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Women Empowerment through Education with Special Reference to Jalgaon District: An Overview

Dr.B.Yuvakumar Reddy¹
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'I measure the progress of a community by the degree of progress which women have achieved.'

Dr.Babasaheb Ambedkar

Introduction

The issue related to women empowerment through education and also gender justice is a matter of concern to the Indian society. Though, there has been any change in the social strata still the mindset of the institution have not been changed. The reason might be the socio- political, economic conditions and education of the women. The matter has not been taken seriously by the political and social leaders in the era of modernization.

In India from the very time immemorial women is the subject of discrimination. The women are socially, physically, psychologically exploited class in the society. Many social reformers have worked on the empowerment of women as Raja Ram Mohan Roy, Swami Vivekananda, Shahu Maharaj, Mahatma Joytiba Phule, Savitribai Phule, Dhondo keshav Karve and Dr. Babasaheb Ambedkar.

The term Empowerment denotes "Empowerment means moving from a weak position to execute a power"³. Empowerment of women is perceived as equipping them to be economically independent, self-reliant, with positive esteem to enable them to face any situation and they should be able to participate in the development activities.⁴

It is proposed to know how far there is interrelationship between educational development of women and empowerment on the basis of secondary data with the following objectives:

1. To study the status of women and need of education for empowerment.
2. To state about the International Conventions.
3. To highlight the Constitutional provisions on women empowerment through

education.

4. To conclude by stating the position of Jalgaon District.

Status of Indian Women

In the Vedic period women enjoyed all sorts of necessary rights which are essential for a human being. Women have access to all branches of learning and enjoyed a position at par with men. Women played an important role in religious ceremonies. The girls were free to choose their own life partners by Swayamvara system. They had all the opportunities to pursue education including study of Vedas, and were even eligible for Upanayana. They could end a marriage and remarry and even widows re-married, even during Kautilya's time, women lived with dignity.

In the later Vedic period women were treated as bonded laborers, like slaves. The social status of women was undermined many restrictions were imposed on them and they were deprived of many basic human rights. Even though women were in majority in the society, they were discriminated and ill treated by men. The condition of women started deteriorating through sexual discrimination.⁵

So far as the status of women in the Hindu society is concerned, they were treated unequal and having no rights at all. According to Manu, 'The women was under the custody of her father in the tender age, she was under the custody of her husband in her young age, and she was under the custody of her son in her old age, she was not entitled to independence at all this was her position'. This dictum of Manu became mandatory on all the Hindu women of higher or lower castes. Men had every liberty to treat the women as they liked. She was neither entitled to take education, nor had the right to officiate any religious ceremony, nor had any say in the family affairs and property.

With the dawn of democratic process in India in the beginning of 19th century the idea of independence from British colonization was started emerging and simultaneously the ideology of liberation and rationalism also was coming to reality. This ideological development gave rise to emergence of National Independence Movement and the movement for the emancipation of the so called untouchables and tribals and women. There seems to be some intrinsic co-relation between the national liberation movement and the liberation of all such segments of the society who were exploited and oppressed.⁶

Gender jurisprudence is new ordering of society to emancipate and liberate women from the shackles of ancient law, traditions and customs whereby the new claims, interests and needs of the women are promoted and readjusted through law with men folk on a footing of equality, dignity and non exploitation.

Need of Education

Women empowerment is a cause to development of women and the family which led to develop thereby the nation. Education will be used as an agent of basic change in the status of woman. In order to neutralize the accumulated distortions of the past, there will be a well-conceived edge in favour of women. The National Education System will play a positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators, and the active involvement of educational institutions. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various course and educational institutions encouraged to take up active programmes to further women's development.⁷

The Draft of National Education Policy 2016, goals & objectives also it mention ensuring that social, regional and gender gaps in education are eliminated and gender equality and girls' and women's empowerment are promoted throughout the education system.⁸

The Draft for National Policy of Women 2016 has emphasized on education few of them:

1. Creating a conducive socio-cultural, economic and political environment to enable women enjoys de jure and de facto fundamental rights and realize their full potential.
2. Mainstreaming gender in all-round development processes/programmes/ projects actions.
3. Improving and incentivizing access of women/girls to universal and quality education.
4. Increasing and incentivizing work force participation of women in the economy.
5. Equal participation in the social, political and economic spheres including the institutions of governance and decision making.⁹

International Conventions

Apart from the Constitutional Provisions there are various International Conventions for the welfare of the Women. These Conventions are ratified by India, namely:

- 1) Universal Declaration of Human Rights, 1948.
- 2) International Convention as Civil and Political Rights, 1966.
- 3) International Covenant on Economic, Social and Cultural Rights, 1966.
- 4) International Convention on Elimination of all Forms of Racial Discrimination,

1965.

- 5) Convention on Elimination of all Forms of Discrimination Against Women, 1989.
- 6) Convention on the Rights of the Child, 1979.
- 7) ILO Convention No-29 Forced Labour Convention, 1930.
- 8) ILO Convention No-111- Discrimination (Employment and Occupation) Convention, 1958.¹⁰

Constitutional Provisions for Empowerment of Women

The principle of gender equality is enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women.¹¹

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, place of birth or any of them.

Article 15 (3) – Nothing in this article shall prevent the State from making any special provision for women and children.

Article 16 (2) – No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them be ineligible for, or discriminated against in respect of, any employment or office under the State.

Under **Article 21** of the Constitution of India ensured in Fundamental Right, the right to education, it having regard to the significance of education in the life of an individual and the Nation, through (86th Amendment), Act, 2002,¹² inserting a new

Article 21-A-The State shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the State may, by law, determine. The Directive contained in Article 45, being replaced by the Fundamental Right guaranteed under 21A, is, therefore, omitted and is substituted by the Article 45- as compulsory early education for Children until they complete the age of six years. The majority of the Supreme Court in *Unni Krishnan v. State of Andhra Pradesh*,¹³ held that "it directly flows from the right to life", that its content and parameters have to be in the light of Articles 41, 45 and 46.

Article 39 (a) – that the citizens, men and women equally, have the right to an adequate means of livelihood

Article 39 (d) – that there is equal pay for equal work for both men and women

Article 41 requires that " the State, shall within limits of its economic capacity and development, make effective provision, for securing the right to education.

Article 42 – Provision for just and humane conditions of work and maternity relief-
The State shall make provision for securing just and humane conditions of work and for maternity relief.

[Article 45- Provision for early childhood care and education to children below the age of six-The State shall endeavour to provide early childhood care and education for all children until they complete the age of six years.]

Article 46 (1) – The State shall promote with special care the educational and economic interests of the weaker sections of the people, and, in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social justice and all forms of exploitation.

Article 51 (A)¹⁵ (e) – to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;

Article 51 (A) [(k) 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.]

Article 243 D (3) – Not less than one- third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayats shall be reserved for women and such seats may be allotted by rotation to different constituencies in a Panchayats.

Article 243 D (4) – not less than one-third of the total number of Offices of Chairpersons in the Panchayats at each level shall be reserved for women.

Article 243 T (3) – Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and Scheduled Tribes) of the total number seats to be filled by direct election in every Municipality shall be reserved for women and such seats may be allotted by rotation to different Constituencies in a Municipality.

Article 234 T (4) – The Offices of Chairpersons in the Municipality shall be reserved for the Scheduled Castes, the Scheduled Tribes and women in such manner as the Legislature of a State may, by law, provide.

Jalgaon District

Jalgaon is one of the important districts of Maharashtra. It is in the vicinity of the famous Buddhist caves at Ajintha and Pitalkhora. In the ancient period it was ruled by Satvahanas, Abhiras, Vakattas, Rashtrakutas and Yadavas in the rule of Alauddin Khilji in 1295. Thereafter it was ruled by Malik Rajah and Bahram Khan in the year 1365. The Khan dynasty ruled Jalgaon for a longer period up to the end of 16th century. Therefore, this area is known as Khandesh. Later on it formed a part of

Moghul Empire, Maratha Empire and British Empire.

The Jalgaon District gets water from three main rivers; they are Tapi, Girna and Bori. It is rich in agriculture.

District Highlights-2011 Census

1. The district is famous for production of Bananas; Bananas produced in the district are of delicious quality and are exported to most of the district of the State and Delhi as well as some foreign countries also. Out of total area under Banana production in Maharashtra State, the ¼ of the area is in Jalgaon district alone.
2. Jalgaon is called the main gate of World famous caves of Ajantha.
3. The economy of the district is primary dependent on agriculture 70.9 percent of the total workers are engaged as cultivators and agriculture labourers.
4. Nashirabad village in Jamner tahsil is the most populated (26131) and Wadgaon Nimb village in Jamner tahsil is the least populated (15)
5. Bhusawal tahsil is having the lowest number of villages (50) in the district.
6. The effective literacy rate of Jalgaon is 78.2 percent, Males and Females literacy rate are 85.4 percent and 70.6 percent respectively.¹⁶

Jalgaon has been illuminated in the light of knowledge from the very beginning of 20th century. The educational institutions which came into existence in the pre-independent era are:

1. The Chalisgaon Educational Society, Chalisgaon 1909.
2. The Erandol Educational Society, Erandol 1913.
3. The Khandesh Education Society, Amalner was started in 1914.
4. The East Khandesh Maratha Vidya Prasark Samaj, Jalgaon was established in 1917.
5. The Chopda Education Society, Chopda 1918.
6. The Jamner Taluka Education Society, Jamner 1919.
7. The Secondary Education Society, Bhalod 1923.
8. Bhusawal Education Society, Bhusawal 1935.
9. The Shikshan Mandir, Jalgaon 1941.
10. The Khandesh College Education Society, Jalgaon 1944.
11. The Bodwad Sarvajanic Co-operative Education Society, Bodwad 1945.
12. The Nashirabad Education Society, Nashirabad 1945.
13. The Sarvodaya Co-operative Ashram, Yawal 1950.

Conclusion

Education occupies a pivotal role in the setting of social structure in any country. It reflects the objectives, values and perspectives of life of the individual and the society.¹⁷ The democratic process could not complete unless the masses and women

were properly educated. The Jalgaon District is having its own history in the educational development and empowerment of women. Still there is lack of development due to geographical accessibility as it is situated in the middle of all the metros of the State of Maharashtra.

End Notes :

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- 13 AIR 1993 SC 1918
- 14 Subs. by the Constitution (Eighty-sixth Amendment) Act, 2002, w.e.f.1.4.2010
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Juvenile Justice (Care and Protection of Children) Act 2015: An Overview

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1. Introduction:

The children are the wealth of the nation as well as future of the nation if they properly cared and educated then nation will develop. That's why the social care and protection is very essential for them. The word 'juvenile' originate from the Latin word 'juvenis' meaning young. Every day thousands of the children around the world get caught up in adult formal justice system. Children are arrested and detained by police, tried by magistrate and sent to institutions including prisons under systems of justice which in many cases are set up for adults. There are explicit international guidelines on the proper administration of juvenile justice and community based conflict resolution and rehabilitation of child offender. So many times children rights and special needs are being ignored. Large numbers of children in conflict with law are socio-economic victims, denied their rights to education, health, shelter, care and protection. Many of them have had little

or no access to education and many are working children. Some children have left their homes and taken to the streets to escape from violence and abuse at the hands of their families. Some of them have left their homes and taken to the streets in order to survive. Others have been abandoned by their families also. These children who are abandoned and destitute are also at high risk of sexual exploitation, trafficking and becoming involved in substance abuse and the drug trade through peer influence or influence of adult criminals.

2. Aims and objectives of the Act:

The goal of children's work is the establishment of fair and human system of justice for children which

1. It is based on the rights of the child.
2. It put the best interests of the child first.
3. Focuses on prevention as a primary objective.
4. Makes custody a sanction of last resort and for the shortest possible period of time while taking into effect

on the victim and community.

The object of the law is to provide the special system of justice to the children at every stage, distinct from the Criminal Justice systems for the adults. Earlier the word has come to be associated with delinquency. The present juvenile Justice(Care and Protection of Children) Act,2000 this legislation has introduced the concept of children in conflict with law and children in need of care and protection as an effort to move away from this kind of rebelling. The earlier Act Juvenile Justice Act 1986 repealed by parliament that the word delinquent which gives the stigma to the child and to avoid stigma on child the earlier delinquent word later on removed from the Act. In recent years, juvenile justice reforms has received the significant attention throughout the world because of earlier law the offending child will feel the heavy weight of outdated colonial approaches that rely on the arrest, containment and institution based on rehabilitation. The children who come into conflict with the law are often from the most vulnerable and marginalized segments of society. The Convention on the Rights of the Child and the UN Guidelines encourage the good practice that aims to ensure the dignity of child and promote reintegration into the community.

3. International Scenario:

At the international level the efforts has taken to protect the rights of the children. A different convention passed by the UNICEF and India is the signatory party of these conventions, the Universal Declaration of Human Rights, 1948 for the first time took care of elementary education. Article-26 is divided into three parts. It guarantees every one i.e. the right to education. The education at the elementary and fundamental stage shall be free. At the end it provides that the elementary education shall be compulsory. The member's states are under obligation to protect everyone's right and provide the free and compulsory basic education.

✍ Right to life (Article 6): also found in Article 6 of the ICCPR (International Convention on Civil and Political Rights). The United Nations Convention on the Rights of the Child is a human rights treaty which sets out the civil, political, economic, social, health and cultural rights of children. The Convention defines a child as any human being under the age of eighteen, unless the age of majority is attained earlier under a state's own domestic legislation. Nations that ratify this convention are bound to it by international law. Compliance is monitored by the UN Committee on the Rights of the Child which is composed of members from

countries around the world. Once a year, the Committee submits a report to the Third Committee of the United Nations General Assembly, which also hears a statement from the CRC Chair, and the Assembly adopts a Resolution on the Rights of the Child.

Governments of countries that have ratified the Convention are required to report to, and appear before, the United Nations Committee on the Rights of the Child periodically to be examined on their progress with regards to the advancement of the implementation of the Convention and the status of child rights in their country. Their reports and the committee's written views and concerns are available on the committee's website.

The UN General Assembly adopted the Convention and opened it for signature on 20 November 1989 (the 30th anniversary of its Declaration of the Rights of the Child. It came into force on 2 September 1990, after it was ratified by the required number of nations. Currently, 196 countries are party to it including every member of the United Nations except the United States.

Two optional protocols were adopted on 25 May 2000. The First Optional Protocol restricts the involvement of children in military conflicts, and the Second Optional Protocol prohibits the sale of children, child prostitution and

child pornography. Both protocols have been ratified by more than 150 states. A third optional protocol relating to communication of complaints was adopted in December 2011 and opened for signature on 28 February 2012. It came into effect on 14 April 2014. India ratified UNCRC on 11 December 1992, agreeing in principle all articles except with certain reservations on issues relating to child labour. In India there is law that children under the age of 18 should not work, but there is no outright ban on child labor, and the practice is generally permitted in most industries except those deemed "hazardous. Although a law in October 2006 banned child labor in hotels, restaurants, and as domestic servants, there continues to be high demand for children as hired help in the home. Now a day the number of child laborers in the country range from the government's conservative estimate of 4 million children under 14 years of age to the much higher estimates of children's rights activists, which around 60 million. Little is being done to address the problem since the economy is booming and the nuclear family is spreading, thereby increasing demand for child laborers. In India many people are still suffering from non-nutritious food many parents are still leaving their children on riverside, in trains etc.

4. Constitutional Protection to the

Children:

Under the constitution of India the special protection has been provided to the children. After Independence, the constitutional provisions have inspired the developments in the field of juvenile justice. Part III and Part IV which deal with Fundamental Rights and Directive Principles of state Policy respectively contain some special provisions with respect to children. Article 15 (3): Permits the State to make special provisions for children and women. Article 23: Prohibits the traffic in human beings and forced labour. Article 24: Forbids the employment of children below the age of 14 years in factories, mines and other hazardous occupations. Article 39 (e): Directs the State to safeguard the tender age of children from entering into jobs unsuited to their age and strength forced be economic necessity. Article 39 (f): Directs the State to secure facilities for the healthy development of children and to protect childhood and youth against exploitation and moral and material abandonment. Article 45: Requires the State to provide free and compulsory education to all children up to age of 14 years. Article 47: states it is the duty of the state to raise level of nutrition and standard of living. Article 21A- Right to education a fundamental right –The 86th Constitutional amendment has

added a new Art.21A which state about the 'The state shall provide free and compulsory education to all children of the age of 6 to 14 years in such a manner as the state may, by law determine.'

5. Analysis of the New Act:

A. Highlights of the Act:

Age Cap: Continuing with the age cap of juvenile at 18 years, this act introduces a new category of 16-18 years who could be convicted as adults in case of heinous crimes (offences with punishment of 7 years or more under Indian Penal Code) [JJ Act, Sec. 2(33)]

B. Boards & Committees:

The 1986 Act established Juvenile Welfare Boards and Juvenile Court. The 2000 Act skipped the establishment of a special court but the Juvenile Welfare Boards were carried on and Child Welfare Committees were established. However, the 2015 Act carries the provision for 3 members on the Boards (Metropolitan or judicial Magistrate + 2 Social Workers) (JJ Act, Sec. 4); establishes Child Welfare Committee (JJ Act, Sec. 27); and revives the Children's Court for every district (The Commissions for the Protection of Child Rights Act 2005, Sec. 25; Protection of Children Against Sexual Offences Act 2012, Sec. 28). In the former two bodies, at least one woman member is mandatory which was also present in the 1986 and 2000 Act.

C. Adoption:

Establishment for State Adoption Resource Agency and Central Adoption Resource Agency which monitors, regulates, make rules, etc. in regards to adoption of children (JJ Act, Sec. 67-68). It further lays down criteria for prospective parents adoption which was absent in earlier Acts. This clause would help in speeding the adoption process. Monthly visit by Child Welfare Committees to foster family has been added.

D. Child Care Institutions:

Unlike the Act of 2000, the registration of Child Care Institutions has been made mandatory (JJ Act, Sec. 41). Carrying forward the spirit of reformation and rehabilitation of juvenile justice, the Act continues with the segregation between 'children in need of care and protection' and 'children in conflict with law' (JJ Act, Sec. 2). While the former includes children who are in adverse conditions, requiring state support to become responsible citizens, the later are those children who have committed crimes.

The National Crime Records statistics show that though there was an increase in juvenile crimes, not all these crimes were committed 'intentionally'. For example, the report indicates that majority of the children accused of crime belonged to financially backward families with an annual income of not

more than 25,000 and the crimes they were involved in were theft, burglary, etc. Thus, it is held that if such children are provided with healthy atmosphere, they can grow to become responsible citizens. As a result, the Act includes a clause for adoption of such children by allowing inter-country adoption in case foster parents are not available in the country (JJ Act, Sec. 36). In order to stop child trafficking, the Act ensures stricter offences for people who are involved in supplying drugs to children. In fact, the punishment is harsher in this case compared to physical assault (JJ Act, Sec. 76-78). Further, in cases where families surrender their children.

6. The Juvenile Justice (Care and Protection of Children) Amendment Bill 2015:

The December 16, 2012 gang rape in Delhi triggered major changes in criminal laws in India, especially those dealing with rape but changes in the law dealing with juvenile offenders are still pending. The Rajya Sabha passed the new law to replace the existing provisions that have been in force since 2000. Following things are important relating to the newly amended law.

The Juvenile Justice (Care and Protection of Children) Amendment Bill 2015 has been passed by the Rajya Sabha today. It was introduced in Parliament last year after public outrage

because one of the offenders in the 2012 gang rape case was a few months short of 18 years of age. The bill had already been passed by the Lok Sabha in May. It now needs the President's assent to become law.

The bill allows for juveniles 16 years or older to be tried as adults for heinous offences like rape and murder. Heinous offences are those which are punishable with imprisonment of seven years or more.

The bill mandates setting up Juvenile Justice Boards and Child Welfare Committees in every district. Both must have at least one woman member each.

Once the bill becomes law, the decision to try a juvenile 16 years or older as an adult will be taken by the Juvenile Justice Board, which will have a judicial magistrate and two social workers as members. If the board decides against it, the juvenile will be sent for rehabilitation.

The Child Welfare Committees will look at institutional care for children in their respective districts. Each committee will have a chairperson and four other members, all specialists in matters relating to children.

The government says it listed the bill more than a dozen times in the monsoon session and the ongoing winter session but it could not be taken up due to disruptions. The opposition, led by the

Congress, had assured support to pass the bill today.

The bill aims to "consolidate and amend the law relating to children alleged and found to be in conflict with law and children in need of care and protection by catering to their basic needs through proper care, protection, development, treatment, social re-integration, by adopting a child-friendly approach."

