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Dr. Babasaheb Ambedkar Contribution towards Social Justice

Dr. B. Yuvakumar Reddy¹ (Principal)
D.R. Kshirsagar² (Assistant Professor)

Introduction

Dr. Bhimrao Ramji Ambedkar, popularly known as 'Babasaheb' was born on April 14, 1891 at Mhow in the vicinity of Indore in Madhya Pradesh. He belonged to an untouchable Mahar community. His father Ramji was in the British Army.

Bhimrao completed his primary education at Satara in 1904. Then he was admitted to Elphinston High School, Bombay where from he had completed his matriculation in the year 1907. He passed his B.A. in 1913 from Elphinston College, Bombay. Then with the kind help of Maharaja Sayajirao Gaikwad of Baroda, he went to prosecute his further education in the famous Columbia University, New York in July 1913. He was awarded M.A. in Economics in June 1915 on his thesis, 'Ancient Indian Commerce'. Simultaneously he continued his research leading to Ph. D. He submitted his thesis 'National Dividend of India- A Historic and Analytical Study', to the Columbia University in June 1916 on which he obtained Ph. D Degree.

He went to London and joined there in London School of Economics and Politics in 1916. He was awarded M.Sc on his thesis, Provincial Decentralisation of Imperial Finance in British India in June 1921. He was awarded D. Sc on his thesis, 'The Problem of Rupee' in the year 1923. In the meantime he joined Gray's Inn and completed Barrister-at-

Law. Later on June 1952 the Columbia University, New York awarded him LL.D in his honour. The Osmania University, Hyderabad also honoured him by awarding D. Lit in 1953.

However his contribution in the field of social justice was the most outstanding. Dr. Babasaheb Ambedkar was a great social revolutionary and his whole life and mission was dedicated to the upliftment of the downtrodden and fighting social apartheid in India. It is proposed to focus his contribution towards the social justice. The research paper is prepared on the basis of relevant text.

Pre Independence Period

Dr. Babasaheb Ambedkar's quest for justice needs to be examined in pre-independent India, in the conduct of Mahad Satyagraha (1927). The Chowdar Tank Satyagraha movement initiated and led by Dr. Ambedkar. Mahad is a picturesque town in the midst of hills and dales in Kolaba district of Maharashtra. (The Kolaba district has since been renamed 'Raigad' to honour the memory of Chhatrapati Shivaji). In 1923, the Bombay Legislative Assembly passed a resolution moved by S.K. Bole a prominent social reformer in those days that untouchables be allowed to use all public watering places, wells, schools, dispensaries etc. In pursuance of this resolution the progressive Municipality of Mahad resolved in 1924 that the Local Chowdar Tank be thrown open to

the untouchables. However the caste Hindus did not allow them to take water from the tank. This prompted Dr.Ambedkar the liberator and emancipator of the downtrodden to launch an agitation to exercise the right of free access to the chowdar Tank. The object of the Satyagraha here was to assert the right to take water from the Chowdar Tank.

But the claim of the untouchables to use the chowdar Tank was only accepted in 1937 after a long drawn legal fight in the Bombay High Court.

Kala Ram Temple Entry

The Kala Ram Temple was chosen by Dr.Babasaheb Ambedkar to secure the right of entry into the Hindu Temples, which is the landmark of his social justice movement. The Nasik Satyagraha provoked considerable resentment among the orthodox Hindus and the Untouchables, particularly in the villages, were subjected to harassment and maltreatment by them in various ways. Unmindful of such hardships, the volunteers kept on pouring. Hence the Satyagraha was continued for more than five years but it failed to bend the orthodox Hindus. Hence, Dr.Ambedkar summoned a conference at the nearby town of Yeola on 13 October 1935 to decide the future course of action. Addressing the mammoth gathering at Yeola he recounted the plight of the untouchables in all spheres and the sacrifices made by them to secure the barest human rights as members of the same community under the aegis of Hinduism. He went on to say that the time had come to decide if it was not

better for them to abjure Hinduism and embrace some other faith that would give them an equal status a secure position and rightful treatment. Dr.Ambedkar said "Unfortunately I was born a Hindu. It was beyond my power to prevent that, but I solemnly assure you that I will not die a Hindu".

Simon Commission

In 1928 the Indian Statutory Commission was constituted under the Chairmanship of Sir John Simon at Bombay to inquire into the educational, economic and social conditions of Depressed Classes and to recommend measures to uplift them. Dr.Ambedkar submitted a statement to the Simon Commission and demanded protection for the depressed classes through adequate representation based on their population and social status.

Round Table Conference

The First Round Table Conference opened on 12 November 1930 under the Chairmanship of Ramsay MacDonald, the British Prime Minister. Dr.Babasaheb Ambedkar and Rao Bahadur Srinivasan represented the Depressed Classes. After the general discussion, the conference appointed nine Sub-committee and Dr.Ambedkar found himself in most of them. He was on the Minorities Sub- committee, the Provincial Constitution Sub- committee, the Services Sub- committees.

Dr.Babasaheb Ambedkar and Rao Bahadur R.Srinivasan submitted a Report to the Minorities Sub- committee ' A Scheme of Political Safeguards For The Protection of the Depressed Classes

in the Future Constitution of a Self-Governing India'. The Depressed Classes must be given sufficient political power to influence legislative and executive action for the purpose of securing their welfare. In view of this they demand that the following provisions shall be made in the electoral law so as to give them -

- (1) Right to adequate representation in the Legislatures of the country, provincial and Central
- (2) Right to elect their own men as their representatives,
 - (a) by adult suffrage, and
 - (b) by separate electorates for the first ten years and thereafter by joint electorates and reserved seats, it being understood that joint electorates shall not be forced upon the Depressed Classes against their will unless such joint electorates are accompanied by adult suffrage.

In August 17, 1932 the British Prime Minister announced the Communal Award.

As Parliamentarian

In pursuance of the provisions of the Act of 1935, the country went to the polls in February 1937 to elect India's first popular legislatures. The Independent Labour Party, founded by Dr. Ambedkar in 1936, bagged 15 seats out of 17 seats it contested in Bombay. As a leader of opposition, Dr. Ambedkar played a very effective and purposeful role in the Bombay Legislative Assembly and proved his mettle as a seasoned parliamentarian.

In July 1942 the Viceroy of India further expanded his Executive Council.

He was given the portfolio of Labour. As a Labour Member, Dr. Ambedkar tackled a number of knotty problems of labour to the satisfaction of the employees and the employers alike. He also introduced a host of labour welfare measures.

Agricultural and Land Reforms

Dr. Babasaheb Ambedkar found that traditional farming techniques continue to be used in the field of agriculture; Dr. Ambedkar suggested some radical changes in the agricultural set-up so that India could be self-sufficient in food grains and need based distribution of agricultural produce. His ideas on this subject could be seen in his essay Small Holdings in India and Their Remedies published in Indian Journal of Economic Society, 1918 and States and Minorities, 1947.

Dr. Babasaheb Ambedkar had great contribution towards agriculture and land reform which reflects in his work 'Small Holdings in India and their remedies' (1917) and in 'States and Minorities' (1947).

Social Justice: Constitutional Provisions

Dr. Babasaheb Ambedkar firmly believes in law as an instrument to bring social change and constitution was to be such as instrument of socio-economic change. He was honoured by the Constituent Assembly by electing him as Chairman of the Drafting Committee on 29th August 1947. As the architect of the Constitution, he was not only responsible for preparing its draft, but he enriched it with his Constitutional philosophy.

Dr. Babasaheb Ambedkar had faith in democracy. He believes that

dictatorship, whether it is by proletariat or capitalists. He had staunch faith in the trinity of liberty, equality and fraternity. He does not want to sacrifice one principle for another. He thought that democracy stands for peaceful change and development. It is based on consent of the people. Every citizen has equal share in the decision making process. Therefore, it aims at welfare of the people at large.

Fundamental Rights

The Fundamental Rights are a must in any modern constitution. The idea behind these provisions is to ensure certain basic rights to the citizens so that they are not at the mercy of the shifting opinions of the legislatures. In India, the fundamental rights are a gift of the new constitution to the people as prior to January 1950 Indians had not known any rights.

He said "The object of fundamental rights is two-fold, First, that every citizen must be in a position to claim those rights. Secondly, they must be binding upon every authority. I shall presently explain what the word 'authority' means. Upon every authority which has got either the power to make laws or the power to have discretion vested in it. Therefore, it is quite clear that if the Fundamental Rights are to be clear they must be binding not only upon the Central Government, they must be binding upon the provincial government, they must not only be binding upon the Governments established in the Indian States, they must be binding upon District Local Boards, Municipalities, even Village Panchayats and Taluka

Boards in fact every authority which has been created by law and which has got certain power to make laws, to make rules to make bye-laws."

Directive Principles of State Policy

The Directive Principles of State Policy are not enforceable in a court of law but the principles laid therein are nevertheless fundamental as the State is directed to apply them in the governance of the country in order to usher in the new social economic order in India.

Article 38, which contains the essence of Directive Principles, states, "The State shall strive to promote the welfare of the people by securing and protecting a social order based on social, economic and political justice.

Provisions for Political Representation

Provisions for political Representation to Scheduled Castes and Scheduled Tribes, the Anglo-Indian and the socially and educationally Backward Classes included in Part XVI of the constitution. Article 330 and 332 provide for reservation of seats for Scheduled Castes and Scheduled Tribes in the House of People and Legislative Assemblies of the State. Article 331 and 333 provide for representation of the Anglo-Indian community by nomination. Article 338 provides for appointment of Special Officer for SC and ST and to report to the President.

Reservation

Reservation is a compendium term. It epitomizes Political representation, State employments and higher educational admissions. Reservations of these three categories are directed

towards making a democratic government as the participative government.

As the Chairman of the Drafting Committee, Dr. Babasaheb Ambedkar contributed to protect the social, economic and political rights of Dalit woman. Considering the social inequalities against Dalit woman he introduced special provisions in the constitution for their upliftment.

The provisions included under Part III of the constitution for the protection of women, including Dalit women are as under:

Article 14: The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

Article 15(1): The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them.

Article 16 (1): There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

Article 16 (4) : Nothing in this article shall prevent the State from making any provision for the reservation of appointment or posts in favour of any backward class of citizen which, in the opinion of the State is not adequately represented in the services under the State.

Article 29 (2) : No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste,

language or any of them.

Women Empowerment and Social Justice

The caste system , sometimes referred to as the steel frame work of Hinduism, has existed in India from times immemorial. The great Indologist, Anthropologist and Humanist Dr.Babasaheb Ambedkar very rightly exposed the wrong notions related to caste system, like sati, infanticide, polygamy, child marriage and renunciation system. He said very categorically that these ills were purposely brought in its society by the Brahmanic forces.

Being India's First Law Minister and Chairman of the Drafting Committee of the Constituent Assembly, Dr. Babasaheb Ambedkar thought it appropriate, rather his duty, to free women from the age-old thralldom by reforming the social laws created by Manu. He, therefore, took initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly (Legislative) . The Hindu Code Bill is the first document to give rights to women. These rights are not only for dalit women, but to other Hindu women also but the Manu followers opposed the bill. The objectives of this are the codification of the Hindu Law and the possible amendments in it. The seven principles of codification of the Hindu Law are: Right to Property, Order of succession to Property, Maintenance, Marriage, Divorce, and Adoption, Minority and Guardianship but it was withdrawn. Later on Dr. Ambedkar's conversion to Buddhism given twenty one vows to his

followers is the great revolution towards the freedom of women which makes them to come out from the slavery of Hindu system.

Conclusion

Even after having constitutional provisions for the advancement of the depressed classes the social evils against them still continue. The preamble of the constitution envisages to all the Indian citizens, justice social, economic and political, liberty of thought, expression, belief, faith and worship, equality of status and opportunity and fraternity assuring dignity of the individual and integrity of nation. The Constitution makes the provision for social justice under its various Articles under the Directive Principles. The provisions of the Constitution for bringing up the weaker sections of the society to the level of forward classes should be viewed as a part of social justice.

It is however possible to bring into reality his concept of social justice State if the ways and means suggested by him including the constitutional provisions are brought into operation in the real perspective.

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Dr. Babasaheb Ambedkar Protector of Women and Children's right.

Yogesh A Mahajan

Assistant Professor

Introduction:-

Dr. B.R Ambedkar was among the most outstanding intellectuals of India in the 20th century in the world. Dr. Ambedkar the determined fighter and a deep scholar, secured the highest academic honors from some of the most prestigious universities of the world. He made significant efforts to lead the society on the path of Liberty, Equality and Fraternity. Dr. Ambedkar was not only the father of Indian Constitution; he was a great freedom fighter, political leader, philosopher, thinker, economist, editor, social reformer, revivalist of Buddhism and was first Indian to break down the barriers in the way of advancement of women in India. Dr. Babasaheb Ambedkar always believed in movements led by women. He also added that if the women from all walks of life are taken in to confidence, they may play a significant role in the social reforms thus he has played an important role in empowerment of women. He has also done great efforts for protecting children,s rights.

Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. Empowerment and autonomy of women and the improvement of their political,

social, economic and health status is both a highly important end in itself and necessary for the achievement of sustainable human development. The vision of Dr. Ambedkar about women is explicitly depicted in Indian Constitution. Equality of sexes is strongly backed by the constitution through articles 14, 15 and 16. The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. He laid down the foundation of social justice and there can be no social justice without gender equality. Dr. Ambedkar started involving women in the struggle, for eradication of caste systems and upliftment of the underprivileged sections. He realized that this could not be achieved without liberating the women themselves. He motivated women and addressed them to participate in struggle against caste prejudices. Women empowerment has five components: women's sense of self worth; their right to have and to determine choices; their right to have access to opportunities and resources; their right to have the power to control their own lives; both within and outside the home; and their ability to influence

the direction and social change to create a more just social and economic order, nationality and internationally.

Dr. Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal, Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The Preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity and iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

Constitutional Rights and Women:

In Indian Constitution, there are few articles exist that help the women of Indian society to improve their position and to compete with their male counterparts which are as follows:- Article 14 – Equality before law- All are equal in the eyes of law and equally protected by the law. It means equal rights and opportunities in political, economic and social spheres. Article 15

prohibits discrimination on the grounds of sex. Article 15(3) enables positive discrimination in favour of women. Article 16 mentions there shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office without any discrimination on the basis of religion, caste, creed and sex. Article 39 and 39(d) state Equal means of livelihood and equal pay for equal work. As per article 41 the state shall guarantee within its economic limits to all the citizens, the right to work, to education and public assistance in certain cases. Article 42 the state makes provision for Human conditions of work and maternity relief. Under article 44, the state provides a uniform Civil Code to all the citizens throughout the territory of India. Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation. Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on. Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women. Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

The Hindu Code Bill: Dr. Ambedkar not only ascertain constitutional guarantees to women but also introduced

and got passed four Acts which strengthened the position of women in the society. These were incorporated in the Hindu Code Bill. These are: i) The Hindu Marriage Act, 1955. ii) The Hindu Succession Act, 1956. iii) The Hindu Minority and Guardianship Act, 1956. iv) The Adoption and Maintenance Act, 1956. If we look at the provisions of those Acts, we can easily make out that Ambedkar was a great thinker of women rights and emancipation. Provisions that have been enshrined in the Acts are as follows: The Hindu Marriage Act, 1955 - The Hindu Marriage Act, 1955 was amended in 1976 and made the following provisions for women: 1. The legitimization of illegitimate children . 2. Punishment for bigamy. 3. Custody of children . 4. Marriageable age of females raised to 18 years. 5. Provision for alimony. The Act abolishes the difference between a maiden and a widow. The Hindu Succession Act, 1956 -This Act contains the following provisions for women: 1. A widow has a right to adopt a son or a daughter which was not there in the Hindu Law. 2. It also provided an opportunity to be independent and dispose of her property by will as she wishes and desires . 3. A uniform scheme of succession to the property of a Hindu female who dies, intestate after commencement of the Act, was made in Section 15. Previously under the uncodified law the succession to stridhan varied according to the

marital status of a woman. The Hindu Minority and Guardianship Act, 1956: Following provisions are come under the purview of this Act: 1. The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will. 2. The father's right to appoint a guardian for the minor by will during the life time of the minor's mother is prohibited under this Act. The Adoption and Maintenance Act, 1956: This Act has the following provisions: 1. This Act accepts adoption of a male and a female child without any difference, whereas under the uncodified law a daughter could not be adopted. 2. This Acts permits a wife to adopt a child on her own right even during her husband's life time. She had no such right prior to this enactment. 3. In the unmodified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt. 4. Under the old Hindu Law a wife need not be consulted while adopting a child or while giving a child for adoption, whereas this Act made it essential to consult her in both the cases.

Constitutional Rights and Children::

Dr. Babasaheb Ambedkar as Chairman of Drafting Committee also ensured protection towards rights of children. It includes the provisions under Part III and IV of Indian Constitution as under: Article 23- Traffic in human beings and beggar and other similar forms of forced labour are prohibited and

any contravention of this provision shall be an offence punishable in accordance with law. Article 24- No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment. Article 45- Provision for early childhood care and education to children below the age of six years. The state shall endeavour to provide early childhood care and education for all children until they complete the age of six years. By the Constitution (Eighty-sixth Amendment) Act, 2002 - Provision for free and compulsory education for children says that the State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years. In fact while framing Article 45 other members of the constituent Assembly were in favor to ensure right to education only up to the primary standard i.e. up to 10 years of age and not up to the age of 14 years He was opposed by several members of the Constituent Assembly, especially G.B.Pant and one member Naziruddin Ahmad who came from West Bengal on the ground that state might not have enough resources to provide universal education up to the age of 14 years. But Dr. Ambedkar brilliantly sabotaged his argument saying on the one hand we are prohibiting child labour up to the age of

14 years and on the other hand we are ensuring right to free, compulsory and universal education up to the age of just 10 years only. Consequently, those who have been rescued from child labour would revert back to child labour if there educational rehabilitation is not ensured up to the age of 14 years. Therefore, in order to strike a logical connection between Article 24 and 45 as obvious corollary we must ensure free, compulsory and universal education up to the age of 14 years. The other provisions regarding the protection of dignity of the child under constitution are as: Article 15 (3) - The provision authorizes the State for making any special provision for women and children. Article 39(e) - That, the health and strength of workers; men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength. Article 39 (f)- That children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment.. Article 51 A (K) – It casts a duty on parents -who is a parent or guardian to provide opportunities for education to his child or, as the case may be ward between the age of six and fourteen years.

According to Ambedkar, "Education

is a weapon of creation of mental and educational development, weapon of eradication of social slavery of economic development of political freedom." If a country wants to sustain their existence in modern period then it needs an effective educational system. When this educational system becomes effective, it gives proper shape to the scientific and technical development. While emphasizing on the need of education he puts forth the demand of law of compulsory education. Now under Article 21A right to education is a basic fundamental right .At present Right to Education Act, 2009 has many similarities of Dr. Ambedkar's thoughts with the various provisions in it. Thus he has done great efforts in promoting the valuable right of education to childrens. Dr. Babasaheb Ambedkar was a man with a mission in his life fought for the eradication of inequality and promotes empowerment of child with securing political, economic and social justice through appropriate political action.

Conclusions:-

The issue of social empowerment of women needs to be raised higher and given utmost importance then only it

could be a complete phenomena. Dr. Ambedkar strongly believed that women empowerment needs to be achieved for welfare of women. The activities of empowering women worldwide should follow the vision of Dr. Ambedkar. The mandate of the constitution for bringing up the child should be viewed as a part of social justice, national integrity and progress, as contemplated by the constitution . Thus Dr. Ambedkar has done great efforts for empowerment of women and children.

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HIGHER JUDICIAL APPOINTMENTS IN INDIA: NEW TRENDS AND CHALLENGES

Miss. Rekha P. Pahuja
Assistant Professor

INTRODUCTION:

The Judges play an extremely important role in our society. They adjudicate on disputes between private parties and between government and citizens, they preside over criminal trials and sentence those who have offended, they review executive action which is challenged as being unlawful, and they uphold the terms of the Constitution. It is crucial that the judiciary maintains high standards of competency, impartiality and fairness, and that the public has utmost confidence in the judiciary. The judicial appointments process is a vital mechanism for ensuring that these objectives are achieved.

Article 124 of Constitution of India deals with the appointment of Supreme Court judges. It provides that the appointment should be made by the President after consultation with such judges of the High Courts and the Supreme Court as the President may deem necessary. The CJI is to be consulted in all appointments, except his or her own. Art. 217 deals with the appointment of High Court judges. It provides that a judge should be appointed by the President after consultation with the CJI and the

Governor of the state. The Chief Justice of the High Court concerned too should be consulted, but judges interpreted 'Consultation' as collegium of judges. Under collegium system appointments and transfers of judges are decided by a forum consisted of Hon'ble Chief Justice of India and the four senior-most judges of the Supreme Court. The collegium system had its genesis in a series of three judgments that are popularly known as "three judge's case". S.P. Gupta v. President of India is known as first judge case in which Supreme Court said that recommendation made by CJI to the President can be refused for 'cogent reasons'. This brought a paradigm shift in favor of the executive having primacy over the judiciary in judicial appointments. Thereafter in Supreme Court Advocates-on Record Association vs. Union of India Supreme Court has interpreted Art. 124 and Art. 217 of the Constitution of India and evolve a collegium system of appointment. Court has said that 'justifiability' and 'primacy' required that the CJI be given the 'primal' role in the appointment of judiciary. This case overruled the SP Gupta case. Here the word 'consultation' shrunk in a mini form.

After this judgment there was a confusion regarding appointment process so in 1998 a Presidential Reference was issued to Supreme Court asking what does term Consultation really mean under Art. 124 and Art. 217. In reply Supreme Court has given guidelines providing that in case of appointment of High court Judge CJI has to consult with two senior judges of Supreme Court and in case of appointment of Supreme Court judges CJI has to consult four senior judge of the Supreme Court. After consultation CJI has to send name to president for approval. This system forms a present collegium System.

