



Pune District Education Association's
LAW COLLEGE, HADAPSAR

S.No. 215/2, 277/2 Annasaheb Magar College Campus,
Hadapsar-411028. Ph. : 020-26990135 / 36

■ ID No. : PU/PN/LAW 180-2002 ■ Reg. No. : BC/LE/PDEALC/PUNE/PU18/2004.
■ Approved by : Bar Council of India ■ Affiliated to Savitribai Phule Pune University ■ A.I.S.H.E. No. : C - 41831.



AQAR 2023-24

Criterion 1 – Curricular Aspects

Key Indicator – 1.3 Curriculum Enrichment

1.3.1 Institution integrates crosscutting issues relevant to Professional Ethics, Gender, Constitutional and Human Values, Environment and Sustainability etc. into the Curriculum.

Pune District Education Association's

LAW COLLEGE, HADAPSAR, PUNE – 411028

**Affiliated to Savitribai Phule Pune University, Recognised by BCI,
NAAC Accredited B++**

Website–www.pdealawcollege.edu.in, Email–pdealawcollegehadapsar@yahoo.com ,
Telephone - 7028207135

Criterion 1 – Curricular Aspects

Key Indicator – 1.3 Curriculum Enrichment

1.3.1 Institution integrates crosscutting issues relevant to Professional Ethics, Gender, Constitutional and Human Values, Environment and Sustainability etc. into the Curriculum.

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Pune District Education Association's

LAW COLLEGE, HADAPSAR, PUNE – 411028

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Website- www.pdealawcollege.edu.in/ , Email- pdealawcollegehadapsar@yahoo.com,

Telephone- 7028207135

SR NO.	Name Of The Course	Cross Cutting Issues	Programme
1	Legal and Constitutional History (LC0501)	Constitutional Philosophy and Historical Sources of Law	LLB
2	Constitutional Law (0601)	Constitutional and Legal Values	LLB
3	Professional ethics and Contempt of Court of Law (LC 0704)	Professional Ethical Values for Legal Practitioners	LLB
4	Human Rights Law and Practice (LO 0805)	Human Rights and Issues	LLB
5	Vulnerable and Disadvantaged Groups and Criminal Law (LO 0807)	Issues Backward Class /Tribal /Elderly people /LGBTQ/	LLB
6	Humanitarian and Refugee Law (LO1009)	Human Values	LLB
7	Environmental Law (LC 0903)	Environmental Values	LLB
8	Legal and Constitutional History (LC0501)	Constitutional Philosophy and Historical Sources of Law	BALLB
9	Constitutional Law (LC 0601)	Constitutional and Legal Values	BALLB
10	Professional ethics and Contempt of Court of Law (LC 0704)	Professional Ethical Values for Legal Practitioners	BALLB

11	Human Rights Law and Practice (LO 0805)	Human Rights and Issues	BALLB
12	Vulnerable and Disadvantaged Groups and Criminal Law (LO 0807)	Issues Backward Class /Tribal /Elderly people /LGBTQ/	BALLB
13	Humanitarian and Refugee Law (LO1009)	Human Values	BALLB
14	Environmental Law (LC 0903)	Environmental Values	BALLB



R. P. Patel
PRINCIPAL
P.D.E.A'S
LAW COLLEGE
Hadapsar, Pune-411028

**PDEA'S
Law College, Hadapsar
2023-24
NSS Department
Street Play Report**

Date – 15/07/2023

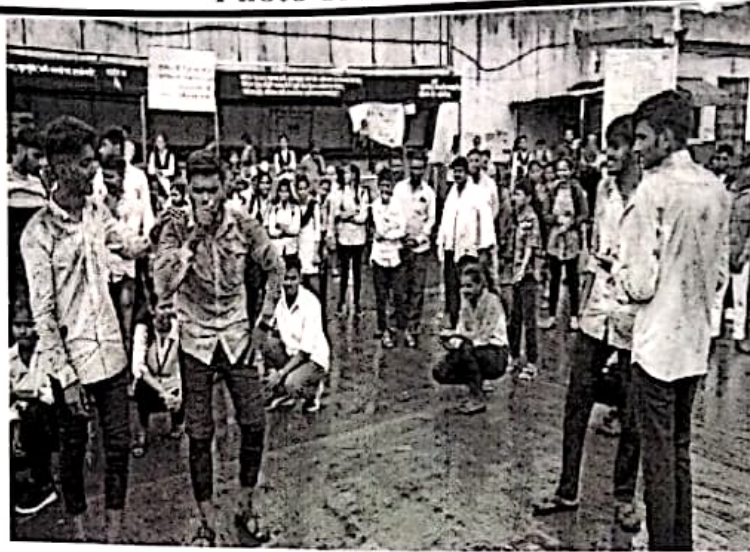
Law College is constantly ready to create awareness on various issues in the society. Under the National Service Scheme, the students of Law College performed a street play on the topic of de-addiction at many places like Hadapsar Gadital, Hadapsar Police Station, Law College premises. The main purpose of this road play was to create awareness about the side effects of addiction. Why youth should stay away from addiction, the bad effects of addiction on the society were shown on the basis of street drama.

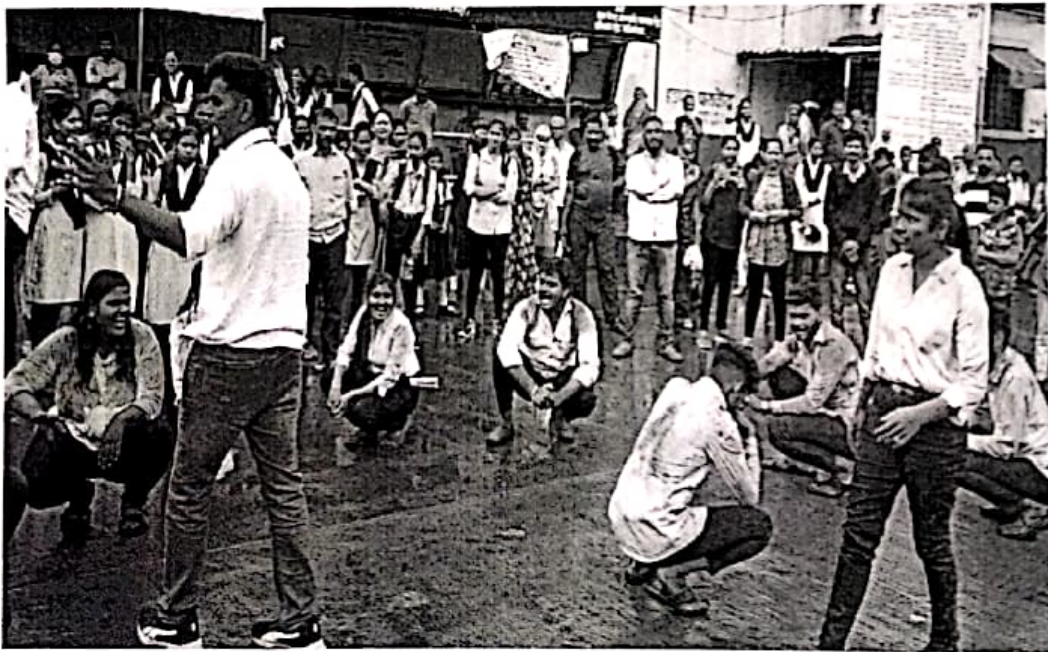


Bar'

R. P. Patil
Principal
PDEA'S
Law College, Hadapsar

Photo of Street Play





R.P. Patil
Principal
 P.D.F.A.'S
 Law College, Hadapsar
 Pune - 411 028

PDEA'S
Law College, Hadapsar
Academic year 2023-24
Street Play



Date-17/7/201

Sr. No	Name of the student	Sign
1.	आशिष अरुण धाडगे	Asish
2.	Shivendra palid.	Palid.
3.	Gore Srushti	Srushti
4.	Jadhav Shweta	Jadhav
5.	Ranjit Padavi	Ranjit.
6.	Bhadale Gayatri	Bhadale
7.	Indalkar Samruddhi	Samruddhi
8.	Tompe Vaishnavi	Tompe
9.	Bhandare Kshitija	Bhandare
10.	Kulkarni Swarnjali	Kulkarni
11.	Kadke Samiksha	Kadke
12.	Khote Chinmay	Khote
13.	Shivale Hemant	Shivale
14.	Pranit Shinde	Pranit
15.	Gaikwad Govind	Gaikwad
16.	Pandurang Pawar	Pawar
17.	Rutwik Shelar	Rutwik
18.		
19.		R. P. Patel
20.		Principal P.D.E.A.'S.

Law College, Hadapsar
Pune 411 023.

Notice

Date. 17/7/2023

All the students of PDEA's Law College Hadapsar are here by inform that We are going to plant trees at kanifnath fort on ~~13~~17/7/2023 at 9 am. Attentance is Compulsory for all NSS Volunteers.



R.P. Patel
Principal
P.D.E.A.'S.
Law College, Hadapsa
Pune 411 023.

1. On 23rd July 2023 Our Principal Dr. Ranjana P. Patil , Programme Officer Ass. Prof. K R Jadhav and NSS volunteers went to Kanifnath Fort to contribute for tree plantation for this purpose they dig the round pits for trees and did some plantation. On this Occasion our Principal Guided the students about importance of tree plantation.



R.P. Patil
Principal
P.D.E.A.'S.
Law College, Hadapsa
Pune 411 028.



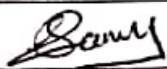
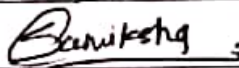
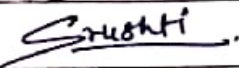
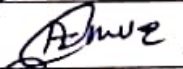
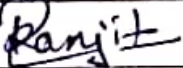
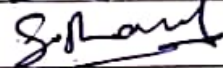
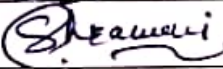
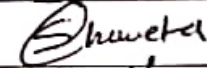
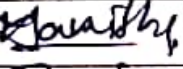
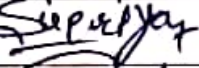
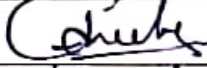
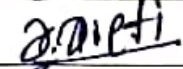
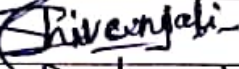
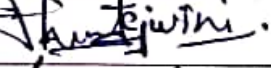
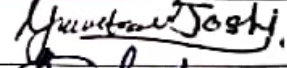
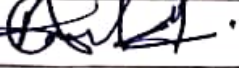
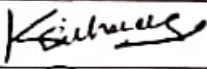
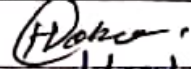
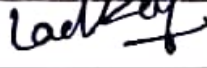
Shri. Na. Ajitdada

2020/8/24

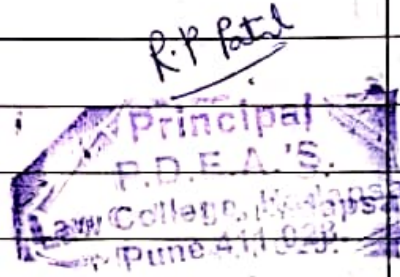
By M. S.

PDEA'S
Law College, Hadapsar
Academic year 2023-24
Tree Plantation

Date 23/7/2023

Sr. No	Name of the student	Sign
1.	Indalkar Samruddhi	
2.	Kadke Samiksha	
3.	Gruhti Goe	
4.	Shalkh Amis	
5.	Padvi Ranjit	
6.	Shelar Rutwik	
7.	Aawade Shrawani	
8.	Jadhav Shweta	
9.	DHAVAL MANISHA	
10.	Apurva Dehpande Supriya	
11.	Achule Rohit	
12.	Dhage Trupti	
13.	Dhage Dipti	
14.	Gaikwad Shivanjali Rajendra.	
15.	Thakre Tesjwini	
16.	Joshi Gayatri	
17.	Amit Kindee	
18.	Kangude Guhas	
19.	Hake Roshan	
20.	Lodkat Pratik	

21.	MUNE PR SARIKA	Sarika
22.	Gaikwad Sangmita	Sangmita
23.	Salunke Pritesh	Salunke
24.	Malekar Rutuja	Rutuja
25.	Wade Shreshthi	Shreshthi
26.	Mulay GAURABH	Mulay
27.	Kolte Ashutosh	Kolte
28.	Ghelke Aniket	Ghelke
29.	Khandue Fesj Tejshri	Fesj/Khandue
30.	आशीष अरुण गाडगे	Asish
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**PDEA'S
Law College, Hadapsar
2023-24
Notice of NSS Day program**

Date – 20/09/2023

All the students of PDEA'S Law college, Hadapsar here inform, we are celebrating NSS Day on 24 th Sep. 2023. On the occasion of this day we are arrange Plastic Collection in the Law college premises. All NSS Unit Member should be present for this program.