The proposed law also aims at adjudicating and disposing cases dealing with juveniles keeping in mind "the best interest of the children and their rehabilitation."

India is a signatory to the UN Convention on the Rights of the Child which mandates that all children under the age of 18 years be treated equal. The pending bill has been criticized for violation of the Convention.

The bill also deals with adoption of children and lays down the eligibility criteria for adoptive parents. A central adoptive resource agency will frame the rules for adoption, which will be implemented by state and district level agencies.

7. Conclusion and Suggestions:

It is explicit that the Act continues the spirit of reformation and rehabilitation of juveniles by institutionalizing child care and distinguishes between adult and child trials and brings in 'intentions' of

juveniles that had earlier let them free. Despite this care the Act violates Article 14 of the Indian constitution by treating two people accused of same offence differently. This needs to be understood in the context of intentions of accused that uses these safeguards for their advantage. This Act first describes the age and then investigates into his/her mental capacity which should be opposite. There are cases in which persons of age 25 years do not possess an adult mind and there are children of age below 16 years who possess a matured mind with much experience of the practical world. The surroundings in which the child has been nurtured matters a lot. The Act fails to further the objective of providing a holistic environment to deter crimes among them by limiting it to the mechanical category of family.

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Role of Indian Judiciary in Sustainable Development

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Meaning: Right to wholesome environment is a fundamental right protected under Article 21 of the Constitution of India.² But the question is, can the environment be protected at present times when almost all the countries in South-East Asia are still at their developing stages? Development comes through industrialization, which in turn the main factor behind the degradation of environment. To resolve the issue, the experts worldwide have come up with a doctrine called 'Sustainable Development', i.e. there must be balance between development and ecology. Sustainable development means that the richness of the earth's biodiversity would be conserved for future generations by greatly slowing and, if possible, halting extinctions, habitat and ecosystem destruction, and also by not risking significant alternations of the global environment that might – by an increase in sea level or changing rainfall and vegetation patterns or increasing ultraviolet

radiation - alter the opportunities available for future generations.

Origin of the doctrine:

The concept of 'Sustainable Development' is not a new concept. The doctrine had come to be known as early as in 1972 in the Stockholm declaration. It had been stated in the declaration that³

" Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well being and he bears a solemn responsibility to protect and improve the environment for present and future generation "

But the concept was given a definite shape in a report by world commission on environment, which was known as ' our common future'. The commission, which was chaired by the then Norway Prime Minister, Ms. G.H. Brundtland defined 'Sustainable Development' as⁴
Development that meets the needs of

the present without compromising the ability of the future generations to meet their own needs.

How has this phrase understood in India?

Perhaps the answer lies in the decision of the Supreme Court in **Narmada Bachao Andolan v. Union of India**⁵ wherein it was observed that "Sustainable development means what type or extent of development can take place, which can be sustained by nature/ecology with or without mitigation." In this context, development primarily meant material or economic progress.

Various principles of 'Sustainable Development':

Some of the basic principles of 'Sustainable Development' as described in 'Brundtland report' are as follows: -

a) Inter-Generational Equity: The principle talks about the right of every generation to get benefit from the natural resources. Principle 3 of the Rio declaration states that⁶

The right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations

" The main object behind the principle is to ensure that the present generation should not abuse the non-renewable resources so as to deprive the future

generation of its benefit.

b) The Precautionary Principle:

This principle has widely been recognized as the most important principle of 'Sustainable Development'. Principle 15 the Rio declaration states that⁷ "In order to protect the environment, the precautionary approach shall be widely applied by States according to their capabilities. Where there are threats of serious or irreversible damage, lack of full scientific certainty shall not be used as a reason for postponing cost-effective measures to prevent environmental degradation."

In other words it means:

1) Environmental measures by the state government and the local authority must anticipate prevent and attack the causes of environmental degradation.

2) Where there are threats of serious and irreversible damage, lack of scientific certainty should not used as a reason for postponing measures to prevent environmental degradation.

3) The burden of proof is on the actor or the developer to prove that his action is environmentally benign.

c) Polluter Pays Principle⁸

Principle 16 of the Rio declaration states that:

National authorities should endeavor to promote the internalization of environmental costs and the use of

economic instruments, taking into account the approach that the polluter should, in principle, bear the cost of pollution, with due regard to the public interest and without distorting international trade and investment.

It is quite obvious that the object of the above principle was to make the polluter liable not only for the compensation to the victims but also for the cost of restoring of environmental degradation.

Once the actor is proved to be guilty, he is liable to compensate for his act irrelevant of the fact that whether he's involved in development process or not.

Role of judiciary: Judiciary in India, more precisely, the Supreme Court and the High Court has played an important role in preserving the doctrine of 'Sustainable Development'. Parliament has enacted various laws to deal with the problems of environmental degradation. In such a situation, the superior courts have played a pivotal role in interpreting those laws to suit the doctrine of 'Sustainable Development'.

It is worthwhile to mention here that principle 10 of Rio declaration, 1999 states that⁴

"Environmental issues are best handled with participation of all concerned citizens, at the relevant level. At the national level, each individual shall have appropriate access to information concerning the environment that is held

by public authorities, including information on hazardous materials and activities in their communities, and the opportunity to participate in decision-making processes. States shall facilitate and encourage public awareness and participation by making information widely available. Effective access to judicial and administrative proceedings, including redress and remedy, shall be provided."

It is also to be remembered that most of the environmental cases have come before the court through PIL (public interest litigation) either under Article 32 or under 226 of the constitution.

The first case on which the apex court had applied the doctrine of 'Sustainable Development' was **Vellore Citizen Welfare Forum vs. Union of India**.¹⁰ In the instant case, dispute arose over some tanneries in the state of Tamil Nadu. These tanneries were discharging effluents in the river Palar, which was the main source of drinking water in the state. The Hon'ble Supreme Court held that:

We have no hesitation in holding that the precautionary principle and polluter pays principle are part of the environmental law of India

The court also held that: Remediation of the damaged environment is part of the process of 'Sustainable Development' and as such polluter is liable to pay the

cost to the individual sufferers as well as the cost of reversing the damaged ecology.

But before Vellore Citizen's case, the Supreme Court has in many cases tried to keep the balance between ecology and development. In **Rural Litigation and Entitlement Kendra Dehradun vs. State of Uttar Pradesh**, which is also known as **Doon valley case**¹¹ dispute arose over mining in the hilly areas. The Supreme Court after much investigation ordered the stopping of mining work and held that: **This would undoubtedly cause hardship to them, but it is a price that has to be paid for protecting and safeguarding the right of the people to live in healthy environment with minimal disturbance of ecological balance and without avoidable hazard to them and to their cattle, homes and agricultural land and undue affection of air, water and environment."**

However in 1991, in the **Rural Litigation and Entitlement Kendra vs. State of U.P.**¹² the Supreme Court allowed a mine to operate until the expiry of lease as exceptional case on condition that land taken on lease would be subjected to deforestation by the developer. But as soon as the notice was brought before the court that they have breached the condition and mining was done in most unscientific way, the Supreme Court directed the lessee to pay a

compensation of three lacks to the fund of the monitoring committee. This has been directed on the principle of 'polluters pay'. Likewise, various forests have also been protected. In a landmark case **Tarun Bhagat Sangh vs. Union of India**¹³ the petitioner through a PIL brought to the notice of the supreme court that the state government of Rajasthan though empowered to make rules to protect environment, failed to do so and in contrary allowed mining work to continue within the forest area. Consequently, the Supreme Court issued directions that no mining work or operation could be continued within the protected area.

But it would be unwise to hold that the courts always favorers environment without giving any significance to the development aspect when dispute arises between environment and development.

In **M. C. Mehta vs. Union of India**¹⁴ the Supreme Court issued directions towards the closing of mechanical stone crushing activities in and around Delhi, which was declared by WHO as the third most polluted city in the world. However it realised the importance of stone crushing and issued directions for allotment of sites in the new 'crushing zone' set up at village Pali in the state of Haryana.

How can sustainable development, with

economic progress and without environmental regression, be ensured within the Indian legal framework?

This can be achieved through the implementation of good legislation.

The courts have attempted to provide a balanced view of priorities while deciding environmental matters. As India is a developing country, certain ecological sacrifices are deemed necessary, while keeping in mind the nature of the environment in that area, and its criticality to the community. This is in order that future generations may benefit from policies and laws that further environmental as well as developmental goals. This ethical mix is termed sustainable development, and has also been recognized by the Supreme Court in the **Taj Trapezium case**.¹⁶

In **State of Himachal Pradesh v. Ganesh Wood Products**¹⁶ the Supreme Court invalidated a forest-based industry, recognizing the principle of inter-generational equity as being central to the conservation of forest resources and sustainable development.

Thus it is quite obvious that the courts give equal importance to both ecology and development while dealing with the cases of environmental degradation.

Conclusion: Environment and development are two sides of the same coin. Any one of these cannot be sacrificed for the other. On contrary, both are equally important for our better future. Without Healthy environment life becomes critical and similarly development is need of modern era, thus the responsibility lies on citizens and Judiciary, the Supreme Court and the various High Courts to deal with these cases with caution of high degree. Then only, we will achieve our goal i.e. to secure a pollution free developed country for our next generation.

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Fat Tax

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A **fat tax** is a tax or surcharge that is placed upon fattening food, beverages or on overweight individuals. An example of a fat tax is Pigovian taxation, a fat tax that aims to discourage unhealthy diets and offset the economic costs of obesity. (pigovian taxation :- a pigovian taxation is a tax levied on any market activity that generates negative externalities.) A fat tax aims to decrease the consumption of foods that are linked to obesity. A related idea is to tax foods that are linked to increased risk of coronary heart disease. Numerous studies suggest that as the price of a food decreases, individuals get fatter. Estimates suggest that a 1 cent per ounce tax on sugar-sweetened beverages may reduce the consumption of those beverages by 25%. To implement a fat tax, it is necessary to specify which food and beverage products will be targeted.

Benefits of a fat tax :-

Public health practitioners and

scholars in a range of different countries have called for a fat tax on unhealthy foods. The reasoning behind implementing a fat tax is the hope that people will avoid risky dietary behaviours, improving health outcomes in society. Research indicates that the current obesity epidemic is increasing as a result of the fast food industry expanding. Junk food outlets are changing the dietary habits of society, pushing out traditional restaurants and leading to the detrimental health effects of obesity, diabetes and heart disease. Taxes on tobacco have seen smoking rates decrease, and as a result there have been calls for fat taxes to be implemented in more countries in an attempt to reduce the consumption of unhealthy foods.

The **World Health Organization** proposed that nations consider taxing junk foods to encourage people to make healthier food choices. According to the WHO report, "Several countries use

fiscal measures to promote availability of and access to certain foods; others use taxes to increase or decrease consumption of food; and some use public funds and subsidies to promote access among poor communities to recreational and sporting facilities."

Denmark In October 2011, Denmark introduced a fat tax on butter, milk, cheese, pizza, meat, oil and processed food if the item contains more than 2.3% saturated fat. The failure of Denmark's fat tax was also due to financial reasons, with politicians identifying the fat tax as a funding source for the government, rather than a health initiative that attempted to improve the health outcomes of society.

India

In the Indian state of Kerala which is ruled by CPI(M), as a part of June 2016 budgets, the government proposed a 14.5 per cent 'fat tax' on burgers, pizzas and other junk food served in branded restaurants which officials from the quick Denmark.

Kerala is the first state in India to introduce a "fat tax" on burgers, pizzas, doughnuts and tacos served in branded restaurants.

Kerala has the most number of people suffering from obesity after the northern state of Punjab in India,

according to a national family health survey. With increasing affluence, lifestyle diseases are on the rise and the government aims to check this with the fat. The idea is to try and slash fast-rising obesity rates in the state. Right now, 28.1% of women and 17.8% of men in the state are either overweight or obese, putting Kerala a close second to India's most obese state, Punjab. (Here, 29.9% of women and 18.2% of men are either overweight or obese).

Obesity fuels lifestyle diseases such as diabetes, heart disease and hypertension, and the Kerala numbers are way above the national average of 12.6% of women and 9.3% of men, found the last National Family Health Survey, in 2005-06.

GUIDELINES FOR HEALTHY EATING AT SCHOOLS

* Sale of foods high in fat, salt and sugar should be restricted in schools and for a 50-metre radius around them. The restricted items should include chips, all fried foods, all sugar-sweetened beverages, pizzas, burgers, potato fries, confectioneries and ready-to-eat noodles.

* Healthy options should be offered in school canteens instead, including fruit and fruit salads, paneer / veg cutlets, khandvi, poha, uttapa, upma, idlis and

kathi rolls, low-fat milk shakes with no added sugar, smoothies, almond milk and lassi.

* Nutritional education and awareness should be promoted in schools.

* Children, parents and teachers may complain about non-compliance without waiting for guidelines to be given the force of a direction or regulation. (Source: Delhi High Court order, February 25, 2015.)

❖ **Arguments for a Tax on Unhealthy Foods**

1. Externalities of Unhealthy Foods. If we choose to eat foods that make us unhealthy and obese, this creates external costs such as:

1. Medical Costs — treating obesity.
2. Lost productivity at Work e.g. Time off sick
3. Premature death

2. Personal Cost of Obesity

3. It will save lives

Arguments against a Fat Tax

1. It is unfair to tax fat people. It is

discrimination.

2. It's just another scheme to raise government revenue.

In this way, it can be concluded by the above information that it is necessary to impose fat tax on the junk foods to prevent people from the disease and the healthy life. If the every state of India will impose fat tax on junk food there may be a chances to decrease the ratio of disease which is caused by junk foods.

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Measures to Boost the Indian Economy

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Summary:-

In India there were many regulations which have been passed for the upliftment of the poor and the government had tried their level best to bridge up the gap between the rich and the poor people in the society. But as the time has passed the goals of such regulations have been achieved and now these regulations are acting as the hindrances for achieving fast track growth in this recessionary period.

In this report we have tried to show inside out of one of these regulations and how India as an economy can achieve a fast track growth just by making some amendments in such regulation. The report has taken care of economical development taking into consideration many aspects of the society and how each of these aspects will reduce societal tension and also the cost of regulation for the government and how it will give rise to a significant flow of liquidity in the economy.

At the end of this report we have tried to give some measures to the government for the amendment or abolishment of the Act so that there can be a substantial increase in India's GDP.

Introduction:-

How did it originate?

Rent controls were introduced in the early 1900s in the United States and some other parts of the world to check uninhibited rent increases and tenant eviction during wartime housing emergencies. After World War II, there was a sudden increase in the demand for rentable housing from soldiers returning home. With industrialization and corresponding urbanization, there was an increase in rural-urban migrations. To prevent rents from rising too much owing to this spurt in demand, Rent Control Acts, under various names were introduced in many countries. These were called the first-generation rent controls. Those introduced later were called the second-generation rent controls or soft rent controls, because they provided for some leeway in rent increases and tenant-landlord relationship.

The first rent control legislation in India was introduced immediately after the First World War in Bombay in 1918. It was followed by similar legislations for Calcutta and Rangoon in 1920. By the end of the Second World War almost all the major cities and towns in the country were covered by rent control

measures. All these acts, born out of the inflationary result of the First World War, were conceived as purely temporary measures to provide relief to the tenants against the demand of exorbitant rent and indiscriminate eviction by the landlords due to scarcity of houses in the urban areas.

As in other parts of the globe, the rent control laws applicable in various states in India are different with respect to various aspects and thus, a holistic analysis, though attempted here, is difficult.

Rent vs Inflation

According to Rent control Act the Landlord can increase their rent by nearly 4 to 5 percent each year on the contrary inflation is increasing by nearly on an average of 6.5 % from the year 1990 to 2011 which is a big pinch for the landlords income from last 50 or more years which have made financial conditions of many landlords worst, and though they have resources in order to earn their living but because of the Rent control act this old landlords are tied up and unfortunately they are getting money which is not even enough to pay taxes of Local as well as State and Central authorities imposed on their properties.

Current Property Market scenario in India

Today in 21st century Indian property market in cities like Mumbai,

Delhi, Bangalore, Pune etc have reached sky high. Properties in such cities are among most expensive as compared to rest of the world and if any financial or non financial institutions who do not come in the radar of rent control act need to pay huge rents for such properties which is nearly from Rs 100 to Rs 500 a square feet. This is an opportunity loss for the old landlords of earning such a handsome rent. And the tenants who have very good financial conditions as they have paid rent of nearly scrap rate and made properties in such areas are renting their owned properties to this financial institutions and targeting such opportunities. This has lead to week financial positions of landlord and huge cash reserves for tenants.

The reason for such huge rent is the shortage of properties in those areas where there is a huge scope of business and residence. This gap in demand and supply is because many properties are been blocked by old tenants by taking the protection of rent control and due to which this institutions need to pay high rent which rise their expenses unnecessarily which act as an hindrance for them while facing world competitions.

From last many years landlords have stopped renting their properties to new individual or small tenants because of the fear of rent control act. So the real

needy do not get any shelter for leaving and for earning their lively hood. The tenants who are enjoying protection from rent control are present from last many decades and now they have become self sufficient for earning their lively hood. So the rent control act have became inefficient for achieving the goal of giving shelter to the needy but it is acting as an hindrance for the needy in order to get shelter. This scenario is raising the need of home and shops in the economy by society and an additional responsibility to the government of giving free houses or low budget houses for the people in the society and it is also increasing the level of unemployment in the economy because of non availability of shops and workplaces.

Easy availability of finance from banks

If government takes the step of abolishing the rent control from India then there will not be any adverse effect on the tenants as the tenants have an experience of doing business for more than 5 decades and on the other hand due to efforts taken by the Government of India and RBI (Reserve Bank of India) there is easy availability of finance for Individuals and business firms. This will be helpful for the tenants in buying properties in the area of their present business and also will keep there well settle business alive. This will also generate huge liquidity in the Indian

market and at the same time will bring into the market some additional untouched capital from the pockets of tenants. These will also bring boom in the economy in short period of time as there will be huge demand for infrastructure at same time landlords will reconstruct there old properties and will fill up the gap between supply and demand which will restore the equilibrium in the market. This will be the same scenario when Government of India have opened up the economy in 1991 and which laid to a fast track growth of Indian Economy.

Cost and Benefits for the economy by abolishing the Rent Control Act

From the Point of view of an economist the best regulation is one which has more benefits then the cost of regulation let us check what the benefits of rent control are and what the cost of rent control is.

Benefits:

1. Low rent:-

It was created with an intention to protect the tenants from high rent during the time of 2nd world war as infrastructure in many economies like U.K, Germany etc where badly devastated and there was a huge shortage of houses, but this regulation was laid for short term period only.

2. Limited Rent Increases:-

It protects the tenants from rent fluctuations as per the market forces as the act had laid some restrictions in

percentage increment in rent each year.

Cost:

1. In today's world when government have deregulated the price of petrol (gasoline) in order to control their losses. What is the need to have a rent control in an economy and let the innocent landlord's pay for no mistakes?

2. It hampers the investors' confidence to invest in the economy and it leads to slow growth in the economy as no investor is interested to rent their lands to the needy and those who have rented cannot get back their premises back from their tenants and tenants demand huge cash in order to vacant the premises.

3. In long run the rent control regulation have become inefficient in its goal of protecting the needy tenants and it does not give any protection to the real needy as the landlords are not offering their premises to new tenants because of the fear of rent control so we can say that it is acting as an hindrance in protecting the real needy.

4. Slow infrastructure growth and locking up of huge cash reserves with tenants as they already have their well settled business with a very small amount of fixed expenses i.e. very little amount of rent.

5. Huge pressure on Judiciary with large amount of rent control cases pending which results in delay in judgment even for the matters related to

other grounds.

6. It violets the fundamental rights of landlords to enjoy good rent or for using their land earned out of there hard earnings the way they want.

7. If the infrastructure market slows down there are various other sectors which are also affected along with infrastructure sector, here is a list of some sectors which helps the economy to achieve growth in short run when there is a boom in infrastructure sector they are paint industries, cement industries, steel industries, transportation sector, bricks industries, automobile sector, tyre industries, Financial sector etc. this will also create huge employment in India.

8. Huge number of intelligent people moved out of India in various part of the world such as U.S.A, Africa, Australia, Europe, Middle East etc this was just because of a fear of regulations such as rent control and huge taxations. This resulted in huge loss for a country like India in terms of productive population. This trend may continue if soon government does not take any corrective actions.

9. According to Economists the best regulation is one which reduces social tension, but in the case of rent control every now and then it is increasing tremendous tension between landlords and tenants.

10. If the economy has Bull

Run in short span of time then the government intervention for upliftment of slow growth sectors is not required because of which huge cost of government can be saved which can be used for other important purposes.

