

Tabulated List of Gender activities included				
SR. No.	DATE	Name of Activity	Nature of the activity	Number of participants
1	13 th October 2018	Navratri Celebration	celebration	45
2	8 th March 2019	Women's Day Celebration	Celebration	40
3	14 th March 2019	Twins Saree Day	celebration	56
1	5 th Oct. 2019	Navratri Celebration	celebration	50
2	25th Jan 2020	National Girl Child Day	celebration	50
3	9 th March 2020	Women's Day Celebration:	celebration	48
1	12th Nov. 2020	Personality Development	For Enhancing the Personality	50
2	25th Jan. 2021	National Girl Child Day	celebration	70
3	1ST May 2021	Workshop on Occupational Safety, Health & working conditions code 2020 on the occasion of 1st May Labour Day 2021	Occupational Safety, Health & working conditions code 2020	50
4	22 nd June 2021:	yoga for fitness	stay fit and Healthy	35
1	21st sept. 2021	Guest lecture on cyber law	Adv. Sanjay Shinde	50
2	26th Nov. 2021	awareness on Indian Constitution	awareness on Indian Constitution	50
3	8th Dec. 2021	Time Management	importance of time	50
4	10th Dec. 2021	Awareness on Human rights	awareness on Human rights	50

5	25th Jan. 2022	National Girl Child Day	celebration	30
6	8 th March 2022:	Women Day Celebration	Celebration	50
7	6th april 2022	Cyber Crime workshop	Adv. Shreeprasad Madhukar Parab	40
8	7th June to 10th	Leadership skills	For using in their professional life	40
1	5th Aug. 2022	Azadi ka Amrit Mahotsav	Independence Day	59
2	8 th October 2022	Navatri Celebration	celebration	54
3	17th Feb 2023	Guest lecture on Cyber Crime	Dr. Bhalchandra Rajput (Dy. Commissioner of	50
4	17th March 2023	Awareness on Right to Information Act, 2005	awareness on Right to Information Act, 2005	50
5	21st June 2023	Workshop on Yoga awareness 9th International Yoga Day 2023	Right to good Health Theme Vasudhaiva Kutumbakam.	40

ASMITA COLLEGE OF LAW

VIKHROLI (E) MUMBAI 400083



GENDER AUDIT

ACADEMIC YEARS: 2021-22 & 2022-23.

This is to certify that **Gender Audit** was conducted for the institute

ASMITA COLLEGE OF LAW VIKHROLI MUMBAI

As per Gender equality and Sensitization guidelines.

Assessment Year : 2021-22 & 2022-23

Date of Physical Visit: 30-04-2023

Name and Signature



Prof. (Dr.) Ayub Shaikh
Professor and Head of Zoology Dept.
I.C.S. College, Khed, Ratnagiri.
Trustee, IQAC CLUSTER
Chairman of Auditing Committee

Name and Signature



Dr. Anju Meshram
IQAC Co-Ordinator &
Chairman WDC, BARNS
College. Panvel
Member of Auditing Committee



GENDER AUDIT

Conducted by

IQAC CLUSTER INDIA

(Reg.No.MAH/236/2021/PUNE)

FOR ASMITA COLLEGE OF LAW

The Gender Audit Committee visited College/ University on:


Day: Sunday	Date: 30/04/2023	Time: 09:30am
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The External Peer committee members for Gender Audit appointed by IQAC Cluster India are:

No	Name	Designation	Address	Signature
1.	Dr. Anju Meshram	IQAC Co-Ordinator & Chairman WDC	BARNS college Panvel	
2.	Dr Ayub Shaikh	Professor and Head of Zoology Dept. Trustee, IQAC Cluster	I.C.S College Khed, Ratnagri.	

Authorities of the organization who interacted with the Gender Audit team are:

No	Name	Designation	Address	Signature
	Dr. Manisha P. Nair Mrs. Trupti. R. Wagdhare	Management representative	18/1, Malwikuilla, Kannanwar nagar Vikhroli (E) 400083.	
	DR. H.S.GORGE	Principal	15, B Cabin Road, Shiv Shakti nagar Ambernath	

	Mrs. Asmita Khochre	CDC member	A-801, Patidar Complex Kannamwar 2, Vikhroli (East)	<u>Akhoche</u>
	Mr. Keshao R. Tiwari	IQAC In charge	1902, Rustonjee Aurelia next to Rustonjee School Thane west 400601	
	Mrs. Snehaal P. Jadhav	Registrar or equivalent	C/56, Ekavira Colony, Gajanana nagar Ulhasnagar - 41.	<u>Snehaal</u>
	Mr. Sunil P. Ambare	Teacher representative	Kalswamini Kupa Agasan road Diva.	<u>AS</u>

The Gender Audit report has been submitted by IQAC Cluster India on: 30-4-2023.


Principal


Chairman of Committee.

AAA and Gender Audit
Visit Schedule
Asmita College of Law, Vikroli (East) Mumbai.
Date- 30/04/2023: 9:30 A.M.

Sr.NO.	Activity	Time
I	Interactions Part-1 <ol style="list-style-type: none"> 1) Principal 2) Chairman, G.C. 3) Chairman, CDC. 4) IQAC 5) Registrar 6) Head of Departments. 	9:30 A.M. To 10:30 A.M.
II	Interactions part-2 <ol style="list-style-type: none"> 7) WDC 8) <i>Women employee</i> 9) Mandatory cells and committees. 10) Best practices and Institutional distinctiveness. 	10:30 A.M. To 11:30 A.M.
III	Visits <ol style="list-style-type: none"> 1) <i>Women's facilities</i> 2) Academic departments (25%)(Verification of departmental documents). 3) ICT Infrastructure 4) Research Center 5) Library-ICT 6) Examination department. 7) NSS and NCC. 8) Facilities and infrastructure for physical disable. 9) Waste management system. 10) Sports and cultural. 	11:30 A.M. To 1:00 P.M.
IV	Lunch	1:00 P.M. To 2:00 P.M.

V	Document verifications <ol style="list-style-type: none"> 1) IQAC Documentation. 2) Students redressal, Ant ragging and Internal complaint cell. 3) e- governance 4) PO,PSO,CO Attainment 5) Policy documents. 6) Purchase committee. 7) Teachers Diary 8) Welfare scheme 9) Students placement data and documents. 10) Licensed software 11) Administrative office Documents: (Students admission records, scholarship, Grants and funding, Appointment, promotion and retirement records ,Service books, Salary records, financial audit reports etc.) 	2:00 P.M. To 3:30 P.M.
VI	Report writing.	3:30 P.M. To 4:30 P.M.
VII	Exit meeting	4:30 P.M. To 5:00 P.M.



Section I: Basic Details of the Organization:

I	Name of the Trust/ Society Address Phone no: E-mail Year of Establishment:	OM VIDYALANKAR SHIKSHAN SANSTHA Asmita College of Law Kannamwar Nagar 2, Vikhroli (east) 400083 8356962899 asmitacollegeoflaw@gmail.com 1 st JULY, 2008
II	Name of the College/ Institute:	ASMITA COLLEGE OF LAW
	Address:	KANNAMWAR NAGAR 2 VIKHROLI EAST MUMBAI 400083
	Year of Establishment	2008
	Authority Name & phone No.:	Dr. H. S. Gorge 8104763041
	Coordinators name & Phone no	Keshao R. Tiwari 8655887486
	Contact Details: Telephone no with STD code: Fax no: Mobile no of the organization : Organizational email: Website address:	8356962899 ----- 8356962899 asmitacollegeoflaw@gmail.com

		www.asmitacollegeoflaw.com/2023
III.	Institutional Status Affiliating University: Affiliation Status: UGC Approval (BCI) Financial Status:	Mumbai University Temporary self-financing
IV.	Type of College:	Affiliated Co-education Urban
V.	Type of Faculty/Programme	Single faculty
VI.	Special status conferred UGC-Special Assistance Programme	NIL



Gender Audit Format for College

Part I

Organization Information on gender Aspects

(Brief precise information needed. Please use charts/ bullet points/ in shorts for description.)

Governance Bodies, Key Actors & Decision makers:

Gender Ratio & category wise data of students, teaching, nonteaching faculty. (*Data of last TWO completed Academic years*).

	Teaching	Non-teaching	students	Total
Academic Year 1(2021-2022)	15	16	625	656
Male	09	07	346	362
Female	06	09	279	294
Others	-	-	-	-
Academic Year 2 (2022-2023)	15	19	663	697
Male	09	08	371	388
Female	06	10	292	308
Others	-	-	-	-

Whether banners about respect of all genders is showcased on campus on website and in prospectus?

Location of the banners/ boards	Main gate/ entrance/ prime location/ notice board/ library/ canteen/ departments/ washrooms/ website/ prospectus/ any other.	
Viewership of the	No of banners with prime	100%

banners/ boards (possible % viewership each day)	location (viewership 100%):	
	No of Banners at other locations (viewership: 60 to 80%	80 to 100%
Year of posting the banners/ boards.	2021- 2022	
Banner link on college website		

Gender ratio of management staff (Principal/ Vice Principal/ In charges/ office in-charge and governing body).

	Governing / Apex body	Principal/ Vice Principals/ In charges/ Heads of Department/ IQAC incharge	Office/ Admin incharge/ Accounts head/ other office authority	Total
Academic Year 1				
Male	01	03	00	04
Female	06	00	08	14
Others	-	-	-	-
Academic Year 2				
Male	01	03	00	04
Female	06	00	09	15
Others	-	-	-	-

Student council representation Gender wise:

Year	Male	Female	Other
Academic Year 1	2	3	-
Academic	2	3	-

Year 2			
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No of single parent children and their genders (details of the last two completed Academic years to be given).

No of students with mother as single parent	18
No of students with father as single parent	05
No of students with neither parent	10
Students who have lost their one/ both parents in Covid.	4
Total number of such students	37

Gender Policy on website. File number : 13

Gender Policy Link:	
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Internal Complaints Committee & Vishakha committee (objectives and composition, meeting minutes).

Number and nature of cases received (brief description) (names not expected)

File name, file no. (<i>Composition, Minutes of meeting, Cases received and resolved, awareness programs</i>)	
Link of the committee details on website:	

Sexual harassment act 2013 copy and UGC regulations for sexual harassment are available with the college for reference.

File name, file no :	
Link of act hosted on College website:	

The grievance redressal cell has a time bound action program displayed on the website. **(Data of last two completed Academic years needed)**

File with details of authority name, position, phone numbers, grievance policy, minutes of the meetings.) **FILE NUMBER--14**

Link of above details on the website... **PASTE LINK-----**

Grievance redressal policy on the website... **PASTE LINK-----**

Part A: Standard grievances:

No.	Type of grievance	Duration of redressal	Authority of responsibility for the grievance.
1	Increase lights in classroom	10/8/2022 to 10/9/2022	Sangita Joshi
2	Sometimes Washroom are not clean	15/02/2023 TO 16/02/2023	Sangita Joshi

Part B: Specific grievances and action taken (not to be showcased on the website). File no.11

Gender sensitization plan and nature of activities included as per the plan (Last two years work to be showcased year wise).

Part B: Specific grievances and action taken (not to be showcased on the website).			
Gender sensitization plan and nature of activities included as per the plan (Last two years work to be showcased year wise).			
No.	Name of Activity	Nature of the activity	Number of participants
1	Women Day Celebration	Celebration	50
2	yoga for fitness	stay fit and Healthy	35
3	Guest lecture on cyber law	Adv. Sanjay Shinde	50
4	awareness on Indian Constitution	awareness on Indian Constitution	50
5	Time Management	importance of time	50

6	Awariness on Human rights	awariness on Human rights	50
7	National Girl Child Day	celebration	70
8	Workshop on Occupational Safety, Health & working conditions code 2020 on the occasion of 1st May Labour Day 2021	Occupational Safety, Health & working conditions code 2020	50
9	Cyber Crime workshop	Adv. Shreeprasad Madhukar Parab	40
10	Women Day Celebration		
11	Leadership skills	For using in their professional life	40
12	World environment Day celebration & Tree Plantation under Mission Madhuvan 2022	Tree Plantation around Mumbai & Thane	50
13	Azadi ka Amrit Mahotsav	Independence Day	59
14	Navatri Celebration	celebration	54
15	Guest lecture on Cyber Crime	Dr. Bhalchandra Rajput (Dy. Commissioner of Police Cyber Crime)	50
16	National Girl Child Day	celebration	30
17	Cyber Crime workshop	Adv. Sanjay Shinde	30
18	Personality Development	For Enhancing the Personality	50
19	Awariness on Right to Information Act, 2005	awariness on Right to Information Act, 2005	50
20	Mangrove Tree Plantation around creek side of godrej company to conserve Mangrove tree in collaboration with asmita college of law	Mission to plant & save Trees	45
21	Workshop on Yoga awareness 9th International Yoga Day 2023	right to good Health Theme Vasudhaiva Kutumbakam.	40

Facilities provided to genders:(at least 4) **YES/NO**

(verified by Auditor during physical visit)

Rest rooms. YES

Medical facilities. YES

Gender counseling. YES

Separate washrooms. YES

Women's washrooms with sanitary pad dispensers and sanitary pad incinerators YES

Separate dining spaces for women in canteen. NO

Safety features provided for genders. **YES/NO**

(verified by Auditor during physical visit)

Male and female guards at gate YES

CCTV cameras YES

Counselling /Counselor appointed YES

Any other.

