजे, नवआधुनिक समाजात लोकांची मानसिकता बदलेली असली तरी आजही प्रेयसी व प्रियकर यांच्या भूमिकांमधील भेद फारसा कमी झालेला नाही त्यामुळेच प्रियकर प्रेयसीवर प्रभुत्व गाजवताना दिसत आहे. स्थल -कालानुरूप प्रभुत्वाचे स्वरूप मात्र बदलताना दिसत आहे.

प्रेम हे एक निकोप, निस्वार्थी मैत्रीवर उभे असले पाहिजे. त्यात प्रियकर आपला केव्हाही अपमान करेल, आपल्याला वाऱ्यावर सोडेल, आपला खून करेल किंवा कोणत्यातरी प्रकारच्या हिंसेला आपण सामोरे जावू असे भय वाटता काम नये. प्रेमाचा आधार परस्परंवरील विश्वास, एकमेकांशी जुळलेली विचाराची तार हि असली पाहिजे. प्रेमात समोरच्यांच्या आचार-विचारांचा स्वीकार, सहिष्णुता असली पाहिजे. तरच त्याला प्रेम म्हणता येईल नाहीतर

प्रेम हे फक्त नातेसंबंधांमधील स्वार्थावर आधारलेला व्यवहार ठरतो. खरे तर प्रेमात आपण समोरच्या व्यक्तीचे स्वातंत्र्य जपले पाहिजे.

प्रख्यात स्त्रीवादी विचारवंत डॉ. शर्मिला रेगे यांच्या मते, महाविद्यालयीन विद्यार्थ्यांच्या प्रेम विषयक कल्पना या आभाळातून पडत नाहीत तर विशिष्ट सामाजिक/ राजकीय/ आर्थिक परिस्थितीत प्रेमाचा अर्थ बदलत जातो. महाविद्यालयांमध्ये प्रेमप्रकरणे, प्रेमापोटी पळून जाऊन लग्न करणे, प्रेमभंग होणे या घटना घडतच असतात परंतु गेल्या काही वर्षांपासून प्रेमभंगाचे पर्यायसून मुलींवर होणारे विविध हल्ल्यांमध्ये होताना दिसून येत आहे. पूर्वी प्रेमभंगातून कॉलेज सोडणे किंवा काही दिवस व्यसन करणे हे प्रकार महाविद्यालयांमध्ये होत असत. आता आपल्या प्रेमाचा नकार देणाऱ्या मुलींचा निर्घृण खून केला जातो. प्रेमभंगातून हा गुणात्मक बदल कसा झाला आणि का झाला? याचा गांभीर्याने विचार केला पाहिजे. प्रेमभंगाची कारणे संबंधित मुलामुलींच्या स्वभावात, त्यांच्या पेहेरावात, खाजगी वाहिन्यांच्या अवकाशात, चित्रपट माध्यमात शोधणे म्हणजे प्रश्नांच्या मुळाशी जायचेच नाही असे ठरविण्यासारखे आहे. फक्त चित्रपट पाहून माणूस कृतीप्रवण होत नाहीत. प्रेम आणि हिंसेच्या प्रश्नाचे मूळ आपल्याला बदलत्या समाजव्यवस्थेत व अर्थव्यवस्थेत शोधले पाहिजे.

प्रेम किंवा त्यातून होणारी हिंसा या गोष्टी अचानक अजाणतेपणी घडत नाहीत. विशिष्ट सामाजिक, राजकीय, आर्थिक, परिस्थितीत त्या निर्माण होतात. प्रेमाला एक सामाजिक पार्श्वभूमी आणि अर्थ असतो. तो कालानुरूप घडत व बदलत जातो. तसाच प्रेम आणि हिंसेचा संबंध असतो आणि त्याचाही एक इतिहास असतो. हा इतिहास काय सांगतो ? अशा घटना अचानकपणे घडणाऱ्या नाहीत. समाजातील जात, वर्ग, स्त्रीदास्या सारख्या शासन-शोषण व्यवस्थांचा प्रेमातून मुलींवर होणाऱ्या हिंसेशी संबंध असतो.

## इज्जतीचा नावाने -इभ्रतीच्या नावाने होणाऱ्या हिंसा :

हिंसा दोन प्रकारची आढळते, प्रेमांतर्गत हिंसा व प्रेमबाह्य हिंसा. प्रेम करणाऱ्या व्यक्तींमधील हिंसा पहिल्या वर्गात मोडते तर प्रेमबाह्य हिंसेमध्ये इज्जतीचा नावाने- इभ्रतीच्या नावाने (Honour Killing) होणाऱ्या हिंसेचा समावेश होतो. स्त्रीला कुटुंबाची प्रतिष्ठा मानली जाते. प्रेम करतांना व्यक्ती जात, वर्ग, धर्म, वंश, कुळ बघून

प्रेम करत नसते भारतीय समाजामध्ये काही प्रकारचे विवाह हे निषिद्ध मानले जातात. जसे कि आंतरजातीय विवाह, आंतरधर्मीय विवाह. तसे विवाह करणाऱ्या जोडप्यांना इज्जतीच्या नावाने होणाऱ्या हिंसेला सामोरे जावे लागू शकते. अशा प्रकारच्या हिंसा सातत्याने देशभर घडतांना दिसतात. खरं तर प्रेम ह्या भावनेच्या जोरावर समाजातील विषमतेची उतरंड तोडली जाऊ शकते. पण नवआधुनिक समाजातही प्रेमापेक्षा जात, वर्ग, धर्म, वंश, कुळ यांना प्राधान्य दिले जाते व त्यातून मग हिंसा जन्म घेते. भारतीय समाजात जातीची पाळेमुळे खोलवर रुजलेली असल्या कारणाने इज्जतीचा नावाने होणाऱ्या हिंसा सर्रास वाढतांना दिसतात.

### चांगल्या पुरुषाला नको म्हटलेले समजते:

एखादी मुलगी एखाद्या मुलाला नकार कसा देऊ शकते? आणि तो नकार स्वीकारून पचवणारा 'खरा पुरुष' कसा असणार? स्त्रीवर मालकी हक्क गाजवणं, तिच्या लैंगिकतेवर नियंत्रण मिळवणं, एखादी स्त्री ऐकत नसेल तर तिच्यावर जबरदस्ती करणं किंवा तिला संपवणं, तिच्यावर ऑसिड फेकून तिला विद्रूप करणं, तिचे अश्लील फोटो काढणं, व्हिडीओ बनवणं, लहान मुलींवर पाशवी अत्याचार करून त्यांचा जीव घेणं ही मानसिक विकृती नाही, हे सत्तेचं उन्मादक प्रदर्शन आहे. प्रथम हे लक्षात घेतले पाहिजे की पुरुषांकडून अशा पद्धतीने होणारे हल्ले आणि हत्या वाटतात तेवढ्या सहजगत्या घडणाऱ्या आणि उत्स्फूर्त नसतात. माध्यमात येणाऱ्या तात्पुरत्या बातम्यांच्या पलीकडे जाऊन एकेका प्रकरणाबद्दल तपशील गोळा केले तर त्यातली नियोजनबद्धता लक्षात येते

मुळातच कुठल्याही मुलानं मुलीचा खून करणं किंवा हल्ला करणं ही वरवर पाहता काही सेकंदात घडणारी गोष्ट वाटते. पण ते एक चक्र आहे, ज्याची पाळेमुळे दैनंदिन आयुष्यात आहेत. जागतिकीकरण, चंगळवाद यामुळं कशाचेच मोल वाटेनासं झालंय. लहानपणपासून स्त्रियांशी, मुलींशी सन्मानानं वागायला हवं, निर्णयात त्यांचीही भागीदारी तेवढीच महत्त्वाची आहे हे मुलांच्या मनावर बिंबवलं गेलं तरच चित्र पालटू शकतं. त्यासाठी घरातल्या पुरुषांनी आपली पुरुषप्रधानतेमुळे येणारी 'सत्ता' सोडून स्त्रियांशी आणि सर्वांशीच आदरानं वागायला हवं. रागावर नियंत्रण किंवा मला माझ्या आयुष्यात एखादी गोष्ट नाही मिळाली तर मी अयशस्वी होत नाही, यावर काम व्हायला हवं आणि त्यासाठी सर्व स्तरातून प्रयत्न करायला हवे. व्यक्तीचे सामाजिकीकरण होत असतांना सर्व सामाजिक स्तरातून स्त्री ही पुरुषसमानच आहे हे बिंबवले गेले पाहिजे. त्यासाठी प्रत्येक सामाजिक व्यवस्थेतील स्त्री पुरुषांच्या भूमिका सामान्य व्हायला हव्या. जोपर्यंत समाजातून

पुरुषसत्ता जात नाही तोपर्यंत स्त्रियांवरील होणारे विविध प्रकारचे हल्ले कमी होणार नाहीत त्यासाठी नुसते कायद्यात बदल करून किंवा नुसती जनजागृती करून हवे ते बदल समाजात आणता येणार नाही.

पुरुषसत्ताक पद्धतीचे तोटे फक्त स्त्रियांनाच नव्हे तर पुरुषांना आणि सकल समाजाला भोगावे लागतात. वास्तविक छेडछाड, पाठलाग, शेरबाजीसारख्या किरकोळ वाटणाऱ्या गोष्टी हे कायदेशीर गुन्हे आहेत. मात्र 'मुलगे/पुरुष असेच वागणार' आणि 'स्त्रिया/मुली' सहनशील असल्याने सहन करणार' अशा सामाजिक मनोभूमिकेमुळे मुलांना असं हिंसक वागायला एक प्रकारे प्रोत्साहनच मिळतं. स्त्रीची एकूणच प्रतिमा जी माध्यमे, धर्म, शिक्षण, शासनव्यवस्था इ. व्यवस्थांत दाखवली जाते, प्रत्यक्षात त्यातून त्यांचे शोषण केले जाते ते थांबले पाहिजे. समाजाची मानसिकता बदलणं, कायद्यांची काटेकोर अंमलबजावणी करणं, मुलींना सहभागाची संधी देणं ह्या गोष्टी घडल्या पाहिजेत. मुलींवरील अत्याचार ही मुलींची समस्या न मानता ती अखळ्या समाजाची जबाबदारी आहे असे मानून त्यात पुरुषांनाही बरोबर घेतलं गेलं तर या एकतर्फी भावनेतून होणाऱ्या हत्या थांबतील.

मुलीने आपला नकार ठाम शब्दात व्यक्त करणं आणि त्या 'नो मिन्स नो' विचार आणि स्वीकार मुलांनी व समाजाने करणं गरजेचं आहे. त्यासाठी तरुणांचा एकमेकांशी मोकळा संवाद व्हायलाच हवा.. त्यासाठी सर्व सामाजिक व्यवस्था पुढे यायला हव्या व त्यांनी त्यांच्या प्रकार्यात हे समाविष्ट करायला हवे

सामाजिक परिवर्तनाच्या प्रवाहात स्त्रियांनी आपली मानसिकता बदलत झेप घेतली, पण ती झेप पचविण्याची मानसिकता पुरुषांनी त्या वेगाने बदलली नाही. त्यामुळं या बदललेल्या सक्षम स्त्रीचा स्वीकार करण्याची मानसिक तयारी पुरुषांनी करण्यावाचून आता पर्यायही नाही. आता पुरुषांनं 'माणूस' बनण्याची आणि स्त्रीला स्त्रीपेक्षा 'माणूस' म्हणून वागविण्याची वेळ आली आहे. 'हे माझ्या मुलीच्या बाबतीत होत नाही ना!' असं म्हणत डोळ्यासमोर मुलीचा खून होत असताना बघ्याची भूमिका घेणाऱ्या समाजाला अशा प्रकारच्या हिंसा रोखण्यात पुढाकार घ्यावा लागेल. ती त्यांची जबाबदारी तर आहेच, पण हे वादळ त्यांच्या स्वतःच्या उंबरठ्यावर येऊन कधी आदळेले हे सांगता येणार नाही.

एखाद्या व्यक्तीवर मनापासून प्रेम करणं ही जगातील अत्यंत छान भावना असते; मात्र प्रेमात ती व्यक्ती मिळालीच पाहिजे आणि नाही मिळाली तर माझ्यात काही कमी नसून समोरच्या व्यक्तीला आपलं नातं मान्य नाही, एवढाच त्याचा मर्यादित अर्थ घेणं गरजेचं आहे. जी व्यक्ती आपल्या आयुष्याचा जोडीदार होणार नाही हे माहीत



असूनही तिला आपलं मानून तिच्या नात्याला जपणं हे प्रेम आहे. त्याची वेदना जरूर असते, मात्र तिला थोपवता येऊ शकतं. खरं प्रेम एकापेक्षा जास्त वेळा होऊ शकतं, आता ज्या व्यक्तीवर प्रेम आहे त्या व्यक्तीपेक्षा जास्त छान व्यक्ती आपल्या आयुष्यात नक्की येऊ शकते हा आशावाद नक्कीच खरा आहे. ज्या व्यक्तीवर आपलं प्रेम आहे तिला इजा करण्याचा विचारही मनाला शिवत नाही याला 'प्रेम' म्हणतात.

### नवंआधुनिक सामाजिक माध्यमात स्त्रियांवर होणारे हल्ले:

नवंआधुनिक सामाजिक माध्यमात मुख्यतः स्त्रीयांवर विविध स्वरूपाचे हल्ले होतांना दिसतात. नवंआधुनिक समाजामध्ये समाज माध्यमांचे स्वरूप दिवसेंदिवस बदलत चाललेले आहे. भारतीय चित्रपटात स्त्रियांच्या भूमिकांमध्ये बदल झाला म्हणजे अगोदरच्या अभिनेत्रीपेक्षा आताच्या तोडक्या कपड्यात सर्रास वावरतांना दिसतात असाच एक समज आहे आणि मग चित्रपटातील स्त्रियांचे आकर्षित दिसणे हे बलात्काराचे एक कारण म्हणून पुढे केले जाते. स्त्रियांची विविध जागांवर होणारी छळवणूक तसेच बलात्कार या सामाजिक समस्यांवर होणाऱ्या नेहमीच्या चर्चेत स्त्रियांनाच लक्ष केले जाते. स्त्रियांवर होणाऱ्या लैंगिक अत्याचाराचा संबंध स्त्रियांच्या नग्नतेशी व लैंगिकतेशी जोडला जातो. स्त्रियांच्या वयाचा आणि बलात्काराचा काहीच संबंध नसतो. विविध वयोगटातील महिलांवर झालेल्या बलात्काराच्या घटना आपल्या सातत्याने समोर येत असतात. तसेच कपड्यांचा व बलात्काराचाही काहीच संबंध नसतो. म्हणून विविध वेशभूषा असलेल्या महिलांवर बलात्कार झालेला दिसतो. 5 वर्षांच्या मुलीवर, बुरख्यातील स्त्रीवर, 70 वर्षांच्या वृद्धेवर होणाऱ्या बलात्काराच्या घटना बघता लैंगिकतेचा, नग्नतेचा व स्त्रियांवर होणाऱ्या अत्याचारांचा काहीच संबंध नसून तो संबंध आहे पुरुषांच्या स्त्रीवर सत्ता गाजवण्याच्या व स्त्रियांना नियंत्रित करण्याच्या वृत्तीत. स्त्रियांना नेहमी कमी लेखले जाते, त्यांच्यावर प्रभुत्व गाजवले जाते आणि ह्यातूनच ह्या घटना समोर येतात. पुरुष सामाजिक व्यवस्थेत स्वतःला असुरक्षित समजतात तसेच पुरुषी अहंकारामुळे नकार स्वीकारता न येण्यामुळे धडा शिकवण्यातून बलात्काराच्या घटना घडतात. समाजकीकरणाला व्यक्तीच्या जीवनात अत्यंत महत्त्व आहे. स्त्रियांचे जन्मापासून समाजिकीकरण होत असताना समाजात कसे वर्तन करायचे हे या ना त्या प्रकारे सतत शिकवले जाते तसे पुरुषांना शिकवले जात नाही. म्हणून पुरुष मर्दांगिला आपला जन्मसिद्ध अधिकार समजतात व त्याच बरोबर स्त्रियांना हा हक्क नाकारला जाऊन त्यांना स्त्रीत्वात बंधीस्त करण्याची प्रक्रिया समाज व्यवस्थेकडून चालू असते. त्यामुळे स्त्रीया समाजात वावरतांना नेहमी सावधगिरीने वागताना दिसतात.

कुणाच्यातरी निगरानीखाली आपण आहोत ह्या भावनेतच त्या नेहमीच जगत असतात. सर्व सार्वजनिक जागा ह्या पुरुषांनी व्याप्त आहेत. स्त्रिया रात्री कुठे मुक्तपणे वावरू शकत नाहीत. यातून पुरुषांच्या सत्तेला सहमती मिळत असते. स्त्रियांवर होणाऱ्या हिंसेच्या, त्यातही लैंगिकहिंसेसंदर्भात समाजात अनेक प्रकारचे गैरसमज-पूर्वग्रह-भ्रम खोलवर रुजलेले आहेत. उदा. तिची चूक होती, तिने असे तोकडे कपडे कशाला घालायचे, एवढे उशिरा एकटीने का बाहेर जायचे, खबरदारी का घेतली नाही, इत्यादी. हिंसाग्रस्त स्त्रीला दोष देऊन आपण आपली सामाजिक (बे)जबाबदारी अनवधानाने व्यक्त करतो.

'फेविकोल से' यासारख्या हिंदी गाण्यातून स्त्रियांना उपभोगाची वस्तू म्हणून दाखवलेले दिसून येते तसेच शुगर फ्री चहा घेण्याचा स्त्रियांच्या निवडीवरून स्त्रिया आरोग्याबद्दल जागृत असतात कारण का तर त्यांच्या शरीराच्या ठेवणीसाठी, मग झिरो फिगरचे ओझे आपण आकर्षित दिसावे म्हणून घेऊन चालतात. स्त्रियांच्या कर्तृत्वापेक्षा त्यांच्या आकर्षित करण्याच्या वृत्तीला महत्त्व दिले जाते हे एक सामाजिक तथ्य आहे. पण स्त्रिया आकर्षित दिसावेसे वाटणे व सार्वजनिक जागी मुक्तपणे आनंद साजरा करणे हे त्यांना तुकड्या तुकड्यात मर्यादेच्या चौकटीतच मिळत असते. संगणकापालिकडून नवंआधुनिक सामाजिक माध्यमांद्वारे होणाऱ्या स्त्रियांच्या छळावर, बहुतेक वेळेस स्त्रियांना कपड्यावरून दिसण्यावरून, मत व्यक्त करण्यावरून छळले जाते. आपण नवंआधुनिक समाज माध्यमात वावरतांना आपल्या छायाचित्र, चलचित्र, आपल्या मतांच्या रूपात स्त्रिया नग्नच असतात, सायबर गुन्हा हा इतर गुन्ह्यासारखाच गंभीर असून त्याला दुर्लक्षित न करता आपल्या योग्य त्या प्रतिक्रिया नोंदविणे गरजेचे आहे, तर वेळ प्रसंगी कठोर पावले उचलून गुन्हे दाखल करणे गरजेचे असते. प्रसारमाध्यमातील स्त्रियांच्या भूमिकांवर प्रश्न उपस्थित केले असता फेसबुक हे किती शक्तिशाली माध्यम आहे हे आपल्याला कळू शकते. नवंआधुनिक सामाजिक माध्यमे ही स्त्रियांना छळण्यासाठी नसून फेसबुकच्या माध्यमातून आपण विश्वाचे नागरिक बनून जगातील कोणत्याही व्यक्तीशी जुळू शकतो. योग्य अयोग्यतेबद्दल मत मांडून हक्कासाठी हातात हात घेऊन एकत्र उभे राहू शकतो. स्त्रियांची शक्ती व माध्यमांची क्षमता आपल्याला समजणे गरजेचे आहे.

स्त्रीयांवरील होणाऱ्या हिंसांच्या संबंधात सर्व समाज घटकांनी पुढे येऊन पुरुषसत्ताक व्यवस्था उलथून लावणे गरजेचे आहे. ही जरी मोठी सामाजिक प्रक्रिया असली तरी प्रत्येकाने त्यात पुढाकार घेणे गरजेचे आहे. तरच समाजमध्ये स्त्रीयांवरील हल्ले कमी होतील व निकोप समाज जन्माला यायला नक्कीच मदत होईल.

# “Novel Coronavirus” – From Health Crisis to Economic Crisis



Asst. Prof. Madhura Apte,  
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Currently, India and other nations of the world – both developed and underdeveloped alike are grappling with a public health emergency caused by a microorganism, which we cannot even see with our naked eyes. And that’s the spread of novel Coronavirus that has put almost every economy of the world in a state of an unprecedented “lock down”. Dealing with the virus has also exposed the vulnerability of public health systems in coping with such infectious diseases.

According to the PM’s address to the nation, globally the scale of Covid -19 spread and casualties caused thereby are unmatched for, and far worse than the casualties reported during the World Wars.

Even though the epicenter of this deadly health crisis is Wuhan in China, the pandemic is sweeping the globe. Thanks to an increased globalization and the resulting migration of the people across the world, the spread of the virus has also become “globalized”. Covid 19 has spread like a wildfire across hundreds of countries, affecting lakhs and killing thousands.

Pandemics are cruel, not just because of health challenges they pose for the people, but also the economic and social hardships and disruptions they create for families.

To contain the spread of the virus, the Centre first announced a nation-wide lockdown in

March, which brought economic activities to a halt.

Given India’s high population density and weak health infrastructure, lockdown and social distancing were considered as the solutions to arrest the spread of the virus.

## **Impact of nation-wide lockdown on the economy**

Even before the onset of Covid 19 in India, the country was already battling an economic slowdown. India’s growth had been falling for six consecutive quarters. In the third quarter of the current fiscal (FY 2019-2020), the economy grew at 4.7%, slowest in six years.

In January, when the virus was creating havoc in China, it brought about the first round of disruption in India, where firms witnessed supply side disruptions because of their dependence on China for imported raw materials. For example, in the pharmaceutical industry, the corona crisis shut down the Active Pharmaceutical Ingredients (which are used in producing medicines) supply chain from China, which meets over 60% of India’s needs.

With India under a 21-days complete lockdown, subsequent rounds of disruption had started. The pandemic has presented fresh economic challenges for the country which has the potential to derail the growth story.

To contain the outbreak of the virus and prevent community transmission, Government of India had put stringent restrictions on the mobility of the people which is popularly termed as “social distancing”. To make it effective, factories, offices, educational institutions, shopping complexes, multiplexes, and hotels were completely closed down. In addition to this, all inter-state, suburban and metro rail services were suspended. Domestic and international air travels were also banned.

Even though, these mandatory “stay-at-home” measures were imposed with an objective of protecting the lives of millions of people, but it is perceived that the crisis may further deepen India’s economic slowdown.

A host of manufacturing firms from cement to heavy engineering and from automakers to ancillaries had announced a complete shutdown. Although a shutdown was not ordered for manufacturers of necessary consumer goods, the absence of raw materials created shortages in the supply of final goods. These manufacturers were forced to use their available stock of raw materials, which would soon exhaust. To add further to the woes, with mass scale migration of casual wage labourers from cities, there is a shortage of labour in the production and transportation of essential commodities. It has delivered a big blow to the production and distribution of goods and services in the economy. Similarly, with people locked up at home, demand for several consumer goods, especially luxurious commodities, had taken a hit. As a result,

manufacturing sector as a whole, which is already in doldrums, witnessed disruptions both from the demand side (lower discretionary spending by households) and supply side (temporary shutdowns and shortage of labour and raw materials).

The services sector – represented by airlines, hotels, malls, multiplexes, tourism, retailers etc, which accounts for 55% of India’s GDP, is the worst hit. Absence of sales and decline in business volume have impacted cash and revenue flows adversely. With fixed costs to be incurred, a decline in the revenue flow has hit the profit margins of the firms hard. As a cost cutting measure, many firms have either laid off some of their workforce or employees are retained at lower wages. In addition to salary payment, firms are also struggling to make loan repayments, tax payments, interest payments etc.

According to a survey conducted by FICCI, over 50% of Indian companies see impact on their operations and 80% have witnessed decline in cash flows.

Shortage of labour also had an effect on agriculture sector.

A large proportion of India’s workforce (approximately 83% of the labor force) is employed in informal sector. These workers do not have stable income and are not covered by formal safety nets like pension, provident fund etc. it is likely that informal employment will increase as workers who lose formal jobs during the COVID crisis may try to find or create work (by resorting to self-employment) in the informal economy.

Covid-19 has jeopardized the economic well being of daily wage labourers (especially in the construction sector) and workers in the informal sectors like street vendors, auto and cab drivers, small shopkeepers etc. With a complete shutdown announced, these people temporarily lost their source of income. Many of them are struggling to feed their families. Many workers have migrated back to rural areas giving rise to reverse migration.

Along with the decline in domestic demand, India's exports are adversely affected as India's major trading partners – the US and Europe, are also in the grip of this deadly virus. The story does not end here. Banking sector, which is already reeling under higher NPAs and incurring losses is also bearing the brunt. Many of those firms have borrowed funds from banks to finance their expansion plans. But with reduced cash flows, these companies are finding it difficult to service or repay their loans, which may lead to more defaults in loan repayment in the economy.

With fall in economic activity on account of low production, low income and spending, Government's tax collections (Govt.'s revenue) for the current fiscal will be low. But with a bruised private sector, Government has to increase spending so as to boost the economy. To meet this revenue – expenditure gap, government's borrowings may increase sharply.

During any health crisis such as COVID-19, it is the poorer and weaker sections of a society that are worst affected. The conventional measures to tackle pandemics (i.e. social

distancing and lockdowns) have an adverse impact on poorer sections of the society more, as they typically have jobs that cannot be performed from home. For example, construction workers, taxi drivers, housekeeping and maintenance staff, factory workers etc. have to be physically present at work sites. Moreover, a large percentage of low skills job is in unorganised sector. This sector is extremely vulnerable to shutting of workplace. For unorganized workers, lockdown means loss of income. Similarly, the ongoing pandemic is also going to aggravate economic inequality in the country.

Current pandemic has also undermined India's ability to achieve its Sustainable Development Goals (SDGs).

### **Measures by the authorities**

Both Centre and State Governments have announced a number of measures to tackle the economic challenges posed by Covid 19. In March, Finance Minister announced a relief package of Rs1.7 lakh crores to help the economically weaker sections - small workers, MGNREGA workers, poor widows, and construction workers, women from Self Help Groups etc. deal with income and job losses. The package includes direct benefit transfers to the poor, medical insurance to health workers, additional 5 kg of rice or wheat per month, for the next three months, free cooking gas cylinders to Ujjwala beneficiaries, etc.

In May, India announced an economic stimulus package of ₹20-lakh-crore which accounts for 10 per cent of GDP, with an

emphasis on making India, a self-reliant nation. Through this fiscal package, liquidity support was announced for small businesses, non-bank lenders and housing financiers, migrant workers, and agriculture.

Reserve Bank of India, in its latest monetary policy has announced a three month loan moratorium for all term loans. It means borrowers will not have to pay Equated Monthly Installments (EMIs) until 30 th June, which was later extended to 31 st August 2020. This will give relief to many borrowers and credit card holders affected by pay cuts. It maintained an accommodative stance necessary to revive growth and mitigate the impact of Covid 19.

### **Way Forward**

After this brief nation-wide lockdown, a process of unlocking has begun in India. It is seen as a natural stimulus to an economy. But localized lockdowns continue in a few cities because of high number of cases. It will take a considerable amount of time to restore normalcy in the economy.

No doubt, pandemic has the worst effects on industries in India. But despite this, Covid 19 is also expected to create opportunities to boost industrialization.

India can become the most preferred destination for global manufacturing in the post-COVID 19 world, if it adopts right approach with the right policies. There is a broader consensus that the global manufacturing supply chain would be more diversified across different countries rather

than concentrated in major economies like China.

Similarly, entrepreneurs and innovators across India have responded quickly to the challenge posed by the COVID-19 pandemic.

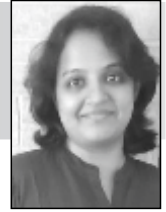
A host of new innovations, some emerging from start-ups, have come up in recent weeks. Across the country, entrepreneurs and innovators have quickly devised new apps, robots and ventilators to help overcome the pandemic. Covid 19 has given us an opportunity to strengthen innovation in the country.

Covid 19 has imposed huge economic cost on India and global economy as a whole. It is difficult at this point to gauge the extent of the economic fallout from the Coronavirus. Economic Survey 2020 had estimated India's growth rate at 6-6.5% for FY 21, but many other institutions have cut growth projections sharply. For example, Moody's Investors Service projected India's growth rate at 2.5% in FY2020-21. According to NITI Aayog Vice Chairman Rajiv Kumar, the GDP growth could slip to zero or even negative in the first quarter of FY20-21 due to the impact of the lockdown.

Once the health emergency is over, India and rest of the world will have to face an inevitable economic threat. It will take time for the economy to rebound. It calls for innovative solutions and collaborative efforts by government and private sector to extricate the economy from this turmoil.



## From "Who Moved My Cheese?" To "Who Moved My Money?"



Asst. Prof. Megha J. Deshmukh,  
Faculty

"WHO MOVED MY CHEESE?" is a parable written by Dr Spencer Johnson decades ago and is still a hit in the world, changing with supersonic speed, of students, teachers, graduates and professionals of management studies. Now the real question is how is it anyway related to the next questioned asked in title "WHO MOVED MY MONEY?"?

Some days back I read the news in a leading newspaper about huge sums like in crores and more; transferred to unknown accounts overnight obviously without the knowledge of the real holder. The fact which actually made most people worry is no traceability of the fraudster. Heavens above! Someone whispered in my ear "Welcome to this Cyber World Baby 😊." The same thought is still with me and haunts me every now and then. When we roam in the borderless world called Cyberspace we think we are all guarded but in reality, we don't have any slightest idea whether we are stalked upon, cloned by someone or even falling prey to some really big act causing loss of money, reputation and peace of mind.

This exact thought made me remember the all-time best seller book by Dr. Spencer Johnson "Who Moved My Cheese?" for the universal principles it talks about. Dr. Johnson denotes firstly that, 'the change is inevitable: don't grow dependent upon status quo and be ready.'

Reading such news, we want to protect ourselves from the undetectable menace

spread over the cyber space. Instead of getting the knowledge and get ready we choose the easier way and that is to 'run away'. After reading about various cases of cyber crimes such as hacking, stalking, spamming, e-mail frauds, chat abuse, matrimonial frauds, and other crimes we think that this Cyberspace is all about its negativity and perils and ignore its indispensable characters of being "THE" knowledge bank (ocean of all possibilities), even how it has really managed to connect people living far away by making this world 'global' in its true sense. Not only this but also various applications ('apps' in short) have gifted us the ability of well known "Sanjay" (character from the epic Mahabharata, who became eyes to blind king Dhritrashtra) and allow us to visit various places online. Denying all the possibilities of better life we just ignore this cyberspace with a belief that if I don't have any bank account online or even a social media account, I am safe all my life. That's exactly opposite to that of the law of nature; reiterated by Dr. Johnson in the above-mentioned book, that is "Change is inevitable, and be ready."

Secondly the most important lesson this book gives us to follow in this Cyberspace is; "Don't be afraid in venturing toward unknown: the longer you will live slave of your fear, the worst off you will be." That's a true and firm rule in cyberspace also. If we observe the pattern of all the cyber-crimes that happen,

the very common link is that the victim was either not aware, dependent on someone else for handling various online accounts or is over confident about the fact that he will never fall prey to such perils. Generally, culprits or offenders' eye for a person who is naturally vulnerable in cyber scenario like children, elderly persons or persons who are dependent on others for online activities. And this makes it crystal clear that "WE" are the ones who really are responsible for such cyber-attacks in the first place. But the good news is the answer for all such fears is with us and is available here on board in this cyber space itself. Which will not only make us Cyber secure but also will open the doors of the huge ocean of knowledge and information for us, leaving all fears at shore.

There are few little precautionary measures we can take to discourage our encounters to such situations.

They are as follows:

- Don't keep your Wi-Fi on unnecessarily. Switch it off when not in use.
  - Stay away from unknown people and sites.
  - Don't accept friend requests from unknown people.
  - Don't keep various apps open holding your private information including social networking sites. Whenever necessary log in manually, log out when done. You will remember your password also doing this.
  - Never use public Wi-Fi connections for monetary transactions or transactions which hold your personal information.
- If not necessary (urgent) please do all transactions from your personal computer, using your personal connection only. Before doing it and after completing it clear your history log without fail.
  - Never keep your location detector on. After your Ola and Uber rides switch off your location detector immediately.
  - Don't give permissions to apps about your location, photos, messages, emails, camera if not necessary.
  - Always make it clear that the site you are visiting is hypertext link secure (https).
  - Always keep your anti-malware, anti-virus updated. Buy it from an authentic source and buy original. Don't try to save a penny here and there, you might lose it in dollars later.
  - Use only original websites to download any song, video, or any document.
  - Always keep the camera of your personal computer in covers. Only uncover it when necessary.
  - Don't fall prey to any lottery messages or mails asking you for your bank account details or personal details. Remember that no one ever gives anything for free.
  - And last but not the least whenever in dubious mind or facing any problem don't shy away from approaching experts; when necessary, call and contact cyber cell.

Remember that, "the only worse thing than being blind is having sight but no vision" .... Helen Keler. So, be aware, be ready and enjoy your journey in this huge world called "Cyber world". Happy Journey ☺



**Alumni  
Contribution**

# Lessons from Nirbhaya to Learn



**Adv. Rohan P Shetty,**  
Practicing Advocate,  
Alumnus (LL.B, 2012 Batch)

## (YOUTH – The Power To Change)

I was asleep when the convicts were hanged today at 5:30 am, I was also asleep on that unfaithful night in 2012 and I was also asleep in these all 7 years. I don't know whether I should be happy for their hanging or should be sad for punishing them so late.

I have heard people saying so many things about the entire episode, expressing their views. Keeping everything in mind, I feel is the justice done? Will this change the mindset of the people having such kind of criminal intentions? Will they think twice before attempting on more girl?

One more such type of incident had occurred in Hyderabad in late 2019 where the police had shot the culprits within days of that ill incident. What were the consequences of that episode? What is the outcome of that incident? Does this action change the mindset of the having such kind of criminal intentions?

Comparison of both these incident and the decisions should be taken into consideration.

Rape and killing a woman/girl not only affects the victim but also the family, relatives and friends of the victim to a large extent.

Coming to the point, I feel such kind of incidents should be dealt with urgency and decision should be taken within few days. The decision should be such that it should contaminate the evil thoughts of criminals. It should spread as a poison having fear of dire

consequences. Imprisoning the culprits for a long period and then awarding them capital punishment doe make much of a difference.

Our legal system does allow each and everyone to prove their innocence. This procedure should also be completed without losing anytime. We believe in our legal system but the provisions must not be misused in such situations.

Today Nirbhaya's family, friends, relatives and well wishers are happy but imagine if this decision was executed 7 years ago, so many females would have been saved and may be the Hyderabad incident wouldn't have occurred.

Every individual in his personal capacity has to stand up and take the responsibility of bringing a positive change in the system. Just speaking up over a issue and then leaving it behind is not acceptable. we celebrate Navratri and Goddess Durga pooja with greatness and grandeur, but whats the use of all this if shut our eyes, ears and mouth while some girl/woman is molested in public? I urge every individual to respect and treat each and every girl/woman as your own liability.

Lets come together and pledge that we learn from the Nirbhaya episode and not just for name sake but in real throw away the fear of every girl/woman by our positive deeds. Let's make this our national responsibility. #nomorenirbhaya

## Taboos : A Discussion not Discussed



**Adv. Shabbir Das,**  
Practicing Advocate,  
Alumnus (LL.B, 2017 Batch)

Taboos are topics that cultural societies refrain from discussing. People with cultural values have lesser intolerance to discussions on such topics.

When we look at the Indian society, being a highly cultural civilization, we have always had taboos that we don't talk about. Many of them include sexual preferences, sexual relations, sexual behaviors, women sanitation facilities and so many others. But do we realize that by not talking, we are severing the problems faced by those people who are living their lives in these conditions.

Sexual preferences for instance; have we ever tried to look into the lives of the 3rd gender? The problems they face in society apart from people looking down upon them. They have 100 problems; society is just 1 of them.

Sexual relations in India are considered so sacred that they even determine if a girl is worth marrying. If she has had a sexual relation before marriage, she is considered not 'marriage material'.

Why is it that they always have to hide behind the doors of their house? Should it not be their choice?

The major role of making changes in our society is played by Bollywood. People consider bollywood stars as Gods. Gladly, bollywood has been coming up with stories revolving around taboos. However, our stars do not take up such movies under fear that the society will not accept such movies; they

will do badly at the box office, affecting their popularity, reputation and revenue of course.

However, there are few actors who are taking up such topics and making a mark in the minds of the people. This change cannot happen overnight. It's a process. But the youth needs to change their outlook over these issues. We, as lawyers need to change our perspective and help in developing laws to protect these people. They are also our brethren. They are no different.

