



2017-18

VIDHI SRIJAN

“The need for justice grows out of the conflict of human interests. That is to say, if there were no conflict of interests among mankind we should never have invented the word justice, nor conceived the idea for which it stands.”

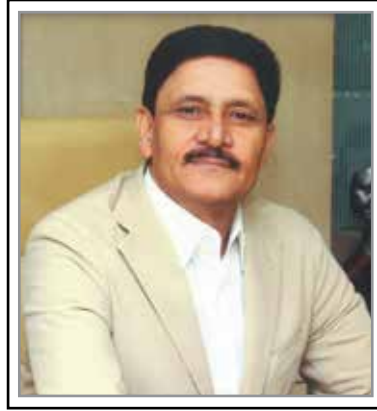
- Thomas Nixon Carver



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THAKUR RAMNARAYAN COLLEGE OF LAW
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Bombay High Court

Dated 5/7/2018

A lawyer without literature is a flower without fragrance. Therefore, learning is a skill to live a life by forming one's personality.

I am delighted to announce that Thakur Ramnarayan College of Law is showcasing its first Annual Magazine- Vidhi Srijan for this year 2017-2018. It gives me immense happiness to see the birth of the Magazine of Thakur Ramnarayan College of Law. My heartfelt congratulations to all the contributors and editorial board for making this happen.

Vidhi Srijan is a boutique of different views and legal articles which is subscribed by various students and teachers. This magazine is a platform to exhibit literary skills, of teachers and students.

Vidhi Srijan also presents the achievements of students which they have secured in various intra and inter collegiate competitions. I can proudly say that Thakur Ramnarayan College of Law students have excelled in every initiative that was a challenge at the National level of competitions as well. This reflects the affirmative approach of the Principal, Teachers and Students of Thakur Ramnarayan College of Law.

I extend my best wishes and greetings for the release of "Vidhi Srijan"

I congratulate all the students and staff coordinators who have made untiring efforts to bring out this magazine. I wish them all the success.

(SMT. BHARATI H. DANGRE)
JUDGE,
BOMBAY HIGH COURT

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From *Principal's Desk*

“ Success is a road, a journey and not the destination. Several small tasks can bring in big success ”



It gives me immense pleasure to pen a few words as prologue to our 1st Annual Magazine-“VIDHI SRIJAN”. It springs boundless contentment to welcome new law students, their parents and family members to our legal institution - **THAKUR RAMNARAYAN COLLEGE OF LAW**.

We aim at overall development of the students by putting them into the direct zone of competitions at State and National Level that is backed up by the tireless efforts of the Teaching Staff. We are committed for the welfare, progress and betterment of our students in legal field. Weekly Guest Lectures by eminent personalities, Workshops, Seminars, Intra -

College Competitions, Annual Law Fest - “**Lex Communique**” and the best state of art infrastructure makes learning an enriching experience.

We are committed to impart to the students a strong foundation in Law, so that they emerge as professionals well versed in Law and its related areas. At the same time, we try to inculcate a good value system in the students, so that they become successful lawyers in the true sense of the word. Determination, Discipline, Dedication, Hard Work and Success are the watch-words of this Institution.

Dr. A.K. Singh



Message from Editorial Board

**“Talent wins’ games, but Teamwork
and intelligence wins championships”**

- Michael Jordan



The perseverance of the Editorial Team gives us immense joy and satisfaction to finally introduce our college magazine “VIDHI SRIJAN”. The credit undoubtedly goes to the Principal and Management of the college for placing their trust and confidence in us and providing us best of the facilities.

Just like the Gods and the Asuras churned the ocean of milk to extract the nectar, we have tried to churn out creativity from this mess of law. A lot of effort has gone into the making of this issue. We hope you enjoy reading the magazine. The best thing about this issue is that it represents the creative side of TRCL students to a fair degree-something that we think we all need to reconnect with. Academic excellence along with Co-curricular and extra co-curricular activities completes the process of education.

The final publication reflects the enthusiasm and the willingness of the students of Thakur Ramnarayan College of Law to showcase their creativity by coming up with some brilliantly written articles and mind-boggling poems.

This magazine also encompasses the diverse curricular and extra-curricular activities like seminars, lectures, competitions, social initiatives and other events which took place in and around the college during the academic year 2017-18.

We hope you enjoy reading this issue as much as we have enjoyed making it.

Ms. Hansa M. Bhargav
Editor-in-Chief

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BLS-LL. B. FIRST YEAR



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DIVORCE BY MUTUAL CONSENT & COOLING OFF PERIOD

-Dr. A. K. Singh

Marriage is union, whereas divorce implies separation. Article 9 of EU Charter of Fundamental Rights provides that right to marry and right to found a family is a fundamental right. The right to marry and the right to found a family shall be guaranteed in accordance with the national laws governing the exercise of these rights. Marriage under Hindu Law was considered a sacrament, therefore, indissoluble a Janm Janmanter Sambandh, so much so that even after death the indissolubility of the union continued. Therefore, there was no scope of dissolving marriage by decree of divorce. Among Hindus and Christians, the divorce was unthinkable, however, due to fast changing socio-economic conditions marriage is no more indissoluble, which is now an accepted fact; therefore, divorce law is liberalized. "Not before a few decade back, divorce was abhorred as an evil; the grounds for divorce were very limited and it was sought only under compelling circumstances. Things have, however, changed now."¹

Divorce has become a major issue in all societies across the globe, and many causes have been attributed to the accelerating divorce rates. Divorce rates have accelerated in many folds during the past few decades and for the reason not known to anyone, but several theories have

been formed to explain these recent phenomena. It is said that marriage is a union of two hearts. Therefore, success of married life depends on the mutual trust, understanding, love affection, and self-sacrifice. Once the mutual trust is shaken between the unions, happy married life will be shattered into pieces. When it is impossible to live like husband and wife, any compulsion to unite them will lead to social evil and disturbance of mental peace and disorder in the family life. However, rigid social fabric it is not the social system but the personal safety of the parties to the wedlock, shall prevail. This should be the guiding principle.² Divorce by mutual consent is in fact an extension of the 'breakdown theory'. In *Harvinder Kaur v. Harvinder Singh*³ the Delhi High Court observed that it will be unrealistic and inhuman to order maintenance of a union in which the parties have agreed to cut as under the nuptial tie.

The fact is realized by almost all the civilized society in the world that marriage is a contract entered with free consent of both the parties. Therefore, parties to the marriage should be equally free to dissolve their marriage by mutual consent without showing any reason to do so. Thus, washing linen in public in the form of allegations and counter allegations against each

other could be avoided. Sometimes parties may realize that they are not compatible with each other, or they cannot live with each other happily and harmoniously, which is the foundation of the marriage, in such situation they should have right to correct their mistake by dissolving the marriage by mutual consent, since unhappy families are not desired by the society. Therefore, almost all the matrimonial laws have incorporated the provisions of divorce by mutual consent. According to this theory, the basis of every marriage is mutual understanding and mutual fidelity between husband and wife. If both the parties are of the view that mutual fidelity cannot continue then they should have freedom to dissolve the marriage by mutual consent. In Hindu Marriage Act, 1955, (Section 13- B) Special Marriage Act, 1954, (Section 28) Parsi Marriage and Divorce Act, 1936 (Section 32-B) and Divorce Act, 1869, (Section 10- A) the provisions relating to divorce by mutual consent are almost identical. Section 13-B of the Hindu Marriage Act provides that marriage can be dissolved by the court on a joint petition of husband and wife on the ground that (1) they have been living separately for a period of one year or more, (2) they have not been able to live together, and (3) they have mutually agreed that the marriage should be dissolved. After filing of

a joint petition for dissolution of marriage on the ground of mutual consent, parties have to wait for a period of six months from the date of filing of the first motion petition. Thereafter the parties to file second motion petition after six months but not later than 18 months from filing of first motion petition. Marriage shall be dissolve by the court if the petition is not withdrawn in the meantime.

One of the requisites of divorce by mutual consent is that parties will have to wait for a period of six months, which is called cooling off period. Six months' period, the period of waiting enacted presumably to allow the belligerent spouses a second thought in the matter. But as to period of waiting for six months in divorce by mutual consent, it is not mandatory.⁴ In *Mirhir Narayan Mohanty V Sadyalaxmi Patnaik*⁵ where in a petition for divorce application for adding prayer for restitution of conjugal rights having rejected, the party went to revision. There they prayed for divorce by mutual consent. The court held without waiting for six months, the Provisional Court can grant a decree of divorce on consent immediately. There is nothing to indicate that the parties seeking divorce by mutual consent are required to prove anything in addition to that lay down in section 13B. The view that a ground which existed earlier in addition to that contained in section 13B, should also be proved, would result in nullifying the vary object of providing this new ground which by insertion of section 13B.⁶

There were conflicting views by the Supreme Court on this point.

Anjana Kishore v. Puneet Kishore it was held that the period can be waived by the Supreme Court in exercise of powers under Article 142 of the Constitution of India, whereas a contrary view was taken in *Manish Goel V. Rohini Goel*⁷ it was held that Article 142 could not be invoked contrary to a statutory prescription. Though the matter was referred to a larger bench to⁸ resolve the conflict the issue got infructuous in the meantime as parties got divorce in the meantime.

The Bombay high court waived the mandatory six-month waiting period for couples, who, during the pendency of their appeal against the family court order, decide to end their marriage through mutual consent. Appeals against family court orders are heard by the high court. The latter can now instantaneously grant divorce.⁹ A bench of Justices Altamas Kabir and Justice Chelameswar observed, "[T] here appears to be no marital ties between the parties at all." It is only the legal provision "which is keeping the formal ties of marriage between the parties subsisting in name only...", it said and added, "The marriage is subsisting by a tenuous thread on account of the statutory cooling-off period, out of which four months have already expired. When it has not been possible for the parties to live together and to discharge their marital obligations towards each other for more than one year, we see no reason to continue the agony of the parties for another two months."

In *Amardeep Singh v. Harveen Kaur* a two Judge Bench of Supreme Court comprising Justices A K Goel and U U Lalit held that the 6 months

waiting period prescribed under Section 13B (2) of Hindu Marriage Act for divorce by mutual consent is not mandatory, but directory and can be waived. It was further held that where the Court dealing with a matter is satisfied that a case is made out to waive the statutory period under Section 13-B (2), it can do so if the statutory period of six months specified in Section 13-B (2) in addition to the statutory period of one year under Section 13-B (1) of separation of parties is already over before the first motion itself; all efforts for mediation/conciliation including efforts in terms of Order XXXIIA Rule 3 CPC/Section 23 2 of the Act/Section 9 of the Family Courts Act to reunite the parties have failed and there is no likelihood of success in that direction by any further efforts. If the parties have genuinely settled their differences including alimony, custody of child or any other pending issues between them, then the waiting period of further six months will only prolong their agony.

Conclusion

Mutual consent is the solution to the problem of non-existent relationship should not be kept alive on paper. If a marriage has been broken down, the parties to the marriage should jointly take a decision amicably. Leaving the decision to one of them would make all other provisions of divorce virtually meaningless. A party would claim that the marriage has been broken down rather than try to prove fault of the other party. The courts have already interpreted the term of cruelty as a ground of divorce wide enough to include almost everything, like denying

sex, abusing, not staying with the husband and even refusing to tea and cook food for the husband within its ambit. In view of the changing socio-cultural environment, the Legislature accepting the 59th Report of the Law Commission, has made drastic changes in the law of divorce and made the provision of divorce more liberal.

To make it easier for couples intending to get a divorce, the government proposes to insert “irretrievable breakdown of marriage” as a new criterion for parting ways. The cooling off period of six-months before the granting of divorce has also been relaxed on the ground that there was no point in prolonging the marriage

when both parties are unable to live as husband and wife. However, a caution should be taken while applying this theory as this approach may promote immorality as it will lead to hasty divorces and parties would dissolve their marriage even if there were slight incompatibility of temperament.

¹Kusum, Family Law Lectures, New Delhi, LexisNexis Butterworth's, 2nd edn., 2008, p. 175.

²Arjun Kharbanda, Divorce by Mutual Consent in India, <http://lawstudentscollective.blog.com/2011/03/18/divorce-by-mutual-consent-in-india-by-arjun-kharbanda/> Accessed on 16/10/2012.

³AIR 1984 Del. 66

⁴Mr. A. N. Saha, Marriage and Divorce, 5th edn. 1996, Eastern Law House, New Delhi, p. 146

⁵AIR 1991 NOC 92 (Ori)

⁶Justice S. C. Jain, Law Relating to Marriage and Divorce, 4th edn. 2001, Universal Law Publishing Co. Pvt. Ltd, Delhi, p.148 (2010) 4 SCC 393

⁸(2002) 10 SCC 194

⁹<http://timesofindia.indiatimes.com/city/mumbai/No-waiting-in-mutual-consent-divorce/articleshow/16549590.cms> Accessed on 16/10/2012.