THE HISTORICAL BACKGROUND:

Under the present "collegium" system, the Chief Justice of India (CJI) and senior justices had primacy in a consultative appointment process with the government, a product of a series of judicial decisions in the 1990s. Prior to the 1970s, the court's appointments and transfers were a collaborative process in which the prime minister and council of ministers would consult with the chief justice and other constitutional functionaries. During the 1970s, following a series of decisions challenging the policies and power of Indira Gandhi's government, the government politicized the appointment process by effectively packing the court and attacking its power, culminating in the emergency rule period (1975-1977).

Articles 124, 217 and 222 of the Indian Constitution provide that the executive (the Prime Minister, Council of Ministers, and President) must consult with justices from the Supreme Court and state high courts, along with other constitutional functionaries at the state level, in judicial appointments and transfers. In the First Judges' Case, a case involving challenges to judicial transfers by the Gandhi regime in 1980, the Court interpreted the "consultation" requirement in articles 124, 217, and 222 of the Indian Constitution to mean that the executive had primacy in judicial appointments and transfers following consultation with the judiciary and other functionaries. However in the Second Judges' Case (1993), the court reversed course and held that the "consultation" requirement in Article 222 of the Indian Constitution meant that the executive needed the concurrence of the judiciary in appointment decisions. In justifying its decision the Court suggested that judicial independence was a basic feature and that allowing the executive to have primacy would threaten this independence and also held that judges' were in the best position to determine the merits of appointments. The court established the "collegium" system of appointments wherein the chief justice and senior justices would now have primacy. In the Third Judges' Case (1998), the court expanded the

collegium to include four senior justices.

THE CONSTITUTION (NINETY-NINTH AMENDMENT) ACT, 2014

The Constitution (Ninety-Ninth Amendment) Act, 2014, received the President's assent on 31-12-2014. The objective of the Act is to amend the Constitution of India in order to include provisions for the recommendation of the National Judicial Appointment Commission in the appointment of the Chief Justice of India and other Judges of the SC and Chief Justices and other Judges of HC.

The Act, Interalia, provides for:

- Insertion of Article 124 A, 124 B and 124 C which states that:

124A. (1); There shall be a Commission to be known as the National Judicial Appointments Commission consisting of the following, namely:--

- the Chief Justice of India, Chairperson, ex officio
- two other senior Judges of the SC next to the Chief Justice of India-Member, ex officio
- the Union Minister in charge of Law and Justice--Member, ex officio
- two eminent persons to be nominated by the committee consisting of the Prime Minister, the Chief Justice of India and the Leader of Opposition in the House of the People or where there is no such Leader of Opposition, then, the Leader of single largest Opposition Party in the House of the People --

Members

Provided that one of the eminent person shall be nominated from amongst the persons belonging to the Scheduled Castes, the Scheduled Tribes, Other Backward Classes, Minorities or Women.

Provided further that an eminent person shall be nominated for a period of three years and shall not be eligible for renomination.

(2) No act or proceedings of the National Judicial Appointments Commission shall be questioned or be invalidated merely on the ground of the existence of any vacancy or defect in the constitution of the Commission.

124B. It shall be the duty of the National Judicial Appointments Commission to—

- recommend persons for appointment as Chief Justice of India, Judges of the SC, Chief Justices of HC and other Judges of HC
- recommend transfer of Chief Justices and other Judges of HC's from one HC to any other HC; and
- ensure that the person recommended is of ability and integrity.

124C. Parliament may, by law, regulate the procedure for the appointment of Chief Justice of India and other Judges of the SC and Chief Justices and other Judges of HC and empower the Commission to lay down by regulations, the procedure for the discharge of its functions, the manner of selection of

persons for appointment and such other matters as may be considered necessary by it

- Amendment in the following provisions: Article 124, 127, 128, 217, 222, 224 in order to include provision for the recommendation of the National Judicial Appointment Commission in the appointment of the Chief Justice of India and other Judges of the SC and Chief Justices and other Judges of HC, and transfer of the Judges of the HC's from one HC to any other HC.

The Case Of Supreme Court Advocates On Record Association & Another's Vs. Union Of India:

It was a majority decision (4:1) with Chelameswar J. delivering the sole dissenting opinion. The apex court held that Collegium system of judicial appointments is here to stay. The Supreme Court struck down and declared the National Judicial Appointments Commission (NJAC), and the 99th Constitutional amendment involved, to be in violation of the Constitution of India and held that the Collegium system as it existed prior to the enactment of the Constitution (Ninty-ninth Amendment) Act, 2014 will be operative.

The common order of the court, signed by all the five judges ,was as follows:

1. The prayer for reference to a larger Bench, and for reconsideration of the Second and Third Judges cases [(1993) 4 SCC 441, and (1998) 7 SCC 739,

respectively], is rejected.

2. The Constitution (Ninety-ninth Amendment) Act, 2014 is declared unconstitutional and void.

3. The National Judicial Appointments Commission Act, 2014, is declared unconstitutional and void.

4. The system of appointment of Judges to the Supreme Court, and Chief Justices and Judges to the High Courts; and transfer of Chief Justices and Judges of High Courts from one High Court, to another, as existing prior to the Constitution (Ninety-ninth Amendment) Act, 2014 (called the "collegium system"), is declared to be operative.

5. To consider introduction of appropriate measures, if any, for an improved working of the "collegiums system".

CONCLUSION:

As we know that after reviewing the various models of judicial appointment the chairman of drafting committee of Constitution Dr. Ambedkar, had opined that the proposed provision would be "sufficient for the moment". This clearly suggests the assumption that though the provisions could not be made exhaustively clear, either a development of healthy practices on the lines of the existing conventions or an amendment to in tune with the demands of the time would be possible. For the moment, the Constitution makers might have believed that they have done everything possible to make the judiciary both

independent and competent in itself. Even theoretically clear provisions may lead to confusions in actual practice. But, they hoped that those who work with the constitution would make its operation smoothly and successfully by filling up the possible interstices by developing healthy conventions.

The hope was clearly expressed by Dr. Rajendra Prasad:

“We have prepared a democratic Constitution. But successful working of democratic institutions requires in those who have to work their willingness to respect the viewpoints of others, capacity for compromise and accommodation. Many things, which cannot be written in a Constitution, are done by convention. Let me hope that we shall show those capacities and develop those conventions.”

Many things had been left for the wisdom of the generations to come. But, the hope of the framers of the constitution that the probable gaps in the provisions would be plugged by developing healthy constitutional practices, has been belied by those who run the constitution.

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Sustainable Agricultural Development is Environment Protection.

Mrs. Jyoti S.Bhole
C.H.B Lecturer

Introduction:-

This study work is about the impacts of Indian agriculture on environment due to various farming practices. It looks at various environmental impacts arising from agriculture in the domains of soil, water, air and biodiversity with the occurring in each agro eco system.

In recent years the agricultural problem has become much more serious and intense as the population reached to over 1.2 billion.

India is an agricultural country. About seventy percent of our population depends on agriculture. We all depend upon agriculture to meet our requirement of food. We get our food because the farmer grows crops and carries the agricultural activities. The life of farmer is much dependent upon forces of nature. There are number of conflicting reasons for farmer suicides

such as monsoon failure, high debt burdens, genetically modified crops, government policies, public mental health, personal issues and family problems.

Agriculture and climate change-

Climate change-caused by an increase in greenhouse gases is the most serious long term challenge facing the world today. Because of the threat it poses to the natural environment, farming will be one of the first sectors to feel its effects. Such threats include as-

- *Changes in rainfall distribution.
- *More frequent droughts
- *More storms and other extreme weather events
- *Rising sea levels flooding low-lying land
- *changes in soil water balance

For agriculture adequate monsoon is required. If the rainfall is adequate the agricultural output would be good.

However inadequate rainfall and long spell of scarcity of water may result into drought situation. As a result agriculture may get negative affected and there may be acute shortage of food leading to famines.

Rain is of immense value to the cultivators. The greatest boon of the monsoon is the rich cultivation of crops. The tillers of land sow the seeds or plants as soon as the rain makes the field soft. Constant natural watering leads to their quick growth. Adequate rainfall during the sowing seasons ensures good harvest. If it is very late plants and trees are badly affected. The soil gets too dry and cracks up in the heat. Excessive or inadequate rainfall leads to scarcity and famine.

Rainfall is a natural factor to dominated the agriculture in India-

It is said to be a gamble in monsoon. The rains may be insufficient distributed they are uncertain and sometimes we have too much of rain in floods, causing wide spread damage and destruction. There may be other calamities be falling on Indian agriculture such as hail storm, frost, or attack by insects. These seriously handicap the Indian farmer in stepping up agricultural output.

Problems of Indian Agriculture:-

Various reasons have been offered to explain why farmers commit suicide in India, including- floods, debt, use of genetically modified seed, failure of crops, failure of bore well, public health

and government economic polices.

***Issues by region-**

The environmental impact of agriculture can vary depending on the region as well as the type of agriculture production method that is being used. Agricultural conditions and practices vary from State to State in various rural areas of India. Differences in soil conditions, climatic factors and systems of cropping produce etc. from State to State, farm productivity has not adequately been improving. Indian agriculture has been almost continuously experiencing problem arising out of difference in agriculture conditions and practices.

*The exponential **population increase** in recent decades has increased the practice of agricultural land conversion to meet demand for food which in turn has increased the effects on the environment.

*Indian agriculture has been facing problems because of the inadequacy of such non-farm services such as inadequate provision of finance, marketing etc.

***Absence of adequate knowledge of inter-**

Cultural practices, multiple cropping, crop rotation, crop insurance, irrigational facilities etc. is standing in the way of Indian agriculture.

*Indian agriculture is traditional, its productivity is low. Most of the Indian farmers continue to use outdated agricultural techniques. Wooden

ploughs and bullocks are still used by a majority of farmers.

***Lack of irrigation facilities-**

The rest of area has to depend on rainfall. Even in the case of irrigated area optimum use of water is not made on account of non-availability of suitable water channel sprinklers.

*Finance facilities are inadequate so that the farmer has to depend on the village money lender who charges exorbitant rates.

Drought:-

As much as 79.5% of India's farmland relies on flooding during monsoon season so inadequate rainfall can cause droughts, making crop failure more common. In regions that have experienced droughts, crop yield have declined and food for cattle has become scarcer. Agricultural regions that have been affected by droughts have subsequently seen their suicide rates increase.

***Soil degradation-** Soil degradation is the decline in soil quality that can be a result of many factors especially from agriculture. Healthy soils are essential for food production and an adequate water supply. Soil degradation also has a huge impact on biological degradation which affects the microbial community of the soil and can alter nutrient cycling, pest and disease control, and chemical transformation properties of the soil.

Surveys-

The Government of Maharashtra concerned about the highest total number of farmer suicides among its rural populations commissioned its own study into reasons. Indira Gandhi Institute of Development Research in Mumbai did field research and found the top causes of farmers suicides to be debt, low income and crop failure, family issues such as illness and inability to pay, lack of secondary income occupations and lack of value added opportunities.

As per National Crime Records Bureau- the number of suicides by farmers and farm labourers increased to 12, 360 in 2014 against in 2013 of these suicides 5,650 were farmers suicides.

Relief package-

1) To Improve the irrigation infrastructure-

Irrigation can lead to a number of problems. It may lead to water pollution. If the soil is under irrigated it gives poor soil salinity control.

In 2006 the Government of India identified in four States of Andhra Pradesh, Maharashtra, Karnataka, and Kerala with high relative incidence of farmers suicides. A special rehabilitation package was launched to mitigate the distress of these farmers. The package provided debt relief of farmers, improved supply of institutional credit, improved irrigation facilities, employed experts and social service personnel to

provide farming support services, and introduced subsidiary income opportunities through horticulture, livestock, dairying and fisheries.

2) To provide debt relief-

The Government of India implemented the Agricultural debt Waiver and Debt relief scheme to benefit over farmers. Direct agricultural loan by stressed farmers under so-called Kisan Credit Card were also to be covered under this scheme.

3) Several significant initiatives already been taken by the government to reverse the downward trend in agricultural production and to find sustainable solutions for strengthening the farmers livelihood and income. Some initiatives:-

- i) Bharat Nirman
- ii) National Rural Employment Guarantee Programme.
- iii) Establishment of the National Rainfed Area Authority
- iv) Establishment of the National Fisheries Development Board (NFDB)
- v) Watershed Development and Micro Irrigation Programmes.
- vi) National Food Security Mission
- vii) Rashtriya Krishi Vikas Yojana
- viii) Protection of Plant Varieties and Farmers Rights (PPVFR) Act, 2001

4) Regional initiatives-

Various State Governments in India have launched their own initiatives to help prevent farmer suicides. The

Government of Maharashtra set up a dedicated group to deal with farm distress in 2006 known as the Vasantao Naik Sheti Swavlamban Mission which is based in Amravati.

5) Maharashtra relief package 2010

6) Kerala Farmers Debt Relief Commission (Amendment) Bill 2012.

Ways to Improvements - Some methods of improving the lives of Indian farmers-

*To protect and improve land, water, bio-diversity and genetic resources essential for sustained increase in the productivity, stability of major farming systems.

*Literacy- Educate the farmers about better techniques in other parts of world. Also encourage educated youths to participate in agriculture.

*Stop taking loans from moneylenders.

*Water resources- to provide irrigation system to farmers . Some project must proposed i.e. Indian Rivers Inter-link.

*Improved market- sells their production independently to the consumers and not through middle man who eat up all the money the condition can surely improve.

*To provide farmers with good seeds enough water and electricity. For this to make provision for seeds, irrigation, power, machinery and fertilizers and credit at affordable prices in adequate quantity for farmers.

*To develop and introduce a social security system for farmers.

Conclusion

In conclusion, Agriculture is the backbone of economy but it lacks political good will based on funding, policies, land, and fertilizer. The environmental impact of agriculture varies based on the wide variety of agricultural practices. Ultimately, the environmental impact depends on the production practices of the system used by farmers. The connection between sending out into the environment and the farming system is indirect as it also depends on other climate variables such as rainfall and temperature. Farmers are generally aware of the need to fill up again the soils but are hampered by

socio-economic constraints. Some of the environmental issues that are related to agriculture are climate change, deforestation, soil degradation , waste, pollutants etc.

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Why these graduates are not employable?

Compiled by **Mrs. Bhavya Marthi**,
C.H.B Lecturer

This article has been identified to be published in the publication of KCES's S S Maniyar Law college by Mrs. Bhavya Marthi, Visiting faculty in English for Law students

The author Aashish Sood is co-founder softskillsbuilders (dot)com. He is an engineer from Delhi College of Engineering and an MBA from IIM Lucknow.

According to a recent article in The Economic Times, out of three lakh MBA graduates every year, only 10 per cent are employable. Doesn't sound true, does it? Unfortunately it is!

A recent report by Business World estimates the number of students graduating each year to be around 50 lakh of which only 25 per cent of which are deemed to be employable. This means that despite having job opportunities, there are several graduates who aren't fit to be hired in the companies.

An obvious question here is -- **Why aren't these graduates employable?** Do they not have the required technical or domain knowledge?

To find an answer to this question, all you have to do is to talk to an average student from an average institute. Sometimes not even that. Sometimes

even the tier 1 colleges might suffice too. When you talk to these students; you end up feeling sorry for the next generation. While they have all the technical knowledge required to do a job, often they do not have the necessary motivation for the same.

They know what to do, but when it comes to communicating to others on what needs to be done, they fail miserably. At a time when the world is more connected than ever before, it is difficult for them to make more than two coherent, structured sentences.

In fact, in a survey conducted by Global Management Consultancy, Hay Group, in India, 74 percent (of the surveyed group of business leaders and HR professionals) said that they have hired graduates who lack the necessary people skills due to a lack of choice. 71 percent believe that less than a quarter of their graduates have the 'people skills' they need. 80 percent of business and HR directors say that graduates who do not develop 'people skills' create toxic work environments.

Ruth Malloy, global managing director-leadership and talent, Hay Group said in the report, "Currently we are seeing an awkward generation joining companies across the globe.

They have acquired the technical skills and qualifications to secure work but not the soft skills they need to succeed, once they are over the threshold. They find it difficult to fit in, struggle to build relationships, don't deal effectively with stress or get their ideas across in the right way. This is a pronounced problem in the world's key markets.

"Which brings us to the crux of the matter -- **What are soft skills?**

Soft skills refer to the cluster of personal traits or qualities such as communication, personal habits, empathy, and presentation skills etc which define how we interact with others. Often, these qualities are intangible and are acquired through years of concentrated effort. In a typical corporate example, while technical skills are required to receive an interview call, soft skills help convert the call into a job offer and also for further career growth. Technical skills are job specific where as soft skills are applicable across roles, domains and careers.

To be precise, soft skills can also be called 'people skills' -- the personal attributes that enhance an individual's interaction, job performance and career prospects.

Some examples for the same could be:

- Communication skills
- Anger management
- Team skills
- E-mail etiquette

- Negotiation skills
- Behavioral traits such as time management, stress management etc.

Why exactly are these skills required?

In the Knowledge Economy of today, most of the people have almost the same knowledge base.

What differentiates one person from another is how well they can effectively utilize their skill and knowledge. These skills improve interaction with bosses, colleagues and clients and influence how others perceive us. In the social networking oriented world of today, it is important that one is amenable to others; else people tend to avoid you. Furthermore, most of work done depends on how well you can network with other, how well you can get the work done from others. In the corporate world, or even in personal life, the people who cannot gel well with others often lag behind others.

A critical question to ponder over -- Is it possible to enhance and improve soft skills in a few hours or days of training?

This is an important question considering the traits discussed are something that a person has lived with all his life. Maybe, Maybe not. First of all, let's agree on the fact that no one can dispute the requirements of soft skills, whether it is in dealing with a grocer, a service provider or a client. Having agreed on this fact, it becomes obvious that we need to learn them if you don't have them, or better still, hone them to

get the maximum out of them. Unfortunately, we don't have a Soft Skills Training module in our curriculum. A few business schools and professional study course might have them, but even fewer actually practice them. In fact, everywhere there is a lot of focus on learning the technical skills.

There is practically no emphasis on learning the behavioral aspect -- the soft skills -- for career progression. There are a number of skill development initiatives by government; however, by themselves, they may not produce the required results immediately. Companies in India will definitely have to invest more in skill training and development. They need to equip their employees with the means and capacity to improve their job skills in pace with technological changes.

First step towards this direction, on a personal front, is to start practicing the soft skills at home.

Treat everybody as your client -- your newspaper vendor, domestic help,

driver etc. Listen to the concerns of parents and siblings at home, before preparing yourself for a response. Consciously try to manage your time, your communications in a better way. Parents can play a major role in helping the children sharpen their soft skills -- be modest with them; treat them courteously and in a friendly way; value their opinion and allow them to express themselves.

Another way is training institutes which, through a series of sessions, aim to provide an introduction to the various facets of soft skills. A few hours of training session may not be sufficient to improve your communication skills. However, they will provide you a starting point. They provide you with various action tasks and alternative ways in which you can go on about those action tasks.

The success depends on the efforts you put in the practice, how often you practice them and how you incorporate the feedback on your skills.



Dr. Ambedkar Views on democracy

Bhakti Kabra
(B.A.LLB Ist Year)

Bhimrao Ramji Ambedkar was born on 14th April, 1891 in Maharashtra. He was one of the untouchable's castes. He became the supreme Leader of untouchables. To mobilise his followers he established an organization. He led a number of temple entry satyagrahas, organised the untouchable, established many educational institutions and propagated his views from newspapers like the 'Mooknayak', 'Bahishkrit Bharat' and Janata.

Ambedkar is a posthumous of dalit political assertion & arrival. He had discovered two main things which give a way to modern India. First is Constitution of India, in which laws, rules are mentioned, Another is democracy. According to Ambedkar Democracy means people should live with coordination, mutual help and supporting each other. All men and women must be treated equal and free from any rule. Everyone has rights and duties' the right to criticize it and duty to obey the law. Ambedkar believed in placing a state for economic life of people along the lines which would lead to maximum productivity without closing every avenue to private enterprise's and also to provide for the

equitable distribution of wealth.

The 1980's may be regarded as the phase of Indian Electoral democracy that witnessed two major developments :

i) The fruition of process of federalization of a predominantly parliamentary regime.

ii) The political arrival of dalit citizen. But the view of Ambedkar was totally different regarding democracy : People should have faith on democracy. It is the superior element among all other elements. It is most powerful, universal institution among all other institutions, Because, it has control over rulers it is selected. Democracy is only one weapon or instrument which is most powerful and useful to bring change powerfully within nation. Democracy does not rule by majority nor the representative of government. It is most formalistic and limited notion of government. It is not a scheme of government introduced by them to people. It is need, need for all around democracy. What is a scheme? A scheme does not exist in vacuum.

It operates within society. Also its usefulness depends upon relationships. But a democracy is totally free from all rules and regulations. It has its own existence. It is formalistic, because elections and political parties are the

two main aspects related to democracy elections means to elect a particular person who can understand, solve the problems of people. It has a principle that one man one vote. Democracy in dictates political equality.

Ambedkar this major not only from social angle but also from economic foundation. As we know, he was greatly influenced by liberalism. He had much faith on democratic parliament which can't be critically examined Democracy ignores economic one qualities and never concentrates on problem of downtrodden. The fact is that, parliamentary democracy emphasize only Liberty but true democracy is both liberty and equality it is much important to know that, freedom is given by British to us, but Ambedkar was afraid that they not ensure real freedom for all. Because; social, economical inequalities dehumanized people hence, he supported idea of all-around democracy.