Date – 24/09/2023

Place- Law College, Hadapsar Campus

Time – 9.00 am



R. P. Patel
Principal
P.D.E.A.'S
Law College, Hadapsar
Pune-411 028.

PDEA'S
Law College, Hadapsar
2023-24
NSS Department
NSS Day celebration Program Report

Date – 30/09/2023

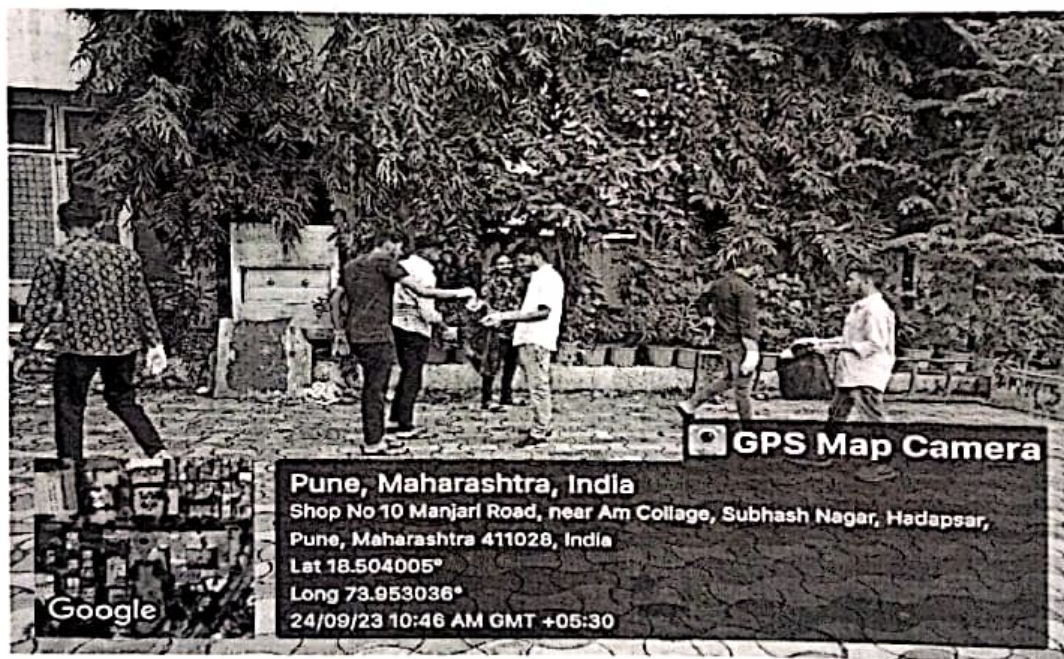
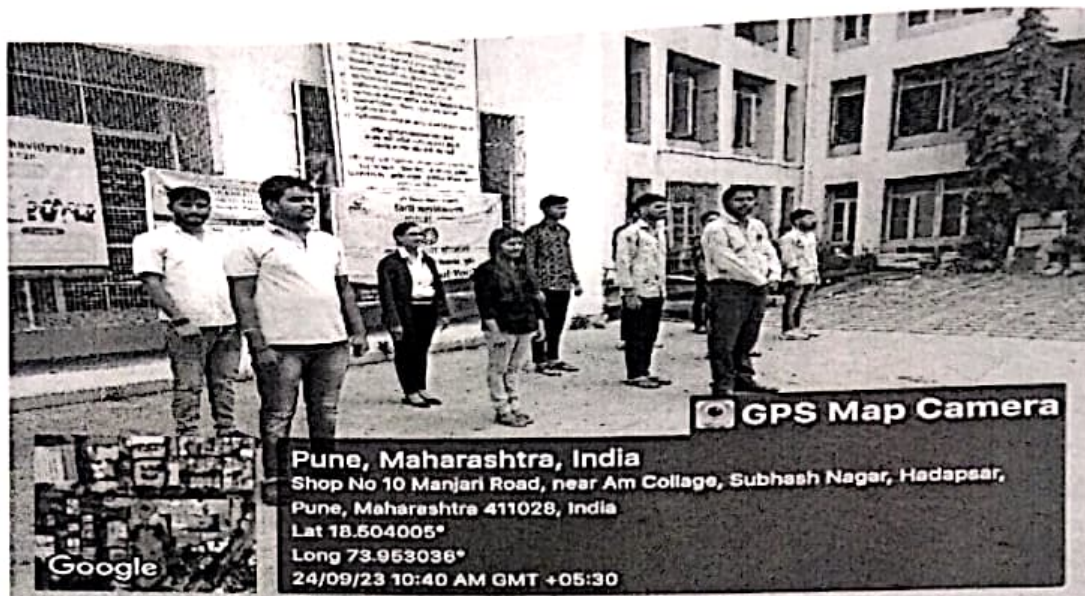
On 24 September 2023, the law college celebrated the National Service Scheme Day. During this day, the college conducted a cleanliness campaign. Under this campaign, all the plastic in the premises of Law College and Annasaheb Magar College were collected. All premises were cleaned. All the students took an oath to do away with plastic and keep their college premises clean. The purpose of celebrating this day was to create awareness in the minds of all students about their duty towards the society and motivate them to contribute themselves in social work.



Baru

R. P. Patil
Principal
PDEA'S
Law College, Hadapsar
Pune-411 028.

Photo of NSS Day



Principal
P.D.E. /
Law College
Pune



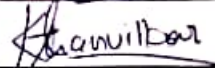
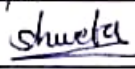
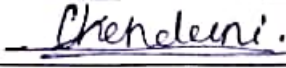
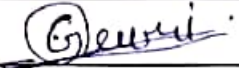
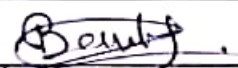
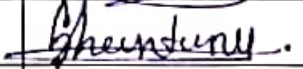
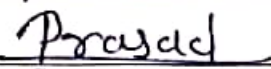
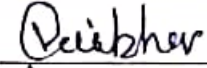
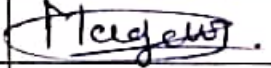
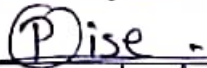
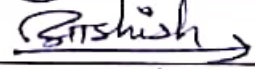
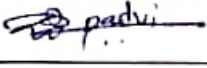
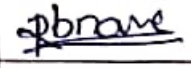
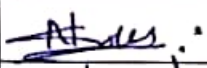
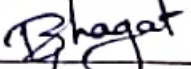
R.P. Patil
 Principal
 P.D.E.A.'S
 Law College, Hadapsar
 Pune 411 028.



R. P. Patil
Principal
B.D. A'S
Law College, Hadapsar
Pune-411 028.

PDEA'S Law College, Hadapsar
NSS Department
NSS Day celebration Attendance
Academic year 2023-24

Date -24/09/2023

Sr. No	Name of the student	Class	Sign
1.	Shreya Dharmade	BA.LLB I	
2.	Khanvilkar Anushka	BA.LLB I	
3.	Divakar Shweta	BALLB I	
4.	Patil Vaishnavi	BA.LLB I	
5.	Chanderni Kate	-11-	
6.	Gauri Ichke	-11-	
7.	Saifi Bowle	-11-	
8.	Shantany Chauhan	-11-	
9.	Prasad kapse	-11-	
10.	Vaibhaw Chode chopde	-11-	
11.	Prouthavi Majevar	-11-	
12.	Pavan Pise	-11-	
13.	Ashish Sangeeta Arun	L.B.-II	
14.	Ranjeet G. Padvi	L.L.B-II	
15.	AMIR P. SHEIKH	L.L.B.-II	
16.	Rutuja R. Abnave	BALLB III	
17.	Doke Nameeta shahaji	BALLB III	
18.	Bhagat Preetana Devkar	-11-	
19.	Geetkumar Atish Ananda	-11-	
20.			
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R.P. Patil
Principal
P.D.E.A.'S
Law College, Hadapsar
Pune 411 028.

**PDEA'S
Law College, Hadapsar
2023-24
Notice of Gandhi Birth Anniversary program**

Date – 30/08/2023

All the students of PDEA'S Law college, Hadapsar here inform, we are celebrating Gandhi Birth Anniversary on 3 rd Oct. 2023. On the occasion of this day we are arrange lecture about relevance of the Gandhian Philosophy in Global context. Lecture will deliver at 11 am in Moot court Hall. All students should be present for lecture.



R. P. Patil
**Principal
P.D.E.A.'S
Law College, Hadapsar
Pune-411 028.**

PDEA'S
Law College, Hadapsar
2023-24
Report of Gandhi Birth Anniversary program

Date – 10/10/2023

Mahatma Gandhi Birth Anniversary was celebrated on 3rd October 2023 in Law College. The program was attended by all the teachers, non-teaching staff and students of the college. In this program, the Principal of the Law College gave guidance on the relevance of Gandhian philosophy. The importance of Gandhi's values of truth, non-violence, satyagraha in the current situation and its importance was presented. Students were guided on how to implement these values of Gandhi in their daily lives.



Ra21

R. P. Patel
Principal
P.D.E.A.'S
Law College, Hadapsar
Pune-411 028.



R.P. Patel
Principal
P.D.E.A.'S.
Law College, Hadapsi
Pune 411 028.

PDEA S
Law College, Hadapsar
Birth Anniversary of Mahatma Gandhi
2023-24

Date- 3/10/2023

Sr. No	Name of the Student	Sign	Class
1.	Adinath Anant Rahate	@Rahate	B.A.LLB- 2nd year.
2.	Arti Khedekar	Arti	B.A.LLB - II nd
3.	Dhanashree Chandanshiv	Solati	B.A.LLB - II nd
4.	Shraddha Kamble	Kamble SP	B.A.LLB - II
5.	Bommareddy Nagaratnamma. R	K.Nagaratnamma	BA.LLB .II
6.	Dnyaneshwar Aelat	Same	BA.LLB - II
7.	Sudhamani Deshmukh	Deshmukh	BA.LLB - I
8.	Sakshi Satale	Satale	BA.LLB - I.
9.	Ketaki Nagawale	Kagawale	BA.LLB - I
10.	Suyash Khetmalis	@Khetmalis	BA.LLB - I
11.	GAURAV KANCHAN	Kanchan	BA.LLB - I
12.	Sanjay Deshpande	Deshpande	B.A.LLB - I
13.	onkar hatadale	onkar	BA.LLB - I
14.	Sakshi Nahar	Nahar	BA.LLB - I
15.	Manasi Malve	Malve	BA.LLB - I
16.	Priti Fulari	@Fulari	BA.LLB - I
17.	Shradha Kute	Kute	BA.LLB - I
18.	Shital Ghondhale	@Ghondhale	BA.LLB - I

19.	Waghmare Jayashri	N. Waghmare	BALLB-I
20.	Waghmare Kajal	K. Waghmare	BALLB-I
21.	Chaitali Sargane	Sargane	B.A LLB I st
22.	Sonawane Anishka	Sonawane	BALLB-I
23.	Deshmukh Rutuja	Deshmukh	BALLB-I
24.	Sujata Auti	Auti	LLB-I
25.	Deashana Yelmame	Deashana	LLB-I
26.	Dhaigude Reshma	R. Dhaigude	LLB-I
27.	Nikita APPA Shinde	N. Shinde	B BALLB III
28.	Kendale Ghubhangi P	Kendale	BALLB III
29.	Shital Choramale	Shital	LLB-1 st
30.	Salim Shaikh	Salim	LLB-1 st year
31.	Ramdas B Gaikwad	R. Gaikwad	LLB I.
32.	Arinash B Satar	A. Satar	LLB-I
33.	Manoj D. Bhosale	M. Bhosale	LLB-I
34.	Bhushankumar M. Shinde	B. Shinde	LLB-I
35.	Punam Shegar	P. Shegar	LLB-I
36.	Akshada Chavan	A. Chavan	LLB-I.
37.	Vaishali Gaikwad	V. Gaikwad	LLB-I
38.	Tanaji K Mane	T. Mane	LLB-I
39.	Aakanksha Gaikwad	A. Gaikwad	LLB-I
40.	Shweta Gadhave	S. Gadhave	LLB-I
41.	Pachamane Sarika	P. Pachamane	LLB II

42.	Todkar Kiran	B. Todkar. LLB-II	LLB-II
43.	Tejswini Thakore	Thakore	LLB-II
44.	Kaveri Gurav	Gurav	LLB-II
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R.P. Patel

Principal
P.D.E.A.'S.

Law College, Hadapsa
Pune 411 028.

**Pune District Education Association's
Law college, Hadapsar
2023-2024
NSS Department
Program Notice On Mental Health Awareness**

Date – 06/10/2023

It is hereby informed to all the students that on the occasion of World Mental Health Awareness Day, a one-day workshop has been organized by our college on 11th October 2023 at 10. 30 am. All students are required to attend this workshop.

Regards,

Asst. Prof. Shital Gaikwad

(9763154812)



R.P. Patil
Principal
P.D.E.A.'S
Law College, Hadapsar
Pune-411 028

**Pune District Education Association's
Law college, Hadapsar
2023-2024
NSS Department
Report of Mental Health Awareness Workshop**

Date – 12/10/2023

The Pune District Education Association's Law College keeps itself ready for the holistic growth of its students in addition to their academic growth. To raise awareness of mental health issues among students, the Law College hosted Mental Health Awareness Day on October 11, 2023. The NSS Department of Law College has held Mental Health Awareness Day, honouring the global idea that mental health is everyone's right. For this reason, a workshop on mental health awareness was planned. This was a one-day workshop. The main guest for this event was Assistant Professor Sangeeta Deokar, Head of the Psychology Department at Annasaheb Magar College in Hadapsar. She motivated the students in this workshop by discussing a range of mental health-related topics.