Gender based participation in NSS/NCC/ Sports/Cultural.(Last two years)

No	Activity	Male participants	Female participants
	FREE LEGAL AID CLINIC	97	113
	Sport	90	126
	Cultural	153	173

(Though only numbers has been mentioned here the file must showcase the details of students during the visit/ showcase it on the website. A two year data for average necessary.)...**FILE NUMBER-16**

Initiatives taken for gender equity (make a list):

Male: 97

Female:113

Others: Nil

The duties of the employer are available with the organization as per the UGC act 2013..... **FILE NUMBER--17**

Any other features to be added. (make a list):

To promote, protect, monitor and evaluate gender equality through research, public education, policy development, legislative initiatives, effective monitoring and litigation.



Part II

Gender Recruitment, Career Progression and Retention:

A) Total recruitments done in last two years:

Year	Existing number	Teaching	Administration	Non-teaching	total
Academic Year 1	09	15	03	16	43
Academic Year 2	15	15	03	19	52

(Details to be available in the file)....

FILE NUMBER 18

B) Gender wise Student recruitments/Placement FILE NUMBER-----

(Last Two years data)

Year	Male	Female	Total
2021-22	66	20	86
2022-23	42	30	72

C) Gender wise progressions to higher education: FILE NUMBER-19

(Last Two years data)

Year	Male	Female	Total
2021-22	07	06	13
2022-23	15	16	31



500 words)

Part III: How is the Gender dimension in curriculum?

(A statement needed from the Principal/ Director in

The Gender dimension in Curriculum

Subject: Gender Policy

A Commitment to Equity and Inclusionf Asmita College Of Law. As we steer the landscape of education, it is imperative that our institution remains at the forefront of fostering an inclusive and equitable learning environment. Today, I am excited to share our commitment to integrating the gender dimension into our curriculum – a major step taken towards shaping informed, empathetic, and socially conscious individuals who are prepared to steer the complexities of the world. Our decision to incorporate the gender dimension into the curriculum stems from a deep-seated belief in the principles of equality, diversity, and inclusivity . Education is not just about imparting knowledge; it is about preparing students to thrive in a diverse and interconnected global society. Recognizing the multifaceted nature of gender and its impact on individuals' experiences, we aim to provide our students with a comprehensive understanding that goes beyond traditional norms and stereotypes. Inclusive language is the foundation of our commitment.

Language shapes perceptions, and by adopting gender-neutral terms and avoiding reinforcing stereotypes, we ensure that our educational materials reflect the diversity of our student body. This small yet impactful change sends a powerful message about the equality of all genders, fostering an environment where every student feels seen and respected. Diversity of perspectives is a cornerstone of a well-rounded education. Our curriculum will be enriched with readings, case studies, and examples that reflect the experiences and contributions of individuals across the gender spectrum. By presenting a more comprehensive narrative, we aim to broaden students' perspectives, challenge preconceived notions, and cultivate empathy and understanding. Critical analysis is a skill we hold in high regard, and we encourage our students to apply it to the portrayal of gender in literature, history, media, and other facets of their education. By examining societal expectations and norms related to gender, students develop a understanding that empowers them to question and challenge stereotypes, contributing to a more just and equitable society.

History has been shaped by the struggles and triumphs of individuals committed to gender equality. Our curriculum will delve into the rich history of gender movements, highlighting the progress made and the ongoing challenges. This knowledge equips our students to be active participants in the ongoing pursuit of gender equity. In education, we are committed to promoting gender equity by showcasing the achievements of women in these fields. By doing so, we hope to inspire both male and female students to pursue their passions without the constraints of gender-based expectations. Sexual

and reproductive health education is an essential component of our commitment. We believe in providing accurate, inclusive, and comprehensive information that addresses the needs and rights of all genders, fostering a culture of respect and understanding. Collaboration and teamwork are skills that transcend traditional gender roles. By encouraging collaborative learning experiences that value contributions from all members, we aim to break down stereotypes and promote an inclusive and equitable learning environment that mirrors the diverse and interconnected world our students will enter. In conclusion, the integration of the gender dimension into our curriculum is not just a program; it is a commitment to shaping compassionate, informed, and socially responsible individuals. We believe that by taking this step, we contribute to the creation of a more just and equitable society, one where every individual has the opportunity to thrive and contribute meaningfully.

We invite the entire community to embark on this journey with us, as we collectively strive to empower our students with the knowledge and values needed to make a world that celebrates diversity and upholds the principles of equality.



Part IV

Survey(Gender Equality & Gender Perspective) file name:
20

(Student/ Teacher/ Administrative staff/ non-teaching)

Should be conducted by Institute before physical visit

No	Question	Agree	Disagree
	The institution has a gender policy and is clearly visible on the website and at important places.	✓	
	The admission form clearly asks about the gender of the prospective student.	✓	
	The college conducts gender sensitization programs as a part of its curriculum.	✓	
	The college conducts gender awareness program each year.	✓	
	You are aware of the Internal Complaints Committee and Vishakha Samiti is present in the college.	✓	
	The women empowerment committee is setup in the college and displayed on the college website.	✓	
	Lady faculty members are appointed in the women empowerment committee	✓	
	The organization takes initiatives to work out on gender related issues proactively.	✓	
	The organization has a sexual harassment cell.	✓	
	The organization has a grievance redressal cell. Its working is time bound.	✓	
	The college has adequate security personnel and technological support/ surveillance.	✓	
	Safety guards employed on the gate also have women guards		✓

	The remote areas on the campus are well protected and safe.	✓	
	There is a mechanism to assess the entry of strangers on the campus.	✓	
	There are adequate number of toilets on the campus for men and women.	✓	
	The toilets are hygienic, clean, and well maintained.		✓
	The women's toilets have sanitary pad vending machines at convenient places.	✓	
	Sanitary incinerating machinery is available in the women's washrooms. .	✓	
	The classrooms / Library offers equal opportunities to all genders.	✓	
	Common rooms are available to boys and girls.	✓	
	Healthcare section of the organization takes special care in gender related illnesses.	✓	
	The University/ College has an insurance for the students in case of death/ emergency?	✓	
	Gender related counselling facility exists in the organization.	✓	
	Transportation by the organization is safe and efficient		✓
	Three suggestions by students on gender related issues of the campus: 1. Online Complaint portal should be established. 2. Noise pollution 3. Additional parking area for girls students.		



Part V: Actual one to one interaction with cross section of stakeholders.

(Conducted by Auditor during physical visit)

For Authorities?

Facilities specific for genders. (Health, counseling, career, training, jobs)

Is there a counseling center in the college?

What are the mechanisms of Prevention of physical/ psychological/ Sexual Abuse?

Complaint mechanisms existing within and outside the organization?

Methods to improve the working conditions of the employees in the organization

Workplace level policies to curb violence and exploitation?

Methods to protect students from outside sources

Methods to protect students from the people working within the organization.

For employees:

Is there any physical violence?

Psychological?

sexual violence experienced?

How?

Was it complained?

Was any action taken?

Do you think it is related to gender discrimination?

Leave for pregnancy is available?

Facilities available with the organization.

Is counselling available?

For students?

Are the opportunities equal for you as a boy/ girl on the campus?

Facilities and freedom on the campus? (In case of hostel also on hostel)

Were you threatened physically on the campus?


Is there ragging on the campus?

Are your complaints taken seriously by the authorities?
Have you availed the facility of the counseling centre in the organization
Gender related awareness programs are conducted by the organization?
Any other?


GENDER AUDIT

Suggestions

- Orientation program of women development cell and internal complaint cell for student and teaching and non teaching staff to be organised on regular basis.
- Provision for online application form for grievance cases to be provided on college website.
- Self defence courses are training program to be introduce for girls student
- Ladies security guard to be appoint for the safety purpose of girl student
- Counselor to be appointed for the girls student to resolve any issues if any
- Health and safety related program for the student and staff to be organised on regular basis
- Special scholarship scheme for girls student at institutional level to be initiate
- Placement for girls needs to be increased to be looked after by placement cell
- Ladies Common room need to update and we'll equipped and to be maintained hygienic
- Initiative to be taken for intensive care room for girls student
Constitute ICC cell as per the guideline of University
- A strongly recommendation regarding staff picnic sponsor by the institution


Prof. (Dr.) Ayub Shaikh
Professor & Head of Zoology
Dept.
I.C.S. College, Khed, Ratnagiri.
Trustee, IQAC Cluster.

Member of Gender Committee


Dr. Anju Meshram
IQAC Co-ordinator &
Chairman WDC, BARNs College,
Panvel.

Chairman of Gender Committee.



Om Vidyalkar Shikshan Sanstha's

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ASMITA COLLEGE OF LAW

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E-mail : asmitacollegeoflaw@gmail.com Website: www.asmitacollegeoflaw.com

Asmita College Chowk, Kannamwar Nagar 2, Vikhroli(E), Mumbai 400 083

In the past five years, Asmita College of Law Vikhroli has taken significant measures to promote constitutional values and gender equity within its academic community. Central to these efforts has been the conduct of Gender Audits in 2021-22 and 2022-23 by independent social workers. The recommendations stemming from these audits are being systematically implemented to enhance the welfare of female students and faculty members.

To ensure the practical realization of gender equity, Asmita College of Law has established dedicated structures such as the

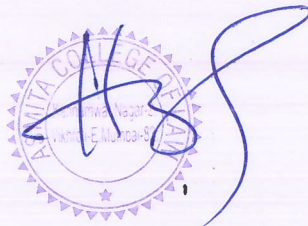
Women Development Cell and

Internal Complaint Committee (ICC).

These bodies work actively to promote gender equity, raise awareness of women's rights, and provide avenues for redressal. Regular meetings and sensitization campaigns organized by the ICC contribute to a supportive and inclusive campus culture.

List of Women facilities

1. Women Development Cell and
2. Internal Complaint Committee (ICC).
3. Safety and security such as CCTV surveillance,
4. security personnel at entry points, and
5. Code of conduct for all stakeholders.
6. Rest rooms.
7. Medical facilities.
8. Gender counseling- Counseling /Counselor appointed
9. Women's washrooms equipped with sanitary napkin vending machines are provided
10. Canteen facilities





Om Vidyalandkar Shikshan Sanstha's

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✳ ASMITA COLLEGE CHOWK, KANNAMWAR NAGAR NO. 2, VIKHROLI (EAST), MUMBAI - 400 083. ✳

Date: April, 2018

To,

Waste Management Team

Asmita College of Law

Kannamwar Vikhroli (east)

Dear Manorama Patil, Sangita Joshi, Nazish Shaikh,

Subject: Responsibility for Waste Management

You'll have been assigned the responsibility for overseeing waste management initiatives within our institution. Your role will encompass various aspects of waste reduction, recycling, and ensuring compliance with relevant regulations.

Specifically, your duties will include:

Solid Waste management

Liquid Waste management

E-Waste management

Implementing and coordinating waste reduction and recycling programs within the college.

Educating students and staff on proper waste disposal methods and environmental sustainability practices. Monitoring waste management practices on campus and ensuring adherence to established protocols and regulations. Spearheading initiatives to promote environmental awareness and responsibility among the college community. Reporting periodically on the progress of waste management efforts and suggesting improvements as necessary.

Your all expertise and dedication to the cause of sustainability make you all well-suited for this important role, and I trust that you all will approach it with the same level of commitment

Thank you for your all willingness to take on this crucial task for the betterment of our college and the environment. Together, I am confident that we can make a significant difference in reducing our environmental footprint.

Best regards,


Principal



Incharge Principal
ASMITA COLLEGE OF LAW
Affiliated To University Of Mumbai
Vikhroli (East), Mumbai-83.



Om Vidyalankar Shikshan Sanstha's

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Event Report: on Programs Conducted at Asmita College of Law, Vikhroli Academic Year: 2018-2019

Name of the program - Navratri Celebration

Date: 13th October 2018

Nature of Activity: Celebration

Number of Participants: 45

Summary of program:

The Navratri Celebration held at Asmita College of Law Vikhroli on 13th October 2018 was a vibrant and joyous event. With 45 enthusiastic participants, the event showcased the cultural diversity and spirit of the college community. Traditional music, dance, and festive decorations created a lively atmosphere, fostering camaraderie among students, faculty, and staff.




Incharge Principal
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Name of the Program: Women's Day Celebration

Date: 8th March 2019


Nature of Activity: Celebration

Number of Participants: 40

Summary:

The Women's Day Celebration organized by Asmita College of Law Vikhroli on 8th March 2019 was a meaningful tribute to women's achievements and empowerment. With 40 participants in attendance, the event featured inspiring speeches, interactive sessions, and cultural performances highlighting the importance of gender equality and women's rights. It served as a platform for dialogue and reflection, empowering attendees to advocate for positive change in society.




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Name of the program: twins Saree Day Celebration

Date: 14th March 2019

Nature of Activity: Twins Saree Day Celebration

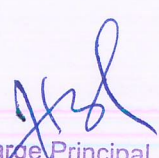
Number of Participants: 56

Summary:

The Twins Saree Day Celebration held at Asmita College of Law Vikhroli on 14th March 2019 was a unique and creative event that brought students together in a spirit of fun and camaraderie. With 56 participants dressing in identical sarees, the event showcased the diversity of Indian culture and promoted unity among students. Activities such as a fashion show, photo booth, and cultural performances added to the festive atmosphere, making it a memorable day for all involved.

These events not only provided opportunities for students to celebrate and engage with their cultural and social identities but also fostered a sense of community and inclusivity within the college. Moving forward, similar events can continue to enrich the college experience and promote diversity, equality, and unity among students and staff alike.




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Event Report: Asmita College of Law Vikhroli A. Y. 2019-2020

Name of program: Navratri Celebration

Date: 5th October 2019

Nature of Activity: Celebration

Number of Participants: 50

Summary:

The Navratri Celebration held at Asmita College of Law Vikhroli on 5th October 2019 marked a joyous occasion for students and staff alike. With 50 participants joining in the festivities, the event exemplified the cultural richness and diversity of the college community. Traditional music, dance performances, and vibrant decorations created an atmosphere of merriment and camaraderie, fostering a sense of belonging among attendees.