Ambedkar suggested few factors for successful democracy.

i) Democracy must begin with political party it is necessary for effective working of parliamentary government. parliamentary government also known as responsible government it is necessary, because executive is

constantly watched and controlled by opposition. Their should be respect and official status for opposition this creates/makes absence of absolute power for executive.

ii) other conditions are neutral & non-political civil services.

Neutral civil services means administration would be permanent. it should not depend on fortune of political parties.

"The success of democracy depends on ethical and moral factor, but only when citizen feel duty to fight injustice, even difficult personally" lines said by Dr. Babasaheb Ambedkar.

He was truly the owner, the maker of modern India. he was very much patriotic person who lived and ultimately died for the country after him no-one took a big position for people to lead then. He was the person whose place would never be filled up again.

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Passive Euthanasia and Rational Thought Aruna Shanbaug Case

Nitesh Mahajan
B.A.LL.B- Vth Year

A lot of people suffer from terminal diseases, which are not curable, and they have to suffer for the rest of the life with immense pain and suffering. Euthanasia also known as "mercy killing" is regards a putting an end to the unrelieved pain and suffering of a patient by taking the life of that person. That's the reason the legalization of euthanasia is being argued that the patient with no chance of recovery should not suffer in pain till they naturally die.

Euthanasia is when the patient's life is taken by another person (a physician or medical personnel) for the sake of the patient. In the case of euthanasia patient is not denied the right to life but the ill person is provided with a painless death instead of a painful death. Therefore euthanasia is deliberately taking the life of the ill person or patient so that there is less suffering. Euthanasia is varied from different types of killing. Compassion is being showed to the ill person and it is an act of mercy towards the patient as the suffering of the patient is relieved by a painless death.

Euthanasia can be broadly classified into two parts: Active euthanasia and passive euthanasia. active euthanasia is nothing but to put a terminally ill patient to death by using lethal injection.

passive euthanasia is nothing but discontenting the treatment when the life of the ill incurable patient is dependable on it, this is only when the treatment is more burdensome then beneficial. Passive Euthanasia is considered more acceptable as the patient is allowed to die naturally.

Legal Aspects of Euthanasia

The court in the Aruna Shanbaug case held that under Article 21 of the constitution there is no right to die or suicide and it is a crime under section 309 of the Indian penal Code. The court held that the right to life includes to live with human dignity. In case of a person has terminal illness and is in vegetative state and going through a lot of suffering the court may accordingly permit to premature of extinction of the patients life in these circumstances and it is not a crime. Euthanasia is considered only for those patients who are under continuous, unbearable and incurable conditions. There are a few other secondary conditions that have to be considered before the patient is being judged for euthanasia that are the patient must be of sound mind, and his or her request to die must be made voluntarily, independently and persistently.

broad guidelines for legalizing passive euthanasia in India. The Supreme Court decided to reject discontinuation of Arunas life support was on the basis that staff, which took care of her, did not support with euthanizing her. she died from pneumonia on 18th may 2015. after being in coma for 42nd years.

The honorable supreme court also distinguished between active euthanasia is considered as a crime all over the world except in those places where it is permitted by legislation. it is considered as a crime in India and it is illegal under section 302 or section 304 of Indian Penal Code. Assisted suicide, which was discussed earlier in his paper, is considered a crime under section 306 of the IPC. The basic difference between active and passive euthanasia is that a substance is used or something life while in Passive euthanasia something is not done that could probably preserve the patient's life.

If the crucial issue in the euthanasia debate is the intentional termination of the life of one human being by another, then how can it be consistent to forbid mercy killing and yet deny that the cessation of treatment is the international termination of a life ? what is the cessation of treatment if it is not the "international termination of the life of one human being by another"? The so-called distinction between active and passive does not provide a useful moral distinction.

The court had defined active Euthanasia by taking steps to cause the patient's death, for example injecting lethal substance in a patient's body which causes a person deep sleep in a few seconds and the person instantaneously and painlessly dies in the difference between euthanasia and physician assisted dying, the difference that is figured is who administers the lethal medication. In the case of euthanasia a third party or a physician will have to administer it where as in case of physician assisted suicide it is been done by the patient itself by the advice of the doctor.

Conclusion :

I would like to say that one has the right to terminate the life will and it is subject to social, ethical and legal structures. The legalization of euthanasia is more of a subjective question than that of an objective one as it more upon the circumstances and that particular case.

Euthanasia can be given only when the process of natural death has started. The person should be either in the permanent Vegetative state or in coma or is living with a dead brain. The consent to discontinue life support of the patient should be obtained. In case the patient is not in a state to give his consent then the decision has to be taken either by parents or spouse or other close person, it can be given by the person's next friend, it can also be taken by the doctors attending the patient.

After the judgment of Aruna Shanbaugh the scenario of Euthanasia in India has completely changed. The Supreme Court held that section 309 of the IPC is constitutionally invalid as it has become anachronistic. I believe that a person who tries to suicide is out of depression and hence needs help and not punishment. It is recommended to the parliament to consider the feasibility of removing the section 309 of the IPC. There was a clarification given by the court that the parliament would enact the law regarding euthanasia and its judgment on active and passive euthanasia would be in force.

Legalization of euthanasia should be there as without a law no kind of decision with judicial order can be made. A lot of humanitarian points have to be looked into and examined and only then the petition can be allowed otherwise it will be used as 'an instrument' to kill somebody.

Euthanasia is widely considered to be a criminal homicide but in several countries voluntary passive euthanasia is considered to be non-criminal. The death of the patient by the help of a physician is termed as "assisted suicide". Euthanasia if carried out without knowing the patient's desire to die and the condition of the patient does not allow to express the desire then it is non-voluntary euthanasia.

We can look at this situation in another way :

- Causing death is a great evil if death is a great evil.
- A lesser evil should always be preferred to a greater evil.
- If passive euthanasia would be right in this case then the continued existence of the patient in a state of great pain must be a greater evil than their death.
- So allowing the patient to continue to live in this state is a greater evil than causing their death.
- Causing their death swiftly is a lesser evil than allowing them to live in pain. Active euthanasia is a lesser evil than passive euthanasia.

Rational Thought on Aruna Shanbaugh Case

Aruna Shanbaugh was working at the King Edward Memorial Hospital, Parel, Mumbai as a nurse. On 27th November 1973 she was strangled and sodomized by Sohanlal Walmiki. During the attack due to deprivation of oxygen she has been in a vegetative state ever since. She was being treated at the KEM hospital since the incident took place and she was kept alive by a feeding tube. On behalf of Aruna Shanbaugh her friend Pinki Virani who is a social activist filed a petition on the Supreme Court on behalf of Shanbaugh claiming "continued existence of Aruna Shanbaugh is in violation of her right to live in dignity". The decision by the Supreme Court was made on 7th March 2011 and the court rejected the plea to discontinue Aruna's support for life but the court had issued

The supreme court of India made a statement that only in 'Exceptional circumstances' passive euthanasia is granted but the court failed to define the exceptional circumstance.

Our best approach at this time may be to modify the laws to include motivational factors as a legitimate defense. Just as homicide is acceptable in cases of self-defense, assisting in taking a life should be considered acceptable if the motive is mercy.

Obviously, strict parameters would have to be established that would include patients' request and approval, or, in the incompetent patients, advance directives in the form of a living will or family and court approval

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Should Capital Punishment be Abolished?

Pallavi Gopalrao Chavan
B.A.LL.B.Vth Year

Introduction :

Capital punishment, Death Penalty or execution is govt. Sanctioned punishment by death. The term Capital originates from the latin. capitalize, literally "regarding the head".

There are many execution methods; one widely practiced from historically that is the most common modern method used in jurisdictions with capital punishment is hanging

As a rule punishability and large, depends on the degree of culpability of criminal act and the danger posed by it to society as also the depravity of the offender. The risk of penalty is the cost of crime which the offender has to pay. when this cost suffering is high enough as Compared to the benefit which the crime is expected to yield, it will deter a considerable number of people. This is true with crimes punishable with death sentence as well.

Non-Violence & Capital punishment :

Mahatma Gandhi, who preached non-violence and through the same was successful in attaining independence for colonial India. said the above lines. Eye for an eye refers to vengeance which contrasts the Gandhian ideology of non-violence. In contrast, India, it dates back by 131 other countries. Tracing the

history of abolition of death penalty in India. it dates back to 27th January 1931, when this issue was brought about in the legislative assembly headed by shri gaya prasad singh.

Death penalty is one of the oldest forms of punishment has been prescribed under the Indian Penal Code, 1860 which introduced the preliminary concepts of criminal law in India. To a layman, death penalty is awarded for offences like murder section 302 of IPC.

Capital Punishment in India :

The great ancient law-giver manu also placed the element of fear as an essential attribute of judicial phenomenon. According to him, in order to refrain people from sinful murders, death penalty was necessary and in absence this mode of punishment state of anarchy will prevail and people would devour each other as the fish do in water, the stronger eating up weaker.

Recent Trends of abolition of death penalty :

Ban ki moon, Secretary General of U.N. 2007 said, "I recognized the growing trend in international law and in national practice towards a facing out of the death penalty." There has been a world wide concern regarding the abolition of death penalty. The U.N.

general assembly made the first instance towards any such abolition in 1984 by adopting Universal Declaration of Human Rights (UDHR). They strongly advocated the concept of Right to Life. Articles 3 and 5 of UDHR cater to the in human or degrading treatment or punishment. Article 6 states that no one should be deprived of right to life and the country's, which are still practicing death penalty, sentence must be given for the most serious crime in accordance with the law. India too claim to have retained death penalty on the ground that it will be awarded only in the rarest of rare cases and for special reasons. Amnesty International reports indicate that a total of 131 countries have abolished death while 66 other countries have chosen to retain this form of punishment but the number of countries actually executing the punishment is in the minority. In 2007 the U.N. general assembly approved a resolution which called all the states to establish ban execution with the purpose of abolishing the death penalty. this further strengthens the movement against this form of punishment. 48 countries including india opposed countries that voted in favour of it. In life or above information realize the importance of abolishing death penalty in order to keep up with the rest of the world. It must kept in mind that India's stand in retaining death penalty is contrary to the international trend but it always seeks

for justifiable ground to award such punishment.

Interpretation of phrase of rarest of rare case :

Thought the term rarest of rare is complicated to define but the supreme court in Bacchan Singh's explained what constitutes rarest of rare. The supreme court discussed the circumstances of such cases. This circumstances include that the murder committed should be extremely brutal, grotesque of the community, it should be for the motive which evinces total depravity and meanness, murder of a schedule cast or scheduled tribe arousing social wrath (not for personal reasons), bride burying/dowry death, murderer in dominating position, position of trust or in course of betrayal of the motherland, where it is enormous in proportion or when the victim is an innocent child, helpless woman or infirm person, public figure generally loved and respected by the community

In Rajendra Prasad v/s state of U.P. certain fundamental issues relating to law have Right to life is the fundamental right as laid down in the constitution. This theme plays an important role in the debate against death penalty. The constitutional argument as raised by Justice Krishna Iyer in Rajendra Prasad v/s State of U.P. will be reflect an abolitionist's perspective The points raised by Justice Iyer are.

Socialist view : it is, therefore, in the

fitness of things that India has not so far abolished capital punishment but used it more judiciously. Sociologists are of the view that capital punishment serves no useful purpose. A murderer deprives the family of the murdered person of its bread winner. By sending the criminals to gallows, we in no way help or provide relief to the family of the murdered. Rather, we deprive another family of its bread-winner. The sociologists, therefore, suggest that the murdered should be sentenced for life to work and support the family of murdered persons as well as his own. In this way, innocent women and children would be saved from much suffering, hunger and starvation. Moreover, such measures would be allowed to return to society as a useful member of it. There is much truth in such views, and they be given due weightage before a decision is taken to abolish it retain capital punishment. But capital punishment should be continued for those who commit rare of the rarest crimes such as child rape, group rape, terrorism and etc.

Conclusion : Various arguments have been made in favor of the abolition of death penalty. The purpose of this essay is to bring together the analysis from the landmark cases to infer what constitutes the rarest. The judgment in *Bariyar* can be considered as a significant one because it gave importance to the reformatory and rehabilitation scheme. The court said that the prosecution has to first prove that the case belongs to the rarest of the rare category after which they also have to provide evidence as to why the accused was not fit for any kind of reformation. After which, the death sentence could be awarded it is important for a developing nation like ours to match up to the international standards and do away with the forms of punishment that hinder its progress. We hope that India will complete the abolition of death penalty.

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Child Marriage - A Curse in India

Sudeshna G. Mahajan

LL.B. IIIrd Year

Introduction -

The object of the bill is twofold the main object by declaring invalid the marriages of girls below 14 years of age, is to put a stop to such girls becoming widows. the second object of child marriage restraint all is by laying down the minimum marriageable ages of boys & girls, is to prevent, so far as may be their physical & moral deterioration by removing a principal obstat to their physical & mental development.

Meaning -

child Marriage is a formal marriage or informal union entered into by on individual before reaching the age of 18 the legally prescribed marriageable age in some jurisdictions is below 18 years, Specially un the case of girls and even when the age is set at 18 years, many jurisdictions permit earlier marriage with parental consent or in special circumstances such as teenage pregnancy. in certain countries even when the legal marriage age is 18, cultural traditions take priority over legislative law.

History of Child Marriage -

Historically child marriage was common around the world. The Practice began to be questioned in the 20th Century, with the age of individuals first

marriage increasing the minimum marriage age.

In ancient and medieval societies, it was common for girls to be betrothed at or even before puberty as Friedman claims "arranging & contracting the marriage of a young girl were the undisputed prerogatives of her father in ancient Israel" most girl were the undisputed prerogatives married before the age of 15, After at the start of their puberty. In ancient Rome, girls married above the age of 12 & boys above 14 in the middle Ages, under English civil laws that were derived from roman laws, marriages before the age of 16 were common in imperial china, child marriage. was the harm.

Religion -

Most religious, over history influenced the marriageable age, for, e.g. Hindu Vedic scriptures mandated the age of a girl's marriage to be adulthood which they defined as three years after the onset of puberty. some Islamic Marriage practices have permit led marriage of girls below the age of 10, because shariat law is based in part in sabin bukhari and sabin muslim. The prophet married Aisha, his third wife, when she was about age six and consummated the marriage when she

was about age nine.

Causes of Child Marriage -

1. Dowry and bride price

Providing a girl with a dowry at her marriage is an ancient practice which continues in some parts of the world this requires to bestow property on the marriage of a daughter which is after an economic challenge for many families the difficulty to save & preserve wealth for a long way was common particularly in times of economic hardship or persecution or unpredictable seizure of property and savings for discriminatory taxes such as jizya these difficulties pressed families to betroth their girl, irrespective of her age, as soon as they had the resources to pay the dowry.

A bride price is the amount paid by the groom to the parents of a bride for them to consent to him marrying their daughter. bride price is another cause of child marriage & child trafficking.

2. Persecution, Forced migration & slavery -

Social upheavals such as war, forced religious conversion, force migrations of people often made a suitable groom a rare commodity bride's families would seek out any available bachelor's & marry them to their daughters, before events beyond their control moved the boy away.

3. Fear, Poverty, Social Pressure & Sense of Protection-

A sense of social insecurity has been

a cause of child marriage across the world for e.g. parent fear likely social stigma if grown up adult girls (Post 18 years) stay at home other fear of crime such as rape, which not only would be traumatic but may lead to less acceptance of the girl if she becomes a victim of a crime.

Extreme Poverty may make daughters an economic burden on the family which may be relieved by their early marriage to the benefit of the family as well as the girl there of an additional factor causing child marriage is the parental belief that early marriage offers protection.

4. Religion & Civil Law -

Although the general marriageable age is 18 in the majority of countries most jurisdictions allow for exceptions for underage youth with parental & judge consent such laws are neither limited to developing countries, nor to state religion in some countries a religious marriage by itself has legal validity while in other it does not as civil marriage is obligatory.

5. Politics & Financial Relationships -

Child marriages may depend upon socio-economic status the aristocracy in some cultures, as in the feudal system extended to use child marriage as a method to secure political and financial ties by having their children marry.

Child Marriage by Religion in India -

The latest available UNICEF Report

for India uses 2004-05 household survey data on a small sample & other scholars report lower incidence rates for India.

The child marriage restraint act. 1929 was passed during the tenure of British rule on colonial India. it forbade the marriage of a male younger than 21 or a female younger than 18 for Hindus, Budhists, Christians & Most people of India. India, with a population of over 1.2 bilion has the world's highest total humber of child marriages it is a significant has been legally rectified by the prohibition of child marriage act. 2006

Consequences of Child Marriage -

Child marriage has lasting consequences on girls, which last well beyond adolescence women married in their teens or earlier struggle with the health effects of getting pregnant at a young age and often with liltte spocing between children.

1. Health - child marriage threatens the health & life of girls complications from pregnancy & childbirth are the main cause of death among adolescent girls below age 19 in developing countries. There consequence are due largely to girls physical immaturely where the pelvis & brith canal are not fully developed

2. Illiteracy & Poverty - Child marriage often ends a girls education, particularly un impoverished countries where child marriage are common in addition. uneducated girls are more at risk for child marriage

3. Domestic violence - Married teenage girls with low levels of education suffer greater risk of social isolation & domestic violence than more educated women who many as adults following marriage girls frequently relocate to their has band's home & take on the domestic role of being a wife which often involves relocating to another village or area.

The consequence of these violations impact not only the woman but her children & broder society

Punishment for solemnizing a child marriage

Whoever performs, conducts or directs any child marriage shall be Punishable with simple imprisonment which may extend to three months & shall also be liable to fine unless he proves that be had reason to believe that the marriage was not a child marriage.

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Maintenance & Inspection of Documents in Electronic Form Under Companies Act. 2013

Sneha Dharnraj Neve

LL.B. IInd Year

A. Introduction -

The Companies Act. 2013 has prescribed additional and stringent obligations upon companies to not only maintain various documents in electronic form but to also ensure their cyber security in short, techno legal Compliance have been prescribed by the Companies Act, 2013 with penalty for non compliance the companies (management and administration) Rules, 2014 also deal with management and inspection of documents in electronic form.

Section 120 of the companies Act. 2013 deals with the maintenance and inspection of documents in electronic form the bare act portion of the said section is as -

Any document, record, register, minutes, etc. are

A) require to be kept by a company or
B) allowed to be inspected or copies to be given to any person by a company under this act. may be kept or inspected or copies given, as the case may be in electronic form.

B. Applicability -

The section 120 of the companies Act, 2013 and rule 27 (1) Companies (Management and administration rules. 2014 reveals that)

1) Every listed company or
2) A company having not less than one thousand share- Holders, debenture holders and other security holders shall maintain its records, as required to be maintained under the act or rules made there under in electronic form.

As per explanation to rule 27 (1) in case of existing companies, data shall be converted from physical mode to electronic mode within six months from the date of notification of provisions of section 120 of the act. (i.e. on or before 1st october 2014).

C. Maintenance of records in electronic form - rule 27 (2) provides that the records in electronic form shall be maintained in such manner as the board of directors of the company may think fit.

1) the records are maintained in the some formats and in accordance with all other requirements as provided in the act or the rules made there under.

2) the information as required under the provisions of the Act. or the rules made there under should be adequately recorded for future reference.

3) the records must be capable of being retrievable and reproducible in printed form

4) the records are capable of being dated and signed digitally wherever it is

required under the provisions of the act or the rules made there under

5) the records, once dated and signed digitally shall not be capable of being edited or altered.

6) the records shall be capable of being updated, according to the provisions of the act or the rules made there under, and the date of updating shall be capable of being recorded on every updating

The Explanation to rule 27(2) Provides that for the purpose of this rule, the term "records" means any register, index, agreement, memorandum minutes or any other document, required by the Act or the rules made there under to be kept by a company.

D. Applicability of Information Technology Act, 2000/-

Section 610E Provided that all the provisions of the information Technology Act, 2000 relating to the electronic records (including the manner and format in which the electronic records to be filled) in so far as they were not inconsistent with this Act, Would apply, or in relation, to the records in electronic form under section 610 B.

E. Responsibility For maintenance and security of electronic records -

Rule 28 deals with security of records maintained in electronic form rule 28(1) Provides that the managing director, company secretary that the managing director, company secretary or any other director or officer of the company as the board may decide shall

be responsible for the maintenance and security of electronic records

Rule 28(2) provides that the person who is responsible for the maintenance and security of electronic records shall provide adequate protection against unauthorized access, alteration or tampering of records.

1) ensure against loss of the records as a result of damage to, or failure of the media on which the records are maintained.

2) ensure that the signatory of electronic records does not repudiate the signed records as not genuine\

3) ensure that computer systems, software and hardware are adequately secured and validated to ensure their accuracy reliability and consistent intended performance.

4) ensure that the computer systems can discern invalid and altered records

5) ensure that records are accurate, accessible, and capable of being reproduced for reference later.

6) ensure that the records are at all times capable of being retrieved to a readable and printable form.

7) ensure that records are kept in a non rewrite able and non-erasable format like pdf. version or some other version or some other version which cannot be altered or tampered.

8) ensure that at least one back up, taken at a periodicity of not exceeding one day. are kept of the updated records

kept of the updated records kept in electronic form every backup is authenticated and dated and such backups shall be securely kept at such places as may be decided by the board.

9) limit the access to the records to the managing director, company secretary or any other director or officer or persons performing work of the company as may be authorized by the board in this behalf.

10) ensure that any reproduction of non-electronic original records in electronic forms is electronic original records in electronic form is complete authentic, true and legible when retrieved.

11) arrange and index the records in a way that permits easy location, access and retrieval of any particular record and

12) take necessary steps to ensure security, integrity and confidentiality of records.