LAWS FOR WOMEN IN INDIA

Puneet Chaturvedi, Advocate

“A Woman is Modesty Personified”

“You tolerate the torture and men could harass you because of a common reason – ignorance of law”, I normally tell this to the women who come to consult me about their matrimonial discord or about the harassment faced by them at home or at their workplace.

Yes it's true, on a lighter note I also tell them that I removed my moustache the day I got married because I know the law and I also know that gone are the days of twisting moustache as a show of strength. Had there been one only women can twist the moustache as the law has bestowed that strength to them. Only those men could dare to challenge the might of women who are not aware of 'LAW'.

India since ancient times attaches a very high esteem to women.

Ancient Indian scriptures put women as the symbol of 'Shakti'. Women in Hindu religion is also depicted in different forms according to the different facets of her personality.

But with the changing times and with several invasions on the soil of India different cultures came as ruling class. The invaders who ruled India according to their own culture, customs and whim brought women down from the high pedestal accorded to her by the original ancient culture. She lost her place and was subjected to a lot of gender inequalities. She was relegated to a second class citizen totally under the command and control of men.

Women today are no more confined to the four walls of the house but they also supplement the income of

the family. The women who go out of house to earn continue to undertake the responsibility of the household activities. But even in modern India, it was found that the women faced a lot of harassment at home and/or at workplace. It's just because they are not aware of the strength provided to them by the Indian Laws. Art. 15(3) of the Constitution of India allows for the State to make special provision for women.

It may be surprising for those who do not know that the level of esteem and power Indian laws provide to women is far superior to the laws of the developed part of the world. Here is an attempt to let the women of India know their power under the Indian Legal System.

I. INDIAN PENAL CODE (I.P.C.):

The primary substantive criminal law of India which defines offences, enumerates a lot of actions as offence against women. Some of them are as under:

I. Dowry Death

Section 304B Dowry Death- With the amendment in the year 1986 this new section was added in the IPC for the protection of newly wed bride stating that where the death of a woman is caused by any burns or bodily injury within seven years of her marriage and if she was subjected to cruelty by her husband or his relatives for dowry, it shall be presumed that the husband or relatives have caused her death.

II. Causing Miscarriage

Section 312-314 Causing Miscarriage - Causing miscarriage without good faith is an offence punishable with imprisonment up to 7 years and if the miscarriage is caused without the consent of women and the woman dies due to the same then the punishment is imprisonment for life.

III. Sexual Harassment

Section 354-Assault or by criminal force with intent to outrage the modestly :

Whoever assaults or uses criminal force to any woman to outrage shall be punished with imprisonment one year to five years and fine.

With an amendment in 2013 as an aftermath of the Nirbhaya rape case of New Delhi in December 2-12 the following sections have been added:

Section 354A-Sexual Harassment: A man does any physical contact and explicit sexual overtures or demand for sexual favours or shows pornography against the will of a woman shall be punished with

rigorous imprisonment for three years or fine or both and if he makes sexually coloured remarks shall be punished with imprisonment for one year or fine or both.

Section 354B-Assault or by criminal force to woman with intent to disrobe:

Any man who assaults or uses criminal force to any woman with the intention of disrobing shall be punished with imprisonment between three years to seven years and fine.

Section 354C-Voyeurism:

Any man who watches or captures the image of a woman engaging in a private act or disseminates such image shall be punished on first conviction with imprisonment of one year up to seven years and fine. It is explained that “private act” includes an act of watching the victim’s genitals, posterior or breasts during lavatory or a sexual act or even if the images are captured with her consent but if disseminated, such dissemination shall be considered an offence under this section.

Section 354D-Stalking:

Any man who follows a woman and contacts repeatedly despite a clear indication of disinterest by such woman or monitors the use by a woman of the internet, email commits the offence of stalking shall be punished with imprisonment to three years to five years and fine.

IV. Rape

Section 376 Rape: With the amendment in IPC in 2013 the punishment for rape is also amended as rigorous imprisonment from seven years to life and fine. Further if the rapist is a police officer who commits rape in police station or public servant or member of armed forces or jailor or staff of a hospital or a relative, guardian or teacher commits rape during communal or sectarian violence; or on a woman knowing her to be

pregnant or on a woman when she is under sixteen years of age or on a woman incapable of giving consent or over a woman under dominance on a woman suffering from mental or physical disability or while committing rape causes grievous bodily harm or maims or disfigures or endangers the life of a woman or rapes repeatedly shall be punished with rigorous imprisonment for ten years to life and fine.

Further sections 376A to 376E have been added with amendment act of 2013 wherein according to section 376A says that a person committing rape on a woman in vegetative state shall be imprisoned from 20 years to life or even death. Section 376B punishes even the husband under separation, section 376C punishes rape by any authority whereas a gang rape U/s376D is punishable from 20 years to life and fine which shall be paid to the victim and section 376E punishes repeat offender with life or death.

The Supreme Court in **Sakshi Vs UOI 2004 (5) Supreme 68** issued guidelines to the trial courts while conducting trial of child sexual abuse or rape. In **Lillu @ Rajesh Vs State of Haryana 2013 (14) SCC 643** “rape survivors are entitled to legal recourse that does not re-traumatize them or violate their physical or mental integrity and dignity.The two finger test and its interpretation violate the right of rape survivors to privacy, physical and mental integrity and dignity. Thus, this test, even if the report is affirmative, cannot ipso facto, be given rise to presumption of consent”. Even a woman of easy virtue has a right to refuse to submit herself to sexual intercourse to anyone and everyone, because she is not a vulnerable object or prey for being sexually assaulted by anyone and everyone. - **State of Uttar Pradesh V. Munshi, AIR 2009 SC 370** The Supreme Court has upheld the dignity of the women to such high esteem that held that “mere statement of

prosecutrix herself is enough to record a conviction”- **Narender Kumar v. State (NCT of Delhi), AIR 2012 SC 2281**

V. Deceitful Cohabitation

Section 493:

sexual intercourse with deceit is punished with imprisonment of ten years and fine.

Section 494:

polygamy is punished with imprisonment of seven years and fine.

Section 495:

polygamy with concealment is punished with imprisonment of ten years and fine.

Section 496:

Fraudulent marriage is punished with imprisonment of seven years and fine.

Section 497:

Adultery is punished with imprisonment of five years and fine.

Section 498:

Enticing a married woman is punishable with imprisonment of two years and fine.

Section 498A-Cruelty:

is punished with imprisonment of three years and fine.

VI. Outraging The Modesty of A Woman

Section 509:

With an amendment in 2013 it is clearly stated that whoever

- a. By uttering any word;
 - b. By making any sound;
 - c. By making any gesture;
 - d. By exhibition of any object;
 - e. By intruding upon the privacy;
- is punished with imprisonment of three years and fine.

II. THE INDIAN EVIDENCE ACT, 1872:

With an amendment in the year 1986 the following sections have been added in the Indian Evidence Act:

I. Section 113A Presumption as to Abetment of Suicide by a Married Woman

When a married woman had committed suicide within a period of seven years from the date of her marriage and that her husband or such relative of her husband had subjected her to cruelty, the court may presume that such suicide had been abetted by her husband or by such relative of her husband.

II. Section 113B presumption as to dowry death

When the question is whether a person has committed the dowry death of a woman and it is shown

that soon before her death such woman has been subjected by such person to cruelty or harassment for, or in connection with, any demand for dowry, the court shall presume that such person had caused the dowry death.

Further with an amendment in the year 2013 in the aftermath of the Nirbhaya gang rape case of Delhi in December, 2012, the following section has been added in the Indian Evidence Act:

III. Section 114A presumption as to absence of consent in certain prosecution for rape

In a case of rape where sexual

intercourse by the accused is proved and the question is whether it was with or without the consent, the court shall presume that she did not consent.



III. IMMORAL TRAFFIC (PREVENTION) ACT, 1956:

The Government of India ratified an International Convention against the Prostitution and Immoral Traffic in Women and Girls held at New York on the 9th of May, 1950. With a view to implement the provisions of the said Convention the Parliament passed as The Immoral Traffic (Prevention) Act, 1956. It was later amended in the year 1978 and then 1986.

According to section 4 anyone who earns a living out of prostitution shall be punishable with imprisonment from 2 to 10 years. Section 5 says that any person who procure, induces or takes any person for prostitution shall be punished with imprisonment up to 14 years.

IV. THE INDECENT REPRESENTATION OF WOMEN (PROHIBITION) ACT, 1986:

Though Sections 292, 293 and 294 of the Indian Penal Code deal with the law relating to obscenity, none of the provisions of the Penal Code have any special reference to the indecent representation of women and perhaps due to this lacuna a tendency started growing to represent women in a very indecent manner, especially in publications and advertisements etc. indecent representation of women or references to women started affecting the morality of the society and had the effect of denigrating

women. To deal with such a situation a Bill was introduced in the Parliament to prohibit indecent representation of women through advertisements or in publications, writings, paintings etc.

Section 3 of the Act provides that no person shall publish or take part in the publication or exhibition of, any advertisements which contains indecent representation of women in any form.

Further section 4 states that no person shall produce or sell, let

to hire, distribute, circulate or send by post any book, pamphlet, paper, slide, film, writing, drawing, painting, photograph, representation or figure which contains indecent representation of women in any form.

Section 6 provide for penalty for the breach of section 3 & 4 as punishment as imprisonment from 2 years to 5 years and fine from two thousand to one lakhs.

V. PROTECTION OF WOMEN FROM DOMESTIC VIOLENCE ACT, 2005

The Act provides for more effective protection of the rights of women guaranteed under the Constitution who are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto.

According to section 12 of the Act an aggrieved person or a Protection Officer or any other person on behalf of the aggrieved

person may present an application to the Magistrate seeking one or more reliefs under this Act provided U/s.18 to 22 of the Act.

In **D. Velusamy Vs D. Patchaiammal 2010 (10) SCC 469** the Supreme Court held that 'Live-in' relationship shall also come under the ambit of Domestic Violence Act, 2005.

The Supreme Court in **Roxann Sharma Vs Arun Sharma, AIR 2015 SC 2232** held that the custody of minor child up to five years of age, shall remain with the mother.

VI. THE SEXUAL HARASSMENT OF WOMEN AT WORKPLACE (PREVENTION, PROHIBITION AND REDRESSAL) ACT, 2013

In **Vishakha V/s State of Rajsthan, 1997 (6) SCC 241** the Supreme Court of India laid down the guidelines against the sexual harassment of women in workplace. It is on the basis of these guidelines that the aforesaid Act was passed in 2013.

An Act to provide protection against sexual harassment of women at workplace and for the prevention and redressal of complaints of sexual harassment and for matters connected therewith or incidental thereto Whereas sexual harassment results in violation of the fundamental rights of

a woman to equality under Articles 14 and 15 of the Constitution of India and her right to life and to live with dignity under Article 21 of the Constitution and right to practice any profession or to carry on any occupation, trade or business which includes a right to a safe environment free from sexual harassment.

Section 3 Prevention of sexual harassment:

No woman shall be subjected to sexual harassment at any workplace.

Section 4 Constitution of Internal Complaints Committee:

Every employer of a workplace shall, by an order in writing, constitute a Committee to be known as the "Internal Complaints Committee":

Section 26

provides that where the employer contravenes of this Act or any rules made thereunder, he shall be punishable with fine which may extend to fifty thousand rupees.

VII. NATIONAL COMMISSION FOR WOMEN ACT, 1990 (20 OF 1990)

Successive Commissions on women had noted in their reports the unequal status of women obtaining in every sphere of life and had suggested the setting up of an agency to fulfil the surveillance functions as well as to facilitate redressal of the grievances of women.

Section 10 of the Act provides for the Functions of the Commission.

VIII. THE PRE-CONCEPTION AND PRE-NATAL DIAGNOSTIC TECHNIQUES (PROHIBITION OF SEX SELECTION) ACT, 1994

In the recent past Pre-natal Diagnostic Centres sprang up in the urban areas of the country using pre-natal diagnostic techniques for determination of sex of the foetus. Such abuse of the technique is against the female sex and affects the dignity and status of women.

To prohibit pre-natal diagnostic techniques for determination of sex of the foetus leading to female foeticide, the Act was passed in Parliament.

After the amendment in 2003 the following sections were added in the Act:

Section 3A Prohibition of sex selection:

No person shall conduct a sex selection on a woman or a man or on both or on any tissue, embryo, conceptus, fluid or gametes derived from either or both of them.

Section 3B Prohibition on sale of ultrasound machine, etc., to persons, laboratories, clinics, etc., not registered under the Act: No person shall sell any ultrasound machine or imaging machine or scanner or any other equipment capable of detecting sex of the foetus to any Genetic Counselling Centre, Genetic Laboratory, Genetic Clinic or any other person not registered under the Act.

Section 6 Determination of sex prohibited:

On and from the commencement of this Act-

a. No Genetic Counselling Centre or Genetic Laboratory or Genetic clinic shall conduct in its Centre Laboratory or Clinic pre-natal diagnostic techniques including ultrasonography for the purpose of determining the sex of the foetus;

- b. No person shall conduct any pre-natal; diagnostic techniques including ultrasonography for the purpose of determining the sex of foetus.
- c. No person shall, by whatever means, cause or allow selection of sex before or after conception.

