

LEGIST 2017-18
STUDENTS' MAGAZINE



**A.K.K. New Law Academy &
Ph. D. (Law) Research Centre, Pune**

VISION & MISSION

VISION

A.K.K. New Law Academy (NLA) is a dynamic, creative learning institution that strives to meet challenges by providing innovative solutions leading to learning breakthroughs for all students. NLA is dedicated to establish strong, just upright minds and develop the talents of the students thereby to discover their greatness.

MISSION

The aim of A.K.K. New Law Academy (NLA) is to cater to the needs of students of all communities in general and minorities and backward classes in particular and to provide them required amenities, assistance and help for their upliftment by giving opportunity in joining the legal profession and make them an able, confident, competent, efficient and well trained advocates.

- NLA aims that the students should understand the basic concepts and procedure of law and become self sufficient to carry out the necessary research on any legal problems that may come their way.
- NLA aims to promote the understanding of law in its social, economic, political, and scientific contexts.
- NLA seeks to assimilate rich cultural values with justice oriented legal learning.
- NLA provides a major force in the intellectual, cultural and economic life of its students with the objectives of creating a world class learning Process.
- NLA has embraced a secular culture of experimentation, communication and commitment to the society.
- NLA aims not only to convert laymen into lawmen but to mobilize the youth creating dynamic law professionals.

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PRESIDENT'S DESK



Dear students

I have great pleasure in conveying my best wishes to all of you and the editorial board of LEGIST 2011, for working on a 'magazine' best in all aspects. We want to provide a complete package of educational services to NLA students. I believe this magazine will provide us the benchmark for continued improvement in overall development of the College.

To express one's thought, college magazine is the best platform and this is what our students have expressed in terms of contributions towards the magazine. I congratulate editorial board for unleashing the hidden potential of the students and making this magazine a chapter of NLA history.

I appreciate the efforts of the editorial team who have done an excellent job in compiling NLA activities over the year and disseminate them through this magazine.

“We are here to build characters, inspire dreams, encourage creativity, instill lifelong learning and change lives forever! We are here to make a difference.”

Dr. P.A. Inamdar
President
M.C.E. Societys', Pune

PRINCIPAL'S DESK



It gives me immense pleasure to head the editorial team of LEGIST 2017-18. The magazine focuses on all aspects in covering academic activities, technical events, social activities and students technical contributions round the year. “The mind is not a vessel to be filled, but a fire to be kindled.” Said Plutarch. **LEGIST 2017-18** , our College Magazine kindles the imagination of our students.

I congratulate the staff and students who used various mediums of expression to present their ideas. As long as our ideas are expressed and thoughts kindled we can be sure of learning, as everything begins with an idea. I appreciate every student who shared the joy of participation in co-curricular and extracurricular activities along with their commitment to curriculum. That little extra we do, is the icing on the cake.

I would sincerely place thanks to my editorial team whose dedication and diligence towards completion of **LEGIST 2017-18** was always part of the process.

Happy Reading!

Yours Sincerely

Dr. Rasheed Shaikh

Principal

AKK New Law Academy, Pune

ABOUT THE M.C.E. SOCIETY'S

Maharashtra Cosmopolitan Education Society (MCES), was established in the year 1948 by Late Mr. Abdul Kadir Khan and others, with an objective of providing education to



the economically, educationally and socially weaker sections of the society. It is an educational society registered under the Society's Registration Act of 1860 and also a Public Trust registered under the Bombay Public Trust Act 1950. It is also registered under section 12(a) of Income Tax Act 1961 and is exempted u/s 80G of the said Act by the Income Tax Commissioner, Pune.

The M.C.E. Society is one of the oldest educational organizations of Pune & has done pioneering work in the field of education. Within a span of 15 years the M.C.E. Society from a humble beginning of 4 schools has been transformed into an excellent educational complex of higher, medical, technical and professional academic institutions in the field of Arts, Science, Commerce, Computer Science, Law, Education, Pharmacy, Management Sciences, Architecture, Dental Sciences, Hospitality Studies & Information Technology.

The dream merchants of this novel and noble endeavor were Philanthropists who believe that 'Knowledge is Power' are our luminous visionaries **Mr. P.A. Inamdar**, A pioneer par excellence and the charismatic **Mrs. Abeda Inamdar** who stands as a role model for women liberations and empowerment. Their generous donation and dedication, devotion and perseverance have seen the junior college raise from a mere 60 students per faculty an overwhelming 2000 students (24 divisions).

It is not only the excruciating increase in the number of students but the hallmark of this college are its outstanding achievements for which the common ingredients for which the common in H.S.C. results stands a testimony to the fact that here "*Work is Worship*".

ABOUT THE AKK NEW LAW ACADEMY & PH.D. (LAW) RESEARCH CENTRE, PUNE

M.C.E. Society viz. Maharashtra Cosmopolitan Education Society, Pune, the parent Governing Body of the college was established in the year 1948 with the objective of providing quality education. M.C.E. Society endeavors to bring education for all sections of the society irrespective of religion, caste and creed. It is both a religious and linguistic minority educational institution as per Article 30(1) of the Constitution of India.



A.K.K. New Law Academy was established in 1994 and named after Hon'ble Late Adv. Mr. Abdul Kadir Khan. The college, situated at Azam Campus is located at the heart of Pune City with a pleasing surrounding spread over 24 acres. The Azam Campus is a conglomeration of 29 various educational institutions catering to the need of around 25,000 students right from primary school to post graduate and research level in the field of Arts, Science, Commerce, Computer Science, Education, Law, Pharmacy, Medicine, Dentistry, Management, Architecture, Hospitality, etc, with the modern multistoried buildings designed and constructed to give the best educational atmosphere and hostel complex for boys and girls separately. A. K. K. New Law Academy at Azam Campus is enclosed in such ambience as it helps to maintain a congenial environment for study and reflection. NLA offers a rich environment for studying law and prepares the students to enter into legal profession. From your first day of classes, you will get benefit from a hands-on academic programme and well-equipped computer lab with high speed computers and free internet facility.

The college is approved by Bar Council of India and Permanently Affiliated to University of Pune. It has been recognised under Section 2(f) & 12(B) of U G C Act, 1956. The college has been accredited by NAAC and awarded 'B' Grade.

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ARTICLE SECTION



“Challenges Before Indian Democracy”

Ms. Sana Azim Virani, 1st year B.A. LL.B.

"Democracy encourages the majority to decide things about which majority is ignorant" - John smith.

Democracy is a system in which people select representatives in order to govern themselves and make a better state. But what if the democracy is itself facing so challenges? Coming towards point even after so many years we are not able manage the democracy and eradicate some social evils. It is stated that "India has an independent democracy" but to give it a second thought are we really having the independent one? It is in chain many such factors. Why it is not straight forward and having a clear vision? The lack of education and ratio of literate people is less. Education is key to both the successful functioning of democracy and socio-economic development. Education helps the electors to decide which party will lead the country in the right direction. It enables the citizens to be aware about various issues, problems, demands and interests in the country. Lack of literate people weakens the democracy in short; root cause of all deprivations is poverty. For hungry person "right to vote means nothing" his hunger is his first requirement. When peoples basic needs are not fulfilled then voting for the country is a way different thing. India is inherited with poverty since Britishers exploited India. Till now the problem of poverty has not been recuperated. What is more alarming is the of caste and politics resulting into 'politicization of caste' and 'casteization of politics' in contemporary Indian polity which has become a grave challenge to Indian democracy. Despite the era of modernization, globalization and liberalization and still casteism and religion play a major role used as vote bank into politics.

This neglects the development aspect of democracy. Religious fundamentals and communalism have acquired a major portion in India. They disrupt the pattern of co-existence in our multi-religious society. This makes a blue identity of secular state and takes a tragic setback. This destroys our political stability, glorious heritage of humanism and composite culture. Quite often communalism is wrongly used as synonym for religion and conservatism. Although conservatism means social backwardness which is totally different with communalism but inter related both are opposite to secularism and humanity. They often valid the guidelines of democracy. Communal event lead to destruction of well to do democracy and economy. Religious fundamentalism also re-enforces communalists and exploiting both religion and politics. Along with religionism and regionalism also dominates the democracy. India is a plural country with diversities of religion, languages, community, tribes and culture. It is true that regionalism and sub-regionalism are unavoidable in a vast and plural country.