As educators, we need to educate the society of these issues. As law drafters, we need to draft laws in their favor. As judiciary, we need to give them justice. As law reformists, we need to support and propagate such laws.

As students, we need to learn these laws and help our people. They need us the most.

They depend upon us lawyers and counsels to give them justice. But if even we treat them differently, where will they go? How will they approach the judicial systems? How will they knock the doors of the courts?

As one of the movies rightly quoted, "*Justice is the right of every citizen. Aur yeh haq unhe deta hai hamare desh ka Samvidhaan.*"

If we deny them justice, then are we not denying the very basic principles of our Constitution? A point to think and act; and we as lawyers can bring this change much faster.

Be the change you want to see in the society. Don't sit back and watch the change unfold.



# Public Health Emergency –The Indian Scenario



Adv. Vaibhav Karpur,  
Advocate & Consultant  
Alumnus (LL.B, 2019 Batch)

The Coronavirus outbreak of 2019-20 and its declaration as a 'pandemic' by the World Health Organization has yet again brought up the issue of health emergency into discussion. This is not the first time the world has seen a pandemic or the country has seen an epidemic. Quite recently, India has witnessed the Swine Flu pandemic in 2009-10. It has also successfully contained the spread of the Nipah virus quite recently, in the year 2018. While multiple nations have imposed emergencies to deal with the pandemic effectively, it is important to understand how India deals with it, given that an emergency expressly on grounds of public health cannot be declared in India.

## Emergency Provisions in India

Part XVIII, Articles 352 to Article 360 of the Constitution of India deal with the issue of emergency. It provides for three kinds of emergencies i.e. National Emergency, Financial Emergency and State Emergency (commonly known as President's Rule). The term Financial Emergency is more or less self-explanatory, talking about an emergency that can be proclaimed when the credit or financial stability of the country is threatened. State Emergency is primarily used by the Central Government to address the failure of constitutional machinery in a state.

As per Article 352, a proclamation of National Emergency can be made only on the grounds

of war, external aggression or armed rebellion. The criterion of 'internal disturbance' which was too broad a term to invoke an emergency on the national level, was removed by the 44th Constitutional Amendment Act, owing to its high possibility and actual instances of being misused. Had the criterion been retained, it would serve good to invoke emergencies during crises pertaining to public health.

The term 'internal disturbance', however, is still present in Article 355, which casts a duty on the Union to protect the states. It has to be read with Articles 356 and 365. Can it be said then, that a way around would be to invoke President's rule in every state during an epidemic? The idea is not feasible even on the theoretical level, let aside the pragmatic aspects. A state emergency involves transfer of legislative and executive powers to the Union. If it is made applicable in multiple states, one can only imagine the burden on the Union government, which might even result into failure of the constitutional machinery at the federal level itself.

It is pertinent to note here, that public health is a state subject which finds place in entry 6 of List II under Schedule VII. The states have express power to make laws on this subject.

This takes us to the core of the issue - how an health emergency is addressed in India then?

In the Indian Scenario, since an emergency on grounds of Public health does not find a place

in the Constitution as yet, it is dealt with by invoking the Epidemic Diseases Act of 1897 and the Disaster Management Act, 2005.

### **The Epidemic Diseases Act, 1897**

The Epidemic Diseases Act, 1897 has a total of four sections. It primarily aims at preventing the spread of dangerous epidemic diseases.

It empowers the State Government to take special measures and prescribe regulations in order to prevent the outbreak of such dangerous epidemic disease or their spread. The act specifically talks about inspection of persons travelling by railway or otherwise, and the segregation of persons suspected of being infected with any such disease in hospitals or other temporary accommodations.

It also empowers the Central Government to take measures and prescribe regulations for the inspection of any ship or vessel leaving or arriving at any port.

It can be clearly seen that most of the power is delegated to the State and Central Governments and the act itself is not very detailed. It merely provides a very broad framework for the governments to fill in the details. In fact, the states have more authority to regulate things while the authority of the centre is restricted to the inspection of vessels.

The act does not provide for any penal provisions of its own. The Penalty for any violation under this act is only as per the provisions of section 188 of the Indian Penal Code. Further, it provides that no suit or other legal proceeding shall lie against any person for anything done or in good faith

intended to be done under this Act. This is one vague provision which results in excess of discretionary power being given to the executive authorities. A check on this power in times of an emergency can hardly be kept.

One may argue that this is an act almost a hundred and thirty years old and therefore it loses its relevance in the present day times. However, it may be noted that owing to the broad ambit that it has, the rules and regulations made thereunder can always be framed to suit the needs of the contemporary times. Nevertheless, this does not dispense the need for a far more detailed law, framed to suit the present day disasters. Biological warfare, for example, was not a real concern back in 1897 when this act was framed.

### **The Disaster Management Act, 2005**

Another Law which is used in dealing with an epidemic outbreak is the Disaster Management Act, 2005.

The very definition of 'disaster' under this act makes it suitable to be invoked during times of public health. 'Disaster' is defined to mean *a catastrophe, mishap, calamity or grave occurrence in any area, arising from natural or man-made causes, or by accident or negligence which results in substantial loss of life or human suffering or damage to, and destruction of, property, or damage to, or degradation of, environment, and is of such a nature or magnitude as to be beyond the coping capacity of the community of the affected area.*

The act provide for the establishment of National, State, District and Local Authorities for laying down the policies, plans and guidelines for disaster management and for

ensuring timely and effective response to disaster. Besides, there have to be Advisory and Executive Committees on all the three levels which help in the effective implementation of the Plans made at the three levels.

The functions of the authorities have been laid down in great detail so as to include everything from preparing a disaster management plan to co-ordinating and monitoring the implementation of the Policies and Plans. The act also details out on the punishments to be given in respect of various offences committed under the act. It may be noted that public health emergency is not at the core of this legislation. It was intended to address disasters –man made or natural. Although it does address the cause and concern, it does not do so in entirety.

#### **The need for a consolidated law**

As can be seen from the above summarization, there is a need for a comprehensive and a consolidated law in order to deal with public health emergencies. There is absence of any express provision in

the Constitution. The Epidemic Diseases Act is very broad and thereby vague and fails on the aspect of being up to date. Finally, the Disaster Management Act, although very comprehensive and detailed, was not expressly enacted for public health emergencies. Health emergencies, by their very nature and virtue, need provisions that are scientifically and technically detailed. Laws that have general application may not be suited to deal with health emergencies that have very specific characteristics. It has become extremely necessary to codify the provisions and provide for a law that can have pan India application and will have an effect as if an emergency has been declared on the grounds of public health. It is also expedient to amend the constitution so as to include the public health emergency under Article 352.

No matter how large a pandemic might seem, it is important to accept that it may not be the last one. If it is pointing towards the need for a law, it should be addressed. Finally, when it comes to the question of health – the good old saying of 'prevention is better than cure' is always the key.

*The judiciary, by its interpretation of the Constitution, plays a significant role in changing the destiny of the nation and which it has done remarkably...*

**Justice Asok Kumar Ganguly**

## India Today- Breaking Taboos



**Adv. Sania Pore,**  
Alumnus (BA LL.B, 2019 Batch)

Taboo means a social or religious custom prohibiting or restricting a particular practice or forbidding association with a particular person, place, or thing. India being a country of diverse cultures has been associated with many taboos. All these taboos have been there since a long time now and have been declared as customs by the people. As these taboos have been given the name of customs, people have been following them without questioning their existence. And look at the irony! Talking anything against or even about these taboos is also a Taboo. Some of the people even use these taboos as a business and source of income. All the people have been conditioned to follow these taboos and they fear that if they do not follow these customs, god will curse them. This very fear has even stopped some people who want to fight against such taboos take a step back.

If observed, these taboos have also created a ridge between the people and illiterate people have been following these taboos even if it costs their life. Talking about taboos, one of the most followed taboo is about menstruating women not allowed to go to temples, enter the kitchen, make food or even sleep on beds, eating in different plates, washing their clothes separately from others etc. All of these have been followed as taboos wherein the reality of these habits is to help the woman rest as her body goes through a lot of pain. But all of these have been given the name of customs and people follow them blindly. The times have changed and now due

to nuclear family system and help of domestic maids, it has become easier for women to rest and even work during those days. Even the advertisements of sanitary pads are not shown in an appropriate manner as a blue liquid is shown instead of red one just because it is considered as a taboo to even talk about it. Sanitary napkins are packed in a plastic bag or a paper cover so that no one comes to know that sanitary napkins have been purchased. In the villages sanitary napkins are not even available and women have been using unhygienic ways to protect themselves. Sanitary Napkins are now made cheaper and made available to women who cannot afford them. Many people have now changed their perspective in this manner in the cities but in the villages this taboo is still in existence and needs to be resolved to save lives of woman. Women can take up campaigns in villages to educate other women about menstrual hygiene. This can help many women who are unaware of the do's and don'ts during menstruation. Talking about not entering some temples by women, it is observed in modern times that in some temples, women are allowed to enter and men are not. During festivals of goddesses, some temples do not allow men to enter the temples at such times. This can also be considered as taboo as not only women but men too worship goddesses and should be allowed to worship during all times as women are. The whole issue of entering of temples must be kept subjective and biases on basis of gender should be avoided completely.

One of the very old taboo followed by all the people, be it in cities or villages, be it literate or illiterate people, visiting a psychiatrist is considered as a bad omen or it is considered as only those who are insane visit psychiatrist. Mental illness is ignored by people and people are judged and treated differently if they are known to visit psychiatrist. Although in modern times people have come out on social media to talk about depression, majority of people who are affected by it are ridiculed by the society which needs to be changed to help such people.

Another taboo which has been taken lives of women is refusal of Child Abortion irrespective of the condition of the mother and child. This is one of taboos which have been practiced at a greater stage in the villages which have taken lives of many women. Although, now due to modernization in technology this has stopped in cities, it is still practiced at a greater stage at villages. Treating children as gift of god, people have kept the child even though abortion is necessary for the health of the children. However, due to advancement in science and increase in literacy rate, people have become aware and have stopped this to an extent. But more awareness is undoubtedly necessary for complete cessation.

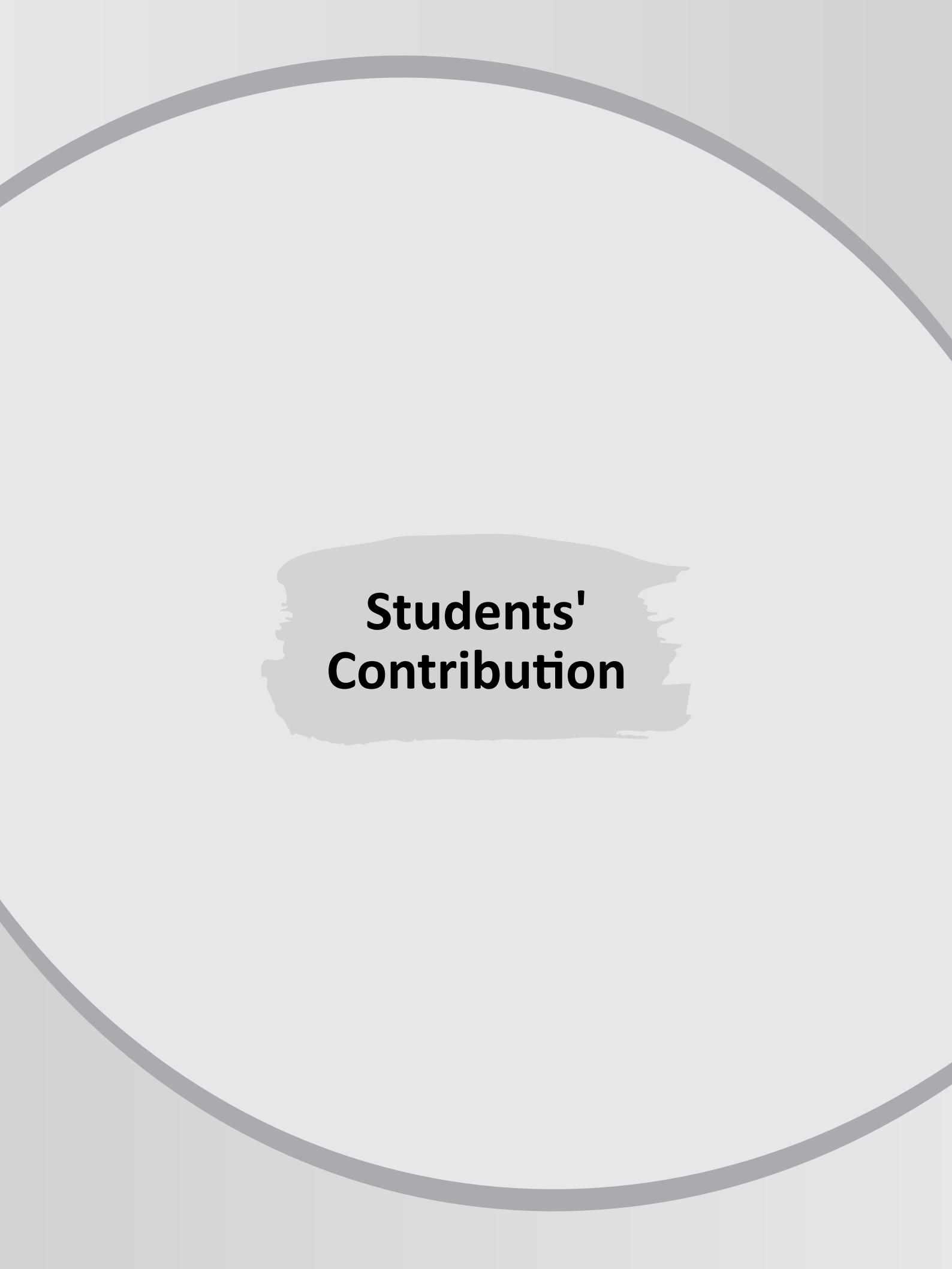
One of the most followed taboo in our country is awareness about contraception and safe sexual intercourse. Being one of the most important issues of the country due to increase in the population, talking about it is still considered as a taboo. Adults are still not allowed to talk about sexual inter course nor are they even allowed to utter the word 'sex' in front of everyone. People cannot even talk about condoms or contraceptive pills. This is all because of the taboos which have been created by the society. The cases of unprotected sex leading to sexually

transmitted diseases have increased and hence it has become necessary to make the youth aware about this. But now due to change in times and westernization, people have made an attempt to talk about it and have started creating awareness. Media being one of the biggest platforms of spreading such awareness has tried to educate people with different types of advertisements and people have become aware of such diseases.

Taboos such as men should not cook food or help in household chores or in parenting have started vanishing in new times. People have now started to accept the reality and changing times demanded by the society and have slowly started adapting the same. Female taxi drivers, women working at petrol pumps, women working at toll booths and also women working late at nights have all been a commendable development in the changing times in the male oriented society.

Although, times have not changed completely relating to taboos, people are at the least making an effort to reduce the same. A recent incident of menstruating women making food in a temple for the people had been a great start to vanish such taboos and live in practicality. Many NGO's and social activists have been trying to help change these taboos turned customs but is it enough? Time to think! We as people should start doing this at grass root level and should start spreading awareness in our homes, localities and societies. We should support those who are trying to create awareness because the youth of the country are the future of tomorrow. All men and women should come to support these causes because without one another's help nothing can be achieved. So let us create a Taboo free society because "Small Acts When Multiplied by Millions of People, Can Transform The World."





**Students'  
Contribution**



**Adrian Abbi,**  
3<sup>rd</sup> Year LL.B.

Science and technology has made tremendous contribution towards a progressive India. Research and development in the field of technology has created an ideal niche for our economic growth. Science and technology have had a major impact on society by making life easier and giving humans an opportunity to pursue ethics, aesthetics, education and justice and to help India progress towards Globalization.

Personalized computers in our pockets to self driving cars, the world is at our fingertips. Technology has advanced into our lives making information more accessible and improving communication.

The 21<sup>st</sup> Century in India is the beginning towards advancement in technology and fields of science. We are a leading developing country in the world with remarkable development in higher education, technological development, space science, medical science and various fields of engineering among others. Some of the key features in our scientific development are:-

1. Quality, prioritized and communication friendly education.
2. Running a multi dimensional space program
3. Indo-US Nuclear Deal in the context of Nuclear Energy
4. Realizing Affordable Healthcare for all
5. Research and exploration of environment, renewable energy, space

science, electronics, stem cell investigation and many others.

## 6. Advancement in Business Technology

Science and technology is essential for the development of any nation. It helps in social as well as economic growth. It promotes new ideas, removes all feudal institutions, superstitions and paves the way for a progressive nation.

India has taken major steps in the field of Science and Technology and left its mark on every aspect of human life. Some of our greatest achievements are Mission Mars and Make In India.

Undoubtedly, Science and Technology are the chief factors for a country's progress from a developing one to a developed one. There are yardsticks for measuring a country's position in the world.

However, at the same time, we have to be aware of its limitations and realize that succumbing to the temptation of a technically advance society has its ill effects. We have to refrain from being a totally mechanized society relying only on our gadgets and gizmos. We have to stop becoming puppets to the lure of the scientific world. The need of the hour is to strike a balance between technology and humanity and to preserve our values and ancient knowledge while embracing progress.

The best example of technology eating out art is the reduced art of letter writing that is gradually vanishing and giving ways to communicating through internet. Another martyr of technology is the Telegram that has been eliminated from our lives completely with the Generation Z probably not even knowing what a telegram was.

That is where the main objective and purpose of regulation comes into picture. Laws are made for regulating different aspects of our lives. The laws related to technology that everyone should be aware of is Information Technology Act, 2000 (I.T. Act). A landmark judgment delivered by the Honorable Supreme Court of India was to strike down Section 66 A of the I.T. Act, 2000 that indirectly gave power to the Police to arrest any person for online content thought to be offensive in *Shreya Singhal v. Union of India*, AIR 2015 SC 1523.

In my opinion, the other most important aspects that need to be read together with technological advancement are mental health and sports among many others.

Mental Healthcare Act, 2017 does not talk about the toll taken by our minds due to excessive usage of technology and needs to be provided for at the earliest to regulate such menace which otherwise seems very difficult to achieve.

Sports on the other hand has sadly taken a back seat in our country with the lawmakers preferring to only talk about the betting and gambling part of it and that too if they are in the mood for it. There is very little going on to

counter the technological menace with the promotion of sports culture in this country. Sport is currently in the State List of Constitution of India which gives law making power with respect to sports to the State Governments. There is a strong support for sports to be shifted in the Concurrent List so that efficient and adequate aid and support can be given to the athletes of our Country without the help being stuck in red-tapism.

I would like to conclude with another precedent set by Honorable Bombay High Court for acting against the misuse of technology for predetermination of sex of the child leading to increase in female feticide and violation of the Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act, 1994.

In *Radiological and Imaging Association v. Union of India*, Writ Petition No. 797 of 2011, it was held that the radiologists and sinologists needed to compulsorily report the tests undertaken in an online form to protect the girl child.

This shows how Lawmakers and Judiciary can play an active role to regulate the menace of technology and its misuse and thereby create harmony between humanity and progress.



## Justice or Revenge ? (With reference to Hyderabad Encounter)

Amruta Kharade,  
5<sup>th</sup> Year B.A. LL.B



Every day Indian household newspapers are filled with gruesome assaults against women, where again, on one gloomy day the news of a 27-year old veterinary doctor from Hyderabad being waylaid, gang raped, oppressed to death by setting her to fire spread like an epidemic. Right from commentators on the social media, protestors on roads, to the MPs from the Opposition in the Parliament expressed their anguish and resentment against the police officials and Government against the heinous crime and demanded for instant killing of the accused. The Hyderabad Police found evidences against four men and arrested them on the suspicion that they committed the crime. During their judicial custody, the accused were taken to the crime scene early hours of the day for a reconstruction of events as part of investigation and were shot purportedly by the investigation officers in retaliation during an alleged escape attempt calling it as 'encounter'. When the men accused of the gruesome assault and murder of the women were killed in so called police encounter there was a popular applaud and appreciation of the heroism of the Police. They were showered with rose petals, fed sweets and crowds took to the streets, cheering the men's deaths, saying "swift justice" had been finally meted out. The Twitter was surfaced with trending hash tags and tweets singing the praises of the Policeman, Whatsapp and Facebook were filled of forwards and stories that justice was

done. Luminaries across various fields as well as the Politicians applauded on various social media platforms that the law had done its job. There was a celebration that justice had triumphed.

In the sensitive and heart-wrenching moments like these the society reacts with deep anguish. There is no doubt that the "outrage" of people in the aftermath of such horrific crimes is justified and, for the most part, well intentioned, but the fundamental question that remains unanswered is that whether such illegal killing by venting out the revenge serves the idea of justice. Nobel Laureate, Amartya Sen in his book 'Theory of Justice' states that "Justice requires reasoning and impartial scrutiny". Justice is characterised to prevail harmony in the society. Finding the eternal truth is embedded in the idea of justice. As well as, it intends on giving punishment to the wrong committed rather than harming the offender despicably which is distinct from the offence committed by him.

For the course of justice, it is extremely important for us to rise above the heat and the spur of anger, by keeping of avenues of rational thinking open. Revenge loses its sense of rational reasoning because it is driven only by the strong fury of emotion only to instantly hurt someone without wanting and having the patience to know the truth. Whereas, law keeps a check on the imbalance of emotions and that both the sides are taken

into consideration. Law is superior because it provides rational attitude and reasoning unfound in revenge. In our Indian Criminal Jurisprudence, we drive our rationality through the non-negotiable honed over decades of Constitutional Principles and the Rule of law. There cannot be any disagreement that the means should follow all the established legal procedures. However, in the given case, the accused were deprived of Article 21 of Constitution of India which provides that “No person shall be deprived of his life or personal liberty except according to procedure established by law”. Secondly, not only Indian Judicial system upholds the principle of 'innocent until proven guilty' but, the Article 11 of Universal Declaration of Human Rights provides that every person is innocent unless proved guilty. Thirdly, no justice can be ever served to the victim when the accused has not been given the opportunity of representation. Here the accused were labelled as criminals and thus killed depriving them of the both criminal trial to convict them and as well as the right of representation. The human life cannot be reduced to execute someone without judicial scrutiny. Hence, the Justice was never served.

The anger of the people was genuine; but the popular anger which provoked cheering of revenge was not in alignment with the principles of justice. Our Constitution does not give justice being swayed by the popular opinion. It distinct itself from the majoritarianism by virtue of certain individual and every case is adjudged on its own merit and objectivity. Here the punishment had been completely influenced

by the public opinion unsupported by the Constitutional principles.

The Indian Criminal Justice system reflects the idea of “justice” rather than “power”. Since the birth of Criminal Law as an instrument of safety, the principles of impartiality of power and due process were accordingly incorporated in the criminal procedure so that every accused person gets a fair trial. The police are the protectors / guardian of the people, who have to act under the same mandate, however are often found rendering meaningless exercise of power and unbridled misuse of authority. The police are the investigation agency, who can arrest the criminal and make them face the trial and our law does not sanction killing of an accused of any crime merely because he is a dreaded criminal. This is the basis for a strong judicial system. The Supreme Court through landmark judgements has admonished trigger-happy police personnel who liquidate criminals and project the incident as an encounter. The UN Human Rights Committee, in its several reports, has said that “encounters are murders”. Many times these are fake killings which are orchestrated to conclusively prove them right. Similarly, social media is the platform to exercise ones opinion and are not entitled to declare punishment. Declaring someone guilty falls under the solely jurisdiction of the courts. The killings which take place without the judicial interference are unjustifiable.

Another idea and core characteristic of justice is guaranteeing peace and harmony for the years to come. A society that does not guarantee justice takes revenge. The unlawful



execution of the four men and the support from the masses makes the country more savage and less safe for not only a woman who executes people without trial but will create more space for fear the powerless class of the society and opening more doors for the atrocities in the society. That will also, set the precedents for the law enforcement agencies to do something beyond their scope of mandate. Every police officer will be under the belief that his extrajudicial killing will be synonymised with courage under the disguise of justice and will expect cheers from the public and luminaries in the society. It has and will also become more ridiculous that the lawmakers encourage extra-judicial killings which are bound to pass laws under the ambit of Constitution. Instead of the parliamentarians instilling the confidence in the laws made by them and in the judiciary found encouraging the extra-judicial killings will only lead to creation of anarchy in the society. This will create the disruption and vacuum in the constitutional beliefs, control and principles. Demonising the legal system won't help because the country will go erratic if justice takes place the idea of revenge. Such unruly acts thus, raise alarm rather than satisfying about justice having been done.

The Criminal Jurisprudence in India is based on Reformatory Theory of punishment rather than the Retributive Theory. Gandhiji, our Father of Nation, said, "An eye for an eye will make the whole world blind". The desire to execute the accused like in the uncivilized society is the regressive way back to go for a democratic country like us that prides itself in the unprecedented historical legacy of resisting violence and enduring justice in

fundamentally non-retributive way. The Reformatory theory is based on principle 'Hate the sin and not the sinner', that even if he has committed a crime, he does not cease to be a human being and it believes in curbing the offence. The events that followed in Hyderabad case are unknown and unfounded in our Justice delivery system.

The Hyderabad Encounter is thus a case where the idea of Justice had lost its character when it took the form of revenge and true characteristics of Justice were not served. The delay of justice is injustice but instant justice means that the system should function effectively based on the established principles of law and not encourage encounters. There have been the staunch examples of how the judiciary system has failed to provide justice at the right time, but the lacunas in it cannot create a pave to bring the attitude of revenge in the minds of people and the public servants and induce more injustice in the society under the disguise of justice. This case which makes all of us wonder that whether the face of justice is changing in India and if it is so, reforms are the need of the time before there could be more wilderness in the society. Francis Bacon, English Philosopher and Statesman once said, "If we do not maintain justice, justice will not maintain us". The day will be soon when such unjust atrocities, if continued, will engulf the humanity into lustrous vengeance and remove the identity of human being bound by the principles of humanity. The hope of secure and liveable world is only brought by justice who induces peace and brotherhood into human veins.

# Are we 'Reserved' about Taboo-Breaking?



Aniket Thombare,  
2<sup>nd</sup> Year LL.B

*We live in a complex, advanced, and fast-paced world, that require even more complex, advanced, and fast-paced solutions*

**Anonymous (and slightly modified by me)**

India being culturally and historically rich, inherited various taboos in social, religious and cultural spheres - majorly being bad taboos. Though they are implicitly restrictive, not practicing / following it only meant isolation by the society in itself being enforced. Only legislation coming to the rescue that abolished such practices. Some of the taboos that we see, Social - stereotyping gender based roles, isolation of women during menstruation, talking openly about mental illness etc. Religious - belief in spirit, Superstition beliefs etc.

India in the past have witnessed some weird taboos viz. Males can't shed a tear or Females can't be loud / bold. Or Females can't do certain types of job (have witnessed this while pursuing Mechanical Engineering). And so on. Fortunately with various attempts for revolution, some have been abolished while some still in existence. Another, as depicted in the Movie 'Padman', females in the reproductive age are isolated during the menstruation cycle and also not taken care by not maintaining hygiene eventually resulting in the severe health issues or even deaths, what we're failing to understand is it is mere science - biology. Also it resulting in the Sabrimala incidence. The Urban Population has overcome this, but this is still prevailing in the Rural India. And it is resulting in overshadowing of growth of actual talent.

As I'm writing this, we're just entering the second week of lockdown declared by the Central Government to fight the COVID-19 Pandemic, attempting to flatten the curve below the 'cases double every five days' curve. Past few days / weeks have taught us to forget all our taboos, differences, and discriminations and respect all the people from the same profession equally, regardless of any difference. But was it necessary for a Pandemic to teach us a lesson in the 21st Century, while the Great Economies of the World have already moved on for the betterment, not clinging to the old-age practices. Certainly not all taboos are bad or cause obstacles, evidently India has been praised about being Culturally and Historically rich so do we Indians, but there have been various taboos attached to it where unfortunately even the doctrine of severability can not help out. I came across the quote that has redefined my perspective towards things - 'what if the cure of Cancer lies with someone left out from Education?'

But there exists one more form of taboos that goes unnoticed but is very much part of our system and have inadvertently clinged to it - behavioral. Here I'm taking the opportunity to interpret 'taboos' liberally, because being a 'Law' student and having been taught by amazing 'Law' teachers - Why not! In the field of Education - being most important as shapes

our future, we have neither asked 'why' to seek education nor till 'when' to seek education. Majority of us think that getting degrees is the finishing line of education but in fact it is just a key to stand on the track for the Full Marathon (Movie Marathon toh abhi baki hai mere dost!). Do we pursue Education only to get job and monthly salary that can pay for our expenses?

Similarly in Civic Responsibility, our learning of discipline is not much reflected into our actions on the streets, or likewise. Where do our teachings go in that regard?

In Political sphere, we don't ask about deliverables in the manifestos instead get

carried away with the leaders' personalities and stay honest to our party affection without being reasonable.

No doubt, keeping the right taboos intact is important which may be evident by a few Indians, asking the right questions, going on to become best in their respective fields viz. CEOs of Giant Companies, Bureaucrats, Political leaders etc. I'm very hopeful of our Generations leading the way out of this taboos importantly at a faster pace as anyway we will evolve.

I would like to end by 'asking', have you been asking questions, importantly the right ones in the right spirit?

## Constructive Transition of India With Respect to Societal Change



**Atharva Nitin Kamble,**  
3<sup>rd</sup> Year B.A. LL.B

The primary function of the law is to serve the society by regulating the behavior of the members of the society. In the absence of regulatory behavioral norms which is provided by law, the society will have to face anarchy, because in the absence of law every member actuated by his interest would act to the detriment of everyone else. We today live in a very sensitive but strong society where people are aiming to be beacons of virtue and working towards making our beloved country a better place, are there impediments? yes a lot of those but that does not hinder the capability of new India to grow and excel, speaking of impediments there have been many issues concerning the structure or the framework of our culture, Sabrimala, triple talaq to name a few, but in my opinion instead of focusing on how flawed the olden ways are we should use them as launch pads to success, when there is societal change

occurring in India we should also take into consideration that it is affecting the population as a whole and along with the changing nature of the society, there is also monumental change in the social justice system as well, Social Justice is not a simple or single goal of a society but is an essential part of complex social change to relieve the poor from handicaps, Penury, toward off distress and to make their life livable, for greater good of the society at large.

The aim of social Justice is to attain substantial degree of social, economic and Political equality which is the legitimate expectation. The concept of social Justice thus takes within it sweep the objective of removing all inequalities and affording equal opportunities to all citizens in social affairs as well economic activities, Art. 38 (2) of the constitution directs the state to strive "to

minimize the inequalities in income-" and endeavors "to eliminate inequalities in status, facilities and opportunities, not amongst individuals but also groups of people residing in different areas or engaged in different vocations". The apex court has explained the concept of equality envisaged by art 38 as equality before the Law is dynamic concept having many facets. Thus the apex court has contributed a lot of to achieve the goal of Social Justice. The first and foremost tool that Judiciary has devised is public interest litigation to promote the Social Justice. The courts in the country did everything to help the poor and to break every procedural Barrier to deliver justice to the poor. The Supreme Court has given a very broad connotation to Art 21 so as to include there in". The Right to live with human dignity". The concept "derives its life breath from the directive principles of state policy .So Right to Education is a fundamental right the state is under a constitutional mandate to provide educational institutional at all levels for the benefit of the citizens.

In this transition of India and the change in the social justice system we must not forget the contribution of the judiciary The Role of Judiciary with respect to certain unremunerated rights such as, the right to shelter, right to rehabilitate, right to food, right to livelihood and right to medical aid is quested; the Judiciary through its activism has transgressed into rates reserved for legislature and executive. It was held that there in that the fundamental rights are not islands but have to be read along with the other rights. Hence reading Article 21 with 14 and 19, It was held that procedure established by law" under Article-21, of the Constitution means not Just any procedure

but a Just, fair, and reasonable procedure. The right to life includes the right to live with human dignity and all that goes along with it namely. The bare necessities of life such as adequate nutrition, clothing and shelter over the head and facilities for reading writing and exposing oneself in diverse form freely moving about and mixing and commingling with fellow human beings.

An Important Inspiration for social Justice can be drawn from the of preamble, fundamental Rights ,fundamental duties and Directive Principles of state policy of the constitution state that the people of India have under taken to secure Justice "Social, economic and Political and the mandate by Article 39A of the Constituted which Imposes, a duty on the state to ensure that opportunities for Securing Justice are not denied to any citizen by reasons of any economic or other disabilities t was recognized that the right to livelihood Under Article 21, Could not be extended so far as to require that everyone be provided with a Job, Art 41 The Directive principle of state policy the state shall seek to secure the rights to work to its citizen and even the Directive Principle lays down that the duty of the state would be within the limits of its economic capacity and development also Justice Ravindra Bhat in his recent SC/ST Amendment Act 2018 said that "Fraternity assures true equality; Articles 15,17 and 24 seek to achieve this ideal" , However, it is universally accepted that the society is always in a state of flux and is always changing, sometimes forward and sometimes backward, despite that the focus should always be on making the society better day by day and this change has to inclusive of everyone only then it would be classified as constructive change.

# Judiciary: the only Taboo-Breaker in Contemporary India

Anirvinna A. Bhawe,  
3<sup>rd</sup> Year LL.B



*I measure the progress of a community by the degree of progress women have achieved.*

**Dr. B. R. Ambedkar**

When I began to write this article, two things caught my attention. Someone ranted about how menstruating women must be prohibited from cooking for their families or else they would take rebirth as a dog. On the other side, the Supreme Court of India gave a very progressive judgment about the role and appointment of women officers in the Indian Army. Although we must always see the bright side (i.e. SC judgment), we cannot ignore the mentality still prevalent among the masses in India.

After lot of deliberations with myself and discussions with my near and dear ones, finally I could crystallize that Gender Equality is the foremost taboo in India because many people still do not believe in the same. In India, we always find people debating on the topic Feminism v/s Patriarchy. I disagree on both the sides because each of them tries to showcase the superiority of one gender over the other. A pragmatic approach is what is needed today where each of the gender can complement each other instead of fighting a stupid race for superiority.

The word 'taboo' basically means an implicit prohibition on something (usually against an utterance or behavior) based on a cultural sense that it is excessively repulsive or, perhaps, too sacred for ordinary people. In India, we tend to create a taboo in almost each and every field ranging from sex education to same-sex relationships. However, the Indian public may not be blamed for the same because of many reasons like lack of access to formal education, prerogative of religion over rationalism in day-to-day life etc cutting across all faiths prevalent today.

When we look at the Judiciary as an institution, we must steer clear of the usual debate of the judiciary transgressing in the areas of the Executive because we some of the times, such intrusions are the need of the hour. During the period of 1950 to 1985, the Supreme Court was busy dealing with the interpretation of Constitution, its amendments and also other laws.

The first major path breaking judgment of the Supreme Court was the Shah Bano case of



1985. In this case Shah Bano, a Muslim woman and wife of Mohammad Ahmad Khan filed a petition at a local court in Indore, against her husband under section 125 of the Code of Criminal Procedure, asking him for a maintenance amount for herself and her children. Under the Muslim Law, Mehr (dower) means money or property which the wife is entitled to receive from the husband in consideration of the marriage as an obligation imposed upon the husband as a mark of respect for the wife. The Supreme Court held that Muslim Law was against humanity in cases where wife is not able in a condition to finance or maintain her after the Iddat period. Further, the Supreme Court also held that sec 125 of the Code of Criminal Procedure was secular in nature and can be made applicable to all religions. This judgment was a path-breaking one which had laid the foundation of Uniform Civil Code in India. However, the government of that day succumbed to the political pressure and enacted The Muslim Women (Protection of Rights on Divorce) Act, 1986, effectively nullifying the Supreme Court's judgment. The said act allowed maintenance to a divorced woman only during the period of Iddat, or till 90 days after the divorce, according to the provisions of Islamic law. Thus, it highlighted that political populism still dominates over rational principles based on equality, human rights and social justice in India.

The next round of progressive taboo-breaking judgments came after 2015 in which the Supreme Court touched upon multifarious issues ranging from the rights of

single mothers in guardianship to the entry of women in religious shrines to name a few. The following judgments were held as instrumental towards shattering the age old taboos which were being unfortunately cherished.

It all started when a Supreme Court Bench in 2015 ruled that an unwed mother in India can become the sole legal guardian of a child without the consent of the father. The plaintiff had asked the courts for permission to apply for becoming the child's guardian without informing the father, who, she argued, had stayed with her for two months and did not know the child exists. The Supreme Court held that in today's world, a single mother can raise her child alone; and the name of an unconcerned father should not be needed in granting guardianship to the child. It is disheartening to see that even today single mothers are systematically shamed in a society that still goes by archaic patriarchal notions of identity. This judgment protected the privacy of the women and also removes the stigma of illegitimacy which would have naturally accompanied the child.