The Supreme Court in **Centre for Inquiry into health and allied themes (CEHAT) Vs. UOI 2003 (8) SCC 398** issued Guidelines to prevent female foeticide.

Thus it is clear from the laws and the Judicial Precedents mentioned hereinabove that India, as far as the laws are concerned, keeps its women in a very high esteem. It can be stated that it is a matter of proud that the Indian laws have tried to follow the sholk-

“Yatr Naarasya Pujyate, Vasate Tatr Devataha!!!”



THE MARTYR IN MARRIAGE

-By **Mehk Chowdhary**
(F.Y.LL.B.)

The idea of the sacred and impeccable institution that is marriage as delineated by the entertainment industry and the society typically is a myth and is paradoxical to women's notion of reality. Marital rape (also called "wife rape" or "spousal rape") is forced, non-consensual sex in which the perpetrator is the victim's spouse. These sexual acts include intercourse, anal or oral sex, forced sexual behaviour with other individuals, and other sexual activities that are considered by the victim as degrading, humiliating, painful, and unwanted.

It is the form of violence against

women with the greatest cultural and legal support, and it is not recognized as a social problem in most of the world. It is the most common form of flagellation which by law is not even considered as a crime. Be it stranger rape, date rape or marital rape, Rape is Rape.

Rape under section 375 of The Indian Penal Code swivels around the word 'CONSENT' the absence of consent does not have to be only in the form of the word 'NO'. It should be assumed from the context of the situation. Within a marriage, if a woman gives consent to sexual intercourse because of threat of injury to children or herself,

depriving the woman of the right to stay in the house or receive maintenance, it is not valid consent. It is still rape.

A few myths from the past such as it was believed that when someone marries, consent to sexual intercourse is part of the marriage contract and that marital rape is not as serious as rape by a stranger. The society need to pop out of the bubble and face the reality, women need to break these normative shackles and stand for what is right to them, their integrity and dignity.

TYPES OF MARITAL RAPE:

The following three kinds of marital rape are identified by legal scholars as generally prevalent in the society:

Battering Rape

In battering rape, women experience both physical and sexual violence in the relationship and they experience this violence in various ways. Some are battered during the sexual violence, or the rape may follow a physically violent episode where the husband wants to make up and coerces his wife to have sex against her will. The majority of marital rape victims fall under this category.

Force-Only Rape

In what is called force-only rape, husbands use only the amount of force necessary to coerce their wives; battering may not be

characteristic of these relationships. The assaults are typically after the woman has refused sexual intercourse.

Obsessive Rape

Other women experience what has been labelled as sadistic or obsessive rape; these assaults involve torture and/or perverse sexual acts and are often physically violent.

Effects

There are many physical and emotional consequences that may accompany marital rape. Physical effects include injuries to the vaginal and anal areas, lacerations, soreness, bruising, torn muscles,

fatigue, and vomiting. Women who are battered and raped frequently suffer from broken bones, black eyes, bloody noses and knife wounds. Gynaecological effects include vaginal stretching, miscarriages, stillbirths, bladder infections, sexually transmitted diseases, and infertility. Short term psychological effects include Post Traumatic Shock Syndrome, anxiety, shock, intense fear, depression and thoughts of suicide. Long-term psychological effects include disordered sleeping, disordered eating, depression, intimacy problems, negative self-images, and sexual dysfunction.

Legal Aspects

It was suggested by the three-membered Justice Verma committee, which was formulated to strengthen India's anti-rape laws after the 2012 Delhi gang rape case that marital rape is not a criminal offence.

Menaka Gandhi, the then Minister for Women & Child Development, ruled out the possibility of making marital rape a criminal offence by making this statement:

"It is considered that the concept of marital rape as understood internationally cannot be suitably applied in the Indian context due to various factors like level of education, illiteracy, poverty, myriad social customs & values, religious beliefs, mind-sets of the society to treat the marriage as a sacrament etc."

In the recent judgement of Gujrat High Court Justice J.B. Pardiwala on the rights of a married women held that:

"A woman is no longer the chattel—antiquated practices labelled her to be. A husband who has sexual intercourse with his wife is not merely using a property, he is fulfilling a marital consortium with a fellow human being with dignity equal to that he accords himself. He cannot be permitted to violate this dignity by coercing her to engage in a sexual act without her full and free consent."

SUGGESTIONS

- Marital rape should be recognized by Parliament as an offence under the Indian Penal Code.
- The punishment for marital rape should be the same as the one prescribed for rape under Section 376 of the Indian Penal Code.
- The fact that the parties are married should not make the sentence lighter.
- It should not be a defence to the charge that the wife did not fight back and resisted forcefully or screamed and shouted.
- The wife should have an option of getting a decree of divorce if the charge of marital rape is proved against her husband.
- Though a case of marital rape may fall under cruelty or rape as a ground of divorce, it is advisable to have the legal position clarified. Demand for divorce may be an option for the wife, but if the wife does not want to resort to divorce and wants to continue with

- the marriage then the marriage should be allowed to continue.
- Recommendation by the law commission of India in the 205th law commission report:

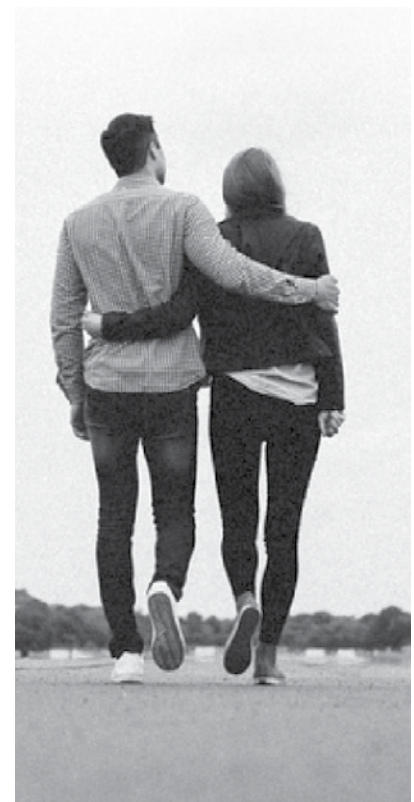
"It further prays that the Union of India should be directed to amend the laws relating to age of marriage and minimum age of giving sexual consent so that both are in conformity with each other. The petition prays for deletion of the explanation under Section 375 IPC under which marital rape is not considered rape unless the wife is less than 15 years of age."

In conclusion marital rape may be even more traumatic than rape by a stranger because a wife lives with her assailant and she may live in constant terror of another assault whether she is awake or asleep. Every woman has the right to control her own body and to make decisions about having sex, using birth control, becoming pregnant and having children. She does not lose these rights if she marries.

To say that criminalizing marital rape will invite frivolous lawsuits is not a good enough reason to not

make one. Many other criminal offences are often misused too but are they thrown away? No. The time has come when India today as a developing nation not only develops in structure and facilities but in totality giving equal rights to everyone because

when she says NO, it's rape... even when she's married to him.



STOLEN INNOCENCE !

-By **Shivani Sanka** (F.Y.B.L.S.)
& **Akanksha Singh** (F.Y.L.L.B)

“One in every three girls and one in every six boys will be sexually abused before their eighteenth birthday.”

Child sexual abuse, also called child molestation, in which an adult or older adolescent uses a child for sexual stimulation. Forms of child sexual abuse include engaging in sexual activities with a child (whether by asking or pressuring, or by other means), indecent exposure. The subject of sexual abuse is always a very difficult one.

Sexual abuse of children is a very serious problem affecting our society today. It is a vice that happens almost every day of our life in the society in which we live. Whether known or not, there is at least one case of child sexual abuse in our surrounding. Sexual abuse amongst children has drawn a lot of concern in the community and has

been the focus of many in society. A good number of the sexual abuses involve children, and this has been a worrying trend. The global prevalence of child sexual abuse has been estimated at 19.7% for females and 7.9% for males.

EFFECTS OF SEXUAL ABUSE ON VICTIM CHILD AND WHAT DO THE VICTIM CHILD FEEL



- ▶ In the short term (up to two years), victims may exhibit regressive behaviours (e.g., thumb-sucking and bed-wetting in younger children), sleep disturbances, eating problems, behaviour and/or performance problems at school, and unwillingness to participate in school or social activities

- ▶ Longer-term effects may be wide-ranging, to include anxiety-related, self-destructive behaviours such as alcoholism or drug abuse, anxiety attacks, and insomnia
- ▶ Victims may experience difficulties in adult relationships and adult sexual functioning
- ▶ Survivors may feel anger at the abuser, at adults who failed to protect them, and at themselves for not having been able to stop the abuse
- ▶ Victims may experience traumatic sexualisation or the shaping of their sexuality in “developmentally inappropriate”
- ▶ Victims may feel betrayed and an inability to trust adults because someone they depended on has caused them great harm or failed to protect them
- ▶ Victims may feel powerless because the abuse has repeatedly violated their body space and acted against their will through manipulation



PERPETRATORS OF CHILD SEXUAL ABUSE

The majority of perpetrators are someone the child or family knows. They can have any relationship to the child including an older sibling or playmate, family member, a teacher, a coach or instructor, a caretaker, or the parent of another child. Abusers can manipulate victims to stay quiet about the sexual abuse using a number of different tactics. Abusers can manipulate victims to stay quiet about the sexual abuse using a number of different tactics.

WARNING SIGNS

PHYSICAL SIGNS:

- ▶ Bleeding, bruises, or swelling in genital area
- ▶ Bloody, torn, or stained underclothes
- ▶ Difficulty walking or sitting
- ▶ Frequent urinary or yeast infections
- ▶ Pain, itching, or burning in genital area

BEHAVIOURAL SIGNS:

- ▶ Changes in hygiene, such as refusing to bathe or bathing excessively
- ▶ Develops phobias
- ▶ Exhibits signs of depression or post-traumatic stress disorder

- ▶ Expresses suicidal thoughts, especially in adolescents
- ▶ Has trouble in school, such as absences or drops in grades
- ▶ Inappropriate sexual knowledge or behaviours
- ▶ Nightmares or bed-wetting
- ▶ Overly protective and concerned for siblings, or assumes a caretaker role
- ▶ Returns to regressive behaviours, such as thumb sucking
- ▶ Runs away from home or school

SELF-HARMS

- ▶ Shrinks away or seems threatened by physical contact

HOW CAN A CHILD BE PROTECTED FROM SEXUAL ABUSE?



▶ **Be involved in the child's life.**

Being actively involved in a child's life can make warning signs of child sexual abuse more obvious and help the child feel more comfortable coming to you if something isn't right. If you see or hear something that causes concern, you can take action to protect your child.

- ▶ **Show interest in their day-to-day lives.**
Ask them what they did during the day and who they did it with.
- ▶ **Get to know the people in your child's life.**
Know who your child is spending time with, including other children and adults.
- ▶ **Choose caregivers carefully.**
Whether it's a babysitter, a new school, or an afterschool activity, be diligent about screening caregivers for your child.
- ▶ **Know the warning signs.**
Become familiar with the warning signs of child sexual abuse and notice any changes with your child, no matter how small.
- ▶ **Encourage children to speak up.**
- ▶ **Teach your child about boundaries. Let your child know that no one has the right to touch them or make them feel uncomfortable.**
- ▶ **Teach your child how to talk about their bodies. From an early age, teach your child the names of their body parts. Teaching a child these words gives them the ability to come to you when something is wrong.**
- ▶ **Be available. Set time aside to spend with your child where they have your undivided attention.**
- ▶ **Let them know they won't get in trouble. Many perpetrators use secret-keeping or threats as a way of keeping children quiet about abuse.**

- **Talk to the child**
- **Pick your time and place carefully.**
 Choose a space where the child is comfortable or ask them where they'd like to talk. Avoid talking in front of someone who may be causing the harm.
- **Be aware of your tone.**
 If you start the conversation in a serious tone, you may scare the child, and they

may be more likely to give you the answers they think you want to hear-rather than the truth. Try to be more casual.

- **Talk to the child directly.**
 Talk to them in language in which they feel comfortable to talk to.
- **Avoid judgment and blame.**
 Avoid placing blame by using

- **Reassure the child.**
 Make sure that the child knows that they are not in trouble.
- **Be patient.**
 Remember that this conversation may be very frightening for the child.

WHERE TO REPORT

- If you know or suspect that a child has been sexually assaulted or abused you can report these crimes to the proper authorities, such as Child Protective Services. Reporting agencies vary from state to state.



- **The Child help National Abuse Hotline at 800.422.4453** to be connected with a trained volunteer. Child help Hotline crisis counsellors can't make the report for you, but they can walk you through the process and let you know what to expect.





A VOICE AGAINST “CASTE-BASED RESERVATION!”

By Kritika Kotnis (F.Y.B.L.S.)