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Name of Program: National Girl Child Day Celebration

Date: 25th January 2020

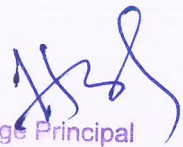
Nature of Activity: Celebration

Number of Participants: 50

Summary:

The National Girl Child Day Celebration organized by Asmita College of Law Vikhroli on 25th January 2020 was a significant event dedicated to promoting gender equality and empowering girls. With 50 participants in attendance, the event featured insightful discussions, awareness sessions, and cultural performances highlighting the importance of nurturing and supporting girl children. It served as a platform for advocacy and action, inspiring attendees to champion the rights and welfare of girls in society.




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Name of Program: Women's Day Celebration

Date: 9th March 2020

Nature of Activity: Celebration


Number of Participants: 48

Summary:

The Women's Day Celebration held at Asmita College of Law Vikhroli on 9th March 2020 was a heartfelt tribute to the achievements and contributions of women. With 48 participants in attendance, the event featured empowering speeches, interactive sessions, and cultural performances celebrating womanhood and gender equality. It provided a platform for reflection and solidarity, inspiring attendees to strive for gender parity and women's empowerment in all spheres of life.

These events underscored the college's commitment to promoting diversity, inclusivity, and social awareness among its student body. By organizing such meaningful celebrations, Asmita College of Law Vikhroli continues to nurture a supportive and inclusive campus culture that values equality and respect for all.




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Event Report: Asmita College of Law Vikhroli A. Y. 2020-2021

Name of Program: Personality Development Workshop

Date: 12th November 2020

Name of Activity: Personality Development

Objective: Enhancing Personality


Number of Participants: 50

Resource Person: Dr. Manisha Samant

Summary:

The Personality Development Workshop conducted at Asmita College of Law Vikhroli on 12th November 2020 aimed at equipping participants with essential skills and traits to enhance their personal and professional growth. With 50 enthusiastic participants, the workshop covered various aspects of personality development, including communication skills, self-confidence, and emotional intelligence. Interactive sessions, group activities, and expert insights provided valuable learning experiences, empowering attendees to develop a positive self-image and achieve their full potential.




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Name of Program: National Girl Child Day Celebration

Date: 25th January 2021

Name of Activity: National Girl Child Day


Nature of Activity: Celebration

Number of Participants: 70

Summary:

The National Girl Child Day Celebration held at Asmita College of Law Vikhroli on 25th January 2021 was a significant event dedicated to promoting gender equality and empowering girls. With 70 participants in attendance, the celebration featured inspiring speeches, awareness sessions, and cultural performances highlighting the importance of supporting and empowering girl children. It served as a platform for advocacy and action, encouraging attendees to actively contribute to the well-being and rights of girls in society.




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Name of Program: Workshop on Occupational Safety, Health & Working Conditions Code 2020

Date: 1st May 2021

Name of Activity: Workshop on Occupational Safety, Health & Working Conditions Code 2020 on the occasion of 1st May Labour Day 2021

Objective: To raise awareness about occupational safety and health

Number of Participants: 50

Resource Person: Dr. K. Elangovan Director General (DGFASLI) Ministry of Labour & employment Government of India

Summary:

The Workshop on Occupational Safety, Health & Working Conditions Code 2020 organized by Asmita College of Law Vikhroli on 1st May 2021 provided participants with valuable insights into workplace safety and health regulations. With 50 participants, the workshop covered key provisions of the code, safety protocols, and preventive measures to ensure a healthy and safe working environment. Expert presentations, case studies, and interactive discussions enriched the learning experience, equipping participants with knowledge and skills to promote occupational safety and well-being in their future careers.



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Name of Program: Yoga for Fitness Session

Date: 22nd June 2021

Name of Activity: Yoga for Fitness

Objective: Stay Fit and Healthy

Number of Participants: 35


Resource Person: Shrad ajitwar yoga expert

Summary:

The Yoga for Fitness Session conducted at Asmita College of Law Vikhroli on 22nd June 2021 aimed to promote physical and mental well-being among participants. With 35 attendees, the session focused on various yoga poses, breathing techniques, and relaxation exercises to improve flexibility, strength, and overall fitness. Guided by an experienced instructor, participants engaged in rejuvenating yoga practices, fostering a sense of balance, tranquility, and vitality.

These activities not only contributed to the holistic development of participants but also reflected the college's commitment to promoting learning, well-being, and social responsibility among its student body. Moving forward, similar initiatives can continue to inspire and empower students to excel in both their personal and professional lives.




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Report on Programs Conducted at Asmita College of Law, Vikhroli Academic Year: 2021-2022

Name of program: Guest Lecture on Cyber Law

Date: 21st Sept. 2021

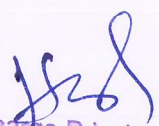
Objective: The objective of the guest lecture was to enhance students' understanding of cyber laws.

Participants: 50 students

Resource Person: Adv. Sanjay Shinde

Summary: The guest lecture provided students with insights into cyber laws, including legal aspects related to cybercrimes, regulations, and the importance of cybersecurity. Adv. Sanjay Shinde shared practical examples and case studies to illustrate key concepts, fostering a deeper understanding among participants.




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Name of program: Awareness on Indian Constitution

Date: 26th Nov. 2021

Objective: The objective was to spread awareness about the Indian Constitution among students.


Participants: 50 students

Resource Person: Ravi Lokande & Adv. Shreeprasad Parab

Summary:

This session aimed to familiarize students with the fundamental principles and provisions of the Indian Constitution. While the resource person is not specified, it can be assumed that faculty members or legal experts conducted the session, covering topics such as fundamental rights, directive principles, and the structure of the Indian government.




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Name of program: Guest Lecture on Time Management

Date: 8th Dec. 2021


Objective: The objective was to emphasize the importance of time management skills for students.

Participants: 50 students

Resource Person: Prof. Savita Kamble

Summary: The guest lecture focused on equipping students with effective time management techniques to enhance productivity and achieve academic and personal goals. The session likely included discussions on prioritization, goal setting, and strategies to overcome procrastination, empowering students to make the most of their time.




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Name of program: Awareness on Human Rights

Date: 10th Dec. 2021

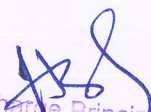
Objective: The objective was to raise awareness about human rights issues among students.

Participants: 50 students

Resource Person: Vikram Avhad

Summary: This session aimed to sensitize students to various human rights issues prevalent in society. Topics such as equality, dignity, and the importance of respecting human rights were likely discussed. Students were encouraged to advocate for human rights and contribute to building a more just and equitable society.




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Name of program: National Girl Child Day Celebration

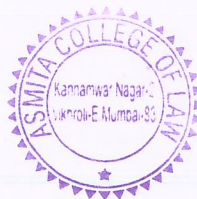
Date: 25th Jan. 2022

Objective: The objective was to celebrate National Girl Child Day and promote gender equality.

Participants: 30 students

Summary:

The college organized various activities to celebrate National Girl Child Day, highlighting the importance of empowering girls and ensuring their rights and opportunities. Discussions, cultural events, and awareness campaigns may have been conducted to address gender stereotypes and promote inclusivity.



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Name of program: Women's Day Celebration

Date: 8th March 2022

Objective: The objective was to celebrate International Women's Day and honor the achievements of women.

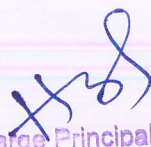
Participants: 50 students

Resource Person:

Summary:

The Women's Day celebration aimed to recognize the contributions of women in various fields and advocate for gender equality and women's rights. Activities such as panel discussions, guest speeches, and cultural performances may have been organized to commemorate the day and inspire students to champion gender equality.




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Name of program: Workshop on Cyber Crime

Date: 6th April 2022


Objective: The objective of the workshop was to educate students about cybercrime prevention and legal aspects.

Participants: 40 students

Resource Person: Adv. Shreeprasad Madhukar Parab

Summary: The workshop provided students with practical knowledge and skills to identify, prevent, and respond to cybercrimes. Adv. Shreeprasad Madhukar Parab likely covered topics such as cyber threats, data protection laws, and ethical considerations in cyberspace, empowering students to navigate the digital world safely and responsibly.




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Name of program: Leadership Skills Workshop

Date: 7th June to 10th June 2022

Objective: The objective was to develop leadership qualities and competencies among students.

Participants: 40 students

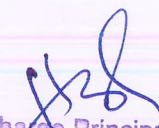
Resource Person: Prof. Leena Ahir

Summary:

The leadership skills workshop spanned multiple days and aimed to cultivate essential leadership attributes such as communication, decision-making, and teamwork. Through interactive sessions, group activities, and real-world simulations, students were equipped with the knowledge and skills to become effective leaders in their respective fields.

These programs reflect Asmita College of Law's commitment to providing holistic education and fostering the overall development of students beyond academic excellence. Through a diverse range of activities and initiatives, the college aims to nurture socially responsible and well-rounded legal professionals.




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Report on Activities Conducted at Asmita College of Law, Vikhroli Academic Year: 2022-2023

Name of the program: Azadi ka Amrit Mahotsav (Independence Day)

Date: 5th Aug. 2022

Nature of Activity: Independence Day celebration as part of Azadi ka Amrit Mahotsav.

Participants: 59 students

Summary: As part of the Azadi ka Amrit Mahotsav, Asmita College of Law celebrated Independence Day. The event likely included flag hoisting, patriotic speeches, cultural performances, and activities to commemorate India's freedom struggle and honor the sacrifices of freedom fighters.




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Name of the program: Navratri Celebration

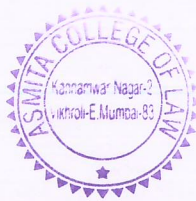
Date: 8th October 2022

Nature of Activity: Celebration of Navratri festival.

Participants: 54 students

Summary:

The college organized Navratri celebrations to observe the Hindu festival dedicated to the worship of Goddess Durga. The event may have featured traditional music, dance performances, and religious rituals, fostering cultural unity and harmony among students.



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Name of the program: Guest Lecture on Cyber Crime

Date: 17th Feb 2023

Nature of Activity: Guest lecture on Cyber Crime.

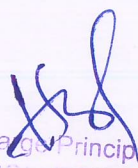
Resource Person: Dr. Bhalchandra Rajput (Dy. Commissioner of Police, Cyber Crime)

Participants: 50 students

Summary:

Dr. Bhalchandra Rajput, a renowned expert in the field of cybercrime, delivered a guest lecture to educate students about the various forms of cybercrimes, their impact on society, and preventive measures. The lecture likely covered emerging trends in cyber threats and the legal framework for combating cybercrime.




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Name of the program: Awareness on Right to Information Act, 2005

Date: 17th March 2023

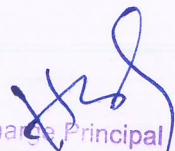
Nature of Activity: Awareness session on the Right to Information Act, 2005.

Participants: 50 students

Resource Person: Asahok kumar sansar Gaikwad

Summary: The College conducted an awareness session to educate students about the provisions and significance of the Right to Information Act, 2005. The session likely highlighted the importance of transparency, accountability, and citizen empowerment through access to information.




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Name of the program: Workshop on Yoga Awareness (9th International Yoga Day 2023)

Date: 21st June 2023

Nature of Activity: Workshop on Yoga awareness in commemoration of the 9th International Yoga Day 2023.

Theme: "Right to good Health: Vasudhaiva Kutumbakam."

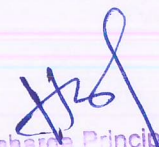
Participants: 40 students

Resource Person: Sakshi saha Yoga Expert

Summary: In alignment with the theme "Vasudhaiva Kutumbakam" (the world is one family), the workshop aimed to raise awareness about the importance of yoga for physical, mental, and spiritual well-being. Students likely participated in yoga sessions, meditation, and discussions on the holistic benefits of yoga for a healthier and harmonious life.

These activities reflect Asmita College of Law's commitment to promoting cultural diversity, societal awareness, and holistic well-being among its students through a diverse range of educational and celebratory initiatives.