The Indian Penal Code, 1860 which was enacted by the British contained some archaic provisions which were inserted to suit the so called Victorian morality of that time. Some of them were being misused and hence it was the need of the hour to remove them from our statute books and once again the Supreme Court came to our rescue. In successive judgments, the Apex Court struck down section 497 and section 377 of the Indian Penal Code, 1860.

In the case of Joseph Shine, the primary question of law before the apex court was whether to allow section 497 in our rule book that discriminated between genders which is a direct violation of Article 14 of the Indian Constitution. The said section criminalized the offence of Adultery only when the consent of the husband is absent. In simple words, if a wife indulges in sexual intercourse with another man with connivance of her husband, the said offence will not amount to Adultery. This section established superiority of one gender over another and led to wife being at a subservient position in the institution of marriage. The Supreme Court, while striking down the same, held that the said section did not regard man and woman on equal footing and hence is unconstitutional.

Similarly, in the case of Navtez Singh Johar, the Supreme Court also struck down section 377 of the Indian Penal Code which criminalised same sex relationship under the guise of the term 'unnatural offences.' In this case, the constitutional validity of sec 377 was challenged on the grounds of it being arbitrary and invasive of Privacy and equality. The Supreme Court held that existence of section 377 in statute books was bereft of any logical argument in modern era. It further held that the choice of a partner, the desire for personal intimacy and the yearning to find love and fulfillment in human relationships have a universal appeal, surpassing age and time. At the same time, the Supreme Court was cautious enough to state that section 377 would continue to govern cases of non-consensual sexual acts against adults, minors

and acts of bestiality. This was a landmark judgment for the LGBT community which has been socially ostracized for a long time and paved way for equal rights and humane treatment for the LGBT community.

The next judgment that created a quite a storm in India was the Sabarimala judgment. The Sabarimala Temple in Kerala prohibited the women of menstruating age from entering the temple. The Supreme Court struck down this ban and held that exclusion of women from religious worship, even if it be founded in religious text, is subordinate to the constitutional values of liberty, dignity and equality. Currently, the same is being challenged before a Constitutional Bench which will decide whether the Supreme Court has the power to rule on matters associated with religious beliefs across all religions.

In the second week of February, a bench of the Supreme Court gave a reformative order regarding role and appointment of women in the Armed forces. The Supreme Court allowed all Short Service Commissioned (SSC) women officers to opt for Permanent Commission. The judgment also stated that Command is now open to women officers and those who serve beyond 20 years will be entitled to pension. I personally feel that the role of women in non-combat functions of the Army should be encouraged while keeping combat role restricted only for males because many studies have shown that the efficiency of women in combat is less as compared to men because of physiology of the female body.

Apart from gender sensitisation, the Supreme Court has also ruled on some other issues like

Euthanasia which shatter age-old beliefs. In 2018, the Apex court allowed Passive Euthanasia in India. Euthanasia means the practice of intentionally ending a life to relieve pain and suffering. The Supreme Court steered clear of the age old debate that life is bestowed upon the mankind by the almighty and he alone enjoys the right to withdraw it. The Supreme Court permitted passive euthanasia which relates to withdrawal of life support measures or withholding of medical treatment meant for artificially prolonging life. Passive Euthanasia is different from Active Euthanasia because in active euthanasia, a specific overt act is done to end the patient's life whereas in passive euthanasia, something is not done which is necessary for preserving a patient's life. The Supreme Court has also laid down an elaborate procedure whereby the certification of Hospital Medical Board and/or JMFC has been made mandatory. The Supreme Court has stated that these directives shall remain in force until the Parliament makes a law to that effect and till date, the Parliament has not made law on the same.

The Supreme Court, in 2017, ruled that practice of Talaq-ul-Biddat (Triple Talaq) was

bad in law and against morality. It was further held that Triple Talaq is instant and irrevocable, it is obvious that any attempt at reconciliation between the husband and wife by two arbiters from their families, which is essential to save the marital tie, cannot ever take place and hence invalid because of its manifest arbitrariness. On the directions of the Supreme Court, the Central government has also enacted The Muslim Women (Protection of Rights on Marriage) Act, 2019 which criminalises the practice of instant talaq with imprisonment upto 3 years.

It must be noted that in all these cases, it was only due to judicial activism that India witnessed such progressive steps. We, as citizens of this country, must ponder upon the question that for how long must we depend upon the judiciary? Ultimately, it is the executive who has the rule-making power. Going one step further, it is we the people who need to change our thinking and adapt to more modern but at the same time pragmatic views which should be free of any discrimination and archaic ideologies. Now, it is high time that we, the citizens of India, say '*mea culpa*' and shatter the Indian society of taboos but at the same time ensuring that it does not cause debasement of the Indian spirit of culture, ethos and values.



# The Cruel Practice of Animal Sacrifice in Temples in India

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1<sup>st</sup> Year LL.M



In September 2019, the High Court of Tripura in its 72 pages pronouncement declared that the practice of offering sacrifice of animal in temples of the state to be unconstitutional. The decision was given in a PIL filed against the practice which involves serving of animal heads by sharp cutting swords among the loud noise of drums and chants of the devotees. The served heads is then handed over to priests for chanting mantras, while the blood of the animals flows within the precincts of the temple and the drain. It is regarded that the practice is a traditional norm of the particular community and they are following such practice since ages. The state government defended such practices by designating it as an integral part of worship in the Hindu Religion. To support this, the state government also placed on record several documents to prove that the practice of sacrifice has existed in the temple since time immemorial. The Court tested the contentions on the touchstone of Article 25 of the Constitution where it considered whether such practices can be called as Essential Religious Practice and whether such practices are violative on grounds of public order, morality health or other rights guaranteed under Part III of the Constitution. In its opinion the Court held that only practices which are an “essential and integral part of religion” are protected by Art 25(1) of the Constitution of India. Further the Court clarified that the practice of animal sacrifice cannot be said to be the core of the tenets rituals, ceremonies, beliefs, observances or the practice of religion within the temple of

Mata Tripureswari or other temples managed by the State within the State of Tripura. The Court also said that in the instant case, sacrifice of animal in temples is not done out of necessity but merely on the unsighted conviction and credence that such activity would please the deity, who in return would bestow them with blessings and wellbeing. Finally the Court declared the practice as unconstitutional and reiterated the practice is not an integral part of Article 25.

The practice of animal sacrifice is believed to be practiced due to the traditional norms and it is followed as the ancestors of a particular community used to follow. In India Animal Sacrifice is usually practiced under the garb of religious norms to appease deities and Gods. However, it is important to consider that no religion in the world is the preacher of violence or requires its followers to kill animals. All the devtas and deities are kind hearted and bless the humanity to prosper and live in harmony with each other. The Sacrifice of an animal in a temple is also regarded as a brutal practice as it is against the right of animal as provided under article 21 of the Indian Constitution. The Apex Court in the landmark Jallikattu Case recognized the dignity and honour of animals under Article 21 of the Constitution. Further it is important to understand that certain practices even though regarded as religious, they have sprung from merely superstitious beliefs and should be sensed as only extraneous and unessential accretion to religion itself. Such practices should be completely abrogated

and not to be protected under Article 25 of the Constitution. It is pertinent to note that the core of religion is based upon spiritual values, which the Vedas, Upanishads and Puranas were said to reveal to mankind seem to be – “*Love others, serve others, help ever, hurt never*” and “*Sarvae Jana Sukhino Bhavantoo*”. No religion will preach to harm the living being including insects and animals. Hence, it is important to note that there is vast difference between the true religious practices and carrying out such practices which are merely followed without any conformity. From the legal eyes such practices are subject to public order, health, morality, and other provisions relating to Fundamental Rights as well as the duties provided in Indian Constitution.

The practice of sacrificing animal are generally found on the assumptions of incorrect interpretation of religious teachings and superstitious beliefs which are firmly rooted in the minds of the blind propagators of religion and such practices are still followed only because the ancestors were following and the members of such religions feel that it is their fundamental duty to follow the religious practices of their ancestors. The Supreme Court in many cases has observed that “*no usage which is found to be pernicious and considered to be in derogation of the law of the land or opposed to public policy or social decency can be accepted or upheld by Courts in the country.*” Hence, such practices cannot be allowed to be followed.

In India, there are many laws which provides for protection of animals and the ecosystems. To promote animal welfare and ensure animal safety, India enacted the Prevention of Cruelty to Animals Act in 1960.

Since the enactment of the legislature, there has been a prolong movement towards protection of animals and concerns towards their welfare. The Constitution of India also provides for protecting animals and wild life. Through the provisions of fundamental duties, the Constitution casts the duty to protect and improve the natural environment including forests, lakes, rivers and wild life and *to have compassion for living creatures*. The Judiciary has also on number of occasion attempted to protect the animals by banning activities which are brutal and which harms the dignity of animals. Even though law provides protections to animals, the issue of sacrifice of animals in temples has still remained unresolved. Such practices are still followed in many rural and tribal parts of India. The Supreme Court on many occasions have refused to entertain in matters involving sacrifice of animals by stating that the Judiciary cannot stop centuries-old traditions of sacrificing animals by different communities. It is pertinent to note that, the Supreme Court in 1958 in the famous case of Mohd. Hanif Quareshi gave an important decision regarding total ban on the slaughter of all categories of animals of the species of bovine cattle. But after this, the Supreme Court on many occasions has rejected to interfere into such matters where religious practices are involved. On the other hand recently, the Supreme Court has admitted the petition which is filed against the decision given by the Tripura High Court in September 2019 pertaining to ban on Animal Sacrifice in Temples. Now it is the Supreme Court which will decide upon the issue regarding animal sacrifices in temples. It is sure that the guardian of the Constitution will protect the rights of the people and will adhere to the principles of our Constitution.



# Homosexuality: Still a Taboo?



**Daksha Chimote,**  
2<sup>nd</sup> Year B.A. LL.B

India has always been known as a diverse country. Diverse in religion, language, culture, geography as well as what they consider as a taboo. Since the past decade, there's been a lot of changes in the way society is perceiving things.

For instance, decades ago there wasn't much awareness about menstruation and hence a lot of restrictions were put on women who were menstruating. This is now slowly changing. But, let's just leave that topic for another time. In light of recent events i.e surrounding section 377, I would like to delve deeper into it's history and it's implications in today's world.

Homosexuality has always been one of the many taboos in the Indian society. To an extent that it was hard for people to come out and accept themselves. There hadn't been any awareness and was always referred to as an "illness". To say that it's still considered one or atleast something that can be 'cured' despite the growing awareness isn't an under statement. But what more could we expect considering this belief of homosexuality as a offense or 'unnatural' was furthered as a result of it being ingrained in the Indian constitution.

In a landmark judgment of the Supreme Court of India, Navtej Singh Johar & Ors. v. Union of India, consensual intercourse between adults was decriminalised. Section 377 of the Indian

penal code was declared unconstitutional. Section 377 of the IPC refers to 'unnatural offences' and says whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal, shall be punished with imprisonment for life, or with imprisonment of either description for a term which may extend to 10 years, and shall also be liable to pay a fine. But all of this came into being after a long term battle which had been going about since the last 2 decades. Ruling out this old colonial law turned out to be a huge victory for the LGBTQ community in India as it ensured a step towards securing the dignity denied to them from a long time.

Let us go back to 1991, where it all started. AIDS Bhedbhav Virodhi Andolan (ABVA), an organisation released a document which contained experiences faced by gay people in India. They were the first ones to ask for repealment of section 377. But nothing concrete could be done by them back then. In 2001, Naz Foundation an NGO filed a public interest litigation in Delhi High Court challenging the constitutionality of section 377 and asking for legalisation of homosexuality in India. After this, the Delhi High Court dismissed the PIL in 2004 saying they did not have locus standi on the same. After filing a special leave petition, the case was finally admitted as a PIL. There was finally some good news on the block when the Delhi High Court struck down the section 377 in

2009 saying it was violating the fundamental rights to life, liberty, equality guaranteed by the Constitution under article 14,15 and 21. But, in 2013 the LGBTQ community hit a blow when the Supreme court declared the judgement of Delhi High court as “legally unsustainable” and therefore overturned the ruling. After all of this, certain LGBTQ activists stepped up and filed a writ petition against section 377.

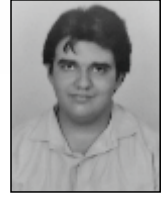
Till then, Privacy had been declared as a fundamental right by the Supreme Court where it also said that “sexual orientation is an essential attribute of privacy and discrimination against an individual on the basis of sexual orientation is deeply offensive to the dignity and self-worth of the individual” and thus raised the hopes to those campaigning against 377. Also, In 2014, the NALSA judgement was passed by the Supreme Court where they recognised the right to gender identity. Moreover, some child rights activists had been worried that the repealing of section 377 would make it worse for offences against children. Introduction of The Protection of Children from Sexual Offences (POCSO) Act, 2012 took away the same problem. All these legislations somewhat paved the way for making it possible to make the case stronger in the future. Then came the day, which turned out to be a light in the dark tunnel i.e 6 September 2018, where the Supreme Court

in 5 judge bench headed by the then CJI Dipak Mishra diluted Section 377 of the Indian Penal Code, to exclude all kinds of adult consensual sexual behaviour. It declared criminalising consensual intercourse between adults was arbitrary, irrational and hence liable to be partially struck down.

We can say that this was one step forward towards achieving the acceptance in the mainstream society LGBTQ community deserves. There's still a lot of social and cultural acceptance which has to be brought about. Even though this judgement can be seen as a achievement for the LGBTQ community towards normalising homosexuality, the Supreme Court still doesn't allow same marriage and adoption rights for same sex couples. However, the ruling is definitely a significant step towards establishing a liberal, equal and progressive society.

Of course, there were mixed reactions by the public after the judgment was passed. Prejudice and stereotyping are still quite common with regards to sexual orientation and gender identity. Regardless, repealment of 377 contributed to discourse about the LGBTQ rights as well as the fact that sexuality exists on a continuum. This being said, We've still a long way to go with regards to making proper provisions for the LGBTQ to live as freely and equally as any other citizen in the country.

## India: Breaking Taboos



Fariborz Irani,  
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Ivan the Terrible, Vlad the Impaler, Joseph Stalin, Adolf Hitler, Kim Jong-il and his current successor: some of the worst leaders in world history. The Napoleonic wars, the two World Wars which culminated in the nuclear devastation of Hiroshima and Nagasaki, the Mongolian conquest led by Genghis Khan, 9/11, 26/11: some of the most horrific world events ever to be witnessed in human history. The common element to which these individuals and atrocities owe their infamy and notoriety? FEAR.

It is evident from even a brief glance at history that the only apex predator man has feared through the centuries is fear itself. Be it the fear of dying, the fear of humiliation, or the fear of failure- they have all either fuelled the flames of irrational and draconian customs, or truly marvelous achievements. Every society and culture in the world have always prohibited certain human behaviour; we commonly know them as 'taboos'.

India, as ancient and enlightened as its civilization has been since time immemorial, is no stranger to taboos. However, while some of these taboos seem to be based on certain socially accepted perceptions of what ought to be, the majority of these prohibitions, if not all of them, have now been conclusively proved to possess no place in futuristic and scientifically inclined civilization. Every Indian is aware of several taboos: smoking, drinking, maintaining relationships of a more discreet and intimate

nature out of wedlock, among several others. It is also unfortunately evident that even after the level of scientific and humanitarian progress India has achieved till date, these taboos manacle the fairer sex to a greater degree than their masculine counterparts.

Touching upon certain taboos mentioned above, such as drinking and smoking, as well as other more illicit acts of consumption, the flaw in the justification of the prohibition is plain to see: it is not the fact that these acts will attract divine retribution, so much that these acts are harmful to the human body in much more corporeal ways.

Moving onto certain more sensitive topics, such as partaking in romantic escapades out of wedlock, with or without precautions. It can be argued that the main reason for the restriction on such activities is not truly the fear of public humiliation, but the fear of a high likelihood that children born out of such interactions might grow up without one or both of the parents, which is detrimental to the young lives as well as society's progress in the long run. A much more serious taboo in Indian society is a woman's choice to terminate her pregnancy. While the law allows every woman this right, within reason, either due to lack of awareness or fear of social stigma, women are still shackled by this taboo. There are certain other targets suffering from similar restrictions on exercising their free will in matters of intimacy, namely the LGBT community in

India; divorcees are also faced by social stigma. To put it quite bluntly, these taboos have absolutely no rational foundation and should therefore not even be dignified with an attempt to extrapolate the reasoning behind them.

Onto a very common familial taboo: the taboo of a child having the choice of career paths. Indian society is plagued by an irrational sense of attraction to certain occupations and professions, with no wiggle room whatsoever. A child's entire life is decided by the parents: which career the child shall pursue, who shall be the future spouse of the child is selected based on the potential spouse's profession, the ratio of the spouse's earnings to that of the child's. There is no room for love and romance to arise between two individuals, whose fates have already been sealed by some whimsical metaphysical algorithm. For a child to aspire to anything other than what his or her family has decided for him or her, is a taboo that unfortunately still exists today.

It was mentioned earlier that there are certain taboos that are indeed based on sensible thought. However, the list is painfully short. One commendable 'taboo', if it can be called that, is the taboo of shirking one's responsibility to the socially or physically disadvantaged among us. This is one of the very few, if not the only, taboo that actually has a humanitarian basis. However, it can be submitted that certain other taboos must be added, for the good of the Indian population, such as the taboo of undermining employees and labourers, of providing substandard products and services to our countrymen, of denying the indigent

population basic and necessary facilities to help them improve their pitiful situations, among others. It is felt that these 'taboos', separated from the traditional fear that the word carries with itself, and accompanied by a fear of swift and rational justice, will actually have the desired effect and control human behaviour without overburdening it with superstition and primitive terror.

To conclude this train of thought, what is the underlying essence of these taboos? Is it truly divine or demonic retribution? Or is it something simpler, such as humanity's animalistic fear of the unknown, the supernatural, the darkness of the abyss or the flames of divine justice, manipulated constantly and creatively to subvert reason and rational rebellion? A scientific approach would be to classify these taboos as nothing but a result of primitive social science. What this means, is that humanity must learn to temper its baser instincts of self-preservation and hedonistic gratification with its potential to channel extraordinary levels of enlightened and rational thought and reason. While this is truly a herculean task, the educated population of Indian society is indeed trying to navigate its way out of the darkness and into the light. Now, the next step for the educated masses must invariably be to lead their less fortunate brethren towards progress- not merely materialistic, but more importantly, intellectual progress. Once this mindset finds its roots in Indian society, these taboos will wither away, as quite a few of them already have. "Live and Let Live" ought to be the grundnorm for India to realize its potential to the fullest. REASON MUST NEVER BE ALLOWED TO BE OVERPOWERED BY THE PRIMAL MIND.

## Migration: An Emerging Hurdle



Gaurav Narendra Pimpale,  
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We feel our cities over populated these days. Chaos on streets, buses with rush, Busy streets. Are we really overpopulated or just huge number of people concentrated in this cities. Our villages are still very calm, peaceful. Many of the migrants you can easily see on the streets of your cities, begging, selling balloons etc. Their common grief is that nothing left at villages. On the streets of Pune we can easily see the old couples begging for food. Most of them are from Marathwada or Vidarbha region of Maharashtra, which has been affected by intense famine. They spend their whole day begging and at night make their beds on streets. Similar condition with migrants from Rajasthan, 10 out 5 migrants on the streets of Pune are from Rajasthan. Group of families consist of 2-3 children lives under bridges or on the streets. It's very common for us now to see those little children begging and their parents selling some goods like balloons and masks. One of the old women from Rajasthan said that her 6 girls are died because of lack of medical facilities at their village. Her husband also expired that's why she came to Pune by train; someone told her that it is easier to get some money in Pune than Mumbai. Alike Pune, In Mumbai several taxi drivers spend their whole day driving cab and silently sneak into perilous shelters at night, without the cities even noticing them. Hundreds of depressing stories can be seen on the street.

Hungry and timid faces are often apparent in front of glamorous shops and on fancy roads.

Migration has been essential part of human behaviour since ancient times. Ban Ki-moon says, "Migration is an expression of the human aspiration for dignity, safety, and a better future. It is part of the social fabric, part of our very make-up as a human family". Migration was a key factor in developing cosmopolitan cities, new global culture and global society. Today's world's leading countries like Australia, Canada, America all are the product of migration from European continent. Rich and elites from England, France settled in America. As we can see there are two types of migration one is for betterment of individual and another is for survival of individual. Things are little different in context of India. Migration for survival is growing significantly from past few years. As per Census 2011, 45 million Indians moved outside their districts of birth for economic opportunities. Internal migration is boosted up because of urbanisation. The basic and most crucial cause of interstate or intrastate migration is employment and poverty. Major part of India's population is still dependent on agriculture, which is the most underrated occupation. A farmer always warns his son, not to do agriculture. Natural calamities, disasters like flood, famine, crop diseases affects income of the farmer. At the same time higher rates of seed and lower cost



of crop in the market give rise to major losses. Many cases across country can be seen where returns are equal or even less than cost of production. Government is failing at making innovative policies for farmers and agriculture sector while it is spine of rural economies. That's why rural economies are not growing. Buyers do not have enough money in their hands. Similarly there is severe question of tenant farmers and farm workers. Individual who does not possess any land has to give rent to the land owners, which is not affordable because of lower returns. Above factors matter the most in increasing migration. A decade before seasonal migration was significant. People used to migrate for employment in different areas and different industries such as construction workers, sugarcane workers. But today large part of the cities occupied by permanent migrants.

According to the State of World Population report, more than half of the world's population lives in urban areas and number growing rapidly. Urbanisation in India is product of demographic explosion and poverty. According to The Economic Survey of India 2017, the magnitude of inter-state migration in India was close to 9 million. This unorganized and uncontrolled migration is leading towards indefinite growth of slums. Major problem is health and education. Migrants do not earn that much which they can spend on health and education. All family needs to work which results in child labour. Lack of cleanliness causes various health problems spread of diseases. The new generation in slum suffers malnutrition and

health deficiencies. It was easy before a decade to get a job than today. Even if a migrant gets a job, in an unorganized and chaotic labour market, migrant workers regularly face conflicts and disputes at worksites. The common issues they face are non payment of wages, physical abuse, accidents and even deaths. Many workers working in informal market can't afford to go to labour courts. Various cases of exploitation of migrant workers happen because natives are quite arrogant about migrants. Hatred crimes happen because native people think that this people are stealing their employment. Another consequence is cultural and religious clashes amongst mixed society. Migrant has to adjust according to the culture of that region. Most common problem he faces is linguistic conflict. Residents of particular city are proud of their culture and language which is good thing but they forcefully impose their culture on others is violation of individual right to profess and practice his religion and culture. This problem gave birth to several political and social organisations. These organisations claim that they secure rights of residents. In recent years many cases of violence against migrants are noticeable. In 2018, In Ahmedabad, around 47 migrants from Bihar were held hostages at a factory because a native was raped by a migrant. According to reports, more than 50,000 workers from UP, Bihar and Madhya Pradesh have fled fearing violence. This resulted in shutdown of factory which caused great economic loss.

Crimes against migrants develop anger in their minds. In recent times there is slight increase

in crimes committed by migrants. Infamous Nirbhaya rape case is ideal example of crimes committed by migrants. Basically migrants come from very narrow minded social thinking. Their culture is more conservative than city culture. Their views towards women, society are very different in compare to metropolitan citizens. One of the convict in Nirbhaya case said that it is so unethical and antisocial that a girl roaming with a boy at night. Similarly, again there were migrants who raped Priyanaka Reddy, a teen girl in Ahmedabad. Frustration at work place, tension of family brings psychological problems to migrants. Their views are getting aggressive towards people living in luxurious apt., driving expensive cars. They cannot afford that thing that's why they wish to steal that thing from owners. Many of the times migrants are main convicts in major thefts. A big burglary was reported in Virugambakkam in March, 2018 wherein two Nepalese suspects and six others from north Indian state drilled a hole using gas cutters and decamped with 100 sovereigns of gold jewellery kept in safe. An inspector General of Police said, " We believe most of these offences are committed by the migrant population. They join any educational institute or work as a labour or as workers in any other unorganized sector. No authorities maintain proper records of their movement." Similar cases of such burglaries are reported in Kerala, Gujrat, and Maharashtra which were committed by migrants. Not always these migrants are the problem but in many cases they are.

Migration has become real panic to the cities. It is continuously ignored by government

authorities. There are lots of solutions to this problem. Government is busy in making 100 smart cities instead of that they should have been focus on making smart villages. This is called decentralisation of resources. Main problem of the day is there is huge concentration of population at one place. This is leading toward vast urbanisation. But now the need is government has to focus on developing villages supporting rural economies. If villages in India will be self dependent then there will be no incentive to migrate in the minds of needy one. One can easily find employment at his village. This classic solution was given by our father of nation Mahatma Gandhi years before. In today's world, Gandhi's words that India's survival depends on the well being of its villages seem even more pertinent. Budget allocation should be more for investment in rural economies. Basic problem of village economy is there is no money circulation. Money is in the hands of those who owns land and lends loan. Whilst this money should be in the hands of masses then there will be demand. And rural economies will get strengthen.

Worst condition of educational facilities at villages is also one of the reasons of migration. Education is basic need of human being. It is an enlightening experience, as it makes us a better version of ourselves. According to the ASER (Annual Status of Education Report) 55.8% of children reading in class five in government schools are not able to read the class tow-level text. More than 70% of class eight students are unable to do division correctly. This condition is because of the limited funding, while education is so

important element but still only 3.6% of GDP government spend on Education. There is a crunch in the availability of academic resources, especially in government schools. Lack of amenities like Toilet and bathrooms, even the minimal requirements of a school like blackboards, books, stationery, and desks are not sufficiently fulfilled. So, ambitious youngsters leave villages for their education. There is sturdy need of educational reforms.

While bunch of people is running towards cities there are some inspirational villages in India that will make us ditch our city life and settle over there. From renewable energy to organic farming, these villages have shown their strength of becoming self dependent. One very appreciable village is Dharnai in Bihar, a small village of 2000 population near Bodhgaya. Once this village suffered from basic issue of electricity like most villages in India, but for the first time in 30 years these village achieved access to electricity. It was the first milestone towards era of renewable energy. In contrast the lives of women in Dharnai changed drastically. Electrification of village with the help of renewable energy brought lots of socio-economic changes in the life of villagers. Children can study late night and women no longer needed to finish preparing meals before the sun set. Farming also got improved. Villagers use electricity in irrigation in effective manner. Another inspiring example of self sufficient village is Chizami village in Nagaland's Phek district. Chizami has been scripting a quiet revolution in terms of socioeconomic reforms and environmental protection for almost decade.

Chizami is a model village in Naga society. Lots of people from all over India now visit Chizami and apply for internship. This model focuses on health issues, women's rights, community programmes, food security, and environmental conservation. They have achieved this glory because of their weaving industry. Starting with seven weavers, Chizami weaves today has a strong network of more than 300 women in Chizami and 10 other villages in Phek district. In this modern time they looked beyond weaving shawls and now they weave stoles, cushion covers, belts, mufflers. Digitalization and e-commerce helped them to reach their product across country. They have buyers from Mumbai, Bengaluru, Chennai. Another very famous village is Ralegan Siddhi in Parner tahsil of Ahmednagar district. Ralegan Siddhi is in a drought-prone and rain-shadowed are of Maharashtra. In 1975, this was place of poverty, hopelessness and timidness. Lack of natural resources meant that this village of about 2500 people, mostly farmers, infarmable. Wells runs dry which made it difficult for people to find drinking water. In result most of people started migrating to near districts like Ahmednagar and Pune in search of livelihood and work. But a bright light emerged, retired army man influenced by Gandhian thoughts named Anna Hazare decided to find solution for large scale migration, ill health, low productivity. He started getting people involved in water conservation and harvesting. He knew that the only way that the village could be revived was with the participation of the entire community and especially youth which often migrate towards city. He was able to identify

water development as the primary need of the village, and that helped to mobilize people. Water conservation, preventing soil erosion and effective irrigation have changed the face of Ralegan Siddhi. Now the total productivity has increased manifold. There is healthy community in village and complete self sufficiency has been achieved. Now youth of Ralegan Siddhi is also making investing their power to strengthen their village and other villages also. Because of these increasing migration stopped drastically. From above we can conclude that

one good school-college, efficient health care centre and innovative administration are the very fundamental needs of the villages and beyond this a creative and constructive vision can bring infinite socio-economic changes.

There are various solutions to this emerging problem of migration. Many of them are discovered, but still it is severe issue of research. It can be a futuristic sustainable model of development. India's route of to a successful future lies not through industrialization or globalization but instead through reinvigoration of its villages.

## Exploration: Taboos and India



**Nandini Gadgil,**  
2<sup>nd</sup> Year B.A. LL.B

Benjamin Franklin has rightly said, "Change is the only constant in life. One's ability to adapt to changes will determine the success in life." Having seen India, we have adopted 'change' in various arenas, fields, hoping that it gets 'well-adapted' to the change as well. The change has been a continuous process, but specifically in the recent past, few minuscule changes have integrated to go and break the taboos in India.

Now, as far as India is considered, taboo is the only concept that isn't a taboo! So there exists a taboo and everyone knows about it but none is ready to accept it as a taboo, rather just a part of the lifestyle. 'Marital rapes' is still a concept that is yet to enter the legal field in a full-fledged manner. Leave the topics with a legal shade to it, common topics

of like menstruation, sexual health are also not discussed! In fact, many girls still use symbolic language just to convey that they got their periods, discussion still remains far. Apart from bearing the physical weakness, girls have to roam about and face such a 'tabooed' environment.

Perhaps, that is where change plays an important role. And when change is backed by law, taboo-breaking becomes a mandate. The verdict in respect to the Sabarimala-entry issue is an example. Post the SC's orders too, reportedly, the number of women going inside the temple is just a few (not to talk about the stand of the temple authorities), but it has atleast started a thinking-process within the people's minds. Breaking taboos, as I perceive, do not call for a mere opposition

of the traditions, it is just that they have to be talked about freely and openly. In case they fail to satisfy their practice on any of the bases, be it legal, scientific, philosophical, logical, etc. they may be struck down as well! In this regard, the repealing of Section 377 of the IPC, the criminalisation of Triple Talaq have added to the taboo-breaking process.

Now in India, culture forms a major part of the societal actions and reactions. Art expresses and showcases the culture of a society. Indians are good connoisseurs of art and thus any change in the field of art has an effect on us, our thinking processes as well.

Within the field of art, I have zeroed down on the changes that Indian cinema saw of recent, and eventually the taboos that it tried to break. Back in 2018, actress Deepika Padukone took a bold stance of voicing out the male- female pay disparity in Bollywood. She reportedly turned down movies given there was a huge difference in the pay scale of herself and that of her male co-actor. Several actresses went on to support and follow Deepika's stand.

Given there was an initiation of the 'Me too' movement in Hollywood, quite a few actresses, models of the film industry came forward and voiced about the tabooed issue associated with the showbiz- 'casting couch'.

Furthermore, Bollywood in the recent past, has been vocal about the taboos that have been in existence in India through films like 'Ki & Ka', that talks about the choice of roles in a marriage, that women may be the bread-earners while men, the bread-makers. There was 'Padman', that talked about a man who

manufactured sanitary napkins, his life in village and the background of women around him. On similar lines, there was 'Toilet- ek prem katha' which talked about the installation of a 'latrine' inside the house, which is still a taboo in parts of the country. Then in 2019 came the movie 'Shubh mangal jyaada savdhan' that talks about same-sex relationships in India. Having come from Ayushmann Khurrana who is known for making off-beat-issue-based movies successful, change is being seen, talked about.

Finally, how can we forget about the much tabooed nepotism that occurs everywhere and was addressed to specifically in Bollywood by Kangana Ranaut? Thus, be it various issues related to art, cinema, Bollywood or for that matter, the fashion industry, wherein top fashion designer Sabyasachi showcases dark- skinned girls as his models, trying to break the taboos regarding skin colour and beauty in India, change is apparent.

What is expected next is that this 'change' goes on breaking many such taboos associated with various fields in India and adds on to the social evolution process. Such minor acts, if not affect many physically have actually initiated a 'thinking process' as mentioned earlier, which for sure is a harbinger of breaking of many more taboos in India, in the coming years. India, as I envision, can be a step ahead than today if it promotes its great culture, but at the same time, is open to talking about the taboos that are just whispered about internally!



# An overview on Mental Health: Breaking the Taboo



Nagbhushan Hanagandi,  
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## INTRODUCTION

With India topping the list of 'most depressed countries in the world', we take a look at the current scenario in the country. Undoubtedly, many films, initiatives and celebrities successfully broke the taboo around mental health, but it is still a long journey ahead. It is one thing to identify the problem, and a whole new struggle to make people sensitive towards it. India ranks number one in the most depressed countries list. "Just get ready and go out", "Buy something, it will cheer you up" or "God gave you everything so you have no reason to be feeling this way" are some of the statements directed at people with mental health issues. The recent statistics reveal that the number of psychiatrists is as low as one per 2,00,000 people. That's an alarming rate. Also, in the findings, China ranks second and, surprisingly, the USA in the third position. It's one thing for a third world country to be in the top 3, but a world power being there only goes to prove that depression, anxiety and stress need more sensitive indicators than poverty, wealth and facilities.

## MENTAL HEALTH- INDIAN SCENARIO

The WHO has defined sustainable development goals and elaborated the impact of mental illnesses and suicide on them. The suicide rate in India in 2015 at

15.7/100,000 is higher than the regional average of 12.9 and the global average of 10.6. Suicide is the leading cause of death among those aged 15–29 in India. There remains a massive unaddressed need within the population.

The treatment gap, as measured by the absolute difference between the prevalence of mental illnesses and the treated proportion, has been found to be 76%–85% in less-developed countries. One of the major reasons attributed to such a wide treatment gap is the problem of inadequate resources. In India, inadequacy exists in infrastructure as well as in human resources. Despite improvements in various health indicators, India contributes disproportionately to the global burden of disease. Our health indicators compare unfavorably with other middle-income countries and India's regional neighbours. A large proportion of the population ends up impoverished because of high out-of-pocket health-care expenditures and suffers the adverse consequences of the poor quality of care.

## ROADMAP FOR MENTAL HEALTH AWARENESS

For the large Indian population to be involved in its own mental health, the only way forward is through enhancing mental health awareness which will generate its own

demand. With rising awareness, it can be expected that early recognition and access to treatment will follow, as will the adoption of preventive measures. It can also be expected that with enlarging awareness in a democratic society, advocacy, leveraging of political will, funding, and cross-synergies shall follow. It is envisaged that bulk of the awareness contributions shall flow from the following six platforms.

1. Conventional media
2. Government programs
3. Educational system
4. Industry
5. Internet, social media and cellphones
6. Crowd-sourcing

#### **MENTAL HEALTH – UNITED NATIONS AND WORLD HEALTH ORGANISATION (WHO)**

Persons with mental and psycho-social disabilities often face stigma and discrimination, as well as experience high levels of physical and sexual abuse, which can occur in a range of settings, including prisons, hospitals and homes. The economic cost of mental health problems is vast, while reasonable investment in mental health can contribute to better mental health for people. Poor mental health is both a cause and a consequence of poverty, compromised education, gender inequality, ill-health, violence and other global challenges. It impedes the individual's capacity to work productively, realize their potential and make a contribution to their community. There is growing recognition within the international community that invisible disabilities, such as mental health is one of the most neglected

yet essential development issues in achieving internationally agreed development goals.

Although youth are generally considered a healthy age group, 20 per cent experience some form of mental-health condition. Mental conditions, which include behavioural and mental-health problems are the leading causes of adjustment problems in adolescents and young people. They contribute heavily to disability and lost productivity across the life course.

Moreover, youth with mental-health conditions face considerable stigma, which serves as a major barrier to help-seeking. A recent study in one European country estimated that the proportion of people affected by mental illness who experienced some form of discrimination at some point during their illness to be approximately at 70 per cent. Discrimination was likely to be greater in developing countries where there was less recognition and awareness of mental health issues. Help-seeking behaviour was less likely among young people who are even more likely to be impacted by stigma, embarrassment and the lack of basic knowledge about mental health.

Only recently have mental-health issues attracted global attention: historically, the focus has been on physical health and economic development. There have been some efforts by research groups, organizations and agencies to increase recognition and understanding of the issues affecting those youth at risk for, and experiencing, mental-health conditions. In 2010, the World Health Organization (WHO)

launched its report on Mental Health and Development and, later that year, the United Nations General Assembly adopted a resolution on global health and foreign policy highlighting mental health as a major area for attention in development. There has been a significant increase in the amount of global research conducted on youth mental health, much of which has focused on identifying risk and protective factors, and on promising approaches for preventing and stemming these concerns.