The problems begin when this regional movement becomes a threat for internal security. This creates in differences between the citizens and government and becomes destructive democracy. Above all, corruption in electoral processes and bribing of participants in elections at different levels has now become a common practise. We all have noticed what really happens during elections. Some distribute laptops and some daily essentials like cookers , mixer grinders or even clothing .Distribution of money as per voters and food is also a common thing but to give a second thought the money they bribe us

now is just their investment. Much more money is looted by them in welfare plans. Can we make a difference between temporary goods and welfare and development of each .If thought wisely development and progress of each is much more important all we need is a civilised infrastructure and direction towards development. We as a citizen should take a vow not to indulge in corrupt practises at any level and contribute in eliminating corruption from our country. In recent years, criminalisation of politics in India alphas become a debatable issue. They indulge in violence and take refuge in other unhealthy, undemocratic methods to win elections. Undoubtedly, this is not a healthy trend in politics and there is urgent need to apply serious check on such tendencies. Criminalisation of politics is the very negation of democratic setup. Violence has been with us for long but use of violence for political and social issues is dangerous for existence of any system. In India we have been witnessing various forms of violence; communal violence, caste violence and political violence in general have attended serious proportion. A conflict of interest has emerged between higher and middle castes and this has lead to aggressive competition for political power which many a time leads to violence.

It is thus clear that democracy in India faces certain serious challenges. These are causes of serious concerns to all. In fact the leadership of freedom movement and especially the framers of Indian constitution themselves where very much aware of these issues. They made a number of constitutional provisions to address the same. Since, independence governments have taken various measures to respond to many of these challenges. There have been significant improvements in some of these. However lots still have to be done. For that efforts have been going on. There is a need for collaboration among governmental agencies, political parties, civil societies and citizens in general.



ARTICLE SECTION



“What will make INDIA great ?- Three Visions by Dr. A.P.J. Abdul Kalam”

Ms. Zuveria Shaikh, 1st year B.A. LL.B.

In 3000 years of our history, people from all over the world have come and invaded us, captured our lands, conquered our minds. From Alexander onwards. The Greeks, the Turks, the Moguls, the Portuguese, the British, the French, the Dutch, all of them came and looted us, took over what was ours.

Yet we have not done this to any other nation. We have not conquered anyone. We have not grabbed their land, their culture, their history and tried to enforce our way of life on them.

Why? Because we respect the freedom of others.

The first vision was that of FREEDOM

Dr. AP J Abdul Kalam believed that India got its first vision of freedom in 1857, when we started the war of independence. It is this freedom that we must protect and nurture and build on. If we are not free, no one will respect us. This year we have entered into 66th year of our Independence. It's yet again the time to analyze what India has achieved in the previous years. And for sure, our hearts swell with proud, oozing love and respect for our mother nation. There are perhaps very few nations in the world with the enormous variety that India has to offer. I am proud of being born here.

The people of India are rejoicing and celebrating in full spirit the country's proudest days. But it cannot be overlooked that there are still many areas where our country needs improvement. No doubt, there is no alien power ruling us, but it cannot be ignored India is still struggling for freedom from multitude of social problems.

"Our country is suffering from wide-spread corruption. The youth should stand united and try to rid the nation of the deep malaise," says Neha Gupta, a budding software developer.

Female infanticide, farmers' suicide, poverty, communal disharmony, child labor, surging crime and corruption are few roadblocks in India's successful journey ahead. The situation is really grim and we, as responsible citizens, should not turn a blind eye.

For instance, India is a home to world's largest number of child laborers' in the world. Studies have proved that improvement in educational system has proved to be an effective measure in curbing this problem. Sadly, if we look around

we can easily find children being employed as helping hands for domestic and commercial purposes. Golu, a 15-year-old boy working as servant in a house, says, "*hamara bhi school jaane ka man karta hai, par jeena hai to kaam karnein mein burai nahin hai.*"

The helplessness was writ large on that child's face. TK Matthew, Chief Executive & Secretary of Deepalaya, an NGO, asserts "Although the government is conscious and through proper legislation and welfare means, has embarked upon setting things right, poor children are still denied the basic rights in slums as well as urban areas."

One is greatly pained to see that in a country which gave birth to daughters like Rani Lakshmbai, Indira Gandhi and Bachendari Pal, a number of female foetuses are killed everyday. Though the government has recently come up with the slogan, 'don't kill your daughter, the state will adopt it,' in reality it has not been very successful in curbing this menace.

The recent uproar in Punjab over the imitation of Guru Gobind Singh's attire by the sect's chief Gurmeet Ram Rahim Singh and the entire episode of Gujjar protest in Rajasthan are question marks on a truly free India.

We as the youth have to make the celebrations and fanfare all the more meaningful, it is necessary to wake up and stand for the cause of our country. A constructive approach and commitment is all we need to relish the state of being free.

This is how we'll be successful in developing a free India.

His second vision for India was DEVELOPMENT.

For fifty years we have been a developing nation. It is time we see ourselves as a developed nation. We are among top 5 nations of the world in terms of GDP. We have 10 percent growth rate in most areas. Our poverty levels are falling. Our achievements are being globally recognized today. Yet we lack the self-confidence to see ourselves as a developed nation, self-reliant and self-assured. Isn't this incorrect? (quoted by Dr.A.P.J Abdul Kalam).

The GDP of India has been constantly fluctuating throughout the years. The fluctuation of GDP from the year 2002-03 to 2006-07 have been from 3.84% to 9.57%.

The GDP growth rate decreased from 5.81% in 2001-02 to 3.84% in 2002-03. Thereafter, GDP growth rate increased and reached a high growth trajectory of 9% plus growth. India experienced 3 consecutive years of GDP growth rate in excess of 9% viz. 9.48% in 2005-06, 9.57% in 2006-07 and 9.32% in 2007-08.

This was during the time when Dr. A.P.J Abdul kalam was our president. He definitely achieved what he said.

The third vision : India must stand up to the world

Dr Dr. A.P.J Abdul Kalam believed, "Unless India stands up to the world, no one will respect us. Only strength respects strength.... We must be strong not only as a military power but also as an economic power. Both must go hand-in-hand."- (quoted by) the youth of India, should take immense interest so that in future we are ready to face any kind of challenge proposed from any other country opposing India.

The Chinese have been creating trouble in North Eastern States, giving training to insurgents, making their presence felt in strategic areas around India and giving massive military aid to Pak. China remains a bully knowing very well that India does

not have an aggressive International policy and have no support from any of the major powers. We will have to shift our focus from Pakistan to China now. We are aware that Chinese are trying to minimize the Indian impact on South Asia by picking up Nepal, Bangladesh, Myanmar and their 'all season friend' Pakistan. We need to strengthen and speed up our infrastructure projects in North-East Sector, Uttarakhand, Himachal and we can easily predict that Chinese incursion is the result of India's increasing efforts of deploying 60,000 soldiers along the border line with China. They are aware that they cannot compete with USA in the pacific region. So they are trying to create pressure in the Himalayas. It's time for us to abide by the words of Dr. kalam and stand up for our country.

Dr. APJ Abdul Kalam, the 'People's President', had great hopes from India's youth. During his tenure he interacted with people from all walks of life. He always used to interact with the youth and realized their importance. The youth can play an important role in realizing Dr Kalam's dream. Dr. Kalam always believed that the youth, when mobilized, can play an important role in the fight for equal rights. They can take out rallies; make pamphlets to create awareness among the people about their rights. They can also help fight other social and political evils like corruption. We can see Dr. Kalam's vision for India's youth coming true as the youth is playing an important role in the making of the Lokpal Bill.