• **Measures for reducing the bad effects after abolishing rent control.**

1. Governments of India have set up a panel for regulating the activities of Builders. The Panel have given a thoughtful suggestion that each builder need to make some percentage of low budget housing in their building scheme so that large number of homeless people can get home at reasonable rates.

2. Government of India and RBI can ask banks to allocate finance to the poor tenants at low rate of interest for purchasing Properties for office or purchasing home. As low rate of loan will be given only after detail inspection of financial position of the tenant and analyzing CIBIL report.

3. Tenants who have their own properties should be forced to vacate the premises by giving 6 months notice and if they fail to do so they should be forced to pay rent on market rate from the date of filing suit along with the interest of 18% per annum and if he losses in any court then for appealing in higher court he have to deposit 80% amount with court. The amount received at the final stage i.e after completion of Judiciary process, should

be distributed as follows:-

A. 50 % amount will be paid to the government of India which can be used for the purpose of rehabilitation of poor tenant.

B. And remaining to the Landlord.

4. Government of India can allow higher FSI limit for construction so that even the poorer of the poor can get house at cheaper rates.

Conclusion:-

At present Indian economy is struggling with sluggish growth and there is a need to restore investors confidence in the market by having a systematic growth plan. There are some outdated laws Example Rent Control Act which are acting as a hindrance for Indian economy in order to achieve fast track growth. Country like India is having all the required resources for overcoming this situation but some outdated laws like Rent Control Act is paralyzing Indian economy.

Does Abolishing Rent Control will cause Homelessness and Unemployment?

The answer to this question is No, As Government of India is having multiple tools to balance the effects if the measures given in this report are well employed there are no chances of homelessness and Unemployment but it will increase the productivity as it will motivate the tenants to earn their living on their own rather than being dependent on someone else.

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Women in Indian Society

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The Status of Women has undergone many changes over the centuries. It is believed that women in India shared equal status with men in Ancient India. But due to many changes over time, especially during the muslim invasion of India, the status of women deteriorated. It was during the British Rule in India, reformers like Raja Ram Mohan Roy, that a movement against women's subjugation to men started. This was just the beginning.

Later under the leadership of Mahatma Gandhi women reasserted equality with men, coming out of their house to fight the battle of freedom alongside the men. Currently, the Indian constitution gives to women the equal status with men. There is no more discrimination between men and

women, legally. social progress is yet to be made all over the country.

The Indian woman has distinguished herself in various spheres of life in politics, speech, law, medicine administration and diplomacy. There is hardly area of life in which Indian women have not taken part and shown their worth. The Indian women enjoy more liberty and equality today than before. women proved equally intelligent as their counterpart, hard working and efficient in their work. From teachers to medical and paramedical arena, art, science, law enforcement and law maker; the list can go on as the Indian women has conquered every sphere and wherever they are they did it gaining great amount of recognition world over. For that matter there are areas that even

today last competed by the men folk?

Women's contributions in politics and social services have also been quite significant in the field of social service Indian women have also done some excellent jobs. Indian are proud to have had a woman prime minister and also a woman president which even America cant boast of in spite of being a great democracy.

All these without showing the slightest neglect of their home and family. wherever they are Indian women, their first priority is family and the next one career and they excel in both is what has proved time and again. A home with their tender touch taking up the different roles of wife, mother, sister and daughter make tremendous effects on the family. she seems to embody all these varied facets of her life well and do justice to all her roles.

Though women in india made lot of progress in all fields, there is lot more to cover at the face of prevailing evils such as dowry and related crimes, gender dias, discrimination both at home and work front). last fifty years has been good in the evaluation for the women

behind the veil or back in the kitchen to a force to reckon It is time final push by moving towards of eradication of total illiteracy and awareness of their rights thereby realizing their own potential changes... that is what will keep the clock ticking for the reformists. The society at large and women in particular should be aware of one important thing and that is "Any Government can Enact; but to enforce society to has a major role". There is a lot of work that needs to be done by the government to bring about stricter laws with rigorous punishment against dowary seeker, murders and rapists. Even though we have come a long way, there is a lot more for the Indian society to work on. This is an ongoing process and being a woman and an Indian citizen, I sincerely hope that we are able to become more become more sensitive to the various disturbing issue that still plague our society.

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Role of Lawyers in Social Transformation and Nation Building in India

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Various branch of studies deals with the specific study of which they are specialized for. Eg. A medical practitioner can deal only in the line of medicine, an engineer only in his limited scope of engineering but a lawyer deals with all the fields of society including science, social values, human rights, banking , Intellectual property etc. As famously said "A lawyer should know something about everything and everything about something.

Lawyers are not extra-territorial creatures they are human beings who live in the society and are affected by its whereabouts but the difference is that they have the ability , power, resources and knowledge to change it. Question arises does common man working 9 to 5 around the clock does not have the power to change the law or the conditions of the society. Yes, he has and there are examples in the history but than taking a practical approach how many have actually tried the percentage

is very low. How will I change it? To whom should I complain? Why should I take all the pains? These are the questions that stops a common man but our legal system has provided a way to by which we can bring change and help those who are affected but are unable to help themselves , answer is Public Interest Litigation(PIL).

"Lawyers are the foot soldiers of our Constitution." RENNARD STRICKLAND & FRANK T. READ, The Lawyer Myth

On January 9 , 1915 at Apollo Bandar in Bombay a barrister returned to his motherland ,who would have thought than that he will lead India in one of the biggest war this country has ever seen and emerge victorious , he was no other than Mohandas Karamchand Gandhi . From early times of moderates like Motilal Nehru , Dadabhai Naoroji to extremists G Rajagopalachari Bal Gangdhar Tilak or "Iron Man" Sardar Patel they all had their differences in opinions, thoughts and

way of working but what they all had in common was they were practitioners of 'law'. If not of the self sacrificing and dedicated efforts of these brave men how we would have won the independence we cherish. This was the first ever dynamic transformation in Indian society with many more to come.

At the dawn of independence, the parliament of independent India was the forge where a document that will guide the young nation was being crafted. It will fall on the keen legal mind of B. R. Ambedkar to formulate a constitution for the newly independent nation. The Indian Bar had a role in the Independence movement that can hardly be overstated — that the tallest leaders of the movement across the political spectrum were lawyers is ample proof. The new nation saw its first leader in Jawaharlal Nehru, and a paternal figure in M. K. Gandhi, both exemplary lawyers. Perhaps it is the consequent understanding of law and its relation to society that prompted the founding fathers to devote the energy required to form a Constitution of unprecedented magnitude in both scope and length.

1.Lawyers played a central role in drafting of constitution.The proceeding clearly show the part played by the lawyers in elaborating the basic concept of secularism, democracy and

egalitarianism.lawyer Even after the constitution was adopted lawyers continued to play an important role in national politics They represented 35.3 percent , 31.4 percent, 30 percent and 26.9 percent of the first four Lok Sabha.

2.A man clad in black and white attire walking briskly in a corridor enters the courtroom, eyes of the victim turns to him with hope and belief that he will provide him with the justice he deserves, for him he is no less than the angel who saved his life. Lawyers are those small pillars in a building that are required during the construction of the main pillar as to give it support towards the right direction. We did not reach where we are in a days work , laws that governs us the freedom that we have to express , right to say what desire , choose what we want to work , practice the faith that we believe in. All these rights are conferred upon us by 'law'

Being lawyer is a noble and honorable profession which requires a manner and conduct to be carefully followed

3.Apart from fighting cases lawyers provide their skills and knowledge to the society by doing pro bono cases and lending legal services to the poor and needy. A huge change has been brought upon by the legal aid services in India.Legal Aid implies giving free legal services to the poor and needy who

cannot afford the services of a lawyer for the conduct of a case or a legal proceeding in any court, tribunal or before an authority.

Article 39A of the Constitution of India provides that State shall secure that the operation of the legal system promotes justice on a basis of equal opportunity, and shall in particular, provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disability. Articles 14 and 22(1) also make it obligatory for the State to ensure equality before law and a legal system which promotes justice on a basis of equal opportunity to all. Legal aid strives to ensure that constitutional pledge is fulfilled in its letter and spirit and equal justice is made available to the poor, downtrodden and weaker sections of the society.

In 1987 Legal Services Authorities Act was enacted to give a statutory base to legal aid programs throughout the country on a uniform pattern. This Act was finally enforced on 9th of November 1995 after certain amendments were introduced therein by the Amendment Act of 1994.

Most social evils are an outcome or creation of poverty and the misery that

comes with being poor in a country like India. Therefore the sufferings being so may it is not possible for the legal system to remove even few of such problems. In keeping with the same view Justice Krishan Iyer asserted that poverty is a creation of unjust institutions and unjust society. Therefore in a country like India if you are poor you are ineffective socially as well as economically the only way that you can then be empowered is through radical revamping of the socio-economic structure. Such a radical change according to him could only be brought about in the form of a revolution that the legal service program only is capable of gearing. Thus the legal aid program aimed at revamping the socio-economic structure by way of removing the socially unjust institutions and creating a new order based upon the ethos of human liberty, equality and dignity of mankind.

4. Julius Stone defined 'The lawyer's extroversion, It is the lawyer examination of the precepts, ideas and techniques of the law in the light derived from present knowledge in discipline other than the law'. Apart from their role in legal services lawyers have equal participation in imparting of knowledge i.e, Law Schools providing legal education from the old 3 years law

courses to dynamic 5 years integrated courses. Not just Bar Council of India is supreme body that regulate the course it keeps in check the quality and methods of imparting legal education. For eg. 66% of the attendance is compulsory and there is no distance learning in law because law requires practical approach, students need direct confrontation with reality as they will be the future which will decide the direction in which the legal system will take place. With practical subjects like moot court and drafting there is scope for students to develop their personal skills.

Public-Interest Litigation is litigation for the protection of the public interest. In Indian law, Article 32 of the Indian constitution contains a tool which directly joins the public with judiciary.

5. In the case of SP Gupta vs Union of India that the Supreme Court of India defined the term Public Interest Litigation in the Indian Context. The concept of Public Interest Litigation (PIL) is in consonance with the principles enshrined in Article 39A of the Constitution of India to protect and deliver prompt social justice with the help of law. Justice Bhagwati and Justice V.R, Krishna Iyer were the first to accept the PIL. The Court entertained a letter from two professors at the University of Delhi seeking enforcement

of the constitutional right of inmates at a protective home in Agra who were living in inhuman and degrading conditions.

But a coin has two sides with the ability to file PIL there was a, increased number of frivolous PIL. The 38th Chief Justice of India, S. H. Kapadia, has stated that substantial fines would be imposed on litigants filing frivolous PILs. His statement was widely welcomed, because the instance of frivolous PILs for pecuniary interest has increased. So necessary steps has been taken to stop its misuse.

We live in a world full of technology and gadgets, when we lose our cell phone or internet connection is hampered we feel like we have been handicapped. One know more about his distant friend what has he/she taken in breakfast but barely know the name of the person sitting next to him/her. *A world were virtuality has become an integral part of reality and were there are people there are certain misadventures and to prevent those misadventures there is 'cyber law.* It is the age where we the government is talking about digital and cash less India. With the increase in digital activities there is a hike in online frauds and scams. A recent study shows there is 50% increase in complaint Center (IC3) website from 2000 to 2015. In the most recently

reported period, the IC3 website received 288,012 complaints. The problem does not end here along with these scams there is harassment, cyberbullying and degrading regards of human values as no one is there to keep a check.

Let us take a few examples Monika Lewinsky was the first victim of cyber world or as she herself called as 'patient zero', the infamous Delhi MMS scandal, Lottery fraud cases, Charity fraud and recent increase in Nigerian fraud where they make friends via facebook or through emails and then demand a brief amount of money to give you a substantial sum. Many have fallen ill to this , recent a Mumbai based education institute owner.

Engineers can provide you with better softwares so it may not happen again , Doctors will give you medicine so you may come out of your depression but who will provide you justice, who stand up for you and bring the culprit down. It is Lawyers. They will take the stand and bring notice the society what has happened and now what should be done so that the victim will recover from the injury suffered.

The Information Technology Act , 2000 is the statute that provide guidelines regarding the rules and regulations of laws prevailing in India for

Cyber Crimes. Lawyers with the help of these laws help the victim as it is not possible for a common man to know all the laws and act accordingly.

Lives of people are not only affected by standing in court and proving if one is innocent and guilty. They are affected even when a company takes over another, there is change in the banking rules or even there is increase in gas prices. One might not know but lawyers are not just confined to courtrooms but extended to the high profile business meetings of these Multinational Companies to the merchant selling his business to another. As their transactions are governed by law and a corporate lawyer is the one who helps them in solving out the legal paradoxes and allow them to do their business freely. Let me ask them this question, You can give your opinion freely and say what one wishes to say why because our constitution allows it. That constitution which was drafted by majority of lawyers headed by Dr. B.R. Ambedkar. When the Bhopal Gas tragedy took place who provided legal support to the public and provided them with remedy. Justice Bhagwati developed the concept of 'Absolute Liability' so the accused would be held liable for those innocent deaths. In 'Nirbhya' case it was the lawyers who

demanded for speedy justice and asked the court if not 'Justice Delayed is Justice Denied' to that innocent girl who was battling for life and death. Yes, there are corrupt lawyers some who work for their personal gains and benefits but dirty work of few who lack on morality and ethics should not hide the great achievements and role of a lawyer in building a nation and developing a society which is fearless and advance. Lawyers keep in check that there is no one force which dictates the shape of nation. A recent example 'Beef Ban' during Jain festival Paryushan which now is being challenged in court if it is against the Right to religion. These questions help us to evolve with the changing times and helps to repeal the old law with the modern one.

The role as a lawyer is challenging and demanding. The role of lawyer is not simply to appear in court and argue passionately on the behalf of the client, but there is a multitude of background work as well as responsibilities related to this profession especially in favor of the country and not personally. A lawyers contribution is not seen in terms of calculative methods but its impact can be felt by generations to come.

A lawyer must be very careful about his attributes and behavior. As Mahatma Gandhi said -

Keep your thoughts positive, because your thoughts become your words.

Keep your words positive, because your words become your behavior.

Keep your behavior positive, because your behavior become your habits.

Keep your habits positive, because your habits become your values.

Keep your values positive, because your values become your destiny.

Open Your Mind, Open Your Life:

| A Book of Eastern Wisdom |

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Law and Justice

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Introduction - The relationship between law & justice

Law and justice are two words that often go hand in-hand. These words are often confusing for many people who believe that these words are the same or refer to the same thing. However, this is not true. Law is basically a set of rules that define that is right and what is wrong, while justice also takes into consideration the circumstances that surround the right or wrong at that time.

The law is the tool we use, and have been using for hundreds of years, as our method to find justice.

LAW -

Laws are actually rules and guidelines that are set up by the social institutions to govern behavior. Laws set out standards, procedures and principles that must be followed. A law is enforceable by the judicial system, ie those responsible for breaking them can be prosecuted in court. There are various types of laws formed like criminal laws, civil laws, and international laws. Breaking a law is a punishable crime and has drastic consequences such as hefty fines, jail

time and community service time.

JUSTICE :-

Justice is a concept that is based on equality, righteousness, ethics, morality etc.

Miriam Webster defines Justice as :-

"The maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of marital reward or punishment"

Judge

The administration of law; especially the establishment or determination of rights according to the rules of law or equity.

The quality of being just, impartial, or fair

The principle or ideal of just dealing or right action: conformity to this conforming to law

What is the difference between law and justice? Justice is like the ultimate goal that civilization has been aiming towards since the beginning of societies. The law is the tool we use, and have been using for hundreds of years, as our method to find justice. Justice and law should always be in harmony with each other, they are there to work

together towards that balanced society.

Hard's Philosophy

Professor Hart is renewed for legal positivism In his book 'The Concept of Law'.

1) Laws may be at variance from the commands of a sovereign in as much as they may apply to those individuals who enact them and not merely to other individuals

2) Laws may also be different from coercive orders in as much as they may not necessarily impose duties or obligations but may instead confer powers or privileges without imposing duties or obligations on individuals.

The notion of justice is more ancient than that of law. The concept of justice is based upon & is equated with moral rightness (ethics), rationality, law, natural law, fairness, righteousness, equality, goodness, and equity.

There are various forms and variations of the concept of justice

Utilitarianism is a form where punishment is forward looking Retributive justice administers proportionate response to crime proven by lawful evidence, so that punishment is justly imposed and considered as morally correct and fully deserved;

The law of retaliation is a military theory of retributive justice which states that reciprocity should be equal to the wrong suffered "Life for Life, wound for

wound, stripe for stripe"

Distributive justice is directed at the appropriate allocation of things wealth, power, reward, respect between different people, i.e. equal distribution among the equals; corrective justice seeks to reinstate equality when this is disturbed. some philosophers, such as the classical greeks, conceive of justice as a virtue a property of people & only derivatively of their actions and the institutions they create. others accentuate actions or institutions, and only derivatively the people who bring them about. The source of justice has diversely been attributed to harmony, divine command, natural law or human creation.

Analysis Of Selected Cases Of The Supreme Court Where The Judicial Process Can Be Seen As Influenced By Theories Of Judicial

Judicial process is basically the path or the method of attaining "Justice" Justice is the approximation of the is to 'ought' Judicial power is involved in the legal ordering of facts and is under the obligation to approximate is with the ought.

JUSTICE AS EQUALITY

The Greek philosopher aristotle lived in the 4th century BCE and argued his nicomachean Ethics that justice (in a political - legal sense) has two branches : distributive Justice and corrective

justice Distributive justice includes the distribution of honors etc among citizens by the state, and the distribution of private property through contracts; corrective justice is concerned with the rectification of unfair distribution.

Distributive justice, said Aristotle plainly takes into consideration the merits of the parties it is unjust that equal parties should have unequal shares or that unequal parties should have equal shares.

Corrective Justice is concerned with restoring a balance which has been disturbed, whether by a voluntary or an involuntary act. here we are concerned with equality it makes no difference whether a good man has defrauded a bad man or a bad man a good one, nor whether it is a good or a bad man that has committed adultery; the law looks only to the character of the injury and treats the parties as equal. The judge tries to equalize them once again by imposing a penalty, taking away from the wrongdoer's gain and (where possible) compensating the victim.

JUSTICE IS DIVINE

The religious philosopher thomas Aquinas said in the thirteenth century that a just law was one which served the common good, distributed burdens fairly, promoted religion, and was within the law maker's authority. That authority is limited by divine law, and a

human law that goes against god's law is unjust & should not be obeyed.

This theory relates to the concept that justice has to be according to the social norms this is normative method of justice. The normative method of judging is not one that has not been applied in india. Examples can be seen here also especially in many decisions rendered by justice V.R. Krishna layer. one among many is the municipal council, Ratlam v. vardichan and others, AIR 1980 SC 1622 which is a path finder in the field of people's involvement in the crux of the case by the opening sentence of the judgment it self which reads as follows : "It is procedural rules', as this appeal proves, which infuse life into substantive rights, which activate them to make them effective."

Another recent example is the decision of the delhi high court in Rom Lakhani V. State 137 (2007) DLT 173 It was a case where the metropolitan magistrate found that the petitioner, a beggar, was guilty of "begging" and ordered his detention in a certified institution for a period of one year under. The finding was upheld by the learned Additional session judge. However, the duration of the detention was reduced to 6 months. The honble high court analyzed the matter entering into the norm which the society wants to uphold. The court observed as follows :

why does a person beg? There are various reasons for a human being to solicit alms. Firstly it may be that he is down right lazy and doesn't want to work.

Secondly, he may be an alcoholic or drug addict. Thirdly he may be at the exploitative mercy of a ring leader of a beggary "gang" and fourthly, there is also the probability that he may be starving, homeless and helpless. although, apparently, the said Act does not distinguish between the four different kinds of "beggars" mentioned above, in my view there is enough scope in the provisions of the said Act to treat them differently as, indeed, they should be. professional beggars who find it easier to beg than to work may be appropriately dealt with by passing orders under sec 5 (5) of the said Act for their detention in certified institutions. But, what about the beggar who falls in the second category?