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Women Day Celebration Photos




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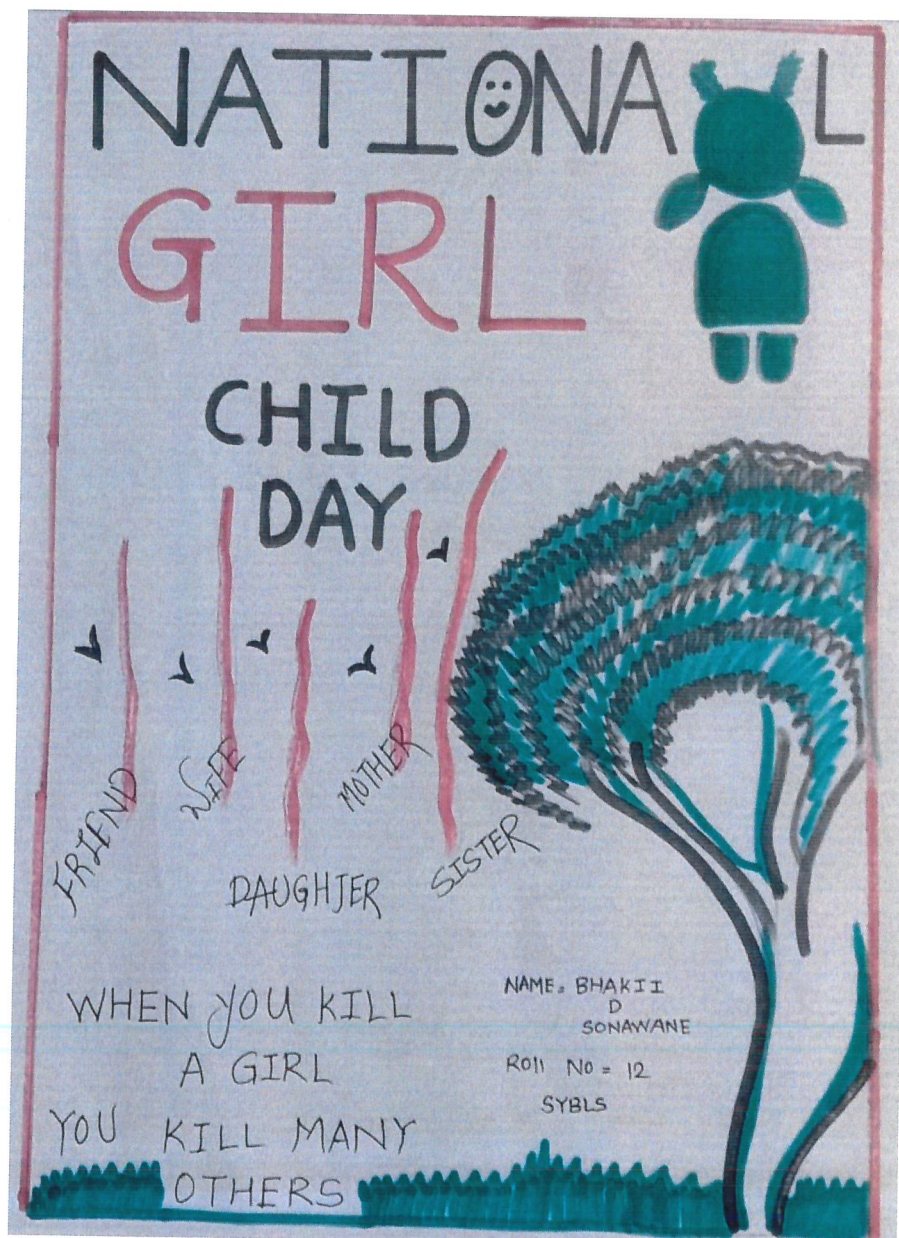
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National Girls Child Day Photos



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Women Day Celebration Photos

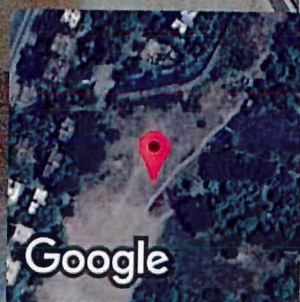


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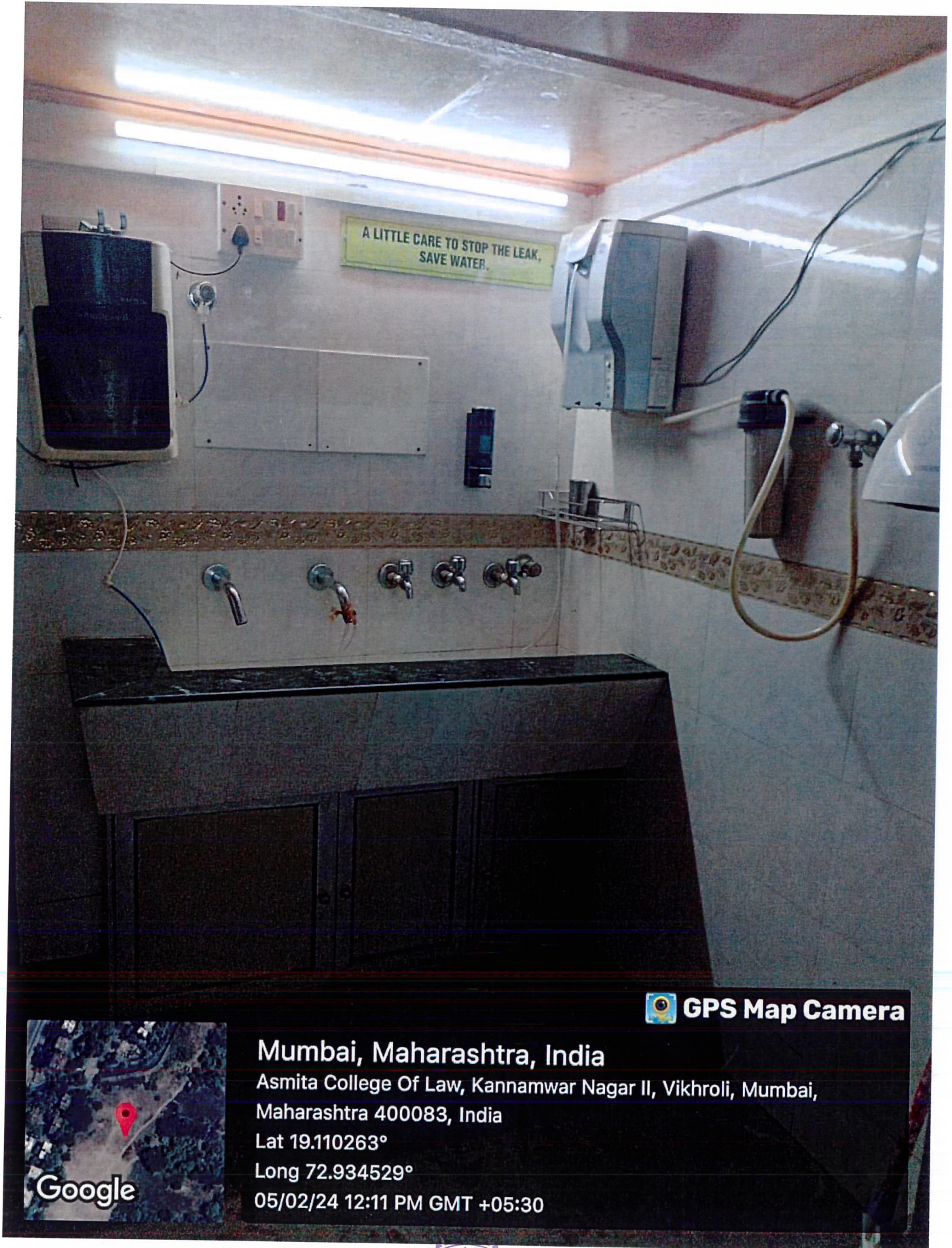
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Constitutional Day celebration photos

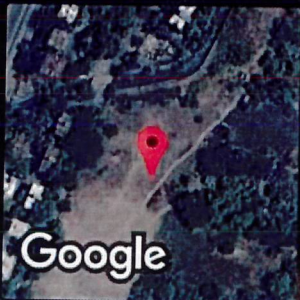


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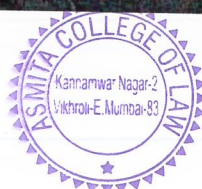
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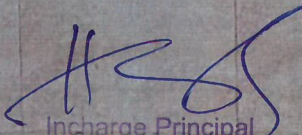
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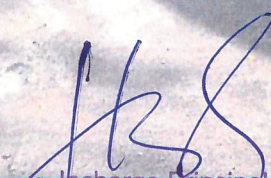
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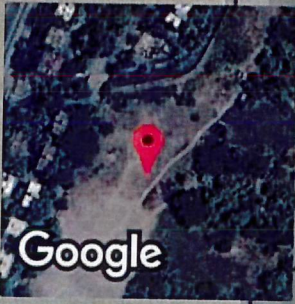


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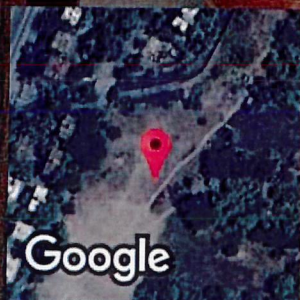
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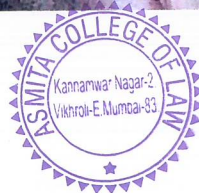


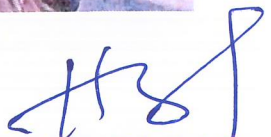
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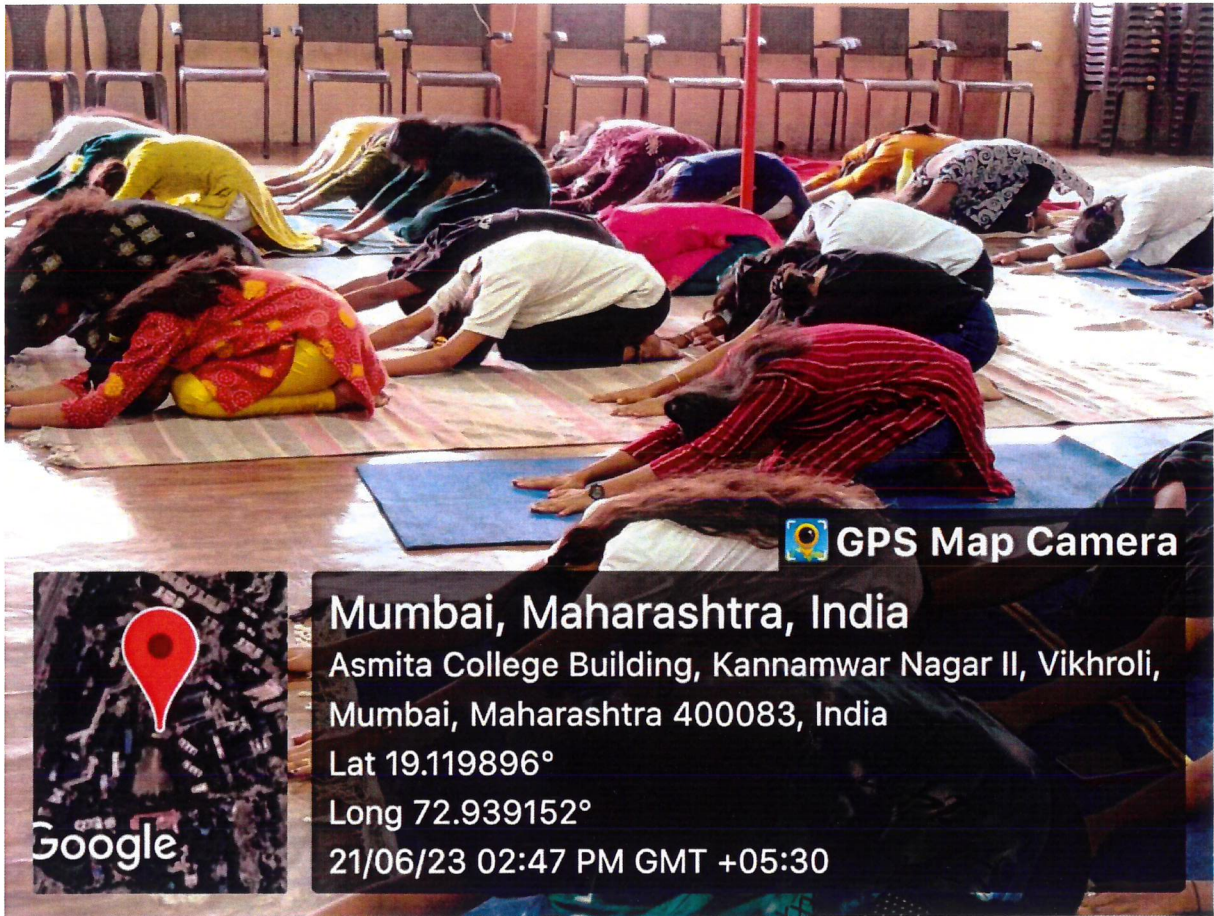
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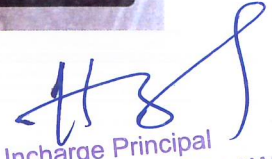
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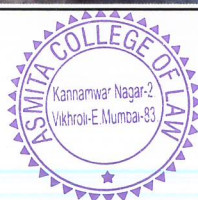
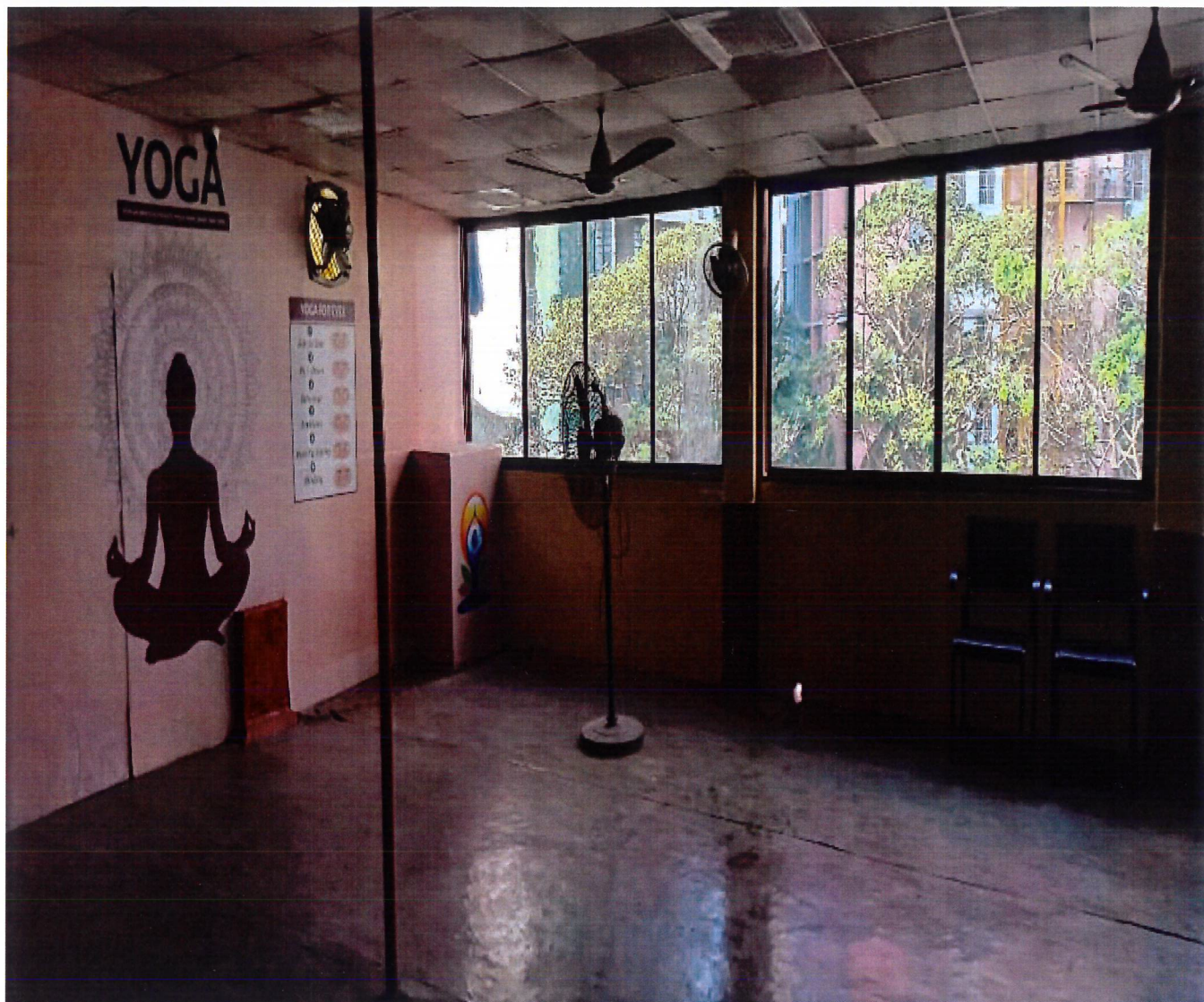