F. Inspection and Copies of records maintained in electronic form -

where a company maintains its records in electronic form, any duty imposed by the Act or rules made there under

- 1) to make those records available for inspection or
- 2) to provide copies of the whole or part of those records. shall be construed as a duty to make the records available for inspection in electronic form or.
- 3) to provide copies of those records containing a clear reproduction of the whole a part there of as the case may

be on payment of not exceeding ten rupees per page.

G. Penalty Consequences -

Rule 30 deals with the penal consequences in relation to non compliance of documents are

Summarized below -

Sr.No.	Particulars	Penalty
1.	Company & officer or such	fine which may extend to Rs. 500/- for every day
2.	Continuing contravention	fine which may extend to Rs. 500/- for every day.

H. Legal Enforce ability -

Section 397 of the Act prescribes that not withstanding anything contained in any other law for the time being in force, any document reproducing or derived from returns and documents filed by a company with the registrar on paper or in electronic form or stored on any electronic data storage device or computer readable media by the registrar, and authenticated by the registrar or any other officer empowered by the central Government in such manner as may be prescribed, shall be deemed to be a document for the purposes of this Act and the rules made thereunder and shall be admissible in any proceedings thereunder without further proof or production of the original as

evidence of any contents of the original or of any fact stated therein of which direct evidence is admissible

I. Inspection of Documents -

Rule 29 deals with inspection and making of copies of records maintained in electronic form it provides that where a company maintains its records in electronic form, any duty imposed by the Act or rules made there under to make those records available for inspection or to provide copies of the whole or a part of those records, shall be construed as a duty to make the records available for inspection in electronic

form or to provide copies of those records containing a clear reproduction of the whole or part there of as the case may be on payment of not exceeding ten rupees per page.

J. Conclusion -

E-governance has been introduced in the companies Act, 2013 for maintenance and inspection of company's statutory records Qualifying companies needs proper software to sign the records digitally which should be safe and secure to use. the company has to find the reliable software tool from the market



बलात्कारासाठी कोणती शिक्षा हवी ?

म्हस्के लीना अनिल

बी.ए.एल.एल.बी. चौथे वर्ष

बलात्कार हा स्त्रीयांच्या संदर्भात असा अत्याचार आहे ज्यांची कल्पना करतांनाही मती गुंग होते. सर्व प्रथम असा प्रश्न निर्माण होतो की, मनुष्य असे कसे करू शकतो? तो असा हैवान का बनतो? मुर्लीना त्रास देणे, टोमणे मारणे, त्यांचा पाठलाग करणे या गोष्टी काही मर्यादित समजू शकतात. हा निव्वळ लोफरपणा असून प्रत्येक समाजात अशा व्यक्ती पाह्याला मिळतात पण प्रत्येक समाजात बलात्कार करणारे पहावयास मिळावे हा आपल्या संस्कृतीला लागलेला रोगच समजायला हवा.

मनुष्याला ताप येणे हा काही आजार नसतो ते म्हणजे शरीराला किंवा मनाला मानसिक आजार असल्याचे लक्षण असते. देवी आल्या की ताप हा हमखास येतोच. देवी आल्या आहेत, हे लक्षण लक्षात आल्यावर मनुष्य देवीवर उपचार करू लागतो, तापावर नाही. देवी निघून गेल्यावर ताप आपोआप बरा होतो. याचा अर्थ असा की, केवळ तापाचा विचार करून ताप बरा होणार नाही तर तापाचे मुळ कशात आहे. याचा शोध घेवून त्या मुळावरच घाव घातल्याने ताप बरा होऊ शकतो. पण कधी कधी ही मुळे खुप खोलवर रुजलेली असतात आणि दुरवर पसरलेली असतात. ती काढून टाकण्यासाठी किती काळ लागेल सांगता येत नाही. शिवाय मुळ पुर्णतः काढून टाकणे शक्य होईल का? हेही कुणी सांगू शकत नाही.

स्त्रियांनी कितीकाळे बलात्कार सोसत राहायचे आणि बलात्कारानंतर हत्येची शिकार बनून कुठेही

नाल्यात किंवा झाडीत फेकले जायचे? ज्याची बुद्धी ताळ्यावर आहे अशी कोणतीही व्यक्ती या कृत्येच समर्थन करणार नाही. उत्तेजन मिळाल्याने बलात्कार करण्यात येतो. असा युक्तीवाद काही लोक करतात. पण ते काही पुर्ण सत्य नाही बलात्काराच्या बहुतेक घटना योजनापूर्वक केलेल्या असल्याचे दिसून येते. त्यासाठी योग्य ठिकाण आणि योग्य वेळ याचाही अंदाज बांधण्यात येतो.

या घटनेच्या संदर्भात जनमत स्पष्ट आहे. जेव्हा केव्हा बलात्काराची घटना घडते. तेव्हा बलात्काराच्याला फाशी दिली पाहिजे, ही मागणी जोर धरते कीमान त्या व्यक्तीला नपुंसक करण्यात यावे, अशी मागणी करण्यात येते. कारण बलात्कार ही अशी पाशवी घटना आहे, ज्यामुळे मानसाच्या मनात चीड निर्माण होते. व तो सुडाच्या भावनेने पेटून उठतो पण थंड डोक्याने विचार केला तर क्रुरतेने उत्तर देणे हा न्याय करणे होत नाही, तसे करणे म्हणजे रोगापेक्षा औषध भयंकर असा प्रकार संभवू शकतो.

कायद्याच्या कोणत्याही चांगल्या पुस्तकात शिक्षा देणे म्हणजे सुड उगविणे नव्हे, असेच लिहिलेले आढळून येईल. खुनाच्या बदला खुनाने घ्यावा, प्राणाची किंमत प्राण घेऊन चुकवावी अशा तऱ्हेने सिध्दान्त सभ्य समजले जात नाही. आपल्या प्रिय व्यक्तीवर अन्याय होताना पाहून माणसाचे रक्त उसळल्याशिवाय राहत नाही. बदला घेण्यास सिध्द होतो. पण लोक ज्याप्रमाणे विचार करतात, त्याप्रमाणे विचार करणे

सरकारला शक्य नाही.

सुसंस्कृत समाजाची निर्मिती करणे ही सरकारची जबाबदारी असते, म्हणूनच न्याय देताना अपराधी व्यक्तीत सुधारणा घडवून आणण्याचा विचार प्रमुख असतो. गुन्हेगाराच्या क्रौर्योमुळे विचलित होणार नाही, अशी व्यक्ती शोधून सापडणार नाही. पण मन विचलित होतांना सभ्यता आणि संस्कृतीच्या मुळ तत्वांचा विसर पडू न देणे आवश्यक असते.

बलात्कार करणाऱ्याला कठोर शिक्षा व्हावी अशी मागणी केली जात आहे. बलात्काराच्या घटना

थांबाव्यात यासाठी दिर्घकालीन उपाय करण्याची आवश्यकता आहे. अगोदर "मनात विचार जन्माला येतो" आणि त्यानंतर बलात्कार घडतो तेव्हा मनात चांगले विचार कसे उत्पन्न होतील हे जसे त्या व्यक्तीवर अवलंबून आहे. तसेच ती व्यक्ती ज्या व्यवस्थेत वास्तव कसे त्यावरही अवलंबून असते. ठोशास प्रतिठोसा हे काही या प्रश्नाचे उत्तर होऊ शकत नाही, एकूण व्यवस्थेत परिवर्तन घडवून आणणे हे अधिक महत्वाचे आहे.



मूल नक्की कशासाठी हवयं ?

गणेश सावळे

बी.ए.एल.एल.बी. द्वितीय वर्ष

कमळाच्या फुलावर विसावलेल्या साध्या पाण्याच्या थेंबाला मोत्याची शोभा प्राप्त व्हावी तसेच एखाद्या वस्तुस्थितीचे वर्णन करणाऱ्या साध्या शब्दांचेही सोने होते. सहज चालता चालता हा विचार मनात डोकावला आणि हे लिहायला बसलो. कारण होतं, पालकांच्या मुलांकडून दिवसेंदिवस वाढत असलेल्या प्रचंड अपेक्षा!

जनरेशन गॅप अर्थात पिढ्यांमधील दरी या विषयावर अभ्यास करतांना जाणवले की, एकाच व्यक्तीच्या मनात देखील स्वतःच्या जीवनाच्या टप्प्यांबाबत अशी दरी असते. वयपरत्वे अनुभवअंती आपल्या सवयी, आवडी निवडी, आचार विचार अगदी मुल्य आणि श्रद्धा देखील बदलत जातांना दिसतात. पालक होते वेळेस आपली जी वैचारीक मानसिक घडण झालेली असते त्याच मुशीत आपण मुलांना बसवू पाहतो. खरं तर कालांतराने आपण पुन्हा बदलतो. आणि मागे वळून पाहतांना "तेव्हा आपल जरा चुकलयं" असं वाटू लागतं, तोवर अशीर झालेला असतो.

मुलाचं करीअर हा आजच्या पालकांच्या दृष्टीने सर्वात संवेदनशिल मुद्दा. स्वातंत्र्योत्तर पिढीस विनासायास नोकऱ्या मिळाल्या. पुलंंच्या भाषेत सांगायचे तर लोक एकदा का बँकेतल्या किंवा पोष्टातल्या नोकरीला चिकटले की, तिथेच जन्म काढून "मुलाला ग्रज्युएट" करून आणि "मुलीला उजवून घराला श्रमसाफल्य" वगैरे नाव देणे हीच आयुष्याची इतिकर्तव्यता मानत असत. मधल्या पिढीत करीअर हा

शब्द अपवादानेच वापरला जायचा. आता मात्र तो परवलीचा शब्द झाला आहे. करीअरची खरी व्याख्या, आवडीच्या क्षेत्रात झोकून देवून कार्य करणे अशी आहे. परंतु व्यवहारात मात्र "लड्डु पगाराची नोकरी" किंवा "भरपुर नफा देणारा व्यवसाय" म्हणजे करीअर असे गृहीत धरले जाते.

"पैसा कमावणे हे ध्येय असू नये असे नाही, उलट ते अतिशय महत्वाचे आहे. पण ते एकमेव ध्येय नसावे. आयुष्यात नाती, छंद, कला, वाचन, सामाजिक भान, पर्यटन एकूणच जीवनानुभवांना महत्त्व नसले तर माणसात आणि यंत्रमानवात फरक तो काय" असे सांगणाऱ्या पोस्टर्स पालक वाचतात, नि फक्त फारवर्ड करतात. जावई निवडतांना मात्र तो शक्यतो "आयटीतला" असावा याची काळजी घेतात आणि मुलगा भलत्याच क्षेत्रात जावू नये याचीही. त्यासाठी ते खूप कष्ट घेतात. इतकेच नव्हेतर १० वी पर्यंत मुलाने अबॅकस पासून ते स्केटिंगपर्यंत सर्व क्लासेस करावे, भरपूर मार्कस् मिळवून चांगल्या कॉलेजात प्रवेश मिळवावा, मग एकामागून दुसऱ्या टयुशनला धावावे शिवाय आयआयटी किंवा तत्सम परिक्षांची तयारी करावी, बारावीला याहून चांगले गुण मिळवून इंजिनिअर वा डॉक्टर व्हावे (आणि स्कॉलरशिपवर परदेशी जाता आले तर गंगेत घोडे न्हाले) अशा त्यांच्या "सामान्य" अपेक्षा असतात.

पालकांच्या दृष्टीने यात चुक काय !

चूक एकच मुलाची कुवत समजून न घेणे.

या अपेक्षा पूर्ण न करू शकलेली एक खंतावलेल्या मनाची पिढीच्या पिढी त्यातून घडते आहे. इतर अनेक कलाकौशल्य या मुलांमध्ये असू शकतात. पण साचेबद्ध अपेक्षांच्या चक्रात प्रवाहविरुद्ध काही करण्याचे त्यांना भय वाटू लागते. अशी 'हरवलेल्या मनाची' मुले मुठभर जिकलेल्या (!) मुलाकडे असुयेने पाहत जमेल ते काम करत आयुष्य रेटत राहतात. हे बदलायचे तर करिअरच्या वेगवेगळ्या पर्यायांचा पालकांनी मनमोकळा स्विकार केला पाहिजे. आंतरीक सुख आणि भौतिक गरजा यांचा सुवर्णमध्य साधण्याचा प्रयत्न मुलांच्या हातात हात घालून केला पाहिजे.

प्रख्यात विचारवंत जे. कृष्णमुर्ती पालकत्वाकडे एका वेगळ्या दृष्टीकोनातून, काहीसं अंतर राखून पाहतात. ते विचारतात की, आपल्याला मुले कशासाठी हवीत... हा प्रश्न आईवडील स्वतःला कधी विचारतात का? आपले नाव पुढे चालावे, आपल्या मिळकतीस वारस लाभावा एवढ्यासाठी बहुतेकांना मुले हवी असतात. आपल्या समाधानाचे, आपली भावनात्मक गरज भागविण्याचे एक साधन अशीच मुलाकडे आपली दृष्टी असते. आपण मुलाकडे आपल्या स्वप्नपुर्तीचा अवजार म्हणून पाहणं आधी बंद करूया. मुलाला समजवून घ्यायचे तर त्यात धिक्काराचा भाग येता कामा नये. त्यातही सन्मानच असायला हवा.

कृष्णमुर्ती म्हणतात, पालक ज्याला प्रेम म्हणतात ते मालकी हक्काचेच दुसरे नाव आहे. आपल्या मुलावर प्रेम करणे म्हणजे त्याचे मन समजवून घेणे, ज्याजोगे त्यांची मने संवेदनशिल होतील असे शिक्षण त्यांना देणे, त्यांच्या व्यक्तित्वात सुसंवाद होईल अशी जीवनसृष्टी त्यांना देणे, त्या आधी ती पालक म्हणून स्वतःत निर्माण

करणे.

त्यांचे विचार वाचल्यावर लक्षात येते की, आपल्या संस्कार, प्रेमाच्या कक्षा किती सीमित आहेत. अब्राहम लिंकन यांनी गुरुजींना लिहिलेल्या पत्रात फक्त क्रमिक नव्हे तर जीवन शिक्षण देण्याचं आवाहन केलं आहे. या पातळीवर आपण आपल्या मुलाचे परिवर्तन कधी बघतच नाही. जगात प्रेम, सद्भाव निर्माण करण्याची त्यांचीही जबाबदारी आहे. समाजाप्रती त्याला उत्तम बांधीलकी जपता यायला हवी, साहित्यकलेतही त्यांना रमाव, भरभरून जगाव इतका उदात्त विचार आपण 'पॅकेज' या शब्दात अडकल्यामुळे करूच शकत नाही. आपण केवळ आजच्या समाजमान्य प्रतिष्ठित पदांवरच मुलांनी जावे यासाठी धडपडत असतो. तुम्ही म्हणाल, हे तत्वज्ञान मान्य असलं तरी शेवटी समाज 'तुमचा मुलगा काय करतो' हेच विचारणार, 'तुमचा मुलगा कसा आहे' हे नव्हे. त्याचं काय? खरयं अशा वेळी पालक म्हणून आपण काय करायचं त्यास उत्तर खलिल जिब्राने त्याच्या एका कवितेतून दिलं आहे.

“तुम्ही सांभाळा तुमच्या मुलाचं शारीर आस्तित्व
पण अधिराज्य नका गाजवू त्याच्या आत्म्यावर
तुम्ही आहात केवळ एक धनुष्य
ज्यातून सुटतील हे चैतन्याचे तिर
उद्याच्या दिशेनं
तो धनुर्धारी दोरी ताणेल तेव्हा
वाका आनदानं! बस इतकचं”



आरक्षणाचे राजकीयकरण

निवृत्ती रघुनाथ माळी

बी.ए.एल.एल.बी. प्रथम वर्ष

“कुणाला आरक्षण हवे,
तर कुणाला आज्ञादी,
मला मात्र हवी फक्त
माझी रजई”

या ना कुण्या कवीच्या कवितेच्या ओळी ना शायरची शायरी या ओळी आहेत नुकत्याच शहीद झालेल्या हरियाणाच्या कॅप्टन पवनकुमार यांच्या जगाचा निरोप होतानाही देशात आरक्षणाच्या मुद्यावरून माजलेल्या अराजकते बद्दलची त्यांची चिंता आपल्याला दिसून येते. मग हीच चिंता भारताचा एक सुजान नागरीक म्हणून आपल्याला का वाटू नये? हा प्रश्न मनात घर करून जातो. आज भारताच्या प्रत्येक राज्यात आरक्षणाच्या राजकीय करण करणाऱ्या मुद्यावरून माजलेल्या कहराच्या धर्तीवर लिहायला हाती घेतलेला हा लेख.

आज प्रत्येक जण आपल्याला आरक्षणाच्या थापा मारतांना दिसत आहे. परंतु आरक्षण म्हणजे काय? हे मात्र अजुन आपल्याला उमगलेल नाही. आपल्या या भारत देशात अनेक जाती धर्माचे लोक राहतात. त्यात उच्च निच असा भेदभाव पुर्वापार चालत आलेला आहे. मग अशा निच जातीचे राजकीय अधिकार नाकारले जातात. त्यांचा आर्थिक, शैक्षणिक विकास खुंटीत होतो. मग अशा प्रवर्गाला काही कालावधीपर्यंत सवलती देऊन स्वतःची प्रगती करण्याची संधी दिली जाते. यालाच म्हणतात आरक्षण.

अत्यंत असे दोन प्रगत समाज ज्यांनी उद्योग

क्षेत्रात भरारी घेतलेली आहे. शैक्षणिक क्षेत्रात प्रगती केलेली आहे. त्याचबरोबर राजकीय क्षेत्रात मुख्यमंत्री पदापर्यंत झेप घेतलेली आहे. अशाच एका समाजातील २२ शीतील तरुण पुढे येतो. आपल्या समाज बांधवांना भडकवतो दहा-बारा लाख समाज बांधव त्याला साद घालतात आणि तेथून सुरु होतो आरक्षणाच्या राजकीयकरणाचा प्रवास.

आपल्या बहिणीला अभियांत्रिकीच्या अभ्यासक्रमाला केवळ आरक्षणांमुळे प्रवेश मिळाला नाही म्हणून तो आरक्षणाची मागणी करतो. स्वतःच्या स्वार्थासाठी जातीच्या नावाने राजकारण करणाऱ्या हार्दिकच्या बुद्धीची किव करावीशी वाटते. पुढे जाऊन तो म्हणतो “द्यायचे तर सर्वांना आरक्षण द्या त्यापेक्षा सर्वांचे रद्द करा.” अशा प्रकारे भडकवलेल्या ज्वाललेला शांत करण्याऐवजी आपली राजकर्तेमंडळी स्वतःची पोळी भाजण्यात मग्न आहे. आरक्षणाच्या राजकीयकरणाच्या दबावामुळे पटेलांना आरक्षण दिल्यास सर्वोच्च न्यायानलयाने ठरवून दिलेली ५०% आरक्षणाची व्यवस्था कोलमाडते.

दक्षिणेतील अनेक राज्यांनी आरक्षणाचे राजकीयकरण करत आरक्षणाचा मुद्दा ताणत नेऊन आरक्षण ६८% ते ७०% पर्यंत भिडवले आहे. म्हणून आपली पोळी भाजण्याच्या हेतूनी का होईना? पटेलांचे आणि जाटांचे आरक्षण आज न उद्या मान्य होणारचं!

आरक्षणाच्या मुद्यावरून राजकीयकरणाचे एक-एक पाठ गिरवणाऱ्या हार्दिक पटेलने “बिहारचे नितीश

कुमार आणि आंध्राचे चंद्रबाबू हे आमचेच आहेत'' असे वक्तव्य करतो. याचा सामान्य माणसाने अर्थ लावायचा तरी कसा? बिहारचे यादव, आंध्राचे रेड्डी यांनी देखील या आंदोलनात उडी घ्यावी असे हार्दिक सुचवत आहे का? ''माझा या आंदोलनाने थेट केजरीवालांशी संपर्क जोडला असल्याने वेळ पडली तर या राज्यात कमळ उगवू देखील देणार नाही.'' अशी भाषा वापरणारा हार्दिक आरक्षणाचे राजकीयकरण करतोय असे नाही का वाटत?

त्याचप्रकारच्या राजकीयकरणाचा महाराष्ट्र देखील शिकार झालायं महाराष्ट्रात देखील मराठा व धनगर समाजाच्या आरक्षणावरून अनेक डावपेच रंगवले जात आहेत. निवडणुकांमध्ये प्रचाराचा विषय म्हणून आरक्षणाकडे पाहिले जात आहे. त्यानंतर निवडणुकांमध्ये पराभव झाल्यानंतर विधानसभेचे अधिवेशन बंद पाडण्यासाठी आरक्षणाचा उपयोग केला जात आहे. हि फक्त महाराष्ट्राची शोकांतीका नसून अखंड हिंदूस्थानाची दयनिय अवस्था झाली आहे.

हार्दिक पटेलने सुरु केलेल्या या आंदोलनाने संपूर्ण देशात खळबळ माजवली होती. परंतु, हार्दिक पटेल हा एक निमित्त आहे. आपल्या देशात आरक्षणाचे राजकीयकरण फार आधीपासून केले जात आहे. याचे उत्तम उदाहरण म्हणून आपल्याला आपला महाराष्ट्र घेता येईल. जो-पर्यंत महाराष्ट्रात आघाडीचे सरकार होते, तो-पर्यंत मराठा व धनगर समाजाच्या आरक्षणावरून चुप होते आणि युती मात्र आक्रमक तीच सत्ता आता युतीच्या हाती गेल्यान युती चुप आणि आघाडी आक्रमक यावरून आपले असे लक्षात येते की, आरक्षणाचा मुद्दा फक्त राजकारण करण्यासाठीच आहे.