UTILITARIAN JUSTICE

The political philosophy of Utilitarianism was developed by Jeremy Bentham and modified by John Stuart Mill. a law (or an action) is just, said Bentham, if its overall effect is to increase the sum of human happiness, and unjust if it decreases happiness in this, regard the important case law related to this theory of justice is explained below

Olga Tellis V Bombay Municipal Corporation (herein after referred as **Olga Tellis**) was decided in 1985 by the five judges bench of the supreme court of India. The Hon'ble bench comprised of C.J. Y.V. Chondrachud J.A.V. varadarajan J.O. Chinnappa Reddy, J. S. Murtaza Fazal Ali and J. V.D. Tulzapurkar. This Case came before the supreme court as a unit petition by persons who live on pavements and in slums in the city of Bombay. It was prayed by the petitioners to allow them to stay on the pavements against their order of eviction. The majority Judgment (consisting of all the five judges) was delivered by Hon'ble chief justice Y.V. Chandrachud

FACTS

The writ petition were filed by the slum dwellers and pavement dwellers before the supreme court of India, This Class of people constituted nearly half the population of the city of Bombay. The respondents, State of Maharashtra and Bombay Municipal Corporation took a decision that all pavement dwellers and the slum or hut dwellers in the city of Bombay section 314 of the Bombay Municipal Corporation Act 1888. The petitioners claimed right to livelihood as a part of their right under Article 21 of the constitution that is right to life under article 32. Moreover, petitioners contended that sections 312, 313 & 314 of the Bombay Municipal

corporation Act are invalid as violating Articles 14, 19 and 21.

Decision of supreme Court

The Hon'ble supreme Court held that the slum dwellers must get the alternative shelter if they are evicted from the pavements. Although, the eviction orders were held to be valid under article 14 & 19 of the constitution. In fact, the right to life was once again enlarged to engulf the right to livelihood as being a part of liberty of an individual.

JUSTICE AS FAIRNESS

The American jurist John Rawls, who died in 2002, published a Theory of justice in 1971 He defined justice as that which prevailed in a just society, and a just society as one to which a group of rational but mutually disinterested people would unanimously choose to belong if such a choice were available. In making that hypothetical choice, however, the individual, in making to behind a "Veil of ignorance", knowing nothing about his own position in the society.

JUSTICE AS ENTITLEMENT

Another American, Robert Nozick, put forward in anarchy state and Utopia (1974) a very different approach. His idea of justice was based on rights, and he defined a just society as one in which individual rights were accorded the respect due to them each individual, said Nozick, has certain natural rights to the

enjoyment of life, health, liberty and possessions without interference from others and to compensation from anyone who trespasses upon them.

CASE ANALYSIS.

Maneka Gandhi V. Union of India (1978) 1 Scc 248.

FACTS : In this case the passport of the petitioner was seized on ground of interest of public by the central govt. under Sec. 10 (3)(C) of the Passport Act 1967 without giving her opportunity of any hearing Hence she filed a writ petition under Art 32 on following grounds-

sec-10 (3) (C) is violative of Art.21 as it does not prescribed any procedure for the seizure of the passport

sec 10 (3) (C) is violative of Art 14 as power conferred to the delegate is excessive.

sec 10 (3) (C) is violative of Art 190 (i) (g)

JUDGMENT - In this case supreme court observed after assessing the evidence that seizure of the passport was mala fide in violation of art 14,19,21 procedure established by the law means a procedure which is just fair & reasonable.

S.C. failed to take the notice of sec.166 of IPC under sec. 57 (1) of the Indian Evidence Act 1872, & punishing the wrongdoers.



Whether Woman Can Be Secured With the help of Law

Hitesh Shantaram Sonar
L.L.B. - III Year

"Woman is not born, she is made"

This is the striking line of the famous feminist author, Simone de Beauvoir, who is a French author and is famous for her feminist equality book, 'The second sex.' Author writes, when at the age of 15, men are forced to play the Athletic games, on the other hand girls are being forced to hide from the mainstream and are kept inside the kitchen along with dirt of wash basin and thus is kept low for the whole life.

Through various ways women are being tried to keep low and are given secondary place in each step of life, be it

education, marriage, as a parent and it continues till her funeral. Scientific studies are made to suppress the second part of the society- woman.

It is stated by various so called scientists that, when a sperm (Men's symbol) enters into egg (symbol of woman), it gets slowed down and certainly stops moving and this scientific phenomenon is used to state that woman makes the active man slow, whereas it is completely false. The scientific phenomenon can't be interpreted in this way and even if it is decided to be interpreted then it shall be

inter preted as-

"WOMAN MAKES UNSTABLE MAN STABLE"

Keeping this discussed on, question arises whether or not female society is dominated by the male society? whether or not, Female is presumed to be the food of the male? whether or not she is oppressed?

If in the society this issue is discussed, it is a credential proof of the fact that such domination is present in the society. In India, it self, **WOMAN EVEN IF WORKING AT SOME PLACE SHE HAS TO COOK FOR FAMILY TOO.** It shouts that woman are so active to perform various variety of works that they can play more than one role in the life of every man.

But, the ultimate truth of the society is that "a deity worshiped in temple is not secure in home" she is oppressed, suppressed and dominated. what can save her is the law and law abiding Men.

The ultimate goal of law is to secure the peace and justice in the society and this is what that can help the second sex of the society. There are various enactments for helping woman to grow up.

Large number of woman belong to working class and some important law

for providing equal protection to women are as follows.

Article 15 of India constitution treats women and men equal and provides for not allowing discrimination on the base of sex i.e. Gender equality strengthens the gender equality.

Factories Act, 1948 provides for equal pay for equal work No woman shall be compelled to work between 6pm to 7 am

Maternity Benefit Act, 1961 provides for

1. 12 week paid leave and maternity benefit to any female employee worked more than 80 days in 12 months.
2. 1st Month paid leave to female suffering illness due to pregnancy.
3. Medical bonus from Rs. 2500-3500

Equal Remuneration Act: 1976 Provides for equal pay for equal work to men & women

Sexual Harassment of Women at Work place Act. 2013 was enacted after the supreme court's judgement '**VISHAKHA JUDGEMENT**'. It provides for punishment of those persons who harm woman at workplace.

Shops and Establishment Act provides for limitation of working hour to Women working at shops and is applicable in

Delhi & Maharashtra.

For women who are self-employed or homemakers there are various enactment as well as provision in the law itself.

Prevention of Domestic Violence provides for punishment of those persons who make woman suffer the domestic violence.

Prohibition of Dowry Act, Provides for Prevention & punishment of husband and his relatives demanding dowry.

498-A of IPC provides punishment for cruelty to wife by husband or relative.

IPC Section 307, 311, 312, 313 provides for punishment for offenses against woman.

Nevertheless woman is the second

part of the society but she has been subject to weakness.

WOMAN # PINK
WOMAN # TEARS
WOMAN # WEAKNESS
WOMAN # DOMINATED

BUT

WOMAN – COMBINATION OF
BEAUTY,
MIND AND POWERFUL

Law will always initiate the good but what is important is that the law should be worshiped more than any of our Gods, then and then only woman will get empowered.

■ ■ ■



जिम्मेदारी का महत्व

सुरेश एकनाथ मोरे

बी.ए.एल.एल.बी. चौथे वर्ष

जिम्मेदारी का सफलतापूर्वक निर्वाह करना प्रगति का आधार है। कोई भी समाज या राष्ट्र तब तक प्रगति पथ पर अग्रसर नहीं हो सकता जब तक उस समाज या राष्ट्र का दायित्व जिम्मेदार व्यक्ती के हाथ में न हो। यदि अपने इतिहास से सबक लेते हुए वर्तमान को संवारना हो तथा भविष्य का आधार शिला रखना हो तो सबसे महत्वपूर्ण अवयव के रूप में हमें अपनी जिम्मेदारी का ईमानदारी एवं दक्षता पूर्वक निर्वाह करने की कला सिखनी होगी, इसे एक प्रसंग द्वारा सटीकता के साथ समझा जा सकता है।

एक समय की बात है, किसी नगर में एक धनी व्यापारी रहता था। उसका पुत्र बहुत ही आलसी था जो अपने जीवन कि जिम्मेदारियों से बिल्कुल लापरवाह था। व्यवसायी अपने पुत्र को कर्मठ और जबाबदेह इंसान बनाना चाहता था। उसका पुत्र परिश्रम की अहमियत और जिम्मेदारी के महत्व को पहचाने। उसने एक दिन अपने पुत्र को बलाया और कहा - "आज मैं चाहता हूँ कि तुम कहीं बाहर जाओ और कुछ भी अपने परिश्रम से अर्जित करके लाओ। यदि तुम यह काम नहीं कर पाते हो तो तुम्हें रात में भोजन नहीं मिलेगा।" वह लडका बिल्कुल मस्तमौला था और किसी भी प्रकार की उसे काम करने कि आदत नहीं थी। उसके पिता के द्वारा दिया गया ऐसा निर्देश उसे विचलित कर दिया और वह रोते हुए अपनी माँ के पास गया। बेटे के आँखों में आंसू देखकर माँ का मन विचलीत हो गया और वह भी

अती दुःखी हो गयी। फिर माँ अपने को संभालते हुए मदद करने की भावना से अपने बेटे को एक सोने का सिक्का दिया। शाम को व्यापारी ने अपने लडके से जब यह पुछा कि दिनभर में क्या कमाया तो बेटे ने तुरंत पिता के हाथ में सोने का सिक्का रख दिया। पिता ने अपने बेटे से उस सिक्के को कुएँ में फेकने के लिये कहा। बेटे ने अपने पिता की बात रखते हुए उसी समय सिक्का पानी में फेंक दिया।

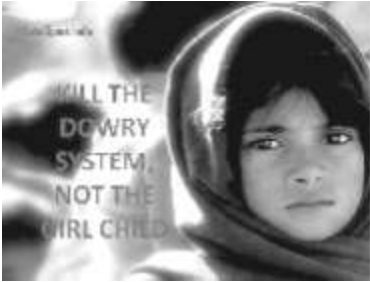
व्यापारी ज्ञानी होने के साथ-साथ बहुत अनुभवी भी था। उसे यह समझते देर नहीं लगा कि वह सिक्का उसके बेटे को उसकी माँ ने दिया। अगले दिन उसने अपनी पत्नी को उसके माता-पिता के पास कुछ दिनों के लिये भेज दिया और अपने पुत्र से पुनः वही बात दोहराया कि वह कहीं बाहर जाकर कुछ धन अर्जित करे अन्यथा असफल होने पर उसे खाना नहीं दिया जायेगा। इस बार वह रोते हुए अपने बहन के पास गया जिसने सहनुभुति प्रकट करते हुए उसे एक चांदी का सिक्का दिया। शाम में जब पिता ने पुछा कि दिनभर में क्या अर्जित किया तो बेटे ने चांदी का सिक्का अपने पिता के हाथ में रख दिया। पिता ने पुनः बेटे से सिक्के को कुएँ में फेकने को कहा। बेटे ने पिता की बात मानते हुए वैसा ही किया। अनुभवी व्यापारी को इस बार भी समझते देर नहीं लगा कि वह चांदी का सिक्का उसके बेटे ने परिश्रम से नहीं कमाया है। अगले दिन उसने अपने बेटे को ससुराल भेज दिया और पुनः अपने बेटे से कहा कि वह बाहर

जाकर कुछ धन अर्जित करे अन्यथा रात में भोजन नहीं दिया जायेगा। इस बार उसे मदद करने के लिये कोई नहीं था, वह लडका बाहर बाजार में जा कर काम खोजने के लिये बाध्य था। जगह-जगह काम खोजने पर एक दुकानदार ने कहा कि यदि वह उसका बक्सा उसके घर तक पहुँचा दे तो उसे मजदुरी के रूप में २ रुपया दिया जायेगा। धनी व्यापारी का लडका खुशी से काम के लिए तैयार हो गया वह अपने पैरों को सीधा नहीं रख पा रहा था, उसके गर्दन और पीठ में दर्द हो रहा था। देर शाम में थक कर वह घर आया और खुशी से उसने अपने पिता के हाथ में २ रुपये रख दिया। पिता के द्वारा यह कहे जाने पर कि इस रुपये को कुएँ में फेंक दे, वह लडका बेचैन हो गया और फुट-फुट कर रोने लगा। वह कल्पना भी नहीं कर पा रहा था कि इतने परिश्रम से कमाया हुआ धन को कुएँ में फेंक दे। उसने सिमकते हुए अपने पिता से कहा, पिताजी, मेरा पुरा शरीर दर्द कर रहा है, बक्सा ढोने से मेरे पीठ में छाले पड गये,

और आप मुझसे इस रुपये को फेकने के लिए कह रहे हैं। इस समय व्यापारी मुस्कुराया। उसने अपने बेटे को गले से लगाया और कहा कि कोई भी व्यक्ती धन का महत्व और दर्द तभी महसूस करता है जब उसके अथक परिश्रम का फल बर्बाद होता है। पहले उसे दर्द इसलिए नहीं हुआ क्योंकि पिछले दोनो अवसर पर उसकी माँ और बहन ने मदद किया था।

अब उसके बेटे को परिश्रम का महत्व समझ में आ गया था। जिम्मेदारी का अहसास हो रहा था। उसने अपने पिता के समक्ष शपथ लिया कि वह जीवन में कभी भी लापरवाही और आलस्य नहीं करेगा। जीवन की हर जिम्मेदारी उठायेगा और अपने पिता के द्वारा अर्जित धन को सदैव परिश्रम पूर्वक बढ़ाने का प्रयत्न करेगा। पिता के मुख मंडल पर अद्भुत प्रसन्नता थी। उसने सकुन के साथ अपने व्यावसाय को पुत्र के हाथों सौंप दिया और जीवन भर सहयोग प्रदान करने का वचन दिया।

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हुंडा ही एक समस्या

स्वप्नील नरेंद्र सोनार

एल.एल.बी. तिसरे वर्ष

हुंडापध्दती ही आज २१ व्या शतकातही भारतीय समाजाला पोखरणारी सर्वात ज्वलंत समस्या ठरला आहे. परंतू स्वातंत्र्यानंतर अधिक ज्वलंत बनून त्याची परिणती जरी हुंडा प्रतिबंधक कायदा करण्यात झाली असली तरी आज स्वातंत्र्याच्या ६८ वर्षानंतरही हुंडाबळीची संख्या दिवसेदिवस वाढतच आहे.

'हुंडा' हा दोन अक्षरी शब्द वधू-पित्याला

कर्जबाजारी करणारा आणि वर पक्षाला मालदार करणारा ठरत असतो. आणि खरच वास्तविकता आहेत.

भारतीय समाजात अनेक अनिष्ट रुढी, परंपरा चालू ठेवण्यासाठी आणि स्वार्थासाठी हि प्रथा आहेत, लग्नात कन्यादान होते. कन्यादानानंतर वर पुजा व वर दक्षिण दिली जाते. काही ढोगी पाखंडी लोक

वरदक्षिणेच्या निमित्ताने हुंडा मागतात, भारतीय समाजात दान करणे म्हणजे पुण्यकर्म मानले जाते. कन्यादानाच्या संकल्पनेमागे पृथ्वीदानाच्या पुण्याची जोड लावून त्यात धार्मिकता आणली, म्हणजे हा धर्म वेडा समाज त्या जाळ्यात अडकलाच म्हणून समजा.

यासाठी या विधीमागची दांभिकता आणि अंधश्रद्धा तरुणांना पटवून द्यायला हवी, तो पर्यंत स्त्री-पुरुष समानता अशक्य आहे. तसेच कन्यादानाला कायद्यात स्थान नाही. की कायद्याचे संरक्षण नाही, लग्न समारंभात होणारा वायफाळ खर्च कमी करणे सध्या काळाची गरज आहे, लग्न समारंभात समाजामध्ये आपली प्रतिष्ठा वाढावी म्हणून मुलीच्या लग्नात 'हुंडा' दिला जातो. आणि त्यांच्याच मुलांच्या लग्नामध्ये मुलीच्या लग्नामध्ये आपण आपल्या केलेल्या खर्चाच्या दुप्पटीने खर्च हा दुसऱ्या नवरी मुलांच्या बाप म्हणजेच पित्या कडून वसूल केला जातो, म्हणजेच हिच प्रथा इ.स.काळापासून ते आताच्या २१ व्या शतकापर्यंत आजही सुरु आहेत.

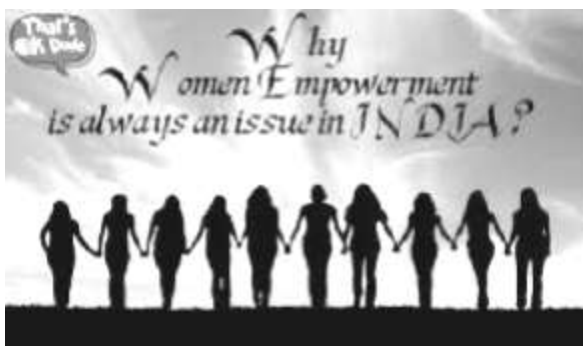
या प्रथेमुळे कित्येक संसार मोडले, अनेक जणांचे कुटूंब उद्ध्वस्त झाली. याला जबाबदार म्हणजेच 'हुंडा' ही प्रथा होय, अगणित म्हणजेच समाजामध्ये बहुसंख्य स्त्रियांच्या जीवनांची राखरांगाळी झाली, तरीही 'हुंडा' ही प्रथा बंद पडण्याच्या मार्गावरती दिसत नाही. कोठेतरी या प्रथे बाबत जनजागृती अधिक करणे गरजेचे आहेत, या प्रथेबाबत विविध संघटना कडून बऱ्याच निर्देशने आणि जनजागृतीचे प्रचार (प्रसार) केला जातो, तरी पण आजच्या ह्या सुशिक्षित समाजाला अजून ही जाग येत नाही,

आज आपण २१ व्या शतकाकडे म्हणजेच आज आपली पावले जागतिकीकरणाच्या दिशेने पडताहेत, अशा परिस्थितीत सामाजिक परिवर्नाकडे

आपणा सर्वांचेच दुर्लक्ष झाले, १९६१ मध्ये हुंडा प्रतिबंध कायदा करण्यात येतो. आणि तरीही आज आपल्या भारत देशात दर तासाला एक नववधू हुंडाबळी होते. मनासारखे मानपान झाले नाहीत या कारणावरून विवाहित स्त्रियांचा सासरी नवऱ्याकडून, सासुकडून व इतर मंडळीकडून छळ होतो. वाईट वाटतं की "एक स्त्री दुसऱ्या स्त्रीची शत्रु कशी असेल" म्हणजेच सासु आपल्या सुनेला का त्रास देत असेल निव्वळ सुनेच्या घरच्यानी त्यांची मागणी पूर्ण न केल्याने त्याचप्रमाणे दररोज चार ते पाच महिला हुंडाबळी असे प्रकार घडत आहेत.

त्याचप्रमाणे १९६१ मध्ये हुंडा प्रतिबंध कायदा यांचा आधार घेऊन काही स्त्री या सासरच्या मंडळीला आडचणीत आणण्याचे काम सुध्दा करीत असतात, काही ठिकाणी सासरे मंडळी नवरा ही मंडळी वाईट नसते? तर कोठे बंधु, नवरी मुलगी हिच्या कडून सुध्दा जाणून बूजून सासरीच्या मंडळीला त्रास देण्यात किंवा त्यांना धमकी देण्यासाठी या वरील कायद्याचा खोटा वापर पण आजच्या काळात स्त्रीया करीत असतात असे लक्षात येत आहे. काहिनी तर या कायदाचा दुरुपयोग घेण्यास सुध्दा सुरुवात करण्यात आली आहेत, तर अशा खोल्या गोष्टीमुळे ही खरोखर ज्या स्त्रीयांवर अन्याय होत आहेत. त्यांना न्याय मिळण्यास विलंब होत असतो.

तरी आजच्या २१ व्या शतकामध्ये हे सर्व थांबलेच पाहिजेत, विवाहित महिलांवर हुंड्यासाठी शारीरिक शोषण व इत्यादी बाबी पासून सुटका मिळालीच पाहिजे. केव्हा केव्हा असे प्रश्न मनात निर्माण होतो की आजचा समाज हा सुशिक्षित असूनही सुध्दा त्या "हुंडा" बाबत समाज इतका उदासीन का? केव्हा मिळणार पुरुष प्रधान देशा मध्ये स्त्रीला आपला हक्क अजून किती अत्याचार होणार स्त्री वरती बस आता हे थांबले पाहिजे.