### **THE MENTAL-HEALTH CONDITION OF YOUTH IS AN EMERGING GLOBAL CONCERN**

The opportunities for the social and economic integration of young people affected by mental-health conditions are severely limited. This section examines the impact of mental-health conditions for young people on developmental outcomes and on the quality of their own lives. Mental-health conditions lower the self-esteem of young people, and limit not only their social interactions and academic performance, but also their economic potential and wider engagement with their communities. The overall disease burden of mental-health conditions expressed as the number of years lost due to ill-health, disability or early death, known as disability-adjusted life years (DALYs), has been on the rise. This section considers various factors – such as cultural and contextual circumstances, poverty, homelessness, street life, juvenile justice systems, mental-health care systems, and the impact of orphaning by HIV/ AIDS – that affect young people's emotional and mental health.

Nearly one fifth of the global population is comprised of youth between the ages of 14-24, with 85-90 per cent of this group living in low-resource people are at the greatest risk of a range of mental-health conditions during their transition from childhood to adulthood due, in large part, to the host of physical, psychological and emotional changes which occur during this vulnerable period.

Across all age groups, the proportion of DALYs due to mental disorders has increased by an estimated 38 per cent since 1990, and it is expected that this burden will continue to rise (Murray and others, 2012). Mental-health conditions are associated with behavioural health risks such as substance use, unsafe sexual behaviour and violence, increased risk of communicable and non-communicable diseases, injury and all-cause mortality. Mental-health conditions perpetuate a negative cycle of poverty and social exclusion. They impact work-related performance negatively, including employability, work performance, hours worked and overall work-related productivity. Taken together, these data illustrate the significant impairment, disability and disease burden associated with mental-health conditions. Therefore, the prevention of mental-health conditions must be a global public-health priority.

### **RISK FACTORS CONTRIBUTING TO THE DEVELOPMENT OF MENTAL-HEALTH CONDITIONS IN YOUTH**

This section considers the risk factors for mental-health conditions. Many aspects of life, including poverty and social exclusion, circumstances such as bullying, traumatic

events, and conflict and post-conflict experiences, have deleterious impacts on mental-health conditions among youth. In many cases, perpetrators of bullying and violent events also suffer from mental health conditions whereas, traditionally, more emphasis is given to victims. The section concludes with a discussion on the risk factors that contribute to the development of mental-health conditions in youth living in low- and middle-income countries. While many of the risk factors associated with mental-health conditions for youth in low- and middle-income countries are the same as those in high-income countries, young people in low- and middle-income countries face a particular set of risk factors, such as poor nutrition, lack of resources, poor educational systems, conflict, war and displacement.

A variety of risk factors for mental-health conditions is considered next, with a particular focus on bullying, stress, traumatic events, exposure to conflict, and poverty. Evidently, youth may face a number of stressors in the course of their development, and it is often more the accumulation of these risks which portends greatest risk, rather than any one particular experience.

Following are some Risk factors contributing to mental health of the youth

1. Bullying and Peer Rejection.
2. Adverse and Traumatic events in children and youth.
3. Conflict and Post-Conflict mental health.

## **PREVENTION, SELF-DEVELOPMENT AND SOCIAL INTEGRATION OF YOUTH WITH MENTAL-HEALTH CONDITIONS: APPROACHES AND PROGRAMMES**

Given the concerns about access to care and stigma, it is helpful to consider the role of mental-health promotion and the prevention of mental-health conditions, as this may reduce the need for services, and better link everyday practice with services through enhanced systems of care. Multiple frameworks have been put forth to characterize both the public-health approach to prevention, and the continuum from health promotion to treatment. These models are gaining increased recognition and some traction in diverse service settings, including education, juvenile justice and child welfare, in addition to the more traditional areas of medicine and public health, all with the goal of preventing mental-health conditions. These public-health models not only can be applied in multiple settings, but they also have utility for preventing and addressing a range of behavioural and mental health conditions across the life course. One of the earliest public-health approaches to prevention put forth by Caplan (1964) outlined primary, secondary and tertiary prevention. Specifically, primary prevention efforts aim to reduce or eliminate the incidence of a particular disorder, whereas secondary prevention efforts focus on early identification and treatment of the disorder. Tertiary prevention emphasizes the reduction of disorder-related impairment and disability. Although some researchers have challenged

this approach, this model dominated the field of prevention science until the early 1990s. In the United States, the Institute of Medicine's Committee on the Prevention of Mental Disorders and Substance Abuse among Children, Youth and Young Adults. Proposed a slightly modified version of the Caplan model, in which the term 'prevention' was to be used for interventions administered before the onset of a clinically-diagnosable disorder. In contrast, 'treatment' was to be used for the provision of services designed to reduce the symptoms of, or treat, an existing disorder. Finally, the term 'maintenance' was to be used for care that enhanced rehabilitation and reduced the risk of recurrence following resolution of an episode of acute mental disorder. The Institute of Medicine report also recommended the adoption of a modified version of Gordon's (1983) three-tiered prevention framework for mental disorders, which advocated universal, selective, and indicated preventive interventions:

*Universal preventive interventions* target an entire population group (e.g., campaigns and social media related to suicide prevention, smoking, or youth violence; school-wide social-emotional curriculums to prevent mental-health conditions).

*Selective preventive interventions* target high-risk subpopulations as determined by biological, psychological, or social factors associated with the onset of a disorder (e.g. social-skills training for children of depressed parents, cognitive behavioral approaches for adolescents with exposed to trauma).

*Indicated preventive interventions* target individuals at highest risk of developing the disorder based on subclinical signs that do not yet meet full diagnostic criteria (e.g. mood management for adolescents with elevated anxiety symptoms).

## CONCLUSION

Worldwide, mental health has been neglected by governments and policymakers alike. Approximately one third of countries lack mental-health budgets, and many that do designate funding allocate less than 1 per cent of their overall health budget to mental health, with lower-income countries spending a smaller overall proportion of health funds on mental health than higher-income countries. Disparities between need and available services exist in all countries; although treatment rates are higher in high-income countries than elsewhere, they still do not exceed 50 per cent of need. In low and middle-income countries, the treatment gap often exceeds 75 per cent. In high-resource settings, underfunded and unequally-distributed programmes have contributed to these gaps, while low and middle-income countries must also combat an overwhelming lack of trained mental-health providers. Considering that most of the earlier strategies to enhance mental health have not succeeded over the past six decades or more in less-developed countries, the time has come to take on a new approach with renewed vigour. Mental health awareness can become both the means and the way of ending this apathy. Progressive government



policies based on evidence-based approaches, an engaged media, a vibrant educational system, a responsive industry, aggressive utilization of newer technologies and creative crowd-sourcing might together help dispel the blight of mental illnesses.

### **Identifying the cause**

Psychiatrist Dr Purnima Nagaraja shares her expert observation regarding mental health. She says, “Ultimately, it boils down to the individual. Stress plays a big role. This could be because of the work environment like the fear of being fired, educational pressures or family dynamics.”

With 1.5 lakh students committing suicide and the levels of depression gone up by three per cent in the last year alone, by 2020, the prediction is that one in three will be depressed. That's not a positive indicator of the future.

“Vulnerable groups — women, children, jobless, homeless, manual labourers, and LGBTQ — have more chance of being subjected to high stress and anxiety. Apart from this, relationship quotient, social isolations, and behavioural addiction with respect to selfies, social media and porn are also relevant factors influencing our mental health,” explains Dr Purnima.

### **Orthodox & rigid parenting**

With kids as young as six years old being depressed, it makes one wonder about the environment that they are brought up in. “Indian parenting is more orthodox and there is less democracy for children. Poor

communication, parents' busy schedule to run the house, single parenting, and lack of educational choices can put the little ones in high-stress environment,” she adds.

As a millennial, Jayavardhini Delhikar, now a full-time mom, feels that 'FOMO' is a driving force to create a vacuum in our lives. “We are constantly looking to be happier and not happy with what we already have. This materialistic urge to buy and consume more because we want to be better and 'more happening' when compared to others can create absolute havoc,” notes she.

### **Ways to help**

The only way to deal with these issues is by de-demonisation and de-stigmatisation, feels the psychiatrist who says, “We make it so difficult for people with mental issues to lead a normal life. They won't get jobs, no insurance cover and at any emotional outburst, people assume that they have some chronic condition.”

From Jayavardhini's personal experience of dealing with a close family member's mental health issues, she also reiterates what Dr Purnima Nagaraja had to say. “It is personal. Only the person going through it will understand. Others can help by listening and finding the root cause. Just treat mental health like any other ailment. See a doctor and take medications if required. Today, nervous breakdown is common, so I make sure to have good quality of sleep and an active lifestyle to help reduce stress levels,” she shares.

# Cyber Defamation



Preeti Gwalani,  
3<sup>rd</sup> Year B.A. LL.B

*“Media used to be one way. Everyone else in the world just had to listen.  
Now the internet is allowing what used to be a monologue to become a dialogue.  
But it may not be in a healthy way always”*

The recent developments in wireless technologies and the exceptional rise of the global cultures has led to the vast expansion of internet and social media. Internet has expanded the horizons of communication more than ever and has changed the pace of life forever. But as the saying goes there are always two faces to a coin, In the same way even internet has two facets positive as well as negative, On one hand It is used for creating a change in our life and On the other hand it's widespread use has given new dimensions to crimes and new ways of committing crimes.

Internet not only facilitates but also promotes Freedom of Speech and Expression guaranteed under Article 19(1)(a) of the Constitution of India. However In today's era it is used by people to tarnish the reputation of another. Cyberspace is a term used for computer network where the communication takes place through electronic medium. The crime done on the internet or committed by using computer is known as cyber crime. And Cyber defamation is one such crime.

Defamation means harming the reputation of a person in the eyes of third person and

this can be done by words of mouth, written words, by signs or by visible representation of anything which harms the reputation of other. Defamation done in cyber space is known as Cyber Defamation i.e It is done through virtual medium but the traditional definition of defamation is also applicable to cyber defamation. The online statements are accessible to public who use online services and hence the online defamation may harm the dignity and injure the reputation of the victim and that too on a global level. At the heart of the matter in the defamation context is the often unshackled dissemination of controversial allegations in cyber space. Responsive nature of online communications on the internet has made the user far less guarded than before with respect to the content of their message. Such activity not only includes defamatory statements by ordinary citizens, but also encompasses careless thoughtless and legally questionable remarks by a variety of persons and groups whose position enables them to attract large audience to their websites. There is no deficiency of Ruling Party and Opposition party jokes, cartoons and videos coming as your regular WhatsApp updates. Now on the

internet everyone can be a publisher as well as a victim of defamatory publication. A defamatory allegation need only be disclosed to one individual for its publication to be proved. Since a publication on internet can be circulated to endless number of people leading to further cause of action, this has led to cyber space becoming a highly prone area for defamation.

### **Right against Defamation – A Human Right**

Right to Freedom of Speech and Expression is a highly valued and cherished right however this doesn't mean that one can defame another. Right against Defamation or Right to Reputation is recognized as a basic human right in International as well as in national legal perspective. In *Subramanian Swamy v Union of India, AIR 2014 SCC*, The Hon'ble Supreme Court has observed that Right to Reputation is a Fundamental Right guaranteed under Article 21 of The Constitution of India.

Article 12 of the Universal Declaration of Human Rights seeks to protect the reputation of individuals from arbitrary attack on reputation as follows-

“No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence nor to attacks upon his Honour or reputation. Everyone has the right to the protection of the law against such interference or attacks.”

Article 17 of the International Covenant on Civil and Political Rights also corresponds to the above mentioned words. Article 10 of the European Convention on Human Rights also

recognizes right to reputation as basic human right by way of imposing restriction on freedom of speech and expression.

### **Legal Provisions w.r.t. Defamation:-**

Defamation in India is both a criminal and a civil offence. In Civil law, defamation falls under the Law of Torts, which imposes punishment in the form of damages awarded to the claimant. Under Criminal Law, Defamation is bailable, non-cognizable and compoundable offence.

#### **1. Indian Penal Code**

- a. Section 499 of IPC says that “Whoever by words either spoken or intended to be read or by signs and visual representations makes or publishes any imputation concerning any person intending to harm or knowing or having reason to believe that such imputation will harm the reputation of such person is said, except in the 10 cases(eg fair comment, truth etc) defined in the section, to defame that person”

For eg- If someone publishes some defamatory statement about some other person on a website or send emails containing defamatory material pertaining to an individual to other persons with the intention to defame the other person about whom the statement has been made would amount to cyber defamation.

- b. Section 500 of IPC provides for punishment wherein “any person held liable under section 499 will be

punishable with imprisonment of two years or fine or both”

- c. Section 469 deals with forgery. If anyone creates a false document or fake account by which it harms the reputation of a person. The punishment of this offence can extend up to 3 years and fine. Eg-creating a fake facebook account of someone and sending offensive messages.
- d. Section 503 of IPC deals with the offence of criminal intimidation by use of electronic means to damage one's reputation in society

## 2. Information Technology Act 2000

Section-67 of the Information Technology Act deals with the publication of obscene material and provides for imprisonment and fine.

- 3. Section 65A and 65B of The Indian Evidence Act 1872 provides for Admissibility of electronic records as evidence.

A person aggrieved of the offence of the cyber defamation can make a complaint to the Cyber Crime Investigation Cell which is a branch of the Criminal Investigation Department.

## Judicial Pronouncements

### 1. SMC Pneumatics (India) Pvt. Ltd. v. Jogesh Kwatra AIR 2016

This is India's first case on Cyber Defamation, In this case, the Defendant Jogesh Kwatra being an employee of the

plaintiff company started sending derogatory, defamatory obscene, vulgar, filthy and abusive mails to employers as also to different subsidiaries of the said company all over the world with the aim to defame the company and its Managing Director Mr. R.K Malhotra. The Plaintiff filed a suit for permanent injunction restraining the defendant from doing his illegal acts of sending derogatory emails to the Plaintiff. Prima facie case was made out of the Plaintiff and it was concluded that legal right of Plaintiff was violated. Consequently The Delhi High Court restrained the defendant from sending derogatory, defamatory, obscene, vulgar, humiliating and abusive mails either to the Plaintiff or to its sister subsidiaries all over the world including their managing directors and their sales and marketing departments.

### 2. State of Tamil Nadu v. Suhas Katti

This case is about the posting of obscene, defamatory and annoying message about a divorcee woman in the yahoo message group. E-Mails were also forwarded to the victim for information by the accused through a false e-mail account opened by him in the name of the victim. The posting of the message resulted in annoying phone calls to the lady in the belief that she was soliciting. Based on a complaint made by the victim in February 2004, the Police traced the accused to Mumbai and arrested him immediately. Prima Facie case was made out and based on the evidence, The Additional Chief

Metropolitan Magistrate held the accused guilty of offences under sec-469, 200 IPC and 67 of the IT act and thus this case is notable since the accused was convicted within a relatively quick time of 7 months from the filing of FIR.

Cyber Space is a place where people spend majority of their time be it school going children or youngsters. It is good to share things but one must know what consequences a particular thing comes up with. India has emerged as a new battleground for cyber disputes and crimes. Delivering hate speech has become very common in this country however the country lacks a proper system of cyber defamation laws though the traditional laws are applicable but they are not adequate enough to deal with the problems that arise through internet. Legal provisions must provide assurance to its users and empowerment to law enforcement agencies. There should be certain rules and regulations posed by the internet service providers, They should have certain stringent policies against people who post abusive comments, Also people should be aware of their limitations, because 80% of the students below 20 do not even know about the IT Act, Proper education of IT Act 2000 is also needed to decrease

crime rate in India. For this very purpose there is need of a system to create awareness among people by which they will learn the Do's and Don'ts of a cyber space.

The International nature of the medium makes legal regulation virtually impossible and also the old laws don't fit in anymore. Also the privacy issues are hindrance to gather the evidence in order to prosecute the new cases and also Indian Judiciary has very little precedents to look forward to. UK has a Defamation Act Of 2013 which specifically deals with defamation and also Malaysia has the Malaysian Defamation Act 1957 whereas India needs to evolve with a rapidly changing environment and has to create a uniform established law w.r.t Cyber Defamation. On of the steps that can be taken to solve this problem is to build up co-operation among the law enforcement agencies and IT professionals.

To conclude, it can be said that 'Cyber Crimes are Silent and Global in Character' and Thus monitoring the content meticulously and stringently and censorship upon the activities in cyber space becomes the need of the hour.

***“Although Mankind's Best Innovation,  
The Internet is still a Minefield of Threats”***

*The power of the lawyer is in the uncertainty of the law*

**Jeremy Bentham**



# India and its Battle against the Everlasting Taboos

**Puru Purohit,**  
1<sup>st</sup> Year B.A. LL.B



Are there rules for eating at McDonald's? Generally, we do not think about rules in a fast-food restaurant, but if you look around one on a typical weekday, you will see people acting as if they were trained for the role of a fast-food customer. They stand in line, pick items from the colorful menus, swipe debit cards to pay, and wait to collect trays of food. After a quick meal, customers wad up their paper wrappers and toss them into garbage cans. Customers' movement through this fast-food routine is orderly and predictable, even if no rules are posted and no officials direct the process. Such unwritten rules are known as norms.

A taboo goes a step farther and is a very negative norm that should not get violated because people will be upset. Additionally, one may get excluded from the group or society. The nature and the degree of the taboo are in the mores. (Mores are norms of morality, or right and wrong, and if you break one it is often considered offensive to most people of a culture.)

Now speaking of taboos, there has been abundance of taboos in India and they largely exist in every part of country also for it to break such an image it'll take time, and our three pillars of democracy are performing in an applaudable manner and have taken giant steps and moved away from this marsh of illogical taboos and has taken a stand against it. Indian government and major political parties are constantly engaged in the

moulding and remoulding of identities, with consequences which last across decades but the major changes have been brought up by citizens or I would say majority of citizens that's youth for you through social media and other sources provoking government to do needful and technology has a major role to play in it.

Technological innovations meant to reach the masses contribute immensely in creating awareness against their practice and initiating a dialogue to bring about a social change. Commercial advertisements and cinema have long provided avenues for experimentation to subtly bring about a change in the rigid societal notions. However, the current popular format for reaching out to the masses with a low budget and more freedom of expression is through short films. The existing plethora of short films resorts to an eclectic mix of ideas and emotions. Of these, a few are dedicated to the cause of various social taboos that exist in India. One great example of this is the recent academy award-winning documentary *Period. End of sentence.* This trend has been rapidly growing in the current decade and there have been dedicated YouTube channels which adopt tabooed subjects for expressing their creativity and ushering a social change.

Sex has been a taboo subject for years in the Indian context, and that's something changing fast and technology has a huge hand

to play in it. According to a survey, more than 80% of Indians, aged between 18 and 34 years across seven cities believe sex is an important facet of a relationship. Nearly 80% of the respondents said they were in favour of experimentation and exploration in their sex lives. and dating apps have contributed towards eliminating sex as taboo and Indians citizens acted rather responsibly and accepted these changes dearly.

Homophobia is prevalent in India. Public discussion of homosexuality in India has been inhibited by the fact that sexuality in any form is rarely discussed openly. In recent years, however, attitudes towards homosexuality have shifted slightly. In particular, there have been more depictions and discussions of homosexuality in the Indian news media, in Bollywood and especially social media, and this paradigm shift is so significant that the public was welcoming of the court's decision which overturned part of a 19th century law introduced by the British and known as Section 377 that made sex "against the order of nature" a crime punishable by life in prison. (The law had been overturned in 2009 but was reinstated in 2013.) While the judges focussed their arguments primarily on the importance of individual autonomy, nondiscrimination and privacy, the court pointed repeatedly to the American Psychiatric Association's 1973 decision to remove homosexuality from its list of mental disorders. The judges also cited several APA documents, including APA's amicus brief in the U.S. Supreme Court case that decriminalized same-sex sodomy in the United States in 2003.

Talking about adultery The Supreme Court decision to quash the archaic adultery law

has brought this taboo topic back into drawing room conversations. Although a recent survey showed that most Indian men and women do not consider adultery sinful. And now it's not illegal either! With increased opportunities, peaking individualism and availability of technology that allows instant private communication, adultery has an unfettered run and I bet technology has major role to play in these advances made by society as described earlier breaking taboos is considered to be asocial so it was necessary for the youth and public which drives technology to understand the issue and do needful to eradicate these harmful elements from society.

Even if we talk about women equality recent judgment of the supreme court of India regarding Sabarimala temple and the entry of women into mosque is appreciable as well as commendable effort from judiciary even the stand was taken by AIMPLB in this regard has been surprising as well as applaudable but women equality is quite diverse as a subject and there many issues pertaining to it such as female foetocide, girls education, inter caste marriage and this poses a serious threat to us as a society and also questions our liberty and liberal nature even though efforts have been made but they have not been enough and has failed to make a significant contribution which is quite necessary as whole.

Although we have marched ahead in respective fields concerning society, we as a still constricted in these stigmas, and the main cause for this is the conservative way of thinking which challenges the modern view of younger generations. And the consequences are quite bad in this modern metropolitan state. We still objectify women, it's still not

okay to drink and smoke divorce is still a taboo although efforts have been made homophobia exists, sex is still a thing not to be talked about, love marriages are still prohibited in many parts and most importantly there is a need for feminism, we still have to take stand for major part of the society and that's quite serious as an issue.

This concludes that India as a country is going leaps and bounds to remove these social stigmas, and the citizens, legal system and government has played their part perfectly

with whatever technology and resources are available.

Although we have played our part well, the idea of an ideal state is still farfetched and we have to do our bit to achieve that farfetched idea. Also not to forget that undoubtedly with all its diversity, culturally and religiously, India and its citizens stood with a great show of unity and liberty in this battle against the stigmas and that's why India is called the land of seven colors which it truly is.

## Pre-Nups Agreement: India Breaking the Taboo



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2<sup>nd</sup> Year LL.M

### ABSTRACT:

*Marriages are made in heaven but painful breakups and ugly divorces happen on earth thus in the age of instant marriages, its fine for the couples to enter into a contract for keeping their individual lives to themselves. A pre-nup is an agreement made between a couple about to get married that outlines the fate of finances and personal liabilities in case the marriage fails. Pre-nup though treated by the society as a taboo, India today is breaking this taboo and prefers these agreements over the ugly fracas upon separation. Considering this, on 26<sup>th</sup> March 2018 ; with an objective to engage the best brains on a subject, Secretaries of The Ministry of Law and Women and Child Development, Legal Luminaries, Social Researchers as well as Representatives of UN and Women NGOs participate in a meet to discuss the possibility of making prenuptial agreement legal in India. Contractual recognition to pre-nuptial agreement is possible in India?*

**Key-words:** Pre-Nuptial agreement, Void contract, Section 23 and 26 of Indian Contract Act, Breaking the taboo, Special Marriage Act, Welcome Change,

### INTRODUCTION:

Marriages may be made in heaven, but they are dissolved in courts and in India, such dissolutions are usually messy and involve

tedious and often expensive legal battles. To shorten this cumbersome legal journey, it is the need of time to bring into law the concept of a "prenuptial agreement".

Basically these are agreements that two persons enter into before they marry, detailing about who gets what, in case the union fail, often to dizzying levels of precision. Many countries, including Canada (Quebec), France, Italy, and Germany, have matrimonial regimes, in addition to, or some cases, in lieu of prenuptial agreements<sup>1</sup>, but are not warmly welcomed by the Indian socio legal system. Prenuptials agreements have been finding their way into marital unions in India too, but unlike these countries marriage in India is considered as a religious alliance rather than Contract thus Indian matrimonial law does not recognise these agreements, rendering them useless. However, there has been increase in such agreement over the period of time as the society has changed and became progressive. The youth today affirm with the philosophy of pre-nup considering this as one of the simplest way out for minimal possible repercussion of separation. However, The Indian Contract Act, 1872 come as a roadblock in the implementation of prenuptial agreements. Sections 23 & 26 of the Act render such pacts as “void”. Though, recently, Makena Gandhi's Ministry of Women and Child Development had initiated moves to change this.

#### **MEANING AND CONCEPT OF PRENUP:**

A prenuptial agreement is a contract between two parties, who are about to get married, outlining the state of finances and personal liabilities in case the marriage fails. It is a signed, registered and notarised document.

It is a formal written contract duly signed and witnessed by both the parties listing the articles brought at the time of the marriage and the items given to the wife by the husband (and vice versa). The primary clauses of these contract covers issues like distribution of property acquired jointly or individually during the subsistence of the marriage, the custody of any children, the division of liabilities concerning taking care of the child, setting up an upper limit of alimony etc. The actual content of a specific contract can vary widely and is customised to the needs and consent of the couple. Though it is not popular in India, the instrument helps avoid financial disputes and trauma at the time of separation.

#### **INDIAN SOCIETAL STANCE ON PRENUP AGREEMENTS:**

India is a country that boasts of its rich culture and warmth that people share. Even after being pretty common in western countries, Pre-nuptial Agreement in India was an alien concept until few years ago. Though today's generation is aware of such contracts, still it extremely rare to find people expressly executing such contract because; Firstly, there is a lot of social stigma around it and also, such contracts sound like a business deal. Mostly, people think that such agreements are for people of influential socioeconomic class and they are unaware that as having a pre-nup agreements saves one from an unnecessary complex divorce battle.

Apart from that; In India, there is no specific governing law with respect to prenups.

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<sup>1</sup> Jaita Chaterjee, Pre-Nuptial Agreements, Legal Service India, available at <http://www.legalserviceindia.com/article/I284-Pre-nuptial-agreements.html>, last seen on 25/02/2019.

According to the Hindu Marriage Act, prenuptial agreements are neither legal, nor valid under the marriage laws because in India they do not consider marriage as a contract but it is considered as sanctimonious and religious, and a sacred relationship. Since prenups are not religious, they don't have any binding over marriage. Therefore, Prenups are technically part of the Law of Contracts, albeit complicated one!

### **POSITION UNDER INDIAN LAW OF CONTRACT**

In India, contractual relationships between two or more parties are mainly dealt with by the Indian Contract Act, 1872, enacted by the British imperial government which exercised control over the country at that time. Prenups thus come under the preview of the Indian Contract Act 1872, as they are also indeed contracts. According to the Section 10 of the Indian Contract Act, agreements can be considered valid contracts if both the parties enter it willingly by free consent with no undue external pressure or coercion. But at the same time prenups become legally nullified because of overriding considerations of public policy and the others enunciated under it.<sup>2</sup> Further every agreement in restraint of marriage, except those in restraint of marriage of minors, is void. The Contract Act was the first law to be placed in India which expressly made any such agreement void.<sup>3</sup> The fundamental idea behind this provision was to ensure that the citizens did not lose their right to marry as per their choice, which is an essential part of a

civil society having both personal and social significance, due to some contractual obligation entered into at any point of time; with only one significant exception. It does not hold void any agreement made in restraint, partial or absolute, of the marriage of a minor. This exception is present as it is against public policy in general to marry a minor and by exercising restraint on such acts, the agreement restraining such marriages can be said to further public policy.

### **LAW COMMISSION'S 13<sup>TH</sup> REPORT, SEPTEMBER 1958:**

The Law Commission dealt extensively with the Indian Contract Act, 1872 and suggested several changes by attaching a draft bill as Appendix of the commission report, which suggested any agreement in total restraint of marriage should be held void, while allowing partial restraint if the restraint so agreed upon is found to be reasonable by the court under the circumstance. This would allow several agreements which could be better for an individual as well as the society.

For instance, in the present day world, two highly educated and independent people get married and they enter into a pacts, wherein a couple mutually agree to define responsibilities of each other after the wedding. Now, if the suggestion of the Commission will be abided by, couple may enter into an agreement on the points which are found reasonable by the court. This would not only help in attaining stage where the parties would be more mature and the

<sup>2</sup> Section 23, the Indian Contract Act, 1872.

<sup>3</sup> Section 26 of the Indian Contract Act of 1872



chances of a stable marriage would rise. Thus the implementation of Law Commissions Report in respect of Sec 26 of the Act can pave the way for contractual validity of Prenup upto a certain extend.

### **THE GENERAL NOTION AS TO PRENUP CONTRACT:**

The Indian legal system yet does not recognise prenups as legal agreements. At present in India, there is no categorical law governing prenups. They are four views about prenups prevalent in India-

1. They are governed by the law of contracts and not matrimonial laws. They require the same condition as for any other contract under Section- 10 of the Indian Contracts Act, 1872.
2. The other view is that prenups are against public policy and hence void under Section- 23 of the Indian Contract Act.
3. Some consider prenups as only a memorandum of understanding and are not binding on the parties.
4. Prenups can be considered binding if the marriage is solemnised under the Special Marriage Act, provided it is submitted along with other documents to the registrar.

Amidst the debate of legal validity of prenups, importance should be given to feasibility offered by such agreements.

Prenups are seen as a sign of mistrust or lack of commitments among the people, but they help to solve financial and property issues. Though prenups cannot be legally enforced, as they only indicate the intent of the parties, the courts, while pronouncing judgments, sometimes do consider the direction of prenups.

### **THE CURIOUS CASE OF PORTUGUESE INFLUENCE IN INDIA**

Portuguese Civil Code (Portuguese: Código Civil) is applicable specifically only to the state of Goa, the Union territories of Dadra & Nagar Haveli and Daman & Diu in India, remnants of the erstwhile Portuguese colonies.

Prenuptial agreements are legally enforceable in the Portuguese Civil Code. A prenup stating what each spouse could claim as his or hers at the time of divorce can be made at the time of marriage. In the absence of such a prenup, under the purview of Article 1108, the property is equally divided between the husband and the wife, each getting 50% of it in case of a divorce.<sup>4</sup> Thus, Goa is the only state in India where Prenuptial Agreements are legally recognised.

### **JUDICIAL ATTITUDE TOWARDS PRE-NUP IN INDIA:**

*Sunita Devendra Deshprabhu v. Sita Devendra Deshprabhu*<sup>5</sup>

In the following case, The defendant Nos.2

<sup>4</sup> Vijaya Krishnna C S, *Happily Married with \*\* Terms and Conditions applied!* , A Medium Corporation, available at <https://medium.com/@Csvijayakrishnna/happily-married-with-terms-and-conditions-applied-5a4c1cd483ab>, last seen on 26/02/2019.

<sup>5</sup> Sunita Devendra Deshprabhu & Another v/s Mrs. Sitadevi Deshprabhu (Writ Petition Nos. 934 of 2015, 935 of 2015 & 32 of 2016)

and 4 have filed written statement contending that the plaintiffs have suppressed several material facts including the prenuptial agreement dated 07.05.1951, the Bombay High Court took the prenuptial agreement into consideration for deciding the separation of the asset.

*Tekait Mon Mohini Jemadai v. Basanta Kumar Singh*<sup>6</sup>

The plaintiff's parents agreed that their son should be married to the defendant, and at the time of the marriage an agreement, described in this suit as *Pratijna Patra*, was executed, wherein it was agreed that the plaintiff will stay in defendant's house for lifetime and same will not be questioned by the plaintiff's family, But after 15 years plaintiff disagreed and left defendant's house and this suit was filed to brought for a decree directing the defendant to live with the plaintiff at his own house. Herein the court refused to consider the Prenup (*Pratijna Patra*) in the appeal filed by defendant and dismissed the suit. Similarly in the case of *Krishna Aiyar v. Balamma*<sup>7</sup> also the court refused to consider a prenuptial agreement.

#### **RECENT DEVELOPMENTS:**

Secretaries of the ministries of law and women and child development, legal luminaries, social researchers as well as representatives of UN Women, the National Commission for Women and NGOs participated in a meeting March 26, 2018 to deliberate on making prenuptial agreements legal in India. The meeting was called by the

Ministry of Women and Child Development stating that, the prenuptial agreements is a common practice in the West where couples sign a pact on how to treat their assets if the union failed. The agreements also often encapsulate the responsibilities of each other after wedding. Such agreements are rare and have no legal standing in India. Making such contracts legal, the government believes, will work towards improving gender justice.

Officials said the plan in the works was to provide a prenuptial agreement as an option, recognised under Indian laws, to couples "without any template or imposition". If mutually agreeable, a couple can sign the agreement, which would have provisions to penalise offending spouses if they refuse to honour the pacts. The quantum of such punishments will be discussed and decided during the consultation process. Officials said the Indian Contract Act of 1872 that is in force now often acts as an impediment in the implementation of prenuptial agreements, with its Sections 23 & 26 treating these pacts as "void". None of the marriage Acts in India also provide for prenuptial agreements. Therefore Legal ways to amend the laws are being contemplated.

But Ruling out any immediate change in law to recognise prenuptial agreement, the government has taken a view that it's an "urban concept" and "too early" to give it a legal backing. But most of them agreed to view that pre-nuptial agreement can be given a legal backing is by amending the Special

<sup>6</sup> Tekait Mon Mohini Jemadai v. Basanta Kumar Singh (1901) ILR 28 Cal 751

<sup>7</sup> Krishna Aiyar v. Balamma (1911) ILR 34 Mad 398

Marriage Act which treats marriage as a contract.

### **CONCLUSION:**

Thus from the above discussion it can be said that today except Goa; no other state in India legally recognises the prenuptial agreements as an enforceable contract. However, considering the change in society, wherein male and female counterpart are equal in almost in every aspect of life; recognising the Prenups upto certain extent won't be wrong in any way. Further such recognition can also prevent the abuse of Section 498-A of IPC, where wives extort obnoxious sums of money from their ex-husbands, under the pretext of law. The wives also can use prenups as a means of empowerment to get their equal fair share of property and not being side-lined for financial support in case of divorce.

As it is difficult to recognise Prenups under Personal Laws; so it better to treat it as valid contract; by incorporation of the recommendations of Law commission of India in respect of Sec 26 of the Act of making an agreement in partial restraint of the marriage of any person, other than a minor, is void only if the court regards it as unreasonable in the circumstances of the

case; Here if the terms of Prenup are reasonable in the eyes of the court then they can be treated as partial restraint making the contract a valid one.

Attempt has been made for the same but they turned futile as the entire propaganda collapsed on the ground that still the society is not ready to adopt this change as there are certain section of society wherein the women might not get equal say in prenup and the rationale behind the same will reverse resulting in worsening the position of women.

Therefore to conclude it can be said that, the Pre-nuptials are not enforceable in a court of law as a valid contract under the Indian Contract Act. They can at best provide an indication of the intent of the parties, and might carry a persuasive value for strengthening the cause. If any of the parties violates any clause in the signed agreement, the non-maintainability of the clause cannot be considered as fraud. It will take time for contractual recognition of it till then Pre-nups can be used as Memorandum of Understanding and thus saving precious time of the Courts. Thus India today is still on midway of breaking the taboos attached to prenuptial agreement.



## Concurring Taboos for Business Successes...!



Suraj Dinkar Gurav,  
5<sup>th</sup> Year B.A. LL.B

Time has been witness to conspiracies, murders and bloodbaths in the fight to accession to the throne. The story is no different in this modern day. Kingdoms have been replaced by family-run businesses or family-led political parties. In the business world, it's probably done in a more civilised way, but the conspiracy, the fight, and the ruthlessness for succession still exists.

In India, almost 90 per cent of the businesses are family owned and operated. We have had stories of how two brothers decided to divide their business empire post the demise of their father, the founder. The recent story that has been doing the rounds is of the industrialist father who now lives in penury, after having handed over the baton to his son. The debacle of failed succession is not just restricted to the family members, even professionals get it wrong — be it the Tatas or Infosys.

Not just in India, 80–90 per cent of all business enterprises in the US are family led and the generational transition of ownership has always been a tricky and complex one. In the US, only 30 per cent of the enterprises manage to successfully pass on the baton to the second generation, and only 10–12 per cent last till the third generation. "In a family-owned business, the most important factors that need to cascade are family values and the DNA, which constitutes the ownership.

While skills will be built or bought, the ownership culture needs to be meticulously succeeded for smooth business continuance and further build-up."

Discussions on succession planning are taboo in business families. Most are not comfortable deliberating old age, death and their financial affairs. This is a topic that businesses do not generally think about until some major or life-turning event occurs. Indeed, it is complicated due to the relationships and emotions involved.

The fact is that fluid management of businesses through love, respect and affection may work for the first generation, and at best, may be even for the second generation. But beyond that, cracks start showing up and this reflects in the imbalanced and confused working of the organisation. All businesses seem to be running smooth till the time the founder-entrepreneur holds the reins. The real problem starts when the founder is ready to pass the baton to a successor or dies suddenly. In a situation, where there are more than one claimants, the problem multiplies.

Studies show that many business owners fail to plan their succession. When leaders serve as the head for both business and family, they may believe that their succession wishes will be carried out posthumously — simply

assuming their family will know what they want to do, after their death and execute their plans accordingly.

What leaders often do not anticipate is the strife that occurs when a succession plan is not clearly in place. Commonly, the family or management team does not agree with the wishes of the leader that has passed away, resulting in dissension and chaos. Newer generations bring in their own thinking, as well as new and more tech-driven business ideas. But what keeps the family and the ownership together are the principles on which the business stands, and the family wisdom,

"Thus, at some stage, consideration for economic valuations and shareholding takes over and tends to over-run the emotional values that bind the families together. Unless clear lines of succession are defined, businesses tend to crack, thus impacting the cohesive working of the enterprise."

Family-owned businesses need strong succession builds to continue the good traditional work and top up with new-age builds, if required. Ownership succession also provides stability to the enterprise at large, and for all the stakeholders concerned.