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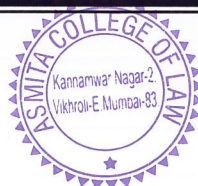
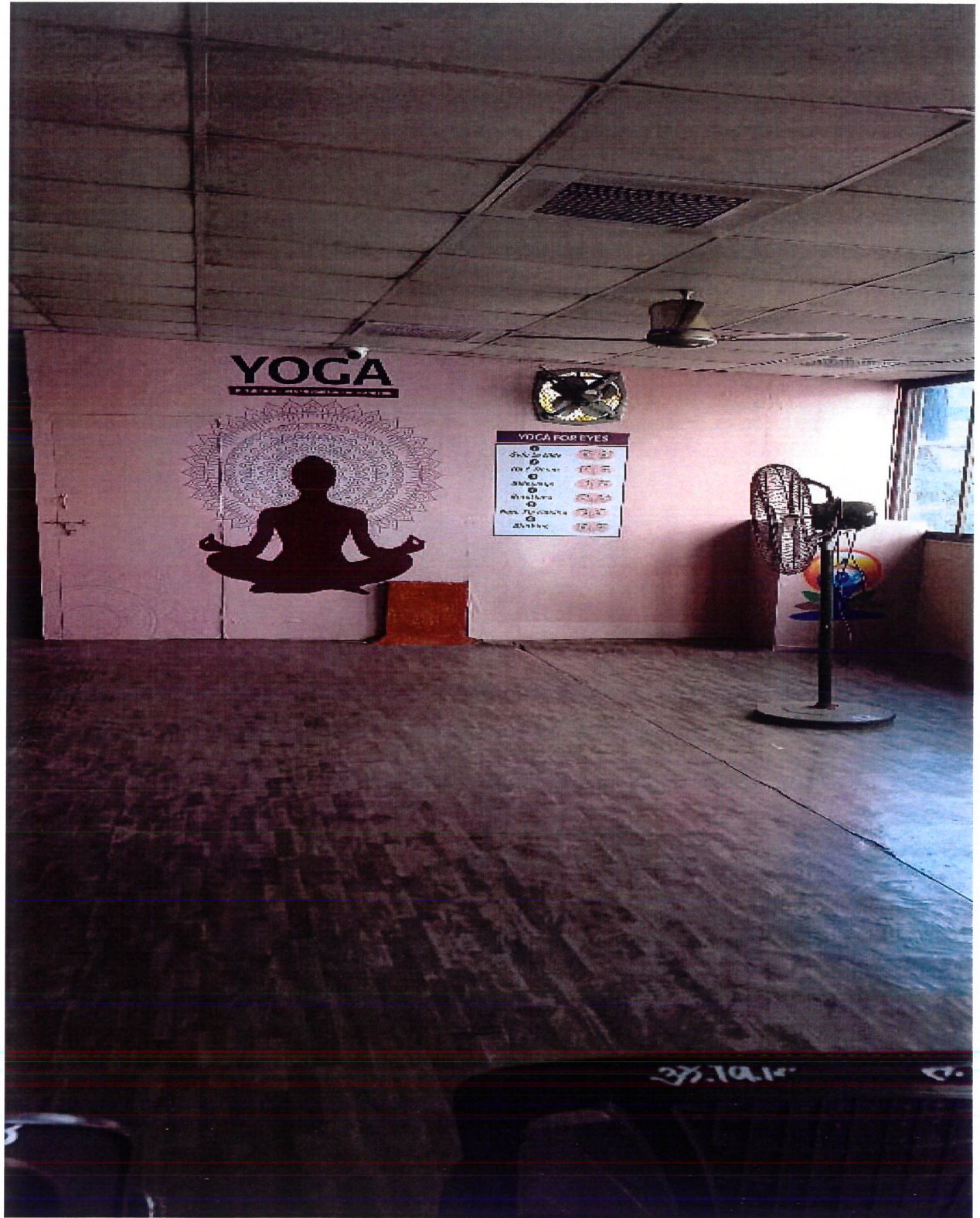




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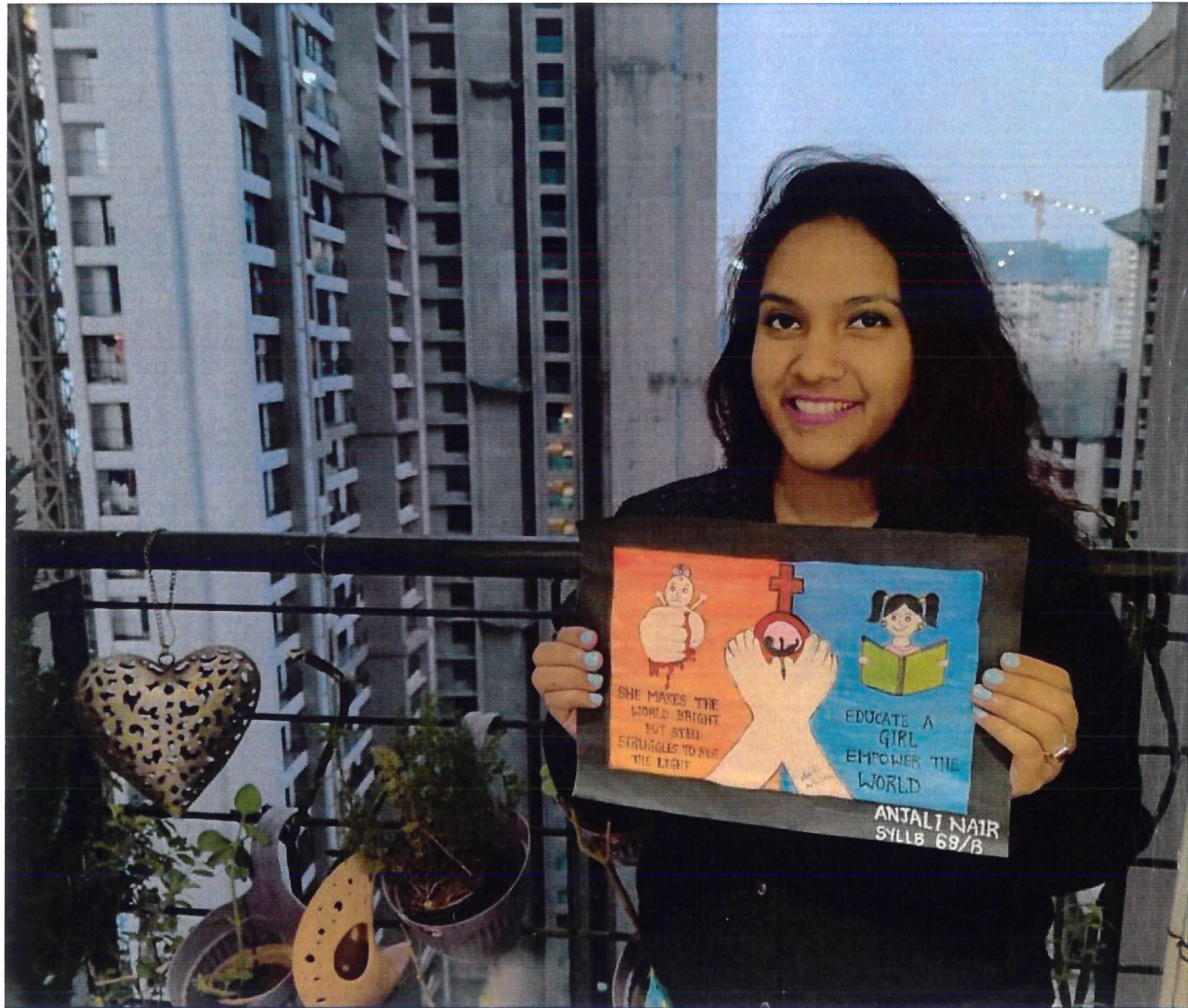
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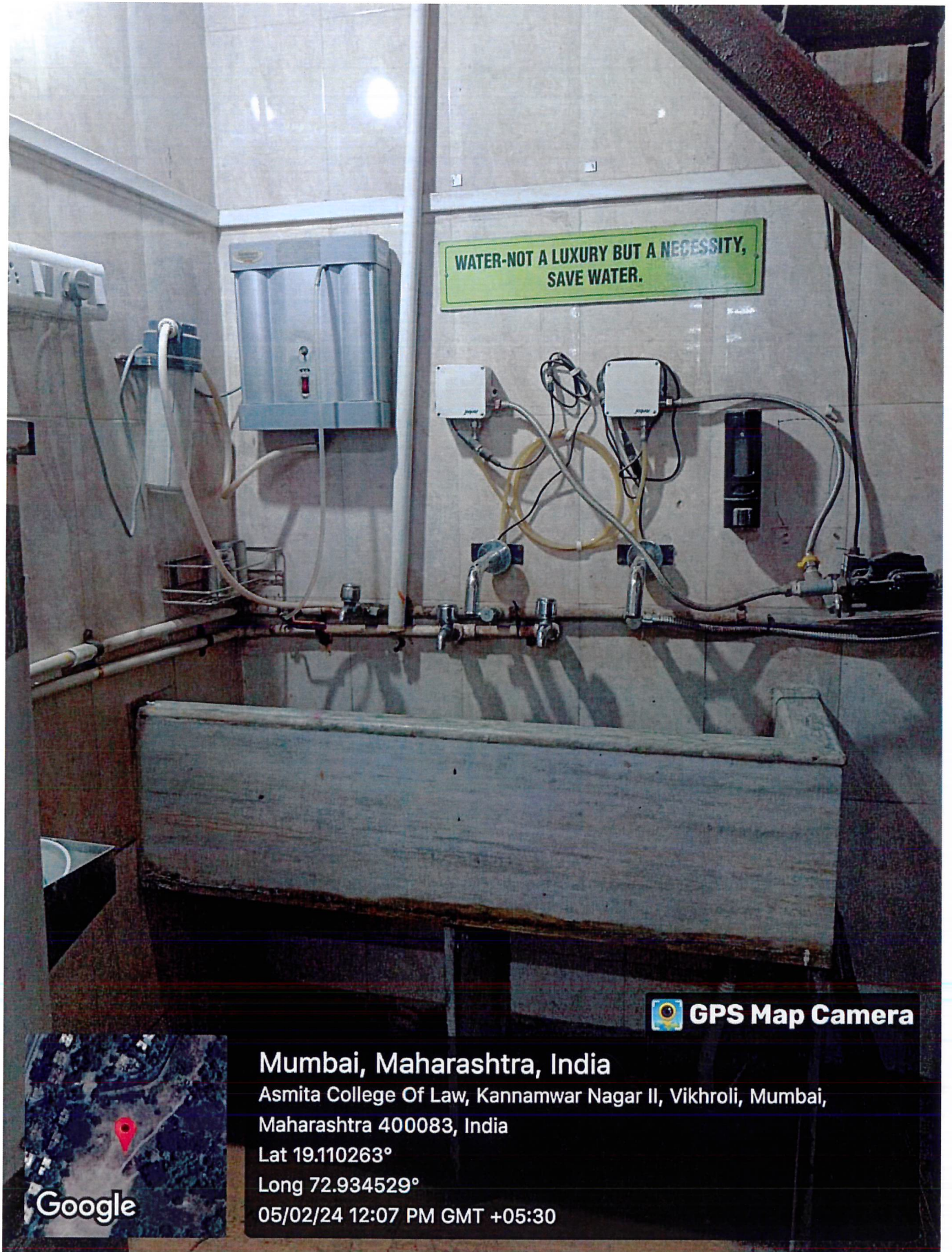
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National Girls Child Day Celebration Photos