What is called mental health? What is being mentally ill? History of Mental Health Day Reasons behind celebrating Mental Health Day: We need to prioritize mental health. The interrelationship between mental health and physical health.

This course covered the sorts of mental diseases, their causes, and the growing number of mentally ill individuals in India and around the world. In addition, a number of exercises were performed, including deep breathing, positive visualization, rating systems, score interpretation, acupressure for stress relief, and Jacobson muscle relaxation. It appears that the workshop was successful in elucidating the idea of mental health and reminding participants of the prerequisites for preserving mental health.



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R.P. Patel
Principal
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Pune-411 028.

Mental Health Awareness Workshop



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Principal
P.D.F.A.'S
Law College, Hadapsar
Pune-411 028.

PDEA S
Law College, Hadapsar
NSS department
Mental Health Awareness Program
Registration

Date 11 October 2023

Sr. No	Name of the student	Sign	Class
1.	Deshmukh Sudhamani		BALLB I
2.	Vidhya Kalbhor		BALLB I
3.	Ekta Mohite		BALLB I
4.	Ketaki Nogawade		BALLB I
5.	Roman Siddhi		BALLB I
6.	Ruturaj Sathe		B.A. LLB-I
7.	Phiraj Dattabhai Sonawane		LLB-I
8.	Sakshi Shivaji Gatale		BALLB I
9.	Sugash Sanjay Khemalis		BA-LLB II
10.	Sakshi Nahar		BALLB I
11.	Aniket Shinde		BA LLB-I
12.	Penthricej Magare		BA LLB-I
13.	Pavan Pise		
14.	Adesh Bomble		BALLB-I
15.	Jay Deshmukh		BA LLB-I
16.	Vaibhavi Mahesh Shelar		BA-LLB-I
17.	Anisha Ghule		BALLB-I
18.	Mareshwari Devendran		BALLB I
19.	Saie Bavale		BALLB I
20.	Kale Ganes		LLB III
21.	Sumeet Patil		LLB I
22.	Salim Shaikh		LLB 1st
23.	Anshika Mazari		LLB 1st
24.	Shital Chormale		LLB 1st
25.	Priyanka Bhagat		BALLB III
26.	Aish Gaikwad		-
27.	Yash Kungire		-

28.	Sanket 1001	-11-	Sanket
29.	Neha Gaikwad	Alia	BALLB I
30.	Alfan Inam Dar	u	BALLB IV
31.	Udaykant Torane	Gagan	BALLB IV
32.	Dij Deshmukh	Dij Deshmukh	BALLB IV
33.	Roshani Gurav	Roshani	BALLB III
34.	Tejashri Khandre	Khandre	BALLB III
35.	Asha Kule	Phul	BALLB I
36.	Suhas Alhat	S.G. Alhat	LLB-I
37.	Ramdas Guilwar	Ram	u
38.	Abhinav Guram	A	u
39.	Amit Vinayak Kindre	AB	LLB 3rd
40.	Ashutosh Koltre	AB	LLB 3rd
41.	Aditya Arun Adsul	Aditya	B.A. LLB 1st
42.	Pankaj Pansare	Pankaj	LLB-1st
43.	Vijay D. Kamble	Vijay	BALLB-I
44.	Sanskriti Achale	Achale	BALLB-I
45.	Aishwarya Pawar	Aishwarya	LLB-I
46.	Arpita Patil	Arpita	BALLB III
47.	Ankita Sangal	ANKITA	BALLB III
48.	Sayali Gaikwad	Sayali	B.A. LLB-I
49.	Shubhangi Kendle	Kendle	B.A. LLB III
50.	Aanya Survashe	Aanya	B.A. LLB-III
51.	Arti Khedekar	Arti	B.A. LLB II
52.	Indalkar Samruddhi	Samruddhi	BALLB-II
53.	Chaitali Sagan	Chaitali	B.A. LLB-I
54.	Shweta Divakar	Shweta	B.A. LLB-I
55.	Vaishnavi Patil	Vaishnavi	B.A. LLB-I
56.	Khanvilkar Anushka	Khanvilkar	B.A. LLB-I
57.	Kajal Tule	Kajal	BALLB-I
58.	Gauri Bhosale	Gauri	BALLB-I
59.	Dhanshree Chandunshir	Dhanshree	BALLB-II
60.	Sanawane Akshada	Akshada	BALLB-I
61.	Hendre Radhika	RG Hendre	BALLB-I

62.	Sakshi Mulik	<u>Sakshi</u>	BALLB-I
63.	Vrushali Deshmukh	<u>Vrushali</u>	BALLB-I
64.	Vaibhavi Bhuyal	<u>VB</u>	BALLB-II
65.	Vandita Bhosale	<u>Vandita</u>	BALLB-III
66.	Shweta Tilekar	<u>STilekar</u>	BALLB-III
67.	Javalkar Sudha	<u>Javalkar</u>	B.A.LLB-III
68.	Pravina Lamkane	<u>Pravina</u>	BALLB-II
69.	Manasi Malve	<u>Malve</u>	BALLB-I
70.	Shradha Kute	<u>Shradha</u>	BALLB-I
71.	Tanuja Jagtap	<u>Tanuja</u>	BALLB-I
72.	Shreya Bharamale	<u>Shreya</u>	BA.LLB-I
73.	Chandani Kate	<u>Chandani</u>	-II-
74.	Vaibhav Chopde	<u>Vaibhav</u>	-II-
75.	Shivraj Phaleke	<u>Shivraj</u>	BA.LLB-III
76.	Anya Shah	<u>Anya</u>	BA.LLB-I
77.	Bhagyashree Bhambure	<u>Bhagyashree</u>	BA.LLB-I
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R.P. Patel
Prize list
P.D.E.A.S.
Law College, Vadodra
Phone 411 023.

PDEA S
Law College, Hadapsar
NSS department
Mental Health Awareness Program
Attendance

Date 11 October 2023

Sr. No	Name of the student	Sign	Class
1.	Kindare Amit Vinayak		LLB - III
2.	Kolte Ashutosh Kisanrao		LLB - III
3.	Adsul Aditya Arun		B.A. LLB 1st
4.	Shreya Dharamale		BA. LLB 1st
5.	Siddhi Roman		BA. LLB 1st
6.	Gauri Jethke Ichake.		BA. LLB 1st
7.	Kapil Premod Pehlurkar		BALB II
8.	Shivendray S. Pahlil		BALB II
9.	Gayatri S. Jagtap		BA LLB I
10.	Bhagyashree Bhambure		BA. LLB I
11.	Neha Galkawad.		BALB I
12.	Suhas Karsude		LLB III
13.	Gurulani Kute		LLB I
14.	Hemant D. Dharmadhare		LLB - III
15.	Rohit Ghyle		BALB I
16.	Swati Pradeep Kasare		LLB III
17.	Shantanu Rajendra Singh Chauhan		BA. LLB - I
18.	Vibhav Shankar S. S. Chopde		B.A. LLB - I
19.	Anya Shob		BA. LLB - I
20.	Payal Jain		LLB - 3
21.	Ekta Ovhal		LLB - 3
22.	Rituraj Sathe		LLB - I
23.	Jay Deshmukh		BALB I
24.	Vrktesh Chile		BALB I
25.	Manasi Malke		BALB - 1st
26.	Shiradha Kute		BALB 1st
27.	Gauri Bhasle		BALB - 1st

28.	pravina Lamkane	Yash	BALLB-II
29.	Javalkar Sudha	Rohini	B.A.LLB-III
30.	Vaibhavi Bhujbal	MB	BALLB-III
31.	Shweta Tilekar	Skulekar	BALLB-III
32.	Vandita Bhosale	Vandita	B.A.LLB-III
33.	Khanolkar Anushka	Hanolkar	B.A.LLB-I
34.	Vaishnavi Patil	V.M.Patil	B.A.LLB-I
35.	Divakar Shweta	Shweta	B.A.LLB-I
36.	Abhade Anshuoli	Abhade	B.A.LLB-I
37.	Shruti Nikam	Hikam	BALLB-I
38.	Taruna Jagtap	Taruna	BALLB-I
39.	Kajal Tule	Bute	BALLB-I
40.	Vrushali Deshmukh	vrushali	BALLB-I
41.	Sakshi Malik	Sandik	BALLB-I
42.	Sonawane Akshada	Akshada	BALLB-I
43.	Eka Mohite	es.Mohite	BALLB-I
44.	Radhika Hendre	R.G.Hendre	BALLB-I
45.	Akshay Jagtap	Akshay	LLB-III
46.	Amashih Patil	Amashih	LLB-III
47.	Rutuja Gosavi	Rutuja	BALLB-II
48.	Prasad S Kapse	Prasad	BALLB-I
49.	Shiraj Dattatray Sonawane	Shiraj	LLB-I
50.	Aalast Dnyaneshwar A	Aalast	BALLB-II
51.	Anuradha Sonule	Anuradha	BALLB-II
52.	achinath Rohade	Achinate	BALLB-II
53.	Mayuri Elkewad	mayuri	BALLB-II
54.	Arati Nazarkar	Arati	BALLB-II
55.	Payal Jadhav	Payal	LLB-III
56.	Shivani patil	Shivani	LLB-III
57.	prasad Kanchan	Prasad	LLB-III
58.	Hemant Dhamalwere	Hemant	LLB-III
59.	Raghu Kale	RaghuKale	LLB-III
60.	Vaishabh Jagtap	Vaishabh	LLB-III
61.	Santosh K. Sawade	Santosh	LLB-III

62.	Laxman Sudhakar madne	Laxman	LLB III
63.	Kopnar Akshoda Anil	Akshoda	BA LLB II
64.	Yongesh Kadam	Yongesh	L.L.B III
65.	Polil Payal	Payal	BA LLB II
66.	Pavan Jadhav	Pavan	B.A LLB IV
67.	Dhyanashri V. Thorat	D.V. Thorat	B.A LLB 5th year
68.	Aashish Deokar	Aashish	LLB III
69.	Payal Jain	Payal	LLB III
70.	Swati Karsare	Swati	LLB III
71.	Sufyan Suresh	Sufyan	LLB III
72.	Saurabh Satav	Satav	LLB III
73.	Ganesh Chabakswar	Ganesh	LLB III
74.	Raja Vijay	Raja	LLB III
75.	Dhage Dipti	Dhage	LLB III
76.	Suhani Gupta	Suhani	B.A LLB II
77.	Pratiksha Dongare	Pratiksha	BA LLB II
78.	Adinath Anant Rahate	Adinath	
79.	Santosh Gajanan Jagtap	Santosh	BA LLB II
80.	Adarsh Dadasaheb Sonmali	Adarsh	BA LLB II
81.	Tejaswri Khandve	Tejaswri	BA LLB II
82.	Shantanu Chawan	Shantanu	BA LLB II
83.	Abhijeet Shinde	Abhijeet	BA LLB II
84.	Kamlesh Kamble	Kamlesh	BA LLB II
85.	Khandenao Gaikwad	Khandenao	BA LLB II
86.	Akshay Patil	Akshay	LLB III
87.	Bachate Lakshoba Parabakar	Bachate	LLB III
88.	Monicabai Rauraj	Monicabai	B.A LLB IV
89.	Divya Bhadrabhai Bhalsing	Divya	BA LLB IV
90.	Saurabh Rajput	Saurabh	BA LLB IV
91.	Ashish Gaikwad	Ashish	LLB III
92.	Yash Hingorji	Yash	
93.	Prerana Bhagat	Prerana	
94.	Sanket Jadhav	Sanket	
95.	Laksh Gable	Laksh	BA LLB II

96.	Nitesh Jathar	<i>[Signature]</i>	BALLB-II
97.	Tejash Khandre	<i>[Signature]</i>	BALLB-III
98.	Shantanu Chauhan	<i>[Signature]</i>	BA LLB-I.
99.			
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102.	Principal		
103.	P.D.E.A.'S.		
104.	Law College, Hadapsa Pune 411 028.	Law	Hadapsa Pune 411 028.
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**Pune District Education Association's
Law college, Hadapsar
2023-2024
NSS Department
Program Notice of Poster Competition**

Date – 06/10/2023

It is hereby informed to all the student that a poster competition has been organized by our college on the occasion of World Mental Health Awareness Day. All students are requested to participate in this competition.

Those Students who want to participate in the competition please submit their names to their class representatives. The topics for making posters are as follows:

1. Human rights
2. Environmental protection
3. Constitution
4. Gender equality
5. Social justice
6. Voting right and its importance
7. Unity in diversity

Regards,

Asst. Prof. Gaikwad Shital

Note: For any information contact to Asst. Prof. Shital Gaikwad (9763154812 on this number)



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**PDEA'S
Law College, Hadapsar
2023-24
NSS Department
Poster Exhibition Notice**

Date - 28/10/2023

All the students are informed that a poster exhibition has been organized in our college on Wednesday, 1st November 2023. This poster exhibition will be held in Moot Court Hall. Poster exhibition will start at 12.30 pm. Everyone should be present for this. Viewing time of poster exhibition will be from 12.30 pm to 2 pm.