Another point of contention is dividend distribution, in family businesses which are based on equity patterns. And this does not necessarily reflect the actual work contributions made by different family members to their businesses. Unfortunately, most family businesses are also not governed through strong family offices. These offices are not run or managed professionally.

"Thus, at some stage, consideration for economic valuations and shareholding takes over and tends to over-run the emotional values that bind the families together. Unless clear lines of succession are defined, businesses tend to crack, thus impacting the cohesive working of the enterprise," shares Malia.

One country that has successfully managed to pass on the reins of businesses for several generations, is Japan. Japan has more than 25000 family-run companies that have been running for over 100 years.

The country follows an "ie" system. The family chairman/ CEO governs the business as well as his family, and owns all the shares. He and his wife are the only legal representatives of his family. All other members of his immediate family and the household/ company/ organisation are secondary. At the end of his life, he will pass on the business to one person of his choice, who will be the next chairman/ CEO, the next head of the family and the owner of all the shares. In this way, the lineage is kept clean and controlled. Till today, there have been no cases of splitting of company assets among children; the winner takes it all.

The country also has a culture of passing business ownership to a son-in-law or an adopted son without blood relationship, as long as the adoptee agrees to take on the family name. The country has only benefitted from this culture.

Probably there a few lessons to be learnt!



# The US Constitution and some Democratic Realizations

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It can be said that the US Constitution made by their great founding fathers, and the one which is present today, is not the same. It's not the same in terms of execution, in terms of the prescribed government, and in terms of the balance of powers.

The journey of the US Constitution can be told as a story. A story of 4 realizations, a shift of power and changing governance. The first part of the story starts right with the American revolution.

## Roots of the United States of America:

The Declaration of Independence was created by Thomas Jefferson and was signed by 55 other Americans against the rule of King George III of England. As can be expected, the tyrannical and alienating rule of King George III of the then 13 colonies of the Americas led to an increasing feeling of rebellion amongst the colonies. The Declaration of independence gave as many as 27 distinct reasons. These included reasons such as refusal of assent to laws, obstruction to administration of justice, lack of judicial independence, imposition of exemplary taxes, amongst various other problems. The writers of the declaration found that such a rule took away the rights of the people, not granted by any government, but by nature itself. It went on to coin the famous phrase about inalienable human truths, 'We hold

these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness'. This would prove to be quite ironic, as the struggle for liberty, equality would continue till the 19<sup>th</sup> amendment in the 20<sup>th</sup> century, when the right to vote for women was granted, and to some extent still continues.

The most explicit call for independence came from the summer assembly of the Pennsylvania State house (later the independence hall), the continental congress heard Richard Henry Lee:

"Resolved: That these United Colonies are, and of right ought to be, free and independent States, that they are absolved from all allegiance to the British Crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved."

The continental congress previously mentioned, was a national body which addressed the problems of various colonies of Americas at that point. From 1775-1788 in fact, the second continental congress was essentially the government of the united states. When the second congress met for the first time in 1775, King George III had not replied to the petition for the redressal of the

various grievances which were sent to him by the first continental congress. Due to the lack of attention of the king, the congress eventually had to assume the responsibility of a national government. By July of 1775, the congress had established its own army, its own currency as well as a post office for the "United Colonies".

By August of 1775, the king issued a royal proclamation declaring that the king's American subjects were "engaged in open and avowed rebellion."

Later that year, Parliament passed the American Prohibitory Act, which made all American vessels and cargoes forfeit to the Crown. And in May 1776 the Congress learned that the King had negotiated treaties with German states to hire mercenaries to fight in America. The weight of these actions combined to convince many Americans that the mother country was treating the colonies as a foreign entity.

All of these problems with the British rule finally led to the declaration of independence.

The declaration of Independence also led to a very important facet of American Constitutional principles, which was the consent of the governed: "That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on

such principles and organizing its powers in such form, as to them shall seem most likely to affect their Safety and Happiness" The biggest irony, perhaps, is that the Southern pro-slavery states, around the time of the civil war, used these exact same principles, of a despotic government and the right of the people to abolish their government, to wage war against the federal government. Perhaps, this is the reason why Generals of the confederate side, like General Lee, still have statues and monuments in their name, and remain an important part of the history of the various states of the confederate, because these generals were fighting for the very right that was specified in the declaration of independence. In fact, according to a report by the Smithsonian magazine in 2018, American taxpayers have paid as much as 40 million US dollars for the maintenance of confederate monuments in the preceding 10 years.

The story progressed to a point where the Americans came to their first realisation. The first realisation, was that a powerful central leader or government, in their case the King of Great Britain, would take away the rights of the citizens, and the states would have to band together against such a strong centre.

Hence came, the second part of the story, which led to the 2<sup>nd</sup> realisation. The Articles of confederation, contrary to popular belief, was the first Constitution that the United States had.

### **The Articles of Confederation:**

After the war was won by 13 independent colonies, they realised that they have to set

up some sort of a government. The first thought that prevailed was that, there must be a lack of concentration of power. As the US was fresh off a tyrannical leadership, they thought that they ought to have a weak central or federal government and focussed on the states' rights and powers. The result of this, were the Articles of Confederation. After considerable debate and alteration, the Articles of Confederation were adopted by the Continental Congress on November 15, 1777. This document served as the United States' first Constitution, and was in force from March 1, 1781, until 1789 when the founder's US Constitution went into effect.

The Articles of Confederation described the relationship between the states as a league of friendship<sup>7</sup>. The relationship between states was somewhat a treaty and the states weren't really a part of one nation. This meant, that the federal government could not tax the states properly, the states were allowed to make their own laws, militias, so on and so forth. Most importantly, federal law had no real value. This left the federal government broke, and with almost no power. In the first few years of American independence, the federal government had no military might to defend the nation's borders. Furthermore, each state printed its own money (currency). There was a continual feeling of enmity between the states. One such incident was that the great port of New York city, which was located in the State of New York, charged an abysmal amount of money to Connecticut and New Jersey to use

their port. This led to New Jersey and Connecticut almost waging a war against New York. The turning point in the saga of the articles of confederation was when the Shay's rebellion occurred. Daniel Shays, for whom the rebellion was eventually named, was a farmer in Pelham and an ex-soldier who fought at Bunker Hill and other significant Revolution battles.

Shays' Rebellion was a series of violent attacks on courthouses and other government properties in Massachusetts that began in 1786 and led to a full-blown military confrontation in 1787. The rebels were mostly ex-Revolutionary War soldiers-turned farmers who opposed state economic policies causing poverty and property foreclosures.

Finally in 1787, it came to the notice of all the states that they needed to make amendments to the articles of confederation. This happened in Philadelphia, where a convention to make amendments was called upon.

The events that ensued after the Articles of Confederation gave American Scholars and the people their next realisation. A centre that is too weak cannot ensure that the states don't go into rebellion. A proper structure of governance to ensure that the borders would be protected. Hence came the next chapter of the story, the Convention of 1787.

### **The Convention of 1787 and the US Constitution:**

When the first meeting of the convention took place, it was noticed that none of the members that came, were serious or

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<sup>7</sup> Articles of Confederation

prepared to debate changes. Originally planned to begin on May 14, the Convention had to be postponed when very few of the selected delegates were present on that day due to the difficulty of travel in the late 18th century. On May 14, only delegates from Virginia and Pennsylvania were present. The only one who was prepared with a clear line of thought was the founding father James Madison, who perhaps, we can compare to be the Dr. B.R. Ambedkar of that convention. But eventually, the committee settled in and started working after the arrival of George Washington, who was the former commanding general of the Continental Army in the late American Revolutionary war (1775–1783). George Washington was elected as the presiding officer of the convention.

The main business of the convention began with the presentation of the 'Virginia Plan', which was a new structure of government, with a strong federal government, with two branches of government which would be apportioned by population.

The pro-slavery vs. anti-slavery controversy came to a head when southern slaveholders wanted their slaves to be counted for purposes of representation, though they were neither voters nor citizens. A compromise that counted slaves as three-fifths of a person for representation, known as the *Three-Fifths Compromise*, resolved this issue. Hence, every slave would count for three-fifth of a person. Rather oddly, in this context, the slaveholders wanted a legal representation of their slaves as something

resembling humans, even though many slaveholders and eventually even the Supreme Court for some time considered slaves to be property rather than living beings (The Antelope, 23 US (10 Wheat.) 66 (1 825), Groves v. Slaughter, 40 US (15 Pet.) 449 (1841).)

The bill of rights was not present in the new Constitution when it was made public. In fact, quite comically, the members of the convention recognized the need of making a bill of rights, but were too tired and homesick to do so. Hence, the bill of rights was eventually enacted by the first congress two years after the Constitution was framed.

At the closing of the convention, one of the founding fathers, Benjamin Franklin gave a speech regarding the Constitution so framed and made very keen observations. He noted that he does not approve of the Constitution in the form that then was, but was not sure that he shall never approve it. He went on to say that with all the prejudices, subjective opinions and ills in the mind of the men in the convention, they have created something close to perfection, and perhaps, that is as close as one can expect. And hence, he hoped that all the men who do not agree with parts of the Constitution will look away from their disagreements and give unto themselves, that constitution. The structure of the Congress, house of representatives, the senate, the supreme court, were amongst the things that were a part of this founder's Constitution, the institutions which even exist today, although not in the same light as the founders perhaps had thought.

The men who made the Constitution were done with the easy part, that is creating the Constitution. But the more difficult part lay ahead. Convincing the people of the states to ratify the constitution. What's very interesting to note, is that the Constitution required only 9 states of the 13 to ratify it to come into force, which is quite undemocratic all things considered. States like Rhode island took a long time to ratify the document, because Rhode island even refused to send a representative at the 1787 convention.

These concerns led to the authorship of the Federalist, or the federalist papers as the name came up in the 20<sup>th</sup> century. These were a set of 85 articles, authored by founding fathers Alexander Hamilton, John Jay and James Madison. These were papers made to convince the states to adopt and ratify the Constitution and gave sets of reasons for convincing the states as to why the New Constitution was required for the continuation of the American Republic.

Alexander Hamilton wrote, in the very first article, the various reasons as to why men must give unto themselves the new Constitution and how the new Constitution will benefit the states. He went on to expound the following :

*"I propose, in a series of papers, to discuss the following interesting particulars:*

*The utility of the union to your political prosperity the insufficiency of the present confederation to preserve that union the necessity of a government at least equally energetic with the one proposed, to the attainment of this object the conformity of*

*the proposed Constitution to the true principles of republican government its analogy to your own state Constitution and lastly, the additional security which its adoption will afford to the preservation of that species of government, to liberty, and to property."*

It would be impossible for the sake of brevity of the life and the length of this article to summarise the federalist papers, as it would require multiple articles of its own. However, some of the very important topics that these papers talked about are topics like foreign influence and danger, dissention between states, utility of tax and revenue, failure of the present system to safeguard the nation, common defence, apportionment of the people, judicial review of legislative actions (which would be incorporated into law after Marbury v. Madison), etc. These papers were pivotal for the acceptance of the US constitution.

This brings us back to the part of the story about the revolution and the first realisation. The Americans knew that a strong central government (the King). Would prove to be tyrannical and would take away the basic rights of the people. Hence, and here is the catch, the rights of the people needed to be protected from the central government. Thus came the Bill of Rights, which is the next part of the story.

The next important development of the US Constitution would be the Bill of Rights. To be reminded, the original Constitution did not have the individual rights that the US Constitution is known for. They were added



only later. The original Constitution did, though, have two important criminal law rights, which were of right against ex post facto laws and right against bills of attainder (convicting someone without a trial or due process).

Originally, Congress made 12 proposed amendments to go out to the states. Only ten of these were ratified and made it into the constitution. These came to be the Bill of Rights. What is extremely keen to note, is that the famous rights, right to speech, to trial by jury, to bear arms, right against unreasonable search and seizures, etc; only protected the people against the Federal government and not the State governments. In fact, the Constitution mentioned the word 'Congress,' as opposed to the federal government or otherwise, which would mean that only the two houses of the legislature would technically have to conform to the Bill of Rights. The supreme court, however, went on to interpret that Congress would mean the entire Federal Government. Another perspective brought out by scholars is that the States were supposedly trusted to protect the individual rights, as the bill of rights was not enforceable against them.

The story continues, as the second attempt at making a government continues in the USA. However, the Americans soon realised, that the federal government was not as despotic as originally imagined, and in fact the states that were supposed to be the citizen's sentinels, ended up oppressing them.

### ***The Reconstruction Era***

There were only two amendments passed between the time of the bill of rights and the reconstruction amendments. These were the 11<sup>th</sup> and 12<sup>th</sup> amendments. They deal with the provisions for suing the states and changed the procedure for the election of the president and the Vice-President. The Americans, around 1850s would realise that this form of governance, of the founders Constitution with the Bill of Rights fail too.

This is perhaps due to the most important facet of American history- Slavery and the Civil War. Around the 1850s, with the various newly joined American states, the states which supported slavery went down in number. Due to the bipartisan nature of American politics, the Republican party, which was anti-slavery at that point, had more and more new states in its favour. By the time Abraham Lincoln was made president of the USA, republican party had a strong majority in congress, despite the 3/5ths rule of votes for slaves. Eventually, realising that congress is filled with republican candidates and many states were in favour of repeal of slavery, 7 of the states created the confederate states of America and revolted against the Union. They relied upon the declaration of independence, which was mentioned before, to claim that they are revolting against a despotic government, and also relied upon their 2<sup>nd</sup> amendments rights, 'A well-regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be

infringed.' Eventually after the loss of the confederate states, Abraham Lincoln, to permanently end slavery, passed the 13<sup>th</sup> amendment, which was a one of a kind amendment, as it banned slavery and imposed restriction on not just the states, but the individuals too, something not previously found in the constitution. Then, the 14<sup>th</sup> amendment was drafted, to create 3 significant rights, which remain highly relevant even today and are the next landmark in this story of American governance. The 14<sup>th</sup> amendment's first sentence overruled an infamous ruling of the US Supreme Court in Dredd Scott v. Sandford, which said that no negro or no descendant of any negro can ever be recognised as a citizen of the United states. The 14<sup>th</sup> amendment recognised that every citizen born in the USA would be a citizen of the USA and even the state he was born in. The 14<sup>th</sup> amendment went on to protect the privileges and immunities of the citizens which the US Supreme Court has not interpreted to mean much, and thirdly, and most importantly, it gave the guarantee of equal protection of the law, which drafted latter part of the 14<sup>th</sup> article of the Constitution of India, and gave due process of the law, which was eventually interpreted into Article 21 of the Indian Constitution. With the due process of the law, the rights given in the bill of rights were made enforceable against the state governments. Thus, the incorporation doctrine came into existence in US constitutional law. Guarantee against the establishment of religion Everson v. Board of Education, 330 U.S. 1 (1947), Free Exercise of

Religion, Hamilton v. Regents of University of California, 293 U.S. 245 (1934), Right to keep and bear arms, Mc Donald v. Chicago, 561 U.S. 742 (2010). Are examples of some cases, where rights situated in the Bill of Rights, were enforced against the States.

Thus, the Americans came to their third realisation, that at times, the Federal government is required to protect and enforce the rights of the citizens against the states, which was stark opposite to their realisation when the Articles of confederation were made.

### ***Progressive Era***

The story now comes to its last chapter, where the last major constitutional change was made. However, this change is famous for two reasons, the provision itself and the domino effect that it caused. This was the 19<sup>th</sup> amendment, which occurred during the progressive era of amendments. The 19<sup>th</sup> amendment said that the rights of US citizens cannot be denied on the grounds of sex, hence giving women their right to vote. This amendment was celebrated worldwide. However, the 19<sup>th</sup> amendment, despite of its merits, was criticised due to the fact that it only removed discrimination against voting rights and note as a general principle.

The 19<sup>th</sup> amendment was defended by scholars using a unique logic, this was that the 19<sup>th</sup> amendment gave women the right to vote. Nearly half the population were women. Hence, if there was any barbaric or discriminatory law, women could vote for the candidate who would repeal it, and hence

the 19<sup>th</sup> amendment gave them a power that was previously not found. The 19<sup>th</sup> amendment and the suffrage eventually created a domino effect of various other rights movements, which were eventually settled by the Supreme Court. The biggest examples of these are the racial discrimination laws (Brown v. Board of Education), right to abortion (Roe v. Wade and Planned Parenthood v. Casey) and Gay marriage (Obergefell v. Hodges), where the vote and rights movements played a pivotal role in changing the social fabric of the nation.

This gave the American Society their final realisation. That the people eventually can cause change, whether it's through legislation or Supreme Court interpretation.

### ***The People's Constitution***

Thus, we come to the end of this short story, which has tried, to some extent, to explain the realisations of one of the first democratic societies in the world and their changing form of governance, which went from the King to the states, from the states to the Federal Government and from the Federal Government to the people. In calculative terms, it saw a move across the years from

state concentrated power to centre concentrated power. It also saw a gradual move of power towards the people, with the articles of confederation, the Bill of Rights, reconstruction amendments, the 19<sup>th</sup> amendment and the gradual rights-based movement induced change in society. Cliché as it may be, this perhaps, was the vision of their great president, Abraham Lincoln, who at the famed Gettysburg address gave the famous speech, "Fourscore and seven years ago our fathers brought forth, on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal."

The vision of the founding fathers changed. The vision of the makers of Bill of Rights changed.

The vision of reconstruction to some extent changed. And today, even the vision of the progressive era has changed. The one thing that did not change, however, are the basic principles. The same ones that the declaration of independence relied upon, and the same ones upon which the latest amendments and Supreme court rulings are based upon. These are of life, liberty and the pursuit of happiness of a democratic society.

*It is certain, in any case, that ignorance,  
allied with power, is the most ferocious enemy justice can have.*

**James Baldwin**

# Impact of Artificial Intelligence on Indian Legal System

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## Background:

Advancement in technology and science is growing at such a pace that questions like the above of replacement of human skills by machines through AI are being debated at present. Traditionally Lawyers and Judges are thought to be dealing with problems of human beings demanding special skills and emotions which only human beings can possess. However, today a lot of work of Lawyers and Judges is being done or at least supported by computers. However, at present most of the work which is done by the computer in this field is in the nature of typing, data feeding, data analysis, data search, templates and repetitive type of work. However, this article will demonstrate with examples how AI can take over a lot of work of Lawyers and Judges.

## What is Artificial Intelligence?

Artificial Intelligence [AI] is a computer system able to perform tasks that ordinarily require human intelligence. Many of these artificial intelligence systems are powered by machine learning, some of them are powered by deep learning and some of them are powered by very boring things like rules. This comes with learning which involves garnering the rules and information for using the data. Due to data based service industries it has become very popular and necessary.

## Advantages of AI:

1. Accuracy and precision.

2. Reduction in time consumption.
3. Reduction in costs.
4. Solution to access to justice problems.
5. Computers don't get tired, don't get hungry, don't get sleep! i.e. they don't get biological problems of human beings.
6. Computers are away from human prejudices.
7. It will increase job opportunities.

## Disadvantages of AI:

1. Unstructured human interactions being key part of lawyering and judging is extremely difficult to automate.
2. Computers cannot articulate the diverse emotional states of human beings.
3. Computers may be able to read or analyse sentences but may not be able to understand and summarise the entire paragraph.
4. Lawyering requires conceptual creativity and flexibility which are beyond current scope of computers.
5. By delegating and increasing amount of tasks to machines, there is a danger that existing skills will atrophy.
6. Regulation of technology may become necessary with possible negative usages of AI.

## Use of AI in other fields:

A number of smartphones today feature virtual personal assistants such as Siri and

Google. Large U.S. retailers such as Amazon and Target use AI to anticipate the needs of consumers through the use of predictive analytics. Financial institutions use it for fraud detection. Smart home devices have the ability to learn a person's behaviour patterns by adjusting the settings of appliances or thermostats, while self-driving cars are inching their way to reality. And AI systems are detecting cancers. AI is being used for interviewing potential candidates for employment.

### **Importance of Artificial Intelligence in Indian legal framework:**

Artificial intelligence has changed the shape of multiple industries. The Indian legal sector has seen very little innovation in terms of technology and lawyers these days are still comfortable and relying on the methods and solutions that were designed years ago. Artificial intelligence can play a big part in changing the way lawyers operate and the way law is looked at in India. One of the biggest disruptions that can be caused by Artificial Intelligence in law is that in the field of legal research. The Indian legal system is vast and constantly changing and with the use of Artificial Intelligence, lawyers can get unparalleled insight into the legal domain within seconds. Currently to get legal research done a significant number of man-hours are required and this significantly reduces the profit-making ability of a law firm, however, with Artificial Intelligence the entire legal fraternity can be balanced. An artificially intelligent platform for research can get research done in seconds then be it a law firm with 400 lawyers or single practising

lawyer, artificial intelligence can balance the expenditure required for in legal research making the quality of research uniform.

### **Use of AI in legal field:**

1. Many law enforcement officials in USA are using AI to predict when and where crimes are likely to occur.
2. Many law firms in USA use AI to predict legal outcomes and to find out which lawyers will win before which judges.
3. In Europe AI reached the same verdict as judges as the European Court of human rights in nearly 4 out of 5 cases involving torture, degrading treatment and privacy.
4. IBM WATSON the question answering, Computer System is a machine which is able to answer your legal queries at home without approaching lawyer. It not only has speech reorganisation but is created to understand the intention of the words spoken. Another key feature is its ability to learn from its own success and failures.
5. Blue J Legal: Another Canadian Legal start up busts that it is able to predict with greater than 90% accuracy what a court would hold in different circumstances.
6. Coming to India Aniruddha Yadav, an Engineer has founded a new Law tech start up "Case mine". It guides Lawyers through different types of work, while connecting them to relevant templates, documents and precedents. Judges can upload both the Appellants submission and the Respondents submission and within seconds see whether both parties are missing out an important precedent



and lines of thought that are important to the case.

7. Mumbai based law firm Cyril Amalchand Mangaldas has adopted Canada based machine learning legal system 'KIRA' which has striking efficiency gains.

### **The face of future Law firms in India:**

Over a previous couple of years, the legal industry not only India however globally has seen a high growth within the level of competition. Now it has become imperative for law companies to realize competitive blessings by understanding the advancements in technology and client requirements. Those who would flip a blind eye to those changes would, sadly, be obsolete within the next few years. Future Law Firms would be completely different from what we tend to see these days. Here's some few characteristics of what the advanced law firms would be like:

#### **1. Innovations in servicing clients:**

The way clients are serviced and treated would drastically change in the future. Law Firms would approach their clients with some innovative ideas and more authentic and economic legal solutions. Nowadays, in India Law Firms billed their services for it to produce the services or in alternative words, the billable hour method, however, this billing method would go obsolete in the future. To service their clients better, law firms would look at innovating their pricing strategies and implement say a Performance-Based Pricing Strategy [PBPS]: As the name suggests, this pricing model would be extremely client friendly as client shall only pay once they achieve targets and same

would strengthen the professional relations between the clients and Law Firms.

#### **2. Making Technology the foundation for growth:**

In the last few years, we have noticed a significant introduction of new AI-based solutions aimed at making the legal sector more efficient and client friendly. From E-Discovery solutions to automation in contract drafting, trademark search, various legal tech startups have come up to improve the lives of a lawyer or firm. Artificial Intelligence based legal solutions help law firms become more efficient and possibly reduce costs and gain higher profits. The future law firm would not only adopt these technologies but will also work in synergies with various companies to build AI-based solutions that could further improve the legal sector.

#### **Is Artificial Intelligence the replacement of a lawyer?**

Nowadays there is a burning question among the lawyers that whether introduction of Artificial Intelligence in legal sector would replace the lawyer and legal analyst or the AI-based solutions and platform would increase the efficiency and productivity of Firms and Lawyers. The legal sector has seen the introduction of many new solutions where technology has improved the efficiency of lawyers, contract analysis, trademark search software, legal research software and much more. However, none of the AI-based software or program target to take a lawyer's job and all the IA based software and programmes are increasing the authenticity, accuracy of research and analysis and the same are more result oriented now. The legal

profession is highly driven by analysis, decision making, and representation which

cannot be automated. AI-based software and programmes can reduce a lawyer's time and effort considerably and can help the lawyers and firms give a more authentic and result oriented suggestion to their clients. The legal industry is still developing in India and looking forward to more IA based and automated assisting tools and software. However, these IA-based and automated assisting tools and software are not going to replace the lawyer's job where analysis, decision making and stratification is required but would actually make them more efficient & competent while automating various clerical tasks.

### **Areas where Artificial Intelligence are helping the legal industry:**

It is believed that artificial intelligence has great scope for Indian Legal Sector and a combination of artificial intelligence and law will witness immense growth in the near future. Currently, there are many fields or arena in which artificial intelligence in law is proving to be useful these are as follows:

**Due Diligence** -To review a contract, conduct legal research or performing electronic discovery functions to do due diligence, AI legal software are proving to be helpful and time effective.

**Prediction Technology**- Artificial intelligence legal software also predicts the probable outcome of the cases being adjudicated before the Court of Law.

**Legal Analytics**- Artificial Intelligence provides for the data points from past case laws, and also provides judgements and

precedent law to be used by lawyers in their present cases.

**Automation of Documentation**- By just submitting the required documents which you wish to incorporate in your legal document, you can get your documents ready within minutes.

**Intellectual Property**- Tools of artificial intelligence helps in providing the insights into the IP portfolios i.e. search and registration of a trademark, Patent, Copyrights etc.

### **AI's contribution to Legal Services Industry: Boon or Bane?**

My hope is that the use of AI would start from what is traditionally known as the "Bar" (the lawyers) and then extend itself to the "Bench" (Hon'ble Judges) wherein even Judges could utilize the power of NLP Summarization to gather the sum of the contentions of both sides, the appellant (petitioner) and the defendant (respondent). Besides spending less time on legal research and more time with clients, Lawyers and law firms could present arguments and offer evidence digitally, get it processed, validated and submitted faster. Judges could quickly deduce which part contains merit as per the Acts/Statutes and the latest case-law on the subject of law pertaining to the dispute. While AI would be tools, the discretion, experience and knowledge of the human mind would be essential in adjudicating disputes, so Judges would remain an integral part of the system. The common misplaced notion that many legal industry executives, lawyers and law firms have is that Artificial

Intelligence or Machine Learning is a threat to their existence, or put simply, that AI is going to replace Lawyers. Lawyers, law firm partners and associates would do well to view AI as a kind of super-smart

colleague who is there to help them focus on higher-order tasks requiring creative skill and fine judgement while relegating the repetitive and standardized tasks to the AI-machine.

There is a wrong assumption among the lawyers and Law Firms that Artificial Intelligence or Machine Learning is a threat to their existence, or put simply, that Artificial Intelligence is going to replace Lawyers. The evidence, from other industries and verticals such as e-commerce, healthcare and accounting is that Artificial Intelligence will only enable lawyers and law firms to do more with less, to become way more productive than their predecessors. I hope that the use of Artificial Intelligence would start from what is

traditionally known as the "Bar" and then shall extend itself to the "Bench" wherein even Judges could utilize the power of NLP Summarisation to gather the sum of the contentions of both parties Judges could quickly deduce which part contains merit as per the Acts/Statutes and the latest case laws on the subject of law pertaining to the dispute.

### **Conclusion:**

It is thus clear that two views emerge, one holding that given the reach at this point of time, it will remain as an enabler or supporter of the legal field. But not as replacement of lawyers and judges. However the other view holds that Computers and Machines with AI have both the ability to restore and deliver but also has an ability to learn. If scientists focus on this ability to learn, the notion of robots replacing lawyers and judges may well become reality.

## **The 21<sup>st</sup> Century**



**Abhishek Mukharjee,**  
2<sup>nd</sup> Year B.A. LL.B

We are 20 years into the 21<sup>st</sup> century. This is supposed to be the age of liberalism (I don't mean that in the political sense but in the social sense). An age where youngsters like me are supposed to revel in the magnificence of life while exploring our options and different aspects of life. We millennials are supposed to be without the slightest care (sort of neglecting the crushing academic and social pressures on us for the time being in

order to make a point). Then why is it that I feel debilitating trepidation when my girlfriend, or my sister tells me she's on her way to some place in a bus, or a local train, or even an Uber? Why is it that in a world where we have every conceivable convenience at our fingertips, do we still have to look over our shoulders for predators who want nothing except to strip us of our dignity? That is a rhetoric.

Why did it take 7 years to secure justice for the victim of one of the most heinous crimes India has witnessed in over 2 decades? Due process is a necessity, but where do we draw the line between respecting the established due process and blatantly abusing it to shelter convicted criminals? How is it that we continue to drive a society based on blatant inequalities and yet expect our women to live blissfully? And what's more ironic is that, how are scored and scores of women who have been victims of this despicable inequality for the better part of their lives, continue to succumb to it by advocating for it?

Why is it that women still have to be ashamed of their menstrual cycles and be ostracized for the duration of it? Why is it that sanitary pads and other menstrual healthcare products still need to be paid for at market rates even for women who cannot afford it, despite being an essential in the lives of over 355 million Indian women? Why is it that over 70% of Indian menstruating mothers consider menstruation dirty? And because of a lack of healthcare facilities such as toilets, sanitary pads and awareness regarding menstruation, the brunt of over 23 million women dropping out of the education system, is borne, indubitably by not just our nation and her economy, but by society, which continues to capitalise on the patriarchal bedrock laid down for it by society for generations.

Why is it that in an era where being vocal has become the norm, boys and men continue to take their own lives because of living a life repressing any emotion that is deemed unfit by society for men? Why do we men still find

it shameful to let loose emotions like sadness? Why must we weigh ourselves down with the weight of the ten thousand masks we put on day after day just so that we can appease society's gender norms? Why does the suicide note that we leave behind have to be our most authentic expression? Why must we adhere to defunct rules and personas laid down by people who have been dead for millennia? Why must we sacrifice our best chance at true happiness to satisfy the dead?

Why is it that even in our so-called progressive sections of society, the transgender community is treated with utter disrespect on a daily basis and yet, we shamelessly call them to weddings to bless the bride and groom? What god would be appeased by the ostracising of one of his own most revered forms, based on the stories and mythology written by our respectable ancestors whose words are followed to the letter, but only when convenient for the dominant section of society.

Why is it that I have a million questions burning in my conscience but no answers to extinguish the deep-seated fire? Why am I the only one asking these questions despite them being questions that all of us can relate to? Why is everyone indolent about the crises engulfing our world into its flames? The inevitable conclusion I'm forced to come to is that until society grasps the fact that it needs to teach its children to be good human beings as an imperative and not a perfunction, we are going to keep slipping into the dark chasm of inhumanity.

## #Rip? Seriously?



Akanksha Arvind Ghatol,  
5<sup>th</sup> Year B.A. LL.B

We have been taught through the ages Forgive and Forget. Even in our great, diverse and ancient culture, there have been examples of forgiveness and the tendency to forget that the wrong ever occurred. But today, as we move through mankind, we arrived at a stage where we tend to forget more often than realize the seriousness of the issue. In the era of social media, everything is viral; important topics, gossips and even grave concerns. But as is the nature of the media, it is soon forgotten and taken off people's minds.

Such is the case of treatment of women in India. Everyday there are plenty of cases of injustices on them. The country witnessed unprecedented protests in December 2012, when a student was brutally gang raped and killed on a moving bus in Delhi. Again in recent time, there was a nationwide outrage after four men gang raped and burnt alive a veterinarian in Hyderabad in November 2019.

In a country like India where women are considered no less than a goddess, rape is the fourth most common crime against women. Once in a dark moon, there is a case which is so grave, even the soul shrieks. And as is the case of social media, it is on everyone's minds at first. People suddenly become fierce advocates of women rights and protection and soon the fad is crazed down and everyone is back not giving a single piece of care. With every case, we have witnessed,

every single person is raging and boiling with anger. People of the nation standing up together in unity to demand justice and fundamental changes in the great legal system. Every time a new hope is emerged. The hash tags asking for justice goes viral on social media. Years on, thousands of cases await trial because of the gapping loopholes in India's criminal justice system, like massive shortages of forensic labs, fast track courts and investigators, despite tall promises made by the various governments, ending with sympathizing with the victim, posting #RIP.

RIP? Seriously?

Can victims of such heinous crimes seriously rest in peace without justice?

A large percentage of India is suffering from partial paralysis due to centuries old traditional and ill social practices, combined with a poor mindset. The experts have predicted that this situation will lead to an increased level of anti-social behavior and rise of violence and crime against women. Ultimately it will be a threat to the stability and security of our country.

As a nation, we are proud of our strong family values, but in real sense most of us are still dwelling with "Artificial Balanced Family": to have a son by killing preceding daughters. Female infanticide in India has a history spanning centuries. Increasing female feticide in India could speak a demographic



crisis where fewer women in society will result in a rise in sexual violence and child abuse as well as wife sharing, warned by United Nations. This in turn will deteriorate the social value system and can cause crisis situation.

Marriage is one of the key institutions of society. The family unit created in a society is a fundamental building block of the nation building. Happy family with strong family values will produce children with high self-esteem. They will enrich the world around them and will become a catalyst for the positive change we are seeking for the ill minded society today. But at the same time aren't we trying to increase our wealth and status by having sons at the expense of daughters by taking dowry and hosting lavish weddings? Are we not compromising on our principles in this process? Are we comfortable with the choices we are making as an individual, as families, as a society? End of the day we wish, post, share #RIP to the souls of victims of several crimes for eternal rest and peace, but it is our duty over then and there?

Silence is also a choice. If each one of us doesn't do something to overcome the crisis, we will definitely have to face the consequences of the silence in some point of our respective lives. The question arises here – are we a nation of mass murders? Does a girl have no right to be born peacefully and with the same respect like a boy child in our so called cultural and spiritually enriched land and have a peaceful and respectful life as well? Can a girl have the same support of all those #RIP post sharers with her while living her life on her own peaceful terms? The rapid emergence of social media has started a scholarly debate about the consequences

and impact of social media on human attitude and society. During the last decade, social media has played a major role in changing the scenario of different societies.

There is a need of change in the mindset of the society. The term “Social change” is of immense importance to comprehend the fundamental and civic outcomes. These outcomes are the result of growing awareness, behavioral change, increased understanding, participation and change in the policies that are constituted to correct injustice. It starts from the individual and engulfs groups, institutions, communities and by this way the entire society colored by it. It is the public attitude towards change that brings change in the society. But this attitude of sympathizing and forgetting is causing severe damage to the society somewhere indirectly encouraging the wrong doer's ill-mind set.

Even though we tend to forget the things and go with the trends, the fear and disgust felt by every woman still be the same. With every single case the mentality of society towards women comes in the light. Every incident is the harsh reminder of many things going wrong in India. It's been 73 years, India got independence but it only seems partial at these moments. The mind has been filled with fear and is questioning, should girls and women in India shut themselves in closed rooms and stop leading their professional and social lives?

The root of the problem lies embedded deeply in the psyche of the common people. Change has to start from within each one of us. We must resolve not to tolerate or allow any gender inequality around us. As stated in manasmriti:

“पिता रक्षति कौमारे भर्ता रक्षति यौवने ।  
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति॥“

Which means a woman should be protected by her father before marriage, husband should protect in youth, and son in old age and thus women should not deserve independence.

How long can or should women depend on men to protect them? Can protection guarantee that there will be no cases of offences against women? From Nirbhaya case, it was evident that the protector was equally vulnerable during such heinous act.

The responsibility of making sure that women are empowered falls on the shoulder of other women, too. It has been observed that many times women don't want to liberate other women in the family they try to restrict them and make them feel weak by forcing them to behave, more precisely dress in a certain way to avoid enticing men. By doing this they are blaming themselves for the ill mentality of the society.

India needs to come up with innovative ideas and concrete steps to nip this problem in the bud by introducing topics such as gender equality in every school curriculum. An open interaction with parents and teachers should be encouraged. Children who will learn about these issues at an early stage will grow up to recognize and responsibly oppose gender inequality in work places, public places and even in their families. Men of the next generation will understand that women, like men, deserve to lead their lives on their own terms.

A Sanskrit verse says:

“यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः,  
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः!”

Which means – the divine are extremely happy where women are respected, where they are not; all actions are fruitless. In India women are personified as “shakti”. But merely paying respect to the goddesses in temples is not enough. The day when there will be no female infanticide, sexual violence against women, dowry cases and most importantly objectification of women that day India will become a developed nation in true sense.

The fear faced every day is not felt only by the women; but her parents, siblings, friends, colleagues and all her close ones also feel the same pressure of fear of her safety. I am pretty sure, when Rabindranath Tagore composed these lines, he must be voicing with power to both men and women of India-

**“But we just might make this up  
With our heads held high,  
So this story continues with  
MINDS WITHOUT FEAR.”**

A lot of work is to be done. I hope, we all, as a society can form a strong base for women's empowerment and gender equality. We need to plan, which leads us to the actions to tackle the root cause of the problems faced by women.