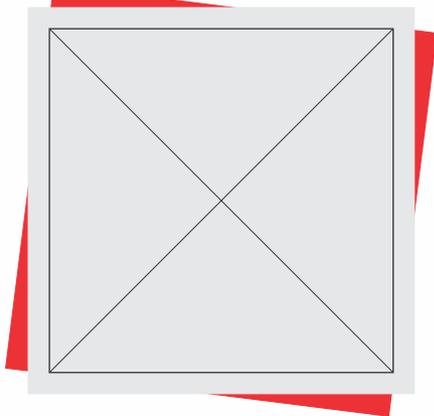
I believe that if we cannot imagine a better world, a better world is not possible. Every generation brings unique people who strive to change the world. I Believe that all the wonderful aspects of life we take for granted may have never been realized and brought to life if people hadn't aspired to grow up making a difference. What past generations have dreamed up, later generations, such as the youth of today, have accomplished. Out of all the innovative people in the world, I believe that youth have been the most influential. Because as Dr. Kalam said 'strength respects strength'.

I believe that whether it's contributing work or ideas, I, a young person, am just as capable of making a difference as anyone. I believe that I, and all the other youth of today are India's and therefore the worlds, future. I believe I, a young person of India, can change the world for the better.

"ASK WHAT WE CAN DO FOR INDIA AND DO WHAT HAS TO BE DONE TO MAKE INDIA LET'S DO WHAT INDIA NEEDS F ROM US"



ARTICLE SECTION



“Demonetization of Currency”

Ms. Saima Khan, _____

Demonetization of currency means discontinuity of the particular currency from circulation and replacing it with a new currency. In the current context it is the banning of the 500 and 1000 denomination currency notes as a legal tender. The government's stated objective behind the demonetization policy are as follows; first, it is an attempt to make India corruption free. Second it is done to curb black money, third to control escalating price rise, fourth to stop funds flow to illegal activity, fifth to make people accountable for every rupee they possess and pay income tax return. Finally, it is an attempt to make a cashless society and create a Digital India.

There is a background to the current decision of demonetization of 500 and 1000 rupee notes. The government has taken few steps in this direction much before its November 8, 2016 announcement.

As a first step the government had urged people to create bank accounts under Jan Dhan Yojana. They were asked to deposit all the money in their Jan Dhan accounts and do their future transaction through banking methods only. The second step that the government initiated was a tax declaration of the income and had given October 30, 2016 deadline for this purpose. Through this method, the government was able to mop up a huge amount of undeclared income.

However, there were many who still hoarded the black money, and in order to tackle them; the government announced the demonetization of 500 and 1000 currency notes. The demonetization policy is being seen as a financial reform in the country but this decision is fraught with its own merits and demerits.

Merits of Demonitisation

The demonetization policy will help India to become corruption-free. Those indulging in taking bribe will refrain from corrupt practices as it will be hard for them to keep their unaccounted cash.

This move will help the government to track the black money. Those individuals who have unaccounted cash are now required to show income and submit PAN for any valid financial transactions. The government can get income tax return for the income on which tax has not been paid. The move will stop funding to the unlawful activities that are thriving due to unaccounted cash flow. Banning high-value currency will rein in criminal activities like terrorism etc.

The ban on high value currency will also curb the menace of money laundering. Now such activity can easily be tracked and

income tax department can catch such people who are in the business of money laundering.

This move will stop the circulation of fake currency. Most of the fake currency put in circulation is of the high value notes and the banning of 500 and 1000 notes will eliminate the circulation of fake currency.

This move has generated interest among those people who had opened Jan Dhan accounts under the Prime Minister's Jan Dhan Yojana. They can now deposit their cash under this scheme and this money can be used for the developmental activity of the country. The demonetization policy will force people to pay income tax returns. All the monetary transaction has to be through the banking methods and individuals have to be accountable for each penny they possess. It is a giant step towards the dream of making a digital India. If these are the merits, there are demerits of this policy as well.

Demerits of Demonitisation

The announcement of the demonization of the currency has caused huge inconvenience to the people. They are running to the banks to exchange, deposit or withdraw notes. The sudden announcement has made the situation become chaotic. Tempers are running high among the masses as there is a delay in the circulation of new currency.

It has deeply affected business. Due to the cash crunch, the entire economy has been made to come to a standstill. Many poor daily wage workers are left with no jobs and their daily income has stopped because employers are unable to pay their daily wage. The government is finding it hard to implement this policy. It has to bear the cost of printing of the new currency notes. It is also finding it difficult to put new currency into circulation. The 2000 rupees note is a burden on the people as no one likes to do transaction with such high value currency. Some critics think it will only help people to use black money more easily in future. Further, many people have clandestinely discarded the demonetized currency notes and this is a loss to the country's economy.

Conclusion

Economists are busy in listing out many more merits and demerit of this policy. The government is saying that there are only advantages of demonetization policy and this will be seen in the long term. Former Prime Minister Manmohan Singh who is a noted economist, former RBI governor and former Finance Minister of the country, dubs the demonetization move as an 'organized loot and legalized plunder'. However, if we compare the merits verses demerits, it will be safe to conclude that the former outweighs the latter. Even though there is suffering and agony among the masses right at the moment but the forecast is that its benefits will be seen in the long run. The government is taking all the necessary steps and actions to meet the currency demand and soon the trial and tribulations of the people will be over with the smooth flow of the new currency.



ARTICLE SECTION



“From Boatsman’s Son to Rocket Builder”

Ms. Meezna Shaikh, -----

Abdul Kalam is a man with an uncomplicated world view. As principal scientific adviser to the prime minister, a cabinet-rank post he retired from in November last year, Kalam was entitled to a palatial bungalow in Lutyens' Delhi. Yet he chose to occupy two rooms in a Defence Ministry guest house that had been his home even when he headed the DRDO between 1992 and 1999.

But such is the irony of fate that if all goes according to the NDA's plan, by July Kalam, a bachelor, will move into the country's most coveted piece of real estate - Rashtrapati Bhavan.

Kalam, who prefers bush shirts to suits and chappals to shoes, will have to get used to other prerequisites of power: formal wear for state dinners. Back in 1980, when the late prime minister Indira Gandhi called him to Delhi to personally felicitate him for putting the country on the world's space map, Kalam was in a panic as he owned neither a suit nor shoes. Satish Dhawan, the then head of the ISRO, told him, "You are already wearing the suit of success. So just be there.

Kalam's suit has been well-earned. Not only was he responsible for building India's first satellite launcher, the SLV3, but in the 1980s he also made the country a missile power by developing the Agni and Prithvi. His role in 1998's Pokhran blast came in a decade devoted to weaponising nuclear capability. He was there discussing the doctoral thesis of a student when Prime Minister A.B. Vajpayee called to inform him of the NDA's decision. All Kalam said then was that he was "overwhelmed" by the decision. Though soon to be 71, Kalam displays remarkable energy, working late into the night and waking up early to go for a two-hour walk. It is his spartan habits-he is a vegetarian, teetotaler and has never smoked-that allow him to be constantly alert.

If that sounds distinctly Nehruvian, Kalam's view on the atom bomb, which he helped build, is vastly different. He believes that such arms deter other nations from attacking or subjugating India and are, therefore, "weapons.

There are no such questions in his native Rameswaram, where his house on Thittakudi's Pallivasal Street is a testament to what Arun Tiwari, the co-author of his biography Wings of Fire, calls, "the best example of the meek inheriting the earth".

ARTICLE SECTION



“Gandhiji’s Through Letters”

Ms. Sangini Jha, _____

It has been rightly said, “A man is but the product of his thoughts what he thinks he becomes.”

“Mohandas Karamchandra Gandhi”, the poet Rabindra Nath Tagore gave him the title 'Mahatma- the great soul.' The British Prime Minister Winston Churchill described him as a half-naked fakir. Nelson Mandela calls him a sacred warrior while others describe as our father of nation. However for the common people of India, he simply remains Bapuji”

Gandhiji's biographer Krishna Kriplani says, 'He was not born a genius and did not exhibit in early life any extraordinary faculty that is not shared by the common run of men ...if there is anything extraordinary about him as a child it was his shyness.' Nobody knew one day this painfully shy man would gather his courage, take a shaky breath and face a phalanx of police armed with sticks and guns ,he would address giant public meetings, facing a sea of watching faces and calmly walk into the king of England's Buckingham palace, his chappals slapping on the marble stairs. Gandhiji believed that one can do so much if one has the courage to follow his dreams and not be defeated by the failures that you will face on the way.