R.P. Patel
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Pune-411 028.**

**PDEA'S
Law College, Hadapsar
2023-24
NSS Department
Report of Poster Competition**

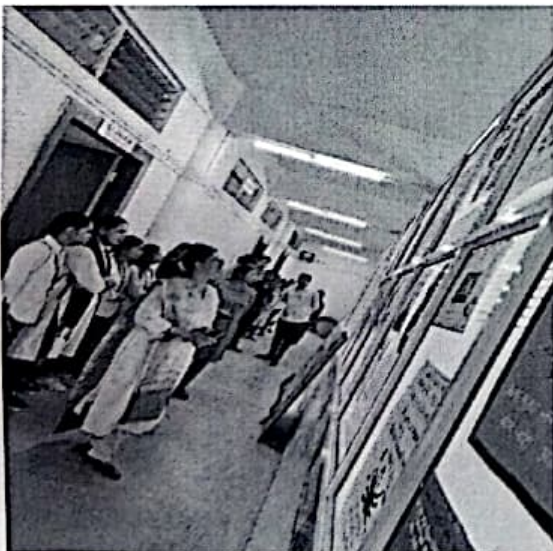
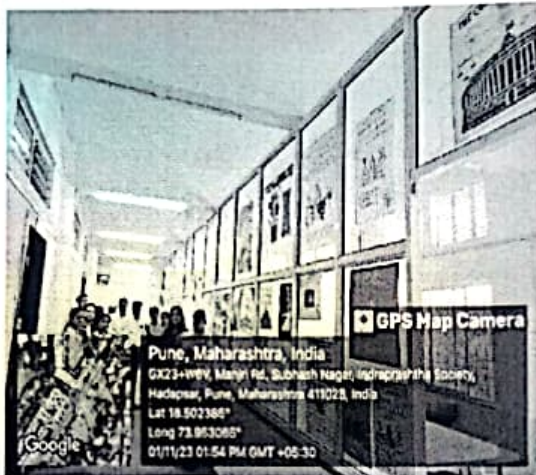
Date – 6/11/2023

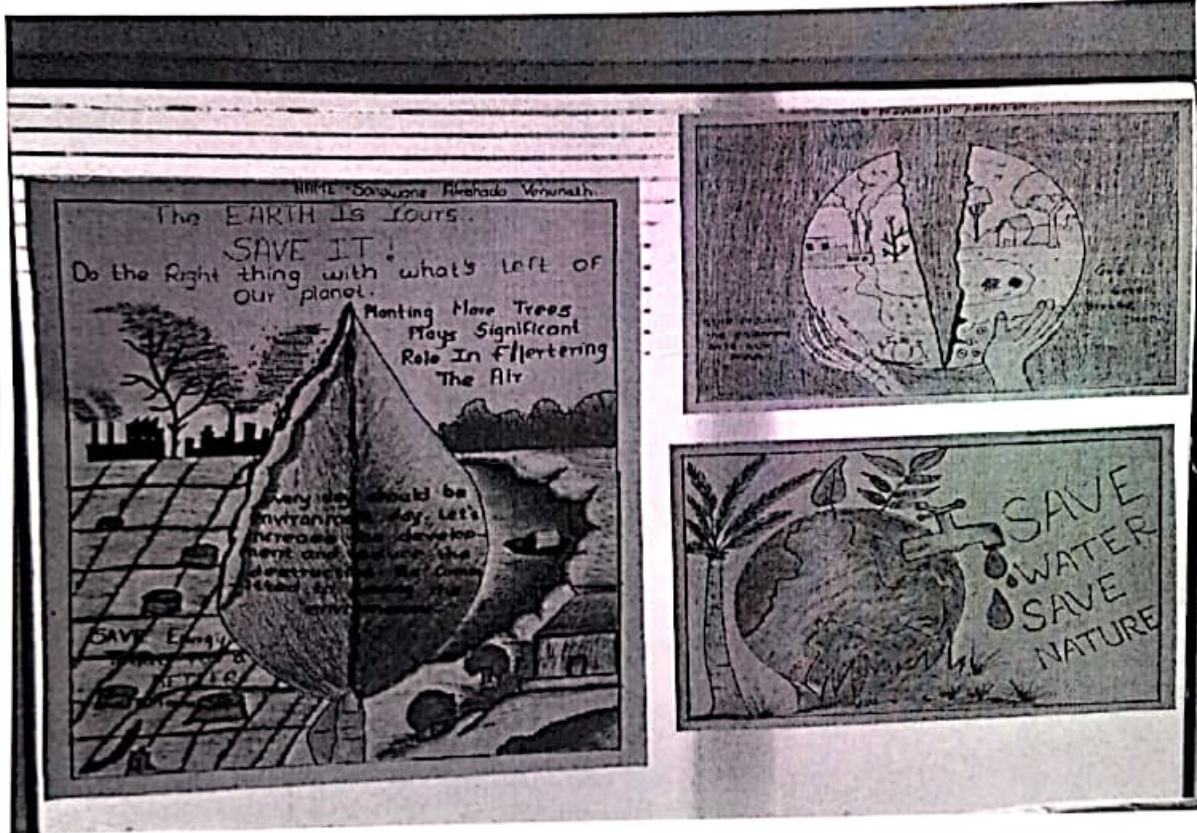
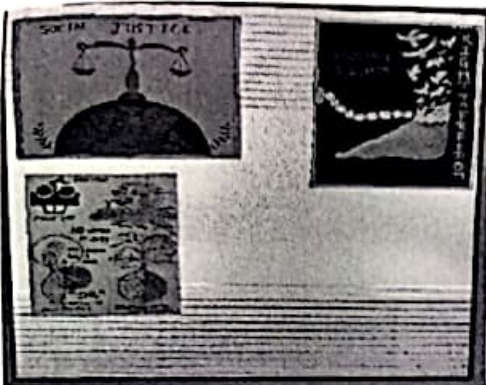
A poster competition was organized by the PDEA's law college on 1st November 2023. The college organized the competition on the occasion of Ekta Diwas, which is celebrated on the birth anniversary of Sardar Vallabhbhai Patel. The topics for this competition were Gender Equality, Unity in Diversity, Social Justice, Human Rights, Indian Society and Constitution. Students were made different posters on these topics. Students responded enthusiastically to this competition. A total of 42 students participated in the program. All the students made posters based on the following topics: Constitution, Female Feticide, Domestic Violence, Rural Life, Gender Equality, Gender Discrimination, Mental Health, Environmental Protection, Importance, Freedom, Pollution, Political Right to Vote, Third Caste Society. Various issues such as rights, sexual violence against women were tried to be presented to everyone through this poster. The purpose behind conducting this competition was to develop quality among students through healthy competition, develop their skills, increase their confidence, develop them in terms of competitive world. Three outstanding posters were selected from this competition.



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Photo of poster Competition





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Law College, Hadapsar
Pune-411 028.

Pune District Education Association's

Law College, Hadapsar

Induction Program-LLB-I

2023-24

Poster Submission

Date-1/11/23

Sr. No	Name of the student	Sign	Class/Course contact.	class
1.	Dhanshree Chandanshi		8329074337	B.A.LLB-II
2.	Arti Khedekar		7020270495	B.A.LLB-II
3.	Dnyaneshwar Aale		9658010187	BALLB-II
4.	Khodave Sujit	S.A.Khodave	9022284254	BA.LLB-III
5.	Shraddha Kamble	Kambles.P	9881812499	BALLB-II
6.	Vaibhavi Bhujbal		8262053056	BALLB-III
7.	Vrushali Deshmukh	Vrushali	7972267674	BALLB-I
8.	Akshada Sonawane		9309398005	BALLB-I
9.	Radhika Hendre	R.G.Hendre	9665553579	BALLB-I
10.	Javalkar Sudha		8308648224	B.A.LLB-III
11.	Vandita Bhosale	Vandita	9075055806	BALLB-III
12.	Shweta Tilekar	Shwetakar	9766844108	BALLB-III
13.	Harshada Kapare	Harshada	9420951245	BALLB-III
14.	Vaishnavi Tampe	Vaishnavi	7768977289	BALLB-III
15.	Asha B. Kale	A.Kale	9860238827	BALLB-I
16.	Pradnya Waghmare		9834785479	BALLB-I
17.	Gayatri S. Jagtap		7057633062	B.A.LLB-I
18.	Aditya Arun Adsul	Aditya Arun Adsul	9673479922	B.A.LLB-I
19.	Shruti Nikam		7020739263	BALLB-I
20.	Anamika Deepankar	Anamika	9009843218	BALLB-III
21.	omkar hataole	omkar	9657258728	BALLB-I
22.	Sheetal Gondhale	Sheetal	9527823050	BALLB-I
23.	Shraddha Kute		9715971001	BALLB-I
24.	Gauri Bhosale			
25.	Sanskriti Akhade		8237490057	BALLB-I
26.	Manasi Malve	Manasi	9172287242	BALLB-I
27.	Vaibhavi Shelar	Vaibhavi		
28.	Khanvilkar Anushka	Anushka	8379957746	BALLB-I
29.	Sangay Deshpande	Sangay	9850502264	BALLB-I
30.	Vaishnavi Patil	Vaishnavi	9325950684	BALLB-I

31.	Rituraj Sathe	Rituraj	7029233873
32.	Aksada Kopardar	Aksada	7756815163
33.	Bammareddy Nagarajnamma	K. Nagarajnamma	7666010065 BALLB
34.	Bhadale Gayatri Tanaji	Bhadale	8888447306
35.	Rushikesh Jadhav	Jadhav	8308263066
36.	Rajkumar Kate		9623721212
37.	Tanishka Sonawane	Sonawane	9022130162
38.	Sudhamani Deshmukh	Deshmukh	9822939718
39.	Kolape Pooja	Kolape	9322671006
40.	Indalkar Samruddhi	Samruddhi	9870024213
41.	Sonawane Akshada	Akshada	9809898005
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R.P. Patil
 Principal
 Law College
 Pimpri

**PDEA'S
Law College, Hadapsar
2023-24
Notice of Workshop on Gender Sensitivity**

All the students who have registered for the Gender Sensitization workshop are informed that the workshop will be held on November 3, 2023, from 12:00 PM to 2:00 PM. Attendance is required of all enrolled students.

Those who want to register should contact Assistant Professor Gaikwad Shital.



R.P. Patil
**Principal
P.D.E.A.'S
Law College, Hadapsar
Pune-411 028.**

PDEA'S
Law College, Hadapsar
2023-24
Report of Workshop on Gender Sensitivity

Date – 7/11/2023

A workshop on Gender Sensitivity was organized by the PDEA 's Law College on 3 November 2023. The coordinator of the workshop was Assistant Professor Gaikwad Sheetal. The main objective of this workshop was to communicate openly with boys and girls on the topic of gender.

The workshop discussed about how various institutions in the society are gender based. What is gender? Differences between sex and gender, society's stereotypes of men and women, gendered structure of men and women in society, gendered roles, patriarchy in public and private life, ideal woman and ideal man, gender concept and what is gender sensitivity? Many important issues such as the participation and role of men in creating gender equality were discussed in this workshop.

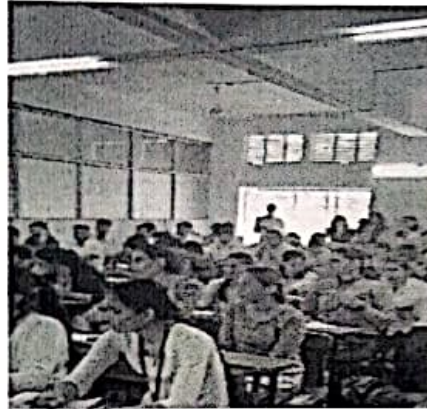
Law is a branch that deals with such very important, sensitive issues in the society. Students are continuously guided through such various workshops to impart knowledge and create awareness about these important subjects. The aim of this workshop was to make everyone a responsible person as an important part of the society.



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P.D.E.A.'S
LAW COLLEGE
Hadapsar, Pune-411028

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Pune-411 028.