भारत की महिलाएँ

डॉली तुलसीदास मोतीरामाणी

बी.एस.एल. तृतीय वर्ष

स्वामी विवेकानंद जी कह गए थे, 'एक देश जो नारी का सम्मान नहीं कर सकता, उसके सम्मान की रक्षा नहीं कर सकता, वह देश कभी महान नहीं बन सकता।'

मुझे खुशी होती है, मुझे गर्व होता है मेरे देश पर की, यहाँ ऐसा नहीं होता। मेरे भारत देश ने हर कदम पर नारियों को सम्मान दिया और समान दर्जा दिया।

१. मैं, गर्व महसूस करती हूँ मेरे उस भारत देश पर जहाँ एक औरत को देवी का दर्जा दिया है, जहाँ इन्सान रुपी नारी को दैवीय रूप में पूजा जाता है।

२. मुझे गर्व महसूस होता है मेरे उस भारत देश पर जहाँ सतीप्रथा जैसी कुप्रथा को जड से उखाडकर बाहर किया गया।

३. मुझे नाज है मेरे उस वतन पर, जहाँ नारियों की सुरक्षा के लिए इतने सख्त कानून बनाए गए हैं, इतनी कठोर शिक्षाएँ दी गई हैं।

४. मुझे गर्व है मेरी मातृभूमि पर जहाँ लडावू विमान उडाने के लिए, तीन महिलाओं का चयन किया गया है।

५. मुझे गर्व है मेरे उस भारत पर जहाँ निर्भया जैसी बलात्कार की घटनाएँ होने पर, पूरा भारत कएजूट होकर उनके खिलाप आवाज उठाता है।

६. मुझे गर्व है मेरी उस जन्मभूमि पर जहाँ मुझे अपने एक लडकी होने पर गर्व महसूस होता है।

पर, बार-बार मन में एक सवाल आता है, क्या मुझे गर्व होना चाहिए मेरे देश पर?

क्या मुझे गर्व होना चाहिए मेरे भारत देश पर जहाँ एक नारी को दैवीय रूप में पूजा जाता वही पे उसे मारा-पीटा और दबोचा जाता है?

क्या मुझे गर्व होना चाहिए उस देश पर जहाँ सतीप्रथा को तो नष्ट किया गया, लेकिन आज भी विधवाओं के साथ दुर्व्यवहार किया जाता है, उन्हे ओछी नजारों से देखा जाता है?

क्या मुझे नाज होना चाहिए मेरे उस वतन पर जहाँ औरतों की सुरक्षा के लिए इतनी सख्त कानून तो बनाए गए हैं, पर उन कानूनी को लेकर लोगों के मन में भय नहीं, है, सरे आम लोग उन कानुनों को उल्लघन करते हैं?

क्या मुझे गर्व होना चाहिए मेरी उस मातृभूमि पर जहाँ लडावू विमान उडाने के लिए तो तीन महिलाओं का चयन किया जाता है, लेकिन उसी देश में दुसरी जगह उन्हीं लडकियों को अपनी शिक्षा के लिए लडाई करनी लडनी पडती है। ये कैसा देश है जहाँ एक तरफ औरतें दुसरे देशों से अपने देश की

रक्षा करने में अपना योगदान दे रही हैं और दूसरी तरफ अपने हक के लिए अपने ही देशवासियों से लड़ती हैं?

क्या मुझे गर्व होना चाहिए मेरे उस भारत पर जहाँ देशवासी औरतों के हकों के लिए, उनके सम्मान के लिए आवाज तो उठाते हैं, पर दूसरी तरफ कुछ लोग नारियों के साथ हुए कुकर्मों को कपड़े पहनने का ढंग या उनके घर से निकलने के वक्त को मानते हैं? क्या वाकई औरतों का कपड़े पहनने का ढंग या उनका घर से बाहर रहने का वक्त कारण है, ऐसी घटनाओं का?

६ साल की बच्ची का कपड़े पहनने का ढंग क्या गलत होगा या ६० साल की बुढ़ी औरत का? बलात्कार तो दिन दहाड़े भी होते हैं, तो ये कौन सा गलत वक्त हुआ?

एक तरफ तो हमारे देश की एक नारी राष्ट्रपति बनकर हजारों नारियों की प्रेरणा बनती है, वहीं दूसरी तरफ कुछ औरतें अपने ही घर में, अपनी ही बहु बेटियों के साथ मासिक चक्र के दौरान अछुतों जैसा व्यवहार करती हैं।

लोग रामायण और महाभारत हमारे वेदों और पुराणों की मदद से नारियों को उपदेश देते हैं कि एक नारी को उसकी मर्यादा का? चाहिए, वैसा नहीं करना चाहिए, पर लोगों को ये जानने की जरूरत है कि रामायण, महाभारत, वेदों और पुराणों में कहीं ये नहीं लिखा कि औरतों को मर्यादा में और पुरुषों को मर्यादा में नहीं रहना चाहिए।

मर्यादा पुरुषोत्तम श्री राम भगवान के नाम से जुड़ा है, सिता माँ के नाम के साथ मर्यादा नहीं अगर पुरुष अपनी मर्यादा में रहे तो औरतों को कभी खत्रा नहीं होगा।

जब हम अपने घर के बटों को उय सिखाते हैं कि "बेटा! मर्द कभी नहीं रोते।" विनती करती हूँ उन्हें सिखाइए, कि "एक मर्द कभी किसी औरत को नहीं रुलाते।"

जब उन्हें ये सिखाया जाता है कि "बेटा! मर्द को दर्द नहीं होता," काश उन्हें हम सिखाते कि "मर्द किसी को दर्द नहीं देता!"

हमें अपने बच्चों को इन्सानों की इज्जत करने की सीख देने की जरूरत है, ना की किसी मर्द या औरत की।

जिस दिन श्री राम भगवान जी ने सिता माँ से अग्नि परिक्षा की माँग की थी, काश उस दिन सिता माँ ने अग्निपरिक्षा देने से इन्कार किया होता और उनसे कहा होता कि 'अलग हम दोनो रहें हैं, तो अग्नि परिक्षा हम दोनों को देनी चाहिए।'

जिस दिन यह देश किसी मर्द या औरत की इज्जत करना छोड़कर, इन्सानों की इज्जत करना शुरू करेगा, तब सही मायनों में मुझे मेरी जन्मभूमि पर गर्व होगा।

किसी की धार्मिक या सांस्कृतिक भावना को ठेस पहुँचाने का हेतू नहीं है, लेकिन परिवर्तन लाना जरूरी सा है।

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“आजही असलेले अंधश्रधेचे अस्तित्व आणि तो थांबवण्याचा प्रयत्न”

वैशाली मधुकर चौधरी
एल.एल.बी. तृतीय वर्ष

आजच्या आधुनिक काळात कोणत्याही राष्ट्रचे नियमन आणि संचालन हे धर्माने नाही तर आस्तित्वात असलेल्या कायद्याने होते. कायदे हे देशाच्या संविधानाला बंधिल असतात. अस्तित्वात असलेल्या कायद्यांमध्ये गरजेनुसार, परिस्थितीजन्य आणि काळानुसार बदल करावे लागले. व प्रसंगी नविन विशेष कायद्याची निर्मिती ही देशाच्या संविधानाच्या चौकटीत केली जात असते. त्याचनुसार महाराष्ट्र शासनाने दि. २० डिसेंबर २०१३ रोजी महाराष्ट्र नरबळी आणि इतर अमानुष, अनिष्ट व अघोरी प्रथा व जादुटोणा प्रतिबंधक व उच्चाटन कायदा-२०१३ ला आला.

अज्ञानावर पोसल्या जाणाऱ्या अनिष्ट व दुष्ट प्रथांपासून समाजातील सर्वसामान्य लोकांचे संरक्षण करण्याच्या दृष्टीने आणि समाजातील सर्वसामान्य लोकांचे शोषण करण्याचा व समाजाची घडी ही बदलून टाकण्याच्या हेतु ने हे भोंदु लोक सर्वसामान्यत अलौकिक शक्तीच्या किंवा अद्भुत शक्ती तसेच भूत पिशाच या नावाने नरबळी आणि वेगवेगळ्या गोष्टी करू लागले. त्यांनी लोकांच्या साधेपणाचा फायदा घेवून व त्यांचा यावर विश्वास बसवून या प्रकाराची

कार्य सुरु झाली.

हा सगळा प्रकार आजही गावांमध्ये दिसून येतो. पण त्यावर आळा घालणेच फार महत्वाचे आहे. लोकांना धागेदोर देऊन उपचार होईल व सर्व ठिक होईल यावर आजही हे असे कृत्य होतांना दिसून येते. व डॉक्टरच्या उपचारा अगोदर या लोकांचा उपचार हा घेतला व त्यांना गावात मानसन्मानाची वागणूकही दिली जाते.

अशा या घटना होऊ नये यासाठी डॉ. नरेंद्र दाभोलकर यांनी यावर प्रतिबंधक कायदा व्हावा यासाठी जिवाचे रान केले. आणि २५ वर्षे अखंड संघर्ष केला. आणि मग अखेर स्वतःचे बलिदानही दिले. तरी तेव्हा कुठे हा कायदा अस्तित्वात आला. यामध्ये वेगवेगळ्या प्रकारची प्रथा ही बंद करण्यात आली. यामध्ये मानवाला गंभीर स्वरूपाची वागणूकही देण्यात आली.

जशी की, भुत उतरविण्याच्या बहाण्याने एखाद्या व्यक्तिला, दोराने किंवा चाबकाने मारणे, पादत्राणे शिजवलेले पाणी प्यायला लावणे, मिरचीची धुरी देणे छताला टागणे, तसेच चमत्कारातून आर्थिक प्राप्ती, फसवणूक व दहशत पसरविणे, अलौकिक

शक्तीच्या हव्यासपोटी अघोरी प्रथांचा अवलंब करणे व शरीराला जिवधेण्या जखमा देणे, करणी भानामती, जादुटोण्याची भीती दाखवून अमानुष कृत्य करणे व नरबळी देणे, अतींद्रिय शक्तीचा शरीरातील संचाराचा दावा करून भिती, धमकी व फसवणूक करणे, विशिष्ट व्यक्तिवर करणी, जादुटोणाचा आरोप करून व त्याला सैतान ठरवून त्याचे - तिचे जगणे मुश्किल करणे चेटुक केल्याचा आरोप करून नगनावस्थेत धिंड काढणे, मारहान करणे व समाजातून बाहेर काढणे, मंत्र-तंत्राद्वारे भुत पिशाश्चाना अवाहन केल्याचा अभास निर्माण करून घबराट व अघोरी कृत्य करण्यास भाग पाडणे, साप, विंचु चावल्यास वैद्यकीय उपचारापासून परावृत्त करून मंत्र-तंत्र, उपचारापासून परावृत्त करून गंडे-दोरे यांचा अवलंब करणे, रक्तविरहीत शास्त्रक्रियेचा अभास निर्माण करून लिंग बदलाचा वा इतर उपचाराचा दावा करणे, अलौकीक आभासातून पुत्रप्राप्तीचे आभास दाखवून अवतारी व्यक्ति या आभासातून लैंगिक शोषण करणे, मानसिक विकलांग व्यक्तिला अलौकिकता बहाल करून फसवणूक करणे. इ. प्रकारचे कृत्याचा यात समावेश हा केला जातो.

पण मग याविषयी जादुटोणा प्रतिबंध व उच्चाटन अध्यादेश २०१३ नुसार यात १ ते १२ कलमांचा समावेश हा तर केलाच गेला. पण त्यानुसार आज ह्या प्रथा थांबवण्यासाठी मदत होते. पण त्या

अजूनही पूर्णतःहा थांबवलेल्या नाही. आजही काही ठिकाणी ह्या सुरु आहेत व असे प्रकार हे घडत आहेत. जो पर्यंत व्यक्तित्या मनातून हा पुर्णतःहा संपत नाही तो पर्यंत हा थांबणार नाही. तो चालूच राहील. तो बंद होण्याअगोदर मानसांचे विचार हे बदलने फार महत्वाचे आहे.

“अंधश्रद्धा वर ठेवून विश्वास”

होतोच नेहमी विश्वासघात

नका करू हो आता प्राणांचे बलिदान

सोडा आता हे कुवत विचार!

म्हणजेच याचा अर्थ असा की यावर विश्वास ठेवून किती जनांना त्यांचे प्राण हे गमवावे लागले. ज्या गोष्टीला काही अर्थ नाही त्यातून काही साध्य होणार नाही. त्यासाठी व्यक्तित्या प्राणांचा सौदा केला जातो. समोर गुन्हा घडतो आणि त्यासाठी स्वतः जबाबदार ठरतो तरी ही आपण सुधरत नाही. व्यक्तित्या जिवापेक्षा ही अंधश्रद्धा एवढी मोठी झाली की माणुसकीच ही मरण पावली.

अशा गोष्टी रोखण्यासाठी व हे सर्व इथेच थांबवण्याची आजही फार मोठी गरज आहे. असे मला वाटते. आणि त्यासाठी प्रत्येकानेच प्रयत्न हे करायला हवेत जेणे करून ह्या लोकांना चालना मिळणार नाही व हे सर्व इथेच संपेल...

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एचआयव्ही ग्रस्तांना कायद्याचा आधार...

म्हस्के लीना अनिल
बी.एस.एल. ५ वे वर्ष

१ डिसेंबर हा "आंतरराष्ट्रीय एड्सविरोधी दिन" म्हणून पाळला जातो. यानिमित्ताने एड्ससह जगणाऱ्यांसाठी येऊ घातलेल्या कायद्याची माहिती देणारा हा लेख...

कायदा नसल्याने सततचा अन्याय सहन करावा लागणारा एक महत्वाचा घटक म्हणून एचआयव्ही सह जगणाऱ्या लोकांचा विचार करणे ही आवश्यक बाब आहे. सामाजिक स्वास्थ्याचा विचार म्हणून एचआयव्ही या कंडोम वाटण्याचे व औषध मोफत देण्यातून एचआयव्हीशी प्रभाविपणे दोन हात करता येणार नाहीत. याची जाणीव शासनाला अद्याप झालेली नसल्याचे दिसते.

महत्वाचे मुद्दे म्हणजे-

भेदभाव करणाऱ्यास मनाई.

एच आयव्ही सह जगणाऱ्या कोणत्याही व्यक्तिसोबत कोणत्याच पातळीवर भेदभाव करता येणार नाही.

शिक्षण, आरोग्य, सुविधा, रोजगार, सार्वजनिक ठिकाणे अशा कोणत्याच ठिकाणी सेवा, उपयोग, प्रवेश संदर्भात एचआयव्हीसह जगणाऱ्या व्यक्तिसोबत भेदभाव करता येणार नाही. असा उल्लेख कायद्यात केला आहे.

माहिती पुर्ण संमती-

एचआयव्ही सह जगणाऱ्या व्यक्तित्वाचा आजारावर औषधोपचार, संशोधन एचआयव्ही

चाचणी इत्यादी करताना त्या व्यक्तिस पुर्ण माहिती देवुन ती माहिती संशोधन, चाचणी अशा संदर्भात माहितीपुर्ण संमती घेणे हा अत्यंत महत्वाचा अधिकारकेंद्रित भाग माहितीबाबत गुप्तता पाळली पाहिजे.

एचआयव्हीसह जगणाचा या व्यक्तित्वाचा आजाराबाबत पुर्णपणे गुप्तता ठेवली जाईल. एखाद्या व्यक्तिला एचआयव्ही आहे. याची माहिती विशिष्ट कारणांशिवाय मुळीच जाहिर करण्यात येऊ नये. अशी कडक तरतुद प्रस्तावित कायद्यात करण्यात आली आहे.

उपचारांची उपलब्धता व आरोग्य अधिकार-

भारतीय संविधानातील मुलभूत हक्कांचा थेट समावेश असलेली या कायद्यात तरतुद म्हणजे "आरोग्य अधिकार" ला स्पष्टपणे देण्यात आलेली मान्यता, एचआयव्ही सह जगणाऱ्या प्रत्येकाला देण्यात आलेली मान्यता एचआयव्हीसह जगणाऱ्या प्रत्येकाला औषधोपचारांची उपलब्धता असेल व त्याची जबाबदारी शासनावर असल्याचे हे प्रस्तावित काद्यात सांगितले आहे. एचआयव्ही संदर्भातील रोगनिदान, एचआयव्ही व उत्तम आहाराविषयक माहिती, मोफत एचआयव्ही उपचार व समुपदेशन यांचा समावेश आरोग्य अधिकारांमध्ये करण्यात आलेला आहे.

समस्या निवारण्यासाठी लोकायुक्त-

प्रस्तावित एचआयव्ही एड्स कायद्यात एचआयव्हीसह जगणाऱ्यांच्या विविध तक्रारी व समस्यांवर जलदगतीने उपाय शोधण्यासाठी समस्या निवारण प्राधिकरण, स्थापन करण्यात येईल असे म्हटले आहे. आरोग्य लोकायुक्त प्रत्येक जिल्ह्यात नियुक्त करण्यात येतील असे या कायद्यात नमुद

करण्यात आले आहे. अशाप्रकारे समस्या निवारण्यासाठी लोकायुक्ताची स्थापना केली आहे.

एचआयव्ही सह जगणाऱ्यांच्या आरोग्य हक्कांना मानवी अधिकार म्हणून मान्यता दिली तरच एचआयव्ही विषाणुविरोधात खरी व ताकदवान तढाई लढता येईल.



सोशल मिडीया, सायबर गुन्हे आणि कायदे

सावळे गणेश चंद्रकांत
बी.ए.एल.एल.बी. तृतीय वर्ष

सोशल मिडीया हा शब्द दिसायला अतिशय लहान, परंतू त्याचा विचार केला तर मेंदूची तारंज तुटेल एवढी त्याची व्याप्ती. एकविसाव्या शतकात सोशल मिडीया आणि मनुष्य यांचा संबंध जणू रक्ताच्या नातेसंबंधासारखा झालेला आहे. सोशल मिडीयाला सिमा नाहीत, वेळ नाही, काळ नाही त्यामुळे एकाच वेळी, एकाच क्षणी येथे द्रंद्रही चालविलेले असते आणि प्रेम आणि कौतुकाची रिपरीपही, एकाच वेळी येथे एखादा मुद्दा जन्म आणि मृत्युचा होवून बसतो, तर एखादी भन्नाट कॉमेंटचा... तर भन्नाट फोटो, व्हिडीओ जगभर व्हायरल होत असतो.

रस्त्यावरच्या फेरीवाल्यापासून ते बड्या कंपनीच्या सीईओ पर्यंत, राडेबाज कार्यकर्त्यापासून बुध्दीवादी विचारवंतापर्यंत आणि शाळकरी मुलापासून ते गळ्यामध्ये चष्मा अडकविणाऱ्या वृद्धा

पर्यंत प्रत्येक जण कधी चेहऱ्याने तर कधी मुखवटे घालून येथे २४ तास व्यक्त होत असतात. प्रत्येकाची व्यक्त होण्याची पध्दत वेगळी असते, गरज वेगळी असते. त्यात आत्मस्तुतीपर शब्द असतात तर कधी शब्दांचे अनुकुचीदार बाण असतात.

आपला समाज सोशल मिडीयाचा वापर करतांना आपले आचार-विचार, आपल्या कल्पना, आपला आनंद, आपले दुःख, आपला विरोध अथवा समर्थन, आपल्या प्रतिक्रिया, आपल्या आवडी-निवडी याच सोशल मिडीयाचा वापर करून जगासमोर व्यक्त करतो. आणि दूर गेलेले जग याच सोशल मिडीयाच्या माध्यमातून जवळ करून पाहतो. परंतू सोशल मिडीयाच्या वापरातून धमाधर्मात-जातीजातीत तेढ निर्माण करून, दंगली घडवण्यात सुध्दा आम्ही मागे राहीलो नाही. म्हणजेच सोशल मिडीयाचा वापर देशाच्या विधायक कार्यात

करण्यापेक्षा देशाच्या विघातक कार्यात मोठ्या प्रमाणात करतांना समाज दिसतो.

वेळेच्या बरोबर चालण्याची सवय प्रत्येक सजीवाला असते मात्र ती सवय आपल्यासाठी किती फायदेशीर आहे, याची चाचणी करून घेण्याची तसदी सोशल मिडीयाचा वापर करणारे करून घेत नाहीत आणि त्यातून कळत-नकळत अथवा जाणीपूर्वक चुका होत असतात आणि सायबर गुन्हासारखा मोठा गुन्हा घडतो. सायबर गुन्हा म्हणजे संगणक, इंटरनेट, अथवा सोशल मिडीयाचा गैरवापर करून जे गुन्हे घडत असतात ते गुन्हे म्हणजेच सायबर गुन्हे...

सोशल मिडीयाचा वापर करत असतांना एखाद्याची फसवणूक करणे, बदनामी करणे, पोर्नोग्राफी, एखाद्याचे सोशल आकाऊंट हॅक करणे, डूप्लीकेट अकाऊंट तयार करणे या सान्या बाबी सायबर गुन्हा घडण्यास महत्त्वपूर्ण ठरतात. सध्याच्या परिस्थितीत सोशल मिडीयाचा वापर करून महिलांचा केला जाणारा लैंगिक छळ तसेच त्यांची होणारी बदनामी दिवसेंदिवस वाढत आहे. जसे की, एखाद्या महिलेला अश्लील संदेश पाठविणे, अश्लील फोटो व्हिडीओ पाठविणे, लग्नाचे अमिष दाखवून फसवणूक करणे, ब्लॅकमेल करणे, एखाद्या महिलेचा अश्लील व्हिडीओ काढणे यांसारखे असंख्य प्रकार महिलांबाबत याच सोशल मिडीयाच्या वापरातून घडत असतात.