Let's not procrastinate the change until another case of injustice and violence against women is witnessed. Let's not just sympathize and wait for a new “trending hash tag”. Let the emotions flow in the right direction of the change we need to see. Let's empathize it, feel it and pay this as tribute to all the Nirbhayas to make them Rest in Peace.

# COVID-19 : Your Legal Rights in a quarantine

Muskan Karla,  
1<sup>st</sup> Year B.B.A. LL.B

As the Covid-19 is spreading around the globe and in these difficult times we continue to hear the word quarantine. So what does this word mean, how it is defined in law and what are the acts related to it, will be discussed in this article.

The word “quarantine” which was derived from Italian word “quaranta giorni” which means 40 days and evidences suggest that this practice began during 14<sup>th</sup> century to save coastal cities from plague epidemics. Thus, quarantine in legal terms can be defined as “the restriction of activities and/or separation of suspect persons from others who are not ill or suspect of baggage, cargo, container, aircraft or conveyances facilities, goods and postal parcels in such a manner as to prevent the possible spread of infection or contamination.

## **Quarantine and legislation in India**

What are laws and regulations governing quarantine?

### **Epidemic diseases act, 1897**

A 123 year old British colonial era law which was enacted to tackle the epidemic of bubonic plague that broke out in the Bombay state of that time, is the main legislative framework at the central level to prevent the spread of epidemic diseases. It has been used to prevent the spread of various diseases such as swine flu, cholera, malaria and dengue

Section 2 A of the act empowers the union govt. to take necessary measures and prescribe regulations to deal with dangerous epidemic diseases at ports of entry and exit.

Under section 2 states are given power to take special measures to deal with epidemic within their jurisdictions thus, any state at any time is satisfied that (the state) or any part of its territory is threatened with an outbreak of any dangerous epidemic disease and when it feels that the ordinary provisions of the law are insufficient for the purpose may adopt all measures including quarantine to prevent the outbreak.

Sec 3 specifies that any person disobeying any order under 1897 act shall be deemed to have committed an offence punishable under Sec 188 of Indian penal code (IPC) and a person is liable upon conviction to a sentence of imprisonment for one month, a fine or both. Sec 4 states that no suit or legal proceeding will be initiated against any person or authority for anything done in good faith.

This law has also been defined as “archaic” as it places emphasis on quarantine but it is silent on various scientific methods of outbreak prevention such as vaccination and public health response.

### **Disaster management act, 2005**

As the central govt has declared covid-19 as a “notified disaster” this law also comes into picture.

The disaster as explained under Sec2(a) means a catastrophe, mishap, calamity or grave occurrence in any area arising from natural or man made causes or by accident or negligence which results in substantial loss of life or human suffering or damage to and destruction of property or damage to or degradation of environment and is of such a nature or magnitude as to be beyond the coping capacity of the community of the affected area .

This law allows the govt. to access “National Disaster Response Fund.”Using this fund the govt will be better able to fund medical facilities and will be empowered to set up a number of agencies to manage the ongoing crisis

Sec 10 (2)(1) of the act allows national executive committee to give directions to govt. regarding measures to be taken by them it is also mentioned that any person violating these containment measures will be liable to proceeded against as per the provisions of Sec 51 to 60 of Disaster Management Act, 2005 besides legal action under sec 188 of IPC.

This act is also being used in circulation of fake news, Sec 52 of the act states that people intentionally making false claims to get benefits from the govt can be imprisoned upto 2 years.

Sec 58 of the act further holds that if an offence is committed by a company or body of corporate the person who was incharge at the time of offense committed will be held liable. This provision can also be used to ensure that work places allow employees to

work from home or that they pay employees their due wages.

### **National Health Bill, 2009**

This bill was introduced to recognize health as a fundamental human right and states that every citizen has a right to the highest attainable standard of health and well being.

It places obligations on the govt. to ensure health for all. Chapter 3 of this bill elaborates rights to health care, including terminal care for everyone however it lacks the ethical framework for the protection of human rights during such a epidemic. A reference can be taken from Public Health Emergency Response Act of Mexico which clearly describes the individual civil rights of a person who is quarantined in the midst of a health emergency.

### **Some other laws**

Now in these testing times it is our duty to take all the reasonable precautions and most of the people are unaware of the laws under which they can be prosecuted for such actions that are dangerous to the health and safety of others.

In our country disobedience to quarantine rule is punishable under Sec 271 of IPC, 1860 with imprisonment of either description for a term which may extend to six months or fine or both.

Failure to take requisite precautions despite being aware of the possibility of the spread of such infection or disease is also punishable under sec 269 and sec 270 of IPC.

Under Section 269, whoever unlawfully or negligently does any act which is, and which he knows or has reason to believe to be, likely

to spread the infection of any disease dangerous to life, shall be punished with imprisonment of either description up to six months or fine or with both fine and imprisonment.

Under Section 270, Whoever malignantly does any act which is, and which he knows or has reason to believe to be, likely to spread the infection of any disease dangerous to life, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine, or with both. Malignancy is characterized in diseases that are highly virulent, infectious and life-threatening. Disobeying the norms prescribed for social distancing, coughing or sneezing without covering the nose and mouth, not wearing masks in public, disregarding norms for social isolation, loitering on the streets in groups, socializing in disregard of the prescribed regulations, etc. are all punishable offences under Section 270.

There are also some laws which focus on quarantine of visitors such as Aircraft act and Indian Aircraft rules which empower health officers appointed by govt. to keep check on people entering the country from abroad. The officers can check the aircraft, its passengers and crews and can subject them to medical examinations. They must follow the precautions with regard to period of quarantine, when there is a spread of such epidemic. There are also some laws which deal with port quarantine such as Port Health rules 1995 following the Indian Port Act.

### **Quarantine laws in other countries**

In 1824, the US Supreme Court through a

landmark judgement recognized quarantine power as unlimited state based power and as per the centre for disease control and prevention (CDC) the power of quarantine is given broadly to states, countries and cities to protect public health whereas looking into British laws related to quarantine, the parliament of England added the "Health Protection Regulation, 2020 in which under Sec45R of the public health (control of disease) act, 1984 empowers police, public health and immigration officers to detain suspected people and keep them quarantined.

While looking into North Korea a official who returned from Wuhan, China has reportedly been executed for going to a public bath in violation of his quarantine and the country has vowed to "rule by military law"

### **Conclusion**

It has been seen that there are various laws and regulations which govern the quarantine but this legislation is somewhat inadequately framed as it has been derived from various combination of laws such as Epidemic Diseases Act, 1897 which has been described as "archaic" and these laws are also silent on various quarantine mechanisms and home based quarantine during such pandemic. There must be proper guidelines for implementing quarantine and set up of tribunals which can help to deal with such health calamities and there should also be some set of rules for individual civil rights during such crisis. Thus we hope that after coping up with these crisis there should be visit to the quarantine laws and make them more clear and intact so that public health can always be at priority .





## 1. INTRODUCTION

Modern communication system and the increasing preference for internet have brought drastic changes in our lives. Computers have acquired the human life. It has become the indivisible parts of individual's life. Present generations spent ample of time over the internet surfing, database creation and the countless other like activities. The information revolution has grabbed the modern world resulting in positive and negative notions. On one hand Efficiency in work, speed of availability of information, accuracy of the information, processing of data are the pros of having internet, on the other hand increasing criminality in the cyber world is the serious issue.

Basically, cyber crime is the criminal activity committed by using computers. The list of the cyber crime is exhaustive. Identity theft is one of the offence amongst such a list which is affecting the life of human being in a insidious way. Identity theft means fraudulent and dishonest use of identity of some other person. In layman's language, identity theft means fraudulent representation of identity of one person by the other.

## 2. MAJOR FINDINGS

### A Meaning of computer, Computer system and Computer network

The modern era seems to be the era of the computer. In today's world the question sounds very redundant as to what is the computer? Everyone has their different conceptualization about the computer. In layman's word computer is electronic device that can be used for complex calculation to reduce human efforts and errors. Computer is now termed as toy in the hands of the present generation which they use for playing, surfing, listening music, communication.

A computer is a programmable electronic machine designed to perform mathematical and non-mathematical operations with the help of instructions to process the data to achieve desired results. Speed, accuracy, diligence, large storage capacity, no IQ and no feelings are some characteristics of computer.<sup>1</sup> There are two main parts of the computer i.e. hardware and software, Hardware is the physical component which can seen and touched and which is used for crating, manipulating, storing the data. The software is the computerized instruction that

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<sup>1</sup> Information technology and system audit, ICSI-Professional program, (June,2014)

helps the computer to work in the ways users expects it to work.

The terminologies as defined in the Information technology act

“Computer” means any electronic magnetic, optical or other high-speed data processing device or system which performs logical, arithmetic, and memory functions by manipulations of electronic, magnetic or optical impulses, and includes all input, output, processing, storage, computer software, or communication facilities which are connected or related to the computer in a computer system or computer network;<sup>2</sup>

“Computer network” means the interconnection of one or more computers through

- (i) The use of satellite, microwave, terrestrial line or other communication media; and
- (ii) Terminals or a complex consisting of two or more interconnected computers whether or not the interconnection is continuously maintained;<sup>3</sup>

“Computer system” means a device or collection of devices, including input and output support devices and excluding calculators which are not programmable and capable of being used in conjunction with external files, which contain computer programmes, electronic instructions, input data and output data, that performs logic,

arithmetic, data storage and retrieval, communication control and other functions;<sup>4</sup>

## 2. Concept of cybercrime

Cybercrime is the crime which is committed by using computer as the object of the crime (hacking, phishing, spamming) or used as a tool to commit an offense (child pornography, hate crimes). Cybercriminals secures access personal information, business trade secrets or use the internet for exploitative or malicious purposes with the lp of computer technology.

Criminals can also use computers for communication and document or data storage. Criminals who are engaged in such illegal activities are called as hackers. The other term used to denot4 cybercrime is computer crime. Common types of cybercrime include online bank information theft, identity theft, online predatory crimes and unauthorized computer access. More serious crimes like cyber terrorism are also of significant concern.

Cybercrime encompasses a wide range of activities, but these can generally be broken into two categories:<sup>5</sup>

- Crimes that target computer networks or devices. These types of crimes include viruses and denial-of-service (DoS) attacks.
- Crimes that use computer networks to advance other criminal activities. These

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<sup>2</sup> 2(1) (i), Information Technology act,2000

<sup>3</sup> 2(1) (j), Information Technology act,2000

<sup>4</sup> 2(1) (l) Information Technology act,2000

<sup>5</sup> *Cyber crime*, Technopedia, available at <https://www.techopedia.com/tutorials>, last seen 18/09/2019

types of crimes include cyber stalking, phishing and fraud or identity theft.

Section 65 to section 67 of the information technology act provides for the computer related offences. According to the act, if any person without the permission of the owner or any other person who is in charge of computer, computer system or computer network, secures access, downloads copies or extracts any data, introduces any virus or computer contaminant, damages the system, disrupts or denies access to the authorised person, or steal conceal alter, destroys deletes, the data stored in the computer system.

### **B. Concept of Identity Theft**

The term identity theft can be better understood by analyzing the term identity and theft in isolation. Identity means identification of something or someone. For eg a name is the identity of the individual. It helps to denote the exact thing about which one is talking. It helps to sort out the several things basing on their unique identity. On the other hand theft means taking away possession of the thing from the lawful owner without his consent. It means identity theft is the crime of stealing ones identity. It means representing oneself as some one other. With the increasing use social media, digitalization the information is often share publically. Sometimes sharing of information on websites which lacks security may create problem. The person who is sharing his

information without proper caution may lead to face trouble in future.

### **What is identity theft?**

Identity theft is described as “knowingly transfer[ring] or use[ing], without lawful authority, a means of identification of another person with the intent to commit, or to aid or abet, any unlawful activity that constitutes a violation of Federal law, or that constitutes a felony under any applicable State or local law” (Mercuri, 2006). That is, if someone takes another's personal information without consent and uses it in an illegal way, it is considered identity theft.<sup>6</sup>

Identity Theft means deliberate and purposeful use of identity of someone else. The identity of the person is misused with intend to have some financial advantage out of his identity. Person whose identity is being misused may suffer from losses or some bad consequences.

As the amount of sharing personal information is increased due to the widespread of the internet in the period of past twenty years, the threat of occurrence of the identity theft has also increased.

### **What are various types of the Identity Theft?**

According to the Identity theft resource centre, there are five different categories of the identity theft

**1. Criminal identity theft-** It means pretending to be someone other when police comes for arrest due to commission of crime.

<sup>6</sup> Passard C. Dean, and Joshua Buck and Pierce Dean, *Identity theft – a situation of worry*, Journal of academic and business ethics available at <http://www.aabri.com/manuscripts/131753.pdf>, last seen 18/09/2019

This is done by creating fake ID proofs, or with stolen credentials. In criminal identity theft the criminals take advantage and the victims may come to know at very later stage. For example sometimes by using the driving licence as ID proof the person commits a crime. And the original licence holder comes to know about this when he is punished with a fine for some minor traffic rule. At the time of paying fine for his own mistake that person may get to know about the previous fines on his name.

**2. Financial identity theft** - This type of identity theft is committed to have economic benefit out of someone's else's identity. All types of credit card, debit card frauds comes under Financial identity theft. the fraudsters may by having access directly to the bank account of the victims manipulates the funds. online shopping is also another way of financial identity theft.

**3. Identity cloning** – It means using another's information to assume his or her identity in daily life. In this type the person tries to portray himself as someone else in order to hide his own identity. For example the illegal immigrants are the major contributors in it. The concept of posers which is famous on social media is also covered under identity cloning. Poser means a person who uses photo of somebody for posting on his own wall.

**4. Medical identity theft** – It means using another's identity to obtain medical care or drugs. Privacy researcher Pam Dixon, the

founder of the World Privacy Forum, coined the term medical identity theft and released the first major report about this issue in 2006.<sup>7</sup> There are some cards or identity proves issued to a specific strata of society having income below certain level. Such families get the medical facility at lesser cost or sometimes free of cost. If any person by having such health card of someone other take medical facility free of cost from the government, he may said to have committed the medical identity theft.

**5. Child identity theft** – In this type identity of a minor child is used to impersonate. Children are often found to be the victim of such offence.

#### **Ways for stealing the information**

**1. By stealing or otherwise obtaining physical documents** – Sometimes one has lost with his purse or wallet. Now a days various ID's and cards are carried along with the wallet. Loss of such wallet may make a person victim of Identity theft. Many identity theft cases are the result of a lost or stolen wallet, checkbook, credit card or other physical document. Some store credit cards may still require Social Security numbers or other credit information on their written applications—there have been instances of these applications being stolen and used by identity thieves. some thieves use old-fashioned methods rooting around in people's garbage to collect financial information.

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<sup>7</sup> Identity theft, Wikipedia, available at [https://en.wikipedia.org/wiki/Identity\\_theft#cite\\_note-4](https://en.wikipedia.org/wiki/Identity_theft#cite_note-4), last seen 18/09/2019

**2. By stealing or obtaining hardware –** Mobile phone, tablets, Pen drives, laptop, thumb drives and other electronic data storage devices are a rich source of personal information. Once the access to device is secured by cracking the password it is very easy to reveal the information locked therein inside such a device.

**3. By asking for personal information via phone calls –** This type is increased now a days, as ordinary man can be easily trapped in this method. A caller saying that I am the representative of bank and there is something went wrong with you Back account and thus in order to correct please give me the details of yours. But everybody should keep in mind, bank never make any such call. These callers are fake callers and just have called to trap you in their vicious racket. Unless you yourself have initiated the phone call, do not give any private data to callers. Legitimate financial institutions and businesses make it a point to keep information secure and will not ask to you provide it over the phone.

**4. By obtaining personal information via online means –** Fake mails are send . Website resembling to the banks original one is created and any person whoever clicks on such website his data is automatically directed towards thief. Some identity theft schemes use online scams like 'phishing'—where thieves use email inquiries purporting to be from financial or other online organizations to obtain sensitive account information. Identity theft is a potential problem when computer servers at

large institutions are hacked and breached and with online shopping or other websites that don't have security safeguards in place.

### **C. Identity Theft: Section 66 of Information technology act**

Under the Information Technology Act, 2000 Chapter IX

#### **Section 43**

If any person without permission of the owner damages to computer, computer system, etc. he/she shall be liable to pay compensation to the person so affected.

#### **Sec 66C**

Whoever, fraudulently or dishonestly makes use of the electronic signature, password or any other unique identification feature of any other person, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine which may extend to rupees one lakh.

### **D. Identity Theft – General remedies**

- In a routine, Keep the required ID details. Do not carry extra credit card or passport if not required.
- Do not throw the receipts generated at ATM counter, keep it safe.
- While shopping online check the status of the website, whether secured or not secured. For eg. purchase from website having “https”
- Beware of phishing attacks. Take proper caution while opening mail attachments. Do not respond to any suspicious mail.



- keep a continuous follow up with your credit card statements.
- Keep Your computer security up to date.
- Kindly do not share with anyone your passwords and the pin details of the ATM's

## 12. CONCLUSION

Identity theft has become a serious and growing problem worldwide, and it occurs in cyberspace. The use of new technologies has resulted in increased opportunities for criminals to steal and illegally use personal information to commit identity theft crimes. It is observed that identity theft is increasingly challenging law enforcement agencies and governments around the world. Huge amount of money and time is spent in responding to identity theft. Improved technology and consumer awareness is one of the measures to address the issue of identity theft. Consumers should be educated about the risks of transacting online, their rights regarding online fraud and measures to prevent and respond to identity theft.

Organisations and Internet service providers should also educate users regarding safe browsing and make safety packages available to their users. It has been mooted that there should be mandatory public reporting of identity theft cases by financial institutions and that they should report regularly to a financial regulator. It is proposed that such

reporting will improve our understanding of identity theft and enable policymakers to enact adequate preventive measures to respond to the severity and methods of the crime.

### Suggestions to protect the occurrence of the identity theft

- Educate individuals and consumers about protecting their personal information (offline and online).
- Form alliances between different law enforcement agencies to combat identity theft in different jurisdictions.
- Create collaboration between governments and other service organisations to protect personal information of private individuals and public bodies.
- Work with local banks to encourage credit card bureaus to adopt improved security practices for their clients and or customers.
- Track the delivery of documents to avert the theft of personal information.
- Work with identity theft victims to provide assistance and advice regarding their rights
- Devise a plan to prevent or minimise the harm of identity theft when large identity databases have been breached.

*An unjust law is itself a species of violence.  
Arrest for its breach is more so.*

**Mahatma Gandhi**

# Amalgamation of Companies



Siddheshwar Kashid,  
1<sup>st</sup> Year LL.M

## ABSTRACT

Amalgamation is nothing but combination of companies

The regulatory and propitiatory provisions of MRTTP Act, 1969 was made radical changes in the amalgamation of companies. Before that period very small percentage of companies used to come together. Amalgamation results in the formation of an entirely new company. The companies during their insolvency, lack of share capital, their existence will be in danger. To stand in corporate sector companies not have any other option other than amalgamation. Rights and liabilities of shareholders, creditors, employees are made in new form apart from old company. The companies are amalgamated with each other with the purpose of a acquiring cash resources, to eliminate competition, to save tax, to increase shareholders value, to reduce the degree of risk by diversification, to achieve growth. Magnitude of companies business and commercial activities and diversities of interest of person in the business will occur conflict, at certain stage to settle dispute by mutual consent by parties companies have necessity to reorganise itself by entering into compromise with consent of its members or other option is to join other company by amalgamation. When two companies join their hands number of problems

would be faced by stake holders. After smooth working of company is desirable. Amalgamation helps to company survive. There is no limit on number of amalgamation. Amalgamating companies would be require to pay tax. The aim of the research is to study the procedure of amalgamation and find the reforms in the procedure of amalgamation

**Key words :** Amalgamation, Insolvency, Combination, Share capital, Share holder.

## 1) INTRODUCTION

Amalgamation occurs when two or more companies are joined to form a third entity or one is absorbed into or blended with another. The effect is to wipe out the merging companies and to fuse them all into the new one created. The new company come into existence having all the property, rights and powers and subject to all the duties and obligations, of both the constituent companies.

An amalgamation is a combination of two or more companies into a new entity. Amalgamation is distinct from a merger because neither company involved survives as a legal entity. Instead, a completely new entity is formed to house the combined assets and liabilities of both companies. Amalgamation typically happens between two or more companies engaged in the same line of business or those that share some similarity in operations. Companies may combine to diversify their activities or to

expand their range of services Since two or more companies are merging together, an amalgamation results in the formation of a larger entity.

Amalgamations generally take place between larger and smaller entities, where the larger one takes over smaller firms.

## 2) TYPES OF AMALGAMATION:

### i. Amalgamation by sale of shares:

In this type shares are sold and registered in the name of the purchasing company. The selling shareholders receive either compensation or share in acquiring company.

### ii. Amalgamation by sale of undertaking:

Amalgamation of two or more companies and that under the scheme the whole or any part of the undertaking, property or liabilities of any company is to be transferred to another company .

### iii. Amalgamation by sale and dissolution:

It is concerned by the tribunal in connection with voluntary winding up of 2 company. The tribunal can order dissolution of a company without winding up.

### iv. Amalgamation by scheme of arrangement:

Chapter V of the Companies Act provides Power to the companies to apply for sanction of the Tribunal for

arrangement, compromise of amalgamation.<sup>1</sup>

## 3) POWER OF AMALGAMATION:

There should be Power in company's memorandum to amalgamate. If it is not there it should be acquired by altering the memorandum. It is not necessary that the company adopting a scheme should be in financial difficulty or that it should not be an affluent company . The expression any company liable to be wound up under this Act. Does not mean a company which is insolvent, but any company registered under the Act, every such company being subject to the winding up provisions of the Act.

## 4) AMALGAMATION OF CERTAIN COMPANIES (SMALL AND HOLDING AND SUBSIDIARY COMPANIES)(SEC-233):

- a) A notice of the proposed scheme inviting objections, if any form and the registered offices of the companies are situated or persons affected by the scheme with 30 days is issued by the transferor company or companies and transferee company.
- b) Objections and rejections received are considered by the companies in their respective general meeting and the scheme is approved by the companies in their respective general meeting and the scheme is approved by holders of 90 per cent of the total number of shares .
- c) Each of the companies involved in the amalgamation has filed a declaration

<sup>1</sup> Avtar Singh, *Company Law* 592 (Eastern book company) 16th edition 2015.

of solvency, in the prescribed form, with the registrar of the place where the registered offices of the company is situate.

- d) The scheme is approved by a majority representing nine-tenths in value of the creditors or class of them of respective companies at a meeting covered by the company by giving notice of 21 days along with the scheme to its creditors . The scheme may also otherwise approved in writing by the requisite number.<sup>2</sup>

#### 5) AMALGAMATION OF COMPANY WITH FOREIGN COMPANY:

The provision of chapter 15 with section running from 230 to 240 are to apply *mutatis mutandis* to scheme of amalgamation between companies registered under the Act and companies incorporated in jurisdiction of such countries as may be notified by time to time by the Central Government.

The Central Government may make rules, in Constitution with RBI amalgamate a company registered under the Act or *vice versa*. The terms and conditions of such amalgamation may provide for payment of consideration for shareholders of amalgamating company in cash or in depositary receipts as per the scheme to be drawn up for the purpose.

The expression foreign company means any company or body corporates incorporated outside India whether having place of business in India or not.

#### 6) AMALGAMATION OF BANKING COMPANIES:

Section 44-A Banking Regulation Act, 1949 us a complete self contained code on amalgamation of banking companies Under section 44-A the power to grant approval to scheme of amalgamation of banking companies is with the RBI, and the RBI is also empowered to determine market value of shares of the objecting shareholders who voted against the scheme as well as to direct the payment of the value of the Share to the dissenting shareholders.

- Eg. 1) Amalgamation of Oriental Bank of commerce and United Bank into Punjab National Bank.  
2) Amalgamation of Syndicate Bank into Canara Bank.

#### 7) AMALGAMATION IN PUBLIC INTEREST:

Where the Central Government is satisfied that an amalgamation of two or more companies is essential in public interest, then the Government may by order notified in the Official Gazette provide for amalgamation of those companies into a single company.

The amalgamated company shall have such Constitution, property, power, right, interest, authorities and privileges and shall be with such liabilities, duties and obligations as may be specified in the Governments order. The order may also contain consequential, incidental and supplementary provisions.

<sup>2</sup> Avatar Singh, *Company Law*, 603 (Eastern book company) 16<sup>th</sup> edition 2015.

Every member or creditor of each of the companies before the amalgamation shall have, as merely as may be, the same rights and interests in the amalgamated company as he had in the company of which he was originally a member or creditor. But if his rights in the amalgamated company are less than those, he shall be entitled to compensation. The Government may prescribe some authority for the assessment of compensation and it will be paid by company resulting from the amalgamation.

Before making any order of amalgamation, the Central Government is required to send a copy of the proposed order in draft to each of the companies concerned.

This is necessary to enable such companies to file their objections and suggestions. The period for filing objections shall be fixed by the Government, but should not be less than two months. The Government may modify the draft order in the light of any suggestions so received.

Copies of every such order have to be laid before both Houses of Parliament at the earliest convenience.<sup>3</sup>

#### **8) REGISTRATION OF OFFERS OF SCHEMES INVOLVING TRANSFER OF SHARES:**

In an offer of a scheme or contract involving transfer of shares under Section 237,

- a) The circular containing such offer and recommendation by directors to members to accept such offers is to

be accompanied by such information in such manner as may be prescribed;

- b) A statement by the transferee company disclosing the steps it has taken to ensure that necessary cash will be available should be made and;
- c) Every such circular has to be presented to the Registrar for registration and is not to be issued unless so registered.

The registrar may refuse to register a statement for reasons to be recorded in writing if it does not contain the requisite information or which sets out information in a manner likely to give false impression. The registrar has to communicate the refusal to the parties within 30 days. An appeal lies to the tribunal against the order of refusal by registrar. A director who issues a circular which has not been present for registration is liable to a fine between Rs. 25,000 and Rs. 5,00,000.<sup>4</sup>

#### **9) PRESERVATION OF BOOKS AND PAPERS OF AMALGAMATED COMPANY:**

Where a company has been amalgamated with another company under any of the above provisions of the Act, or whose shares have been acquired by the another company, the books and papers of such company shall not be disposed of without the prior permission of the Central Government. Before granting such permission, the Government may appoint a person to examine the books and papers for the purpose of ascertaining whether

<sup>3</sup> Avatar Singh, *Company Law*, 609 (Eastern book company)16th edition 2015.

<sup>4</sup> Avatar Singh, *Company Law*, 610(Eastern book company)16th edition 2015.



they contain any evidence of the commission of an offence in connection with the promotion or formation of or the management of the affairs of the company or its amalgamation or acquisition of its shares.

#### **10) HOW AMALGAMATION IS DIFFERENT FROM MERGER:**

Amalgamation is different from Merger because neither of the two companies under reference exists as a legal entity. Through the process of amalgamation a completely new entity is formed to have combined assets and liabilities of both the companies.

- 1) There is a very fine difference between Amalgamation vs Merger as both processes are a way to a consolidation of multiple companies
- 2) Amalgamation is a type of consolidation processes used under a merger.
- 3) Amalgamation results in the formation of an entirely new company. However, a merger is a consolidation process wherein resultant company may be a new company or may be an existing company
- 4) Minimum two companies are involved in merger however minimum three companies are required for Amalgamation process
- 5) Size of the companies involved in Amalgamation process are of comparable level, however, size of companies in merger process is a different size as an absorbing company is expected to be of

relatively larger size than a size of an absorbed company

- 6) Asset and liabilities of the existing entities in the Amalgamation process are transferred to an entirely new entity. However, Asset and Liabilities of the absorbed entity in the merger process are consolidated to absorbing entity.
- 7) Shares of the absorbing company are given to shareholders of the absorbed company in the merger process. However, shares of the new entity formed in the process are given to the shareholders of the existing entities in the Amalgamation process.<sup>5</sup>

#### **11) RIGHTS OF STAKEHOLDER:**

- a) Record the amount of investors shareholding in companies records.
- b) The shareholder has the right to have the Share ownership registered or to transfer the ownership and rights through a power of attorney or a special Authorization defined by the company for the matter.
- c) Receive the declared share of the dividends distributed receive a share in the companies assets in case of liquidation.
- d) Elect board of directors members.
- e) Participate in companies general assembly and vote on decisions unless the subject of vote is related to the shareholders interest.
- f) Receive information and data relating to companies activities, its operational strategy and investment strategy on a periodic basis.

<sup>5</sup> Company Law 0 Blogspot.com.



Swati Raghuwanshi,  
2<sup>nd</sup> Year B.A. LL.B

We are living in a democratic country where people's opinion is superior. They have liberty to choose their leader. Here people from different caste, religion, culture etc living together since 70 years. India is world famous for its pluralism and diversity. These are the two important jewels of our country. As a citizen it's our duty to protect these jewels because of which it is said that India has "Unity in diversity".

In 2015 US formal president Barack Obama came to India and in his speech he said what is excellent about India is its diversity and pluralism and same was said by President Donald Trump in 2020 on his 36 hours itinerary to India. This should be understood and promoted by government because that is what appreciated internationally.

In Indian national flag there are three colors that are saffron, white and green. Saffron stands for the strength and courage of the country, white indicates peace and truth with Dharma chakra and last is green which shows the fertility, growth and auspiciousness of the land. But in today's India the meaning of these colors has been completely changed due to some politicians and their politics. Now saffron indicates Hinduism and green indicates Muslim community. This spread riots and harms our countries peace due to which an invisible black spot is coming on the white color of our Indian flag.

"Agar itna pyar hai tumhe apne hare or bhagve se, to ise dil mai sajaye rakho. Yun ghara ki ijjat bazaro mai uchali nhi jati".

By quoting this, I want to say that whether it is saffron or green both are Indians; if we are fighting among ourselves it doesn't look good internationally. We are a secular nation we should promote tricolor (Indian flag) where both saffron and green will automatically get promoted.

Our country doesn't need such things (division or polarization) what we exactly need is rationalism, which was clearly shown in this year's Delhi elections. Today people understand to whom they want to chose and why. No one can manipulate them. People don't want "politics of polarization" instead they want "politics of work". Now you can't fool them on the basis of religion or caste.

Hindu, Muslim, Christian, Sikh I mean any community what they commonly need are hospitals, schools, education, employment etc. If you ask a poor man what they want Ram Mandir or Babri masjid he will surely want food instead of this mandir or masjid thing. Therefore our governments prime focus should be generating employment opportunities, eradicating poverty, building hospitals etc instead of playing this dividend or polarization politics.

"Hum Ek The, Hum Ek Hai, Hum Ek Rahenge"

## Sad Happiness..!!



Ananya A. Moharil,  
3<sup>rd</sup> Year B.A LL.B

“And... only 5 minutes are left to go! Standing in front of the mirror, I was looking at those depressed eyes and that anxious face. In order to try and make things better, I was patting my own back and boosting myself, “Yes, you can do it”. And it was when I saw my phone ringing. As I went towards it and looked at it, all my pats suddenly started hurting. All my gathered encouragement was shattered within seconds. I was filled in with the sense of extreme fear. Oh yes! I can tell that from the sweat sliding through my forehead, which ruined my make-up and made me look like a melted ice-cream. I, with my shivering hands, picked up the phone and heard the ugliest nightmare of my life. The words came running towards me and burned all the veins of my brain and scratched my heart to the core. And within a minute, I felt destroyed, as if I could never bloom; I felt collapsed, as if I could never be built; I felt broken, as if I could never be healed. Suddenly everything around me seemed to be quite blurred and dusty. Some strange sounds kept rushing towards me and I felt stuck. I felt like drowning. Drowning, in the world of evils and demons. I felt like captured. I felt like ceased.

Suddenly I was back to senses and realized that those dreadful five minutes were over and now it was my turn. So, putting another patch of makeup, I also put a fake smile on my

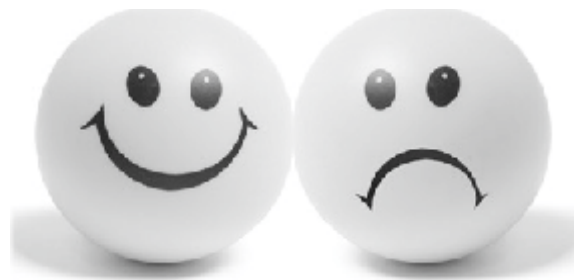
wrecked face and fixed my costume of the 'real world'. But my feet were still heavy and my lips felt dry. My eyes had lost their entire spark and my heart was still wandering in the dark. But at that very moment, the inner me whispered, “grab the spirit and..let it go, it's show time.” And with this, I jumped upon the stage and stood between those huge bright lights with all their eyes focused upon me. My funny arrival brought a blow of laughs from the cheering, enthusiastic crowd of the audience wing. I jumped again, danced around, I spun off and deliberately fell on the ground. Another wave of laugh came towards me. These laughs popped out of those hundreds and thousands of happy and shining faces. But all I could hear was, a loud nuisance that danced in an echo around me which was making me miserable than I ever was. But I kept smiling. My heartbeats were racing among themselves. But I kept spinning the colorful balls and made them fall upon me. My breaths were lost and were searching for their life. But I kept climbing on the ropes and kept falling again on the ground. My mind was choked and my ears felt too hot. But I kept dancing with the funny hats on my head. My body had lost all its energy. But I kept rolling on the wheels and kept falling again and again...and again. I act madly. I acted insane. But, I kept going on. I was lost, but I laughed. I was dead, but I made people laugh.

Finally, at the end, I bowed down on their applauds and let the warm drops of my tears touch the core of the hard floor....

Vanishing from the theatre within seconds, I quickly rushed home carrying my wrecked face along with the same crumbled costume. I reached and was freezed at the doorstep. While, there she was, lying calmly on the floor. That burned beautiful face, those tiny warm hands, that roasted cleanse skin, those cold pink lips, those dry little feet, and that pure small heart, lied lifelessly. My eyes became cold but she seemed to be peaceful. Today, she did not welcome her “dadda” with a tight hug and lots of complaints about mumma. Today, she did not draw or paint or colour. Today, she did not leave her tiffin unfinished and hide it out of fear. Today, she did not jump or climb or spin the colorful balls in the air to act like her dadda. Today, she did not talk, she did not cry, she did not fall. Today, she did not ask, “but dadda why?” Her gorgeous smiles, her happy laughs, her stumbled dances and her self- composed songs just dissolved in the air. Her innocence, her sweetness, her naughtiness and her brilliance just vanished somewhere. And there she was, quiet and numb. And there I

was, standing with my weakened and painful knees, drenched in sweat but completely drained from within. But now the tears rolled down my painted cheeks and my mask just fell off.”

Yes, after all, we all are clowns in our story of life, aren't we? We all need to have those forced smiles and fake laughs as our best companions while walking into the real world. We hide our darkest truths under our painted masks. We carry the cloak of our ugliest nightmares and cover it with our colourful, funny hats. We sustain our weaknesses and colour them with our cheerful smiles. We are likely to cover our tears, our anxiety, our grieves and our screams under that crumbled costume. We tend to fill the glowing colours within the scratches of our guilts, our pain, our tears and our wail. And thus, we all perform our perfect roles on the stage of life in this huge, chaotic theatre. We all climb, we all fall, but we all laugh and make others laugh. Yes, we all act, for our survival. We all act, for our living. We all pretend, for our needs. We all are the clowns of our lives...indeed. But, now, it's the show time, and only 5 minutes are left to go...



# Ahh! Sweet Mystery of Life



Atharva Bangale Edited by - Gautami Yadav,  
4<sup>th</sup> Year B.A. LL.B

Day 13<sup>th</sup> of the Quarantine, an after effect of the outburst of Corona Virus. While I was counting how many tiles I have in my "Spacious" One BHK flat, a message pops in my phone and after checking it I realize I haven't submitted my article for the College magazine. Yes! It is Prajakta asking me for the 1,2,3,4<sup>th</sup> time to give my article. So let's begin!

What is home for you? Is it on the size of it? Well, a home is measured in square feet but for people like me who have been raised in a middleclass family, a home is a place where all the family members come together and share a bond of unconditional love, a place where there are conflicts but in a loving way. And yes we are still happy in a 1 BHK "Spacious and Luxurious Flat". The generation to which I belong was not techno-savvy as it is today. Now a days, we see Smart phones in the hands of kids who are just 10 or hardly 12, who are dealing with their own lives in their personal bedroom with a Xbox and A laptop or a Computer. Who is actually responsible for this? The new generation parents who have changed themselves with the changing times or who are super busy in their lives or they think handing some electronics in the hands of their kids will actually make them smarter? Is there a need of Social Distancing or are we already Socially Distant from each other even in our houses? Has the conversation died already? Ask yourself and you won't have an answer.

Changing times have got me stirred in a box full of mixed feelings. The powerful are suppressing the weaker. Constitution speaks of Right to speech. Practicing it has become difficult. Can anyone hear what the poor are saying; can anyone hear what the middle class are expecting? Why only particular sects of people do business? Why is a beginner questioned?