India is a homeland to many people belonging to different castes, communities and religions. This is probably the only country where a Muslim girl wins 1st prize in Bhagwat Gita quiz competition, where a Hindu breaks his fast on the 30th day of Ramzan, where a Christian woman dresses her son as Lord Krishna on the occasion of Janmashthami, where all religions are treated with due respect and all festivals are celebrated with thorough joy and unity. Such is the splendid cultural heritage of our country. India thus, pertaining to its rich and varied cultural diversity is regarded as “A Land of Great Diversity”.

But, every coin has two sides and so does our “Land of Great Diversity”. Having people who respect their religion, India also possess a majority of people who are “obsessed” about their religion! These obsessive people have successfully managed to establish their religious dogmas in the democratic governing system of

the country and have managed to bring this beautiful and democratic country into the vicious clutches of religious and caste discrimination!

Today’s India is indeed reeling under great problems relating to caste and religion. Which has become the unfortunate reality of the country.

For instance, average students scoring between 50% - 70% manage to get admission in the best college through religion and caste quota and on the contrary the hard working, sincere and dedicated students scoring 90% and above are seen nowhere in the list of the same college!

Often it so happens that some colleges keep a certain number of seats reserved for the students belonging to a particular caste or religion and in this manner only a limited number of seats are made available for the open category students. Isn’t this injustice to the students belonging to the open category? Isn’t this caste

discrimination? Such educational institutes are discriminating between the students on the basis of their caste and religion and hereby breaking the principle of integrity and are indirectly boring hatred in the minds of students towards each other.

The same scenario is observed in government jobs and likewise in many other places in our country. From “education” to “job”, from “promotion” to “pension”, from “politics” to “policies”, in every phase of life, no matter how hard you work, no matter how capable you would be, no matter how endlessly you struggle in the pursuit of success in your field, the only decisive factor on the basis of which you will be rewarded in our country, is your **Religion and Caste!**

So, me, as a citizen of this country, raise my voice against this vicious Reservation system prevailing in our country and believe in supporting the idea of a “Reservation System Free” India.



AADHAAR CARD: FROM BOON TO BANE AND BOON AGAIN

-By Kartik Pandey (F.Y.B.L.S.)

The concept originated on 3 March 2016 a money bill was introduced in the Parliament to give legislative backing to Aadhaar. On 11 March 2016 the Aadhaar (Targeted Delivery of Financial and other Subsidies, benefits and services) Act, 2016, was passed in the Lok Sabha.

The Aadhaar project was handed over by the Indian Government to UIDAI in March 2006.

The project was planned to enroll citizens of the country, especially those below poverty line, in a system that helps identify everyone.

Under this system, every citizen of India receives a Unique Identification number.

Enrolment is voluntary, but they are required to pass through a Demographic and Biometrics test in order to qualify for the card. If a resident of the country has already been enrolled in the National Population Register, they are not required to enroll in the Aadhaar project. More than 92 crore Aadhaar numbers have been allotted. Majority of the cards were issued to those who already have IDs.

Reports state that 93% of the adults in India have got their Aadhaar card. The government spent over Rs. 56 crores to provide this service for free to its citizens

The UIDAI is mandated to assign

a 12-digit unique identification (UID) number (termed "Aadhaar") to all the residents of India. The implementation of the UID scheme entails generation and assignment of UIDs to residents; defining mechanisms and processes for interlinking UIDs with partner databases; operation and management of all stages of the UID lifecycle; framing policies and procedures for updating mechanism and defining usage and applicability of UIDs for delivery of various services, among others. The number is linked to the resident's basic demographic and biometric information such as a photograph, ten fingerprints and two iris scans, which are stored in a centralized database

This digital age, data is power and Aadhaar is nothing but centrally controlled data mining. Aadhaar gives the government independent access to our data. Needless to say, this gives it great power over us, power which can be misused if we fall foul of it at any time. Is it desirable to surrender so much power to the government?

Although the initiative was good and was for national interest but the measures for securing the data lacked somewhere which created the loop holes and this loop hole was big and was caught by the malevolence thinkers who not only took the advantage of it but also dropped a serious threat and fear

amongst the people holding aadhaars.

The act was of leakage of the personal details of the people and their personal information digitally.

It started with the problem related to syncing the finger prints. The report clarified that there was one third failure in authentication in finger prints in Rajasthan. To solve this issue, the government decided to appoint entrepreneurs to fix this. They were provided with the admin access of personal data of people and their personal information.

Whereas the threat created, when some of them created the new admin accounts and through which the personal details can be easily accessed able to them. Not only they created these accounts but also sold them. It took just Rs. 500, paid through Paytm, and 10 minutes in which an "agent" of the group running the racket created a "gateway" for this correspondent and gave a login ID and password. You could enter any Aadhaar number in the portal, and instantly get all particulars that an individual may have submitted to the UIDAI (Unique Identification Authority of India), including name, address, postal code (PIN), photo, phone number and email.

One of the entrepreneurs Bharat Bhushan Gupta observed this racket and saw that the accounts were sold on WhatsApp at the cost of Rs. 500. Taking a necessary step he approached the UIDAI

but not getting a proper response and after been ignored several times he approached the media, he approaches to “TRIBUNE NEWSPAPER” who published his story.

The journalist of the newspaper checked the number through which the admin accounts were sold. He not only reached to the person who was behind leaking admin access but also purchased from him at just Rest 300. Whereas the journalist was just wanted to check whether such selling of admin access is really happening or not? But ultimately, he was only charged for leakage of such admin accounts.

The details were maybe just a name or phone number of a particular person, but such small details can also raise a scam in the society. e.g.; phishing scam where a person may con a particular individual and threat his financial or may be other means to harm him. One of the MP of Raja Sabha was also conned in such fraud where he provided his Opt to link his adhaar card to his bank ac to some scammer who withdrew RS. 27000 from his bank account through this scam.

Well this questioned the government on securing the private information of its citizens several petitions were filed against infringed privacy of adhaar card and it being constitutional

Whereas in my opinion in 21st, century where the government cannot protect the privacy rights of its citizen cannot be said realistically maintaining a democratic government of equal treatment under the rule of law.

The constitutional framework for privacy clarified by the Court will breathe life into the Aadhaar

hearings. Two of the most major legislative and legal turning points in the Aadhaar tale were the enactment of the Aadhaar Act in March 2016, and the privacy judgment in August 2017 the judgement passed for right to privacy was of 547 pages and involved a preceding of two important cases.

1. MP Sharma vs Satish Chandra in 1954
2. Charka Singh vs State of Uttar Pradesh in 1962 which had held that privacy was not a fundamental right.

The first challenge to Aadhaar was filed in 2012 by retired justice K. Puttaswamy, former judge in the Karnataka high court. Puttaswamy’s name will now forever be associated with the historic privacy judgment in August 2017.

The state of West Bengal has also challenged the government of India’s Aadhaar Act

In August 2017, the Supreme Court in a unanimous 9:0 judgment had declared the Right to Privacy to be a Fundamental Right.

Soli Sorabjee an Indian jurist and former Attorney-General of India honored with Padma Vibhushan for his defense of the freedom of expression and the protection of human rights while talking to The Economic Times (Aug 24, 2017) said, “You cannot make a blanket and categorical statement that Aadhaar will be banned or is unconstitutional. No Fundamental Right is absolute. It is always subject to reasonable restrictions.” Thus, even after recognizing Right to Privacy as a Fundamental Right, the court could still save Aadhaar under a reasonable restriction.

This right to privacy has its root

from Article 21 and part III of the Constitution which made a wide interpretation to cover even the privacy of the citizens.

In a digital age where people share all of their life on Facebook, Twitter, and WhatsApp and over emails, the need for data protection is very intrinsic to every aspect of one’s life. In legal terms it is as basic as the fundamental right to life. The IT laws in India are yet to catch up with the dynamic digital space. Interestingly Supreme Court had struck down the 66A of the IT act under which many people were arrested for criticizing politicians, government or for their humorous overtones.

Coming to Aadhaar, we need to examine the law closely. While Clause 30 gives the government the power to collect biometric information deemed to be sensitive, it is the protection mechanism under Clause 29 that places restrictions on its sharing, displaying or posting.

Finally, Clause 37 nails it down and states that whoever discloses, transmits, copies or disseminates any identity information shall face a fine of up to ₹10,000 for an individual, ₹1 lakh for a company, and imprisonment that may extend up to three years. We can argue that these penalties are inadequate. A company can earn crores of rupees for data breach; a country can inflict untold damage. When seen in context, Aadhaar would be a subset of the larger debate around privacy and information protection. We can look at this law as a necessary but not a sufficient tool to protect data and privacy.



CUSTODIAL VIOLENCE

-By Darshana Mishra (F.Y.LL.B.)

Custodial violence and abuse of police power have emerged as a major issue of human rights concern and one of the root obstacles to democracy and development of human being in current societies. The term 'custodial violence' includes all types of physical and mental torture inflicted upon a person in police custody. It is a crime against humanity and a gross violation of human rights. The practice of custodial violence in the developing countries like India, is more difficult and complex in nature.

In recent years, custodial crimes have drawn attention of Public, Media, Legislature, Judiciary and even Human Rights Commission. Nevertheless, judicial activism, widespread media coverage, initiatives taken by National Human Rights Commission as well as Civil Society Intervention have shown their concern for combating torture and up holding human dignity

Powers are granted to the police in order to enable them to enforce the law and protect people effectively. However, sometimes it is their plain greed that they make use of their power illegally. Article

21 of the Constitution provides that no person shall be deprived of his life and personal liberty. However, torture and assault have become part of police ways unfortunately and in many cases custodial deaths have been found to be 'custodial murder'. Custodial violence raises serious questions about the trustworthiness of the Rule of Law and administration of criminal justice system. An offender is supposed to be tried and punished in accordance with the law and any action taken outside the ambit of law is illegal. Besides, no matter how heinous the crime be, and howsoever dangerous be the criminal, he or she has every right to be treated with human dignity. The courts have even discouraged the practice of handcuffing the accused unless it is necessary. Several international conventions universally recognize human rights as inalienable.

There is ample evidence of increasing police deviance in India. Incidents of brutality, extortion and other crimes committed by police officers in different parts of the country are reported in Indian newspapers. The National Human Rights

Commission's data shows that the number of complaints relating to 'deaths in police custody' reported to them increased from 136 in 1995-96 to 183 in 2002-03. During the same period, 'illegal detention/arrest' increased from 112 to 3595, and other 'police excesses' from 115 to 9622.

There are different methods to bring or commit custodial violence which are applied to bring the desired results by the government agencies.



Physiological Violence

By depriving the victim, the basic needs like water, food, sleep and toilet facilities which results into disorientation and confusion, Pharmacological techniques like use of various drugs to facilitate torture of the victim to mask the effect of torture and also as a means of torture, Threats and humiliations which are directed towards persons in custody or their family members or friends.

Physical Violence

Causing disfigurement and exhaustion, causing torture to such an extent that the victim feels fear of immediate death, Forcing the victims to sleep on damp floor.

Sexual Violence

Sexual violence has great social and psychological impact in the minds of its victims. It may start with verbal sexual abuse and humiliation targeting victims' dignity. It results into rape or sodomy. The violators or the perpetrators of this crime keep devising new means and methods according to their own mental aptitude and imagination to break the resistance of the subject quickly as well as to satiate his/her own urges.

Various Methods of Torture

Beating on the spine, beating with canes on the bare soles of the feet, beating with rifle butts, Burning with lighted cigarettes and candle flames.

Different Forms of Ill-Treatment

Burning alive, Electric shock, Mock executions, Rape and molestation

Elements Which Constitute Custodial Violence

1. The infliction of severe mental or physical pain or suffering,
 2. By or with the consent or acquiescence of the state authorities,
 3. For a specific purpose such as gaining information, punishment or intimidation.
- Types of Custodial Violence:

In the landmark case of D.K. Basu v. State of West Bengal, the Supreme court of India observed in this widely publicized death in police custody that using torture to impermissible and offensive to Article 21. The court noted the ubiquity of torture and third-degree methods in police investigations and lamented the 'growing incidence of torture and deaths in police custody' and held that Such a crime-suspect must be interrogated – indeed subjected to sustained and scientific interrogation determined in accordance with the provisions of law. He can't however be tortured or subjected to third-degree methods or eliminated with a view to elicit information, extract confession or derive knowledge about his accomplices, weapons etc.

The Supreme Court of India ruled

that the burden of explaining a custodial death lay on the police rather than the victim. The court granted compensation on the constitutional basis in public law for the infringement of fundamental rights. Article 21(1) provides that no person who is arrested shall be detained in custody without being informed as soon as possible of the ground for such arrest, nor shall he be detained the right to consult and to be defended by a legal practitioner of his choice.

Article 22(2) provides that every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of 24hours of such arrest, excluding the time necessary for the journey from the place of arrest to court of Magistrate and no such person shall be detained in custody beyond the prescribed period without the authority of a Magistrate. Both the provisions referred to above, have a vital importance to the theme of the present issue. Realizing the essential connection between the provisions of Articles 22(1) and 22(2), the courts have held that the provision of clauses (1) and (2) of Article 22 are mandatory.