एखाद्या व्यक्तीला बदनाम करण्यासाठी फेसबुक वर खोटं प्रोफाईल बनविण्याचा ट्रेड मोठ्या प्रमाणावर वाढत आहे आणि हा पर्याय अनेकांना खुप सोपा वाटतो. परंतु इंटरनेट वर लिहिला जाणारा प्रत्येक शब्द न शब्द कधीच पुसला जात नाही हे लक्षात ठेवायला हवं कारण आय.पी एड्रेस वरून खोटं

प्रोफाईल बनविणाऱ्याला सहज पकडता येतं. अनेकांना वाटतं सोशल मिडीयावर आपण काहिही करून आरामात सुटू शकतो असा गैरसमज आहे आणि याच गैरसमजामुळे सोशल मिडीया वापरतांना सायबर गुन्ह्यामध्ये दिवसेंदिवस मोठ्या प्रमाणावर वाढ होत आहे.

नॅशनल क्राईम रेकॉर्ड ब्युरो २०१५ च्या अहवालानुसार देशभरात ११३९२ गुन्हे दाखल झालेले आहेत तर त्यात ८१८० जणांना पोलिसांनी अटक केलेली होती. यात १८ ते ३० वयोगटातील व्यक्तींवर सर्वाधिक गुन्हे दाखल झाल्याचं या अहवालातून नमुद करण्यात आले होते.

सायबर गुन्ह्यांसाठी देशात माहिती तंत्रज्ञान अधिनियम २००० हा सायबर कायदा सायबर गुन्हेगारीला आळा बसावा म्हणून संमत करण्यात आला आहे. जर एखाद्या गुन्हेगाराचा गुन्हा सिध्द झाला तर या कायदानुसार आणि भारतीय दंड विधान संहिता १८६० नुसार गुन्हेगारास शिक्षा आणि दंडाच्या विविध तरतुद करण्यात आलेल्या आहे.

माहिती तंत्रज्ञान अधिनियम कलम ६६ च्या मध्ये एखाद्या व्यक्तीचा पासवर्ड चोरणे व त्याच्या परवानगी शिवाय असा प्रकार केला तर ३ वर्ष शिक्षा आणि दंडाची तरतुद आहे. कलम ६६ ड मध्ये दुसऱ्याच्या डूप्लीकेट प्रोफाईल तयार करणे, मेल आयडी तयार करणे असे केले तर ३ वर्ष शिक्षा आणि १ लाख रुपये पर्यंतची दंडाची तरतुद करण्यात आलेली आहे. कलम ६६ इ मध्ये एखाद्याचे चोरून अश्लील फोटो-व्हिडीओ तयार करणे व सोशल मिडीयावर प्रसारीत करणे यासाठी ३ वर्ष शिक्षा व एक लाख दंडापर्यंतची तरतुद आहे. तसेच कलम ६७ बी नुसार चाईल्ड पोर्नोग्राफीसाठी ५ वर्ष शिक्षा व १०

ताख रुपये दंडाची तरतुद आहे. माहिती तंत्रज्ञान अधिनियमानुसार प्रत्येक गुन्ह्यासाठी ३ ते ५ वर्षापर्यंतची शिक्षा होवू शकते. पंस्तु त्या तक्रारीत भारतीय दंडविधान संहितेच्या कलमांची वाढ करण्यात आली तर ती शिक्षा ५ ते १० वर्षापर्यंत पोचू शकते. आपण सहज म्हणजे असतो हा ऑनलाईन टाईमपास आहे कोणी काहिच करणार नाही असं समजू नये कारण येथे आय.टी. अॅक्ट नव्हे तर इतर कायदे पण काम करतात आणि त्याद्वारे शिक्षेमध्ये वाढ होत असते.

सायबर गुन्हा घडू नये किंवा घडला जावू नये यासाठी सोशल मिडीयाचा वापर करतांना कोणत्याही व्यक्तीच्या, जातीच्या, धर्माच्या भावना दुखावणार नाही याची काळजी घेतली पाहिजे, स्वतःची महत्त्वपूर्ण माहिती उघड करणे टाळले पाहिजे, आपला पासवर्ड कोणालाही समजणार नाही यासाठी तो वारंवार बदलला पाहिजे. आणि सर्वात महत्वाचे म्हणजे सोशल मिडीयाचा वापर करतांना अत्यंत जागरूक राहणे गरजेचे आहे. तरंच आपण सायबर

गुन्ह्यांना आळा घालू शकतो अथवा थांबवू शकतो.

आपल्याला संविधान संस्कृतीचे स्वप्न साकार करावयाचे असेल तर घटनेच्या अनुच्छेद १९ अ अभिव्यक्ती स्वातंत्र्याची जबाबदारी सोशल मिडीयावर येवून पडते. सोशल मिडीयाचा वापर करुन अभिव्यक्ती स्वातंत्र्याचा विकास करतांना आर्थिक आणि सामाजिक परिवर्तन घडवून आणावे लागेल तरंच नवा समाज, नवा माणूस, नवी संस्कृती उदयास येईल. कारण सोशल मिडीयाचा वापर करणे काळाची गरज आहे आणि त्याचा वापर चांगल्या पध्दतीने करू एवढंच...

कवि सेनापती बापट म्हणतात...

जे हात उत्सुकतेले, दगडांच्या वर्षावा
रोखा ते, लावा कार्याला, या देशाच्या प्रगतीला,
हे बंद करा उत्पाद, थांबवा आपुला घात,
सामर्थ्य न जावो व्यर्थ, काहिसा अर्थही येवू द्या
रे..!
हो देश माझा, याचे भान जरासे राहु द्या रे...!

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गरज खेळपुरक वातावरणाची लक्ष्य ऑलिंपीक

निवृत्ती रघुनाथ माळी
बी.ए.एल.एल.बी. द्वितीये वर्ष

मागिल वर्षी पाच ऑगस्ट ते एकोणविस ऑगस्ट पर्यंत चाललेल्या ऑलिंपीकच्या कुंभमेळ्यात अनेक विक्रम रचले गेलेत आणि अनेक विक्रम मोडीस निघालेत अनेक छोट्या देशांनी मुंगी होऊन साखर खाण्यात यश मिळवले, पण आतापर्यंच सर्वात मोठे पथक पाठवणाऱ्या भारताच्या झोळीत मात्र दोनच पदके पडलीत. एकीकडे अमेरिकेचा जलतरणपटू मायकेल फ्लेप्स एकटा पाच-पाच सुवर्णपदक जिंकत असतांना एकशे एकोणविस जणांच्या भारताच्या पथकाला एकही सुवर्णविध मिळवता येऊ नये. ही सर्वात मोठी शोकांतीका!

मग ऑलिंपिक मधील भारताच्या या पराभवाचे नेमके कारण तरी काय? असा प्रश्न मनात घर करून जातो. तेव्हा भारतात खेळपुरक वातावरणाचा असलेला अभाव आणि खेळाप्रती असलेली उदासिनता ही दोन कारणे आधोरेखीत करणे गरजेचे आहे.

“खेलोगे कुदोगे तो होगे खराब
पढोगे लिखोगे तो बनोगे नवाब”

अशी हिंदीत एक म्हण आहे. कित्येक वर्षांपासून ती चलनात आहे. कारण ती म्हण खेळांकडे असलेला भारतीयांच्या दृष्टीकोन दर्शवणारी आहे.

मुलगा धावण्याच्या शर्यतीत प्रथम आला, तर आपल्याला बरे वाटते. पण त्याच मुलाने आय.आय.टी. वा मेडिकलला प्रवेश मिळवला तर

आपल्याला आनंद होतो. उसेन बोव्हटने ऑलिंपीकमध्ये सलग तिसरे सुवर्ण पदक जिंकणे अथवा मायकेल फ्लेप्सने जलतरणस्पर्धेत इतिहास रचणे आपल्याला वाचायला आणि बघायला नक्कीच आवडते, पण आपल्या मुलाला व्यावसायिक क्रिडापटू बनविण्याचा आपण साधा विचारही करू शकत नाही. म्हणायला क्रिकेटकडे त्या दृष्टिने पाहिलेही जाते.

पण ऑलिंपीक्स वॉकसींग, फुटबॉल इतकंच नव्हे तर भारताचा राष्ट्रीय खेळ असलेल्या हॉकीकडे मात्र साफ दुर्लक्षच केले जाते. कारण शहरी मध्यम वर्गाला अन्य कोणत्याही गोष्टीपेक्षा सुरक्षीत नोकरीपेशाचे अधिकच आकर्षण वाटते. अशाप्रकारे, खेळाप्रती नकारात्मक वातावरण तयार झाले असतांना ऑलिंपीकमध्ये पदकाची आशा करणे म्हणजे निव्वळ मुखपणाचे लक्षण ठरेल. म्हणून ऑलिंपीकमध्ये जर आम्हाला पदकाची लुट करायची असेल तर खेळपुरक वातावरण तयार करणे गरजेचे आहे.

लहान वयातच मुलांमधल्या गुणवत्तेचा शोध घेतला जावा. कारण लहान वयात मुलं मातीचा गोळा असल्याने त्यांना आकार देणं सोईचे ठरते. चीन सारखा देशही आम्हाला तसंच करतांना दिसून येतो. शाळेच्या पहिल्या दिवसापासून त्या मुलाकडे लक्ष दिले गेले पाहिजे त्याच्यातील गुणात्मक बदल फक्त गुणवत्तेच्या आधारावर मोजला जावा. क्रिडा विषयासाठी ग्रेडींग सिस्टम असावी. त्यामुळे खेळ

म्हणजे निव्वळ वेळेचा अपव्यय ही भावना नष्ट होण्यास मदत होईल. त्याचबरोबर शाळेतही शिक्षकांनी मुलांचा पी.टी. चा तास उधार मागुण शिकविण्यापेक्षा त्या तासात मुलांना खेळाचे महत्व सांगितल्यास खेळपुरक वातावरण निर्माण होण्यास मदत होईल.

अजुन पुढे जाऊन विचार केला असता आपल्या ध्यानात येते की, गरिबी हा सुध्दा क्रिडापटू तयार होण्यातील एक मोठा अडथळा आहेत. कारण भारतातील बहुतांश लोक हे मध्यमवर्गीय आहेत. अशा परिस्थितीत खेळाचे प्रशिक्षण घेण्याचा तसेच साहित्य विकत घेण्याचा खर्च आवाक्या बाहेरचा असतो. म्हणून देशातील आर्थिक व समाजिक वास्तव मान्य करून त्या खेळाडूला आर्थिक सहाय्य, शिष्यवृत्ती यासारख्या योजना राबविल्या पाहिजेत. कारण पदकांची संख्या वाढविण्यासाठी केवळ जिद्द उपयोगी पडत नाही तर, त्यासाठी एक स्वतंत्र यंत्रणा असावी लागते. तसेच उद्योगपतींनी आणि बड्या कंपण्यांनीही फक्त क्रिकेटलाच आर्थिक पाठबळ न देता इतर खेळांनाही प्रोत्साहन दिले पाहिजे. जेणेकरून खेळ आणि खेळाडूंना प्रसिध्दी मिळून त्यांचे प्रोत्साहन वाढण्यास मदत होईल. आपल्याकडे गुणी खेळाडू जरूर आहेत पण त्यातून चॅम्पीयन निर्माण करण्यासाठी प्रयत्न करणे, आवश्यक आहे. आपण कोणकोणत्या खेळात पदक जिंकू शकतो. याचा सर्वकष व्यवस्था निर्माण करणे गरजेचे आहे. तरंच खेळपुरक वातावरण निर्माण करण्यात आपल्याला यश प्राप्त होईल. त्याचबरोबर अधिकारी व राजकारणी यांनी स्वतःपेक्षा खेळाडूंना जास्त सन्मान द्यावा. अधिकाऱ्यांचा First Class तर खेळाडूंचा Economics Class मधून होणारा प्रवास यासारख्या घटनांना आळा बसणेही गरजेचे

आहे. तसेच देशाच्या ऑलिम्पिक संघटनेच्या उपाध्यक्षांना मुलगा आहे. म्हणून त्याच्या ज्ञानाची कुठलीही तपासणी न करता खेळाडूंचा मुख्य वैद्यकीय अधिकारी म्हणून पाठविण्याच्या धोरणांवर वचक बसविणेही आवश्यक आहे. महत्वाचे म्हणजे ज्यांना खेळाचे ज्ञान त्यांनाच मंत्रीपदावर आणि संघटनेच्या पदावर बसवावे.

भारतासाठी रियोच्या मैदानातून धवल कामगिरी ऐवजी वादाच्याच बातम्या जास्त येत असतांना तमाम भारतीयांना अचंबित करणारी बातमी चीनच्या संदर्भात आली. टेबल टेनिस मधिल महिलांचा अतिम सामना संपण्यापुर्वीच संबंधीत मुख्य प्रशिक्षकाने त्याच्या सहकारी प्रशिक्षकासोबत चार विषनिंतर होऊ घातलेल्या टोकीयो ऑलिंपिक साठीच्या तयारीची चर्चा सुरु केली होती. क्षेत्रफळ, लोकसंख्या अर्थव्यवस्था इत्यादी मापदंडांच्या आधारे जगातील दहा बड्या देशांमध्ये गणणा होणारा भारत क्रिडाक्षेत्रात मात्र तळाशी का? या प्रश्नांच उत्तर ही बातमी देते. चीनच्या यशाच रहस्य त्या देशाने उभ्या केलेल्या पायाभूत सुविधांमध्ये आणि रुजविलेल्या क्रिडासंस्कृतीत आहे. जर भारतालाही चीनसारख भव्य-दिव्य यश संपादन करायचे असेल तर चीनच्या वाटेवर चालणे आवश्यक आहे. कारण आज काट्यांवर चाललोत तरच उद्या फुलांची चादर नशिबी येणार आहे.

गत काळातील जागतिक दर्जाचे खेळाडू गीता सेठी, प्रकाश पदुकोन, विश्वनाथन आनंद यांनी एकत्रीत येऊन ऑलिंपिक गोल्ड क्वेस्ट अभियान सुरु केले. या अभियानामागील उद्देश इतकाच की क्रिडाक्षेत्रात भारताला महासत्ता बणविणे असंच ध्येय प्रत्येक भारतीयाने उराशी बागळावे एवढाच आशावाद व्यक्त करतो!

■■■

LOVE अन् LAW

हितेश शांताराम सोनार

एल.एल.बी. तृतीय वर्ष

पोरी तुझ्या नादात समजू लागलोय सारेच मी कायदे
प्रेमाचे सारे ज्ञान अन् सारे तुझे वायदे...

सुकसुकाट असायचा कॉलेजात तेव्हा गर्दी
असायची विचारांची... फक्त तुझ्यामुळेच
समजू

लागलो Austin, Bentham अन् Salmand
ची Theory तु करतसे जेव्हा Demand
कसली तेव्हा तोच बनतो कायदा हेच सांगतो
ना Austin त्याच्या त्या Law is Command
of Sovereign संकल्पनेत ?

संविधानाचे अधिकार सारे तुझ्यासाठीच बनलेय गं
समजू मला लागले...अन् Right to Life includes
Right to Love ही PIL दाखल करायची आहे मला
या संकोचित समाजात....

अन् पोरी तूच शिकवलास गं Article 15 मला
प्रेमात नसतोच कसलं Discrimination हेच
शिकलोय तुझ्याकडून

Contract तुझ्यापासूनच शिकलो जेव्हा झाली
Agreement enforceable आपल्या प्रेमाची.
पण हे ही सांगतो की नाहीये. कुठलाही

Quasi-Contract माझा कुणीकडे कुणाशी.

दुखावलो होतो कधी केव्हा, अन् होतो कधी
अडचणीत तेव्हा Specific Relief पण तुच दिले
होतेस मला.

अन् Injuria sine Damnum पण तेव्हाच
शिकलो जेव्हा घायळ केलास तु तुझ्या
कातील त्या Smile ने...

पोरी, Family Law शिकतांना रंगताय
वेगळीच माझे स्वप्ने.

जेव्हा शिकवता विजेता मॅडम Hindu
Marriage Act अन् IPC च Sec 420 जणू
धमकवतय मला कुठलीही चुक
करण्यापासून....

पण पोरी एक सांगू का तुला... ?

जसा कायदा बनलाय माणसासाठी अन् माणूस
कायद्यासाठी नाही...

तसं प्रेमाचं नाहीय गं...

माणूस बनलाय तो प्रेमासाठी अन् प्रेम
सगळ्यांसाठी...

तेच सिध्द करायचंय मला एक वकिल बनून...

तुझ्या त्या कातील Smile ने हादरला होता
माझा एकांतवादी विचार त्याच ताकदीन
कोलमडून पाडून टाकायची मला इमारत या
आतंकी समाजाची

शिकतांना कायदा का बनला ते बिलकूलच नाही
उमगलं मला पण आता कळू लागलंय की मार्ग वेगळे
असले तरी कायदा अन् प्रेम बनलेय ते शांतीसाठीच...
शेवटी इतकंच सांगायचंय,

नाही ठाऊकं मला काय करेल मी बनल्यावर
वकिल...

नाही ठाऊक की असेल माझा पक्षकार खरा की
असेल चुकीचा

खरंच ग... काहीच नाही ठाऊक मला...

पण एक मात्र करेल मी नक्की

कायद्याला प्रेमाने आणि प्रेमाला कायद्याने
घ्यायला

नक्की शिकवेल मी ह्या संकुचित समाजाला

आरसा

योगिता भराडे

एल.एल.बी. द्वितीय वर्ष

स्त्री म्हणून जन्माला आले मी जेव्हा
आई-बहिण बायको बनवून चालवला ज्यांनी वारसा..
समाज-आई-वडिल व मित्र यांना दाखवायचाय मला
वावरणारा पुरुषवादी आरसा...

हा आरसा मेक-अपसाठी नाही,
हा आरसा सजण्याचा मुळीच नाही,
हा आरसा आहे ओळख स्वतःची करून देणारा.
जाणीव अस्तित्वाची करून मोबदला कसलाच
न घेणारा...

गंज लागलेल्या पुरुषवादी खिळ्याच्या टोकावर
टांगलेल्या त्या काचात जेव्हा चित्र माझे तुम्ही
रंगवले..

आरसा आहे तो खरा हेच मनी माझ्या बिंबविले
मला खेळायचे होते हो बाबा वयवर्ष १४ नंतरही बाहेर
पण तुम्हालाही त्या पुरुषवादी सत्तेनेच ना हो
धांबविले ?

धुराळा झालाय आयुष्याचा अन पेटतेय आग
आस्तित्वाची

आस्तित्व जाळून खाक करणार, होणार राख
त्या आस्तित्वाची
ओढणी सारावी मी त्या ओढणी
ओठणाऱ्यापासून का तरि ?

अनं जाग का नं यावी त्या पुरुषाला ओळख
पटून स्वतःची

बाबा, मी माती नाही बनणार कधी, फळ चुकीचे
उगवायला बनणार मी तो अशम मजबूत, रस्ता नदीस
जगवाया..

जाणीवेच्या चुलीवर जेव्हा होईल अन्न एकतेचे तयार
होईल त्या दिवशी मी मजबूत अन विषमतेचा करेल
संहार..

आरसा आज मुलींनी नाही मुलांनी बघावा
लाळ गळणारी माणसिकता समोर दिसली तर
वदलावं स्वतःला कारण,
आई-बहिण व मैत्रिण तुमचीही जात असेल एकटी
कधी...

...

What's In Name ?

Bhakti Kabra

B.A. LLB - II Year

What's in Name
You are liable for what you are blamed,
So, let's light up your flame,
and discover your fame,

Then see the magic,
No. one will claim,
That, you are liable for what you
are blamed...

दिवा वंशाला... वगळून अशाला...

हितेश शांताराम सोनार
एल.एल.बी. तृतीय वर्ष

समाज म्हणे सारा, हवा प्रकाशमानास दिवा आम्हा
वंशाचा
मग का विसरावी वात अन् ज्योती मी प्रकाशाच्या
अंशाला... ?

प्रकाशमानासाठी तुमच्या मी अंधारात पेटावे..
वाट दिसावी क्षणोक्षणी मग तेलात मी झटावे..
पेटतांना मग ती काजळीही मीच सहन करावी,
तरी दिपकच तुमचा थोर ही समजूत मनात
धरावी...