Photo of Gender sensitivity workshop



R. P. Patel

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Pune-411 028

**Pune District Education Association's
Law College, Hadapsar
Gender Sensitivity Workshop
2023-24**

Date – 3/11/2023

Sr. No	Name of the student	Sign	Contact Number
1.	Rutuja Grosavi	<u>Rutuja Grosavi</u>	8805236755
2.	Arti Khedekar	<u>Arti</u>	70 20 27 04 95
3.	Indalkar Samruddhi	<u>Samruddhi</u>	9370024213
4.	Vandita Bhosale	<u>Vandita</u>	9075055806
5.	Shweta Tilekar	<u>Shweta Tilekar</u>	9766844108
6.	Javalkar Sudha	<u>Sudha</u>	8308643224
7.	Afroakta Patan	<u>A.H. Patan</u>	9021578931
8.	Shital Choramale -LLB-I	<u>Shital</u>	8087298472
9.	Shweta Gadhave -LLB-I	<u>Shweta Gadhave</u>	9822279284
10.	Bhushan Shinde LLB-I	<u>Bhushan</u>	9284948418
11.	Shreshtha Ghosh LLB-I	<u>Shreshtha Ghosh</u>	8240616687
12.	Ramdas B Gaikwad	<u>Ramdas</u>	9881545202
13.	Dhage Dipti	<u>Dipti</u>	9112789949
14.	Divakar Shweta	<u>Shweta</u>	9766716040
15.	Patil Vaishnavi	<u>Patil</u>	9834484816
16.	Shreya Dharmale	<u>Shreya</u>	8262093943
17.	Khanolkar Anushka	<u>Anushka</u>	8379958746
18.	Shelar Vaibhavi	<u>Vaibhavi</u>	8080996335
19.	Shubhangi Kanale	<u>Kanale</u>	19322539182
20.	Rohit Ashok Ghule	<u>Rohit</u>	9112377764
21.	Vivek Navale	<u>Vivek</u>	9699821089
22.	Ganesh Shirale	<u>Ganesh</u>	7821800029
23.	Atish Gaikwad	<u>Atish</u>	9689292517
24.	Bhagat Pooja	<u>Bhagat</u>	9146852019
25.	Ganesh Shirur	<u>Ganesh</u>	
26.	Gauri Tchake	<u>Gauri</u>	7385119010
27.			
28.			
29.			

R. P. Patil
Principal
P.D.E.A.'S.

Law College, Hadapsar
Pune 411 028.

**PDEA'S
Law College, Hadapsar
2023-24
Notice of Constitution day program**

Date – 23/11/2023

All the students of PDEA'S Law college, Hadapsar here inform, we are celebrating constitution day on 29 th Nov. 2023. On the occasion of this day we are arrange lecture about **Philosophy of Indian constitution**. Lecture will deliver at 10.30 am in Moot court Hall. All students should be present for lecture.



R. P. Patil
Principal
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Law College, Hadapsar
Pune-411 028

**PDEA'S
Law College, Hadapsar
2023-24
Report of Constitution day program**

Date – 30/11/2023

On November 29, 2023, Constitution Day was celebrated in PDEA's law college. Rahul Narangalkar, Head of Department of Political Science, Annasaheb Magar College, was invited to deliver a lecture on the occasion of Constitution Day. In this lecture, he guided the students on the subject of the philosophy of the Constitution. He gave the students a thorough knowledge of the Preamble of the Constitution and the philosophy laid down in the subject.

He discussed the historical background of the arrival of British colonization in the Indian social system before independence, its impact on the Indian social, political, and economic political system, and the need for a constitution for Indian society. Along with this, he discussed many values like socialism, secularism, sovereignty, people's republic, democracy, freedom, equality, justice, and unity.

He explained the meaning of the terms constitution acceptance, act, and self-Dedicated. In the last phase of the lecture, he discussed the progress of the Indian Constitution by stating the difference between constitutionalism and non-constitutionalism. The purpose of organizing this lecture was to introduce constitutional values to the students and make them well-informed as well as conscious citizens.

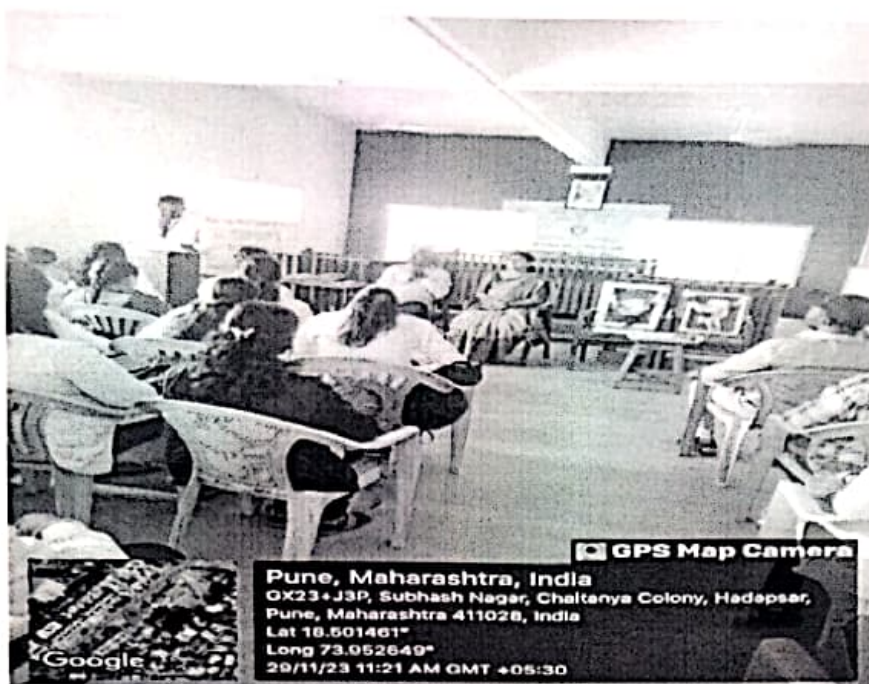
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R. P. Patil
Principal
P.D.E.A.'S
Law College, Hadapsar
Pune-411 028.

Photo of Constitution day program

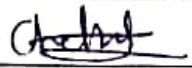
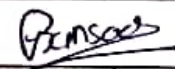
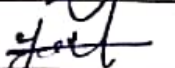
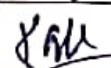
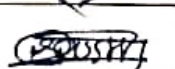
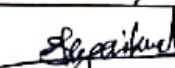
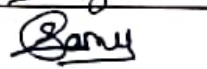
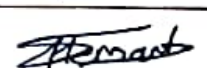
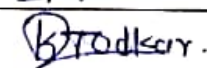
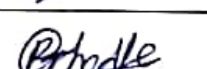
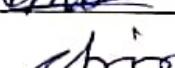
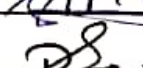
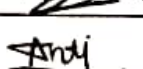
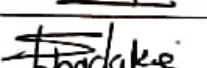
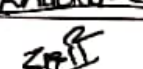
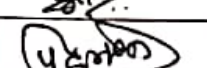
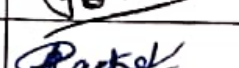
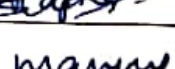
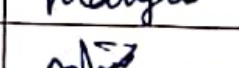
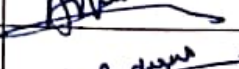




R.P. Patil
Principal
 R.D. S. A'S
 Law College, Hadapsar
 Pune-411 028

PDEA'S
Law College, Hadapsar
NSS Department
Constitution Day Program Attendance
Academic year 2023-24

Date – 29/11/2023

Sr. No	Name of the student	Class	Sign
1.	Aware Chetan Kisan	BA LLB-II	
2.	Yash Nitin Bansode	BA LLB-II	
3.	khandagale Abhishek b.	BA LLB-II	
4.	Shirsat Akshay Ranganath	BA LLB-II	
5.	yashwant shiveji Daddar	BA LLB-II	
6.	Kale Hanish m	LLB III Vth sem	
7.	Srushti Gore.	BALLB II	
8.	sakshi Gaikwad.	BALLB II	
9.	Indalkar Samruddhi	BALLB-III	
10.	Shivale Hemant	LLB-II	
11.	Kiran Todkar	LLB-II	
12.	Rakesh Ghodke	LLB-II	
13.	Shriyash Kulkarni	B.A. LLB-II	
14.	Supriya Deshpande	LLB-II	
15.	Arti Khedekar	BALLB II	
16.	Samiksha Khadake	BALLB-II	
17.	Dhanshree Chandanshiv.	BALLB-II	
18.	pravina lamikane	BALLB-II	
19.	lokapati Sapkal	LLB-II	
20.	Manjiri Chaudari	LLB-II	
21.	Garje Arhwini Bhartur	LLB-II	
22.	Rutuja Garavi	BA-LLB-II	

23.	Reshma S. Jagdale	LLB-I	<u>Reshma</u>
24.	Swati P. Wagh	LLB-I	<u>Swati</u>
25.	Ritu S. Wagh	LLB-I	<u>Ritu</u>
26.	Reshma S. Dhargude	LLB-I	<u>R.S. Dhargude</u>
27.	Aakanksha B. Gaikwad	LLB-I	<u>Akanksha</u>
28.	Shweta Sathe	LLB-I	<u>Shweta</u>
29.	Shivale Hemant	LLB-II	<u>Shivale</u>
30.	Swetarni Shinde	LLB-II	<u>Swati</u>
31.	Prathamesh R. Shinde	LLB-I	<u>P.R. Shinde</u>
32.	Sumit R. Pawar	LLB-I	<u>Sumit</u>
33.	Sanyam more	LLB-I	<u>Sanyam</u>
34.	Bhushan Shinde	- II -	<u>Bhushan</u>
35.	manoj Bhosale	- II -	<u>M. Bhosale</u>
36.	Ramdeo B. Gaikwad	- II -	<u>Ramdeo</u>
37.	Sanjay S. Deshpande	BALLB I	<u>Deshpande</u>
38.	Tanaji K. Mane	LLB-I	<u>Tanajikar</u>
39.	Smita Santakke	LLB-I	<u>Smita</u>
40.	Saahin Shinde	LLB-2	<u>Shinde</u>
41.	Preranth Sonawane	LLB+2	<u>Preranth</u>
42.	Akshada Chavan	LLB I	<u>Chavan</u>
43.	Shivani Karbhari	LLB-I	<u>Karbhari</u>
44.	Pranav Shetty	LLB-I	<u>Shetty</u>
45.	Anshika Thakur	- II -	<u>A. Thakur</u>
46.	Santosh Mane	- II -	<u>Santosh</u>
47.	Sahin Sherik	- II -	<u>Sahin</u>
48.	Vikrant Lambra	- II -	<u>Vikrant</u>
49.	Shital Chormale	- II -	<u>Shital</u>
50.	Varsha Gaikwad	- II -	<u>Varsha</u>

1.	Lekshmi Prakash	LLB-I	Lekshmi
52.	Ramdas B Gailwad	u	Ramdas
53.	Bonjay B. Deshpande	BALLB-I	Bonjay
54.	Shweta Tilekar	BALLB III	Shweta
55.	Vandita Bhosale	BALLB III	Vandita
56.	Kendale Shubhangi	BALLB III	Kendale
57.	Nikita APPA shinde	BALLB III	Nikita
58.	Santosh Sawale	Santosh LLB III	Santosh
59.	Yogesh K. Kadam	Yogesh LLB II	Yogesh
60.	chandani kate	G II-I	chandani
61.	Shreyas Dharmale	BA LLB I	Shreyas
62.	Vaibhav Chopale	-II-	Vaibhav
63.	Samrat Bhati	BA LLB-I	S.H. Bhati
64.	Arya Shah	BA LLB-I	A
65.	Shinde Aniket	BA LLB-I	A. D. Shinde
66.	pavan Pise	BALLB-I	Pupise
67.	pavitraraj Nagar	= II =	Pavitraraj
68.	Suyash	= II =	Suyash
69.	Deep Choudhary	BA LLB	Deep
70.	Aadarsh Sonmali	BA LLB II	Aadarsh
71.	Omkar Garud	BALLB II	Omkar
72.	Shriram Kulkarni	BALLB II	Shriram
73.	Tejashri Ichandue	BALLB II	Tejashri
74.	Nandkhile Sangram	BALLB I	Nandkhile
75.	Maheshwari Devendran	= II =	Maheshwari
76.	Gauri ichake	u	Gauri
77.	Avi Sagav	LLB-I	Avi
78.	Siddhi Daswadkar	BALLB	Siddhi

79.	Poojwal Kamble	BALLB	Poojwal
80.	EKka mohite	BALLB	Ekka Mohite
81.	Vrushali Deshmukh	BALLB-I	Vrushali
82.	Radhika Hendre	-II-	R.G. Hendre
83.	Sakshi Mulik	-II-	Sakshi
84.	SUHAS ALHAT	-II-	S.G. Alhat
85.	Anisha Ghule	I	Anisha
86.	Vidhya Kalbhor.	I	Vidhya
87.	Vardhini Shinde.	I	Vardhini
88.	Aashat Anushka Khanikar	-II-	Anushka
89.	Shweta Divakar	-II-	Shweta
90.	Vaishnavi Patil	-II-	Patil
91.	Pradnya Waghmare	BALLB I	Pradnya
92.	Gauri Bhosale	BALLB I	Bhosale
93.	Ketaki Nagawade	BALLB - I	Ketaki
94.	Tanuja Jagtap	BALLB - I	Tanuja
95.	Sudhamani Deshmukh	BALLB - I	Deshmukh
96.	Sakshi Satale	BALLB - I	Sakshi
97.	Vaibhavi Shelar	BALLB - I	Vaibhavi
98.	Asha B. Kale	BALLB - I	Asha
99.	Ash Kugaji	BALLB - I	Ash
100.	Divina Yengkhom	BALLB - I	Divina
101.	Shewale Kamal	LLB - III	Shewale
102.	Ussal Shishma	LLB - III	Ussal
103.	Bhateroo Karitee Manut	LLB - I	Bhateroo
104.	Pratiksha Pappasab Dargare	BALLB II	Pratiksha
105.	Vijay D. Kamble	BALLB - I	Vijay

**PDEA'S
Law College, Hadapsar
2023-24
Notice of Blood Donation Camp**

Date – 2/12/2023

All the students of PDEA'S Law college, Hadapsar here inform, we are celebrating Advocate day on 5 th Dec. 2023. On the occasion of this day we are arrange Blood Donation Camp. Participate in this camp in large number & contribute something for society.