Protection Under the Code of Criminal Procedure,1973

The code of criminal procedure, 1973 contains provisions intended to operate as a safeguard against custodial torture.

Section 49, Section 57, section 57A, Section 163, Section 164(4) provides some guidelines which police authorities are under the duty to follow.

Protection Under the Indian Penal Code,1860

Section 166 of the code provides public servant disobeying law, with intent to cause injury to any person.

Section 167 provides for punishment of a public servant framing an incorrect document with intent to cause injury.

Section 220 provides punishment to a person with legal authority to confine persons etc. who corruptly or maliciously confines any person, knowing that in doing so he is acting contrary to law.

Section 330 of the Indian penal

code is specifically addressed to the causing of hurt to extort a confession (though it covers certain other acts also).

Section 340 to 348 of the code constitute a group of sections dealing with wrongful restraint, and wrongful confinement and their aggravations.

Section 376(2) deals with aggravated form of rape committed by police officers and other public servants like persons in charge of hospital and women's institutions etc.

Custodial sexual offences are specially taken care of by section 376B to 376D of the code, dealing with

- a. Intercourse by a police servant with women in custody.
- b. Intercourse by superintendent of jail, remand homes etc.
- c. Intercourse by member of the management or staff of hospital with an inmate of the hospital.

Also, there are many protections in,

The Indian Evidence Act,1872, The Indian Police Act,1861, The Armed Forces (special powers) Act 1958, Human Rights Act,1993

Therefore, as a conclusion we need to understand that Police is the machinery which controls crime. If crime takes place in police custody, then we must lean towards some other machinery to curb it. Despite, we have many provisions in our Indian laws, custodial violence continues to exist. It is the duty of the prison administration to provide proper facilities of medical, sanitation, food, security to the prisoners and a monitoring body to only review it but also keep an eye on the other activities inside the prison.





PERSONAL DIGNITY

- By Priyanka Kumawat (F.Y.B.L.S.)
- Sapna Maurya (F.Y.B.L.S.)

“Every person has inalienable dignity, duties, and rights. Whatever social class one belongs to, every person is endowed not only with a living body but with an intelligent free and immortal soul which God created. Having come from God, this soul should serve God and return to God. Whether this soul lives in the body of a worker at the bottom of a dark coal mine, or in the body of a well-fed financier living in the lap of luxury, it doesn't matter: in reality both of them have the same value. They have equal personal dignity, equal moral responsibility, the same eternal destiny, and both of them have been given earthly existence so that through truth morality and religion they may strive for eternal life.” - - Father Leo John Dehon, Founder of the Priests of the Sacred Heart.

Meaning of Dignity

Dignity is universal human concern & the concept of dignity is very wide beyond anyone thinking. “Our dignity is not in what we do, but in what we understand” [George Santayana Winds of Doctrine] Today various forces challenge the basic dignity of the people all over the world. To a large extent, globalization has played a role in undermining and destroying sources of dignity like autonomy, opportunity and rationality. In also our preamble [Indian] talks about dignity whether it is individual dignity or social dignity. No one has right to harm or defame anyone's dignity. Dignity has a critical

relationship with caste, class, race, religious and gender divisions. Women are objectified after all, in order to maintain the 'dignity' of a patriarchal society. A perspective from the point of subalterns and the marginal is also important for ensuring minimum conditions for dignity. Dignity means freedom to live in peace, health and hope. But also, in modern world person's dignity connect with so called factors i.e. caste, class, race, religious and gender divisions not on his work & humanity.

Individual dignity V. Social dignity

Dignity is defined as the personal quality of being worthy of honor. In terms of the individual or the collective it assigns equal worth to all, without any distinction of colour, race, caste, gender, ethnicity or language. It has intrinsic value and hence is non-negotiable. For, the individual's participation in a community should by no means deny that person of his or her sense of dignity or intrinsic value, which is a fundamental and inalienable attribute he or she possesses as a human being. However, it is obviously recognized that the community also has rights, rights to honor and rights to worthiness, values and qualities that results from the sum of those rights of the individuals that compose that society. Individuals should never consider themselves self-sufficient, for, in isolation, no one can function adequately within the Haitian or Vodoun social

context. Social dignity is not always parallel to individual dignity because sometimes whatever may be right for the individual is not right in the eye of society or socially. So every person has to maintain social dignity with individual dignity.

Evolution and Development of the Rights and the Role of Dignity

Susan Moller Okin defines human rights as a claim to something of crucial importance for human life. And, also the description of human rights includes both the value of freedom and welfare. But what is meant by 'dignity'? Certainly, dignity is not an empirical characteristic as feeling of pain or suffering which can be empirically ascertainable. For the Indian SC however, 'human dignity' can be empirically ascertained by reference to whether a person has adequate nutrition, shelter, clothing and other bare necessities of life and lack of these things will result in denial of dignity to people.

One of the most accepted conceptions of justice is that it consists in giving each person's its due. Here one is reminded of the celebrated formula of Karl Marx that 'each according to his own ability, to each according to his need'. The dream embodied in the second half of his formula, 'to each according to his need' represents the idea positive equality or equal distribution of resources and opportunities. But the Indian

constitution and the principle of common law applied in this country also embody the first part of Marx's formula, 'for each according to his ability' which is represented by the guarantee of various freedom and liberties forbidding the state to intrude into these freedom and liberties, except on several urgent grounds.

Philosophers such as Robert Nozick would oppose Rawls and argue that a theory of rights requiring positive assistance of others would violate the individual right to liberty and property.

Nozick maintains that liberty and equality are incompatible ideas. Any attempt to achieve equal distribution of resources and opportunities would require constant interference with liberty and would thus violate the 'distinctness' of persons implied by the basic idea of respect for person.

Article 21 of constitution of India deals with life and personal liberty. It also includes right to live with human dignity.

"The right to live includes the right to live with human dignity and all that goes along with it, viz., the bare necessities of life such as adequate nutrition, clothing and shelter over the head and facilities for reading writing and expressing oneself in diverse forms, freely moving about and mixing and mingling with fellow human beings and must include the right to basic necessities the basic necessities of life and also the right to carry on functions and activities as constitute the bare minimum expression of human self."

Interpretation of 'Personal Dignity' By the Supreme Court of India

The Indian Supreme Court has derived a catalogue of human rights in both the senses from the notion of 'human dignity' implied

by a right to life. People of India have fundamental right to food, shelter, hygiene, clean air, health care, education and so on as aspects of their right to live with human dignity. In *Katar Singh V. State of Punjab*, the SC had ruled that liberty aims at freedom not only from arbitrary restraint but also a right to secure such conditions which are essential for full development of personality. In various cases Supreme Court interpreted 'personal dignity' in various ways, some of them are following: -"**Air India Statutory Corporation V. United Labour Union** Air 1997 Supreme Court 645" The Preamble and Article 38 of the Constitution envision social justice as the arch to ensure life to be meaningful and livable with human dignity. Jurisprudence is the eye of law giving an insight into the environment of which it is the expression. It relates the law to the spirit of the time and makes it richer. Law is the ultimate aim of every civilized society, as a key system in a given era, to meet the needs and demands of its time. Justice, according to law, comprehends social urge and commitment. The Constitution commands justice, liberty, equality and fraternity as supreme values to usher in the egalitarian social, economic and political democracy. Social justice, equality and dignity of person are cornerstones of social democracy. The concept of "social justice" which the Constitution of India engrafted, consists of diverse principles essential for the orderly growth and development of personality of every citizen.

"D. K. Basu V. State of West Bengal

Air 1997 Supreme Court 610" "Custodial torture" is a naked violation of human dignity and degradation which destroys, to a very large extent, the individual

personality. It is a calculated assault on human dignity and whenever human dignity is wounded, civilization takes a step backward - flag of humanity must on each such occasion fly half-mast.

"Kishor Singh Ravinder Dev V. State of Rajasthan Air

1981 Supreme Court 625" Human dignity is a dear value of our Constitution not to be bartered away for mere apprehensions entertained by jail officials.

Bhagwati, J.

It is obvious that poverty is a curse inflicted on large masses of people by our malfunctioning socio-economic structure and it has the disastrous effect of corroding the soul and sapping the moral fibre of a human being by robbing him of all basic human dignity and destroying in him the higher values and the finer susceptibilities which go to make up this wonderful creation of God upon earth, namely, man.

Conclusion

As long as the concept of respect personal and human dignity is limited to freedom from pain, torture, neglect, exploitation, repression and suffering or from other forms tyrannical or sadistic uses of power there would be no difficulty in advocating a legal or political morality to act with respect for persons. Some philosophical problems might, however arise, when respect for persons is interpreted for embodying claims to positive social goods and services such food, clean air, an efficient transport and economic system, medical, potable water, means of livelihood, adequate nutrition and so on.

As we have seen above that many of the claims can simply be promoted.

PUBLIC INTEREST LITIGATION AND JUDICIAL ACTIVISM IN INDIA

- By Sakshi Baadkar (F.Y.B.L.S.)

In Indian law, means litigation for the protection of public interest, public interest litigation was introduced. It is litigation introduced in a court of law, not by the aggrieved party but by the court itself or by any other private party. It is not necessary, for the exercise of the court's jurisdiction, that the person who is the victim of the violation of his or her right should personally approach the court. Public Interest Litigation is the power given to the public by courts through judicial activism. Such cases may occur when the victim does not have the necessary resources to commence litigation or his freedom to move court has been suppressed or encroached upon. The court can itself take cognisance of the matter and proceed sue moto or cases can commence on the petition of any public-spirited individual.

Public interest litigation or social interest litigation today has great significance and drew the attention of all concerned. The traditional rule of "Locus Stand" that a person, whose right is infringed alone can file a petition, has been considerably relaxed by the Supreme Court in its recent decisions. Now, the court permits public interest litigation at the instance of the so-called "PUBLIC - SPIRITED CITIZENS" for the enforcement of Constitutional and Legal rights. Now, any public-spirited citizen can move/approach the court for the public cause (in the interests of the public or public welfare) by filing a petition:

1. In the Supreme Court under Article 32 of the Constitution of India;
2. In the High Court under Article 226 of the Indian Constitution

3. In the Court of Magistrate under Section 133 of the Code of Criminal procedure

Justice Krishna Ayer in the Fertilizer Corporation Kampan Union case enumerated the following reasons for liberalization of the rule of Locus Stand: -

1. Exercise of State power to eradicate corruption may result in unrelated interference with individuals' rights.
2. Social justice wants liberal judicial review administrative action.
3. Restrictive rules of standing are antithesis to a healthy system of administrative action.
4. Activism is essential for participative public justice.

Therefore, a public minded citizen must be given an opportunity to move the court in the interests of the public.

THE THREE PHASES OF PIL

At the risk of over-simplification and overlap, the PIL discourse in India could be divided, in my view, into three broad phases. One will notice that these three phases differ from each other in terms of at least the following four variables: who initiated PIL cases; what was the subject matter/focus of PIL; against whom the relief was sought; and how judiciary responded to PIL cases.

The First Phase

In the first phase-which began in the late 1970s and continued through the 1980s-the PIL cases were generally filed by public-spirited persons (lawyers, journalists, social activists or academics). Most of the cases related to the rights of disadvantaged sections of society such as child labourers, bonded labourers, prisoners, mentally challenged, pavement dwellers, and women. The relief was sought against the action or non-action on the part of executive agencies resulting in violations of FRs under the Constitution. During this phase, the judiciary responded by recognizing the rights of these people and giving directions to the government to redress the alleged violations. In short, it is arguable that in the first phase, the PIL truly became an instrument of the type of social transformation/revolution that the founding fathers had expected to achieve through the Constitution.

The Second Phase

The second phase of the PIL was in the 1990s during which several significant changes in the chemistry of PIL took place. In comparison to the first phase, the filing of PIL cases became more institutionalized in that several specialized NGOs and lawyers started bringing matters of public interest to the courts on a much regular basis. The breadth of issues which were raised in PIL also expanded tremendously-from the protection of environment to corruption-free administration, right to education, sexual harassment at the workplace, relocation of industries, rule of law, good governance, and the general accountability of the Government. It is to be noted that in this phase, the petitioners sought relief not only

against the action/non-action of the executive but also against private individuals, in relation to policy matters and regarding something that would clearly fall within the domain of the legislature. The response of the judiciary during the second phase was by and large much bolder and unconventional than the first phase. For instance, the courts did not hesitate to come up with detailed guidelines where there were legislative gaps. The courts enforced FRs against private individuals and granted relief to the petitioner without going into the question of whether the violator of the FR was the state. The courts also took non-compliance with its orders more seriously and in some cases, went to the extent of monitoring government investigative agencies and/or punishing civil servants for contempt for failing to abide by their directions. The second phase was also the period when the misuse of PIL not only began but also reached to a disturbing level, which occasionally compelled the courts to impose fine on plaintiffs for misusing PIL for private purposes. It is thus apparent that in the second phase the PIL discourse broke new grounds and chartered on previously unknown paths in that it moved much beyond the declared objective for which PIL was meant. The courts, for instance, took resort to judicial legislation when needed, did not hesitate to reach centres of government power, tried to extend the protection of FRs against non-state actors, moved to protect the interests of the middle class rather than poor populace, and sought means to control the misuse of PIL for ulterior purposes.