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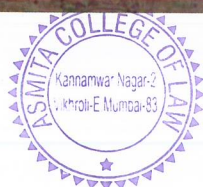
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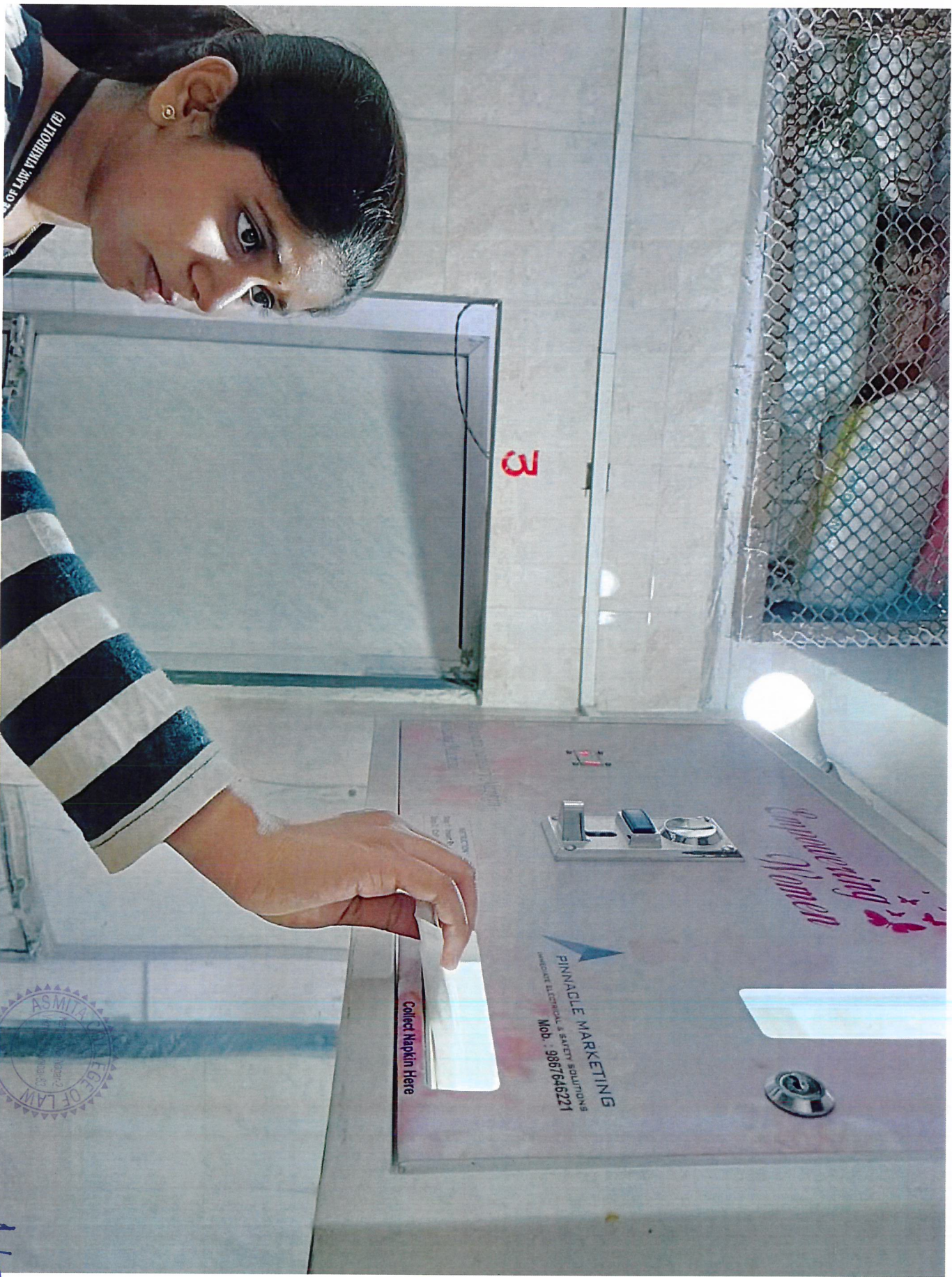
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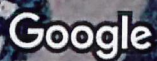
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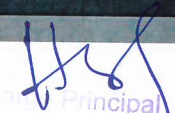
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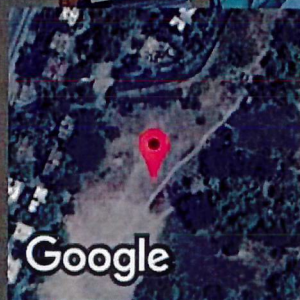




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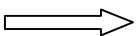
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Submission Guidelines

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3. Quotes and references must be clearly marked throughout the essay (preferably in italics) and properly hyperlinked.
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GENDER EQUALITY

“How important it is for us to recognize and celebrate our heroes and she-roes!”

— **Maya Angelou**

“A gender-equal society would be one where the word ‘gender’ does not exist: where everyone can be themselves.”

— **Gloria Steinem**

In the ancient India, women were held in high esteem and the position of a woman in the Vedas and the Upanishads was that of a mother (maata) or goddess (Devi). In the early Vedic age, girls were looked after with care. With the passage of time, the status of woman was lowered. After the advancements made in relevant science and technology, it led to the misuse by practicing female foeticide on a large scale. This has led to a drop in the female ratio. In many parts of India, women are viewed as an economic liability despite contribution in several ways to our society and economy. The crime graph against women is increasing at an alarming rate. The condition of an Indian widow is quite deplorable.

What is the initial thought that hits us when we hear the word ‘gender equality’? A Parallel approach towards both women and men? It is acceptable. Gender equality implies that distinct aspirations, needs and behaviours of men and women are valued, favoured and considered justly. It does not mean that they both will become identical, but that their duties, opportunities and rights won't rely on if they were born female or male.

The meaning of equality in law nearly everywhere descends in a direct line from **Aristotle's dictum** that equality means treating likes alike, unlikes unlike. As developed through the

Enlightenment, this conception revolves around sameness and difference. When people are seen to be relevantly the same but are not treated the same, their treatment is considered unreasonable and arbitrary and is prohibited by law as unequal under the “likes alike” imperative. When they are seen to be different, they can be treated differently—unlikes unlike; that, too, is considered to be equality. This standard, termed formal equality, is traditionally regarded as fair, objective, and neutral as well as socially progressive. It is, in a sense, empirical: law is to reflect reality. The problem it seeks to solve is misclassification. People within a classification are to be the same as one another; people in different classifications are to be different from one another. Equality consists in treating people the same who are accurately classified as similar, differently who are accurately classified as different.

“A world full of empowered women isn’t one where men are marginalized. It’s a world where everyone thrives.”

— Purnima Mane, President and CEO of Pathfinder International

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

— Kofi Annan

Without having been given much critical thought on the level of first principles, this model has been either explicitly or tacitly accepted as the obvious content of equality in most jurisdictions that have legal equality guarantees. It predominates under international law and European Union law, guides the interpretation of the United States Constitution's equal protection clause, and has primarily defined the Supreme Court of India's application of **Article 14** of that country's Constitution, as seen in the foundational **Royappa and Dalmia cases**. *E. P. Royappa v. State of Tamil Nadu*, A.I.R. 1974 S.C. 555 (strict nexus test abandoned in favor of broader arbitrariness test for purpose of determining discriminatory classifications under Article 14); *Shri Ram Krishna Dalmia v. Shri Justice S. R. Tendolkar*, (1959) S.C.R. 279 (classifications valid for purposes of article

14 if based on reasonable or permissible grounds). Certainly, this mainstream theory can be useful for addressing some inequality problems, prominently including those afflicting elite individuals as well as some members (often the least injured) of subordinated groups; it may, with creativity, be helpfully deployed in the hands of those already committed to producing social equality through legal equality.

Indian Constitution provides for positive efforts to eliminate gender inequality. The **Preamble** to the Constitution talks about goals of achieving social, economic and political justice to everyone and to provide equality of status and of opportunity to all its citizens. India's equality jurisprudence has long exhibited inklings of formal equality's limits, undertows, intransigence, and backlash potential, and it displays a vigorous sense that a more substantive notion of equality is needed. As far back as 1963, **Justice K. Subba Rao's dissent in LakhmanDass** famously challenged classification theory as the be-all and end-all of equality.

(LakhmanDass v. State of Punjab, A.I.R. 1963 S.C. 222, 240 (Rao, J., dissenting) ("Over-emphasis on the doctrine of classification, or an anxious and sustained attempt to discover some basis for classification, may gradually and imperceptibly deprive the [equality] article of its glorious content. That process would inevitably end in substituting the doctrine of classification for the doctrine of equality: the fundamental right to equality before the law and equal protection of the laws may be replaced by the doctrine of classification.")). This was quoted with approval by Justice Krishna Iyer in Col. A. S. Iyer v. Balasubramanyam, (1980) 1 S.C.C. 634, 659. He grasped the essential point: as between equality and classification, the tail has been wagging the dog).

A similar perception animated the separate opinion by **Justice P. N. Bhagwati**, joined by **Justice Krishna Iyer**, in *Royappa*, where it is observed of the so-called new doctrine that equality is "a dynamic concept with many aspects and dimensions and it cannot be 'cribbed, cabined and confined' within traditional and doctrinaire limits." *E.P. Royappa v. State of Tamil Nadu, A.I.R. 1974 S.C. 555, 583.*

Their anti-arbitrariness standard was resisting the same equality thinking I have identified: the traditional limits of Western equality thinking that have "cribbed, cabined and confined" equality law in India, requiring a new departure to be true to the essence of the principle and produce equality in reality.

With regards to combat gender equality, The Indian Constitution enshrines the proposition of gender parity in its Directive Principles, Fundamental Duties, the Preamble, and Fundamental Rights. Certain laws has also been laid down to mitigate the inequalities such as *Widow Marriage Act 1856*, *Divorce Act 1955*, *Dowry Abolishment Act 1961*, *Right to Adopt 1956*, *Right to inheritance 1956*. Not just does the Indian Constitution guarantee women equal rights, but it also authorizes the Centre to take effective inequity actions in support of women. Our laws, growth approach, schemes and initiatives have been aimed at benefitting women in various areas within the context of an egalitarian polity. The Central Government has also endorsed plentiful international treaties and agreements on human rights, dedicated to ensuring equal protection for women. But very few people are aware of these provisions. It is very necessary for everyone to know their rights and remedies in case of violation of the same, especially for those who are exploited.

In this essay we will also examine the provisions that the Indian Constitution provides to combat gender inequality. The constitutional provisions are the following:

Article 14- It mandates the State to not refuse to any individual, parity before the law or the impartial safeguard of the laws within the country of India. The "*Equality before the law*" process discovers a spot in all penned documents that ensures universal rights that all people, regardless of birth, ethnicity, gender or race, are alike before the law. "*Equal protection of laws*" means impartial safeguard of laws for every individual within the region of India.

Article 15(1)- It mandates the State to not segregate towards any person on the sole basis of sex, ethnicity, race, nationality, caste, or any of them.

Article 15(3)- It mandates the State to prepare some special arrangement to benefit children and women. So, it declares that even though the state won't segregate anybody, they can make exclusive provisions just for children and women for securing their stakes. On the other hand, Article 15(3) supports discussions at promoting women and children by laws such as Children's Sexual Harassment Act, the Domestic Violence Act, Workplace Harassment Law, Sexual Abuse Legislation (Nirbhaya Act), the Amendment to the Hindu Succession Act, and so on. This also tackles restrictions on wife's allowance, marital rape, Food Protection Bill restrictions, etc.

Article 16-It mandates equal opportunity for all in events concerned to education or allotment to any office within the State for all people. Article 16(1) and (2) lay down guidelines concerning equal opportunities for public-sector jobs. Nevertheless, it is specified in Article 16, Clause 3, that the said article shall nowhere preclude Parliament from passing any legislation establishing any provision of residency within that State or territory of the Union to people appointed to any office within that State, prior to recruitment or allotment to any office within that State. Article 16(4) of the Indian Constitution requires that facilities be reserved for the benefit of the deprived class of people within the State.

Article 39(a)- It mandates the State to aim its approach against equally reserving the right to a decent medium of living for men and women.

Article 39(d)- It mandates the State to ensure equal wages for men and women for equal work. Our Constitution does not expressly recognize the 'fair pay for fair work' principle a civil right, but definitely, it is a constitutional goal. According to it, the provision of the Directive declaring "fair pay for equal work" implies same wages for both genders for equal work for each and as between the sexes.

Article 39A- Promoting justice, on an equal opportunity basis and offering free legal assistance by effective law or scheme or in some other way to assure that favourable circumstances for accessing justice are not denied to any person due to monetary or other limitations.

Article 42- It mandates the State to provide for the arrangement of fair and reasonable working conditions and maternity assistance.

Article 46- It mandates the State to publicize the academic and monetary concerns of Scheduled Castes, Scheduled Tribes and other backward classes. It also guides the State to publicize with great effort, the academic and monetary concerns of the backward classes of the population, and in great of the Scheduled Tribes and Scheduled Castes, and must preserve them against societal maltreatment and all aspects of oppression.

Article 47- The State will improve the people's degree of living conditions and nutrition. It

defines the Government's primary responsibilities, which is the most critical item for social change purposes. It applies to health care, the aged, enhancing job standards, safeguarding justice raises the duties of the Government.

Article 51(A)(e)- Promoting solidarity and the nature of mutual friendship among all the country's people, and disavowing acts defamatory to women's dignity.

Article 243 D(3)- More than or equal to one-third (including those of the number of seats reserved for women who belong to the Scheduled Tribes and Scheduled Castes) of the maximum number of seats to be held by open voting in each Panchayat to be reserved for women and to be allocation such seats to be done by succession to separate constituencies within a Panchayat.