खेराखर,
आयुष्य हे स्त्रीचे नुसते चुलीपाशीच जळते
अन् स्वप्नांना तिच्या मग ती चुलच अडते...
रक्ताच्या थेंबाथेंबात वसतो मग विलक्षण धुर,
गाजवतो अत्याचार जेव्हा पुरुषवादी असुर...
रक्षणाच्या नावावर मग बांधावी बांध नवे
पंख मोडून माझे बघावे गगनात उंच-उंच थवे..
जबाबदारांच्या ओझ्याखाली पुन्हा जाते मला
डांबवले...
घशातून निघणाऱ्या शब्दांना जाते ओठापाशी
धांबवले...
हवा आनंद, हर्ष, उत्साह तुम्हाला...
पण आशा अन् अपेक्षा हेच दुखाचे कारण हेच जाते

शिकवले.
नावा-नावांमध्येही असेच ठेंगणेपणाचे टिके माझ्या
माथी टिकवले
मी नेसावी साडी अंगभर तरी नजरा त्या
भिरभिरणार
पदर पडता खाली डोक्यावरचा ताप डोक्यात
भिणभिणणार...
लाज वाटावी अंगाची का असे बघावे ?
मग सांगा तरी असे जीवन तरी कसे जगावे ?
ती स्त्री आहे ;
ती समाजाच अर्धांग आहे ;
तिला तुमच्यापासून तुमच्याच रक्षणाची गरज नाही...
तिला गरज कसलीच नाही रे मर्दा... गरजा तुम्ही,
आम्ही थांबवा...!

*Dont Respect Here As Woman
Respect Here As A Person*

*She Is Not Handicapped
But The Society Will...
Without Her...*

■■■

तुझीच लेक

संध्या प्रमोद रायबोले
एल.एल.बी. प्रथम वर्ष

उठ माझ्या बाबा, असा खचू नकोस तु
अन् आत्महत्येचा विचारही मनात आणू नकोस तू...

दोन सालाचा दुष्काळ, तु सोसलास मोठ्या हिमतीनं
आणखी थोडा थांब बघ हे ही दिवस सरतीतं...

निरभ्र त्या आकाशात तू पहातोस श्वास रोखून
वरुणराजाला आळवताना पाणी येतं तुझ्याच
डोळ्यांतून...

मी आई, आज्जी, आजोबा तुझ्यावरच विसंवून रे
अन् आस्मानी संकट हे कधी न पाठ सोडणारे...

तूच गोष्ट सांगायचास बाबा, लहाणपणी मला
कावळ्याची
घरटे गेले वाहून तरीही उमेद पुन्हा बांधण्याची...

मलाही जाणीव आहे बाबा, तुझ्या अमाप कष्टांची
राबणाऱ्या आईची नि थकलेल्या आज्जी-आजोबांची.

विश्वास तु ठेव बाबा, सांगते लाडकी लेक तुला
मोठी होईन भरपूर शिकेन अधिकारी म्हणून नाव
कमवेन...

तेव्हा तुझ्या डोळ्यांतले आसू अन् चेहऱ्यावरच
आभाळभर हसु, तेचं माझं सर्वस्व असेल..

आमच्यासाठी जग बाबा. तुझ्यामुळेच तर आहोत
आम्ही तुच जर नसलास तर काय अर्थ आम्हालाही...

म्हणुनच सांगते बाबा असा खचू नकोस तु अन्
आत्महत्येचा विचारही मनात आणू नकोस तू...

नशिब

राजनंदिनी बन्सी
बी.एस.एल. द्वितीय वर्ष

दिवसभर ती श्रमत होती
रात्रभर तीने मेहनत घेतली होती
तीने झोप उडविली होती
आणि चैनेला त्याग दिला होता
तिच्या डोळ्यात स्वप्न होती

आणि ती रक्ताच पाणी करत होती
तीचे मित्र गंमत करत होते
आणि ती पुस्तकांना वेळ देत होती
ती याच सगळ्या कामात व्यस्त होती

तिला सुर्याची किरणे दिसत होती
तीने आपली वाटचाल थांबविली नव्हती
तिचे स्वप्न पूर्तिस येऊ लागले होते
दिवस उगवला आणि सूर्य पूर्णपणे दिसु लागला होता

आणि एक दिवस ती यशस्वी झाली
लोकांच्या समोर आली ती फक्त एक यशस्वी व्यक्ति
लोकांना तिचे कपट दिसत नव्हते
लोक फक्त एकच वाक्य म्हणत होते

“काय नशिबवान आहे ती !”

■■■

“शिक्षणाची मेजवानी”

विशाल विलास धणगर
बी.ए.एल.एल. तृतीय वर्ष

निवडायची आहे
प्रगतीची वाट,
चढायचा आहे
यशाचा घाट

ज्यात भरलेला आहे
खूप मोठा स्वाद
शाईचे वरण आणि
कागदाचा भात

शब्दांचे भरीत आणि
गणिताची मात
शिक्षणाचे अन्न आणि
शाळेचे ताट

वाचणाचे वाणी आणि
पुस्तकांचे माठ
मैत्रीचे लोणचे आणि
गप्पांचे चाट

लिहिण्यात सरस्वतीचा हात आणि
अभ्यासात गणरायाची साथ
अशीच असते हि शिक्षणाची मेजवानी
ज्यात कुणालाच बघायची
नसते वाट

आज मला जगावस वाटल..!

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

आज मला वाटल..,
आज एकट रहावस वाटल,
खुप रडावस वाटल
कोणी विचारल कारण मला,
तर त्याला सगळ सांगावस वाटल
स्वतःच्या नशिबामुळे नशिब सोडावस वाटल,
आज खुप रडावस वाटल..,
मी माझ्या श्वासाला,
स्वतःच तोडून घ्यावस वाटल
हे जग खूप स्वार्थि आहे म्हणून,
ह्या जगाला सोडून जावस वाटल
आज खूप रडावस वाटल..,
एकट बसून विचार केला जेव्हा,
तेव्हा खूप वेळ शांत बसावस वाटल
किती दुःख देणार हा देव मला,
आणि त्याच कारण समझून घ्यावस वाटल
आज खुप रडावस वाटल..,
कोणी नाही आहे सोबत,
म्हणून कोणाला तरी सोबत घ्यावस वाटल
मि विचार केला जिव सोडायचा,
तेव्हा थोड अजून जगावस वाटल
आज खुप रडावस वाटल..,
हे जग येणार पायात माझ्या,
अस काही करुन दाखावस वाटल
हा विचार केल्यावर मनमोकळ हसावस वाटल,
सगळ्यांना जवळ घ्यावावस वाटल,
अस हे संपूर्ण आयुष्य काढावस वाटल..!

संसार का मानव

कु. स्नेहा धनराज नेवे
एल.एल.बी. तृतीय वर्ष

संसार में चतुराई की कोई मांग नहीं है,
चालकी की, धूर्तता की मांग है।
भोले बनने को कोई तैयार नहीं है,
सामने वाले को मूर्ख बनाने की स्पर्धा है।
हानि सहन कर भी संबंधो को
सहेजने की कोई सोच नहीं है,
हानि में, कष्ट में डालकर संबंधो को
तहस - नहस करने की
तुच्छ मनोवृत्ति आज संसार का स्वभाव बन गई है।
यहाँ मित्रता नहीं
जीत महत्त्वपूर्ण है।
सुंदरता नहीं,
सफलता महत्त्वपूर्ण है।
प्रतिक्रमण नहीं,
आक्रमण महत्त्वपूर्ण है।
इतना ही कहूँगी की,
चीते के समुह के बीच जाना भी सरल है
परंतु, दाँव-पेंच के जंगल के बीच सरलता को
बचाये रखना, यह बहुत बड़ी चुनौती है।
परन्तु जरा ठहरो!
यह चुनौती हमें स्वीकार करनी ही है।

■ ■ ■

नमन है उन जवानो को...

साक्षी प्रकाश चौटे
बी.ए. एल.एल.बी. तृतीय वर्ष

नमन है उन जवानो को...
देश सलाम करता है जिनको,
ना की परवा खुदके जानकी
आती तो होगी याद परिवार की...।
लढ रहे है वो फीर भी...
जरूरत है उनको आजभी
भेजा उनको लढने परिवारने,
पर नही रोका उनको किसीने...
वीर जवान केहेते उनको,
देशकी परवा होती जिनको...
इस देशको हमेशा है वो राजा,
परिवार से दुरी होती है सजा...
महान है वो जवान अपने,
ना जाने शहीद हुये कितने...
जान है उनकी इस देशमें,
रेहेते है वो हमेशा जोशमें...
करते है परवा अपने देशकी,
क्या तारीफ करे हम उनकी... !
सर झुकता है लेकर नाम जिनका,
क्या कम कर सकते है बोझ उनका... ?
आज वो है, तो ही है हम...
नही है वो दुश्मनों से कम,
सुरक्षा कवच है वा हमपर
आशिर्वाद सबका उनके सरपर...
शहीद होकर भी है वो जिन्दा,
नही होने देंगे देशको शरमिन्दा..
गर्व से नाम लेते है हम जिनका,
अभिमान हे हमे उन शहीदों का...

विधी चिकित्सालय अहवाल

संविधानाच्या कलम ३९-अ आणि १४ अंतर्गत संविधानात्मक आदेशानुसार प्रभावी अमलबजावणी करण्यासाठी विधी चिकित्सालयाची स्थापना करण्यात आली. आर्थिक किंवा इतर कारणांमुळे नागरिकांना न्याय नाकरला जाऊ नये म्हणून "सर्वांसाठी न्याय" हा यामागचा मूळ उद्देश आहे. आजघडीला समाजाला गरीबी आणि निरक्षरतेचा मोठाच शाप आहे, त्यामुळे अशा परिस्थितीत विधी सेवा चिकित्सालयाची भूमिका मोलाची ठरते.

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

या कार्यक्रमात अंतिम वर्षाचे विद्यार्थी विविध सामाजिक व्यक्तीगत समस्या व त्यावर कायद्यासंबंधी उपाय पथनाट्य व भाषणाच्या माध्यमातून सादर करून उपस्थित जनतेला मार्गदर्शन करीत असतात. तसेच ज्येष्ठ वकील व न्यायाधीश वर्ग सुध्दा कायदेविषयक मार्गदर्शन करीत असतात.

दि. २३/८/२०१६ रोजी विधी चिकित्सालय मार्फत जिल्हाविधी सेवा प्राधिकरण जळगावच्या विद्यमाने मानवी अधिकार आणि पाण्याचे स्रोत यावर एकदिवसीय सेमिनार आयोजित करण्यात आले. या सेमिनारमध्ये विद्यार्थ्यांना मानव अधिकार आणि पाण्याच्या स्रोतांचे संरक्षण या बाबत मार्गदर्शन करण्यात आले. तसेच विद्यार्थ्यांनी जलसंसाधनांच्या संरक्षणार्थ जागृतीपर पथनाट्याचे सादरीकरण केले.

कार्यक्रमास श्री. आर.एम. मिश्रा, सचिव जिल्हा विधी सेवा प्राधिकरण जळगाव, अॅड. अनुराधा वाणी सह सरकारी अभियोक्ता जळगाव, डॉ. बी. युवाकुमार रेड्डी. अॅड. केतन सोनार अॅड. प्रविण पांडे विजय बी. दर्जी व सर्व प्राध्यापक वर्ग उपस्थित होते.

तसेच दि. २२/०९/२०१६ रोजी महाविद्यालयात खान्देश कॉलेज एज्युकेशन सोसायटीच्या वर्धापण दिन सप्ताह यानिमित्ताने विधी चिकित्सालय मार्फत के.सी.ई.चे. अभियांत्रिकी कॉलेजच्या विद्यार्थ्यांसाठी पथनाट्य व सांस्कृतिक कार्यक्रम आयोजित करण्यात आले. कार्यक्रमाचे प्रमुख पाहूणे अॅड. केतन जे ढाके. डी.जी. पी. जळगाव यांनी विधी महाविद्यालयात विधी चिकित्सालय सामाजिक आणि संविधानीक मुल्य रुजविण्याचे कार्य करत आहे असे सांगितले. तसेच अॅड. महिमा मिश्रा यांनी सांस्कृतिक कार्यक्रमाने विद्यार्थ्यांचा आत्मविश्वास वाढतो असे सांगितले.

दि. २४ व दि. २५ ऑक्टोबर २०१६ या दोन दिवशी पी.एल.व्ही. (Para Legal Valunter) यांनी घरोघरी जाऊन विधी सेवा प्राधिकरण, जळगाव तर्फे विविध प्रकारच्या मोफत सेवा पुरविल्या जातात व याची माहिती दिली जाते.

सन २०१६-१७ या शैक्षणिक वर्षामध्ये विधी चिकित्सालया मार्फत दि. १९ मार्च २०१७ रोजी ग्रामपंचायत कार्यालय, साकेगाव, ता. भुसावळ येथे शिबिर आयोजित करण्यात आले. या शिबिराचे उद्घाटन मा. श्री. पी.ए. पाटील. कनिष्ठ न्यायदंडाधिकारी प्रथम वर्ग, भुसावळ यांच्या हस्ते

करण्यात आले. तसेच या शिविराच्या अध्यक्षस्थानी मा. अॅड श्री. एस.एस. फालक, सचिव खान्देश कॉलेज एज्युकेशन सोसायटी, जळगाव हे होते.

तसेच सदर शिविरात मा.श्री. आनंद प्रताप ठाकरे, सरपंच साकेगाव, श्री. शकील हाजी मुसा पटेल, श्री. एस.आर. चौधरी श्री. रविंद्र नाना पाटील इ. उपस्थित होते. तसेच कार्यक्रमास महाविद्यालयाचे प्राचार्य डॉ. बी. युवाकुमार रेड्डी प्रा.डी. आर. क्षीरसागर प्रा. धुमाळे, प्रा. योगेश महाजन, प्रा. अंजली बोंदर, डॉ. विजेता सिंग व समन्वयक प्रा. रेखा पाहुजा उपस्थित होते.

सदर शिविरात मा. श्री. पी.ए. पाटील यांनी कायद्याच्या अज्ञानामुळे आपली फसवणूक होते. ती टाळण्यासाठी कायद्याची तोंडओळख सामान्य माणसांना होण्यासाठी कायदा प्रशिक्षण शिबिर महत्वाचे असल्याचे आधोरेखित केले.

कार्यक्रमाचे अध्यक्ष अॅड. श्री. एस.एस. फालक यांनी साकेगाव येथे राबविलेल्या तंटामुक्त गाव उपक्रमाचे कौतुक करत खावटीच्या संदर्भात मार्गदर्शन केले.

शिविरात महाविद्यालयाच्या विद्यार्थ्यांनी भूमी अधिग्रहण कायदा, भ्रष्टाचारविरोधी कायदे शेतकरी आत्महत्या, स्त्री भ्रूणहत्या, अंधश्रद्धा आणि जादुटोणा विरोधी कायदा आदी विषयांवर विविध पथनाट्य सादर केली व वेगवेगळ्या विधी सेवा योजना, दारुबंदी यावर भाषण केले.

कार्यक्रमाचे सुत्रसंचालन विद्यार्थी हितेश सोनार याने केले.

के.सी.ई. इंजिनिअरींग महाविद्यालयात विधी

चिकित्सालया मार्फत कायदा प्रशिक्षण शिबिर

दि. १५-३-२०१७ रोजी दुसरे कायदा प्रशिक्षण शिबिर के.सी.ई. इंजिनिअरींग महाविद्यालयात विद्यार्थ्यांसाठी तंत्र आणि विधी समस्यांवर घेण्यात आले.

उद्घाटन के.सी.ई. इंजिनिअरींग कॉलेजच्या व्यवस्थापनशास्त्र विभाग प्रमुख डॉ. शिल्पा बेंडाळे आणि इंजिनिअरींग कॉलेजचे प्राचार्य डॉ. के.पी. राणे यांच्या हस्ते करण्यात आले.

मार्गदर्शन करतांना डॉ. शिल्पा बेंडाळे यांनी तंत्रज्ञानाने प्रत्यकाचे जीवन व्यापलेले असून तंत्रज्ञानाचा वापर करत असतांना येणाऱ्या धोक्यापासून संरक्षणासाठी कायदा आणि कायद्याचे ज्ञान आवश्यक आहे असे सांगितले. तसेच डॉ. राणे यांनी आपल्या देशाला महासत्ता बनविण्यासाठी लोकांमध्ये कायद्याची प्रक्रिया व मुलभूत अधिकारासंदर्भात जागृती करणे आवश्यक आहे असे सांगितले.

तसेच महाविद्यालयाच्या विद्यार्थ्यांनी अॅन्टी रेगिंग कामाच्या ठिकाणी होणारे लैंगिक शोषण इत्यादी संदर्भात जन जागृती केले. विद्यार्थी गणेश सावळे याने सायबर गुन्हे, सोशल मिडीयाच्या माध्यमातून होणारे गुन्हे व त्याविरोधातील कायद्यातील तरतुदी आपल्या भाषणातून मांडल्या.

कार्यक्रमाचे सुत्रसंचालन विद्यार्थी कु. किर्ती अग्रवाल आणि अमृता भावे यांनी केले. तर समन्वयक प्रा. रेखा पाहुजा यांनी आभार मानले.

■■■

सहा. प्रा. रेखा पाहुजा
समन्वयक

वादविवाद समिती अहवाल

आमचे महाविद्यालय विद्यार्थ्यांचा सर्वांगिन विकास व्हावा आणि त्यांना त्यांच्या अंगभूत कलागुणांचा विकास करण्याची संधी मिळावी यासाठी बांधिल आहे. याच बांधिलकीतून महाविद्यालयात विविध समित्या गठित केल्या जातात. शैक्षणिक वर्ष २०१६-१७ साठी गठित करण्यात आलेल्या वादविवाद समितीचे समन्वयक म्हणून जी.व्ही. धुमाळे, सहाय्यक प्राध्यापक यांची नियुक्ती करण्यात आली. या शैक्षणिक वर्षात केसीई सोसायटीच्या वर्धापनदिन सम्राहानिमित्त 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 जाते. 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.

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, प्रश्नमंजूषा सारख्या विविध स्पर्धा प्रकारात पारितोषिके पटकावली त्या पारितोषिकाची सविस्तर माहिती पुढीलप्रमाणे आहे.

अ.क्र.	विद्यार्थ्यांचे नाव	स्पर्धेचे नाव	श्रेणी
१.	सावळे गणेश चंद्रकांत	फैजपूर येथील धनाजी नना महाविद्यालयात आयोजित विद्यापीठस्तरीय आंतर महाविद्यालयीन युवक महोत्सव 'युव रंग २०१६' वक्तृत्व स्पर्धा	कांस्पदक विजेता
२.	सावळे गणेश चंद्रकांत	सरदार वल्लभभाई पटेल कला व विज्ञान महाविद्यालय, रेनपूर, ता. रावेर आयोजित कै. गंभीर हरी महाजन स्मृती विद्यापीठस्तरीय वक्तृत्व स्पर्धा	उत्तेजनार्थ
३.	नाळी निवृत्ती रघुनाथ	शसकीय विदर्भ ज्ञान विज्ञान संस्था, अमरावती राज्यस्तरीय आंतरमहाविद्यालयीन वक्तृत्व स्पर्धा २०१६-१७	उत्तेजनार्थ
४.	सावळे गणेश चंद्रकांत	पाणी पुरवठा व स्वच्छता विभाग, पंचायत	तृतीय

दिग्दर्श

		समिती, जळगाव आयोजित स्वच्छतामित्र वक्तृत्व करंडक स्पर्धा २०१६-१७	
५.	खैरनार उदय सुभाष	केर्स ईचे आयएमआर आयोजित विद्यापीठस्तरीय टॉलेट हंट प्रश्न मंजूषा स्पर्धा	द्वितीय
६.	पाटील परेश रविद्र	केर्स ईचे आयएमआर आयोजित विद्यापीठस्तरीय टॉलेट हंट प्रश्न मंजूषा स्पर्धा	द्वितीय
७.	सावळे गणेश चंद्रकांत	पूज्य रामने गुरुजी विद्या प्रसारक मंडळ व श्री पी.के. अण्णा पाटील फऊंडेशन, शहादा आयोजित उमवि स्तरीय आंतरमहाविद्यालयीन पुरुषोत्तम वक्तृत्व स्पर्धा	उत्तेजनार्थ
८.	सावळे गणेश चंद्रकांत	कै. शंकररावजी काळुखे चॅरिटेबल ट्रस्ट, जळगाव आयोजित विद्यापीठ अंतर्गत वक्तृत्व स्पर्धा २०१६	चतुर्थ
९.	महले सुकन्या कैलास	उमवि विद्यार्थी क्लयण विभाग व एसएसबीटी इंजिनिअरिंग कॉलेज, भांबोरी संयुक्त विद्यमाने आयोजित कै. भाईसाहेब वाय.एस. महाजन मुलींचे वक्तृत्व स्पर्धा / जळगाव	द्वितीय
१०.	सावळे गणेश चंद्रकांत	जळगाव येथे घेण्यात आलेल्या यशवंतराव चव्हाण प्रतिष्ठान, मुंबई आयोजित राज्यस्तरीय वक्तृत्व स्पर्धा	उत्तेजनार्थ
११.	सावळे गणेश चंद्रकांत	शेठ नारायण बंकट वाचनालय, चाळीसगांव आयोजित स्व. प्रा. सौ. मंदाताई व स्व. डॉ. श्यामकांत वा. देव स्मृती करंडक आंतरमहाविद्यालयीन वक्तृत्व स्पर्धा	विशेष उत्तेजनार्थ
१२.	सावळे गणेश चंद्रकांत	उमविच्या समाजकार्य विभाग आणि प्रौढ शिक्षण विभाग आयोजित उमवि स्तरीय महाविद्यालयीन वक्तृत्व स्पर्धा	द्वितीय
१३.	सावळे गणेश चंद्रकांत	डॉ. बाबासाहेब अंबेडकर संशोधन व पशिक्षण संस्था (बार्ती), पुणे आणि सुर्य - जिवनी बहुउद्देशीय संस्था, जळगाव यांच्या संयुक्त विद्यमाने आयोजित राज्यस्तरीय खुली वक्तृत्व स्पर्धा	प्रथम

वरीलप्रमाणे सन २०१६-१७ या शैक्षणिक वर्षात नोंदवून पारितोषिके पटकाविली आहेत. महाविद्यालयाच्या विद्यार्थ्यांनी अनेक स्पर्धेत सहभाग

प्रा. जी.व्ही थुमाळे
समन्वयक, वादविवाद समिती

Annual Report of Cultural Activities

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. In order to showcase these talents 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-"Kshitij" - 2017:

This year Annual Social Gathering named "Kshitij" was celebrated for five days from 19.02.2017 to 23.02.17. 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 19.02.2017. 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 of Dr.N.D.Choudhary, Principal, NTV'S Law College, Nandurbar and Dr.Vijaykumar Sonwane, Director of Dr.A.P.J.Abdul Kalam, KCE'S College of Engineering & IT, Jalgaon. The Velidictory function was conducted in the gracious presence of Dr.P.P.Mahulikar, Director of BCUD, NMU, Jalgaon. , Dr.Uday Kulkarni Principal, M.J. College, Jalgaon and Adv.Pramod N.Patil, Member, LMC,S.S.Maniyar Law College, Jalgaon by distributing various prizes and certificates.