Date – 5/12/2023

Place – PDEA'S Law College, Moot court Hall, second floor, Hadapsar

Time – 9.00 Am to 2.00 Pm



R. P. Patel
Principal
PDEA'S
Law College, Hadapsar
Pune-411 028

**PDEA'S
Law College, Hadapsar
2023-24
Report of Blood Donation Camp**

Date – 6/12/2023

PDEA'S Law College organize blood donation camp on the occasion of Advocate Day. Blood donation camp took place at Moot court Hall of Law college. This camp was taken by Akshay blood bank Hadapsar. Students enthusiastically take part in blood donation. 44 student donate their blood. College arrange this camp for creating awareness among the students for social responsibility & duty. Our institute want to contribute something for society through this blood donation camp.



Bani
**IQAC
P.D.E.A'S
LAW COLLEGE
Hadapsar, Pune-411028**

R.P. Patil
**Principal
P.D.E.A'S
Law College, Hadapsar
Pune-411 028.**

**IQAC
P.D.E.A'S
LAW COLLEGE
Hadapsar, Pune-411028**

Photo of Blood Donation Camp







Bar'

R. P. Patel

Principal
P.D.F.A.'S
Law College, Hadapsar
Pune-411 028

PDEA'S
Law College, Hadapsar
NSS Department
Blood donation camp Attendance
Academic year 2023-24

Date – 05/12/2023

Sr. No	Name of the student	Class	Sign
1.	Aditya Adsul	BALLB-I	<u>Adsul</u>
2.	Aniket shinde	BA-I	<u>Aniket</u>
3.	syhas khangde	LLB-III	<u>Syhas</u>
4.	Ashutosh kolte	LLB-III	<u>Ashutosh</u>
5.	Ashish deokar	LLB-II	<u>Ashish</u>
6.	Khadake Samiksha	BA-LLB-II	<u>Khadake</u>
7.	Saloni Hargude	BALLB-II	<u>Saloni</u>
8.	Shweta Kunjir	BALLB-IV	<u>Shweta</u>
9.	Samruddhi Gaikwad	BALLB-IV	<u>Samruddhi</u>
10.	Anushka Daphal	BALLB-IV	<u>Daphal</u>
11.	Indalkar Samruddhi	BA-LLB-II	<u>Indalkar</u>
12.	Soushti Gore	BA-LLB-II	<u>Gore</u>
13.	Pavan Pise	BA-LLB-I	<u>Pavan</u>
14.	Pruthviraj Magar	BA-LLB-I	<u>Pruthviraj</u>
15.	Harshad Pawal	BALLB-I	<u>Harshad</u>
16.	Jay Deshmukh	BALLB-I	<u>Jay</u>
17.	Shantanu R. Chauhan	BALLB-I	<u>Shantanu</u>
18.	Nazirkar Aarti	BA-LLB-II	<u>Aarti</u>
19.	Ketaki Nagawade	B.A. LLB-I	<u>Ketaki</u>
20.	Sudhamani Deshmukh	BALLB-I	<u>Sudhamani</u>
21.	Sakshi Satate	BALLB-I	<u>Satate</u>
	Shreyas Dharmale	-II-	<u>Shreyas</u>



23.	Vaishnavi Patil	BALLB 1 st	Patil
24.	Amushka Khemilkar	BALLB 1 st	Amushka
25.	Shweta Divakar	BALLB 1 st	Shweta
26.	Chandni Kote	BALLB 1 st	Ganeshani
27.	Ekta Sandesh Mohite	- 1 -	ss. Mohite
28.	Sai & Eknath Bavale	BALLB 1 st	Savale
29.	Rajkumar Kate	BALLB - 4 th	Pate.
30.	Dhage Dipti	BALLB - 3 rd	Dipti
31.	Trupti Dhage	BALLB - 3 rd	Dhage
32.	Trupti Vaishnavi	BALLB - 3 rd	Trupti
33.	Rushikesh Jadhav	BALLB - 4 th	Jadhav
34.	GAURAV KANCHAN	BALLB - 1 st	Gaurav Kanchan
35.	Suyash Khetmalis	BALLB - 1 st	Khetmalis
36.	Ayush Sonwane	BALLB - 2 nd	S
37.	Aksh Bombale	BALLB - 2 nd	A. S. Bombale
38.	Sampat Gawade	BALLB - 1 st	Sampat
39.	Sanjay Deshpande	BALLB 1 st	Sanjay
40.	Gauri Ichke	BALLB - 1 st	Gauri
41.	Vijay Kambale	BALLB - 1 st	Vijay
42.	Gayatri Bhadale	BALLB - 3 rd	Gayatri
43.	Pradhya Waghmare	BALLB 1 st	Pradhya
44.	Amit Kindare	BALLB 3 rd	Amit
45.			
46.			
47.			
48.			
49.			
50.			P. P. Patil



Principal
P.D.E.A.'S.
Law College, Hadapsar
Pune 411 028.

**PDEA'S
Law College, Hadapsar
2023-24
Notice**

Date – 15/01/2024

PDEA'S Law college is going to celebrate Voters awareness day on the 25 th 2024.
On the occasion of this day college organize Voters Registration camp will be held in the college on this day. All students should participate in this.

Date: 25 January 2024

Place: Classroom near to the Moot Court Hall,
Second Floor

Time : 11 am

For any further information contact with Asst. Prof. Gaikwad Shital (9763154812)



R. P. Patel
Principal
PDEA'S
Law College, Hadapsar
Pune-411 028.

Report

On 25 January 2024 We celebrated National Voter Day in our College . on this occasion Our Principal Dr. Ranjana P. Patil , Programme Officer Ass. Prof. K R Jadhav and Asst. Prof. Shital Gaikwad guided the student about Importance of Voting. On this occasion we took oath to vote. The Voting Awareness Campaign aimed to inform and engage citizens about the importance of voting, the electoral process, and the impact of their participation in elections. It targeted areas with historically low voter turnout and aimed to increase voter registration and awareness about the electoral system.

R.P. Patil
Principal
P.D.E.A.'S.
Law College, Hadapsa
Phone 411 028.



R.P. Patil
Principal
P.D.E.A.'S.
Law College, Hadapsa
Pune 411 028.

PDEA'S
Law College, Hadapsar
Academic year 2023-24
Voters Awareness Day

Date- 25/01/2024

Sr. No	Name of the student	Sign
1.	Pandurang Pawar	<u>P. Pawar</u>
2.	Rohit Ghule	<u>R. Ghule</u>
3.	Shweta Jadhav	<u>S. Jadhav</u>
4.	Shreyas Dharmale	<u>S. Dharmale</u>
5.	Tejashri Ganesh Khandve	<u>T. Khandve</u>
6.	Shrawani Awale	<u>S. Awale</u>
7.	Swaranjali Kulkarni	<u>S. Kulkarni</u>
8.	Apuvat Pol	<u>A. Pol</u>
9.	Samrudhni Indalkar	<u>S. Indalkar</u>
10.	Samiksha Khadke	<u>S. Khadke</u>
11.	Shivendra Patil	<u>S. Patil</u>
12.	Vaishnavi Tompe	<u>V. Tompe</u>
13.	Diphi Dhage	<u>D. Dhage</u>
14.	Lucky Bachate	<u>L. Bachate</u>
15.	Aditya Adsul	<u>A. Adsul</u>
16.	Jaytap Vrushabh	<u>J. Vrushabh</u>
17.	Rashan Hake	<u>R. Hake</u>
18.	Rushi Jadhav	<u>R. Jadhav</u>
19.	Ajay Handal	<u>A. Handal</u>
20.		<u>R. P. Patil</u>
21.		
22.		

P.D.E.A.'S
Law College, Hadapsar
Pune 411 028.

**PDEA'S
Law College, Hadapsar
Academic Year 2023 -24**

Notice

PDEA'S Law College is going to organize Gender and Culture Certificate Course in this 2023-24 academic year. Those students who want to participate they can register their name with Asst. prof. Sheetal Gaikwad. For this course registration they have to fill google form before 31 st December.

Course Overview:

We are pleased to announce the launch of the **Gender and Culture Certificate Course**. This course will explore the multifaceted relationship between gender and culture, examining how cultural norms, practices, and values shape gender identities, roles, and relations.

Course Content Includes:

- Theories and concepts of gender and culture
- Gender and cultural representation in media and literature
- Intersectionality of gender, race, and ethnicity in different cultural contexts
- Historical perspectives on gender roles in various societies
- Current trends and challenges in gender equality across cultures

Who Should Attend:

- Students of BALLB & LLB of any year
- Anyone interested in learning more about the intersection of gender and culture

Duration:

- 30 Hours (including offline lectures, readings, and discussions)

Course Fees:

- This course is Free

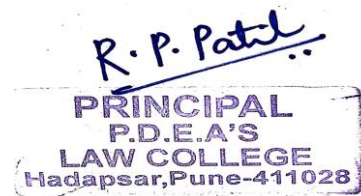
Certification:

- Upon successful completion of the course, participants will receive a **Certificate in Gender and Culture**.

Enrollment:

- Enrollment is now open! To register, please visit [insert website link]

Link: https://docs.google.com/forms/d/e/1FAIpQLSdwnkzLqNIH_I0xXS271wTtycfEM7Mr0YgukXtxHXe8jKs0A/viewform?usp=sf_link



**Certificate Course Proposed By
PDEA'S
Law College, Hadapsar
Under
Faculty of Humanities, Social Sciences & Law**

Certificate Course in Gender and Culture (2023-24)

SYLLABUS STRUCTURE, RULES AND REGULATIONS

1. Preamble -

A large percentage of people's belief that gender is a problem that exclusively affects women is one of the reasons they avoid taking part in conversations about gender studies. Thus, in our view as educators and students, it is essential to make it clear that gender studies analyze both men and women. It is important to realize that gender is a performance of identity, and that gendered roles and customs are ingrained in our everyday lives. In order to authenticate the identities of both men and women, society has established norms and regulations. It is required of us to carry out these distinct duties and to replicate the precise circumstances that keep it going. Beginning with our attire, the places we live in, the work we do, and the languages we speak Everything has a gender. Our sociocultural and financial status in society are strongly impacted by this encoding of our everyday routines and habits. Thus, the study of gender is the study of norms that create inequality between men and women as well as its creation, reproduction, and resistance. Proper discourse can only begin after this definition of gender studies is defined. Strangely, though, despite the fact that gender is practiced in daily life, many find it uncomfortable to discuss it. There are never-before-seen issues in the classroom due to this approach. As a result, during class discussions, we try to get students to consider gender as performative behaviors that have been encoded through texts and social, religious, and cultural institutions from birth, or even before.

2. Objectives of Course:

- 1) To develop a theoretical and problem-oriented understanding of India's various development sites, especially via the gender lens

2) To familiarize participants with the gender perspective, especially in the area of gender and development, to facilitate their future educational and professional pursuits in this field

3) To demonstrate to students how to compose field reports and research papers

3. Duration of the Course: -30 hours

4. Eligibility Criteria: -HSC Pass

5. Common Course Structure and Credit Distributions

Course Code	Name of the Course	Theory/Practical	Contact hours	Credits
	Gender & culture	TH	25	2
		PR	05	

6. Examination: At the end of the course examination will be conducted as per SPPU guideline

7. Grading System

Letter Grade	Points	Marks obtained
O(Outstanding)	10	80-100
A+ (Excellent)	9	70-79
A (Very good)	8	60-69
B+ (Good)	7	55-59
B (Above Average)	6	50-54
C (Average)	5	46-49
P (Pass)	4	40-45
F (Fail)	0	0-39
Ab(Absent)	0	0

8. Syllabus-

Sr. No	Topic	Sub Topics	Teaching Hours
1	Development: Gender Critiques	What is development?/ What is gender?	2
		Connecting, extending, reversing: Development from gender perspective	1
		Interrogating development: Gender, caste and class	2
2	Indian Nation- State, Development and Gender Basic concepts in women's studies: Emergence and development	Sex/ Gender	2
		Patriarchy	2
		Building critical vocabulary	1
3	Caste, class and community: Feminist debates	Gender, class , caste and brahmanical/ graded patriarchy	1
		Intersectionality : Gender, community and multiple/ overlapping patriarchies	2
		From object of welfare to subject of state: Mapping various policies and Program	2
4	Struggles and Resistance for Change	Breaking the barriers: Reviewing struggles since independence	3
		From march to online campaigns : New ways of organizing and resistance	2
5	Studying Cultural Practices: Ways of seeing	Cinema, Television , Literature and Performance	3
		Social media	2
6	Untangling contemporary cases/issues: Gender, culture and politics	Any three or four debates from the following or more: Sati, Beauty contests,	3
		Muslim woman question, Dance bar ban, Surrogacy, Sex selection	2