The Third Phase

On the other hand, the third phase-the current phase, which

began with the 21st century-is a period in which anyone could file a PIL for almost anything. It seems that there is a further expansion of issues that could be raised as PIL, e.g. calling back the Indian cricket team from the Australia tour and preventing an alleged marriage of an actress with trees for astrological reasons. From the judiciary's point of view, one could argue that it is time for judicial introspection and for reviewing what courts tried to achieve through PIL. As compared to the second phase, the judiciary has seemingly shown more restraint in issuing directions to the government. Although the judiciary is unlikely to roll back the expansive scope of PIL, it is possible that it might make more measured interventions in the future. One aspect that stands out in the third phase deserves a special mention. In continuation of its approval of the government's policies of liberalization in Delhi Science Forum, the judiciary has shown a general support to disinvestment and development policies of the Government. What is more troublesome for students of the PIL project in India is, however, the fact that this judicial attitude might be at the cost of the sympathetic response that the rights and interests of impoverished and vulnerable sections of society (such as slum dwellers and people displaced by the construction of dams) received in the first phase. The Supreme Court's observations such as the following also fuel these concerns: 'Socialism might have been a catchword from our history. It may be present in the Preamble of our Constitution. However, due to the liberalization policy adopted by the Central Government from the early nineties, this view that the Indian society is essentially wedded to socialism is definitely withering away.' It seems that the judicial attitude towards PIL

in these three phases is a response, at least in part, to how it perceived to be the “issues in vogue”. If rights of prisoners, pavement dwellers, child/bonded labourers and women were in focus in the first phase, issues such as environment, AIDS, corruption and good governance were at the forefront in second phase, and development and free market considerations might dominate the third phase. So, the way courts have reacted to PIL in India is merely a reflection of what people expected from the judiciary at any given point of time.

PIL- A Boon

1. In Public Interest Litigation (PIL) vigilant citizens of the country can find an inexpensive legal remedy because there is only a nominal fixed court fee involved in this.
2. Further, through the so-called PIL, the litigants can focus attention on and achieve results pertaining to larger public issues, specially in the fields of human rights, consumer welfare and environment.

Abuse of PIL

However, the development of PIL has also uncovered its pitfalls and drawbacks. As a result, the apex court itself has been compelled to lay down certain guidelines to govern the management and disposal of PILs. And the abuse of PIL is also increasing along with its extended and multifaceted use.

Of late, many of the PIL activists in the country have found the PIL as a handy tool of harassment since frivolous cases could be filed without investment of heavy court fees as required in private civil litigation and deals could then be negotiated with the victims of stay orders obtained in the so-called PILs.

Just as a weapon meant for defence can be used equally effectively for offence, the lowering of the locus stand requirement has permitted privately motivated interests to pose as public interests.

The abuse of PIL has become more rampant than its use and genuine causes either receded to the background or began to be viewed with the suspicion generated by spurious causes mooted by privately motivated interests in the disguise of the so-called public interests.

Steps necessary

With the view to regulate the abuse of PIL the apex court itself has framed certain guidelines (to govern the management and disposal of PILs.) The court must be careful to see that the petitioner who approaches it is acting bona fide and not for personal gain, private profit or political or other oblique considerations. The court should not allow its process to be abused by politicians and others to delay legitimate administrative action or to gain political objectives. Political pressure groups who could not achieve their aims through the administrative process or political process may try to use the courts (through the means of PILs) to further their closely vested aims and interests.

There may be cases where the PIL may affect the right of persons not before the court, and therefore in shaping the relief the court must invariably take into account its impact on those interests and the court must exercise greatest caution and adopt procedure ensuring sufficient notice to all interests likely to be affected.

At present, the court can treat a letter as a writ petition and take action upon it. But, it is not every letter which may be treated as a writ petition by the court. The court

would be justified in treating the letter as a writ petition only in the following cases-

- (i) It is only where the letter is addressed by an aggrieved person or
- (ii) a public spirited individual or
- (iii) a social action group for enforcement of the constitutional or the legal rights of a person in custody or of a class or group of persons who by reason of poverty, disability or socially or economically disadvantaged position find it difficult to approach the court for redress.

Even though it is very much essential to curb the misuse and abuse of PIL, any move by the government to regulate the PIL results in widespread protests from those who are not aware of its abuse and equate any form of regulation with erosion of their fundamental rights. Under these circumstances the Supreme Court Of India is required to step in by incorporating safe guards provided by the civil procedure code in matters of stay orders /injunctions in the arena of PIL.

In the landmark case of Raina International Limited v/s IVR Construction Ltd, Justice Sujata V Manohar rightly enunciated that - when a stay order is obtained at the instance of a private party or even at the instance of a body litigating in public interest, any interim order which stops the project from proceeding further must provide for the reimbursement of costs to the public in case ultimately the litigation started by such an individual or body fails. In other words, the public must be compensated both for the delay in the implementation of the project and the cost escalation resulting from such delay.



WHY BAN WOMB FOR RENT?

-By Drishti Singh (F.Y.LL.B.)

Intending parents resort to Surrogacy when pregnancy becomes medically impossible. Through this process of Surrogacy, such parents are gifted with a second chance of experiencing parenthood, as wished for. Though being a controversial phenomenon, subjected to Moral, Social and most importantly, Legal issues, Surrogacy has grown over the years, in many parts of the world. While most countries, are open to the idea and practice of Surrogacy, a few countries strictly prohibit the same, taking into consideration and evaluating the dangers of such pregnancies on the reproductive health of the surrogate mother, as also the future of the new born child.

Surrogacy in India, is a practice or business, whichever way one would like to view it, that is worth 2 Billion U.S.D., annually and has grown exponentially over the years, due to the affordable as well as low Costs associated with the entire process of Surrogacy, as compared to the rest of the world. This has contributed to the advancement in Commercial Surrogacy, amongst couples across the world, especially the Western Countries, seeking Surrogate mothers in India, to reproduce on their behalf. Commercial Surrogacy

involves intending parents paying a gestational carrier (a Surrogate mother) to carry their child in her womb until the maturity of the pregnancy. The act of payment, in exchange for a child or sometimes twins, puts a tag to the practice of Commercial Surrogacy and most often, it is referred to as 'Baby Trade'. The lack of awareness of the same, in Indian society has contributed to a negative view, not forgetting the Moral and Culture shaming, Commercial Surrogacy has received over the years.

Commercial Surrogacy was banned for gay couples in the year 2012, following which, the government imposed a ban in 2017, for all citizens in the country. Since then, various fertility clinics and surrogate mothers resort to legal loopholes, that defeats the very purpose of such a ban. Just as the demand for Surrogacy is increasing, the ban imposed on the same would ensure its practice continues, in a clandestine manner. In this scenario, couples in desperation, would definitely find a way of Surrogacy, even if the same meant resorting to 'Baby Trade' across borders.

In the Indian context, many needy women have benefited financially from Commercial Surrogacy. These

women have been able to attain financial independence through the same, as it provides them with an opportunity to carry a human life for the period of 9 months, in exchange for gratitude in the form of much needed monetary compensation. However, the reality is that many of these women are illiterate and can be easily manipulated as well as exploited, which is a cause of concern, to activists and feminists, alike.

The Surrogacy (Regulation) Bill, 2016 was introduced with the primary aim of imposing a ban on Commercial Surrogacy. It provided an alternative for couples who were married for at least 5 years to resort to Altruistic Surrogacy, wherein the chosen surrogate mother had to be a close relative of the couple and no monetary compensation would be awarded, in exchange, for the Surrogacy. The effect of the ban by the Government of India has severely impacted women working in the reproductive industry, keeping in mind, that for some of these women, it is their only means of survival. On one hand, as debates proceed on the exploitation of the poor, by the rich, on the other hand, there is an emerging concern, wherein the baby trade is considered an equivalent

to the sex trade and the role of a surrogate mother, compared to one of a sex worker. Undoubtedly, possible violation of Human Rights, is a primary and Universal concern.

The exploitation and manipulation of Surrogate mothers could be resolved through stricter laws and various implementations on a national level as well as in International forum. Human Rights violation that these women are subjected to, should be addressed with suitable laws enacted by the various Governments. This crucial role of Governments, dealing with such sensitive issues, while

seeking to protect such women, should not pass any legislation that completely deprive these women their sustenance, or sometimes, supporting a family of their own. In addition to the role played by the government, transparency by intermediaries as well as agencies facilitating Surrogacies are vital. This is to ensure a safeguard of rights of the Surrogate mothers as well as the intending parents. Transparency should be effective enough, to eliminate barriers in language and most importantly, the fair remuneration to be paid to these Surrogate mothers.

Surrogacy is indeed mutually beneficial for intending parents as well as surrogate mothers, who are in desperate need of monetary aid. It cannot be considered unethical either, as long as there is no exploitation or manipulation, in the system. Alternately, Commercial Surrogacy could be viewed as a method of women empowerment. In conclusion, laws, their enforcement, and safeguards therein provided, can go a long way to determine the fate of these women in consideration, as well as intending parents, who solely rely on Commercial Surrogacy in India, for HOPE.





REVOLT OF FOUR INDIAN JUDGES

-By Janhvi Chogle, (F.Y.L.L.B.)
Darshana Mishra, (F.Y.L.L.B.)
Meenakshi Chaturvedi (F.Y.L.L.B.)



Introduction

On Friday January 12, 2018, something unprecedented happened in India. Four Supreme Court judges, Justices Kurian Joseph, Ranjan Gogoi, J. Chelameswar, and Madan Lokur, revolted against Dipak Misra, the Chief Justice of India (CJI). This was a remarkable event considering that the Supreme Court of India has five senior judges. The judges held a press conference and publicly criticized the CJI Misra over what they termed as his arbitrary way of assigning vital cases to benches headed by junior Supreme Court Judges, and in so doing ignoring the senior judges. They claimed that he assigned the cases to benches of preference regardless of the fact that the cases had far reaching effects, and consequences on India. The press conference was held at the resident of Justice Chelameswar,



the senior most judge, which is only 200 meters from the residence of the Chief Justice

Possible Causes and Motives

Justice Chelameswar claimed that the four judges had written a letter to the CJI a few months ago but they did not get a positive reply from him. They also claimed that they had called Justice Misra that same morning before holding their press conference as CJI Misra failed to take their plea seriously. The four judges also revolted against the CJI for turning down their request to shift a certain politically sensitive case from a specific bench. The CJI backed a five-judge bench to hear the case and in so doing assigned himself the sole discretion of assigning cases to the benches he chose. This is despite the fact that a bench led by the CJI admitted a public interest litigation (PIL) on the probe of the death of B.H. Loya, a special Constitutional Bench of India (CBI) judge who was hearing a case on Sohrabuddin Sheikh's encounter. The four judges were all members of the collegium system that appointed judges since they all are senior judges. The four judges thought that since the matter on the death of B.H. Loya was vital to the integrity of the judiciary, it should have been assigned to a bench headed by

a more senior judge instead of Justice Arun Mishra, who was 10th in the pecking order of the judges of the Supreme Court (Mahapatra, 2018). The four judges may have felt that the CJI used his discretion to appoint members of a bench wrongly in order to influence the outcome of the ruling.

Nevertheless, it is vital to note that even before the revolt Justice Chelameswar had a history of being a dissenting voice in the India judiciary. Indeed, this was not the first time that he was speaking against a judgment of the Supreme Court. Some of the landmark decisions of Justice Chelameswar include nullifying Section 66 of the Information Technology Act. Justice Chelameswar also led the bench that referred the issue of the privacy concerns of Aadhaar, a unique 12-digit identity number issued to all Indians, to a bigger Constitutional Bench. Justice Chelameswar was the only dissenting voice in the Constitutional Bench. In addition, he shut out the attempt of the Indian government to assume control of the appointment of judges. Such a person of good credentials, soon after the press conference, had a meeting with a left wing political party leader at his residence, which caught the

attention of the media and led to attribution of political motives to his revolt. In a way, this very act of Justice Chelameswar meeting Politician Raja has fizzled out the whole issue as politically motivated.

Ethics of the Revolt of the Indian Judges

The issues raised by the judges involve the issue of propriety. Propriety refers to behaving in a manner that conforms to the accepted standard of behaviour and morals. It involves the fear of going against the rules that govern behaviour. Judicial propriety required the four judges to respect the decision of the Supreme Court and the Chief Justice to whom they are subordinate regardless of whether they agree with the decision or not. Propriety comprises certain principles,

which include openness, integrity, objectivity, and honesty. Therefore, addressing the media was a violation of judicial impropriety. Convention required the judges to resolve internal matters internally. In addition, addressing the media set a wrong precedent of publicizing the internal matters of the judiciary. It led to the tarnishing of the image, reputation and credibility of the judiciary since there were incapable of solving internal matters without involving the public.