Ok talking about things I came across one hot topic I don't like to talk about but yes it's the 21 day lockdown. And I cannot not think of love. Love for street Food, Love for the streets on which I once played cricket, Love for my college, Love for all my friends out there who are also quarantined the way I am, Love for those who always thought bad about me. One thing I noticed in these few days that the people you hate, you actually don't hate. You hate their habits, you hate the way they treated you but you don't hate them. What are they? A piece of flesh and blood. Same as you. And there is always a time when you learn in your life the lovely art of forgiving people for whatever they've done to you. "Chod do na yaar! Maaf kar do! Woh bhi ek insaan hai, tum bhi ek insaan ho aur milna wahi hai jaha kashti leke jayegi." Sometimes we tend to believe what the destiny has served for us and eventually we forget that we are living in a reality where we have to face everything and that can change our destiny. The directions we get from the things



we do or things we believe to imbibe in us are very important because they actually get the best out of you. So believe in whatever you do, start forgiving, be grateful for whatever you have and get the best inside you.

I still remember that day when everyone came at the windows and balconies and were clapping and banging vessels. That day I saw the real beauty of India, it was not even 26<sup>th</sup> January or 15<sup>th</sup> August I had Vande Mataram playing in my head and goosebumps all over my body watching this historical moment. My grandfather went on the road and greeted the police officer who was patrolling in our lane. The sense of unity, the sense of togetherness, the sense of gratitude all rose in my blood in just 2 minutes. I wish I had been there at the time we got our freedom. Such an ironic condition, we fight amongst each other the entire time, we support different political parties, we are of different caste, religion whatever it is and when there is a problem on us we come together like a

family irrespective of religion caste, creed, political party we belong to, that's where humans help humans. Everything dies, Humanity survives.

Special thanks to those people who are working for us day and night. The medical fraternity, the security fraternity, the para medical fraternity who have been helping the patients by taking them from the house to the hospital, the administrative staff, and all the people who have maintained the lockdown, especially the members on social media who have kept a smile on our face in this hard time, our PM Mr. Narendra Modi, and yes how can we not forget our Parents who have never failed to give us whatever we demand even in this hard time. Thank you PAA and Mumma. And thank you everyone for reading my article. One line I would like to quote in this hard time : "Waqt Badi Ajeeb Cheez Hai Janab, Kabhi Kabhi Hasati Hai, Kabhi Rulati Hai Aur Kabhi Kabhi Guzar Bhi Jaati Hai.. Ye Bhi Waqt Guzar Jayega."

## Samsāra



**Atharva Bangale,**  
4<sup>th</sup> Year B.A. LL.B

Day 13<sup>th</sup> of Quarantine and I got into a small fight with someone and this someone without thinking for a second said Go DIE and it really hit me hard and yes I got my next topic. It is "AFTERLIFE"!

Every day thousands of people take their final breath and slip into eternity, either into heaven or into hell. Although we may never

know their names, the reality of death happens every day. What we know is the universal truth that is whoever is born must die. But what happens when you die? The moment you leave your soul from your body maybe you are transferred to an whole new world where there are flowers showered on you, which might prick your eyes, a bed of

clouds beyond your feet, you might also see the same moon which the people living are watching but maybe not from afar.

After life must be beautiful just like the day of our birth when we were brought in this world may be we were in another world and our afterlife must be our presence on this earth and the after our death we are transferred to another world. Isn't it beautiful? We all fear death, don't we? We even fear the thought of death but I think there's no need to fear death cause its a phase of our eternal life and its a motion through which we are actually sent to another world. A world beyond lies, a world beyond truth, a world where there is justice to each and every person, a world where women feel safe, a world where there is no Religion, a world where every soul has a voice for itself. YES the same kind of world we are expecting to be today! P.s (Just an expectation which brings disappointment everytime.) An ideal world.

Isn't it better to find an afterlife and an escape from today's world? I swear most of you reading this article must be saying yes. Escape from bitter truth of this society, escape from a place where love is not treated like it is a cause of hatred, closed one's are putting a dagger in the back of the loved one's, acceptance is hard for people (acceptance that a boy may love a boy and a girl may love a girl too), world is degrading itself where everyone is busy in killing forests

and making houses by destroying animal's houses, like a rust to a metal there is a rust developed in people's mind where they are killing each other in the name of religion and caste and winning battles of shame! And hiding that trophy of shame under the name of "POLITICS".

This fascination sometimes proves to be fatal in many aspects. Hindu mythology speaks of "Kalyuga" where Kalki (tenth avatar of Vishnu) will be reborn and destroy all the Asur on this Earth and take the Good beings in Satyug. Sometimes I wish I should call her when I get to know the news where a father is raping his own 7 year old daughter, I wish to call Kalki when I am watching the mother of raped victim has to wait for 7 years for her daughter's justice, I wish to call kalki when I get to know a mother-in-law killed her own daughter just because of Dowry, I wish to call kalki when I get to know Innocents are being killed in some part because of Terrorism!

The truth is the world we wish to live in is not this world. It's still hard to believe that Maryada Purushottam Shri Ram lived in this world , Jesus Christ, Lord Krishna, Chatrapati Shivaji Maharaj, Prophet Muhammad lived in this world. Even they had problems and they eradicated it and never increased it. Do you still want to reside here? Or you also think Afterlife will be a more Happy place to dwell? Think on it. Till then Goodbye!

## “You can Count on Me”



**Darshini Dave,**  
5<sup>th</sup> Year B.A. LL.B

What is friendship? The answer to this question varies from person to person. Every individual has a different definition of friendship. Man is social being and by instinct seeks companionship of others. We meet so many people in our life, but we get close to very few people. That is because the essential condition of friendship between two people is affinity of mind, tastes, temperament of pursuits. The few in whom we discover the affinity we make friends with and they carve out an abiding place in our hearts.

Woodrow Wilson said “Friendship is the only cement that will ever hold the world together”. A true friend is a person you can count on when you face any challenges in your life. Friends are those who are never envious of your accomplishments and achievements. A friend is one who never deserts you and is your inseparable companion in the time of happiness and sorrow. Friends are worth more than all the treasures of the world.

During these five years of college I found some beautiful souls who are now my best friends. I started college as a typical introvert person who would just come attend all the lectures and go back home until I met this completely crazy bunch of people who were one of the most active students in the college I started changing, no doubt the change was a good one. I started participating in different

college events. They actually helped me to get out of the cocoon I had been in for a really long time. It is rightly said that friends are like family who help you grow in life.

I have been a member of different departments in the college and also organizing different events like debates, seminars, *etc.* Participating in all these events helped me develop my leadership qualities, it brought a different kind of confidence in me. I have also been a member of the NSS department and here I learnt how helping others gives us happiness. We've had different programmes in this department like tree plantation, legal aid camps, cleanliness drive, *etc.* It teaches us to create a good and healthy environment for ourselves and for others. In the last year we attended the 7 days NSS camp in a village named *Shive*. Here I met a few new people who also became a really important part of my life too. All this what I learnt and experienced in these five years was because of my friends who have always encouraged me and all the teachers who have always been very supporting and encouraging. Friends are like a family without which survival is really difficult and I am blessed to have such a beautiful family.

Friendship is something that cannot be expressed in words. It is being able to cry together, to be foolish together, and to be mad at each other but never leaving each

other. Friends are the ones who are always ready to protect each other physically as well as emotionally. Friendship is a sacred trust without a legal stamp. A good friendship is very difficult to come across. Friends are those people around whom we can be ourselves. Friendship is one of the most important relationships which teenagers, youngsters, man/woman, senior citizens have always cherished for centuries. Moreover, friendship makes us stronger. It tests us and helps us grow. For instance, we see how we fight with our friends yet come back together after setting aside our differences. This is what makes us strong and

teaches us patience. Therefore, there is no doubt that best friends help us in our difficulties and bad times of life. They always try to save us in our dangers as well as offer timely advice. True friends are like the best assets of our life because they share our sorrow, sooth our pain and make us feel happy.

These five years of college has been one of the most beautiful journey for me full of memories, experiences and learning. I would like to thank all the teachers and yes of course all my friends who are like a family to me now for making this journey one of the most memorable one.

## The Tassel's Worth the Hassle



**Prajakta Pawar,**  
5<sup>th</sup> Year B.A. LL.B

What is law? With this curiosity in mind we stepped into this institution Deccan Education Society's Shri. Navalmal Firodia Law College and were full with dreams of entering into the professional world as lawyers....

The B.A.LLB course is of 5 years and this journey of these 5 years is as good as a short film. Initially, full of enthusiasm we thought law would be easy but soon practicality hit us and we understood that law and law as career was not that easy as it seemed to us but all thanks to this novel institution which made this journey very interesting, knowledgeable and definitely worthwhile.

Even though we sometimes this was impossible yet we very in the right environment which nurtured and guided us all through this way.

First two years were arts subject and therefore pity boring as well as all we wanted was law and to wear that attractive black blazer and practice law in courts as early as possible. During these times our college provided us with excellent opportunities in extra-curricular activities. The most important of all of them being 'Moot Court'. It meant your are given a chance to become a lawyer and argue before a mock court. Our college provided every help and opportunity

to participate in moot court competitions. These helped me personally to improve my researching skills and drafting abilities.

We also have a debate forum, mentorship program, placement cell, Legal Aid Center, Legal Research Cell, Moot Court Society and N.S.S. Department. All these departments are very active and provide us wide range of platforms to develop our various skills and thereby build a personality which can face the fierce competition in our profession. We have regular guest lectures and seminars series and at all these extra-curricular activities many a times I was given a chance to the comparing of the program. This gave me immense confidence, zeroed my stage fear and helped me develop required skills for arguments.

Through this journey of 5 years I was blessed with a family as span this long is definitely a long one to develop bonds for a lifetime! People who were unknown have now become as if I have been knowing them for years together. Indeed being blessed such a lot of friends whom you can rely for anything and anytime is very much precious.

Not only friends but a few very precious and diamond like people added to my family and they are my beloved faculty members. Our Principal Dr. Rohini Honap Ma'am and all the faculty members were mother like figures at the every step of this journey. Not only the faculty but even the mamas in the college were an integral part of this family as they all were ever ready to help us in every manner possible.

We have a Student Council in the college and I was member of it for the last two years. In

the forth year I was nominated as Cultural Co-opted and in the last year as Lady Representative. These were responsible posts and the Council ensured smooth working of all departments of the college. We have our annual fest named 'DUM & INDRADHANUSH' which is mot joyous time of the year. Everyone enjoys this fest with all their hearts and I have best moments of every fest in these 5 years.

Also in the last year I had gone to the N.S.S. 7 Days Camp to village Shive which was an experience to be remembered. I got new friends there who made my family bigger and bigger. At the end with a heavy heart it would be very difficult to leave this institute as it did not just give a degree "B.A. LL.B" but tons of experience, knowledge, memories and much more which cannot be expressed in words nor can be valued in money but it is very very valuable and closest to my heart.

A heartfelt thank you and gratitude towards D.E.S. SNFLC, faculty members and my beloved friends for making this journey so beautiful and full of knowledge which I would mesmerize for a lifetime.....!!

The most powerfull way to win an argument is by asking questions.

It can make people see the flaws in their logic.





**Shubhankar Malegaonkar,**  
3<sup>rd</sup> Year B.A. LL.B

Insight Into Indian Journalism Today. With changing times, today in the 21<sup>st</sup> century media is considered to be the most important catalyst that helps gain more knowledge and experience. Therefore, having an unbiased and independent journalism system becomes imperative. However, India's journalism today can be defined as divisive, sinister and taking jingoism to a all new level of shrill. So lets just go the very fabric of what does corruption and media mean ? Corruption means all deviations from the path of rectitude, in all moral, political, social and economic ways. On the other hand media is the main means of mass communication. Therefore, the concept of corrupt media means a response to claims of bias in media and lack of media transparency that can perceived as a form of corruption.

Corruption in media has become a part and parcel of the industry and is visible in print media, broadcasting media and even over the internet. All the noble goals enshrined in the Constitution of India of having an independent media has been vanished in thin air. So now the question is, why is a strong independent media necessary? An independent media in the country advances education, imparts ethics, promotes respect for human rights and most imperatively hold high the fundamental rights conferred to us under Art. 19(1a) of the Indian Constitution.

Art.19(1a) of the Indian Constitution deals with freedom of speech and expression which also includes freedom of press which is a barricade of the democracy. Freedom of press and speech concretes a foundation of all democratic organisations, for without free political discussion, no public education, or discussion or dialogue, so essential for the proper functioning of the process of popular government. In the modern world of information and technology have become imperative but, sometimes, the unfiltered and crooked news form wrong public opinion. Thus, it was rightly said by Richard. M. Schmidt, a learned counsel from the United States of America that, "Our freedom depends on the continuation of a free press, which is the strongest guarantee of a free society."

The freedom of speech and expression along with freedom of press is regarded as the very substratum of the democratic form of government. Today, introduction of various legislations has strengthened media laws but still presentation of news in an unfair and unbiased way, maintenance of high standards of decency and decorum in programs, communal harmony, religious tolerance and communicating controversial public issues in a dispassionate manner exists like gold dust.

This brings me to my next question what's the motive of corrupt media ? Media has become

a sorry state of affairs since corruption has been institutionalised in the country. Today the prime source of corruption is power. According to Lord Acton, power corrupts but absolute power corrupts absolutely. Social media, news media, broadcasting media are the basis of a democratic society in India today. It allows participation among citizens, but political parties fund the media to foster their political agenda's. This has become very easy because majority of people not only countenance it but are also keen to be partners in it. This misleads the youth, tampers social media, enables new stories to go viral quickly leading to misinterpretation and conflict. Media today rather than being a watchdog of the public has become an agenda promoting mechanism for individuals, political parties and other profit seeking entities. Broadcasters today abuse people on their T.V. shows, heap insults on politicians and activists that do not agree with the parties funding and bribing them. Yes, the brand of journalism in today's India has become distasteful and corruption in media has eroded public morals in the country to a dangerously low level and unless some effective steps are taken to step the rot, it will lead to a collapse of the independent media system and will affect the democracy at large. If this is not stopped soon, this will exhaust the purpose of having a good independent media.

A corrupt media apart from having social effects has economic effects too. Just if we

are to talk economically it's an undeniable fact that a huge amount of money is spent on funding advertisement, and multitudinous other sources by various stakeholders like the political parties, candidates and right wing legislators. If we talk about it statistically the cost incurred in Digital Marketing by political parties during the 2014 Lok Sabha elections was 12,000 crores, it magically increased to 16,900 crores by 2019. This is the main reason for the people from the media industry to join the rat race and become rich quickly. The plot line is, the corruption has made deep inroads into the heart of the media industry.

Corruption as a social evil has existed in this country or even the world since time immemorial even before Chanakya's time but today's political pursuits surpasses it all. According to some intellectuals in today's world the saintliness of Gandhi, the wisdom of Buddha and the courage of Shivaji Maharaj has no purpose. Life in modern India revolves around tepid politics which has taken over the media and we personally have to take efforts to dissect this malady that exists in our media system otherwise, every step forward we take we'll be taking three backwards every time.

So, to conclude in the words of Rabindranath Tagore, "Oh Lord! Let my country awake." Because today the question is who'll watch the watchdog?

# HINDUTVA : A Path to India's Glory



Tanmay Dhakras,  
1<sup>st</sup> Year B.A. LL.B

A mere boundary or a border and a common centralized way of governance is not enough of an identity for a nation. A nation must be forged together in a holy and grand narrative of unity, continuity and a social unified bond. However, BHARAT of today has been besieged by the 'breaking India forces', which have gained a sudden surge of emergency and extreme activeness after their groundbreaking defeat in the 2019 General Elections. These intellectual terrorists and their hypocritical stance cannot be defeated by simply importing Western ideas of being a welfare state or a secular state. Our conception of a nation-state cannot be amalgamated with the western culture by adulteration and contamination, but should evolve organically and from our very own ethos.

Should Hindutva be the waterfront of transforming Bharat and the basis of the grand Bharatiya narrative?

To address this question, one must first try to conceptualize or rather dream of what it means to be a Hindu Rashtra or what the concept of Hindu Rashtra entails.

A Hindu Rashtra will be a land of Dharma: the bond that holds or sustains a civilization. It shall be a land of courage, caliber, capacity, conduct, competency, character and capability with Dharma being a natural order of things or that, which holds or sustains a civilization. Embedded in the word Dharma is

the deep and ultimate interconnection between cosmic and all living beings. It means a land of people dependent on everything around, but still having a sense of independence and freedom. It is Dharma that has never been about something which prohibits you, but is the ultimate liberation or salvation. Dharma is the farthest source of purity. Therefore, the concept of Hindu Rashtra can be defined as: Bharat, a land where every living thing will follow, their own individual Dharma, but live or sacrifice for a collective good of all living.

Hindus are asked to observe the pancha maha yajna [or five great offerings]. These are;

1. Brahma-yajna, which consists of education, self-development, teachings and the ultimate knowledge of dharma.
2. Deva-yajna, which consists of worshipping the divine, in whichever embodiment, you believe is sacred. It is to be done so through meditation, devotion and dedication, the goal of which is salvation and ultimate moksha.
3. Pitri-yajna, respect and pray our ancestors, forefathers, parents and elders for their blessings. This improves strength of character and that of the Hindu society.
4. Bhuta-yajna, the prayers to all natural elements actualized by this earth in all forms, whether animate or inanimate. It is the service to plants, animal kingdom and all other natural forces on earth.

5. Manusha-yajna, service to all human kind for the betterment of the society.

These five credentials reflect that we are not an island amongst ourselves, and instead our wellbeing depends on each other. These notions of interdependence and the essence of individual Dharma are perhaps most beautifully captured in the metaphor of the Vedas.

There is a famous passage in the Mahabharata that proclaims that for the sake of a family, an individual member may be sacrificed; for the sake of a village, a family may be sacrificed; for the sake of a province, a village may be sacrificed and for the sake of one's own atman, the whole earth may be sacrificed. While this sounds paradoxical, it reflects a balance of individualism and collectivization that is at the heart of Hindu dharma. The Vedic tradition is to uphold the cosmic order and provide for loka sangraha or the well being of the cosmos or the universal good). The shanti (peace) mantras of the Vedas that are chanted at the end of every 'puja' ask for the peace and wellbeing of all life in all the worlds and realms of existence, not only human beings but all sentient and non-sentient beings and manifestations of life. Therefore, it is our obligation that focus should be on a spiritual well being of a person, not for the particular individual, but for the sake of the society as a whole. This not only reflects the potency of Dharma but also projects the unique and exquisite Hindu concept of sva-dharma ['the dharma of self'], which in turn gives the pursuit that is most appropriate for the

person, depending upon conditioning and innate qualities.

As far as the Western idea of nation is considered, it is of petty political games without any type of institutional changes and the systematic annihilation of growth and development. There is a lack of character and compassion which promotes truthfulness which in turn creates stagnancy. This stagnant society then results into no evolution of human consciousness. Destruction and disruptions of ancient cultures has its toll on all humans. This is the narrow minded concept of being 'modern. What is being modern? What is the new cool? It is all gibberish unless it leads you to discovery of Atman.

Then what should be the new cool. Because it cannot be the false bravado or molding into that which you are not. It is authenticity. The new cool is being authentic and knowing who you really are!!

These ideal concepts of what the Hindu Rashtra should be are nothing new but the very inherent teachings of our scriptures. The society has to transform itself. It can be achieved only through spiritual awakening of the society at large.

The vastness of the ideology of a Hindu Rashtra can be understood from the following;

- Economy: The economy would be one where the pursuit of artha or material wealth is always aligned with dharma. This means that artha should be accumulated only using righteous means.

This entails banning extravagant interest rates, supporting the free flow of capital and preventing the extortion of the vulnerable. The model should be one of inter-dependence based on a true decentralization of capital.

- Education: Hindu dharma operates on the 4 ashrama basis where brahmacharya is the phase when one acquires education. India had an extensive system of schools and universities which followed the gurukula system of education where students learnt under the able guidance of gurus. They were taught a variety of subjects which contributed to great scientific and intellectual advances in mathematics, medicine, astronomy and so forth. Education was free in these gurukulas and the emphasis was on empirical learning which meant that there was never any conflict with science, rationality or reason in India. These were places not only for the acquisition of secular sciences but also character building. Brutal Islamic invasion followed by British colonialism was the death nail of this decentralized system of education which got obliterated. A Hindu Rashtra would revive this model with adaptation for our times.
- Foreign policy: Dharma does not give anyone the mandate to rule or colonize the world. Since India has never had any expansionist ideology, she can take the lead in promoting and preserving the indigenous people and cultures worldwide which are in many cases

nearing extinction due to the predatory nature of expansionist ideologies. Thus, India can be at the forefront of creating a truly multicultural and diverse world in contrast to the various mono cultures that are competing to expand.

- Role of women: Women in ancient India have been considered the complimentary half of men. Hindutva is the only ideology that views the feminine as a manifestation of the sacred and divine. In the pantheon of deities that we have, the three main portfolios of finance, defence and education are in the hands of women Lakshmi, Durga and Saraswati, respectively. It is time to draw on our minds once again and once more bring back women to center stage while also adapting to the times.
- Religious minorities: Hindutva is a system which is inherently diverse and plural. A dharmic rashtra would not be a theocratic state imposing any dogma. It would promote individual spiritual freedom and encourage that one must follow one's svadharma. The open architectural ethos would nurture mutual respect of all faiths. There would be no conflict with science or rationality, and therefore there is no need to import the western notion of secularism.

If above mentioned formulas are to be adopted, without a doubt India shall regain her status as Vishwaguru.

I therefore, strongly believe that such a Rashtra would be more beneficial to the citizens of India, including the minorities that



practice a religion other than Hinduism. Furthermore, it would also be a good role model for the rest of humanity. It would be thus, clearing the decks for well being and a sense of completeness for a Rashtra. This message of a united Bharat shall suffice to a complete acceptance of a Hindu Rashtra.

It has always been a long crusade of destroying this grand narrative with such a passion that can surely be understood with many evident erroneous narratives like the so called Aryan Invasion theory. It is rather pertinent to note that there is an array of forces working in preservation of this fundamentally inaccurate Aryan Dravidian divide that was fabricated by colonial ideologies in the 18th century that has resulted in the creation of a Dravidian identity which calls for a separation of South from rest of India, in the southern part of India especially in the state of Tamil Nadu, which did not exist before the 19<sup>th</sup> century. This identity is built on the foundational thesis that the dark Dravidians are the original settlers of the oldest civilization, the Sindhu- Saraswati civilization and that the white Aryans invaded and destroyed them and displaced them further to the south of India. These Aryans allegedly brought along with them the hierarchical and oppressive caste system and Sanskrit, and thus made shudras out of the Tamil speaking Dravidians. This theory though being a huge scientific error, was a well concocted theory has been the source of so much of hatred and division between communities in Tamil Nadu that it has fuelled the demand for a separate Tamil

country. Similar theories of oppression and repression have given rise to Dalit and caste movements. However, while the genuine grouses need to be corrected, the theories being spun are intended to divide Indians with mutual hatred. Special privileges and exemptions for minorities and oppressed classes are being misused now by more and more castes and communities. They either pronounce themselves as minorities (linguistic or religious) or as oppressed castes to avail of the benefits of that particular minority status. Such negative narratives deny Indians of a pure and unadulterated history and merit and instead could be used in positive and responsible ways.

Progress and development are claimed to have always come from foreign sources. We are told that it was the foreign Aryans who brought Sanskrit to India. Then it was the Greeks who brought philosophy and mathematics, Muslims who gave us tabla and tandoor, and the English who brought railways along with cricket and modernity. Finally, it is the Americans who are now bringing us human rights. By concocting such lies and eclipsing the great history of this ancient nation and led to India being in perpetually beholden mode to someone else for her very existence. Because it is in very nature of Bharat, to promote peace and not conflict, to promote harmony and not hatred, to negotiate and never spill blood. But the theories rounded about in today's WhatsApp world has left the young to believe that India is just another third world country and had it not been for the western countries, this nation was doomed.

Bharat urgently requires a positive grand narrative, one that will help Indians understand the benefits of being together, of what it means to be an Indian. There are several serious conflicts between Islam's grand narrative and the Indian narratives that have continued since ancient times. For example, India has always visualized her geography as a mother and Bharat Mata is a deity representing her. Muslims cannot accept this since Islam prohibits worship of any deity other than Allah. Vande Mataram is a song sung in praise of Bharat Mata. This is taboo for Muslims and they are told by their authorities not to sing it. India's national anthem is another song they are uncomfortable with because it defines the boundaries of the nation state of India and sings its praise. This is all considered haram or taboo and often brings Islam into conflict with the rest of India. The core problem is that there are people who are terribly mistaken to believe that honoring these wishes and encouraging this type of blatant anti-nationalism is not an act of anti-nationalism but 'secularism' or liberalism. The challenge one must accept is to show that Bharat does indeed have a unifying narrative which is continuous and organic, and which does not need to be made up synthetically to keep the nation together. Our grand narrative is a civilizational one and it is imperative for us to re-discover it, for ourselves and for a role we can play on the world stage. A robust, unifying and strong national narrative must strengthen the nation militarily and help its institutions grow economically, culturally and politically.

An idea of a Hindu Rashtra in its materiality can be achieved and a positive wave for this grand narrative can be seen in a common citizen also. Many Indians are now exposed to Western hypocrisy. They can read and write dense English and some of them want to join this battle for Hindutva. However, they lack even rudimentary knowledge of Sanskrit or its intellectual and scientific traditions. If traditional knowledge is presented appropriately to this audience, they will contribute to the defence and further propagation of dharma. This presents a great opportunity for collaboration among Bhartiya. Though many of them deny it outrightly, Bhartiya respect dharma as it is in their ethos and have retained it despite the many hardships that they have faced.

Some scholars from East Asia and Western world look to Sanskrit as the original source of ideas but they end up going to the West for help because Indian scholars have not seen this as an opportunity for the propagation of Sanskrit and sanskriti. The global spread and popularity of yoga presents an opening to teach those audiences Sanskrit and sanskriti. Some experienced yoga practitioners are ready to advance to the next level in their engagement with dharma. Indian scholars could implement such strategies to become authentic exporters. The growth of technology presents an opportunity to spread knowledge with less dependence on memorizing. The internet has made it very economical for the dissemination and penetration of information to the very last man standing. Therefore, Indian ideas can be

propagated through the internet very efficiently.

The persuasion of this narrative will require a lot of patience with a blend of steadfastness. Hindu guilt needs to be eradicated with new affirmation in them that dharma and modernity can go hand in hand. They need to understand that dharmic traditions are not in any way inferior to the West and in fact often provide for more harmonious alternatives than the West has to offer. Our idea of BHARAT is Vasudhaiva Kutumbakam, our idea of BHARAT is Sarve Bhavantu Sukhinah, our idea of BHARAT is Satyamev Jayate, our idea of BHARAT is aano bhadram krutvo yantu wishvatah, our idea of BHARAT is Ekam satt Vipraha Bahuda Vadanti, our idea of

BHARAT is sah navavatu sahnouvunaktu sahviryam karvavaihai, our idea of BHARAT is Wrukshaha devashch dharayati, our idea of BHARAT is, Naari iti Naarayani our idea of BHARAT is Janani Janmabhoomishch Swaragadapi Gari Asi.

And that is why, a reboot of this society which is currently marred by fanatic liberalism and frantic secularism has to be done. This ancient society has to be rerouted to its originality, towards the values that the revered Veda's speak of. This society needs to be freed from self induced hatred and doubt. Once it is achieved, one can surely say that the days of glory are not far and India can indeed reach the zenith.

## Perfectly Imperfect



Urja Mishra,  
1<sup>st</sup> Year B.A. LL.B

WE ARE ALL BORN BEAUTIFUL, THE GREATEST TRAGEDY IS BEING CONVINCED THAT WE ARE NOT. Unlearning societal conditioning and accepting your body the way it is can feel daunting, even impossible at times owing to the taboos in the society pertaining to the stigma of height, weight, color of the skin, length and texture of your hair to name a few. The problem is that we all have been made to grow up alongside a standard definition '**BEAUTIFUL**'. The moment someone utters the word "PERFECT BODY" our brain is bombarded with images of fair skin, perfectly-toned, food-derived

body, a not-too-tall but not-too-short height and a perfect photogenic smile. Anything that is not falling into this category of "perfect" isn't beautiful and in fact a taboo in the society. Be it a tender, short girl or an overweight boy they all are looked down upon as a stigma by the so called perfect "society". A typical Indian mentality by far goes with the orthodox mindset that having a pretty face, fair skin and slim figure is what beauty is **Period**. For me BEAUTY IS ABOUT BEING COMFORTABLE IN YOUR OWN SKIN. IT'S ABOUT KNOWING AND ACCEPTING WHO YOU ARE. It is about unapologetically

embracing your body irrespective of the type, color or shape you're in and more importantly being proud of it.

The kind of invisible pressure the society puts on the individuals often culminates into a toxic, compulsory lifestyle and ultimately a taboo. This often goes neglected (unnoticed) amidst other societal pressures which is the most heart-wrenching part. It further leads to phases of depression, anxiety, loss of self-confidence and most of all **fear of being themselves in the society!** After analyzing at the grassroots level, I realized that the society does play a vital role in creating and proliferating an illusion that a **flawless and perfect body is a must-have in order to be BEAUTIFUL!** But at the same time I also realized that it is US who make up the society! Consequently, we must shoulder the responsibility of taking care of this wounded mentality which might turn into serious body dysmorphia for the future generations if not taken care at the present moment. The first aid which every individual must adhere to, to combat this taboo is to understand that in reality it isn't the perfect body size or the skin color which makes us BEAUTIFUL; **Real Beauty is fluid.** By being aware of the fact that we needn't fit into a certain mould to be beautiful, we will all be beautiful!

Dismantling the prejudices that surround this taboo our society itself has influencers who have been the epitome of true beauty. Be it Oprah Winfrey, Warwick Davis, Maya Angelou, Nawazuddin Siddiqui, Serena Williams, Vidya Balan, Ganesh Acharya, Sathyasri Sharmila, Manabi Bandopadhyay.

All of them stayed firm with their impeccable grit and spirit to turn all odds into their favour, thus redefining Beauty in their own ways.

Let us look into some ways which would facilitate in changing our mindsets towards this taboo!

- ❖ Inculcating effective communication strategies! However the communication which I am referring here is two-fold. The first stratum deals with introspection i.e. communicating with yourself by inducing **Positive self-talk.** This helps in feeding the brain with tranquility which in turn helps us to make peace with our body type by accepting it the way it is. To begin with it could be as simple as saying "How I feel about myself is more important than how I look!" The second part is coursed towards spreading this exuberant thought in the society.
- ❖ Being resistant towards the futile expectations and fatuous comments of the society is always an efficient mechanism. The more impervious we are to these prejudices, the greater would be the impact on society to turn a deaf ear towards these taboos leading the path to break the chain of wounded mentality
- ❖ Unleashing our potential by finding our strengths and talents to work towards our goals that not only give us happiness and content but also satisfaction. At this point of satiety we do not pay heed to the beauty standards laid down by the society, instead we are more driven in pursuit of our happiness.

- ❖ Honing our skills is a great *modus operandi* to strive towards finding the real beauty in ourselves as it helps in pleasing both our body and mind aesthetically.
- ❖ Demotivating people from body shaming and spreading awareness about boosting up people to feel comfortable in their own skin is also a promising alternative.
- ❖ Body positivity also seems to be the ideal way to overcome this taboo as it acknowledges the fact that no one approach is right for every person. One teenager might grow up to be healthy at any weight and height while another might end up in the hospital or even require counselling sessions from a psychiatrist. From celebrating diversity to encouraging physical and mental health, body positivity inspires individuals globally. But the diet industry acts as a stone in the path as it capitalizes on this inspiration and tries to distort our self-image. However we must realize that the fundamental element of body positivity stresses upon seeing one's physical self as worthy: Worthy of love, of existing, of being valued as much as the next body. **It is radical self-love in the face of narrow beauty ideals.**
- ❖ Body positivity isn't directed towards any particular gender. It concerns every individual irrespective of the gender because its basic principle is accepting the fact that every Body is worth acceptance and praise, and is equally valuable. It also throws light and tries to eliminate the pre-conceived gender notions which the society has as to what type of body is "Perfect" for a particular gender. It is about breaking stereotypes of what society thinks is beautiful. The idea of a body-positive life means embracing principles of acceptance regardless of size, color and skin. Accepting and loving your body doesn't mean your outside is the most important part about you, or that you cease working to improve your non-physical qualities. True body positivity means working towards the empowerment in all spheres of life-emotional, economic, and beyond of yours and others. Thus spreading more of body positivity and less of body criticism is the only way to enhance persuasive arguments about the true essence of beauty.  
After all falling in love with your **imperfections** is the **perfect form of beauty!**

*The end of law is not to abolish or restrain,  
but to preserve and enlarge freedom.  
For in all the states of created beings capable of law,  
where there is no law, there is no freedom.*

**John Locke**



# कायद्यातील मराठी भाषेचे महत्व



Pradnya Karandikar,  
5<sup>th</sup> Year B.A LL.B

**!! लाभले आम्हास भाग्य बोलतो मराठी!  
जाहलो खरेच धन्य ऐकतो मराठी!!**

मातेच्या उदरत असल्यापासून मनुष्यप्राण्यावर ज्या भाषेचे संस्कार होतात ती भाषा म्हणजे मातृभाषा! मराठी भाषेसारखी वैभव संपन्न मातृभाषा लाभणे हे थोर भाग्यच म्हणावे लागेल! मराठी ही फक्त भाषा नाही तर एक विचारसरणी, आचारसरणी आहे असे म्हणणे वावगे ठरणार नाही. महाराष्ट्र राज्याचा विचार केला तर संस्कृत भाषेचे जडत्व कमी करण्यासाठी संत ज्ञानेश्वरांनी भाषेचा ओघ प्राकृत भाषेकडे वळवला आणि त्याच्यामधून उगम झाला तो माय मराठीचा!! मराठी भाषेची अनेक रूपं कालौघातून बदलत गेली आणि वाढत गेली. या प्रदीर्घ वाटचालीत ज्या भाषेने आपले अस्तित्व टिकवून ठेवले त्या भाषेचा परीसर्ष कायदा आणि सुव्यवस्था या सारख्या जटिल विषयाला होणेही स्वाभाविकच!

कायदा आणि सुव्यवस्था हा मानवी जीवनाचा अविभाज्य घटक आहे. सूक्ष्मपणाने विचार केला तर मानवाची प्रत्येक कृती ही कायद्याच्या चौकटीत बांधली गेली आहे. एखादी गोष्ट समजून घ्यायची असेल, ती मनावर बिंबवायची तर मातृभाषेत घेतलेले धडे हे मनावर ठसून राहतात आणि कायद्याविषयी म्हणायचे झाले तर तो आत्मसात होणे हे फार जरूरीचे आहे आणि म्हणूनच मराठी भाषेचे कायद्याच्या क्षेत्रातील महत्व अनन्यसाधारण आहे.

'न्यायालयची पायरी शहाण्या माणसाने चढू नये' असे विनोदाने म्हटले जाते पण त्या विनोदाला एक भीतीची झालर असते असे वाटते. ही भीती काही अंशी कायद्याविषयीच्या अजानातून आणि काही अंशी भाषेच्या जटिलपणातून निर्माण होते. आज वरिष्ठ न्यायालयातून इंग्रजी भाषेचा वापर बंधनकारक आहे कारण भारतातील भाषांचे वैविध्य लक्षात घेता ती सर्व ठिकाणी बोलली जाणारी भाषा आहे. आणि त्या मुळे विधी महाविद्यालयांमधून इंग्रजी भाषेत शिक्षण दिले जाते. याचा फटका मात्र मराठी भाषेला बसतो एतकेच नव्हे तर अशिक्षित किंवा इंग्रजी भाषा न येत असलेले सामान्य लोक न्यायालयामध्ये दाद मागण्यासाठी कचरतात. एवढे असूनही एखाद्या व्यक्तीने दावा प्रस्तुत करायचे ठरवले तर वकील बोलत असले पल्लेदार इंग्रजी त्या न्यायाची याचना करणाऱ्या पक्षकाराला उमजत नाही आणि कायद्या विषयीचे गैरसमज चटकन मनात मुळं धरतात. कायद्याचा वापर हा ज्या सामान्य माणसाकडू होतो; ज्याला कायद्याचे सखोल ज्ञान

असते त्याला समजेल अशा भाषेत दावे चालवले जाणे अत्यंत महत्वाचे आहे.