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Asst. Prof. Anjali Bondar
Coordinator
Cultural activities

Library Report

'A library is a growing organism'
S_R_Ranganathan

Khandesh College Education Society's S.S.Maniyar Law College, Jalgaon is the treasure of knowledge and a great asset of the institution and has an extensive collection of Reference Books, Journals and Case Law Reporter for the academic and research needs of students, faculty and research scholars. The library worked towards establishing an excellent, modern knowledge resource centre to disseminate latest information for teaching, learning and research, to maintain effective national and international resource and encourage lifelong learning and implement the best management practices.

The library consists of reference section, circulation section, internet section, book bank facility. The library is partially automated and work is in progress. Our library consists of statutory law and treasurer of legislative and judicial material consisting of Halsbury Laws of England and All India Reporter since

1921 and Bombay Law Reporter since 1905. Our library is update with recent commentary books on all important laws. In the academic year 2016-17 college has purchased 779 law books worth Rs 2, 44,790/- . The High Court Judges, District Judicial Officers, eminent academicians, legal luminaries, Advocates, Research Scholars and the team of Affiliation Committee have appreciated library.

Library at glance

The library has a rich collection of general text books for under graduate, post graduate and Diploma courses and Post Graduate Diplomas. The library has purchased the following number of books:-

Sr.No	Particulars	Numbers
1	General Law Books	19746
2	Pre Law Books	543
3	Taxation Books	343
4	Book Bank	3382
5	Legal Aid Clinic	48
	Total	24062

Strength of our library:

The College library subscribes to the following reporters/journals:-

1. All India Reporter
2. Bombay Cases Reporters
3. Bombay Cases Reporter Criminal
4. Bombay Civil Journals
5. Bombay Law Reporter
6. Bombay Civil Case
7. Bombay Rent Cases
8. Criminal Law Journal
9. Consumer Protection Judgments
10. Consumer Protection Reporter
11. Current Labour Reporters
12. Current Civil Cases
13. Claims and Acquittal Criminal Cases
14. The Bombay Code
15. Indian Law Reports – Allahabad Series
16. Indian Law Reports Calcutta Series
17. Indian Law Reports Madras Series

18. Labour and Industrial Cases
19. Maharashtra Law Journal
20. Supreme Court Cases – Weekly
21. Supreme Court Cases Criminal Crimes
22. Transport and Accident Cases

Rare Book Collection

1. Halburys Law of England in 43 volumes
2. Encyclopedia of Crime police and Judicial System Volume 1 to 10
3. Britannica Ready Reference Encyclopedias Volume 1 to 10
4. Reports of the Law Commission of India
5. Civil Court Manual – Imperial Act 1933
6. Indian Rulings – Imperial Act
7. Manual of Maharashtra Local Laws

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Asst. Prof. D. R. Kshirsagar
Chairman
Library Committee

Annual Report of National Service Scheme

NSS unit of the college has organized the different programmes throughout the year. On 21st June 2016 Yoga Day was being celebrated by the NSS unit. In this occasion the Chief Guest was the Principal Dr.B.Yuvakumar Reddy Sir. The Yoga practical was conducted in the college. All the faculties, teaching, non-teaching staff and students were participated in this programme. On 2 July the NSS unit of the college was organized the programme of tree plantation. In this occasion the Chief Guest was the Principal Dr.B.Yuvakumar Reddy sir. All the students and the staff members were present outside the college campus and planted the trees. On 15th August 2016 the NSS Unit of the college was celebrated the Independence Day. In this occasion as a chief Guest of the programme Adv.S.S.Phalak, Secretary of KCES'S, Jalgaon was grace the occasion. On 17th September 2016 the NSS unit of the college organized the inauguration of NSS Activities. The Principal Dr.B.Yuvakumar Reddy as a chief guest of the programme. The Prof.

Satyajeet Salve, Director of student welfare, NMU, Jalgaon was present as Guest of honor. He guided and motivates the NSS volunteers. The NSS coordinator Anjali Bondar has extended the vote of thanks. The students and faculty were actively participated in the programme.

On 2nd October 2016 the Student Welfare Department of the North Maharashtra University has organized the programme on the occasion of Birth Anniversary of Mahatma Gandhi which is also celebrated as international Non-violence Day. In this occasion the procession has started from M.J.College to Nutan Maratha College, Jalgaon. On 15th October 2016 Late Dr. APJ Abdul Kalam's birth anniversary celebrated as the 'Reading Inspiration Day' on this occasion the essay competition was organized in the college and 60 students have participated in it. On 21 October 2016 the college was organized the blood donation camp with the help of Madhavrao Golvalkar Swyashevi Raktapedi. Total 17 students had voluntarily donated their blood.

NSS Unit has been organized the special winter camp programme at Health Centre, North Maharashtra University, Jalgaon from 11th January to 17th January 2017. 16 NSS Volunteers have attended and successfully completed the special winter camp .The programme officer Prof.Anjali B.Bondar and the participants of NSS volunteers have reported at the camp place at 9:00 a.m. on 11th January 2017. The detailed scheduled and the other disciplinary activities are explained by the programme officer on the same day. The inauguration programme has been arranged and inaugurated by Mr.Ankush Patil, retired Army officer. He shared his experience about his posting in Jammu and Kashmir that how was the situation how they used to protect people as well as themselves. Thereafter the volunteers have participated in different activities. The daily schedule was as follows –Morning exercise, tea and breakfast then Shramdan, Lunch. After rest daily guest lecture by different persons on various topics. Then sports and cultural activities and daily work record to be checked by coordinator. This was the routine schedule of N.S.S. camp.

On the first day Dr. Leena

Choudhary, Prof.G.V.Dhumale, Shri. Jaideep Patil sir Dr.Vijeta Singh,. Prof.K.L.Hirole,Shri D.S.Katyare NSS District Coordinator Dr. D.S.Rane sir has visited and guided NSS Volunteers. During the camp NSS volunteers has performed different activities i.e. tree plantation, street cleaning etc. The last day of the camp was on 17th February 2017 the valedictory function was performed by the Dr.B.Yuvakumar Reddy, Principal of the college was the chief guest of the programme and guided the students. Anjali Bondar concerned coordinator of NSS activities has delivered the introductory speech and extended the vote of thanks. The NSS unit of the S.S.Maniyar Law College has organized the programme on 19th February 2016.On this occasion the chief Guest Rushikesh Patil was guided the student. Principal, Dr.B.Yuvakumar Reddy has given the well come address and the vote of thanks given by the NSS coordinator Anjali B.Bondar

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Asst. Prof. Anjali B. Bondar
NSS Programme Officer.

Annual Report of Moot Court Society

The term "moot" traces its origins to Anglo-Saxon times, when a moot was a gathering of prominent men in a locality to discuss matters of local importance, to be a successful trial lawyer, we need to know how to present a compelling case, introduce evidence, and prepare and cross-examine witnesses, that is why Moot Court Society in Law Colleges Plays very important and significant role among law students, It not only avails platform to learn the law but imbibes lawyering skill which is essential to become best lawyer. The moot court Society keeps training to student in oral and written both skills. Moot Court society encourages the participation in different National, Inter National, State level and Inter Collegiate Moot court competition. Systematic, disciplined and regular training and planning of a law student multiply with their ability which would transform into best professionals in the legal fraternity.

The activities of Moot Court Society were inaugurated on 16th Sep.2017 on

the celebration of KCE Society's Foundation day, by the hands of Hon'ble Mr. M.A Lovekar Principal District and sessions Judge, Jalgaon and Hon'ble Adv. S.S.Phalak, Secretary of KCE society, Jalgaon. After that in the Month of October Moot Court Society Training Program was conducted with the aim to develop the skills of writing legal memoranda, legal research skills to identify the problem, its issues and the like. The following students of S.S.Maniyar Law colleges have Participated and at different National Moot Court Competition and Law Fest in the Academic year 2016-17. Miss. Yogita Bharade student of LL.B-II year won best Female advocate prize in inter collegiate moot court competition, held by Dr.B.A.M College of Law, Dhule and Mr. Hemang Hitendra Mehta student of LL.B-I in Justice P.B Sawant Moot Court Competition held at Shankarro Chavan Law College Pune, awarded as best Male Advocate with cash prize of Rs.5000/

Sr. No.	Name of the Participant	Acted as	Name of the Competition
1.	Ankita Ashok Jain Yogita Omprakash Bharade Megha Deepak Dajjuka	Mooter Mooter Researcher	Inter Collegiate Moot court Copm. Dhule

2.	Agrwal Kirti Ramratan Jain Khushbu Ashok Manore Rohini Vishwarao	Mooter Mooter Researcher	Inter Collegiate Moot Mooter court Coopm. Dhule
3.	Megha Deepak Dajjuka Yogita Omprakash Bharade Devika Rajendra Patil	Mooter Mooter Researcher	Late Kusumati Chavan Memorial 4th National Moot Court Competition Nanded
4.	Aditi Chhajed Hitesh Sonar Harshal Deshmukh	Judge Mooter Mooter	N.B.T Law College, Nasik
5.	Hemang Hitendra Mehta Dolly Motiramani Kajal Pawar	Mooter Mooter Researcher	Justice P.B.Sawant 4th National Moot Court Competition, Shankarrao Chavan Law College, Pune

Dr. Annasaheb G.D.Bendale Memorial 12th National Moot Court Competition, 11th & 12th Feb 2017.

Every year S.S.Maniyar Law College conducts National Moot Court Competition in the name founder father of KCE Society Late Dr. Anna Saheb G.D. Bendale. This year The Competition was inaugurated on 11th Feb 2017 by the august hand of Hon'ble. Mr. Justice Sangitrao Patil, Judge High Court of Bombay, bench at Aurangabad, in the presence of Hon. Mr. M.A.Lovekar Principal District and Sessions Judge Jalgaon, Adv. Shri. Prakash B. Patil, Vice President of KCE Society, Adv. Shri. S.S. Phalak, Secretary of KCE society, Adv. Sunil D. Chaudhari, Adv. Pramod Patil, Dr. Yuva Kumar Reddy, Prof. D.R. Kshirsagar and Dr. Vijeta Singh. Eighteen teams across the Country such as P. M Shelgaonkar Goa, Symbiosis Law School Hyderabad, TMC College, Telangana, ILS law

college Pune, Jitendra Chauhan Law College Mumbai etc participated in the competition.

The Valedictory function was graced with Hon'ble Mr. Justice A.M Thipsay Judge of Allahabad High Court, Bench at Lucknow. Mr. M.A Lovekar, Principal District and Sessions Judge, Jalgaon, Adv. Vipin Bendale, former member of Bar council of Maharashtra and Goa, Adv. L.V Wani, President of Bar Association, Jalgaon, and other dignitaries. Team ILS Law College Pune was the winner and VPM's TMC Law College; Thane stood runner up. The Best Memorial Prize awarded to Symbiosis Law School Hyderabad. Best Male Mooter awarded to Jitendra Chauhan Law College, Mumbai. Best Female Mooter gone tie ILS Law college, Pune and Narayanrao Chavan Law college, Nanded.

Dr. Vijeta S. Singh
Coordinator

Annual Report of Green Club

Green Club Committee of the college has organized the different programmes throughout the year. This year the tree plantation programme was conducted on 2nd July 2016 in the college campus. On this day various trees were planted and tree guards were also put around them for their protection. Not only this, student's also participated and planted tree and create awareness about the environment. Student and faculties have actively participated in the college campus cleaning. Green Club activities are helpful not only for natural vegetation but also needed for sustainable development. 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. Now a day there is need of public awareness about the environment.

Keeping this motto in mind, the institution conducts several activities such as

- Tree Plantation.
- Organize Seminars.
- Workshops.
- Environment awareness campaigns.

Through all these activities the college creates environment awareness among students and society.

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Asst. Prof. Anjali B. Bondar
Coordinator Green Club Committee

विद्यार्थी विकास कक्ष

आमचे महाविद्यालय विद्यार्थी कल्याणाच्या विविध योजना राबवत असते. समाजघटकातील सर्व स्तरातून आलेल्या विद्यार्थ्यांना शिक्षणाची समान संधी उपलब्ध झाली पाहिजे व त्याच्या व्यक्तीमत्त्वाचा 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 २०१६-१७ मध्ये कर्मवीर भाऊराव पाटील कमवा व शिका योजना महाविद्यालयात राबविण्यात आली. या योजने अंतर्गत गरजू अशा नऊ 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 २/३ रकम विद्यापीठाने मंजूर केली तर महाविद्यालयाकडून १/३ रकम खर्च करण्यात आली.

तसेच महाविद्यालयातील आर्थिक दृष्ट्या दुर्बल घटकातील विद्यार्थ्यांना विद्यापीठाकडून अर्थसहाय्य उपलब्ध करून देण्यात आले. यामध्ये एकूण १७ विद्यार्थ्यांना शैक्षणिक वर्ष २०१५-१६ साठी अर्थसहाय्य मिळवून दिले तर २०१६-१७ साठी १७ विद्यार्थ्यांची निवड करून त्यांची विद्यापीठास शिफारस केली आहे.

त्याचबरोबर खान्देशातील विद्यार्थ्यांच्या अंगभूत क्षमतेला वाव मिळावी व त्यांच्यातील गुणवत्तेला प्रेरणा मिळावी म्हणून महाविद्यालय विविध उपक्रमात विद्यार्थ्यांना सहभागाची संधी उपलब्ध करून देत असते. पैकी उमवि विद्यार्थी कल्याण विभागाच्या पुढाकाराने आयोजित उपक्रमातील महाविद्यालयाचा सहभाग व मिळवलेले प्राविण्य पुढीलप्रमाणे आहे.

उमवि विद्यार्थी कल्याण विभाग आयोजित फैजपूर येथील धनाजी नाना महाविद्यालय येथील विद्यापीठस्तरीय आंतरमहाविद्यालयीन युवक महोत्सव 'युवारंग २०१६' मध्ये महाविद्यालयाच्या संघाने सक्रीय सहभाग नोंदवला. सदरील स्पर्धेत महाविद्यालयाचा विद्यार्थी सावळे गणेश चंद्रकांत याने वक्तृत्व स्पर्धेत कास्यपदक पटकावले.

उमवि विद्यार्थी कल्याण विभाग व एसएसबीटी कॉलेज ऑफ इंजिनिअरिंग, भांबोरी यांच्या संयुक्त विद्यमाने आयोजित कै. भाईसाहेब वाय.एस. महाजन मुलींच्या वक्तृत्व स्पर्धेत महाविद्यालयाची विद्यार्थिनी कु. सुकन्या महाले हिने द्वितीय क्रमांक प्राप्त केले.

महाविद्यालयीन नियतकालिक स्पर्धांमध्ये महाविद्यालयाच्या विध्यर्थ या नियतकालिकातील विद्यार्थी नितेश महाजन याच्या इंग्रजीतील संशोधन लेखास प्रथम पारितोषिक प्राप्त झाले.

विद्यापीठ विद्यार्थी कल्याण विभागामार्फत संत मुक्ताबाई कला आणि वाणिज्य महाविद्यालय, मुक्ताईनगर, जि. जळगाव येथे दि. २७ ते २८ जानेवारी २०१७ या कालावधित विद्यापीठस्तरीय आंतरमहाविद्यालयीन सुत्र संचालन कार्यशाळेत आमच्या महाविद्यालयातील ३ विद्यार्थ्यांनी सहभाग नोंदवला.

तसेच पदविधर मतदार संघ मतदार नोंदणीमध्ये महाविद्यालयाचे विद्यार्थी, शिक्षक आणि शिक्षकेत्तर कर्मचारी यांच्या नोंदणीसाठी उपक्रम राबविण्यात आले. त्याचबरोबर आंतरराष्ट्रीय महिला दिनानिमित्ताने विद्यार्थिनींचे नाव मतदार यादित नोंदवून त्यांना मतदार ओळखपत्र मिळवून देण्याचे उपक्रम राबविण्यात 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
विद्यार्थी विकास अधिकारी

Annual Report of Sports Activities

Our College has constituted Sports Committee for physical development of students .Every year our students are participating in various sports competitions organized by North Maharashtra University, Jalgaon at different places. This year our students have participated in various events of Sports mentioned below:-

Sr. No.	Level of Game & Place.	Participation of Students	Class	Outcome Sports Event
1	Inter Collegiate, Jalgaon	Devatwal Shrikrushna Vijaykumar	LL.B.-I	Tackwondo
2	Inter Collegiate	Shirsath Dipak Ashok	BA,LL,B-II	Tackwondo
3	Inter Collegiate, Jalgaon	Shirsath Dipak Ashok	BA,LL,B-II	Cricket
4	Inter Collegiate	Bhoi Vijay Bhagwan	LL.B.-I	Cricket
5	Inter Collegiate	Patel Aslam Irfan	BA,LL,B-III	Cricket
6	Inter Collegiate	Bari Mukesh Dashrath	LL.B.-I	Cricket
7	Inter Collegiate	Bari Nikhil Shivaji	LL.B.-I	Cricket
8	Inter Collegiate	Randhe Abhijeet Jitendra	LL.B.-I	Cricket
9	Inter Collegiate	Shaikh Aamir Faaroque	BA,LL,B-V	Cricket
10	Inter Collegiate	Kabra Akash Prakash	D.T.L.	Cricket
11	Inter Collegiate	Sanklecha Sagar Ashok	D.T.L.	Cricket
12	Inter Collegiate	Jain Aakash Dinesh	D.T.L.	Cricket
13	Inter Collegiate	Mahale Yashodip Bhimrao	BA,LL,B-II	Cricket
14	Inter Collegiate	Patil Vivekanand Pratap	BA,LL,B-II	
15	Inter Collegiate, Jalgaon	Atole Rakhi Sudhakar	D.T.L.	Volley Ball
16	Inter Collegiate, Jalgaon	Dhake Niranjan Vasant	BA,LL,B-II	Swimming

One of our students Dhake Niranjan Vasant from BA,LL,B-II secured II Rank in 100M.Free style Swimming Competition in Inter-Collegiate Sports Tournament at Jalgaon. Besides these our college also organizes various Outdoor and Indoor Sports events during Annual Gathering every year and prizes are given to Winners on the last day of Annual Gathering.

Asst. Prof. Yogesh A Mahajan
Sports Committee Incharge