Nevertheless, the four judges justified their actions by claiming that they did not have any other option since the CJI did not listen to their repeated pleas to solve the issue internally. In addition, it would have been wrong for the judges to remain silent since would

have been tantamount to keeping Indian citizens in the dark, which is an unacceptable practice in a democracy like India. The four judges claimed that the integrity of the CJI was compromised.

Regardless of these explanations, it is vital to note that going to the press did more harm than good to the Supreme Court. It questioned the sanctity of the Supreme Court and opened the door to multifarious views some of which may tarnish its image. Ideally, the four judges should have called for a conference of all judges of the Supreme Court to discuss the issue. If this move was unsuccessful, they could have requested help from the President.



THE LGBTQI COMMUNITY: FIGHTING FOR THEIR RIGHTS

-By Aparna Achary (FY.B.L.S.)



What comes to one's mind when one hears about the word or acronym i.e. LGBT, Gay, Lesbian, Queer, etc.? One thinks about homosexuality or homosexuals. Who are they exactly? I would like to answer that. The LGBTQI community is the community that brings people together on the basis of their sexual orientation, sexuality, gender, sex i.e. transsexual or intersex and gender identity-based cultures. Basically someone who is non-heterosexual or non-cisgender. And this community is more than just gays and homosexuals. This is the community that brings together people who don't fit into the "society" as one would say, but how would a person in general feel when one discriminates or doesn't accept them for who they are. The community isn't fighting for acceptance from the society or people, they are fighting for their basic rights which is to marry the person they love, to live in the society without any prejudices, to have equality not only in marriage but also in other fields such as employment(workplace), healthcare, in high schools and campuses, financial earnings, etc.

We are normal human beings just like anyone. Discriminating us on the basis of our preferences would be inhuman. As a part of the community all we can do is spread awareness and spread love instead of hate and hope that people will not be narrow minded about us. As the question arises where did this people come from? If we look into the history of this community, they have been around for a long time even before common era.

The only fact is that the society denied their very existence. When the question arose that where did these people come from? They have been existing among us from a long time. As the major religion all around the world is Christianity, people started using religion as an excuse to seclude them. They started using Bible as a weapon to defend their insecurities. As per the Bible, there is no remote information about homosexuals being burnt in hell or abolishing them. People started using religion, God and what not, just so that the community doesn't get their basic rights. The community is faced with challenges every day. People think that it is a choice to be gay. Well, let me ask you this, when did you choose to be straight? And I understand that when someone comes out as gay, the people around that person may take some time to digest the fact or some might even be supportive about it. Because the

people or family members who are supportive of their gay child know that what matters is their child's happiness. Many teenagers struggle with the fact that their family won't accept them which results in suicidal thoughts, depression, anxiety and even damage to mental and physical health. Being gay is not a sin, it is just the way you were born. And I would like to be unapologetic about it.



As many countries have decriminalised homosexuality and even granted civil unions/registered partnerships and same-sex marriages, the community is getting their basic rights and freedom. Not all countries are for it but the community in every country won't give up and will keep on fighting, so they get their right to basic equality. People should know that they are not being "oppressed" when another group gains rights that the people always had. There are many

historic movements and riots that took place. One such riot was the Stonewall Riots 1969 which brought this community into mainstream. And when the American Psychiatric Association removed homosexuality from the list of mental disorders in 1973. And what is more interesting is the constant need to label the members of this community. Humans have a tendency to classify things whether living or non-living. Even if someone doesn't want to be labelled something, people always tend to call them names. As bullying and violence is faced by the community on a regular basis, terms are used to hurt or defame them in group or public. Names such as faggots, perverts, homos, etc.

This community has a variety of people, not only gays and lesbians but transgender, queer, intersex, transsexual, ally, etc. Now, Ally is basically a non-LGBT person, who supports and stands up for the rights of the community. Activists, Lawyers and many straight people are allies for the community. As the community keeps on growing and getting stronger, people are starting to realize the wants of the community. As many hate crimes and violence

against the community has come up, authorities have taken action by making it a criminal offence. There are countries where homosexuality is even punishable or given death sentence. Many countries have granted them their rights. Even in the ancient civilizations there were many famous people who were a part of this community. Historical figures such as Aristotle, Leonardo Da Vinci, Abraham Lincoln, Eleanor Roosevelt, etc. Even the 44th President of the U.S Barack Obama, in his second inaugural function talked about the LGBT community and was the first President to do so. And the current example of an important figure would be Ellen DeGeneres, who is an American television host, actress, comedian, writer and producer. She is an LGBT activist and is married to her wife Portia De Rossi. She has done many charitable works. As we can see there are people who are willing to help the community and earn them their rights, but it won't be possible with a narrow mind. People have to stop discriminating and hating the community and thrive for equality not only among the sexes but among all. Through all the hate in the world

all the people and the community can do is stick together and not cause any harm to each other. Because in the end love always wins. Always.

“
 Every Single American -Gay Straight, Lesbian, Bisexual, Transgender - Every Single American Deserve to be **TREATED EQUALLY** in the Eyes of the Law and in the Eyes of our Society
 ”
 president obama



40% of homeless youth are LGBT
 The #1 reason they're on the streets is FAMILY REJECTION



A SEVEN LETTER WORD JUSTICE

Seek for justice when you fall apart from the things

Seek through the brightest light and be the most of your human being

The crimes and civils of the society can never end

But the justice of a guardian of the law toward you will always bend

The good deeds by you can never be wasted

The laws that hold the country will make you proud and always remain.

Laws! A thousand times rejected and thousand times it was trusted

The goods were praised, and the evils were busted.

The written words of law are powerful

It will make you overcome the crimes that might not be handful

The justice will always prevail

No matter what the things go wrong the justice stands and will always be hailed.

There is always a case with twisting story

That teaches us the law and its glory.

The things may come and go

But the rigid pillars of the law that remained from long ago

The blind fold of the lady will never be untied

And the scales in the hand can never be misguide

-By Kartik Pandey
(F.Y.B.L.S.)



WORLD AT WAR

She was just three,

How could you be so mean.

Rue was her decision,

Playing was her age,

She was just three.

She was finding a circumvent,

By the ofference of chocolate,

She was just three.

Smiling was her morning,

Watering was her night,

There was no camaraderie for her now,

She was just three.

She is placid,

She is adroit,

She was just three.

But she was feeling jeopardy around,

She grew up with ingenious mind,

Jeopardy was her fear,

She was just three.

She took a prerogative decision,

Telling her parents in a prudent way,

By the age of 15.

She was just three,

How could you be so mean.

**SO, GIRLS LET'S NOT BE "NIRBHAYA",
LET'S BE THE NEXT "NIRJA".**

-By Swati Pandey
(F.Y.B.L.S.)



**WAKE UP
NATION!**

Babies, toddlers, teenagers, adults and old... none is spared, After 70 years of independence, very poorly we have fared;

How dare we call ourselves a civilised society?

We dare not celebrate Durga pooja with gaiety;

Raped, Murdered, Assaulted, Victimised, Tortured to the extent of suicide,

Unless we raise good sons into good men, these crimes shall not subside;

Such Monstrous behaviour is irrespective of caste, religion or race, We have failed as a community, this truth we need to face;

Individual level repairs needed and time to introspect,

Flawed system, laws, implementation, need improvement in each aspect;

Shakti- Female force is the creator of the Universe and we are on self-destruction mode,

If crimes against women not checked, human race headed to the end of the road;

The deafening cries of help of innocent victims are adding to our sin,

With collective measures only, this war we shall win;

Social media outcry and paid media biased publicity will never resolve the situation,

Before we head to a global boycott, **WAKE UP NATION!! WAKE UP NATION!!**

-By Manali Gadre
(F.Y.L.L.B.)



FATHER

He is always there to spill tears of happiness when his eyes fall upon his infant daughter.

He is there with arms to catch her when she takes her first steps or stumbles.

He is there to teach her at the youngest age, even though she might not understand half of it. He is there to help her colour inside the lines, make her grilled cheese sandwiches and tomato soup, and tie her shoes.

He is there to hug her and kiss her on her first days of school, and to walk her in if need be. He is there to teach her and tease her and laugh with her.

He is always there to embarrass her, but that's part of life.

He is always there to tell her to go ask her mother, when her mother told her to ask him.

He is there to lecture her, prepare her for the monster called high school.

He is there to put up with her teenage moods and her co-ed relationships.

He is there to approve, disapprove, accept and forgive.

He is there to give her a big bundle of flowers when she graduates, to smile when her name is called and feel proud.

He is there to embrace her and kiss her before she goes to live and learn a thousand miles away.

He is there to see her become a workingwoman, to walk her down the aisle (or not, if her independence and stubbornness prevail after all).

He is there to watch her grow as the lines on his face grow.

He is there to welcome her home, always, and let her hug him and smell the smell she remembers from childhood, the warm, protecting, comforting smell.

But most of all, he is always there to love her.

And she is always there to love him back.

He is..... a father.

-By Ridhi Katare
(F.Y.B.L.S.)



Take Time

Take time to think;
 It is the sources of all power,
 Take time to read;
 It is the fountain of wisdom.
 Take time to play;
 It is the sources of perpetual youth,
 Take time to be quite;
 It is the opportunity to seek god.
 Take time to be aware;
 It is the opportunity to help others.
 Take time to love and be loved;
 It is god's greatest gift.
 Take time to laugh;
 It is the music of the soul,
 Take time to be friendly;
 It is the road to happiness.
 Take time to dream;
 It is what the future is made of.
 Take time to pray;
 It is the greatest power on earth.
 Take time to give;
 It is too short a day to be selfish.
 Take time to work;
 It is the price of success.
 There is time for everything....

-By Amit Trivedi
 (FY.LL.B.)



Alone

I am alone, though I have feathers to fly
 Linger with my buddies but with the
 feeling of melancholy.
 Indeed, I am alone.
 I always think of you,
 However now will meet you
 But I need you while I know it's very
 difficult for you too.
 Still I pray, I pray to god acting for my
 expediency.
 Although I know you are not in my
 destiny.
 When I sit alone thinking of someone or
 something
 Fortunately encounter you
 But suddenly I realize this is that dream
 Which will never come true
 Still missing you.
 Asking almighty to give me a chance
 before me due
 Especially that solo make myself among
 the hooks of your few.

-By Prof. Smita Pal

गर्व

गर्व - बेटी होने का
आँखों में आत्म विश्वास,
मस्तक ऊंचा कर चलती हुई
एक दिन मैंने देखा
एक लड़की को खुद पर गर्व करते हुए

मैंने पूछा आश्चर्य से उससे
इतना क्यों इतराती है
बेटी है तू जान ले
दुनिया जिसे डराती है
घर के बाहर तु जब जाती है
माँ तेरी घबराती है
जब तक वापस ना आए
नींद उसे ना आती है

उसने कहा हँ बेटी हूँ मैं
इस धरती का अभिमान हूँ मैं
घर घर होती मेरी पुजा
हर मंदिर की शान हूँ मैं
नारी हूँ पर शक्ति भी हूँ
करुणा का दूजा नाम भी हूँ
सृष्टि का निर्माण मैं करती
हर कण में विद्यमान हूँ

छोड़ अपने पिता का घर
नव नीड़ निर्माण मैं करती
भूल कर अपने हर दुख को
सबके सारे काम करती
इतनी शक्ति हो जिसमें
खुद पर क्यों अभिमान ना हो
बेटे को जन्म देने वाली को
खुद पर क्यों गुमान ना हो

हम ना हो तो कोई ना हो
दुनिया को ना ग्यान अभी
हर नारी नारायणी
खुद की कर पहचान अभी
जान कर ये बाते भी
क्यों उदास बैठी है
हर क्षमता जब है हममें
क्यों न गर्व करे कि हम बेटी है ।

आकांक्षा सिंह
(F.Y.L.L.B)

मेरी माँ

मेरी माँ अब बूढ़ी हो गई है ।

चलते वक़्त घुटने उसके,
कराह कराह के थक जाते हैं ।
एक मंजिल की कुछ सीढ़ियाँ चढ़ने,
पर हाथ पैर उसके फूल जाते हैं ।
पढ़ते वक़्त आँखों का चश्मा,
कई बार वो हिलाती है ।

मेरी माँ अब बूढ़ी हो गई है...
वो शेरनी जो घर में,
रानी की तरह चलती थी ।
कोई शरारत, कोई दर्द, कोई आह,
उसकी नजरों से ना बचती थी ।
जिस के कदम के आवाज से,
पुस्तकें हमारी अचानक खुलती थी ।
हो कोई परेशानी उलझन,
अब वो ही सुलझाती है ।
पर मेरी माँ अब बूढ़ी हो गई है...
बच्चे उससे डरते थे,
अब पोते उसे डराते हैं ।
तुम्हें कुछ भी नहीं आता,
दादी यूँ ही वो कह जाते हैं ।
सेल्फी कैसे लेनी है,
यह भी उसे बताते हैं ।
अंग्रेजी उसकी सुन के,
सब खूब हँस जाते हैं ।
मुझे सिखाया जिसने,
वो खुद सब भूल गयी है ।