A voracious reader and writer, Gandhiji used to write letters memorials and petitions to people concerned with issues -that may be social, political or religious. A reflection of his letter writing spirit or for that matter his writing spirit could be gauged from the compilation of his works '*Collected Works of Mahatma Gandhi (CWMG)*' by Publication Division, Ministry of Information and Broadcasting (min. Of I& B), Government of India.

There are 98 volumes of CWMG which compiled a significant portion of his works including '*Hind Swaraj*' and his autobiography '*My Experiment with Truth*'. Leaving petitions, memorials, diaries and health tips, there are about 29,000 letters compiled in the CWMG. The 28956 letters compiled in the CWMG were written by Gandhiji to different people during his life span starting from his letter to his brother Lakshmidas Gandhi from London on Nov 09, 1888 till the last letter to Sarita. Gandhi used to meet people and addresses gatherings to spread the Satyagraha movement, he was also writing letters in large numbers to political activists, friends, family members etc., on issues relating to family affairs, health, social issues, political issues, religious issues etc. In fact, Gandhi was particular in writing reply letters to all those people who have written letters to him. He was writing letters when on train touring different place for furthering Satyagraha movement, when on tour collecting fund for the movement; destitute; people affected by natural calamities , on ship, etc.

There were some people whom he wrote letters in regular interval. Those includes Chhaganlal Gandhi and Maganlal Gandhi; sons of his causion Khushalchand Gandhi, Gopal Krishna Gokhale; his political guru, DadabhaiNaoroji, Henry S.L.Polak; a close associate in Satyagraha movement, Millie Graham Polak; Henry Polak's wife, Hermann Kallenbach; a

prosperous German architect of Johannesburg who gave his Tolstoy Firm for use by the Satyagrahis in South Africa, Kasturba Gandhi; Gandhi ji's wife, C Rajagopalachari, Jawaharlal Nehru, G D Birla, Mirabehn, Rajkumari Amrit Kaur, Amtussalaam, Mahadev Desai; his personal secretary etc.

The first phase of the letters was those written by M.K. Gandhi during his stay in South Africa. He had gone to South Africa as a young Barrister to work for an Indian merchant settled there, for a year. Within a short span of his arrival, he had to face the humiliation at a railway compartment for being a 'coloured' man and was virtually pulled out of the train by the railway officials. During his stay in that country, he closely witnessed the condition of Indian indentured labourers, the treatment meted out to them by their masters and the distinction prevailed in the name of Whites and 'Coloured' people Gandhi took up the challenge to fight in justice and racial prejudice. This decision inaugurated his political career. *"I began to think of my duty. Should I fight for my rights or go back to India. It would be cowardice to run back to India without fulfilling my obligation."* It was at the time of Gandhi's crucial decision to stay in South Africa and fight discrimination that he first read the previously unpublished A Letter to a Hindu. Gandhi was so impressed by Count Leo Tolstoy's message of love and non-resistance to evil that he decided to write to Tolstoy and ask his permission to reprint the letter. This accidental meeting through the printed word was to change Gandhi's life. The letters exchanged by Gandhi and Tolstoy illustrate the similarities in their thinking and ideals and the profound influence Tolstoy had on Gandhi's life and thought. They became such good friends that Tolstoy struggled to continue their correspondence even during his last days of illness and pain.

A letter to Leo Tolstoy from MK Gandhi

Westminster Palace Hotel,

4, Victoria Street, London, S.W.,

SIR,

I take the liberty of inviting your attention to what has been going on in the Transvaal (South Africa) for nearly three years.

There is in that colony a British Indian population of nearly 13,000. These Indians have for several years laboured under the various legal disabilities. The prejudice against colour and in some respect against Asiatics is intense in that colony It is largely due, as far as Asiatics are concerned, to trade jealousy.

The climax was reached three years ago, with a law which I and many others considered to be degrading and calculated to unman those to whom it was applicable

In the letter in question you have quoted largely from Krishna and given reference to passages. I should thank you to give me the title of the book from which the quotations have been made. I have wearied you with this letter. I am aware that those who honour you and endeavour to follow you have no right to trespass upon your time, but it is rather their duty to refrain from giving you trouble, so far as possible. I have, however, who am an utter stranger to you, taken the liberty of addressing this communication in the interests of truth, and in order to have your advice on problems, the solution of which you have made your life work.

With respects, I remain,

Your obedient servant,

M. K GANDHI

However as he was preparing to return to India after completion of the work, a news item in the 'Natal Mercury' with the headline 'Indian Franchise' attracted his attention. The news was about the Natal government's move to disfranchise the

Indians. As a qualified lawyer, as he started taking up issues relating to Indians, people started recognised his leadership. With the letters being the safest, cheapest and convenient medium of communication at that time, he wrote hundreds of letters to government officials, Indians settled in that country, to his mentors, to newspaper editors and to his family members. While most of the letters written to government officials dealt with the Indian issues at South Africa, he wrote letters to newspaper editors to ensure that the issues be discussed at the newspapers for mass understanding and debate. He used to write letters to some of leading personalities whom he revered (Dadabhai Naoroji, Gopal Krishna Gokhale), to explain his position as well as to take guidance, where as his letters to Indian people and other friends mostly dealt with the problems faced by them, how to unite them and how to fight with the dispensation to extract justice. Having had to face the wrath of the European officer for being a '*coloured*' in a train, and witnessing the division of people in the line of colour, M. K. Gandhi wrote an open letter on this subject matter to the Europeans in Natal in December 19, 1894. The letter with the date and place at the top of the right side, started with a '*SIR*.' Then, in a humble manner he wrote '*I venture to send you the enclosed for perusal and solicit your opinion ...*' on the subject matter. Even though the open letter was addressed to the Europeans, M K Gandhi with the objective to reach to the influential intellectual class of that society and invigorate their consciousness, deliberately addressed the Editors, Merchants, Clergymen, Journalists, and Lawyers with making special reference to their respective field of activities and sought to know from them whether their sense of duty allows them to treat Indian as the way they are being treated. He believed in power of writing and nothing could shake the dauntless Indian barrister from the path of justice and truth.

A letter to press from MK Gandhi

Gandhi believed in power of press and further believe that press can convey his message to various people - to the local as well as to the high authorities. M K Gandhi to the press. The letter was written to three local dailies of Johannesburg in September 1906. In this letter Gandhi raise the issue of permit for Indians in the British Colony which, in his account, had set up a reign of terror for British Indian women and children. With an objective to draw attention of the media organisations and also to arouse their sense of justice on the issue so as to ensure that the letter gets published with comments, Gandhi wrote that he was writing the letter with the '*trust*' that the press would give publicity to the issue for the sake of '*elementary justice*.' He in fact, urged the press to write comment, on the issue that had brought a shocking state of affairs in the colony. He had written many more letters to the press on various sensational issues to spread the awareness about the happenings which were taking place at that time.

A letter to Ramdas Gandhi from M K Gandhi

Gandhi ji had special place in his heart for his family members. He was constantly in touch with the family member through the medium of letters. A letter written to Ramdas Gandhi in September 1924. The letter was written in Gujarati from New Delhi where the sender had started 21 days fast for Hindu-Muslim unity. This is a letter from a father to his son, where the son is studying at a distance place, and the father was undertaking an extreme step of 21 days fast for Hindu-Muslim unity, which he termed as '*atonement*.' According to Oxford Dictionary, atonement means '*a repair done for the sake of a damaged relationship*.' However, the sender in the first sentence wrote about his '*atonement*' and informed that the '*fast*' shall last at least for 21 days. This in turn implied that the fast is to achieve the atonement the sender spoke about. From the references we know that the fast was for Hindu-Muslim Unity. Hence it can safely be said that both the communicants had the same frame of reference on the issue. The letter was written after the sender had started the fast. This could be the reason that, the sender feared that his son might be scared after knowing about it, asked not be scared and concentrate on his studies. In fact he did not stop there. As if reprimanding his son, wrote "*if you can't have patience, do run up here*" and then advised him to keep patience. Then as a philosophical overtone, he wrote about how human body should be used to achieve maximum work. Perhaps this was written to mellowing down the hard talk. Besides, this could have also been written as a

part of teaching a father was passing on to his son. He signed off the letter by extending his blessing and writing 'Bapu' at the end. The language of the letter, the concern and authority reflected through the content of the letter gave his family members a ray of hope and sense of satisfaction

The letter to Annie Besant from MK Gandhi

A letter to Annie Besant was written on April 1920 from Sabarmati Ashram. In this short letter Gandhi addressed her as '*Dear Dr. Besant*' and then thanked her for the note she had written. He then went on to express his inability to join the movement Besant had written about. But he took sufficient care in selecting words to mellow the impact of his denial in participating the movement, when he wrote "*I may not join the movement...*" instead of '*I won't join the movement...*' Gandhi then went on to reason as to why he might not be able to join the movement and signed off the letter by writing '*yours sincerely*' with his full name at the end. This is perhaps in respect to Dr. Besant who had a multifaceted personality and was instrumental in the formation of Congress in India.