Article 243 D(4)- More than or equivalent to one-third of the total number of jobs to be reserved for women for Administrators for each tier in the Panchayats.

Article 243 T(3)- More than or equal to one-third (inclusive of the proportion of seats reserved for women who belong to the Scheduled Tribes and Scheduled Castes) of the maximum number of seats to be held by open voting in each municipality to be reserved for women and allocated by succession to separate constituencies in a municipality for these seats.

Article 243 T(4)- The allocation of administrator posts for Scheduled Tribes, Women and Scheduled Castes in Municipalities in a way that a house of a State can provide by statute.

Gender equality these days seems like a distant sight. While progress has been made, there is a worrying story in numbers from groups like UN Women. More than 2 billion women lack the same work opportunities as men. It would take approximately a century to close the global pay gap at the current rate. Although sex trafficking affects men and women, women and girls make up over 70 per cent of the victims of trafficking of human beings worldwide. Gender equality needs to be a priority in the face of that data. Women, if given equal opportunity, can play a major role in enhancing a country's overall development.

Some other leading judgements are:

1. Vishaka Vs State of Rajasthan, 13th August 1997

Bhanwari Devi, a social worker from Rajasthan, was brutally gang-raped by five men for preventing a child marriage. Determined to seek justice, she decided to go to court. In a shocking decision, the trial court acquitted all five accused. Vishaka, a Group for Women's Education and Research, took up the cause of Bhanwari Devi. It joined forces with four other women's organisations, and filed a petition before the Supreme Court of India on the issue of sexual harassment at the workplace. On August 13, 1997, the Supreme Court commissioned the Vishaka guidelines that defined sexual harassment and put the onus on the employers to provide a safe working environment for women.

2. Mary Roy Vs State of Kerala, 24th February 1986

Women from the Syrian Christian community in Kerala were prevented from inheriting property due to patriarchal traditions. This decree was challenged by Mary Roy, a woman's right activist and educator. After the demise of her father, she filed a case against her elder brother when she was denied equal share in the family's inheritance. Though the plea was rejected by the lower court, the Kerala High Court overruled the previous judgment. In 1986, the Supreme Court delivered a landmark judgment that granted Syrian Christian women the right to seek an equal share in their father's property.

3. Lata Singh Vs State of Uttar Pradesh, 7th July 2006

Lata Singh was an adult when she left her family home to be joined in matrimony with a man from a lower caste. Her brothers, who were unhappy with the alliance, filed a missing person report, and alleged Lata had been abducted. This resulted in the arrest of three people from her husband's family. In order to get the charges dropped, Lata Singh filed a petition which resulted in the landmark judgment by the Supreme Court that allowed an adult woman the right to marry or live with anyone of her choice. The court further ordered that the police initiate criminal action against people who commit violence against those who decide on inter-religious or inter-caste marriages.

4. Roxann Sharma Vs Arun Sharma, 17th February 2015

Roxann was involved in a bitter child custody battle with her estranged husband. A court in Goa granted her interim custody of their child, but Arun Sharma whisked their son away and refused to let Roxann meet the child. She filed a case against him, which led to the landmark judgment pronounced by the apex court regarding children caught in a legal battle between

parents. The Supreme Court ruled that when estranged parents are involved in a legal tussle over the custody of a child who is under the age of five years, the custody of the child will remain with the mother.

5. Centre for enquiry into Health and Allied themes (CEHAT) Vs Union of India, 2003

With the advent of pre-natal diagnostic techniques that could determine the sex of a fetus, the growing trend of aborting female fetuses was observed. In a bid to curtail female feticide, the government of India issued the PNDT Act in 1996. The provisions of the PNDT Act, however, were not being effectively implemented by the state and central government. The Centre for Enquiry into Health and Allied themes filed a petition which led to the Supreme court directing the Central and State governments to enact the provisions of the act immediately, and banned all advertisements relating to pre-natal sex determination techniques.

It is undeniable truth that we are moving towards gender equality to some extent but it is also an accepted fact that it is not sufficient and lot more needs to be done. Further we can do our part to curb gender equality by first eliminating gender inequalities at home! Boys and girls should be treated equally, compulsory education should be given to all, having fair and equitable procedures for addressing sexual harassment/discrimination at workplace, conduct a pay equity audit, etc.

It is pertinent to promote **Equality & Diversity**. Diversity literally means difference. When it is used in addition to equality, it is about recognising individual differences as well as group differences, treating people as individuals, and placing positive value on diversity in the community and in the workforce or training organisation. Equality is about 'fairness in society, where everyone can participate and has the opportunity to fulfill their potential'

Finally, we all have a moral responsibility to report cases of violence, abuse and sexual exploitation against children and adolescents.

There is always more we can do. When women uplift themselves (and we get uplifted by other women and men), men and children benefit. A world where women and men can realise their full potential is an imperative.

**“Achieving gender equality requires the engagement of women and men, girls and boys.
It is everyone’s responsibility.”**

— Ban Ki-moon

 **Let's make gender equality reality!** 



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GENDER EQUALITY

Sunayana Babar

I. Introduction.....	2
II. Factors that gave rise to Gender Inequality.....	2
<i>A. Ancient forgone customs & usages.....</i>	<i>3</i>
<i>B. Poverty and illiteracy.....</i>	<i>3</i>
III. Status Quo of Gender Equality in India.....	4
<i>A. Hindu Inheritance Law.....</i>	<i>4</i>
<i>B. Constitution on Gender Equality.....</i>	<i>5</i>
<i>C. Judicial Pronouncements.....</i>	<i>6</i>
<i>D. Landmark Amendments.....</i>	<i>6</i>
<i>E. The Neglected Third Gender.....</i>	<i>7</i>
V. Conclusion: “Gender Equality an ideal, we the people hope to achieve”	7

I. INTRODUCTION

“Gender Equality is not a woman’s issue; it is a human’s issue”

Gender Equality means equality of the sexes. In a country where goddesses like Laxmi, Durga, Saraswati are worshipped, there exists blatant discrimination and violence against the women of the land. But as we know that nothing is eternal, the gender bridge between men and women is slowly eliminating. Every person and every gender is entitled to equal and like treatment in society. No person has a right to discriminate against other persons based solely on the gender of an individual. The people of this country are the inhabitants of the World’s largest democracy, India. The touchstone of Gender Equality is imbibed in the Indian Constitution. Its essence is very well captured in the Preamble which states that the people of this country have taken a solemn oath to secure to all its citizens, Equality and Socio-Economic Justice. The struggle to be on an equal footing as that of the privileged gender is evident and real. The female gender whose history consists of oppression right from the medieval and modern period has been changing with Feminist Movements over the past decades. Achieving equality would also mean reducing and eradicating the crimes affecting the dignity of women. The female gender that was considered as a weak gender by the ignorant people has realized its true potential to contribute equally to society, both politically and economically. The country’s half population consists of a female gender that has been neglected and ostracized at times in the patriarchal society. People have evolved and so have the laws. The ancient ideologies that constrain women to a particular stereotype, are gradually eradicating. Gender Equality is the goal that can be achieved by practicing gender neutrality and eliminating gender stereotypes. Our Constitution has put forth directives that can help abolish discrimination and make efforts to progress towards a gender-equal and neutral state.

II. FACTORS THAT GAVE RISE TO GENDER INEQUALITY

The genesis of Gender Inequality wasn’t overnight. It had been followed and continued for a long time with only a handful of people standing against such inequality. To think, there were many factors which gave rise to gender inequality but Poverty coupled with illiteracy in the society and ancient Customs and Usages had catalysed the growth of Gender Inequality in our country.

FIRST ANUPAMA MADHUKAR NARVEKAR TROPHY ESSAY WRITING COMPETITION, 2020

A. ANCIENT FORGONE CUSTOMS & USAGES

Practices like ‘Sati’ and ‘Dowry’ found among the Hindu community date back to the early 15th and 18th centuries respectively where, the practices were at its peak. ‘Sati’ means, voluntary self-immolation of the widow on her deceased husband’s funeral pyre. Initially, a voluntarily held practice, later on, became a coerced one. Practicing Sati was a sign of being a dutiful wife who accompanied her husband even in his afterlife. Moreover, Sati was being practiced only by widows whereas, the widowers were exempted from such obscure practice as it seems the reasoning behind such derogatory practice was that only a wife can make a devoted partner and not the other way round. In 1987, *an eighteen year old Roop Kanwar in Rajasthan was forced to perform Sati when her husband died after 8 months of marriage*¹. Following the outrage behind this incident, the then Government passed the ***Prevention of Sati Act, 1987*** which penalised the practice and glorification of Sati. Similarly, the practice of Dowry is a controversial one. ‘Dowry’ means a transfer of parental property, gifts, or money at the marriage of a daughter. Primarily dowry was provided by the bride’s family to the bride for her sustenance but later the custom of giving and receiving Dowry continued till the late 19th century which often resulted in Dowry deaths of women whose family refused to provide more dowries. Due to dowry, females born in the family are often seen as a burden on the family instead of a blessing. The Kerala High Court in 1991 restricted the entry of women between ages 10 to 50 years old from entering the shrine of Sabarimala Temple and upheld the ongoing custom of the temple for not allowing entrance to impure menstruating women. However, in September 2018, Apex Court ruled that the exclusion of women from entering the shrine was violative of their Right to freedom of religion and lifted the ban accordingly.²

B. POVERTY AND ILLITERACY

Due to financial constraints in the poverty-ridden family, available opportunities in terms of education, healthcare, etc. were typically favored towards the male gender, thereby leaving the female gender with very few opportunities, sometimes none at all. Our grandfathers went to school and had decent education opportunities but, our grandmothers did not due to

¹ Inderjit Badhwar, *Sati: A Pagan sacrifice*, 15th Oct 1987, *India Today News*

² [Indian Young Lawyers Association vs The State Of Kerala on 28 September, 2018](#)

insufficiency of income in the family that shows that women in the families were sacrificed in the manner as goats were to lions. Literacy for females stands at 65.46%, compared to 82.14% for males.³ The very cause of this low rate is the perception held by ignorant parents that sending girls to school is a waste of their resources since she's going to end up performing traditional roles in her husband's household.

III. STATUS QUO OF GENDER EQUALITY IN INDIA

Even before the advent of Independence, women had to fight for their right to protest against British rule and to participate in various national movements in the 1930s. Initially, Mahatma Gandhi opposed the participation of women in protests but, on the persuasion of Sarojini Naidu, he legitimized the participation of women in Civil Disobedience Movement against the British Raj which later on, the Indian Nationalists felt that their involvement gave the national struggle an immense force.

A. HINDU INHERITANCE LAW

The Hindu Law that follows the ancient texts of Manusmriti, has given a wide range of powers to 'Karta' in managing the affairs of the Hindu undivided family (HUF). A 'Karta' is the senior-most patriarch member and a coparcener who looks after income and business of the family and is the manager of the family property. This concept of excluding women from coparcenary was highly discriminatory and problematic since the women have established over the decades to be on par with men in regards to jobs that were previously held to be unconventional for women. Post the **Hindu Succession (Amendment) Act 2005**, that laid the female coparceners on equal footing with male coparceners also extends to the position concerning a Karta of a HUF. The Delhi High Court held that an eldest female member of a family, being the coparcener in a HUF, may become the Karta of a HUF⁴. Furthermore, the Amendment also gives equal rights in the inheritance of ancestral property to women, something that was previously reserved for male heirs only. The Amendment acts as significant step towards the women empowerment as well as gender equality.

³ *"Literacy in India"* Census2011.co.in Retrieved 10 September 2012.

⁴ [Mrs. Sujata Sharma vs Shri Manu Gupta on 22 December, 2015](#)

B. CONSTITUTION ON GENDER EQUALITY

At the very heart of the Indian Constitution is the **Preamble** which lays down the hopes and aspirations for the people to achieve wholly. The Preamble promotes Social and Economic justice and stands to eliminate all kinds of exploitation. Social Justice aims at the non-discrimination of the citizens based on gender in society. Whereas, Economic justice means no discrimination based on the economic status between a man and a woman further, promoting earning opportunities to all. According to **Article 14** of the Constitution, the state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India. This Article states that Equal protection shall be secured to all persons within the territorial jurisdiction of the Union in the enjoyment of their rights and privileges without any favoritism or discrimination. Moreover, the Article allows reasonable, valid and legal classification but prohibits class legislation. **Article 15** prohibits gender discrimination of the citizens but makes an exception for the state to grant positive discrimination in favour of Women for neutralizing the social and economic disadvantages faced by them. **Article 16** guarantees to all citizens' equality of opportunity in matters relating to employment or appointment of office under the State and prohibits discrimination on the ground of gender. The Apex Court while hearing the conditions of employment of Air India air-hostesses struck down these provisions that required the mandatory retirement of females: (i) upon attaining the age of 33; (ii) if they were married within four years of service; or (iii) upon their first pregnancy and held them to be arbitrary and discriminatory as it violated the Right to equality and promoted exploitation of women based on gender and restricted equal opportunity of employment.⁵ Moreover, it is a Fundamental duty under **Article 51 A (e)** to promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices that are derogatory to the dignity of women. Under **Article 39 (d)**, every person has equal pay for equal work irrespective of sex. The Apex Court declared an equal pay to be a constitutional goal, available to every individual and capable of being attained through the enforcement of their Fundamental Rights set out in Articles 14 through 16.⁶

⁵ [Air India vs. Nargesh Mirza AIR 1981](#)

⁶ [UOI vs. Dineshan K. K. \(2008\) 1 SCC 586](#)

C. JUDICIAL PRONOUNCEMENTS

Ever since women have started stepping out of their traditional roles, the rise of offences against them are evident. The legislature has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence. The Supreme Court in 1997 laid down guidelines in [*Vishakha vs. State of Rajasthan*](#). The infamous **Vishakha Guidelines** were a set of procedural guidelines to be followed by establishments in dealing with complaints of sexual harassment at workplace. However, the guidelines were superseded in 2013 by the **Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013** popularly known as the **POSH Act**. Furthermore, Adultery under **Section 497** of the Indian Penal Code was an offence that punished the man who had consensual sexual relations with the wife of another man without the other man's consent. This section which gave a problematic interpretation that, "a man has sole ownership of his wife" was unconstitutional as it highly violated the Right to equality and Right against discrimination. The five Judge Bench of Supreme Court on 27th September 2018 unanimously struck down Section 497 of the Indian Penal Code as being violative of Fundamental Rights.⁷ Adultery no longer is a criminal offense but is a ground for divorce.