आपली वोट बँक वाढविण्यासाठी आहे. ही फक्त महाराष्ट्राचीच परिस्थिती नसून पटेलांसाठी गुजरात यादवांसाठी बिहार राजपूतसाठी राजस्थान, रेड्डीसाठी आंध्रा तर जाटसाठी हरियाणा अशा प्रकारे तमाम देशाची ही दयनिय परिस्थिती

भारतात आजच्या स्थितीत २४०० हून अधिक जातींना आरक्षणाचा लाभ मिळत आहे त्यात आणखी भर म्हणून पटेल, जाट आणि मराठा समाज आरक्षणाची मागणी करत आहे. जर या तीन समाजांच्या प्रगतीवर एक नजर टाकली असता आपल्या लक्षात येते की, ही तीनही वर्ग बलाढ्य आहेत.

पटेल समाजाचा विचार करता गुजरातमध्ये पाटीदार समाजाची जण संख्या १२० कोटी आहे. १८२ सदस्यांच्या विधानसभेत ४३% पाटीदार आहेत. राज्यातील एकूण डॉक्टरांमध्ये आठ टक्के तसेच महाविद्यालयांमध्ये ५००० प्राध्यापक पाटीदार आहेत. प्राथमिक शाळांमध्ये १.२५ लाख शिक्षकांमध्ये १५,००० शिक्षक पाटीदार आहेत. २०१५ च्या आयएएस बँचमध्ये गुजरात केडर मधुन नऊ नियुक्त्यात त्यात तीन पाटीदार गुजरातमध्ये २०१४ मध्ये आयएएस नियुक्त्यांमध्ये १७ पाटीदार आहेत. त्याच बरोबर डेअरी उद्योगात ८०% कापूस शेतीत ७०% तर भुईमुगाची ७०-७५% आहे. आणि जिन्याची ८०% शेती पाटीदार समाज करतो आतापर्यंत गुजरात स्थापनेनंतर १५ मुख्यमंत्री झालेले त्यात ५ मुख्यमंत्री पाटीदार आहेत.

आता जाट समाजाचा विचार करता हरियाणामध्ये जाट समाजाची लोकसंख्या २४.७८% आहे. राज्यातील १५ खासदारांपैकी ४ जाट समाजाचे आहेत. ९०

सदस्यांच्या विधानसभेत २२ आमदार जाट आहेत. वैद्यकीय अधिकाऱ्यात जाट ७.४४% तर विद्यापीठ व महाविद्यालयांमध्ये २८% पदांवर जाट आहेत. हरियाणातील अखिल भारतीय सेवांमध्येही जाट अधिकारी १८% आहेत हरियाणा सिव्हील सर्विसमध्ये जाटांची संख्या १८.२४% आहे. शेतीमध्ये जाटांचे वर्चस्व असून हरियाणातील ५५.३३% जमीन जाटांकडे आहे. आडत व्यापारात २३.३३% मालमत्ता व्यवसायात ६८.७७% वाहतुकीत ४४% खाजगी नोकऱ्यात ३५% जाट आहेत. हरियाणात आतापर्यंत १० मुख्यमंत्री झालेत त्यात ५ मुख्यमंत्री जाट आहेत अशीच काहीशी परिस्थिती महाराष्ट्रातील मराठा समाजाची आहे. तरीदेखील आरक्षणाच्या मागणीसाठी हिंसक आंदोलन उभारून कोट्यावधीचे नुकसान करणे म्हणजेच आरक्षणाचे राजकीयकरण तर नाही ना?

आज आरक्षणाच्या राजकीयकरणाचे मोठे परिणाम आपल्याला भोगावे लागत आहे. राजकीय पक्ष स्वतःच्या स्वार्थासाठी विविध जातीत भांडण लावत आहेत. हिंसाचार वाढत आहे. सार्वजनिक मालमत्तेचे नुकसान होत असून आपल्यातील बंधुता नष्ट होत आहे. याचे उत्तम उदाहरण म्हणून आज पटेल समाजाच्या आरक्षणाच्या आंदोलनाकडे पहाता येईल. सरकारने या आरक्षणाच्या मागणीला विरोध दर्शविला आहे. काँग्रेसने मात्र गुळगुळीत भुमीक घेतलेली आहे. तर बिहारचे मुख्यमंत्री नितीश कुमार यांनी चक्र पाठीबाच दर्शविला

आहे. तसेच भारतीय संविधानाने आरक्षणाला दिलेली १० वर्षांची कालमर्यादा सतत वाढवून देशात होणाऱ्या आरक्षणाच्या राजकीयकरणाचा पुरावाच आहे.

म्हणून आज आत्मपरिक्षणाची गरज निर्माण झालेली आहे. जातीच्या नावावर भेळत्वाची वेळ आल्यावर आमची छाती गर्वाने फुलते पण, आरक्षणाचा मुद्दा आल्यावर आमची हीच जात मागास कशी होऊन जाते हेच कळायला आज मार्ग नाही. मुळात आरक्षण नावाची ही संकल्पना असावी की नसावी? हा प्रश्न यातून जन्माला येतो.

या प्रश्नाचे उत्तर शोधतांना मुळात भारतीय राज्यघटनेने आरक्षणाची ही संकल्पना उपलब्ध करून दिली. ती संकल्पना या ६०-७० वर्षांच्या काळात त्या गरजू समाज घटकापर्यंत पोहचली का? त्यांनी खरंच स्वतःची प्रगती करून घेतली का? याचा अभ्यास करणे जरूरीचे आहे. परंतु आपल्या या राजमंडळींनी आपले राजकारण चालु देत या समाज घटकाला प्रगतीपासून वंचित ठेवले.

आरक्षण असावे की नसावे यावर माझे मत व्यक्त करतांना आरक्षण असावे. नक्कीच असावे पण जातीच्या नावावर नाही तर आर्थिक पद्धतीने असावे. परंतु आरक्षण या संकल्पनेची कुठल्याही प्रकारे हत्या होणार नाही याची काळजी घेणे जरूरीचे आहे. तरंच आरक्षण ही संकल्पना पुर्णत्वास येईल



“श्री छत्रपती शिवाजी महाराज...!”

रोहित रमेश पाटील

एल.एल.बी. द्वितीय वर्ष

“श्वासात रोखुनी वादळ, डोळ्यात रोखिली आग, देव आमुचा छत्रपती, एकदा हिंदवी वाघ, हातात धरीली तलवार, छातीत भरीला पोलाद, धन्य धन्य हा महाराष्ट्र, धन्य धन्य ती जीजाऊ शहाजींची औलाद...!

प्रौढप्रताप पुरंदर, क्षत्रिय कुलावतंस, सिंहासनाधीश्वर, राजधीराज, श्रीमंतयोगी, श्री छत्रपती शिवाजी महाराज यांच्या बदल मी काही लिहू इतका मोठा तर मी नाही. परंतू त्यांच्या औक्षणीय किर्तीची एक गोष्ट मला सांगावीशी वाटते.

छत्रपती शिवाजी महाराज हे कर्माचे राजे होते. त्यांच्या ह्या कर्माची ख्याती अख्या जगात पसरली होती. त्यातलीच ही एक गोष्ट आहे.

छत्रपती शिवाजी महाराजांसोबत त्यांच्या सैन्यामध्ये अनेक शूरवीर योद्धे होते. हे आपणास माहितच आहे. त्यातलेच एक म्हणजे आबाजी सोमदेव...!

आबाजी हे शिवाजी महाराजांच्या सैन्याची सर सेनापती होते. शिवाजी महाराजांनी जितके किल्ले जिंकले त्यातल्या निम्म्या लढाईमध्ये आबाजींनी मोलाची भूमिका पार पाडली होती.

शिवाजी महाराज हिंदवी स्वराज्य स्थापन व्हावे ह्यासाठी अधिकाधिक उचलत होते. अशाच वेळी महाराजांनी आबाजींना कल्याण वर हल्ला करण्यास सांगितले. राज्यांच्या आदेशाचे पालन करत आबाजींनी त्यांच्या सैन्यासोबत कल्याणच्या सुभेदाराच्या फौजवर हल्ला केला. ह्या लढाईमध्ये आबाजींनी कल्याणच्या

सुभेदाराला नमवले आणि लढाई जिंकुण आबाजींनी कल्याणच्या सुभेदाराच्या सुनेला कैद करून आणले.

लढाई जिंकल्यानंतर आबाजी ज्यावेळेस शिवाजी महाराजांच्या भेटीस गेले त्यावेळीस महाराज “राजमाता जिजाऊ” यांच्या सोबत चर्चा करत होते. तितक्यात आबाजी आले आणि राजांना लढाई जिंकल्याची माहिती दिली. राजांनी आबाजींचे कौतुक केले. आणि तितक्यात आबाजी महाराजांना बोलले कि “राजे तुमच्यासाठी एक नजराना आणला आहे.” राजांनीही नजराना पेश करण्यास सांगितला. आबाजींनी त्या कल्याणच्या सुभेदाराच्या सुनेला शिवाजी महाराजांसमोर उपस्थित केले.

त्या वेळेस राजमाता जिजाऊ देखील उपस्थित होत्या. हे सगळ बघुन त्यांना धक्काच बसला परंतु राजमाता त्या वेळेस गप्प होत्या. कारण ह्या सर्वांवर शिवाजी महाराज काय उत्तर देतात हे त्यांना बघायचे होते.

अगदी लहानपणा पासूनच राजांवर जे संस्कार होते त्यावर जिजांमातांना खरचं यश मिळाले का हे त्यांना बघायचे होते.

शिवाजी महाराजांनी आबाजींनी हा नजराना तुम्ही आम्हाला भर सभेत द्यावा असे सांगितले. हे एकूण जीजांमातांना विचार पडला की आता भरसभेत महाराज काय करणार... ?

ज्या वेळेस आबाजींनी त्या कल्याणच्या सुभेदाराच्या सुनेला भर सभेत राजांना भेट म्हणून

प्रस्ताव केला. त्यावेळेस राजांनी त्या स्त्रीला हळदी-कुंकु लावून तिची ओटी भरून तिला पुन्हा तिच्या घरी आदराने सन्मानाने परत सोडण्याचा आदेश दिले

“अशीच असती आई आमुची रुपवती..,

तर आम्हीही तितकेच सुंदर निपजलो असतो...!”

हे ऐकुण सभेत उपस्थित राजमाता जिजाऊंचे काळीज आनंदाने फुलले. आणि आपण दिलेल्या संस्कारावर शिवबा पुर्ण पणे उभा आहे ह्या मुळे आनंदीत झाल्या.

राजांनी आबाजींनी केलेल्या ह्या क्रूरकृत्या बद्दल त्यांना दंड-शिक्षा म्हणून त्यांचे हात कापून टाकण्याचे आदेश दिले. आबाजी जरी सैन्याचे सरसेनापती होते तरी त्यांना शिक्षा महाराजांनी केली होती. अशी त्यांची स्त्रीयांबद्दलची सन्मानता आणि आदरभाव होता. म्हणूनच आजही शिवाजी महाराजांचे नाव तितक्याच आदराणे घेतले जाते.

“वेळीच शस्त्र उचलले म्हणून धर्मरक्षण तरी झाले, राजे तुमच्या मुळेच तर आम्ही हिंदवी स्वराज्य पाहिले.”

दुनिया कितीही पुढे जाऊद्यात हो, पण आम्ही आमच्या राजांची परंपरा आणि संस्कार विसरणे अशक्यच...!

मित्रांनो आजच्या आधुनिक काळात मोबाईलचा

वापर सगळेच करत आहेत. सगळ्यांच इंटरनेटच्या वापरामुळे २ जी, ३ जी, ४ जी यांची कल्पना आहेच.

सांगायचे इतकेच आहे की, आधी २ जी आले त्याचा वापर सगळ्यांनीच केला. त्यानंतर ३ जी आले म्हणून ३ जीच्या वापरामुळे लोक २ जी ला विसरले. त्यानंतर ४ जी आले. म्हणून ४ जी च्या वापरामुळे लोक ३ जी ला विसरतील.

म्हणून असे २जी, ३जी, ४जी, ५जी, ६जी..... १००० जी जरी आले आणि गेले. तर त्यांना लोक विसरणारच.

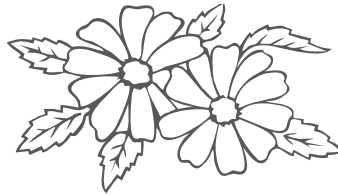
परंतु या जगात एक जी असा आहे की त्याला कोणीही विसरणार नाही.

आणि तो म्हणजे “शिवाजी”

मित्रांनो सण साजरे करायचे असतात ते आपल्या धर्माची परंपरा आणि मान वाढविण्यासाठी. दुसऱ्याच्या धर्माचा अपमान करण्यासाठी नाही.

म्हणून शिवजयंती साजरी तर कराच... परंतु शिवजयंती साजरी करतांना कोणाच्या धर्माचा अपमान होणार नाही याची काळजी घ्या...!

शिवाजी महाराज कर्माचे राजे म्हणून ओळखल्या जातात आणि आपल्या मुळे त्यांच्यावर कोणी बोट उचलेले अशी वागणूक करू नका.



वृद्धाश्रम... गरज/समस्या

दिनेश मधुकर दलाल

एल.एल.बी.प्रथम वर्ष

वृद्धावस्था म्हणजे दुसरे बालपण असते, परंतु हा विचार फक्त पुस्तका पुरता मर्यादित आहे, कारण लोंकाची प्रगती झाली, शिक्षणाचा प्रसार वाढला, समाजाचा ही विकास झाला पण आज ही प्रत्येक ठिकाणी वृद्धाश्रम पहावयास मिळते. तरुण पणात व्यक्तिला अचानक काही आजार होतात, त्याचा वयकीय खर्च ही तितकाच जास्त असतो, पण आपण हा विचार का करत नाही की वाढत्या वयानुसार वृद्धाना किती त्रास होत असेल, त्यांनी जायचे कुठे, कोणाकडे पैसे मागायचे, जिवन जगायचे कसे? मौज-मजा करण्याचे स्वप्न तर पलीकडे राहते, नातवांना खुप काही द्यायची इच्छा असते पण, स्वतःचे मन मारावे लागते, जन्मानंतर चे जिवन खुप छान सुरवात होते, पण शेवट होतांना खुप नातवांना खुप काही द्यायची इच्छा असते पण, स्वतःचे मन मरावे लागते, जन्मानंतर चे जिवन खुप छान सुरवात होते, पण शेवट होतांना खुप संकटाना सामोरे जावे लागते. जी पाहुन आपल्यालाच वाईट वाटते परंतु जे प्रत्यक्ष अनुभवातात त्यांचे कसे आसणार, या करता ज्यांनी तुमच्यात स्वाभिमान जागवला, जर त्यांनी तुमचा स्वाभिमान दुखवला तरी त्यांचा तिरस्कार करुन नका.

वृद्धाश्रमात कुणी स्वतःहून जात नाही तर परीस्थीती त्यांना नेत असते, कुणाचे वेदना, कुणाचे दुःख आपले च जेव्हा आपले नसतात तेव्हा कुणाकरता जगायचे, कुणाकरता हसायचे, कुणाकरता सजायचे, कोण आसती आपले-आपल्याला पाहणारे,

आपल्याला विचारणारे ? कुणीच नसते. वृद्धाश्रमात दाने प्रकार चे लोक जरूर भेटतात १) ज्याचे जवळचे नाते आसतात पणा साथ देणारे कुणी नसतात २) साथ देणारे असतात पण जवळचे नाते नसतात, देणाऱ्याने जरी भरभरून दिले तरी घेणाऱ्याने, त्याला पाहिजे तेच घ्यावे, दोन्ही परीस्थित सुखाचे दरवाजे बंद झालेली असतात, म्हणून पोटाची भुक व्यक्तिला वृद्धाश्रमात घेवुन जाते. आपणच एकटे नाही तर अनेक दुःखी चेहरे पहावयास मिळतात, तेव्हा वाटते आपण जिवनात काहीच केले नाही, अनेक वेळेस मुले, मुली असणाऱ्या दाम्पत्यांना ६ महिने मुलीकडे तर ६ महिने मुलाकडे ठेवले जाते.

जन्म होताच प्रत्येकाला ३ नाते मिळतात १) रक्तातली नाते २) सभोवताली असणारी नाती ३) रकतबाहेरील पण रक्ता सारखी नाती पण असे असुन ही व्यक्तिका शेवट वृद्धाश्रमात होतो, ज्या समाजात आपण जन्म घेतो त्याचे आपणकाही देणे लागतो, ही आपली जबाबदारी समजुन प्रत्येकाने आचरण करावे, प्रत्येक समाजात, गणेशोत्सव, परीचय मेळावे, ३१ डिसेंबर, आशा अनेक कार्यक्रम केले जातात या करता प्रचंड प्रमाणात निधी गोळा केला जातो, समाजाचे स्वतंत्र कार्यालय असते, त्याच ठिकाणी आपले घर म्हणुन स्थापन करावे, समाजातले असे लोक ज्याना कुणीच जवळचे नाही त्याचा समाजाने सांभाळ करावा आणि समाजातील प्रत्येक नागरीकाने आपल्या परीन आर्थिक मदत करावी कधी तरी त्यास भेटवयास जावे,

समाजातील ग्रंथालय, सचिवपद, खजिनदार पद त्याकडे सोपवावे, त्याच्या अनुभवाचा वापर समाजाच्या हिता करता करावा, अनेक समाजीक कामे त्यास देवुन, समाजातील मुला, मुलीनी, सर्व सदस्याने पुस्तकांचा वापर करावा, अशाप्रकारे जे मुले आपल्या आई-वडिलांचा सांभाळ करीत नाही, त्यांचे कडुन १५००० रु. दरमहिना दंड आकारावा, जो देणार नाही त्याला समाजाच्या कोणत्याही कार्यात सामील करू नये, कोणतीही मदत करू नये, आशाप्रकारचे नियामांना कोणताही कायदा विरोध करणार नाही कारण कायदा व्यक्ति च्या हिता करता असतो. जर अशा प्रकारची व्यवस्था प्रत्येक समाजात असेल तर वृद्धाश्रमाची गरज पडणार नाही, समाजात राहिल्याने एकटेपणाची भावना निर्माण होत नाही, कोणतेही मुले, मुली आपल्या आई वडीलांना तिरस्कार करणार नाही कोणत्या ही वृद्धाच्या नावा पुढे बिचारा हा शब्द लागणार नाही, दैनंदिन जिवनात अनेक घटना पहावयास मिळतात, काही वेळेस मुले आपल्या माता पित्यांना इतकी अपमानास्पद वागणुक देतात, जिवंत पणी एकांतवास मिळाल्या सारखा असतो, एक बंदीस्त खोलीत किंचीत पडणारा सुर्याचा प्रकाश, टप-टप गळणारे छत, मुक्ति मिळण्याची वेळ पाहत जगणे, जे होईल पाहणे, अशा स्थितीत असणारा व्यक्ति भावनिक दुष्ट्या खुप तुटलेला असतो, अन्याय होतो पण तो विरोध करू शकत नाही, जेवायला मिळते पण स्वाभिनामुळे जेवू शकत नाही, याकरता समाजाने जागृत होवुन काहीतरी व्यवस्था केली पाहिजे, काही वृद्धावर भिक मागायची वेळ येते का? अशावेळेस कुठे असतात आपली माणसे? आपले नाते? प्रत्येक जण आपला विचार

करतो, समाजातील लोक पुढाकार घेत नाही तर बाहेरचे लोक काय मदत करतील. आपण कदाचित विसरतो आहे-जो त्यांचा आज आहे कदाचित तो आपला उद्या असेल,

नातवाना मांडीवर खेळवणे याहुन मोठे सुख माता-पित्या करता नसते पण नातवांना ही जेव्हा भेट दिले जात नाही तेव्हा कसे वाटत असेल, तो आत्मा किती दुखावला जात असेल याचा विचार आज करायलाच पाहिजे, आपल्या घरात नाही म्हणुन आपण लक्ष देत नाही पण आपल्या समोर अशी परीस्थिती निर्माण झाली तरी, देखील आपण काहीच करू शकत नाही, खऱ्या अर्थाने आपण येथे चुकतो, शक्ती असणाऱ्यांनी त्याचा उपयोग येथे करावा तर बुद्धी असणाऱ्यांनी कायद्याचा आधार घ्यावा. कारण शुभकार्याची सुरवात नेहमी आपल्या पासुन करायची असते, या करता मुहूर्त काढण्याची गरज नसते, यामुळे मिळणारे समाधान जिवनात खुप काही देवुन जाईल हे निश्चित आहे. आता गरज आहे परीवर्तनाची, कोणते ही परीवर्तन विचार केल्याने होत नसते त्या करता प्रत्यक्षात कृती करावी लागते, अनुभवाविना अर्थ समजत नसतो म्हणुन १ ते ५ दिवस स्वतःला एकटे ठेवा, आपल्याशी बोलणारे, आपल्याला समजणारे, कुणी नसते तेव्हा आपण कुणाची व्यथा समजु शकतो, अबोल राहणाऱ्या ४ भिंती ही खुप काही बोलुन जातात, सांगुन जातात, जिवनात दिवसातुन एक वेळा तरी घरातील मुख्य व्यक्ति, जेष्ठ व्यक्ति चे एकावे, जर असे झाले तर कुणीच वृद्ध नसेल, त्या करता वृद्धाश्रम नसेल, भिक मागण्याची वेळ कुणावर येणार नाही, वृद्धाश्रम बंद करणे हा हेतु नाही परंतु वृद्धाश्रमात

जायची वेळ कोणत्याच व्यक्तित्वर येवु नये हेच आपले ध्येय असले पाहिजे. आपल्याच मुलांकडे पैसे मागण्याची वेळ कुणावर ही यायला नको.