Course Coordinator

Asst. Prof. Gaikwad Shital



IQAC Co ordinator

Mrs. Sanobar Kazi



Sanobar Kazi
IQAC
P.D.F.A.'S
LAW COLLEGE
Hadapsar, Pune-411028

Principal

Dr. Ranjana Patil

R.P. Patil
Principal
P.D.F.A.'S
Law College, Hadapsar
Pune-411 028

PDEA'S
Law College, Hadapsar
2023-24
Gender & Culture Certificate Course

Course Coordinator Name: - Asst. Prof. Shital Sadashiv Gaikwad
Time -

Sr. No	Name of The Student	Date	Date	Date	Date	Date	Date	Date	Date	Date	Date
		4/3/24	4/3/24	5/3/24	5/3/24	6/3/24	6/3/24	7/3/24	7/3/24	11/3/24	11/3/24
1.	Aakanksha Gaikwad	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>
2.	Arati Khedekar	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>
3.	Arati Nazirakar	<u>Arati</u>	AB	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>
4.	Chinmay Khote	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>
5.	Dhanashree Chandanshiv	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>
6.	Hemant Shivale	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>
7.	Kavita Bhalerao	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>
8.	Kshitija Bhandare	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>
9.	Manisha Kumari	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>



		4/3/24	4/3/24	5/3/24	5/3/24	6/3/24	6/3/24	7/3/24	7/3/24	11/3/24	11/3/24
10.	Mayuri Elkewad	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	
11.	Nihal Pathan	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal
12.	Nutan Kedari	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan
13.	Pawan Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav
14.	Prajwal Verma	Verma	Verma	Verma	Verma	Verma	Verma	Verma	Verma	Verma	Verma
15.	Premnath Sonavane	But.	But.	But.	But.	But.	But.	But.	But.	But.	AB
16.	Raja Ujwal	Raj	Raj	Raj	Raj	Raj	Raj	Raj	Raj	Raj	Raj
17.	Ritu wagh	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu
18.	Sachindev Sakat	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin
19.	Sai Prakash Naik	Prakash	Prakash	Prakash	Prakash	Prakash	Prakash	Prakash	Prakash	Prakash	Prakash
20.	Sakshi Satale	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi
21.	Samiksha Khadake	Sam	Sam	Sam	Sam	Sam	Sam	Sam	Sam	Sam	Sam
22.	Samruddhi Indalakar	Sam	Sam	Sam	Sam	Sam	Sam	Sam	Sam	Sam	Sam
23.	Sanket Satav	Satav	Satav	Satav	Satav	Satav	Satav	Satav	Satav	Satav	Satav
24.	Santosh Sartape	Sartape	Sartape	Sartape	Sartape	Sartape	Sartape	Sartape	Sartape	Sartape	Sartape
25.	Shital Choramale	Shital	Shital	Shital	Shital	Shital	Shital	Shital	Shital	Shital	Shital

Santosh Sa		Shital Chon											
24.	25.	4/3/24	4/3/24	5/3/24	5/3/24	6/3/24	6/3/24	7/3/24	7/3/24	11/3/24	11/3/24		
	25.	Shivaraj Phalake	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>	<u>Shivaj</u>		
	27.	Shreshtha Ghosh	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>	<u>Shree</u>		
	28.	Shreya Dharmale	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>		
	29.	Supriya Deshapande	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>		
	30.	Swati Wagh	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>	<u>S.P. Wagh</u>		
	31.	Tanvi Nandi	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>		
	32.	Vaibhavi Shelar	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>	<u>Vaib</u>		



PDEA'S
Law College, Hadapsar
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Sr. No	Name of The Student	Date	Date	Date	Date	Date	Date	Date	Date	Date	Date
		12/3/24	12/3/24	13/3/24	13/3/24	14/3/24	14/3/24	15/3/24	15/3/24	18/3/24	18/3/24
1.	Aakanksha Gaikwad	AB	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati
2.	Arati Khedekar	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati
3.	Arati Nazirakar	Arati	Arati	Arati	Arati	Arati	Arati	AB	Arati	Arati	Arati
4.	Chinmay Khote	Arati	Arati	Arati	Arati	AB	Arati	Arati	Arati	Arati	Arati
5.	Dhanashree Chandanshiv	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati
6.	Hemant Shvale	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati
7.	Kavita Bhalerao	Arati	Arati	Arati	Arati	AB	Arati	Arati	Arati	Arati	Arati
8.	Kshitija Bhandare	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati	Arati
9.	Manisha Kumari	Arati	Arati	Arati	Arati	Arati	AB	Arati	Arati	AB	Arati

	12/3/2024	12/3/24	13/3/24	13/3/24	14/3/24	14/3/24	15/3/24	15/3/24	18/3/24	18/3/24
10. Mayuri Elkewad	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri	Mayuri
11. Nihal Pathan	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal	Nihal
12. Nutan Kedari	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan	Nutan
13. Pawan Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav	Jadhav
14. Prajwal Verma	Prajwal	Prajwal	Prajwal	Prajwal	Prajwal	Prajwal	Prajwal	Prajwal	Prajwal	Prajwal
15. Premnath Sonavane	Premnath	Premnath	Premnath	Premnath	Premnath	Premnath	Premnath	Premnath	Premnath	Premnath
16. Raja Ujwal	Raja	Raja	Raja	Raja	Raja	Raja	Raja	Raja	Raja	Raja
17. Ritu wagh	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu	Ritu
18. Sachindev Sakat	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin	Sachin
19. Sai Prakash Naik	Sai	Sai	Sai	Sai	Sai	Sai	Sai	Sai	Sai	Sai
20. Sakshi Satale	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi	Sakshi
21. Samiksha Khadake	Samiksha	Samiksha	Samiksha	Samiksha	Samiksha	Samiksha	Samiksha	Samiksha	Samiksha	Samiksha
22. Samruddhi Indalakar	Samruddhi	Samruddhi	Samruddhi	Samruddhi	Samruddhi	Samruddhi	Samruddhi	Samruddhi	Samruddhi	Samruddhi
23. Sanket Satav	Sanket	Sanket	Sanket	Sanket	Sanket	Sanket	Sanket	Sanket	Sanket	Sanket
24. Santosh Sartape	Santosh	Santosh	Santosh	Santosh	Santosh	Santosh	Santosh	Santosh	Santosh	Santosh
25. Shital Choramale	Shital	Shital	Shital	Shital	Shital	Shital	Shital	Shital	Shital	Shital



	12/3/24	12/3/24	13/3/24	13/3/24	14/3/24	14/3/24	15/3/24	15/3/24	18/3/24	18/3/24
6. Shivaraj Phalake	Shivaj	Shivaj	Shivaj	Shivaj	Shivaj	Shivaj	Shivaj	Shivaj	Shivaj	Shivaj
7. Shreshtha Ghosh	Shree	Shree	Shree	Shree	Shree	Shree	Shree	Shree	AB	AB
8. Shreya Dharmale	Shreyas	Shreyas	Shreyas	Shreyas	Shreyas	Shreyas	Shreyas	Shreyas	Shreyas	Shreyas
9. Supriya Deshapande	Supriya	Supriya	Supriya	Supriya	Supriya	Supriya	Supriya	Supriya	Supriya	Supriya
10. Swati Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh	S.P. Wagh
11. Tanvi Nandi	Tanvi	Tanvi	Tanvi	Tanvi	Tanvi	Tanvi	Tanvi	Tanvi	Tanvi	Tanvi
12. Vaibhavi Shelar	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi	Vaibhavi





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		19/3/24	19/3/24	20/3/24	20/3/24	21/3/24	21/3/24	22/3/24	22/3/24	26/3/24	26/3/24
1.	Aakanksha Gaikwad	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>
2.	Arati Khedekar	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>
3.	Arati Nazirakar	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>
4.	Chinmay Khote	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>
5.	Dhanashree Chandanshiv	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>
6.	Hemant Shivale	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>
7.	Kavita Bhalerao	<u>AB</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>	<u>Bhalerao</u>
8.	Kshitija Bhandare	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>
9.	Manisha Kumari	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>

		19/3/24	19/3/24	20/3/24	20/3/24	21/3/24	21/3/24	22/3/24	22/3/24	22/3/24	26/3/24	26/3/24
10.	Mayuri Elkewad	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>
11.	Nihal Pathan	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>
12.	Nutan Kedari	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	AB	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>
13.	Pawan Jadhav	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>	<u>Jadhav</u>
14.	Prajwal Verma	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>
15.	Premnath Sonavane	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>
16.	Raja Ujwal	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>
17.	Ritu wagh	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>
18.	Sachindev Sakat	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>	<u>Sachin</u>
19.	Sai Prakash Naik	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>	<u>Sai</u>
20.	Sakshi Satale	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>
21.	Samiksha Khadake	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>
22.	Samruddhi Indalakar	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>
23.	Sanket Satav	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>	<u>Sanket</u>
24.	Santosh Sartape	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>	<u>Santosh</u>
25.	Shital Choramale	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>



PDEA'S
Law College, Hadapsar
2023-24

Gender & Culture Certificate Course (Value Aided Course)

Course Coordinator Name: - Asst. Prof. Shital Sadashiv Gaikwad

Sr. No	Name of The Student	Assignment	Research paper	Presentation	Book Review	Visit Report
1.	Aakanksha Gaikwad	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>	<u>Aak</u>
2.	Arati Khedekar	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>
3.	Arati Nazirakar	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>	<u>Arati</u>
4.	Chinmay Khote	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>	<u>Chinmay</u>
5.	Dhanashree Chandanshiv	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>	<u>Dhanashree</u>
6.	Hemant Shivale	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>	<u>Hemant</u>
7.	Kavita Bhalerao	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>	<u>Kavita</u>
8.	Kshitija Bhandare	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>	<u>Kshitija</u>
9.	Manisha Kumari	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>	<u>Manisha</u>
10.	Mayuri Elkewad	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>	<u>Mayuri</u>
11.	Nihal Pathan	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>	<u>Nihal</u>
12.	Nutan Kedari	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>	<u>Nutan</u>
13.	Pawan Jadhav	<u>Pawan</u>	<u>Pawan</u>	<u>Pawan</u>	<u>Pawan</u>	<u>Pawan</u>
14.	Prajwal Verma	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>	<u>Prajwal</u>
15.	Premnath Sonavane	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>	<u>Premnath</u>
16.	Raja Ujawal	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>	<u>Raja</u>
17.	Ritu wagh	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>	<u>Ritu</u>
18.	Sachindev Sakat	<u>Sachindev</u>	<u>Sachindev</u>	<u>Sachindev</u>	<u>Sachindev</u>	<u>Sachindev</u>

19.	Sai Prakash Naik	<u>Prakash</u>	<u>Prakash</u>	<u>Prakash</u>	<u>Prakash</u>	<u>Prakash</u>
20.	Sakshi Satale	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>	<u>Sakshi</u>
21.	Samiksha Khadake	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>	<u>Samiksha</u>
22.	Samruddhi Indalakar	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>	<u>Samruddhi</u>
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25.	Shital Choramale	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>	<u>Shital</u>
26.	Shivaraj Phalake	<u>Shivaraj</u>	<u>Shivaraj</u>	<u>Shivaraj</u>	<u>Shivaraj</u>	<u>Shivaraj</u>
27.	Shreshtha Ghosh	<u>Shreshtha</u>	<u>Shreshtha</u>	<u>Shreshtha</u>	<u>Shreshtha</u>	<u>Shreshtha</u>
28.	Shreya Dharmale	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>	<u>Shreya</u>
29.	Supriya Deshapande	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>	<u>Supriya</u>
30.	Swati Wagh	<u>Swati Wagh</u>	<u>Swati Wagh</u>	<u>Swati Wagh</u>	<u>Swati Wagh</u>	<u>Swati Wagh</u>
31.	Tanvi Nandi	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>	<u>Tanvi</u>
32.	Vaibhavi Shelar	<u>Vaibhavi</u>	<u>Vaibhavi</u>	<u>Vaibhavi</u>	<u>Vaibhavi</u>	<u>Vaibhavi</u>



HOME ASSIGNMENT

NAME : Swati Pandurang Wagh

SUB : GENDER AND CULTURE

COLLEGE :PDEA'S LAW COLLEGE , HADAPSAR

CLASS:LLB – 1st

SEAT NO.23116

HOME ASSIGNMENT

Q.1) Images ,Lines And Gender Equality ?

Want a relationship with no gender roles. We both hustle, we both cook, we both clean, we both pay, we're both romantic and we spoil each other.

Cooking and Cleaning is a basic life skill not a gender role.

Relationship Goals
A relationship with no gender roles. We both hustle, we both cook, we both clean, we both pay, we both spoil each other.