मेरी माँ अब बूढ़ी हो गई है...
सुंदर नटखट चंचल थी,
वो यौवन जब मदमाता था ।
उनको देख पापा का,
दिल तेज धड़क जाता था ।
साड़ी पहन बाजार से निकले,
तो हर आदमी मुड़ जाता था ।
हमारा हर त्योहार,
उसके नूर से जगमगाता था ।
अब आईने की झुर्रियों , मे वो कही खो गयी है ।
मेरी माँ तो अब बूढ़ी हो गई है...
मेरी माँ अब बूढ़ी हो गई है ।

निधी पाठक
(F.Y.B.L.S)

नन्हीं सी जान

नन्हीं सी जान वो प्यारी
क्या जानती होगी सारी दुनियादारी
माँ बाप थे अल्लाह के दर पे
वो छोटी सी परी हैवान के रिहाईश पे
वो, चार जनवरी की शाम थी
एक देश की बेटी की ये बात थी
जब सो रहे थे घर पे सारे
उस हैवान के इरादे सारे जागे
ले गया सात साल की परी को
बनाकर अपना शिकार
और कर दिया उसे हलाल
क्या वो जानती होगी सारी दुनियादारी
सात साल की बच्ची वो प्यारी
हाथ पकड़ कर चली गयी
नन्हीं सी जान वो प्यारी
नहीं जानती थी हैवानियत उस हैवान की
कर ली हवस पूरी, और
लपेट के छोड़ दिया कचरे के शिकंदारो में
क्या वो जानती होगी ये बाते सारी
दिल बहलाकर ले गया चॉकलेट की आड़ में
फिर से एक बली चढ़ गई
बेटी जैनब हमारी

सोचो ये बात सोच कर हमारी
रुह काँप जाती है
बीती जिस पर वो तो सात साल की बच्ची है
नन्हीं सी जान थी वो प्यारी
नहीं जानती थी ये सारी दुनियादारी

पूजा शिंदे
(F.Y.B.L.S.)

चेहरा

शब्दों में घुलता चेहरा, अर्थों में चीरता चेहरा
इन तैरती आंखों ने देखा है, आंसुओं में मुस्कराता चेहरा
दर्पण तो टूट गए, टुकड़ों के पीछे छुपता चेहरा
पूरा दरिया पीने के लिए, मछली बन जाता चेहरा

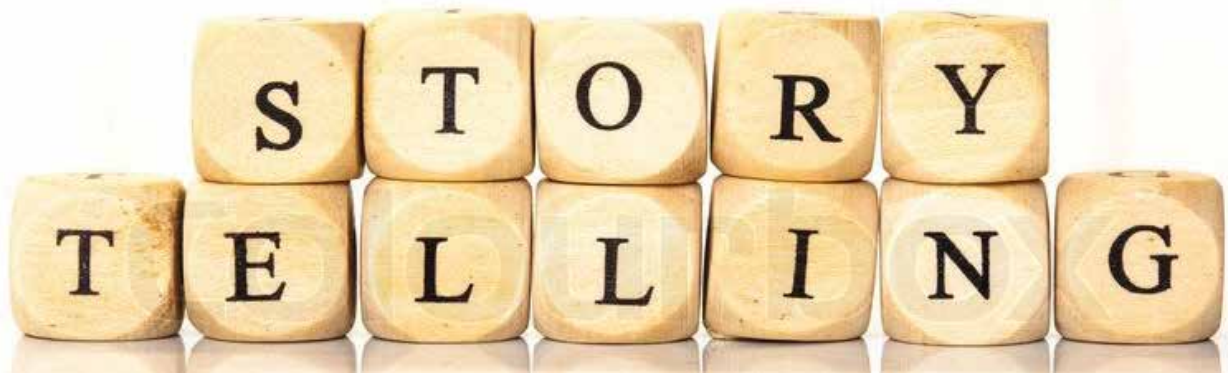
चेहरों के पीछे - पीछे, छुपता - छुपाता चेहरा
चेहरे के ऊपर है चेहरा, फिर भी वो कहलाता चेहरा
चेहरों में चेहरों, चेहरे होकर घुलता चेहरा
चेहरों में मैं भी हूँ, तो फिर भी ना समझता चेहरा

रंगों में चेहरा, संगों में चेहरा
झूठी -सच्ची बातों के पीछे छुपता और छुपाता चेहरा
इन चेहरों में मैं भी हूँ जान लो अपना, ना जानो तो अनजाना चेहरा

हमने कई देखे हैं, मौसम में बदलता चेहरा
अब तो पलट के देख लो, अपनी परछाई का चेहरा
दूरी मिट जाएगी, अधियारे से उजाले की
अब तो लाओ सच्चा चेहरा अब जरूरत क्या है ये छुपाने की !!!

अमित त्रिवेदी
(F.Y.L.L.B)





PLATFORM STORY



His long hair, dark eyes, shabby clothes saw him standing at one side of tapri and the stares he received from everyone made him victim of something he didn't do. He seemed to be dangerous, He seemed different, He seemed alone, He seemed vulnerable, He seemed to harmful, But one gesture of his changed everyone's view regarding him, He took snacks of all different kind, Juices chocolates in a good quantity, And a tea and walked towards the other side of tapir and sat with the kids for whom station was the another house and a source to eat something or other. He gave them everything and stayed till they were full and at end was hugged and kissed by every kid. He got up and turned to walk away but stopped when he found out that someone had been staring him since he had come. She offered him smile and gave him the tea and since then they were platform friends, "Not always do you need to be rich but one gesture of your kind heart is all you need".

-By Komal Sharma
(FY.LL.B.)

SELF LOVE



They'll rip you apart and break you down. They'll tell you, you're not enough. They'll tell you everything you never want to hear. You will grow a second skin so that nothing permeates through to you. You'll have that look in your eyes that makes love die. You'll break through walls just to leave a vulnerable soul behind. You'll scratch through skin leaving scars. You'll look back with a deafening lack of remorse. But none of that will stop the thundering wail that will pierce through. Don't disregard that feeling and retreat. Take the bold step and TRY. Crumple what you want and need. But then burn the Forest down with your ravishing love.

-By Ridhi Katare
(F.Y.B.L.S.)

THE FIRST RAIN



After a long day of endurance, the first rain on the ground filled my heart with joy and hopes. I wondered how the small droplets of water worked wonders on the magnificent problems of my life. Every drop of rain water running through me, took along with it, all the pain in me and left the depressions filled with peace and love, for myself.

The pleasant aura, the cold air, the swaying trees, the crystal droplets and the sparkling sun rays lapsing through the dark blue clouds, was just a mesmerizing moment I won't forget!

It looked as though, the nature had opened its arms to welcome the advent of the first rain. First time I felt as though, I had witnessed something from my heart, not eyes.....

"Never had I experienced the magic of nature, as I did that day!"

-By Kritika Kotnis
(F.Y.B.L.S.)

Throw Back 2017- 2018

Seminars & Workshops



Mr. Sachin Dedhia, International Ethical Hacker, conducted seminar on “Cyber Crime: Danger & Prevention”.



Mr. Dhaval Bathia, holder of Guinness World Record and Limca Book record for teaching the maximum schools across the world, conducted session on ‘How to Remember Sections and Case Laws in Law Examinations’.



Adv. Jayesh Kothari, Senior Associate, DSK Legal Associates addressed the students on the various career options that are available to a law student. The varied fields of practice i.e. Civil, Criminal, Corporate, Family, Cyber, etc. were explained in-depth highlighting their importance.



Ms. Krishna Chand conducted workshop on ‘Soft Skill Development’.

Guest Lectures by Distinguished Educationists & Legal Luminaries



Prof. Avinash Kolhe from Ruparel College addressed the students on the topic ‘Making of The Constitution’.



Adv. Puneet Chaturvedi addressed the students on the topic ‘Law of Torts: An Overview’.



Adv. Afroz Shah (recipient of ‘2016 Champion of Earth’ award from United Nations, an Environmentalist and Ocean Lover) addressed the students on topic “Environment Protection and Role of Citizens”.



Mr. Sanjay Pandey -IPS (Director General of Police and Commandant General), Home Guards delivered a lecture on Cyber Law with special focus on the various provisions of the Information Technology Act, 2000, Current practices in Cyber Laws, the concept of Cyber Terrorism and the contemporary issues of privacy were highlighted in the lecture.



Adv. Puneet Chaturvedi addressed the students on the topic “Constitutional Law”.



Mr. Uttam Khobragade I.A.S. (Rtd.) addressed the students on topic “Basic Structure of Constitution of India”.

Student's Achievement

Winners Client Counselling Law Tryst -18 a National Law Fest at JCCL



Induction Programme



Induction programme was conducted in the presence of Shri Jitendra Singh, Secretary, Thakur Educational Trust, Dr. P. V. Pradhan, Dr. Ravish Singh. Dr. P. V. Pradhan addressed the gathering of students and parents and introduced them with the rich grandeur of Thakur Group of Education. Regular lecture of B. L. S./ LL. B. commenced from 10th October 2017.

Demo Moot Court



Demo – moot court, organized to make students familiar with court competitions and to encourage them to participate. Adv. S. V. Rajadhayaksh presided as judge, Gaurav Anarkat and Disha Waghela presented the demonstration.

Events

First Intra Moot Court



Thakur Ramnarayan College of Law organized its first Intra – Moot Court Competition for students of both Three-Year Law Course and Five-Year Law Course. There was an overwhelming participation from the students with twelve teams competing for the trophy. There were two rounds- the Preliminary and the Finals and trophies were given to the Winner, Runners up, Best memorial and best speaker. Eminent people from the Industry were invited for judging the event.

Lex-Communique



First Annual Law Fest of TRCL “Lex Communique” was organized. Twenty teams participated from various colleges across Mumbai. This year debate competition was conducted on the topic ‘Censorship: An Outdated Concept’ Adv. Anil C. Singh, Additional Solicitor General of India was the Chief Guest.

Vidhi Srijan



Cover page of College Magazine “VIDHI SRIJAN” was launched by Adv. Anil C. Singh, Additional Solicitor General of India

Events

Lok Adalat



Lok Adalat was organized for the students at the Small Causes Court. During the visit students got an opportunity to observe proceedings of the Lok Adalat.

Marathi Bhasha Divas



On the occasion of birthday of famous Marathi poet 'Kusumagraj', Thakur Ramnarayan College of Law organized Marathi Bhasha Gaurav Divas.

There was a guest lecture by Dr. Manmohan Kamat, an eminent academican in the field of medicine and Law with an in depth understanding of the Marathi language. He spoke on the importance of language in the growth of a society and the significance of Marathi literature.

It was followed by a cultural function where the students showed enthusiastic participation in portraying the various aspects of Marathi culture through traditional dance, music and drama.

Traditional Day



Events

World's Longest Cleanliness Drive at Versova Beach



WDC



The Women Development Cell of Thakur Ramnarayan College of Law celebrated International Women's Day with a guest lecture on Women Empowerment by Dr. Dinu Mathew, psychologist and counselling therapist with experience in counselling students and women.

It was followed by self – defense workshop for the girl students and faculty of the college. The session was conducted by Ms. Alpa Khatri, Black Belt in Karate and professional trainer in martial arts.

College Annual Day-18



Infrastructure

Examination Room



Canteen



Gymkhana



Health Care Centre



Moot Court



Legal Aid Centre



Board Room



Class Room



DISCLAIMER

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I, Prof. Hansa Bhargav hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date : June, 2018

Sd/-

Ms. Hansa M. Bhargav



Institutes Managed by
THAKUR EDUCATIONAL GROUP



1990	Thakur Vidya Mandir High School	
1992	Thakur College of Science & Commerce	
1998	Thakur Polytechnic	
2000	Thakur Shyamnarayan High School (Hindi Medium)	
2001	Thakur College of Engineering & Technology	
2001	Thakur Institute of Management Studies, Career Development & Research	
2001	Thakur Institute of Career Advancement	
2002	Thakur Shyamnarayan High School (Marathi Medium)	
2002	Thakur Institute of Management Studies & Research	
2003	Thakur Public School	
2005	Thakur Toonschool Advanced Animation Academy	
2006	Thakur Institute of Aviation Technology	
2007	Thakur Shyamnarayan College of Education & Research	
2008	Thakur International School	
2013	Thakur Shyamnarayan High School (Engilsh Medium)	
2014	Thakur School of Architecture and Planning	
2016	Thakur Vidya Mandir Global School	
2016	Thakur Ramnarayan College of Arts & Commerce	
2017	Thakur Ramnarayan College of Law	



2017-18

VIDHI SRIJAN



Thakur Educational Trust's (Regd.)
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