वृद्ध म्हणजे कोण? जो वयाने वृद्ध झाला किंवा जो विचाराने वृद्ध झाला, वय झाल्याने कधी कुणी वृद्ध होत नसतो, तर जो विचाराने वृद्ध झाला, त्या करता वयाची अट नसते, कारण कोणत्याही वयात तुम्हाला तुमचे ध्येय, स्वप्न, जगण्याचा उद्देश माहित नसेल, तुमचे जगणे तुम्हाला जर ओझे वाटत असेल, जिवन एक संघर्ष तर कधी स्पर्धा असते, यात यश मिळेलच

असे नाही पण अपयश आले तर विसरू नका अपयश ही यशाची पायरी असते, निराशेने खचून गेलेला व्यक्ति हा खरा वृद्ध असतो, तसेच वयाच्या ६० व्या वर्षी एल.एल.बी. पुर्ण करणारा व्यक्तीचा शेवटचा काळ जेव्हा येतो तेव्हा कधी ना भेटावयास येणारी माणसे भेटावयास येतात, फळ, ड्रायफ्रुट, इतर बरच काही घेवुन येतात, परंतु या आधी कुठे होती ही नाती, आता आपलेपणा दाखवणारी? याकरता प्रत्येक समाजात गरजू लोका करता एक तरी छोटेसे आपले घर असावे, धन्यवाद!

आत्महत्या

विवेक गवळी

एल.एल.बी. प्रथम वर्ष

सध्या जिकडे पहा तिकडे आत्महत्याच्या बातम्या दिसुन येतात टीव्ही, वर्तमान पत्रे इत्यादी अनेक ठिकाणी दररोज ४/५ आत्महत्यांच्या बातम्या, हमखास बघायला मिळतात. अगदी साथीच्या आजारा प्रमाणे हा रोग भयंकर प्रमाणात पसरत चालला आहे.

आत्महत्या करणारी मंडळी बघीतली तर त्यात स्त्री-पुरुष, गरीब श्रीमंत, विद्यार्थी बेरोजगार, नोकरदार, शेतकरी, व्यापारी, वयोवृद्ध इत्यादी जवळपास वय वर्ष ७ ते ९० वर्षे वयापर्यंत प्रत्येक जाती धर्माचे आणि वर्णाचे तसेच विवाहित आणि अविवाहित लोक इत्यादी सर्वच क्षेत्रातील मंडळी दिसुन येतात.

आत्महत्या करण्याची प्रमुख कारणे म्हणजे शेती, कर्ज, बेरोजगारी, वैवाहिक समस्या आजार पण परिक्षेची भिती मान-पान अपमान इत्यादी. प्रमुख कारणे असली तरी काही कारणे ही अतिशय कुल्लक अशी दिसुन येतात. त्यावेळी हसावे की रडावे हेच कळत

नाही.

आत्महत्या या प्रकाराची खरे तर १९९६-९७ साला पासुन प्रचिती यायला लागली. World Health Organisation (विश्व आरोग्य संघटना) अर्थातच Who ने त्याच वेळी चिंता, निरिक्षण, आणि उपाय योजना सुरु केली परंतु सध्या हे प्रमाण आणि परिस्थिती दिवसेन-दिवस हाता बाहेर होत चालली आहे.

आत्महत्या चे प्रमुख कारण म्हणजे हवामान, वातावरण, भौगोलिक परिस्थिती बदलल्या मुळे पृथ्वीच्या गुरुत्वीय शक्ती मध्ये मोठ्या प्रमाणात बदल झाला असुन त्यामुळे मानवाची सहन शक्ती मोठ्या प्रमाणावर कमी होवुन अस्वस्थ पणा चिडचिड, संताप, अतिश्वास इत्यादी मोठ्या प्रमाणात वाढला असुन त्यामुळे निराशा देखील मोठ्या वाढली आहे म्हणुनच कुल्लक कारणांनी आत्महत्यांच्या प्रकारात वाढ होत

आहे.

आत्महत्या करण्याचे प्रकार बघितले तर गळफास, विष प्रयोग, नदी किंवा पुलांवरून उडी मारणे, रेल्वे समोर उडी घेणे इत्यादी येतात.

आत्महत्या करण्याचे २ प्रकार दिसून येतात १) रागाच्या भरात आत्महत्या करणारे २) अनेक दिवस त्रास सहन केल्या नंतर सहन शक्ती संपल्यावर आत्महत्याच्या विचारावर ठाम निर्णय घेणारे.

आत्महत्या करणे हे चुकीचे आहे हे सर्वांना कळते पण आत्महत्या करणारा आपल्या भुमिकेवर ठाम असतो कारण त्या व्यक्तीचे दुखने त्यालाच कळते आणि सहन शक्ती संपल्यावर तो हे टोकांचे पाऊल उचलतो.

आत्महत्या हा प्रकार थांबवण्यासाठी सरकार पोलिस, प्रशासन, सामाजिक संस्था इत्यादी कडून मोठ्या प्रमाणावर जनजागृती चालू आहे.

समाजामध्ये चेतने चा स्तर वाढवण्यासाठी अनेक प्रकारचे कार्यक्रमांद्वारे चेतनेचा स्तर वाढवण्याचे काम समाजामध्ये सुरु आहे. तसेच टीव्ही वरून देखील मोठ्या प्रमाणात प्रवचनाचे कार्यक्रमांद्वारे समाजात चेतना, समज, मानसिक शक्ती वाढवण्याचे काम सुरु आहे. तरी लवकर समाजात याचे सकारात्मक परिणाम दिसून येतील आणि पुन्हा समाजातील चैतन्य वढील हे मात्र नक्कीच.

१. आत्महत्या करतांना नदी, तलाव, विहीर, समुद्र इ. ठिकाणी उडी मारून आत्महत्या करू नये. एकतर पिण्याचे पानवठे खराब होतात आणि पोलिस व गोतेखोर यांना मृतदेह शोधायला जीव घेणी कसरत करावी लागते.

२. आत्महत्या करताना रेल्वे रुळांचा वापर करू नये. कारण रेल्वे ड्रायव्हर व गार्ड यांना प्रचंड मानसिक धक्का बसतो. आणि हजारो रेल्वे प्रवाशांचा जिव धोक्यात येऊ शकतो.

३. आपल्यावर आश्रित कोणी असेल तर हिस्से वाटणी व्यवस्थीत करून ठेवणे आणि बँकेच्या खात्यांवर नॉमिनेशन करून ठेवणे कारण उगाच आश्रित लोक, बँक आणि कोर्टाची कामे वाढवून ठेऊ नये.

४. मरावे परि किर्तीरूपी उरावे.

आत्महत्या करण्या अगोदर भरपुर प्रमाणात रक्तदान करावे. नेत्रदान, देहदान, त्वचा दान, हृदय व किडनीदान करता येईल, आणि जो जगण्यासाठी धडपडतोय त्याची सोय होईल, अशी व्यवस्था करून ठेवणे.

५. आत्महत्या करण्यापुर्वी पैसा योग्य ठिकाणी दान करून टाकावा.

६. तसेच आत्महत्या करायचीच असे पक्के ठरवल्यास शक्य असेल तर अवैध धंदे आणि गाव गुंडाचा चांगलाच बंदोबस्त करावा किंवा जमल्यास नक्षली आणि आतंकवाद विरोधी पथकामध्ये तसेच बॉम निकामी पथकामध्ये आघाडीवर रहावे यामुळे विर मरण आले तर देशाचा फायदातर होईलच व तुमचेही काम साध्य होईल.

तसेच मरावे परि किर्तीरूपी उरावे ही म्हण सार्थकी लागेल.

लक्षात नसलेला बाप ...।

विशाल विलास धनगर

बी.ए.एल.एल.बी द्वितीय वर्ष

वडील , पिताजी, बाबा ,पापा असे कितीतरी नावे ज्या बापाला असतात ,त्याला आपण विसरत आहोत असे तुम्हाला वाटत नाही का ?

आई घराची मांगल्य असते तर बाबा घराचे अस्तित्व असतात, पण आपण या अस्तित्वाला खरच समजून घेतो का ? आपण जर परीक्षा पास झालो तर ती बातमी आईला सांगतो व आई आपले कौतुक करते पण कोणालाही न सांगता दुकानात जाऊन पेढ्यांचा डबा आणणारा बाप कोणाच्याही लक्षात राहत नाही संतानी सुद्धा आईलाच मान दिला चांगल्या गोष्टीची उपमा आईलाच दिली कवी, कथाकार, लेखक यांनी सुद्धा आईलाच रेखाटले पण समाजात काही लोकांनी बापाला रेखाटले पण फक्त दारुड्या, बेवड्या, मारझोड करणारा या शब्दापुर्तच त्याला मर्यादित ठेवलं.

मुलगा जर घरी आला नाही तर आई नाही बापच शोधायला जातो. जखम झाली किंवा थोड खरचटलं की आपण आईला आठवतो कारण लहान संकटांसाठी आई आपल्याला आठवते पण रस्ता ओलांडताना एखद्या ट्रकने जोराने ब्रेक मारला तर सहजच बापरे ! असा शब्द आपण आठवतो. मुलगा सलून मध्ये जाऊन ५०-१०० रुपये खर्च करतो तर मुलगी पार्लर मध्ये जाऊन १००-१५० रुपये खर्च करते. मुलगा बापाने दिलेल्या पैशांवर मित्रांना बार मध्ये पार्टी देतो, बापाच्या जीवावर मजा मारतो पण बाप दाढीचा साबण संपला म्हणून अंघोळीच्या साबणाने दाढी करतो त्याच्यावर आपण लक्ष देतो का ?

मुलीला ड्रेस, मुलाला नवीन ड्रेस घेऊन देईल पण स्वतःला मात्र जुने ड्रेस वापरायला काढतील. आपण

फाटलेल्या बनियान कडे पाहतो तेव्हा आपल्या नशिबाची भोक त्या बनियान ला पडलेली असतात. जिजामातेने शिवाजी महाराजांना अवश्य घडवले त्या सोबत शहाजी राजांची ओढाताण सुद्धा लक्षात घ्यावी . एखाद्या मंगल प्रसंगी आईच जाते पण मयताच्या ठिकाणी मात्र बापालाच जावे लागते. कोणी वारल तर आई रडून मोकळी होते पण बापाला रडता येत नाही कारण भाऊ वारला तर बहिणीला आधार द्याचा असतो.

आई कडे दुखाचे पाठ असतात पण बापाकडे संयमाचे घाठ असतात. बापाला रडता येत नाही कारण अनेकांना आधार द्यायचा असतो आपण दररोज जेवण करतो तेव्हा एका दिवसाची शिदोरी करणारी आई आपल्या लक्षात राहते पण आयुष्याच्या शिदोरीची व्यवस्था करणारा बाप मात्र लक्षात राहत नाही. मुलाच्या लग्नाचा प्रसंग पडला कि मुलगी शोधण्यासाठी बापच जातो आई नाही जेव्हा मुलाला नौकरी लागत नाही तेव्हा साहेबांच्या पुढे लाचारीने हात पसरवणारा बापच असतो . जेव्हा मुलीला एखाद स्थळ मिळते तेव्हा मुलाच्या बापा कडून हुंडा कमी करण्यासाठी विनवणी करणारा मुलीचा बापच असतो आई नाही.

लहान पणी बापाच्या खांद्यावर बसून जगाचा बाजार मुलांनी पाहिला असतो. देवकीने कृष्णाला जन्म दिला आहे यशोदेने त्याचे पालन केले आहे पण कृष्णाला गोकुळापर्यंत पोहचवणारा वासुदेवच होता. तसेच श्रीराम वनवासात गेले तेव्हा त्रीयुगात उडी मारणारे त्यांचे बापच होते.

सर्व बापांच्या चरणी समर्पित

कन्या

माळी अर्चना पोपट

बी.ए.एल.एल.बी. पाचवे वर्ष

वाळवंटा सारख्या जीवनात पाण्याचा एक झरा तु
रुक्ष माझ्या अंगणात तुळशीचा कारवा तु
एकटीच होते मी, झुंजत जीवणाशी
आली दारी माझ्या, खेळत खेळण्याशी
हास्य तुझे निष्पाप, आठवते बालपण
आज कळते मला, माझ्या आईचे मोठेपण
एकच गं स्वप्न, भरावी तुझी ओजळ
आनंद च आनंद, नको दुखाचा गोंधळ
किती माया गं तुला, जशी माझीच गं माय
खर म्हणतात लोक, कन्या दूधाची गं साय
जन्मदाता गं तुझा, करतो जीवापार प्रेम
जीवनात गं त्याच्या, तुच माय अन् बहीण
माझ्या उरी आली, धरतीवर माझी लेक
गर्व होतो मला आज कि, मी स्त्री आहे एक
तु आहेस तर मला आहे अस्तीत्व
माझी गोड कन्या तुझ्याशीच गं माझं जडत्व
का म्हणतात नको, लेक अंगणात
तिच्या सारखा सन्मान, कोण देते जीवनात
आज मी एक आई, माझ्या छकुलीची
सांगते तुम्हाला, कन्याशिदोरी जीवनाची
द्या जन्म तिला, नका मारू उदरात
कन्याधन आहे, पुण्याचा वाटा पदरात .



किती छोटीशी गोष्ट आहे...

कु. रुपाली रमेशचंद्र साबू

एल.एल.बी. प्रथम वर्ष

किती छोटीशी गोष्ट आहे ,पण कधी उमगलीच नाही
भरपूर प्रयत्न करूनही समजलीच नाही
काय करू नी कायकरावे ? हे समजेना
आयुष्य असेच चालू ठेवावे कि बदलावे ? हेसमजेना
ना जाणे कोणती वाट धरली, असे वाटले
जणू नशिबाने थट्टा केली असेच भासले
ना कधी कोणाची झाली,
प्रेमाला शाप ठरली ती मुलगी
तरीही प्रेमालाच आधीन झाली ती मुलगी
लहानपणापासुनच आईच्या प्रेमाला मुकली
जरी ते मुकले असेना – ना रुपात
तेव्हा पण केली तीने प्रेमाची विल्हेवाट
कधी ना होती ती झाली आजीची लाडकी
अन, झाली तिच्या मायेने पोरकी
चांगुलपणा तिच्या नशीबी नव्हता कधी
ना त्यातील दुरावा हीच तिची कीर्ती
ना चांगली लेक झाली ना चांगली बहिण
ना चांगली व्यक्ती झाली ना चांगली मैत्रीण
ना कुणाचा विश्वास ना कुणाचा मान
नेहमी तिला मिळाला लहाण्यापासून अपमान
अरे तिच्या नशिबी तर आईनेही मोकळी वाट दिली
अन, ज्या दिवशी मला भेटली,
त्या दिवशी मी पण माझीच हरवली
म्हणाली देवाला जाऊन विचारीन, का मी अशी बनली ?
किती छोटीशी गोष्ट आहे ,पण कधी उमगलीच नाही
भरपूर प्रयत्न करूनही समजलीच नाही

तो क्षण...

ईश्वर एन. पाटील
एल.एल.बी. प्रथम वर्ष

का कुणाच हसणं आपल व्हावं ?
कधीतरी ते आपल्या ओठावर यावं
तो क्षण आपल्या अंगात भिनावं
त्या क्षणापासून वाटलं वान्याची झुळूक व्हावं मी..
आणि भान विसरून बहारावं मी...
आठव्या आसमतांला गवसणी घालावी
पुन्हा माझीया त्या क्षणाची आस लाभावी
हे बघुन चंद्राला हासू फुटावं
तो क्षण बघून चांदण्यानीही वलयांकित व्हावं
एका क्षणात पार बदलाव आणि
एका क्षणात स्वप्नाच्या पलीकडे यावं
अजुनही त्या हसण्याचं आपल्या ओठावर येणं
मनाच असं बावर होणं
खरचं किती सुखद होता तो क्षण....

मला जाग आली

कु. राजनंदिनी बन्सी
बी.ए.एल.एल.बी. प्रथम वर्ष

रात्रीच्या नभात सारी रात्र
बेधुंद मदिरेत झोपली होती,
भुमंडळी सारे जीवसृष्टी
काळोख्या अंधारात झोपली होती,
झोपले नाहीत ते रात कीडे
पहारा देत मंजुळ मधुर साद घालीत होती
तवा मला जाग आली ॥१॥

अंधाराच्या किरणांनी रात्र पेटली होती
काळोखी रात्र धुंद बेधुंद झाली होती
अदृश्य काळ्या किरणांची धुके धावत होती
मस्तीत बेसावध सारी रात्र झोपली होती
धुंद तुटली त्या मधहोश रात्रीची
उगवत्या किरणांच्या धाकात
तवा मला जाग आली ॥२॥
काळ्या कुट्ट गर्द भोर काळ्या आभाळी
मैफिल जमली गगनी चांदण्यांची
एकमेकी डोळे मारुनी बोलली
नशीब फुटका, काळीभोर रात्र नशिबी
आस धरली त्या उगवत्या किरणांची
रात्र गगनी कैदेतुन मुक्त होईन
तवा मला जाग आली ॥३॥
मी घेईन भरारी उगवत्या किरणी आकाशी
दाट झाडी रान डोंगर वने हिरवळ पाहीन
पराग फुलाशी किल्विल्लनार्या भून्यांशी झन्या
झार्यातून मंजुळ वाहे दवडाव बिंदूशी
करीन प्रीती अबोल असंख्य त्या बिन्दुंशी
या मुक्या रात्रीतून कवा दिस उगेल
तवा मला जाग आली ॥४॥
विव्हाळनान्या चांदण्यांचा कुजबुजण
जाग झाली बेधुंद अबोल रात्र
रात्र बोलली वेडी गं तू चांदणी
नको आस धरु त्या उगवत्या जगाशी
नात्यांच्या भुलभुलैय्याच्या झालं या जगात
कोणी कोणाचे नाहीर आपल्
एकट्याने जागाव एकट्यान मराव
धरु नको आस त्या उगवत्या किरणांशी
तवा मला जाग आली

माझ्या आशिला चा बचाव

दिनेश मधुकर दलाल,
एल.एल.बी. प्रथम वर्ष

माझ्या आशिलाचा बचाव, करणे मजला भाग होते।
अपराध त्याचा खरे बोलण्याचा, खोटे बोलणे माफ होते
॥१॥

घेवुनी व्यथा येती, किती त्रयस्थ चेहरे ।
त्याच्या सभोवताली, खाकी चे अस्त पेहरे ।
ना कोणता पुरावा हाती, हात कोरडे
साफ होते ॥१॥

बोले प्रतीवादी-कसे स्विकारु, भाव ज्याचे वेगळे ।
ना प्रेमाचे स्थान काही, आचरण माझे वेगळे ।
धर्माचे पगडे भारी, झुकते प्रेमाचे माप होते ॥२॥

युक्तिवादाचा दिवस आला, प्रतीस्पर्धी माझी ती
दोस्त होती ।
होते कधी नाकरले-जिने मजला, दिसण्यात
आज ही, ती खास होती ॥३॥

मज वाटे खरा आशिल माझा, पण सत्याचे पुरावे का
सहज मिळती ।
ति विरुद्ध तो-खटला चालती, छोटास जन्म त्यांचा,
असा संपती ।

कळे ना मजला कसे सावरु, सरकार ची माझ्या पाठी
थाप होती ॥४॥

युक्तिवादाचा पुन्हा दिवस आला, क्षणाला
बदलती का ? पुरावे
ति आणि तो जवळ येता, का निर्माण होती
दुरावे ।
आपल्याचेच घाव सारे, परक्यांचे मात्र नाव
होते ॥५॥

किती आरोपाचा वार हा, नकळत सारे घडून आले ।
प्रतिवादी च्या मनात काय, आज सारे कळून आले ।
का हाच विश्वास मनातला, जेथे कधी विलाप
होते ॥६॥

का आठवण हिच प्रेमाची, जेथे वचने होती-
जन्मांची।
क्षणात तुटती अनेक नाती, का तुटावी-
अनामिकांची।
का वाढती दुरावे जेथे, आयुष्य वेचण्या जात
होते ॥७॥

एकून प्रश्न माझे, नयन का पाणावले ।
प्रतिवादी ने दीता कबुली, वादी मन सुखातले ।
दोषी जनक तिचा, गुन्हे त्याचे अमाप होते ॥८॥

देता पुरावे आशिलाचे, प्रतिवादी स चुक कळुन
आली ।
प्रतिस्पर्धी माझी जवळ येता, गुलकंद माझा घेवुन
आली।
आज ही ती - तिच आहे, नाकारु कसे-जे मनात
होते ॥९॥

माझ्या आशिलाचा बचाव, करणे मजला
भाग होते । अपराध त्याचा खरे बोलण्याचा,
खोटे बोलणे माफ होते...॥

उसका एहसास

वैशाली मधुकर चौधरी

एल.एल.बी. द्वितीय वर्ष

मेरे जिंदगी में भी एक राजकुमार आया है ।
पता नहीं कैसे चुपके से दिल में समाया है,
जब बैठी थी मैं अपने ही उलझनों में उलझ कर,
तब वो मेरे पास आकर आगे दोस्ती का हाथ बढ़ाया है,
मेरे गमों को अपने गम उसने हमेशा माना है ।

मैंने कभी रब से कुछ मांगा नहीं, लेकिन
रब ने मेरे लिए उसे भेज दिया, क्या
होती है दोस्ती उसका प्यारा एहसास
दे दिया, मे सबकुछ बताने लगी, और

वो सुनने लगा, क्या करू अब है सब हो गया ।
हम जब अकेले होते हैं, तब वो हमारे साथ होता है,
नजाने कब और कहा से हर परेशानी का हल ढुंडता है,
लगता है मुझे वो एक सपना सा, लेकिन न जाने
वो कब हो गया मुझे इतना अपना सा, यही लो
मुझे समझ नहीं आता, लेकिन क्या करें
उसे कहे बिन रहा नहीं जाता ।

शायद इस खुबसुरत एहसास को लोग 'दोस्ती'
कहते हैं, जो परिवार से पहले और अपनों से
बढ़कर होती है, शायद इसी लिए भगवान
ने हमें आप जैसा दोस्त दिया, क्योंकि जिसे
हम अपना बनाकर अपने गम बाटते रहे, और वो
हमें जिंदगी जिनेका तरीका सिखाता रहें ।

दोस्त तो हम किसी के जिवन में आते हैं,
जाते हैं, लेकिन सच्चा दोस्त तो वही होता है,
जो दोस्त की परेशानी खुद की परेशानी
मानता है । इसमें तुम भी शामिल हो
मेरे दोस्त ...