Letter to the Viceroy of India from MK Gandhi

On May 18, 1930 this letter was written when Gandhi was in Yeravda Central prison to the then viceroy of India. The crux of the letter was that thousands of people were being arrested by the British government for their peaceful demonstration against the salt tax, the liquor tax and the import of foreign cloths into India and to solve the issue the Viceroy of India had declared for holding a Round Table Conference in last part of that year. Gandhi was imprisoned for the same offences, so he voraciously presented the stand point of India as a free nation and made it clear that no round table conference would be able to bring out any solution unless public sentiments are honoured. Gandhi addressed the Viceroy of India as '*dear friend*' at the beginning of the letter and he signed off the letter by writing '*your sincere friend*' followed by his full name. Gandhi wrote that he was writing the letter as he thought it as duty to express his opinion on the statement of the Viceroy of India relating to organising the Round Table Conference. He wrote with conviction that salt tax and liquor tax must go and import of foreign cloths must stop. He further wrote that "*India must not live for England but for live for herself, so as to enable her to make her contribution to the world's progress.*" Gandhi wrote his stand point so bluntly that people in the knows, must have got the message clearly.

He by utilising the art and power of writing and by practising the principles of ahimsa and non violence proved that "pen is mightier than a sword". Though Gandhiji's cultural and spiritual roots were rooted in the Indian philosophic and religious tradition, as articulated in the great Indian epics, in particular the philosophy of the Bhagwad Gita ,and the influences of the spiritual poet and personal friend Shrimad Rajchandra, Gandhiji was far from an Indian revivalist; the sources of his inspiration were not confined to India, they were global and universal, and included political essays such as Henry David Thoreau's "Resistance to Civil Government", John Ruskin's essay on economy - 'Unto This Last', Tolstoy's personal philosophical work, 'The Kingdom of God is Within You' and Christ's 'Sermon on the Mount'

Reverend Martin Luther King, the Mahatma's great disciple summed up the Mahatma's contribution :

"Posterity could not escape him even if it tried. By all standards of measurement, he is one of the...greatest men in world history."



ARTICLE SECTION



“Gandhiji And His Correspondence” - An Essay

Ms. Alvira Shaikh, _____

And

Ms. Sangini Jha, _____



Gandhiji and his correspondence

There is always an aura of mystery and curiosity when we open a book of letters. The correspondence between great minds are landmarks in the development of the history of ideas. The letters of Mohandas K. Gandhi are no exception.

Gandhiji's life has been a persistent struggle against the powerful forces of British Imperialism which have held India in bondage for more than a century and a half. During a period of about fifty years of his political career he has been off and on writing letters of the nature of advisory notes, petitions and ultimatums to the Viceroys of India and other British statesmen. Mahatma Gandhi is considered to be one of the most outspoken, fearless and seditious writers of India, but a feeling of humanity and fellow-feeling permeates through all his letters. In spite of a marked sense of revolt against the British Government, his letters indicate a strong desire to maintain peace at all costs.

Gandhiji's letter to the British rulers

A key letter written by Gandhi which has been described as 'the most significant' in Indian history. The three-page typewritten correspondence was sent to the British rulers by the father of the Indian nation while he was under house arrest in 1943.

Written from the Aga Khan Palace in Pune, Gandhi made a reasoned plea for his and his followers' release from captivity.

In it he describes his detention as 'a waste of public funds' while millions of Indians starved to death.

He added selflessly: *'I should be quite content to pass my days in any prison.'*

But this one is highly significant because for a start it's written from prison.

It's written in 1943 and it signifies the moment he was taking on the whole leadership of non-violent moment.

Gandhiji's letter to Adolf Hitler

Mahatma Gandhi and Adolf Hitler are names that created history, in their own way and on the opposite ends of the moral spectrum. The first letter dated July 23, 1939 was brief as Gandhiji requested Hitler to prevent a war from unfolding also apologising in the same breath if he had erred in writing to the dictator.

Interestingly, a month later, Hitler signed the iconic non-aggression pact with the Soviet Union. However, the following Germany violated the Munich agreement, triggering a sequence of events that led to World War II.

Nevertheless, undeterred in his attempts, Gandhiji wrote a second letter on December 24, 1940. It was a longer letter, in which Gandhiji condemned British for their organised violence and also wrote that he would not want to end British rule with German aid.

Gandhiji's correspondence with Leo Tolstoy

Gandhi went to South Africa as a lawyer in 1893 for one year but remained there till 1914. There, he evolved the doctrine and technique of non-violent resistance, then called 'passive resistance' (later named by him as 'satyagraha') against racial discrimination against Indians. In 1909 he went as a part of a delegation to London for redress of such discrimination, and there came across Tolstoy's '*Letter to a Hindoo*' advocating the non-violent way instead of the violent way. Gandhi wrote to Tolstoy about the Indians' struggle in Transvaal. Thus started the correspondence between them during the last year of Tolstoy's life. Tolstoy remained one of the main mentors of Gandhi till the end.

In London, Gandhi met many Indians who propagated violent resistance as the only way to obtain India's freedom. And then he came across a copy of Tolstoy's '*Letter to a Hindoo*', written in reply to the letter of Tarak Nath Das, an Indian who advocated the violent approach. Tolstoy's letter explained why non-violent resistance and a resolve by Indians to become free were the only solution.

This prompted Gandhi to write to Tolstoy (1 October, 1909), apprising him about the Indians' 'passive resistance' against racial oppression in Transvaal going on for three years. He wrote that nearly half of the total Indian population of 13,000 in Transvaal had left Transvaal rather than submit to the degrading law, and 'nearly 2,500 have for conscience's sake allowed themselves to be imprisoned, some as many as five times.' He sent a copy of Tolstoy's '*Letter to a Hindoo*' which 'has been placed in my hands by a friend.' He sought Tolstoy's confirmation of this being written by him and his approval to his friend printing 20,000 copies for distribution and having it translated. He had 'taken the liberty' to write the letter 'in the interests of truth, and in order to have your advice on problems the solution of which you have made your life-work.' [CW 9:444-6]

Gandhiji's correspondence with Hermann Kallenbach

There are over 260 letters written by Gandhi to his close friend and disciple, the Polish-German Jewish architect Hermann Kallenbach. The first letter in this collection is dated February 9, 1909, and the last December 5, 1944. Though Sotheby's are tight-lipped about the identity of the collection's owners it is reliably learnt that the letters belong to the Kallenbach family.”