D. LANDMARK AMENDMENTS

The rise of Gender-neutral Laws has irked certain men in the society who refuse to consider women as an equal gender. Therefore, innumerable amounts of crimes relating to women resurface every day. **The Criminal Law (Amendment) Act of 2013** also known as Nirbhaya Act is a legislation which amended laws relating to sexual offences against women. The offences including Sexual Harassment, Voyeurism and Stalking which were previously gender neutral have been amended and are now punishable when committed by man on a woman only. The **Criminal Law (Amendment) Act of 2018** made punishments to the offences of Rape and Gang Rape strict and stringent.

⁷[Joseph Shine vs Union Of India on 27 September, 2018](#)

E. THE THIRD GENDER

The third gender or most commonly referred to as “other” are individuals who do not recognize themselves as a man or a woman. The third gender includes Eunuchs, intersex people and Transgender. The third gender that was previously respected and worshipped is now stigmatized in the society and faces discrimination and harassment from the public. The violence against the Transgender community, especially sex workers is often brutal and faces extreme discrimination in health, housing, education, employment, immigration, law, and any bureaucracy that is unable to place them into male or female gender categories. The Transgender community since the past two decades had been protesting for their recognition as a ‘third gender’ in the Indian subcontinent. It was only in **April 2014** that the Supreme Court by its landmark judgment recognized the Hijra, intersex people and Transgender as the third gender in law in exclusion of the LGBTQ community.⁸ The Supreme Court further stated that the third gender be given reservation under socially and economically backward class (OBC’s), to be allowed in educational institutions and be given employment without any discrimination based on gender. Following the decision of the Supreme Court, the **Transgender Persons (Protection of Rights) Act, 2019** was enacted by the Parliament and has been in effect since 10th January 2020. The object of the Act is to provide for the protection of the rights of transgender people, their welfare, and other related matters. However, this act hasn’t been well received by the activists and the transgender community. The Supreme Court as of June 2020 has issued notice to the government in a petition filed by a Judge challenging the constitutionality of the statute.

IV. CONCLUSION

Justice Leila Seth had opined that, *“In India with a very patriarchal society changing attitudes and changing mindsets is difficult, a slow process which we need to fast forward it.”* India is a developing country in comparison to other developing countries, the Legislative and the Judiciary body recognizes the disadvantages that have been faced by oppressed gender. Although there exists law, that regard women on equal footing, mere enacting legislation is worthless if the people cannot implement such laws and thoughts in their everyday lives. Ours

⁸ [National Legal Services Authority v. Union of India \(2014\) 5 SCC 438](#)

**FIRST ANUPAMA MADHUKAR NARVEKAR TROPHY ESSAY WRITING
COMPETITION, 2020**

is a patriarchal society where the head of the family has always been a man. A family surviving on a sole woman is frowned upon. The old perspective of women in light of traditional roles needs to change. Intrinsic individual social reform coupled with literacy on the gender-neutral capabilities is the way to go about Gender Equality. The country needs to evolve, to look at a bigger and brighter picture before us. More women need to participate in the nation making and adopt active roles and men need to start treating women as an equal gender, nothing more nothing less.



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GENDER EQUALITY

“A WORLD FULL OF EMPOWERED WOMEN ISNT WHERE MEN ARE MARGINALIZED, IT’S A WORLD WHERE EVERYONE THRIVES”

‘There should be gender equality’ —a familiar line uttered repeatedly by many self-claimed modern era intellectuals. But when I ask what they mean by ‘gender equality’, interestingly everyone has a different narrative, each with a somewhat ambiguous logic. ‘Women should get equal opportunities with men’, appears to be a general idea, although no one seems to be able to define what they say. Let me give some examples below.

‘Ladies First’- counter logic, if there is equality, why should one be privileged over the other?

Women’s Reservation- doesn’t reservation make one a privileged class. How is the call for equality justified then?

Gender equality means there shouldn’t be any discrimination among genders. Right? Then, should both men and women use the same washroom?

I beg apology for expressing these ridiculous ideas and logic. But then my point is different and I define ‘gender equality’ in a different way. I think many of you might agree with it. But before that, let me say that men and women can’t be equal. Why?

Simple. Nature has made men and women different from a physical point of view. Men are always stronger and larger than women. To be honest, physically, women can’t match men. Thus, men are physically superior. Does that mean that nature clearly defined women as inferior? I would say no. Because women can give birth whereas men can’t. Similarly, there are many things which men can do, which women cannot and things women can do but men cannot. However, there are also some areas where both men and women perform equally.

So, where does this lead us? Do we conclude that men are superior to women in some aspect whereas women are superior to men in other aspects, and there are some spaces where men and women are mostly equal?

I think I will use the term that ‘men and women are complementary to each other’. Neither can survive without the other. Nature has created women and men in such a way that mankind will only survive if both genders coexist. Thus, the genders complement each other. I think this definition makes more sense. Practically, the concept of complementarity has proven versatile and effective. It offers an explanation of human sexual difference that provides individual men and women with a firm sense of identity within their equal, yet distinctive, experiences of human life. It provides a foundation for a positive vision of sexuality and marriage that avoids the deep-seated negativity and suspicions of earlier eras.

But then I also agree that there should be gender equality. What do I mean? Some time ago a friend teased me by saying that if I supported gender equality then I should be demanding that men and women participate in the same sporting event together instead of separately. (Like I pointed out above, why should there be separate toilets for ladies and gents?). Interesting point. If men and women are equal then why is there a Ladies’ Tennis and Men’s tennis? Why is there a men’s sprint event and women’s sprint event? Well, there are some mixed events. Does that bring equality?

“EQUAL DOES NOT MEAN IDENTICAL.”

The availability of equal opportunities, resources and freedom on various counts irrespective of biological differences is what we call as Gender Equality. According to gender equality, all humans should be treated as equals despite their gender and should be allowed to make decisions and choices in their life as per their own aspirations. It is actually a goal which has often been neglected by society despite the fact that governments all over the world have been known to come up with various laws and measures to ensure gender equality. But, an important piece of thought is that “Have we been able to achieve this goal?” Leave aside achieving; are we anything near to it? The answer is probably “No”. Not only in India, but across the world there are numerous incidents which reflect the status of gender equality or rather gender inequality every day.

“GENDER EQUALITY IS NOT A BATTLE BETWEEN THE SEXES, IT IS A BATTLE FOR CHOICE.”

In today’s context, we have misunderstood the word “equal”. Equal does not mean same. Equal means equal opportunity, equal regard, equal respect, but not sameness of action. Gender equality is seeing males and females as being of equal status and value. It is judging a person based on their merit, and not viewing them as inferior or superior purely based on their gender.

The idea of 'sameness' suggests that two or more people (or things) are identical, while equality addresses the fact that two or more people (or things) are identical in quantity, size, degree, or value. In the case of gender equality, we are talking about men and women being identical in value. Yet, it is fair to say that men and

women are not the same, identical. We certainly are not physically the same. We are not emotionally the same and many other areas. We are different, but we are equal in value.

If you bring sameness of activity, you will put the woman to great disadvantage in most areas of life outside. You will put men to disadvantage in certain other areas of life. And above all, inefficiency will prevail – women trying to do what men are good at, men trying to do what women are good at and making a mess of it. In discussion, we often intermingle these two terms, equality and ‘sameness’. When women hear men say that women are not the same, they most likely hear that they are not equal, therefore hearing that they are less valued. Men, on the other hand, hear from women that they want to be treated as equal, however, filtering that are ‘the same’. The cycle goes on, over and over. We are not in synch with our language. To exacerbate the issue, women believe that they need to be ‘the same’ to compete with men. They start to behave in unnatural ways (un feminine or more masculine) to keep up with men. By training, everyone can do everything. But natural aptitude should be made use of. If that is not done, mediocre levels of activity will happen. It is best to make use of natural aptitude. Who is to decide who should do what? Why should it be pre-decided that this is what a man can do and that is what a woman can do? Let the individual person decide.

Today, the playing field has changed and so many activities have become common among men and women, which was not possible in the past. A thousand years ago, most people were living in villages and there was jungle all around. There were wild animals everywhere. Back then, tigers were not pussycats that needed to be protected, they were ferocious creatures which struck terror in your heart. There was no store to buy something from. Every day, you had to either hunt or pluck something from somewhere and come. A man was definitely better off going out and doing this job. And there was another biological responsibility for a woman –she bore children. If she went out into the jungle with a little baby, she might come back empty-handed. So, women were protected because children were there, and the man went out to procure food. This was an ideal distribution of work.

But now, technology has levelled the playing field. Getting food means going to the superstore. A woman can do it better than a man. Earning a living does not mean throwing a spear. It means typing something on a keyboard. She does that better too because she does not have to get up every hour, scratch herself, smoke a cigarette and again go and sit. If she sits down to work, she will simply do it. Women are doing these kinds of things better than men. This is not evolution of human mind or women’s liberation or masculine magnanimity. This is just advancement of technology. The playing field has become reasonably level.

“A WOMAN SHOULD SUCCEED AS A WOMAN; NOT AS A MAN.”

Let’s take an example. Let’s say there is a female and male judge. Both are at the same level at the office. Both do the exact same work—they listen thousands of cases and decides the future of the people, state, nation at

large. It doesn't matter if the man is 6' 3'' while the woman is 5' 2'' --they will both manage to do the work because physical capability is not the marker of competence here, it is intellectual prowess. Hence, both should be, in fact both are paid the same amount of money. To take it further if both the judges are married couples, then after finishing off the professional work she again has to do the household chores, look after their children, etc. On the other hand, man will take rest as soon as he reaches home. So, if we see women are far better than men. Once a Supreme Court lady judge, Hon'ble Justice Mrs. Ranjana Desai, said that after finishing the work at court, she has to be ready for washing utensils and cooking at home, if her maid is not coming. So, in that sense of matter a woman is more powerful than a man. Then why we have to make women identical to men?

So, equality is never in question, but sameness is a stupid thing to do. Instead of trying to fit a woman into a masculine world, it is time we structure society and the world so that there is an equal role for masculine and feminine. The society we have created is so super-masculine, it is not even good for a man, forget about a woman. Right now, it is badly tilted against her and she is desperately trying to fit into the man's world, which is unfortunately taking its toll. And when it takes a toll on her, a general disruption of life happens.

We need to restructure many things in this society, so that there is an equal role for masculine and feminine aspects of nature. As a masculine, aggressive way of doing things is needed on one level, aesthetics, music and being sensitive to things must become equally important. Gender equality doesn't mean we must have a 50:50 balance of men and women in every profession purely for the sake of equal representation.

“EQUALITY IS WHERE EVERYONE HAS A VOICE BE IT A WOMAN OR A MAN, WHERE EVERYONE IS HEARD BE IT A MAN OR A WOMAN.”

In the end, why 'Ladies first'? Because physically they are not as strong as men and that's why they are given the privilege as a mark of respect because, despite physically weaker compared to men, they are looking for a foothold in outdoor work. Why women's reservation? It's an affirmative initiative to uplift the women status as they have long been suppressed by the so-called male-dominated society.

But as I have said, gender equality can be achieved only when respect and remuneration are the same. In an office where both men and women work, the remuneration could be at par (in the same post, although in most cases it isn't) but irrespective of the post, women are not accorded the same respect as men. (In fact, in many cases, they are sexually or otherwise assaulted/abused). That's why I insist that equal respect should accompany equal remuneration.

Who can do it? Well, charity starts at home. You can start it right now. Personally, I respect M. S. Dhoni and Mithali Raj equally, neither is more or less than the other. I do watch women cricket matches with the same

enthusiasm as I watch men's cricket. Are you ready to do that? If yes, then you are encouraging gender equality. Else, you are going down a darker path, with no respect and no equality.

“GENDER EQUALITY MEANS HUMAN'S RIGHTS AND WOMEN ARE A PART OF IT.”

POEM ON GENDER EQUALITY

Females and males are one in the world,
although that is not the belief that has been furled.
We are told that one gender is better than the other,
it seems it's just one stereotype; one after another.

Equality can become realised if only we believe
and take the initiative to take action and achieve.
Why shouldn't men and women be treated the same?
To have equal rights and equal pay, that should really be our aim.

Men, gender inequality is your issue too,
although you may not agree, I'm afraid it is true.
You should have the right to express your emotions and be what you please,
You should not be pulled back by stigma, but instead be who you are at ease.

Instead of fighting, we should be pulling together,
and make this journey a joint endeavour.
We are of equal value if only we open our eyes,
at the heart of change is where we become most wise.

Now or never? If not us then who?
the interest in this movement must come through.
Equality is not a privilege but a human right,
all genders on the spectrum should be able to shine bright.

--ANONYMOUS

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