बाप

गजानन आनंदा माळी

एल.एल.बी. द्वितीय वर्ष

कधी-कधी वाटतो
बापरे बाप, पण
डोळ्यात पाहिलं तर,
असंख्य व्याप..
प्रसंगी हळवा, तितकाच प्रेमळ,
मुलांच्या संगोपनात,
तितकाच सोज्वळ..
मनात चिंता कुटूंबाची,
तरी तयारी ओझं पाहण्याची,
ओझ्यात थकला तरी,
ओठावर स्मित, हेच असे..
खरं बापाचं गित,
दुःखात सदैव, शांत-निशांत,
सुखात कधीच वाहुन जात नाही,
शरीर थकलं तरी,
मन असे ताजं..
भविष्याच्या काळजीचं,
घेत नाही ओझं..
आई स्मरते परी,
बाप आठवत नाही,
पडद्यामागच्या भुमिकेतुन,
तो कधी हटत नाही.
बाप आणि आई..
सान्या जन्माचे सोबती,
आयुष्य संपलं तरी,
त्यांची कळत नाही महती..

जिंदगी की पहेली...

कोयल अमरेश सेन

डी.एल.एल. अॅण्ड एल.डब्ल्यू.

जिंदगी एक पहेली है, की उलझे उस मे सारे रिस्ते है ।
जिंदगी में अगर पाना हो कुछ तो करनी पडती है मेहनत,
और सुलझाने पडते है, सारे किस्मत के खेल,
अगर हो गए उसमें पास तो मिलती है शाब्बासी,
और हार गए तो मिलती है, शर्मनाक कहानी,
क्योंकी, जिंदगी की पहेली ऐसेही होती है ।
सुख दुःख तो जिंदगी में समान होता है,
ना कभी कोई कम-ज्यादा मिलता है, अगर
संभालने जाऊ सबकुछ तो संभल नही पाता, क्योंकी
इसे तो भगवान है रचाता, कभी-कभी यह मेरे
समज में नही आता क्या करु अब में,
क्योंकी, जिंदगी की पहेली ऐसेही होती है ।
कदम-कदम पर करवट बदलती है, कई बार
उसमें अपने ही होते है, अपनों से रुठना अब
बहोत ही मुश्किल है, न जाने कौन सी घडी,
किसका इंतजार करती है, सबही इस उलझन को
उलझाते है, और जिंदगी की नाव पार लगा देते है,
क्योंकी, जिंदगी की पहेली ऐसेही होती है ।
कभी वो हसाती है तो कभी वो रुलाती है,
मगर यह तो सबकी जिंदगी मे होता है,
कभी किसी को ज्यादा तो कभी किसी को कम,
अपने पिछले करम समझ कर उसमें जी लेते है हम,
क्योंकी भगवान तो रास्ता दिखाता है, लेकिन उसपर
चलना तो हमेंही पडता है ।

क्योंकी, जिंदगी की पहेली ऐसेही होती है ।

Sometimes...

...the hidden truth.

Riya Vijay Yadav
(B.A.LLB 1st Year)

Sometimes...

When you see the light,
It seems to be the day.
But, it's actually the capability,
to see the problems.

When there is dark,
It seems to be night.
But its actually the silence,
Before the upcoming plights.

Sometimes...

When there is smile on the face,
It seems to be the sign of
happiness.
But its actually the nominal,
Domination over the sorrow.

When there is sorrow expression,
It seems to be hardest time of life.
But its actually the desire to have,
Someone near you and for you

so what you see is not always,
Truth and forever;
Its always sometime and
Sometimes is always
Sometimes.



आईचा गर्भ

कुलदीप चंदेल
बी.ए.एल.एल.बी. प्रथम वर्ष

किती मंद तो प्रकाश तुझ्या गर्भामध्ये होता
स्वर्गातला तो काळ माझ्या भोवताली होता
एकटाच मी अन माझं जग तुच होतीस
या भयान जगापासून मला लपवून तु होतीस
तुझ्या हृदयाचा आवाज किती मधुर तो होता
तुझ्या प्रत्येक स्पंदनावर माझा छोटा जीव होता
तुला मला जोडणारी एक कोमल दोर आत होती
तुझी नाळ ती जणू वेल मला लपेटलेली होती
तुझा आवाज येता ओठ माझे हसायचे
कान माझे फक्त तुझ्या आवाजाला तरसायचे
तु स्वतःला किती किती जपायचीस
एक मी जगावं म्हणून तु किती किती मरायचीस
जन्म मला देताना किती सोसले तु त्रास
पण मी जगावं फक्त हाच तुझा ध्यास
गर्भातले ते महिने पुन्हा येणार नाहीत.
पण मी अजुनही तुझ्याशिवाय जगू शकणारच नाही.



क्या है ??

काजल कन्हैयालाल पवार
बी.ए.एल.एल.बी. द्वितीय वर्ष

जिन्दगी क्या है.. ?

एक प्यारीसी कहानी,
चेहरे का नुर, होंठों की हँसी,
तो कभी आँखों का पानी है,
यही तो "जिन्दगानी" है..!

मौत क्या है.. ?

किसीको करती है उदास,
कीसी को करती है निराश,
जिन्दगी की ख्वाहिश जब ना हो पुरी,
तो रेह जाती है जीने की आस,
जिन्दगी को खत्म करना जिसका काम है,
जिन्दगी का साथ छुडाकर लेजाए "मौत"
उसका नाम है..!

माँ बाप क्या है.. ?

जिन्दगी की खुशी हो,
या मौत का हों गम,
माँ बाप वो हस्तीयाँ है,
जो साथ निभाती है हरदम..!

भाई बहन क्या है.. ?

माँ की परछाई होती है बहन,
भाई बाप का साया है,
हमारी रक्षा करने को,
ईश्वर ने इन्है बनाया है..!

खुशी क्या है.. ?

थोडी है अपनी सी,
कुछ-कुछ है पराई,
जब बुलाया ये तब ना आयी,
वक्त की किमत इसने समझाई..!
गम क्या है..

हरदम साथ निभाने वाला,
हर किससे मैं इने वाला,
वक्त की किमत समझाने वाला,
हर वजह मैं रुलाने वाला,
जिसको समझ जाते तुम और हम,
ऐसा एक वक्त जिससे कहते हैं "गम"

प्यार क्या है..?

थोड़ी सी तकरार है,
थोड़ा सा दुलार है,
चढके जल्दी ना उतरने वाला,
ऐसा ये एक बुखार है..!

नफरत क्या है..?

आदतो को काबु ना करना,
दुसरो को हरदम गम देना,
शिकायतो को हरदम सिर पर लेना,
हर किसी को बुरा ही केहना,
किसी के बातो से गमसुम हम रेहते हैं,
कोई जज्बा बढ जाये तो "नफरत"
उसे ही केहते हैं..!

दोस्ती क्या है..?

हर गम मैं हसाने वाली,
मुश्कीलो से बचाने वाली,
गुस्सा हमे दिलाने वाली,
फिर जल्दी से मनाने वाली,
हावाओ जैसी ये हरदम लहराती है,
सबके दिल मैं प्यार है भरती, इसलीऐ दोस्ती
केहलाती है..!

दोस्त क्या है..?

मुश्कीलो मैं डालने वाले,
बाते सबकी उछाल ने वाले,
फिर भी दिला मे रेहके,
दिमाग मैं चढके बोलने वाले,
गुस्सा हमेशा दिलाने वाले,
फिर सामने से मुस्कुराने वाले,
बातो को फैलाने वाले ये Post है,

दिल के अच्छे मन के सच्छे,
केहते इनको "दोस्त" है..!

रिश्ते क्या है..?

किसी को सुख देते है,
कभी दुःख मैं हँसा देते है,
अच्छे बुरे सब साथ में रेहते,
इस बंधन को "रिश्ता" है केहते..!

रिश्तेदार क्या है..?

तरक्की किसी कि ना सेहते है,
हरदम हर कीसी को बुरा ही केहते ये,
छोटि बातो को बडाकर बतलाते है,
इसलीऐ "रिश्तेदार" केहलाते है..!

पढौसी क्या है..?

हरदम ताक-झाक करते रेहतै,
झुठ-झुठ सबसे केहते,
हरदम सबकी चुगली करना काम है जीनका,
ऐसे महान लोग "पढौसी" नाम है उनका...!

पढाई क्या है..?

जितनी भी करो चाहै,
हमेशा कम ही लगती है,
प्रश्नो के उत्तर देखते ही,
जान हमारी निकलती है,
शिखर पर सबको पोहचाती है,
"पढाई" वो केहलाती है..!



Library Report – 2015-16

Library is the treasure of knowledge and a great asset of our college. Our library is a trinity of Men, Material and Building. It consists of highly specialized legal materials. Our library consists of statutory law and treasurer of legislative and Judicial Material Consisting of Halsbury Laws of England. All India Reporter since 1921 and Bombay Law Reporter since 1905, Criminal Law Journal since 1963, Maharashtra Law Journal Since 1963, Indian Law Reporter since 1956, our library is

update with recent commentary books on all important laws. In the current year our institution has purchased 602 law books worth Rs. 1,97,911/-. The scholars, the legal luminaries and the team of Affiliation Committee have appreciated our library as maintained 'well', 'update' 'with clean and healthy atmosphere'.

Our library is going to be enriched with latest books and other publications in the field of advanced legal education as a step to make it as a research center.

Library committee:-

1.	Dr Miss Vijeta S. Singh	Chairman
2.	Dr. Jayasankar K I	Member
3.	Prof. Deepak R. Kshirsagar	Member
4.	Prof. Miss Rekha P Pahuja	Member
5.	Shri Pravin Hari Chaudhari	Member

Objectives :

1. To Provide internet connectivity.
2. To Provide Zerox Machine and Printing Facility.
3. To Provide Book Bank and Reading facility to all Students.
4. To Provide 'open' access facility to all.

In our library according to courses, we paste banner display on each cupboard for the help of students. It helps to find concern book easily.

Strength of our Library.

1. All India Reporter
2. Bombay Cases Reporter
3. Bombay Cases Reporter- Criminal
4. Bombay Law Reporter
5. Criminal Law Journal
6. Consumer Protection Judgment
7. Consumer Protection Reporter
8. Current Civil Cases
9. Maharashtra Law Journal
10. Supreme Court Cases
11. Supreme Court Cases- Criminal

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| 12. Bombay Civil Journals | 18. Bombay High Court Reporter |
| 13. Bombay Criminal Cases | 19. Indian Law Reporter |
| 14. Bombay Rent Cases | 20. Supreme- Reported Judgment |
| 15. Crime | 21. Transport and Accident cases |
| 16. Claims and Acquittal Criminal Cases. | 22. All Maharashtra Supreme Court Cases – Civil and Criminal |
| 17. Current Labour Reports | |

Shri Pravin H Chaudhari
Assistant Librarian.

Annual Report of Moot Court Society

Moot Court training is the most effective method for developing most of the lawyering skills among the law students. It is a time tested and most dependable method and the best tool available for equipping a law student with the attributes of an effective and successful professional lawyer. Watching the performance of some of the best among the trained law students in the National Moot Court competitions, several sitting and retired judges and top lawyers have openly acknowledged and commented that they are at par or even better than the professional lawyers at the top rung. Systematic, disciplined and regular training and planning of a law student

coupled with his innate abilities would convert a law student into a professional lawyer when he enters into the Practice.

The activities of Moot Court Society were inaugurated on 13th Aug. 2015. This year Moot court Society conducted 10 days special training programme in the month of August with the aim to develop the skills to write a legal memoranda, the legal research skills to identify the problem, its issues and the like. The following students of S.S.Maniyar Law College participated at various National level moot court competitions and Law Fest in the academic year 2015-16:

Sr.No.	Name of the Participant	Acted as	Name of the Competition
1	Hitesh Shantaram Sonar	Mooter-1	Yashwantrao Chavan Memorial National Level Moot Court Competitions, Jan 2016
	Kiran Namdeo Shende	Mooter-2	
	Kushal Suman Kumar Soni	Researcher	
2	Bhaktprahlad Gyaneshwar Dhumale	Mooter-1	IX Late Advocate D.T.Jaibhave Memorial Moot Trial & Judgment Writing Competition-2015-16
	Suresh Eknath More	Mooter-2	
	Hemlata IndraSingh Rajput	Judge	
3	Sneha Dhanraj Neve	Mooter-1	XVI National Moot Court Competitions, Feb 2016
	Madhuri Ashok Chaudhari	Mooter-2	
	Priyanka Mohanrao Chavan	Researcher	
4	Yogita O Bharade	Writer	G.J.Adwani Law College's Vidhi Karan, National Level Law Fest, Feb 2016
	Sonam N. Jain	Writer	

Dr. Anna Saheb G.D. Bendale Memorial XI National Moot Court Competition, Feb 2016

It is said that the empires of future are the empires of mind and Moot Court training seems to be the need of the hour. "Renovate or innovate "is the burning slogan for all. Recognizing the importance of Mooting activities, every year S.S.Maniyar law College conducts National Moot Court Competition in the name of Founder President of KCE Society late Dr. Anna Saheb G.D. Bendale. This year the Competition was inaugurated on 13th Feb 2016 at the august hands of Hon. Mr. Justice P.B. Varale, Judge High Court of Bombay, in the benign presence of Hon Mrs. K.B. Patil, incharge District and Sessions Court, Jalgaon, Adv. Shri

P.B. Patil, Adv. Shri S.S. Phalak, Adv. Shri Sunil D. Chaudhari, Dr. B.Y.K. Redy and Prof. Rekha Pahuja. Eighteen teams from reputed Law Schools and Universities across the Country such as SLS Hyderabad, United World School of Law, Gandhinagar, Govt. New Law College, Indore, SLS Pune, GJ Adwani Law College Mumbai etc participated in the competition. The valedictory function was graced by the presence of Hon. Mr. Justice P.R. Bora, Judge High Court of Bombay, Adv. Shri Vipin Bendale, Member, Bar Council of Maharashtra & Goa, Adv. Shri L.V. Wani, President, District Bar Association, Jalgaon and other dignitaries. Team From Symbiosis Law school, Pune was adjudged as winner team whereas GJ Adwani Law College Mumbai became

the runner up. The Best Memorial was also awarded to Symbiosis Law school, Pune and the Best Male Speaker award went to Y.C.Law College,Pune and the Best Female Speaker award went to G.H.Raisoni Law School , Nagpur.

North Maharashtra University's Inter Collegiate Moot Court Competition, 2106

The Institute hosted Inter Collegiate Moot Court Competition, March 2106 in collaboration with North Maharashtra University, Jalgaon on 19th March 2016. Following students of S.S.Maniyar Law College, were awarded with runner up prize, Best Memorial and Best Student Advocate Prize.

Sr.No.	Name of the Participant	Acted as	Name of the Competition	Prize
1	Rutuja Balkrishna Lathi	Mooter-1	North Maharashtra University's Inter Collegiate Moot Court Competition, 2106	Runner Up
	Madhuri Ashok Chaudhari	Mooter-2		
	Gunjan Vilas Chaudhari	Researcher		
2	Hitesh Shantaram Sonar	Mooter-1	North Maharashtra University's Inter Collegiate Moot Court Competition, 2106	Best Memorial
	Ankita Ashok Jain	Mooter-2		
	Yogita Omprakash Bharade	Researcher		
3	Madhuri Ashok Chaudhari	Mooter-2	North Maharashtra University's Inter Collegiate Moot Court Competition, 2106	Best Student Advocate

Prof. Rekha P. Pahuja,
Assistant Professor
Co-ordinator.

Annual Report of National Seminar

Report of UGC Sponsored One Day National Seminar on "Need and Necessities of NAAC Accreditation and Quality Development in Higher Education on 26th September 2015.

A One Day UGC Sponsored One Day National Seminar on "Need and Necessities of NAAC Accreditation and Quality Development in Higher Education was organized by K.C.E.Society's S.S.Maniyar Law College, Jalgaon on 26th September 2015. The seminar was organized with a task of inviting researchers, academicians and students of different fraternities for their intellectual contributions on the common platform to discuss the issues pertaining to NAAC Accreditation and maintenance of Quality Development in Higher Education.

Dr.B.Yuvakumar Reddy,Principal S.S.Maniyar Law College,Jalgaon delivered the welcome address. Inaugural session comprised of following dignatories- Dr.Ganesh A Hegde,Assistant Advisor NAAC Bangalore,Adv Prakash B Patil, Hon'ble Vice President K.C.E.Society Jalgaon, Prof Dr.M.Mohandas, Former Associate Dean Kerala Agricultural University, Dr.N.S.Dharmadhikari, Educationist NAAC Peer Team Member Pune, Adv.S.S.Phalak, Secretary K.C.E.

Society Jalgaon, Dr.P.R.Gaikwad, Principal, Former Director of Higher Education,Aurangabad.

The subtheme of first session was "Higher Education in India-Problems and Solutions".The session was chaired by Principal Dr.P.R.Gaikwad, Former Director of Higher Education, Aurangabad. Resource Person for this Session was Prof.Dr.M.Mohandas, Former Associate Dean Kerala Agricultural University, Kerala. Prof.Dr.Jayasankar K.I. Assistant Professor was Rapporteur of this Session.

The subtheme of second session was "Quality Education-"Role of Higher Education in Building Youth and Impact of NAAC".The session was chaired by Dr.Ashok Rane Principal, KCE's College of Education, Jalgaon. Resource Person for this Session was Prof.Dr.Shilpa Bendale , H.O.D.,K.C.E's C.O.E.I.T's Management Department, Jalgaon. Prof. Dr.Vijeta Singh, Assistant Professor was Rapporteur of this Session.

The subtheme of third session was "Quality Education-"Effect of Assessment and Accreditation by NAAC".The session was chaired by Prof.Dr.V.L. Maheshwari, Management Council Member of North Maharashtra University, Jalgaon and Director of

School of Life Sciences, North Maharashtra University, Jalgaon .Resource Person for this Session was Prin.Dr.V.Y.Bahiram, Incharge Principal, Dr.B.A.M.College of Law, Dhule. Prof.Rekha P. Pahuja , Assistant Professor was Rapporteur of this Session.

The subtheme of fourth session was "Globalisation and its Impact on Accreditation. The session was chaired by Prof.Dr.N.S.Dharmadhikari, Educationist, NAAC PEER Team Member, Pune. Resource Person for this Session was Prin.Dr.N.D.Chaudhari; Incharge Principal, NTVS Law College

Nandurbar.. Prof.Anjali B.Bondar, Assistant Professor was Rapporteur of this Session.

Valedictory Session comprised of following dignitaries- Adv.S.S.Phalak, Secretary, K.C.E. Society Jalgaon and Dr.N.S.Dharmadhikari, Educationist, NAAC PEER Team Member, Pune as Chief Guest.. The Organizing Secretary of Seminar, Prof. Yogesh A Mahajan gave vote of thanks to UGC, Resource Persons, Guests, Participants, Media, all faculty members, non-teaching staff, student volunteers for their co-operation for making this event successful.

Prof.Yogesh A Mahajan
Assistant Professor
Organizing Secretary



विधी चिकित्सालय अहवाल २०१५-१६

एस.एस. मणियार विधी महाविद्यालय व जिल्हा विधी सेवा प्राधिकरण यांच्या मार्फत जळगाव जिल्ह्यातील विविध ठिकाणी व ग्रामीण भागामध्ये मोफत कायदेविषयक शिबिराचे आयोजन केले जाते.

या शिबिरात अंतिम वर्षाचे विद्यार्थी विविध सामाजिक वैक्तिक समस्या व त्यावर कायद्यासंबंधी उपाय पथनाट्याच्या माध्यमातून सादर करतात. व सोबत भाषणातून उपस्थित जनतेला मार्गदर्शन करीत असतात. तसेच ज्येष्ठ वकील व न्यायाधीश वर्ग सुध्दा कायदेविषयक मार्गदर्शन करीत असतात.

सन २०१५-१६ या शैक्षणिक वर्षामध्ये विधी चिकित्सालय मार्फत शिबीर दि. २३ ऑगस्ट २०१५ रोजी श्रमसाधना शाळा (हुडको) पिंप्राळा, जळगाव येथे आयोजित करण्यात आले. या शिबिराचे उद्घाटन मा.श्रीमती एस. जे. शिंदे दिवाणी न्यायाधीश, वरिष्ठ स्तर, जळगाव यांच्या हस्ते करण्यात आले. तसेच ह्या शिबिराच्या अध्यक्षस्थानी मा.अॅड. श्री. एस.एस. फालक सचिव खान्देश एज्युकेशन सोसायटी, जळगाव हे होते.

तसेच सदरच्या शिबिरात रोटरी क्लब चे मा. सदस्य अॅड. श्री प्रविणचंद्र जंगले इ. होते. या कार्यक्रमास महाविद्यालयाचे प्राचार्य. डॉ. बी. युवाकुमार रेड्डी, प्रा. डॉ. जयशंकर, प्रा. डी.आर. क्षीरसागर, प्रा. धुमाले, प्रा. योगेश महाजन व समन्वयक डॉ. विजेता सिंह उपस्थित होते. सदरच्या कार्यक्रमाचे सूत्रसंचालन प्रा. ज्योती भोळे यांनी केले.