It was in May 1910 that Kallenbach mesmerized by Gandhi donated to him the 1,100-acre farm at Lawley, 20 miles from Johannesburg, which later became known as Tolstoy Farm. It is evident from the letters that Kallenbach idolized the Mahatma which clearly discomfited the latter. He wrote: “*You refuse to recognize my limitations. How shall I retain such an exalted standard.... Shall I be able to live up to it?*” Throughout Gandhi's traumatic days in South Africa, Kallenbach remained an indomitable all, suffering imprisonment along with the Mahatma. In 1914, he compared Kallenbach with another loyal white friend, C.F. Andrews, and wrote: “*Though I love, almost adore, Andrews so, I would not exchange you for him. You still remain the dearest and nearest to me and so far as my own selfish nature is considered I know that in my lonely journey through the world you will be the last (if even that) to say goodbye to me.*”

Sometimes Gandhi makes waspish references about his wife Kasturba. In one letter he complained to Kallenbach: *“Mrs. Gandhi has both the devil and the divine in a most concentrated form.....she has character and she has none. She is the most venomous woman I have ever met. She never forgets and never forgives. If she could overcome the strong desire to live with me, she would have left me long ago.”* But often, in a more mellow mood, he makes tender and affectionate remarks: *“She is very romantic. You meet with such characters in novels. Evidently she is living the heroine of her best novel.”*

Gandhi often discussed with Kallenbach his hopes and plans for his political fight against apartheid in South Africa. In one such correspondence, referring to Jan Smuts, he wrote: *“Smuts sent a message that he wanted to see me.... We had a very sweet chat.... We talked mostly about the two civilizations - ancient and modern - not eastern and western. I think that he was sincere in what he said.”* Concluding that the policy of petitioning was an emasculated one, Gandhi stated that it was *“a measure of our weakness.....As that the only unfailing remedy is to be sought in unadulterated passive resistance: that is the suffering of the people”*. This was the genesis of the concept of satyagraha, which a decade later Gandhi launched against the British with such shattering results.

The working of Gandhi's encyclopaedic mind is reflected at every turn. Whether it be to send instructions on strict dieting (a recurring topic) or to send long quotations from The Pilgrim's Progress, from the Bhagwad Gita and from Carlyle, to discuss practical measures to sustain the community on Tolstoy Farm or to not how repelled he is by the “unpardonable vulgarity of the higher classes”.

Referring to a political teacher or mentor, Gandhi mentions Gopal Krishna Gokhale's name most often, followed by Leo Tolstoy. He wrote: *“He (Gokhale) is the man who can render her (India) the highest service.....He is my political teacher.”* And of Tolstoy, whose essay on the morals of diet, Gandhi wrote: *“If Tolstoy was the greatest reformer of his age in Europe, he owed it to his doctrine of non-resistance.”*

Conclusion

To the Indian people, Gandhi gave a nation. To the world, he gave *satyagraha*, arguably the most revolutionary idea of a long and ravaged century. He showed that political change could be affected by renouncing violence; that unjust laws could be defied peacefully and with a readiness to accept punishment; that “soul-force,” as much as armed force, could bring down an empire. He drew this lesson from his readings of the Bible and Tolstoy and the *Bhagavad-Gita*, and he taught it to Martin Luther King Jr., Nelson Mandela, and countless other political protestors who would follow his example in the years to come. In some sense, Gandhi's greatest achievement lay in his legacy; for his ideals, and the example he provided in living them out, inspired, and continue to inspire, people of all nations to take up the peaceful struggle for freedom from oppression.



ARTICLE SECTION



“The Oxford of the East”

Mr. Osama Siddiqui, 1st BA LL. B.

The the decision to Deep my hometown Nagpur and study in Pune was a tough one when my relatives and friends came to know that I am packing of for Pune the reactions where amazing but everyone asked one common question, "why you are going Pune just to study law?".

I had heard about Pune educational legacy outstanding performance of your students in various fields amazed me every time I can't say that why people choose Pune over any other city in the country but my reasons main match with maximum students studying here the good quality education and excellent performance always attracted me.

Established in 1949 has University of Pune with just 18 colleges affiliated to University of Pune with about 433 college affiliated to it and 232 research institutes 20 educational Giants stands tall in the country. The university has been accorded the highest A rating by the National Assessment and Accreditation Council (NAAC) for its overall performance. Since the inception of the universty the city has been famous for film and television studies and engineering courses.

The silent atmosphere and moderate temperature throughout the year provide students with best is to live in. Rooted in culture and traditions Pune is known for it receptivity to modern influences and thought. The city is a seamless blend of Marathi culture and global influences. From its vibrant night life for youngsters to its longstanding culture of students working to earn pocket money Pune is in many ways a true microcosm of the West. While the people are hospitable, scrupulous and law abiding, it is also one of the safest cities in India.

This environment undeniably augurs well for academics and makes students from other states and countries feel comfortable and welcome in Pune. The academic fervour of the city is so strong that the distinction between the college campuses and the rest of the city are very blurred. Somehow the entire city at one level exudes the essence of one huge varsity campus. There is hardly any place for shopping, eating, entertainment and leisure which does not resonate with the psyche of the student population of the city. This is something unique to Pune and rightfully translates to its label of an educational city. The multi cultural and cosmopolitan environment of the city facilitates understanding and appreciation of other cultures.

The 400 acre campus is located in the North Western part of Pune. The placid environs and state of the art facilities provide

it's numerous students with an ideal atmosphere to pursue research in various areas of Science, Arts, Commerce and Languages. The University houses 40 departments, which provide a wide array of academic programs.

Other universities in Pune include The Government College of Engineering, Pune, which is one of India's first and oldest engineering universities, and the SNDT Women's University, a university exclusively meant for women. Pune has 5 Deemed Universities (A deemed university is a designation by the University Grants Commission of India that offers freedom over curricular matters as well as its own standards for such things as admissions and student fees.)- Deccan College, Tilak Maharashtra Vidyapeeth, Gokhale Institute of Economics and Political Science, Bharati Vidyapeeth and Symbiosis.

Pune is also home to the Inter University centre for Astronomy and Astrophysics (IUCAA), which is a leading institute for research in astronomy and astrophysics in India.

PUMBA, (acronym for the Pune University, Masters in Business Administration Program), the in-house university management department is one of the top B-Schools in India.

The Film and Television Institute of India and National Film Archives are also located in Pune on Law College road. ILS Law College, established by the Indian Law Society is one of the top 10 law schools in India.

The medical, dental and nursing colleges in Pune are affiliated to Maharashtra University of Health Sciences (Nashik). Pune houses medical colleges that make it to the top ten in the country AFMC (Armed Forces Medical College) and BJMC (Byramjee Jeejeebhoy Medical College).

Pune also has to its credit reputed educational institutes dedicated to Defence forces -National Defence Academy Pune, Armed Forces Medical College, Institute of Armament Technology (IAT) and Army Institute of Technology (AIT).

Language Centers

Pune is the largest center for Japanese language learning in India. Pune has the country's largest number of Japanese Language Proficiency Test examinees; it is also the major location for training and recruitment of Japanese language teachers. Japanese language training has been provided by the University of Pune since 1978; since then, other private institutions and individuals have also jumped into the field. Other languages such as German (Max Muller Bhavan) and French (Alliance Francaise de Pune) are also popular amongst Punities.

Undoubtedly It has been rightly said by our ex Prime Minister Pandit Jawaharlal Nehru, Pune is truly "Oxford Of the East".



ARTICLE SECTION



“An Idol Teacher”

Ms. Neha Rewchandani, II BA LL. B.

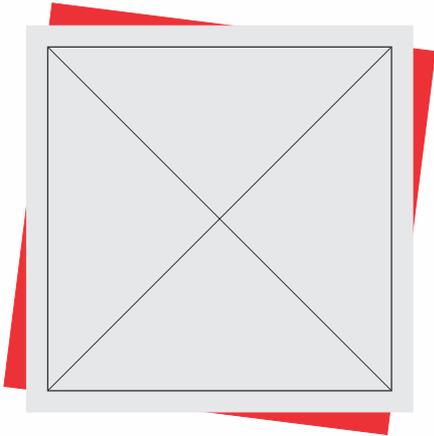
**"A teacher is like a candle -
it consumes itself to light the way of others."**

A teacher's profession is an ideal profession. The ideal teacher is a teacher who does teaching not as a job but because he/she loves teaching and is able to teach students to love learning. Teachers are playing a major role in developing a quality world to live. Teachers in different fields have different qualifications in terms of professional as well as at a personal level. Ideal teachers are those who use themselves as bridges over which they invite their students to cross, then having facilitated their crossing, joyfully collapse, encouraging them to create bridges of their own. There is a difference between a Good or Great teacher and an IDEAL Teacher. An Ideal Teacher is a great word, may not exist or it's very rare. In our religion, an Ideal Teacher is one who makes good students for all of humanity, not only for himself or for his country. Also, the ideal teacher works to make students better than him in all dimensions! His teaching ability should be such so as to attract the attention of the students easily. A teacher should teach in such a way so that any topic, however hard it may be, can be easily understood by the students. In order to teach well, the teacher himself should have vast and deep knowledge. He must be able to clear away students' fear of studies and to turn them into store-houses of knowledge without which a refined and higher life cannot be lived. An ideal teacher should have unbounded love and affection for his students.