मराठी भाषेचा कायद्यामध्ये वापर व्हावा यासाठी महाराष्ट्र शासन नेहेमीच प्रयत्नशील असते. राज्य न्यायिक सेवा अधिनियम ५ (3) ड नुसार कनिष्ठ न्यायालयातील न्यायाधीशपदाच्या उमेदवारांना मराठी भाषेचे ज्ञान अवगत असणे बंधनकारक आहे. त्यांना मराठी भाषेतून बोलणे, वचन करणे, लिहिणे तसेच मराठी भाषेतून इंग्रजी भाषेत व इंग्रजी भाषेतून मराठी भाषेत भाषांतर करता यावे यासाठीच ही अट बंधनकारक करण्यात आली आहे. न्यायमूर्ती आर एम सावंत आणि न्यायमूर्ती रेवती मोहिते डेरे यांच्या खंडपीठाने ही अट योग्य ठरवत कनिष्ठ न्यायालयातील संभाव्य न्यायाधीशांना मराठी भाषेचे ज्ञान उत्तम प्रकारे अवगत असलाच हवे, असा निर्वाळा दिला आहे.

मराठी भाषा न्यायव्यवस्थेमध्ये दुर्लक्षित होण्याचे मुख्य कारण म्हणजे त्याची जटिलता! न्यायालयामध्ये बाजू मांडत असताना शिक्षणाच्या वेळेस ज्या भाषेतून शिक्षण, वाचन, सराव झाला त्या भाषेत कायदेशीर बाबी मांडणं हे नेहमी सोपं वाटतं. मराठी भाषेचा न्यायालयीन कामकाजात वापर वाढवण्यासाठी मुळातील भाषेची काठिण्य पातळी कमी करण्याकडे कल असणे हे फार महत्वाचे आहे. त्याचप्रमाणे महाविद्यालयांचा मराठी भाषेच्या उरजितावस्थेसाठी मोठा हातभार अपेक्षित आहे. आज अनेक ठिकाणी Moot Court स्पर्धांचे आयोजन केले जाते त्यामध्ये दावा सर्वोच्च न्यायालयासमोर चालू आहे असा आभास निर्माण केला जातो त्यामध्ये इंग्रजी भाषा हीच माध्यमाचे काम करते. जर या सारख्या स्पर्धांचे आयोजन मराठी भाषेतून झाले तर काही प्रमाणात सरावाला संधी मिळेल, तशा पद्धतीचे वातावरण तयार होईल.

मराठी भाषेच्या कायद्यातील सबलीकरणासाठी आणि तिचे महत्त्व वाढवण्यासाठी सर्वच घटकांनी पुढाकार घेणे गरजेचे आहे. न्याय मागण्याचा अधिकार हा समाजातील प्रत्येक घटकाला आहे आणि भाषेच्या अडथळ्यामुळे हा अधिकार कोणाकडूनही हिरावून घेणे अन्यायकारक ठरेल त्यामुळे मराठी भाषेचा न्यायालयातील सद्य वापर टिकवून ठेवणे आणि वाढवणे हेच समाजोपयोगी ठरेल.



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नुकतीच निर्भया प्रकरणातील दोषीना फाशीची शिक्षा झाली. पूर्ण देश त्यावेळी न्याय मिळाल्याच्या भावनेने भारला पण न्यायव्यवस्थेकडून न्याय मिळण्यापूर्वी जवळजवळ आठ वर्षे महिलांवरील अत्याचाराच्या अनेक घटना घडल्या त्या आधीही अशा घटना घडत होत्या पण त्यांना आवाज मिळाला. महिला पुढे येऊन त्यांच्यावरील अत्याचाराच्या दुर्दैवी कहाण्या लोकांसमोर निर्भीडपणे मांडू लागल्या आहेत. पण मला याच गोष्टीच आश्चर्यवजा दुर्दैव वाटत की गार्गी, मैत्रेयी, लोपमुद्रा यांच्या भारतवर्षात महिलांवर अशी दयनीय वेळ यावी !! आज शिक्षण घेताना मुलींची संख्या जास्त दिसते पण मोठ्या पदांवर काम करताना मात्र पुरुषांचं अनअभिहित वर्चस्व दिसतं. “यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता” असे म्हणणाऱ्या आपल्या भारत देशात असा स्त्रियांचा अवमान का ? याचा विचार करताना अस वाटलं आज स्त्रियांच्या दुरावस्थेला काही प्रमाणात समाज जबाबदार आहे तर काही प्रमाणात त्या स्वतः जबाबदार आहेत. स्त्री सबलीकरणावर लाखो रुपये खर्च करून वर्तमानपत्रांमध्ये नावापुरत्या बातम्या छापण्या पेक्षा स्त्रियांमध्ये असलेल्या अपरिमित शक्तीची जाणीव तिला करून देणं हे जास्त महत्त्वाचं आहे.

रामायणामध्ये एक कथा सांगितली जाते की भीमरूपी महारुद्र अश्या हनुमंतला त्याच्या शक्तीची जाणीव त्याला मिळाल्येल्या

एका शापामुळे नव्हती परंतु सुग्रीवाने त्याला ती जाणीव करून दिली. आज स्त्रीला तिच्या सुप्त शक्तीची जाणीव ही स्त्रीरूपी सुग्रीवाने करून देणे क्रमप्राप्त आहे. लहानपणापासूनच मुलींमध्ये 'स्व' ची जाणीव करून देणे अत्यंत महत्त्वाचे आहे. “मुलगी म्हणजे परक्याचे धन” असा विचार समाजमनातून नष्ट केला पाहिजे. आजही अनेक ठिकाणी मुलीच्या शिक्षणावर खर्च म्हणजे वायफळ खर्च असाच समज आहे. अश्या प्रकारची विचारप्रणाली ही समजासाठी घटक ठरते. 'घेतलेल्या शिक्षणाचा उपयोग हा भविष्यात व्यवसाय किवा नोकरी करण्यासाठी करायचा आहे' हा विचार मुलींच्या मनावर बिंबवण्याचं मोठे काम हे शिक्षकांनी स्वतः उचलणे गरजेचे आहे. दुसरी जाणीव ही समस्त पुरुषांच्या मनात जागती ठेवली पाहिजे कि स्त्री ही उपभोगाची वस्तु नव्हे तर एक शक्ती आहे. ती ज्या प्रमाणे कोमल आहे त्याचप्रमाणे ती दुर्गेचे रौद्ररूप धारण करू शकते.

स्त्रियांनी अत्याचाराविषयी रडत न बसता त्याच्या विरुद्ध पेटून उठण्याची गरज आहे. 'एकमेका सहाय्य करू अवघे धरू सुपंथ' या उपदेशाची उजळणी करत एका स्त्रीने दुसऱ्या स्त्रीला मदतीचा हात पुढे करणं गरजेचं आहे. शेवटी तनवीर गाजी यांची कविता आठवते,

तू खुद की खोज में निकल तू किस लिए हताश है।  
तू चल तेरे वजूद की समय को भी तलाश है।

**A law is valuable, not because  
it is a law, but  
because there is right in it.**

- HENRY WARD BEECHER



**Virajas Odhekar,**  
5<sup>th</sup> Year B.A. LL.B

'DES, DES, अरे आवाज कोणाचा, DES चा SSSSSS' असे नारे ऐकले की आजही अंगावर काटा येतो. आजही तो दिवस आठवतो जेव्हा पहिल्यांदा कॉलेजसाठी स्पर्धेला उतरलो. नॉन आर्ट्स कॉलेजला culturals मध्ये फारसा वाव नसतो, अश्या कॉलेजला स्पर्धाचा इतिहास नाही, सगळे फक्त आवड असलेले लोक असतात त्यामुळे त्यांना तसं काही जमत नाही, अश्या अनेक गोष्टी ऐकत व त्याचा वेळोवेळी प्रत्यय येत कॉलेजकडून स्पर्धा करायला सुरुवात केली.

सुरुवातीच्या काळात अनेक ठिकाणी अपयश मिळालं. प्रत्येक वेळी स्वतःमध्ये बदल करत नवीन गोष्टी करण्याचा प्रयत्न केला, मात्र सहभागी होणं सोडलं नाही. बाहेरच्या स्पर्धा तर चालू होत्याच मात्र कॉलेजचं सर्वात मोठं आकर्षण म्हणजे Dum and Indradhanush सुरुवातीला पहिली दोन वर्षे फक्त cultural noon ला प्रेक्षकांमध्ये बसायचो. आणि तिसऱ्या वर्षी अचानक सूत्रसंचालन करायला सुरुवात केली. कॉलेजच्या culturals ने व्यक्तिमत्वाला वेगळा आकार दिला, असे म्हणले तर त्यात काही वावगे ठरणार नाही.

बघता बघता शेवटचं वर्ष आलं, सिनियर असल्याचं ओझं घेऊन कामाला सुरुवात केली... आणि आज त्याबद्दलचा अनुभव लिहायला सांगितल्यावर नक्की काय लिहायचं हेच कळत नाहीये. तशी माझी कॉलेज मॅगझीन मध्ये काहीतरी लिहायची पहिलीच वेळ आणि कलेला भाषा नसते त्यामुळे मराठी भाषेत लिहायचा हा एक प्रयत्न...

दर वर्षी प्रमाणे याही वर्षी नवीन बॅच, नवीन मुलं.... खरं सांगायचं तर culturals साठी फर्स्ट इयर ची बॅच हे एक वरदान असतं (निदान आपल्या कॉलेजमध्ये). पहिली स्पर्धा पुरुषोत्तम करंडक... बाकी कॉलेजेस प्रमाणे ठरलेली टीम, ठरलेली मुलं असा कुठलाच प्रकार आपल्या कॉलेजमध्ये नसतो... अनेक आधी काम केलेली मुलं इंटरनॅशनल आणि मूव्हेस मध्ये व्यस्त असतात. त्यामुळे नवीन मुलांना घेऊन काम सुरु झाले. वर्कशॉप्स, नवीन कंसेप्ट्स, चर्चा, स्क्रिप्ट्स आणि यावर्षी कंपलसरी असलेला अटेन्डन्स. सकाळी ७.३० ते १२.१० कॉलेज करून डबा खाऊन १ वाजता L.C. ६ मध्ये कामाला सुरुवात व्हायची. त्यानंतर संध्याकाळी मामांनी हाकलून लावेपर्यंत प्रॅक्टिस करायचो... अनेकदा कॉलेज बंद झाल्यावर

कॉलेजच्या पारावर तासंतास discussions व्हायची. अश्या प्रकारे स्पर्धा पार पडली. स्पर्धेमध्ये फारसे अपेक्षित यश मिळाले नाही, मात्र सगळे टीचर्स, होनप मॅडम, आपटे सर, सगळे मामा, सिनिअर्स आणि कॉलेजमधल्या सगळ्या मित्र-मैत्रिणींची कौतुकाची शाबासकी मिळाली.

पहिलेच सांगितल्याप्रमाणे यश मिळालं नाही तरी स्पर्धा सोडायच्या नाहीत हेच धोरण घेऊन फिरोदिया करंडक विविध कलागुणदर्शन स्पर्धा करायचं ठरवलं. तडक जान्हवी मॅडमना फोन लावला. त्यांनी सुदध्रा तयारी दाखवली. "कॉलेजकडे जेवढे बजेट आहे त्यात किंवा अजून थोडे मॅनेज करू पण ही स्पर्धा करा" असे सांगितल्यावर डिसेंबर मध्ये कॉलेजला सुट्टी असताना सुद्धा आणि अगदी watchman काकांची परमिशन घेऊन रविवारी सुद्धा कॉलेजवर जाऊन प्रॅक्टिस करायचो. पण ही स्पर्धा पहिल्यांदाच करत असल्यामुळे टेन्शन पण तेवढंच होतं आणि कॉलेजमध्ये पण जवळ जवळ ६ वर्षांनी ही स्पर्धा होत होती. फिरोदिया करण्यामागे मूळ उद्देश या स्पर्धेची कॉलेजला सुरुवात करून देणे हा होता. डान्स, गाणं, बँड, पेंटिंग, किंग इत्यादी सगळ्याच गोष्टींचा ताळमेळ सांभाळत मज्जा मस्ती करत झालेले वाद आणि छोटी मोठी भांडणं सांभाळत ही स्पर्धा पार पाडली. कमी बजेट मध्ये सुंदर कलाकृती कशी सादर करता येईल ही गोष्ट ह्या स्पर्धेमुळे नव्याने शिकता आली. आणि ही स्पर्धा देखील पार पडली.

'वेदांत' ह्या बी. जे. मेडिकल कॉलेजने आयोजित केलेल्या फॅशन शो मध्ये सहभाग घेऊन द्वितीय पारितोषिक पटकावले. त्यानंतर झालेल्या 'डफ करंडक' ह्या पथनाट्य स्पर्धेमध्ये सहभागी होता आले नाही ह्याची खंत वाटते. पण बाहेरून जमेल तेवढी मदत करायचा प्रयत्न केला.

यावर्षीच्या एकूण परिस्थितीमुळे Dum and Indradhanush पुढे ढकलण्यात आले आहे ते व्हावं अशी इच्छा आहे. पण एकूणच कॉलेजमध्ये केलेली नाटके, मॅड ऍड्स, फॅशन-शो, सूत्रसंचालन यामुळे माझ्यातला वेगळा 'मी' मला मिळाला... आता पुढच्या वर्षी पासून दुसऱ्या बाजूला म्हणजेच प्रेक्षकांमध्ये बसून सगळ्यात मोठ्या आवाजात मी नारे देईन, "अरे आवाज कोणाचा, DES चा... DES DES!!"

## एक तरी दीप उजळूया

**Adv. Nitin Apte,**  
Chairman, CDC, SNFLC



एक तरी दीप उजळूया  
ज्ञानाची ध्वजा उभवू या ॥१॥

निर्जीव मन, दैन्य सदन  
नाही उरले समाजभान  
जनमानस सारे चेतवून  
तरुणाई जागवू या ॥१॥

जातिभेद धर्म विद्वेष  
या रिपुंचा न हो नाश  
जाळुनी हे अरि विशेष  
एकरसता चेतवू या ॥२॥

अज्ञान आणि अंधःकार  
दारिद्र्य आणि अविचार  
परास्त करुनी, सुविचार  
समाजात या रुजवू या ॥३॥

मानवता हाच राष्ट्रधर्म  
विश्वकल्याण हेच मर्म  
इतिहासदत्त सार्थ कर्म  
गीतासार आचरू या ॥४॥

मानव्याचे करुनी गायन  
कर्मव्रत हे करिता पालन  
कृष्णाचे हे रथसंचालन  
पार्थसमिधा होवू या ॥५॥



**Asst. Prof. Akshay Kabra,**  
Faculty



## बाबा

जो राब राब राबला  
पण कधी नाही थकला ॥

ज्याने थेंब थेंब गाळला  
पण कधीच नाही थांबला ॥

ज्याने घासातला घास काढला  
पण कधी पोटभर नाही जेवला ॥

ज्याने अश्रुंना आपल्या साठवला  
पण मुलींना निरोप देतांना  
धाय धाय रडला ॥



## आई

आई म्हणजे  
मंदिराचा ऊंच कळस ॥

आई म्हणजे  
अंगणातील पवित्र तुळस ॥

आई म्हणजे  
भजनात गुणगुणावी अशी संतवाणी ॥

आई म्हणजे  
वाळवंटात प्यावं असं थंड पाणी ॥



## A VOTE OF THANKS

**Adv. Tanveer Khan,**  
Alumns, Practicing Advocate,  
Bombay High Court, Mumbai



Entered inside, a young fat boy  
He had nothing but hopes of joy  
As D.E.S opened its gates  
Little did he know  
That a lawyer has to manage many dates

As days went by, the boy made friends  
Who sat under the big banyan tree  
Trying to make girlfriends.  
Being shy, he took to loving books more  
Ratanlal & Dhirajlal and K.D. Gaur  
That didn't give him girls but knowledge galore  
And penal law possessed him more and more.

In the recess, the lad grinned,  
Went to Sharvari with his friends, thrilled,  
The Dosas and Thalipeeths he did not forget  
To eat these things now, he does not get.

Those days, he now reminisces,  
Mr. Deshmukh's lectures he misses,  
Closing his eyes, he now realises,  
Whenever in court he rises,  
That his Alma Mater has brought him here  
When judges and others, give him praises.



## जातबंदी

**Aishwarya Khandbahale,**  
1<sup>st</sup> Year LL.B



ईश्वरासही थारा नाही जातींच्या या बाजारी,  
खुपसलाय सुराच जणू माणूसकीच्या जिन्हारी..  
आम्ही शूद्र तुम्ही उच्च, होणार का हो मैत्री..?  
जातीव्यवस्थेने लावली विश्वबंधुत्ववाला कात्री..  
जातींच्या सरणावर जळतेय माणूसकी,  
तत्त्वांच्या नावाखाली सत्त्वांची नामुष्की..  
दारिद्र्याची रेषा आणि पन्नास टक्के आरक्षण,  
आर्यभट्टांच्या देशात नाही प्रतिभेला संरक्षण..  
हे विश्वचि माझे घर, म्हणे भारतीय संस्कृती,  
ही जातची माझे विश्व, ही कसली विकृती..?  
जातीबाह्य विवाह म्हणजे संस्कारांचं उल्लंघन,  
जातींचेच ते संस्कार आणि प्रेमाचं निर्मूलन.  
पैशाच्या भ्रष्टाचारा जशी आणली नोटबंदी,  
जातींच्या अनिष्टाचारा तशी आणा जातबंदी..  
यावर उपाय एकच, कान जरा इकडे करा,  
एका रात्री बारा वाजता जाती सर्व बंद करा..  
एक जात मानवतेची रूजू करा संसारी,  
येतील दिवस सुगीचे, वाजेल शिवराज्याची तुतारी..!!

- युगंधरा

## समशेर –बहदर

एक खड्ग होती अशी  
विझली न केंव्हा धार तिची |  
समशेर बहदर होता तो  
नमविले बहदर त्याने किती ||

भयभीत होती कैक वीर  
ऐकून नाव त्या समशेरी चे |  
धुंदीत होती समशीर ती  
ऐकून गीत आपुल्या किर्तीचे ||

बेधुंद झाला वीर तो  
चढली नशा तव विजयाची |  
म्यान झाली समशीर ती  
परि वाट पाहे बहदराची ||

गनिम साधे डाव एक  
पाहून वीर त्या खड्गा विना |  
उमगेल वीर की तो असहाय्य  
आपुल्या त्या समशेरी विना ||

**Vaishnavi Paigude,**  
5<sup>th</sup> Year B.A. LL.B



तळपेल पुन्हा समशीर ती  
होईल म्यान जेंव्हा बाजुला |  
होईल पर्व सुरू नवे  
समशेर बहदर जन्मेल नवा ||



# My DES Journey



**Adv. Shreya Kolhapure,**  
Alumna (B.A. LL.B 2018 Batch)

Looking A girl with dreams in her eyes entered PUNE City to reach the skies  
Sky was the limit for her as she wanted to become a lawyer

July 2013 it was  
Education was the cause

New roads, new people, everything unknown  
It was all beyond her comfort zone

It was her good fortune to get admission into DES  
But her start to the college got her lot of stress

Lack of self esteem, self doubt, anxiety and confidence  
And question as to how would she become a woman of substance?

From being a girl who could not talk to group of people confidently  
To being a girl who speaks to a huge public eloquently  
From being a volunteer, a backstage member, to a stage person to an  
anchor, to becoming the NSS Secretary of the college it was a journey  
which definitely helped her develop her personality.

Little did she knew that along with the law degree  
She would get plenty of life lessons from her DES Journey in free.

Looking down the memory lane  
She realized that there were so many things that she gained  
All in all it got her a good name

The college, the principal, the teachers, the non teaching staff and her juniors still remember  
her and that is the blessing she cherished forever.

2018 it was she became a lawyer  
Since then she was growing, is growing and she will be growing  
But no matter to whatever heights her growth may take her  
The roots of a seed always belong to where they have been sowed

So, even if not physically she still feels she belongs to DES and it is her root place  
Because for her DES is a second home and there is no other place like home.



## निर्धार .... मनाचा

**Shri Sachin Kamble,**  
(Peon)

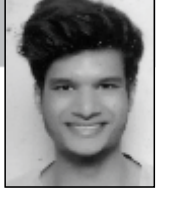


कसा शिरला चोर पावलांनी  
कळलंच काही नाही  
याला संपवल्या शिवाय आता  
आम्ही स्वस्थ राहणार नाही ..  
हैरान केलाय जगाला  
एक एकाला गिळू पाहतोय  
माणसातल्या माणुसकीला जणू  
हा आव्हानच देतोय .....

त्यानं कुठं पाहिलीय अजून  
आमच्या एकीपणाची ताकद  
अरे हा भारत देश आहे  
मऊ तेवढाच राकट...  
नेता आमचा आहे खंबीर  
जो बळ देतोय आम्हाला लढायला  
हो म्हणावं तू कितीही आक्रमक  
आम्ही तयार आहे झुंजायला...  
नको भीती दावू तुझ्या विषारी वायुची  
अरे किती संकटे आली आजवर  
तेवढी हिम्मत आहे आमच्यात  
तुला परतवून लावण्याची...  
तुला परतावणार नाही आम्ही  
आमच्याच मातीत गाढणार  
आणि बघच तू कोरोना...  
तुला गाढूनच आमची भारताची  
यशाची गुढी उभरणार  
द्या साथ लोक मित्रांनो  
करू पालन देशहिताचे  
अजूनही आहे आपण अवाक्यात  
आभार मानू आपल्या मा. मोर्दीचे  
जो देशासाठी लढतोय  
तुमच्या आमच्या हितासाठी झटतोय  
देऊ त्यांना साथ खंबीरपणे  
जो तुमच्या साथीची वाट पाहतोय  
नवीन वर्षाचा हाच करा संकल्प  
पाळून नियम स्व:हिताचे  
ठेवू सुरक्षित देश आपला  
करुन नाश त्या कोरोनाचे.....

## Quantum Entanglement

**Aditya Suryawanshi,**  
1<sup>st</sup> Year LL.B



Saw you and felt Like we met before,  
Talking to you made it sure we were meant to be  
something more,  
Everytime this connection made my soul wonder  
why this human?

Demystifying it made me entangled and enjoy  
the company of this human,  
Maybe our bond was so strong that no matter  
how much we fight we can't get over each other,  
Though we use to separate on our ways home  
dreams do get us back together,  
Amongst the crowd we smiled, hugged and  
wonder whether this generation was for us,  
And thoughts now arose whether will we keep  
something to be amazed for the rebirth of us.

## मैं खुद रहगुज़ार हूँ

**Diksha Dev Singh,**  
2<sup>nd</sup> Year B.A. LL.B



चिंगारियो से क्या डरू ।  
मैं खुद एक मशाल हूँ ॥  
इन आँखों में सपने लिए ।  
मैं खुद राह गुज़ार हूँ ॥  
जो मैं चल रहा अकेला हूँ ।  
खुद में ही एक रेला हूँ ॥  
हर हार में मुस्कुरा रहा ।  
की अब हारने को क्या बचा?  
की ना अब रिश्च की बंदिशें ।  
ना बेड़ियाँ समाज की ॥  
इन आँखों में सपने लिए ।  
मैं खुद रहगुज़ार हूँ । मैं खुद रहगुज़ार हूँ ॥

# "You're Not Okay and That's Okay"

**Medha Singh,**  
1<sup>st</sup> Year B.B.A. LL.B



Hey, you.  
Yes, you.  
You with the dark circles that you  
try to cover up with your mom's  
concealer and that fake smile you put on  
so you won't scare people off.  
Tell me the truth.  
Just how many nights have you  
spent trying to keep that grief at bay  
when all you wanted to do was cut  
into your veins and let it all pour out  
onto the bathroom floor?  
Instead you sit and count the number of  
tiles  
on the wall because you don't want  
your little brother to walk in and  
find you drowning in your mess.  
You don't want him to be responsible for  
cleaning you up.  
So every time you find your heart  
beating fast enough to escape your ribcage,  
you excuse yourself from the dining table  
and  
shut yourself in the bathroom and  
wheeze the air out of your lungs  
and count tiles till you can convince  
your heart to stay.  
Six-hundred three cracked yellow tiles later,  
your chest stops feeling like a prison  
so you put on your best smile,  
dry your tears, use a little of your mom's  
makeup,

and walk out to ask your dad  
how his day at work went, and blame  
the time spent in the bathroom on an  
upset stomach.  
And they all believe you, don't they?  
Nobody really knows or understands what  
goes inside the head of yours.  
Not your mother, not your father, not your  
brother,  
not the lover who promised every night,  
but you knew it was just an empty promise.  
Not the best friend who lives miles away,  
or the group of classmates you hang out  
with  
during lunch.  
You spend every night basking in your  
loneliness  
and counting tiles and begging your heart to  
stay.  
But here's something you aren't told often:  
It's okay to not be okay.  
And You're. Not. Okay.  
Stop pretending you are.  
The next time you shut yourself out,  
remember that you aren't alone in any of  
this,  
and that so many of us feel what you feel.  
When you feel lost, you'll have us to keep  
you company.  
And hey, if you have one of those nights  
again,  
I'll be up too. Call me?  
We'll practice breathing together.

## मैं हर रिश्ते को समझती हू

**Nihal Kumar Singh,**  
4<sup>th</sup> Year B.A. LL.B



मैं हर रिश्ते को समझती हू,  
पर निभा नहीं पाती  
खुश सबको रखना चाहती हू,  
पर रख नहीं पाती  
मुझे सब समझता है,  
पर लोगो को समझा नहीं पाती  
अंजाने में न जाने कितनी गलतिया हो जाती है,  
रूठ जाते है लोग जब मैं उन्हें वक़्त नहीं दे पाती  
कैसे समझाऊ उन्हें की दौड़ रही हू अपनी मंज़िल की और,  
मैं तो खुद अपने लिए वक़्त नहीं निकल पाती  
जब बैठती हू अकेले में तो आँखों से आंसू आते है,  
पर मैं रोना नहीं चाहती  
मैं वक़्त की कमी की वजह से किसी को खोना नहीं चाहती  
मुझे अपनों की कदर है, वो इस बात से बेखबर है  
मैं उन्हें बताना चाहती हू,  
की मैंने घर से रिश्ता नहीं तोड़ा मैं घर लौट आना चाहती हू  
की मेरी भी उस घर से कुछ यादें हैं,  
मैंने खुद से किये कुछ वादे है  
बस उन्ही वादों को निभा रही हू,  
और मैं जिसे जिसे अपनी मंज़िल की और जा रही हू अपनों से  
दूर जा रही हू  
सब रूठे है मुझसे मैं मान रही हू,  
सबकी बस यही शिकायत है,  
की मैं उन्हें वक़्त नहीं दे पा रही हू  
डरती हू की इन्हे वक़्त देते देते,  
मेरे हाथों से ये वक़्त न निकल जाए  
जो मेरे सपने है वो बस सपनो में न रह जाए  
की पूरी जिन्दगी मुझे इस बात का अफ़सोस न रह जाए  
मैं बस अब डूबना चाहती हू अपने सपनों की लहर में, की अब  
होश न रह जाए.

## मेरा चेहरा नज़र आएगा

**Raunak Nenwani,**  
2<sup>nd</sup> Year B.A. LL.B



तू लाख रूठे तुझे मनाने की जिम्मेदारी मेरी,  
जिस दीनसे दोस्ती हुई थी यह,  
सोच लिया था मैं इसका यह मेरी;  
यकीन रख यह वादे यह नाते टूट नहीं पाएंगे,  
अपनी दोस्ती को हम आशियाने में सजायेंगे;  
तुझे कभी न रोने देंगे न रुलायेंगे,  
तुझे तुझीसे मोहोबत करना हम सिखाएंगे;  
तेरे जख्मों का मरहम बन जाऊंगा,  
तू भरोसा रख मैं ऐसा प्यार कर जाऊंगा;  
लोग नाम तेरा जुबां पर लाएंगे,  
पर हम तेरे प्यार और तेरी मोहोबत का सजदा करने  
मंदिर से दरगाह तक जायेंगे;  
शीशे के सामने जाने से तू शर्माएंगी,  
रौनक के बारे में सोचने से तू मुस्कराएंगी;  
तेरे साथ हर पल मैं रह जाऊंगा,  
तेरे हर दर्द हर दुःख को मैं प्यार की दवा पिलाऊंगा;  
जो होगी खुशियाँ वो तेरी झोली में आ गिरेगी,  
जो होंगे दुःख दर्द वो मेरी मोहोबत के आगे बिखरेंगे ;  
तू बस इतना यकीन रख मैं ऐसा इश्क कर जाऊंगा,  
तेरी खुली आँखों के सामने भी मैं और बंद आँखों के सामने भी  
मेरा चेहरा नज़र आएगा,  
मेरा चेहरा नज़र आएगा,  
मेरा चेहरा नज़र आएगा !!



## Words by the Dawn



**Shubham Rathod,**  
2<sup>nd</sup> Year LL.M

I've wished many things from this sunset  
My eyes where constantly look while it sets,  
Sunset recalled me many things from past,  
I thought those memories will ever last?  
While I was making new memory by the sunset,  
It gave me the memory where I smiled with all my fullest,  
When I was in my memories through that passage,  
At every step I was able to see new message,  
Message where left unopened unseen by me,  
It said watch every step and go carefully.  
Life is uncertain, undefined not stable and vines,  
At some point of time everything will be fine,  
Sunset gave me the message to lead life,  
No matter how many times I fall I will rise,  
People around you will need that vibes,  
Continue the journey of life with never mind,  
Write down kinds of thoughts were everyone will find.

## सोच

किस बात का घमंड है तुजे इतना?  
तूने आखिर इतना ज्ञान पाके कुछ हासिल नहीं किया, वह तुझे तेरे बुरे काम में बर्बाद कर रहा है, सोच जरा!  
तेरा अहंकार तुझे तेरे विनाश की ओर ले जा रहा है, इसका एक मे व कारण तू ही होगा, सोच जरा!  
जिस तरह अभी तू कसी और का दाम लगा रहा है, देख लेना एक दिन तेरा भी दाम लगेगा,  
तू चाहकर भी कुछ नहीं कर पायेगा, अपने कर्मों का फल तुझे यही बुगतना पड़ेगा, सोच जरा!

## Support

Let you be someone's candle in dark,  
To handle the situation from the past,  
Past is what's gone, feel the positivity and release the pain,  
Pain is reason the reason that you've become strong,  
Strong is choice but stronger is your voice.



## प्रेमातील मैत्री.....

**Suraj Dinkar Gurav,**  
5<sup>th</sup> Year B.A. LL.B



पहिल्यांदाच पाहिलं होतं तिला  
आणि गेलो होतो भूरळून

कुठल्या नभातील परी आली होती,  
माझ्या वर्गात उतरून.....

तिच्याकडे बघताच मी बर्मातून हरवलो,  
सफर सुरू झाली स्वर्गाची असाच विहरलो  
तिच्याशी बोलायची इच्छा मनात दाटली,  
पण मनानी तेवढ्या हिमतीची पातळीच नाही  
गाठली.....

नाव तिचं गाठलं, रोल नं तिचा कळाला,  
आणि आता तिच्याशी ओळख करायचा काळ सुरू झाला.

तिच्या मैत्रीणींशी ओळख वाढवली,  
तिच्याशी बोलायचे मोकळे पण खूप शोधली

पण ती माझ्याशी एक पण शब्द बोलताच  
जणू माझ्या हृदयाचे ठोकेंच चुकले

आवडत तर होतीस तु, जीव पण तुझ्यावर जडला होता,  
पण हे तुला कळणार कसं हाच मोठा अडथळा होता.

असंच एक दिवशी घरी जाताना तिला एकांतातच गाठलं.  
अलगद पाण्यात उतरावं असं  
मन तिच्या समोर मोकळं केलं,

ऐकून हे, माझ्याकडे पाहून खुदकनच हसली  
पण तिच्या डोळ्यात पाहताच जणू प्रश्नांची शिडीच चढली

तिनेच माझा हात हातात घेतला आणि हळूवार आवाजात  
म्हणाली तुझ्या सारखा आयुष्यात मित्र असणं चांगलं आहे,  
पण हे मित्रत्वाचं नातं बरं आहे.

आयुष्याची दशा ही हीच राहणार आणि  
दिशाच हीच राहणार

कारण काझं प्रेम मैत्रीतच पुढं  
आयुष्यभर श्वास घेणार आहे.

## शुक्रिया Corona

**Tejas Tare,**  
4<sup>th</sup> Year B.A. LL.B



जो दूसरों से दूर रखकर  
हमे अपने आप से जोड़ देने का प्रयास किया  
उसके लिए,

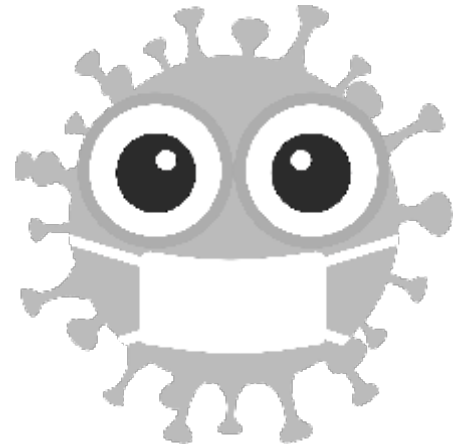
शुक्रिया Corona

तुमने नदियां साफ़ कर दि  
बहती हवा को सुधार कर  
हमारे गलतियों का प्रायश्चित्त खुदी कर लिया  
उसके लिए,

शुक्रिया Corona

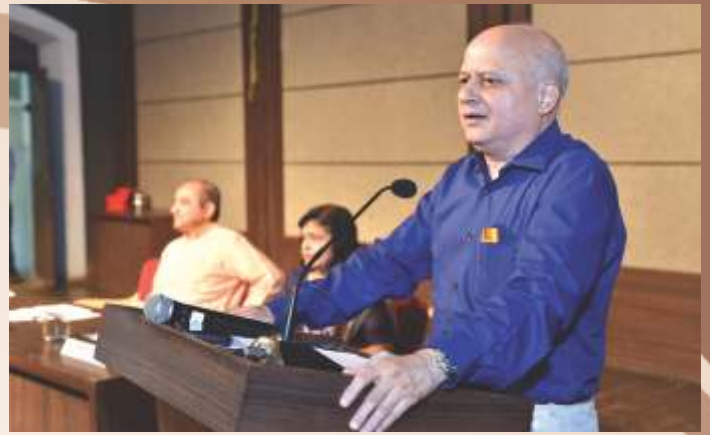
"अतिथि देवो भव" : ऐसा मानते हैं मेरे देश में  
मेहमान भगवान की तरह मानते हैं किंतु,  
तुम एक ऐसे मेहमान हो  
जो जल्दी अलविदा कहें तो ज्यादा आनंद होगा

लोगों की हत्या तुमने की  
देश तुमने बंद करवा दिये फिर भी,  
खामखाँ बेचारे 2020 को बदनाम करते हैं लोग  
तुम आए, बहोत कुछ सिखा गए  
बहुत जल्द विदा लोगे  
इसी आशा में, तले दिल से  
शुक्रिया Corona









**General Address to Students by CDC Chairman,  
Adv. Nitin Apte**

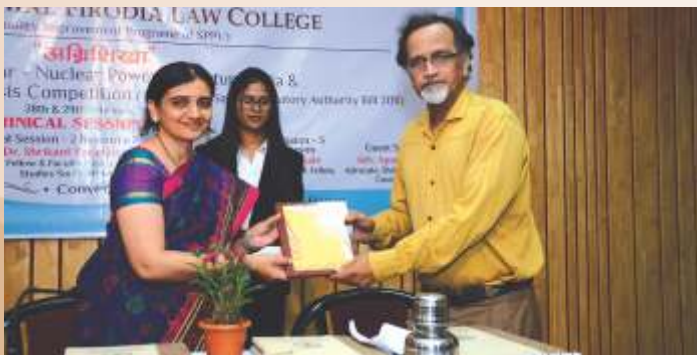






## DES Internship Programme









## Two Days National Seminar







# Legal Research Cell Activities



## Bill Analysis Session



## Workshop on Research Methods

## Presentation on J&K Reorganization Bill





## Client Counselling Session



## Lokmanya Tilak National Appellate Moot Court Competition







## One Day Legal Aid Camp









## Tree Plantation Drive





**Vegan Outreach organized by NSS**



**Blood Donation Camp**





**Sangli Flood Relief Camp**



**Visit to Bombay High Court**



# Republic Day Celebration





# Students' Development Cell Activities



## Voters' Awareness Rally





**Exhibition of Marathi Collection**



**Display of Constitution**





# 'Lawskets' - Sports Fest









**'Mimansa' - Debate Forum**









## Soft Skill Development Sessions

















Drawing:  
**Asst. Prof.  
 Pooja Joshi**



Concept:  
**Asst. Prof.  
 Shubhendu Pandit**

**Asst. Prof. Pooja Joshi**



**Atharv Patil**  
 B.A. LL.B - 2



**Atharv Patil, B.A. LL.B - 2**



**Simran Chachra, B.A. LL.B - 1**



**Simran Chachra**  
 B.A. LL.B - 1

# Sketches and Drawing









**From the Lens of Students  
Atharv Bangale & Mandar Deshmane**





डेकन एज्युकेशन सोसायटीचे  
नवलमल फिरोझिंगा विधी महाविद्यालय





Estd. 1884

Deccan Education Society's

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