दि. १० जानेवारी २०१६ रोजी दुसरे कायदा प्रशिक्षण शिबिर वडगाव लांबे ता. चाळीसगाव येथे घेण्यात आले. या शिबिराचे उद्घाटन मा. डी.पी. खंडेलवाल दिवाणी न्यायाधीश कनिष्ठ स्तर, चाळीसगाव

यांनी केले, तसेच अॅड. श्री. एस.एस. फालक, सचिव खान्देश एज्युकेशन सोसायटी, अध्यक्षस्थान भुषविले, तसेच मा. श्री. पी.एस. पत्की सह दिवाणी न्यायाधीश कनिष्ठ स्तर, चाळीसगाव हे प्रमुख पाहुणे म्हणून उपस्थित होते. त्याच बरोबर मा.श्री. दिवानसिंग वना पाटील, श्री. सुरजसिंग दिवानसिंग पाटिल व श्री. मानसिंग देवसिंग राजपूत सरपंच, इत्यादी उपस्थित होते.

सदरच्या शिबिरात मा. खंडेलवाल साहेबांनी सामाजिक समस्या व त्यांच्याशी संबंधित कायदे सांगितले पर्यावरण संवर्धनापासून तर मानवीय हक्क कायदे इ. विषयांवर त्यांनी मार्गदर्शन केले.

कार्यक्रमाचे अध्यक्ष अॅड. श्री. एस. एस. फालक यांनी कायद्याची जाणीव ठेवा व त्याचा वापर करा व इतरांनी गैर वापर करू नये म्हणून स्वतः जागृक व्हा असे सांगितले.

शिबिरात विद्यार्थ्यांनी वेगवेगळ्या विषयांवर पथनाट्ये सादर केली जसे दारू हे अभिशाप, बेटी बचाव बेटी पढाओ, हुंडाबळी, धरेलू हिंसा, बालमजूरी व शिक्षणाचा अधिकार इत्यादी.

ह्या कार्यक्रमाचे सूत्रसंचालन विद्यार्थीनी छाया आनंदा पाटिल हिने केले तर आभार प्रदर्शन डॉ. विजेता सिंह यांनी केले.

ह्या शैक्षणिक वर्षात मुंबई उच्चनायालयाच्या निर्देशानुसार दि. १६ फेब्रुवारी ला "बाल न्यायमंडळासमोर उपस्थित होण्यासाठी वकिलांमध्ये मुल्यात्मक बांधिलकीची गरज" या विषयावर एक दिवशी कार्यशाळा आयोजित करण्यात आली. विशेष करून ही कार्यशाळा अंतिम वर्षाच्या विद्यार्थ्यांसाठी होती. सदरच्या कार्यशाळेत जळगाव जिल्हा

न्यायालयाच्या सौ. मा. वरिष्ठ दिवाणी न्यायाधीश सौ. पाखले मॅडम यांनी बाल संरक्षण कायदा व त्याचे वैशिष्ट या विषयावर त्यांचे अनुभव मांडले त्याच बरोबर अॅड. इंगळे यांनी बाल न्यायालयासमोर चालणाऱ्या खटल्यांच्या प्रक्रिये विषयी सविस्तर माहिती दिली. त्याच बरोबर मा. न्यायाधीश श्री. आर. एस मिश्रा सचिव

जिल्हा विधीसेवा प्राधिकरण हे ही उपस्थित होते व विद्यार्थ्यांच्या विविध प्रश्नांचे समाधान त्यांनी केले.

तसेच "पर्यायी विधी सेवेच्या अंतर्गत दर वर्षी ग्राहक न्यायालयात गरजूंना विविध माहिती देवून सहाय्य केले."

प्रा. डॉ. विजेता सिंह
असिस्टंट प्रोफेसर
समन्वयक

वादविवाद समिती अहवाल २०१५-१६

आमचे महाविद्यालय विद्यार्थ्यांचा सर्वांगण विकास व्हावा आणि त्यांना त्यांच्या अंगभूत कलागुणांचा विकास करण्याची संधी मिळावी यासाठी बांधिल आहे. याच बांधिलकीतून महाविद्यालयात विविध समित्या गठित केल्या जातात. शैक्षणिक वर्ष २०१५-१६ साठी गठित करण्यात आलेल्या वादविवाद समितीचे समन्वयक म्हणून जी.व्ही. धुमाळे, सहाय्यक प्राध्यापक यांची नियुक्ती करण्यात आली. या शैक्षणिक वर्षात केसीई सोसायटीच्या वर्धापनदिन सप्ताहानिमित्त विद्यार्थ्यांमधील भाषण कौशल्याचा शोध घेणे, निर्माण करणे आणि विकसित करण्याच्या उद्देशाने आंतरवर्गीय वक्तृत्व स्पर्धा घेण्यात आल्या.

या समितीच्या माध्यमातून विविध महाविद्यालयाच्या वतीने आयोजित कार्यशाळा आणि शिबिरात विद्यार्थ्यांना सहभागाची संधी उपलब्ध करून दिली. यातून वक्तृत्वशैली, सुत्रसंचलन कौशल्य, व्यक्तीमत्व विकास आणि सांस्कृतिक बाबतीत मार्गदर्शन उपलब्ध

करून देण्यात आले. याशिवाय महाविद्यालयाचे विद्यार्थी राज्य व राष्ट्रीय पातळीवरील वादविवाद आणि सांस्कृतिक स्पर्धेत आपला ठसा उमटवित असतात. एमआयटी, पुणे आयोजित भारतीय छात्र संसदेतही विद्यार्थ्यांना सहभागाची संधी देण्यात आली.

महाविद्यालयातील विद्यार्थ्यांच्या विविध क्षेत्रातील उल्लेखनीय कामगिरित महाविद्यालयाचे प्राचार्य डॉ. बी. युवाकुमार रेड्डी, प्रा. डी.आर. क्षीरसागर, प्रा. रेखा पाहुजा, प्रा. योगेश महाजन, डॉ. विजेता सिंग, प्रा. अंजली बोंदर यांनी मोलाचे सहकार्य करून विद्यार्थ्यांना विविध स्पर्धेत सहभागी होण्यास प्रोत्साहन दिले. सन २०१५-१६ या शैक्षणिक वर्षात महाविद्यालयातील विद्यार्थ्यांनी वक्तृत्व, वादविवाद, निबंधलेखन, काव्यवाचन विविध स्पर्धा प्रकारात पारितोषिके पटकावली त्या पारितोषिकाची सविस्तर माहिती पुढीलप्रमाणे आहे.

अ.क.	विद्यार्थ्यांचे नाव	स्पर्धेचे नाव	श्रेणी
१.	सावळे गणेश चंद्रकांत	पाणी पुरवठा व स्वच्छता विभाग, महाराष्ट्र शासन पंचायत समिती जळगाव आयोजित स्वच्छतामित्र वक्तृत्व करंडक स्पर्धा २०१५	द्वितीय
२.	माळी निवृत्ती रघुनाथ	शेठ नारायण बंकट वाचनालय, चाळीसगाव आयोजित स्व. प्रा. सौ. मंदाताई व स्व. डॉ. शामकांत वा. देव स्मृती करंडक आंतरमहाविद्यालयीन वक्तृत्व स्पर्धा	उत्तेजनार्थ
३.	सावळे गणेश चंद्रकांत	पाणी पुरवठा व स्वच्छता विभाग, महाराष्ट्र शासन जिल्हा परिषद, जळगाव आयोजित स्वच्छतामित्र वक्तृत्व करंडक स्पर्धा २०१६	पात्रता सहभाग
४.	राऊत ज्ञानेश्वर एस.	रायसोनी संस्थेच्या वतीने आयोजित जी.एच. रायसोनी वक्तृत्व स्पर्धा	अंतिम स्पर्धेस पात्र
५.	माळी निवृत्ती रघुनाथ	रायसोनी संस्थेच्या वतीने आयोजित जी.एच. रायसोनी वक्तृत्व स्पर्धा	अंतिम स्पर्धेस पात्र
६.	सावळे गणेश चंद्रकांत	आय.एल.एस. विधी महाविद्यालय, पुणे आयोजित रायस्तरीय आंतरमहाविद्यालयीन वक्तृत्व स्पर्धा २०१५-१६	सहभाग
७.	माळी निवृत्ती रघुनाथ	ग्रामदैवत भैरवनाथ यात्रोत्सव निमित्त तालुकास्तरीय वक्तृत्व स्पर्धा, मर्हिंदळे, ता. भडगाव, जि. जळगाव	उत्तेजनार्थ

वरीलप्रमाणे सन २०१५-१६ या शैक्षणिक वर्षात महाविद्यालयाच्या विद्यार्थ्यांनी अनेक स्पर्धेत सहभाग नोंदवून पारितोषिके पटकाविली आहेत.

प्रा. जी.व्ही. धुमाळे,
असिस्टंट प्रोफेसर,
समन्वयक.

Green Club Annual Report

The word "environment" is most commonly used describing "natural" environment and means the sum of all living and non-living things that surround an organism, or group of organisms. Environment is the aggregate of all external conditions and influences effecting the life and development of an organism. Development without regard to the ecological equilibrium has led to an environmental crisis in the form of Global Warming in the recent past.

Therefore, the protection and improvement of human environment is a major issue which affects the well beings of the people and economic development throughout the world. It is, therefore, the urgent desire of the people of the whole world and the duty of the all Governments and the all peoples to protect environment. That is why the Articles 48A and 51A of the Constitution of India have cast a solemn duty not only on the State but also on the citizens towards the protection of the environment and conservation of the forests and the wild life.

Realising the importance of Natural environment, Supreme Court has given the directions to UGC to introduce Environmental Studies as a compulsory subject in the first year of every Stream in order to create awareness among the students regarding protection of environment in which they live.

One way to implement the mandate of Constitution and guidelines issued by the apex court is to constitute Green club Committee every year which aims and works towards the prevention of degradation of environment from harmful effects of green –house gases and also to protect natural vegetation.

The main object of the Green club inter alia includes creating the awareness regarding the prevention, control and dissemination of pollution by organising seminars, workshops, and different campaigns.

This year the inaugural programme of Green Club was conducted in the benign presence of renounced person in the field of academics Dr. Devyani Bendale, Vice Prinicipal, M.J. College, Jalgaon and Prof. S.J.Chandratre, Micro- Biology Department, M.J.College, Jalgaon on 24 .july.2015.On this day various trees were planted and tree guards were also put around them for their protection. Many students also participated and planted various trees and created awareness about environment.

Green Club activities are helpful not only for natural vegetation but also considered as need of the hour for sustainable development.

Prof. Rekha P Pahuja
Assistant Professor,
Co-ordinator.

विद्यार्थी कल्याण विभाग अहवाल २०१५-१६

आमचे महाविद्यालय विद्यार्थी कल्याणाच्या विविध योजना राबवत असते. समाजघटकातील सर्व स्तरातून आलेल्या विद्यार्थ्यांना शिक्षणाची समान संधी उपलब्ध झाली पाहिजे व त्याच्या व्यक्तीमत्वाचा सर्वांगीण विकास झाला पाहिजे या हेतूने विद्यार्थी कल्याण विभाग कार्यरत आहे. महाविद्यालयाचे विद्यार्थी कल्याण अधिकारी म्हणून सहा. प्राध्यापक जी.व्ही. धुमाळे तर महिला विद्यार्थी कल्याण अधिकारी म्हणून डॉ. विजेता सिंग यांची नियुक्ती करण्यात आली. महाविद्यालयाचे प्राचार्य डॉ. बी. युवाकुमार रेड्डी, प्रा. डी. आर. क्षीरसागर यांच्या मार्गदर्शनाने व प्रा. रेखा पाहुजा, प्रा. योगेश महाजन, प्रा. अंजली बोंदर, श्री सुनिल झांबरे यांच्या सहकार्याने शैक्षणिक वर्ष २०१५-१६ मध्ये कर्मवीर भाऊराव पाटील कमवा व शिका योजना महाविद्यालयात सुरु करण्यात आली. या योजने अंतर्गत गरजू अशा आठ विद्यार्थ्यांची निवड करण्यात आली. विद्यार्थ्यांच्या मनात स्वावलंबनाची भावना निर्माण झाली पाहिजे म्हणून या योजने अंतर्गत कार्यालयीन कामकाजासाठी त्यांचे सहाय्य घेण्यात आले यातून त्यांना संगणकाचे ज्ञान व कार्यालयीन कामकाजाची प्रक्रिया माहिती होते व अर्थसहाय्य ही होते. सदरील रकमेच्या १/३ रकम महाविद्यालयाकडून देण्यात येते व २/३ रकम विद्यापीठाकडून मंजूर करण्यात आली.

तसेच महाविद्यालयातील आर्थिक दृष्ट्या दुर्बल घटकातील विद्यार्थ्यांना विद्यापीठाकडून अर्थसहाय्य उपलब्ध करून देण्यात आले. यामध्ये एकूण १६ विद्यार्थ्यांना शैक्षणिक वर्ष २०१४-१५ साठी अर्थसहाय्य मिळवून दिले तर २०१५-१६ साठी १७ विद्यार्थ्यांची निवड करण्यात आली.

त्याचबरोबर खान्देशातील विद्यार्थ्यांच्या अंगभूत क्षमतेला वाव मिळावी व त्यांच्यातील गुणवत्तेला प्रेरणा मिळावी म्हणून उमवि विद्यार्थी कल्याण विभाग आयोजित उत्तर महाराष्ट्र विद्यापीठ आंतर महाविद्यालयीन अभिरूप न्यायालय स्पर्धेचे आयोजन महाविद्यालय व उमवीच्या संयुक्त विद्यमाने करण्यात आले. या स्पर्धेचे उद्घाटन उमविचे विद्यार्थी कल्याण विभागाचे संचालक प्रा. सत्यजित साळवे यांच्या हस्ते करण्यात आले. समारंभास टांझानीया येथील मुक्त विद्यापीठाचे डॉ. मोहमद साहेब हुसेन, केसीई सोसायटी व्यवस्थापन परिषदेचे सदस्य अॅड. सुनिल डी. चौधरी यांची सन्माननीय उपस्थिती लाभली. कार्यक्रमाचे अध्यक्षस्थान केसीई सोसायटीचे सचिव अॅड. एस.एस. फालक यांनी भुषविले. पारितोषिक वितरण उमविच्या शिक्षणशास्त्र विभागाचे माजी अधिष्ठाता डॉ. साहेबराव भुक्न, डॉ. मोहमद साहेब हुसेन आणि प्राचार्य डॉ. बी. युवाकुमार रेड्डी यांच्या हस्ते करण्यात आले.

तसेच विद्यार्थ्यांच्या व्यक्तीमत्वाचा समतोल विकास व्हावा म्हणून इच्छुक विद्यार्थ्यांसाठी योगातज्ञाच्या मार्गदर्शनाखाली एक महिन्याचा मोफत योगा कोर्स महाविद्यालयाच्या वतीने घेण्यात आला. त्यानंतर त्यांचा फीडबॅक घेऊन त्यांच्यातील परिणामाची चाचणीही घेण्यात आली.

महाविद्यालयात येणाऱ्या आदिवासी विद्यार्थ्यांमध्ये जाणवणारा न्युनगंड नाहीसा करून त्यांच्यातील आत्मविश्वास वृद्धिंगत व्हावा म्हणून म्हसदी, ता. साक्री, जि. धुळे येथील उमवि विद्यार्थी कल्याण विभाग आयोजित विद्यापीठस्तरीय आदिवासी विद्यार्थी आत्मविश्वास व प्रेरणा विकास कार्यशाळेत

महाविद्यालयाच्या ६ आदिवासी विद्यार्थ्यांना पाठवण्यात आले. अशा प्रकारे उमविच्या विद्यार्थी कल्याण विभागाच्या वतीने आयोजित कार्यशाळा व स्पर्धांमध्ये विद्यार्थ्यांना सहभागाची संधी उपलब्ध

करून दिली जाते व विद्यार्थी कल्याण विभागाच्या विविध योजना विद्यार्थ्यांना मिळवून देण्यासाठी महाविद्यालयाचा विद्यार्थी कल्याण विभाग पुढाकार घेत असतो.

प्रा. जी.व्ही. धुमाळे,
असिस्टंट प्रोफेसर,
समन्वयक.

Annual Report of NSS Activities.

The activities of NSS Unit for current academic year was inaugurated on 24th July 2015 by Dr. Devyani Bendale , Vice-Principal M.J.College,Jalgaon ,Prof.S.J.Chandratre and Dr. B. Yuvakumar Reddy the Principal of S.S.Maniyar Law College, Jalgaon. Different programmes were being conducted through NSS. On 15th August 2015 the NSS Unit of the college was celebrated the Independence Day. On this occasion as a chief Guest of the programme was Adv.S.S.Phalak, Secretary of KCE 'S, Jalgaon. On 11th September 2015 the NSS Unit of the college organized the Yoga Day on the occasion of KCE'S Foundation Day celebration. The Adv.Swati Nikam was present and conducted the Yoga practical in the college. The Unit has celebrated NSS Foundation Day on 24th

September 2015. On this occasion the college was organized the essay competition on socio-legal issues. On 3rd October 2015 the NSS unit of the college was organized the programme on the occasion of Birth Anniversary of Mahatma Gandhi which is also celebrated as international Non-violence Day.On this occasion the Asst.Prof. Ashwin Zala,Gandhi Research Foundation,Jalgaon was guided the student.On 8 October 2015 the unit of the college was organized the blood donation camp with the help of Madhavrao Govalkar Swyashevi Raktapedi. Dr.Vijay Somakuvar was guided and motivate to the student. Total 15 students voluntarily donated blood in said camp.

The NSS unit of the College was being organised 7 days Special Winter

Camp at Aavane Dist. Jalgaon from 25th December to 31th December 2015. NSS volunteers rendered a great service by doing Shramdhan, Tree Plantation, School Campus Cleaning, Street Cleaning etc. Different resource Persons like Dr. Shama Sharaf delivered lecture on Personality Development, Dr Siddeshwar Bondar delivered lecture on the topic of 'How to face the competitive exam' Prof. D.R. Kshirsagar delivered lecture on women and Law, Prof. G.V. Dhumale on Youth and Ideal Society, Dr. Ujawala Nehate on Women Empowerment, Dr. B. Yuvakumar Reddy, Principal of the college guided the student. The NSS District Co-ordinator Dr. D.S. Rane sir has visited and guided NSS Volunteers. During the camp NSS volunteers has performed different activities i.e. tree plantation, rally, street cleaning, river cleaning, street plays, survey etc. The valedictory function of NSS Camp took place in the presence of Principal Dr. B. Yuvakumar Reddy, Shri. D.P. Pawar. Head master of the school. The NSS Coordinator Prof. Anjali Bondar and

Asst. Coordinator, Prof. Yogesh Mahajan was present. Two Best Volunteers were selected. - 1) Male: - Hitesh Sonar from LL.B.-IIInd year class. 2) Female: - Vaishali Choudhary from LL.B.-IIInd year class.

On the occasion of National Youth Week and to create awareness among the college students the NSS unit of college has organized the poster competition on 14 January 2016. The eight students had participated in poster competition. The unit of the College organized the programme on the occasion of Republic Day. The chief guest of the programme was the Secretary of the KCE society's Adv. S.S. Phalak, KCE'S Engineering College Principal Dr. Aarajpure and the Principal Dr. B. Yuvakumar Reddy. On 3rd March 2016 college has organized the programme on the occasion of 125th Birth Anniversary of Dr. B.R. Ambedkar, Dr. Milind Bagul had guided the student. Thus the N.S.S. Unit of our college actively participated in various activities with utmost dedication and service motto.

Prof. Anjali B. Bondar
Assistant Professor
NSS Programme Officer.

Annual Report of Cultural Activities 2015-16

The aim of cultural Activities committee is to bring out the talent from student community in all the possible forms whether it is music, dance, theatre, literary skills, sketching or other fine art styles and to give the platform to the students. On 22nd July the inauguration of cultural activities was took place in the auspicious hands of the Marathi film team "My identity" actor Bhushan patil, actress Khushabu Tavade and Director Jamil Khan. In order to showcase these talented students are sent in various competitions like 'Rangoli', 'Mehandi', 'Sangeet', 'Dance competition', 'Drama', 'Best Personality' throughout the year ranging from State level, Inter-University level, and Inter Collegiate level Competitions. Fresher's party is celebrated to welcome the fresher's by organizing various cultural events to welcome the new comer's every year in the college. Annual Social Gathering is also conducted in the institution which adds colours in their life and makes all round development of the students.

Annual Social Gathering-"Tejodeep" - 2016:

This year Annual Social Gathering named "Tejodeep" was celebrated for five days from 15.02.2016 to 19.02.16. First two days were celebrated as Sports days. Various Sports events such as Cricket, Bad Minton, Carrom, Chess and Football etc. were organized. The Special Programme was also organized on the occasion of 'Chhatrapati Shivaji Maharaj Jayanti' on 19.02.2016 in the gracious presence of Dr.Ravi Chavan. The Cultural days in which various events ranging from Antakshri, Singing, Drama, Fashion Show, Poem reading etc. were organized. The cultural day was inaugurated with auspicious hands Adv.Pramod N.Patil, Member Local Management Council S.S.Maniyar Law College, Jalgaon and Dr.V.J.Arajpure, Principal KCE'S Engineering College Jalgaon. The Valedictory Function by gracious presence of Dr.S.N. Bharambe, Principal, SNTD Women's College, Jalgaon and Adv.Vilas Patil, Law

Officer, Collector Office, Jalgaon and Society Jalgaon, by distributing various
Adv. S.S.Phalak, Secretary, KCE prizes and certificates.

Prof. Anjali B. Bondar
Assistant Professor,
Coordinator