He should be one who can be easily approached by them, for he should truly be their friend, philosopher, and guide. He should be able to inculcate certain virtues among students, such as regular studies, punctuality, care of health, equal emphasis on reading and writing, perseverance, kindness, and the like. An ideal teacher is also sociable. His dealings with other teachers and parents are always cordial. He is happy and also makes others happy. An ideal teacher lightens our life with their remarkable knowledge. Their effort makes us a better human and this helps in developing a better World.



ARTICLE SECTION



“Indian Democracy”

Ms. Anam Shaikh, 1st LL. M.

Synopsis : Democracy is a political set-up in which public is the ultimate power. India is a democratic country based on the system of adult franchise and indirect participation by the people in the government. All people are equal before law in India. It is a democratic ideal based on equality of opportunity. India is a democratic and welfare state which implies reasonably good quality of life for its citizens. But in this respect India has failed. Indian democracy's economic and social contents have not been realized yet and there is a lot of poverty, illiteracy, hunger and deprivation. Elections in India are not as free, fair and fearless as they ought to be. There is an urgent need of electoral reforms.

According to Abraham Lincoln democracy is the government of the people, by the people and for the people. In other words the ultimate power rests with the people who form the electorate to elect their representatives. Thus, the sovereignty lies in the people and is manifested through their opinion and will. It is a political set-up by consent of the voters. In a genuine democracy, the consent of the people is active and effective. People exercise this consent from time to time indirectly through their elected representatives. The consent given to the representatives to govern and make laws can be withdrawn by the people when they so desire.

India is a democratic country. Here the will and consent of the majority prevail. It is a government in which each and every individual has some participation, some share. Democracy provides for the expression and development of the individuals. Every individual here has the freedom to realize his intellectual, economical and spiritual potentials to the maximum. This means that Indian democracy is a political arrangement with particular economic, social and political approach.

In India everybody is equal before law. Each and every human being is guaranteed freedom to develop himself to the fullest possible extent without any hindrance. Equality is the essence of democracy and all the citizens have equality of opportunity but it never means regimentation and rigid uniformity. And this lends variety, diversity and plurality in unity. As a nation India is one but as individuals the citizens are free to follow their own individual faith, religion, desires and ways of life. It means individual diversities and national unity and integrity are not incompatible but rather complementary.

The economic aspect of democracy means that each and every citizen is made to live a good and meaningful life with at

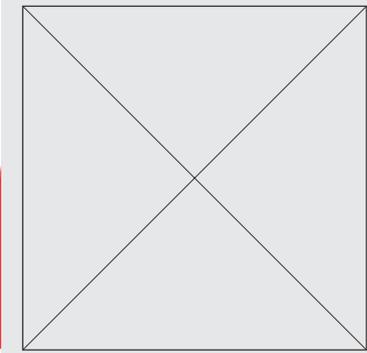
least minimum needs of life easily available. Democracy means bridging the gap between the rich and the poor and raising the standard of living of the masses. True democracy implies that nobody goes to bed hungry, that he has at least simple roof over his head and clothes to veer his body. These are the ideals of democracy, challenges which should be faced and met.

Defection and desertion is another great danger to Indian democracy. Political leaders without policies programmed, principles and moral values often change their loyalties from one faction to another for petty personal and party gains and destabilize the governments and balance of power. Such unscrupulous leaders do not hesitate to cause spilt in their political parties to grab power with the help of other political factions with whom they have no harmony, understanding or policy accord at all. Such unholy alliances and strange bed-fellowship have abnormally increased in recent years.

Criminalization of politics poses a great danger to our democracy. Politicians in high places and positions have nexus with criminals, mafias, and antisocial elements and use them blatantly against their adversaries. Political murders, kidnappings, abductions and threats have become very common. They indulge in buying of the votes, threatening the voters, booth-capturing, violence, shooting and killing during the election and in such a situation democracy becomes a sheer mockery. Election Commission should curb some of these evils effectively. There should be transparency in election-funding, electioneering and expenditure of the candidates. Often the party in power misuses electronic media for electioneering purpose. All these evils should be checked and eliminated.



ARTICLE SECTION



“Some Quotation About Environment...”

Ms. Adheena Sunder, _____

- 1) *The earth has enough for everyone's need but not for anyone's greed!*
- 2) *Only after the last tree has been chopped down,
Only after the last drop of water is used,
Only after the last river is poisoned,
Man will realize that money can't be eaten!*
- 3) *Nature is the beauty, to save it is our duty!*
- 4) *Man's development is a boon, but over-development is a bane!*
- 5) *Simple actions in our daily lives would result in far reaching
consequences and will decide whether life would flourish or perish!*
- 6) *Another pair of leather shoes are easy to buy
but can we afford another planet?*
- 7) *I you don't have conviction
wildlife will face extinction !*



“The Sound of Earth”

Ms. Sufiya Shaikh, 3rd BA LL. B.

As I wake up in the morning, I saw the sunshine in the window
As I go in the garden, I saw the flowers as they grow.
The trees in the mountain, Gives us fresh air to inhale,
It gives us water everyday, and fulfill life every way.

How beautiful surroundings that we have,
Its a gift from up above, May you be thankful of what you have,
And share the blessings from loving God.

Today is a great day, It's a love fulfilling way,
It's because I have to say, That god is my guidance all the way.

POEM SECTION



Dr. A.P.J. Abdul Kalam

Ms. Meezna Khan
1st B.A. LL.B.

Aim for the moon, if not the Mars;
Aim for the stars but avoid wars;
Aim for frontiers, without a fence;
Aim for world-peace, co-existence.

Aim for children who have a dream;
Aim for good youth, with smiles to beam;
Aim for a stronger India;
Aim for a world that's terror-free.

Aim for dialogues, not sanctions;
Aim for amity of nations;
Aim for a better world for man;
Aim for achievements in life-span!

Abdul Kalam, he had a dream;
And labored hard within a team;
He gave the country missiles great;
And made Bharat, a nuclear state!

He served his tenure usefully;
He left his office peacefully;
He lives a life most hopefully;
'Just love your brethren sincerely!'

Fondly and most respectfully dedicated to
Shri APJ Abdul Kalam,
Our beloved Ex-President of INDIA



My College

Ms. Ana Haleem
2nd B.A. LL.B.

I used to live best days of my life,
Where fun and bounce is common
A refreshing realm of knowledge,
That is my college.

Funny friends and loving lecturers,
Freaky fundas and flexible study hours.
Riddles and rumors, gossips and giggles-umpteen,
Added spice to the junk I take over the college canteen.

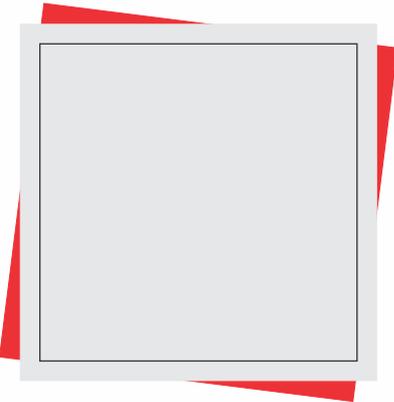
I am finest in English Literature,
And this subject suited my sensitive nature.
I entered in the world of stories, poems and plays,
Each lecture used to set my imagination ablaze.

My college is a literary paradise,
Where I learnt to critically analyze,
Every text that came my way,
Be it poetry, prose or play.

Free from the fetters of school,
I willingly used to jump into the knowledge pool.
Where education is mixed with entertainment,
College learning is never a punishment.
At college life is full of cherish and joy.



POEM SECTION



Our Lord Our Environment

Ms. Anam Shaikh
2nd LL. M.

Search a solution
to stop pollution
solutions are there
to purify the air
plant a tree
which makes earth pollution free
for small distance use cycles
and for long journey use CNG vehicles
you can perform
some effective reform
pollution affects our health
and to cure one had to waste wealth
pollution results in global warming
rapidly melting of glaciers is alarming
search a solution
to stop pollution!

plant more trees
for sake of earth, please
they fill our lives with wealth
they also maintain our precious health
to enjoy a lovely breeze
please grow more trees
it's wrong to cut them for personal greed
don't forget they fulfill our basic needs
plant more trees
for sake of earth, please

save nature
if tou care for future

nature is like our mother
like nature there is no other
for all facilities she'll shower
nature is the strongest power don't destroy
it ever
for you'll be able to replenish it never!

Save this, save that, save all
this seems to be future's call
today we just want to fulfill our selfish
needs
but man! earth cannot fulfill all your
greed's
over population and increasing pollution
to these problems, there seems no solution
natural resources-the gifts of nature
seems to have a poor fate
for our luxuries and comforts can't wait
but now we'll have to realize
that man is not so specialized
for saving the nature, we need to act smart
otherwise the dark era is about to start
so let's unite so that our natural resources
can be conserved
a peaceful and happy life can be observed
if not for yourself, think of future
generations to come
they'll curse us for we are the ones
in whose hands lies the future of the earth!

twinkle twinkle little star
i can't see where you are
all the smoke in the smoky sky
makes you hide and makes me cry
there is darkness all around
as you are pollution bound
when you are visible at night
that is really a lovely sight?
Why is man causing pollution?
It's the time we start a revolution
against pollution

oh my!!
What a lovely sky!
Green dry all around
weather, water or ground
what if trees are removed?
Pollution will increase, it's proved!
conditions will be sad
how sorrow and sad
the lovely trees
home of birds and bees
the world without trees we can't
afford the soil will also erode
barren mountains with dry land
now future is in your hand!
We should all not refuse our
responsibility remember; in our lives
trees have the most utility!

POEM SECTION



Ms. Sana Shaikh

RESPECT FREEDOM, RESPECT NATION

- ☆ In the Air, Everywhere, There's a patriotic essence,
Today is the occasion, of Our INDEPENDENCE !
- ☆ ORANGE, WHITE, GREEN & BLUE,
We're the colour that flew .
As our beloved Flag, At midnight two.
- ☆ Alas! Released from The clutches of Britishers'-
The fruitful result of our brave Struggles.
- ☆ Thanks to Mangal Pandey,
Who raised his voice first Awakened the Indians,
Against the British, to burst.
- ☆ Our great Ancestors, Sacrifices & bloodshed,
Gave us the freedom, But left them dead.
- ☆ Respect this freedom, At least for their sake ,
Respect their tremendous efforts ,
Instead of believing in fake .
- ☆ SALUTE TO OUR GREAT MOTHERLAND ,
SALUTE TO ITS GLORY!...
I'm proud to be an Indian SALUTE to its VICTORY !

- JAI HIND -

DIWALI

- I think Diwali is like a person,
Is a guest of not one,
But , Rich, Poor & Everyone .
- Stays at over home for 5-6 days,
And spreads the light of happiness,
Tells us the strengthens of Love & care .
- Diwali doesn't discriminate ,
In Poor or Rich, It sings joy to them
In its own pitch .
- Sweets ,Gifts, Crackers & much more fun,
Brings a life to the world,
With a lively union.
- That's what it teaches ,
That's what it preaches .
Each & everyone's heart it reaches.
- No matter you're Poor ,
Or have a little part ,
Always be Happy & Rich at heart...

- HAPPY DIWALI -

THE CO-CURRICULAR ACTIVITIES



Guru Pournima Celebration in our College on 19th July 2016 - Teachers of our college felicitating our Principal Dr. Rasheed Shaikh



Career Counseling Cell organized Guest Lecture on 12th Aug 2016 - Dr. H. A. Kadri, Asst Professor, N.B.T. Law College, Nashik delivering the lecture on various aspects and how to write paper on Research Methodology



LEGIST 2016 - An Intra-collegiate Moot Court Competition on 10th Sept 2016 - Dr Saleem Shaikh and Dr Satish Shinde judging the competition

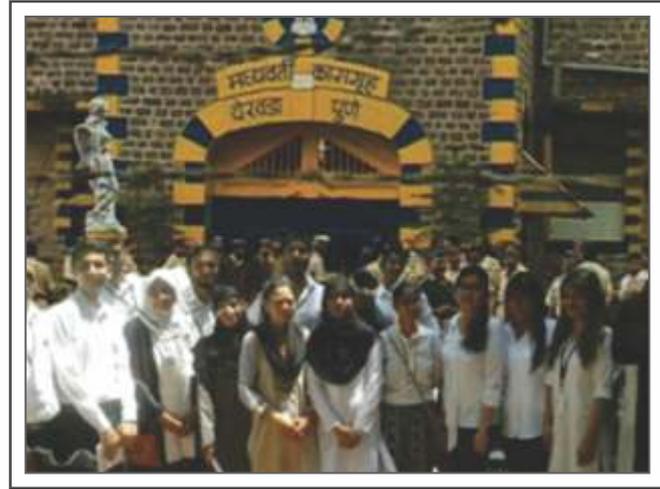


Career Counseling Cell organized Guest Lecture on 12th Aug 2016 - Dr. K. K. Deo, Principal, Navjeevan Law College, Nashik delivering the lecture on International Law - Recognition of states

THE CO-CURRICULAR ACTIVITIES



Teachers Day Celebration on 5th Sept 2016 - Dr. Rasheed Shaikh, Principal, A K K New Law Academy, Pune addressing the students



Jail visit on 25th March 2017 - Student of 5th year B.A. LL.B and 3rd year LL.B. visiting jail along with teaching staff of our college



Freshers' Day Celebration on 5th Jan 2017 - Ms. Fresher Ana Haleem & Mr. Fresher Tabish Mirza (B.A. LL.B 1st Year) & Mr Fresher Akram Shaikh & Ms. Fresher Sana Shaikh (LL.B 1st Year) alongwith Principal Dr Rasheed Shaikh



Guest lecture on "Entry of Law Graduate in Armed Forces" on 19th Dec 2016 - Dr. M. B. Kothawade felicitating the guest Mr. L. K. Singh, Associate NCC Officer, Pune

THE CO-CURRICULAR ACTIVITIES

7 Days N.S.S. Special Winter Camp at Ambadvet Village from 5th Dec to 11th Dec 2016



N.S.S. Special Winter Camp at Kudje village from 8th - 14th December, 2014.



Free Legal Aid & Advice Camp at Kudje village, Pune



Cleanliness of village



Independence Day Celebration
on 15th Aug. 2017

THE CO-CURRICULAR ACTIVITIES

“PINNACLE 2017” 11TH INTER LAW COLLEGIATE FESTIVAL 2016-17



Chief Guest of the function Ms. Kashmira Kulkarni, a well known Marathi Film Actress addressing the gathering



Winner Team -
DES's Navalmal Firodia Law College, Pune



Chief Guest of the function Ms. Kashmira Kulkarni, a well known Marathi Film Actress giving away the prize.



Dr. Sudhakar Avhad addressing the gathering

THE CO-CURRICULAR ACTIVITIES

UGC SPONSORED SEMINARS

One day National Level Seminar on “Right to Pollution Free Environment - Need of Implementation”



UGC sponsored One Day National Level Seminar on “Right to Pollution Free Environment - Need of Implementation” on 24th Sept 2016



Hon'ble Mr. Justice U. D. Salvi, Judicial Member, National Green Tribunal, Western bench, Pune addressing the gathering



Felicitation of Hon'ble Mr. Justice U. D. Salvi, Judicial Member, National Green Tribunal, Western Bench, Pune .



Principal Dr. Rasheed Shaikh addressing the gathering

THE CO-CURRICULAR ACTIVITIES



Dr. P. A. Inamdar, President, M.C.E. Society's addressing the gathering.



Law Faculty Convocation Degree Distribution Programme on 16th Jan 2017 Prof. Dr. A. Lakshminath, Pro Chancellor and Vice Chancellor, Chanakya National Law University, Patna.



Felicitation Mrs. Abeda P. Inamdar, Vice President, M.C.E. Society's, Pune



Book Exhibition at AKK New Law Academy, Pune



A.K.K. New Law Academy & Ph. D. (Law) Research Centre, Pune

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