**A RELATIONSHIP WITH NO GENDER ROLES:
WE BOTH COOK,
WE BOTH WORK,
WE BOTH CLEAN,
WE BOTH LOVE EACH OTHER.**

THE MINDS JOURNAL

10 Examples Of Harmful Traditional Gender Roles



Cooking
Women are to cook, men are to be fed



Working
Men are encouraged to work, women are encouraged to be homemakers

Care Taking
Women are told that they need to be nurturing and caring



Dressing
Women can wear pants but men must not wear skirts



Childhood
Boys are encouraged to play outside, girls are handed dolls

Sensitivity
Any man who cries is seen as effeminate



Aggression
Women mustn't be angry while male anger knows no bounds



Dating
A man is expected to pay, a woman is expected to be coy

Marriage
The man "must" provide, the woman "must" nurture



Vanity
Women are "pretty", men are "handsome"

Q.2) Make list of womens issues which raise by womens movements from 17th to 21 century?

- **17th and 18th century**

- **Property rights**

- **Mitakshara School-**

This School of thought was followed mostly in every part of India except the eastern part. This school is further sub divided into four schools of thought i.e. Dravida, Banaras, Mithila and Maharashtra. The distinguished characteristics of this particular school are as follows-

The blood relation plays the most important role in the matters of inheritance.

Made a peculiar distinction between the male and female heirs.

What are the restrictions which should be placed on the coparceners in the matter of shares in the joint family.

- **Dayabhaga School-**

It was another most prominent school of thought after the Mitakshara School. It was followed in eastern part and that too mainly in Assam and Bengal. Its distinguished characteristics are as follows

1 The spiritual offerings given to the deceased ancestors give rise to the right to inheritance.

2 The right over the property arises on the death and not on the birth.

3 Every share in the Hindu family property is specific and each brother can see his specific share.

4 In the case non availability of male descendents, the widow has the right to enforce partition and can succeed the share of the husband

The Mitakshara School is more conservative as compared to the Dayabhaga School of thought. It did not recognize the right of women to inherit the property from her husband's family. They were only allowed to possess the Stridhan.

The concept of Stridhan was very ambiguous before the emergence of the schools as there was no clarity regarding the succession rules and the characteristics. But the Mitakshara School defined the legal and technical meaning of the Stridhan. Beside this, it expanded it to include nine types-

- 1 Gifts and Partnership Bequests;
- 2 Offerings and legacies of strangers;
- 3 Land gained by self-effort and the mechanical arts;
- 4 Land acquired via Stridhan;
- 5 Land obtained by transaction;
- 6 Land gained by wrongful possession;
- 7 Land gained in lieu of maintenance;
- 8 Property's received by inheritance; and
- 9 Share received by partition.
- **Legal status -**
- Women could not vote, own land while married, go to a university, earn equal wages, enter many professions, and even report serious cases of domestic abuse. Women who were found to be too argumentative or radical could deal with cruel and humiliating public penalties.
- At the outset of the century, women could not vote or hold office in any state, they had no access to higher education, and they were excluded from professional occupations. American law accepted the principle that a wife had no legal identity apart from her husband. She could not be sued, nor could she bring a legal suit; she could not make a contract, nor could she own property. She was not permitted to control her own wages or gain custody of her children in case of separation or divorce.
- Broad social and economic changes, such as the development of a market economy and a decline in the birthrate, opened employment opportunities for women. Instead of bearing children at two-year intervals after marriage, as was the general case throughout the colonial era, during the early 19th century women bore fewer children and ceased childbearing at younger ages. During these decades the first women's college was established, and some men's colleges first opened their doors to women students. More

women were postponing marriage or not marrying at all; unmarried women gained new employment opportunities as "mill girls" and elementary school teachers; and a growing number of women achieved prominence as novelists, editors, teachers, and leaders of church and philanthropic societies.

- **Education -19th-**

- In the Indian Culture, both men and women held different tasks and powers. Women were put in charge of the farming, cooking, children, and property. They were in charge of feeding the tribes and had complete control over the children. However, they were extremely isolated from the daily tasks of the Indian men. The men were known for their participation in wars and daily hunts. Men were seen as the heads of the tribes making many important decisions. Women were praised for their menstrual capabilities for gift of bringing life into the world. Because of this power they possessed, women had a sacred and important role in the tribe. Though they had this important role, their status in society was still not as significant as the males. The women were typically known for their role of gathering and preparing food. Some specific fruits and vegetables that they collected included corn, beans, squash, potatoes, peanuts with many of these items making up major food sources in the current time period. Though they were in charge of the food and children, they also had to rely on the men of the tribes. Men had the authority to practice polygamy for the sake of preserving the production of children. Men were basically able to do anything as long as it met with the needs of providing for the tribe. It seems that the women contributed more along the lines of emotional support rather than physical. The Cheyenne tribe expressed the importance of women as, "a Nation is not conquered until the hearts of its women are on the ground. Then it is done, no matter how brave its warriors nor how strong its weapons" (Bataille and Sands). The idea of women was worshipped and seen as a symbol to many while in reality, the women were actually treated as subservient. The treatment and status of women was quite inconsistent and varied along the tribes. In instances of war, women in most tribes typically had no participation unless they were taken as prisoners to be raped. However, in the Apache tribe, led by Commander Geronimo, women had some roles in the war.

- **Representative right -**

Reproductive rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. They also include the right of all to make decisions concerning reproduction free of discrimination, coercion and violence."

This definition of reproductive rights places emphasis on the woman's capacity, alone or with her partner, to make reproductive choices.

- **20th century -**

- **Equal pay** Pay equality, or equal pay for equal work, refers to the requirement that men and women be paid the same if performing the same job in the same organization. For example, a female electrician must be paid the same as a male electrician in the same organization.

Family law reform ÷ Family Law in the Twentieth Century gives full accounts of how the law has dealt with the relationship between children and their families, and the increasing involvement of the state in seeking to prevent abuse of children and providing for the needy. The book gives a revealing account of the processes of change and of the influence of pressure groups, civil servants, and judges, as well as individual campaigners.

- **Sexual harassment**

Sexual harassment includes unwelcome sexual advances, requests for sexual favors, and other verbal or physical harassment of a sexual nature in the workplace or learning environment, according to the Equal Employment Opportunity Commission (EEOC). Sexual harassment does not always have to be specifically about sexual behavior or directed at a specific person. For example, negative comments about women as a group may be a form of sexual harassment.

Although sexual harassment laws do not usually cover teasing or offhand comments, these behaviors can also be upsetting and have a negative emotional effect. Sexual harassment can occur in the workplace or learning environment, like a school or university. It can happen in many different scenarios, including after-hours conversations, exchanges in the hallways, and non-office settings of employees or peers.

- **Abortion right-**

Abortion has been legal in India under various circumstances with the introduction of the Medical Termination of Pregnancy (MTP) Act, 1971. The Medical Termination of Pregnancy Regulations, 2003 were issued under the Act to enable women to access safe and legal abortion services.

- **21th century -**

- **Gender violence -**

- Violence against women in India refers to physical or sexual violence committed against a woman, typically by a man. Common forms of violence against women in India include acts such as domestic abuse, sexual assault, and murder. There are several forms of violence against women, murder (dowry deaths, honor killings), female infanticide, sexual crimes (rape, modesty related violence, human trafficking, forced prostitution, domestic violence), acid throwing, perpetration

- **work life balance -**

- Time plays arguably the most important role in maintaining a work-life balance. It is advisable for women to create a daily schedule of the tasks to be completed. From dedicating a fixed number of hours to exercising to limiting overtime at work, handling time well is the key to a healthy work-life balance.

Q.3) Find gender stereotypes in your regular life and make list of them?

- A gender stereotype is a generalized view or preconception about attributes or characteristics, or the roles that are or ought to be possessed by, or performed by, women and men. A gender stereotype is harmful when it limits women's and men's capacity to develop their personal abilities, pursue their professional careers and/or make choices about their lives.
- Whether overtly hostile (such as "women are irrational") or seemingly benign ("women are nurturing"), harmful stereotypes perpetuate inequalities. For example, the traditional view of women as care givers means that child care responsibilities often fall exclusively on women.
- Further, gender stereotypes compounded and intersecting with other stereotypes have a disproportionate negative impact on certain groups of women, such as women from minority or indigenous groups, women with disabilities, women from lower caste groups or with lower economic status, migrant women, etc.
- Gender stereotyping refers to the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms.
- Examples include:

- Not criminalizing marital rape, perceiving that women are the sexual property of men; and
- Failing to investigate, prosecute and sentence sexual violence against women, believing that victims of sexual violence agreed to sexual acts, as they were not dressing and behaving "modestly".
- Wrongful gender stereotyping is a frequent cause of discrimination against women. It is a contributing factor in violations of a vast array of rights such as the right to health, adequate standard of living, education, marriage and family relations, work, freedom of expression, freedom of movement, political participation and representation, effective remedy, and freedom from gender-based violence
- Early Years
 - Girls should play with dolls and boys should play with trucks
 - Boys should be directed to like blue and green; girls toward red and pink
 - Boys should not wear dresses or other clothes typically associated with "girl's clothes"
- During Youth
 - Girls are better at reading and boys are better at math
 - Girls should be well behaved; boys are expected to act out
 - Girls are not as interested as boys in STEM subjects;
 - Boys should engage in sports and refrain from more creative pursuits;
 - Boys and men are expected to use violence and aggression to prove their manliness;
 - A boy that doesn't use violence or aggression is an understandable target for bullying;
 - Girls should be thin and beautiful to make them appealing to men;

EXAMPLES OF GENDER-SENSITIVE LANGUAGE

Compiled by Service-Growth Consultants Inc. May 2003 Below are lists of common gender-biased terms and bias-free substitutes.

EARLY YEARS

Girls should play with dolls and boys should play with trucks

Boys should be directed to like blue and green; girls toward red and pink

Boys should not wear dresses or other clothes typically associated with "girl's clothes"

DURING YOUTH

Girls are better at reading and boys are better at math

Girls should be well behaved; boys are expected to act out

Girls are not as interested as boys in STEM subjects;

Boys should engage in sports and refrain from more creative pursuits;

Boys and men are expected to use violence and aggression to prove their manliness;

A boy that doesn't use violence or aggression is an understandable target for bullying

AS ADULT

Victims of intimate partner violence are weak because they stay in the relationship

There is something wrong with a woman who doesn't want children

Assertive women are unfeminine and are "bossy," "bitches" or "whores"

Women are natural nurturers; men are natural leaders

Women don't need equal pay because they are supported by their husbands

Women who appear less feminine or reject advances from men are lesbians

Women with children are less devoted to their jobs

Men who spend time with family are less masculine and poor breadwinners

In heterosexual couples, women should take time off to care for children or elders

Men who are not aggressive and/or assertive are unmanly and likely gay

Same-sex couples cannot make good parents

A transgender or gender non-confirming person is profoundly wrong
Women are too emotional to undertake certain kinds of work, especially while pregnant

Q.4) Find gender bias language with example. Make list of them?

Gender bias in language

Perhaps you have had the experience of learning a foreign language and being surprised to discover that what you had always assumed to be feminine is masculine in another language. Or if your mother tongue makes little distinction regarding gender, you may suddenly find yourself faced with three classes of gender and having to make all the elements of a phrase agree...

Gender is expressed in different ways and to different degrees across languages. Around one quarter of the world's languages use grammatical gender. Many factors, such as social and cultural aspects, have influenced how gender is assigned and perceived in language, and changes in society and people's perceptions have in turn brought about change in language itself.

1.Occupational References

Biased	Biased_free
alumni	graduates chair
chairman, chairwoman	chairperson
committee man, committee woman	committee member
corporate wife	corporate spouse
faculty wife	faculty spouse
freshman	first-year student
frontman	front
hostess housewife, househusband	figurehead host
middleman	homemaker
man and wife	go-betweenhusband and wife
ombudsman	troubleshooter self-made person,
self-made	entrepren

2.Role references

Biased	Biased_free
alumni	graduates
chairman,	chair, chairperson
chairwoman committee man,	committee member
committee woman corporate	corporate spouse
wife faculty wife freshman	faculty spouse
front man hostess housewife,	first-year student
househusband	front, figurehead
middleman man	host homemaker
wife ombudsman	go-between
self-made man	husband and wife troubleshooter
spokesman	self-made person, entrepreneur spokesperson, representative

Q.5) Make list of the issues which show the relationship of gender and caste

- **CAST AND GENDER**

The relationship between "cast" and "gender" can vary depending on the context in which they are used. Here are a couple of ways they might intersect:

Casting and Gender in Entertainment:

- In the entertainment industry, casting decisions can sometimes be influenced by gender roles. For example, certain roles may be traditionally associated with a specific gender. This can affect casting choices and the portrayal of characters in movies, TV shows, and theater productions.
- However, there is growing awareness and advocacy for more inclusive casting practices that challenge traditional gender stereotypes. This includes casting actors and actresses in roles that do not conform to traditional gender norms, promoting diversity, and representing a broader range of gender identities on screen
-

Gender and Social Castes or Classes:

- In some societal contexts, there may be a relationship between gender and social castes or classes. Historically, certain gender roles have been associated with specific social positions or privileges, leading to disparities and inequalities.
- Efforts towards gender equality and social justice aim to challenge and dismantle these rigid social structures, advocating

Dalit (as many Scheduled Caste persons prefer to identify themselves) activists have highlighted how caste-based oppression and discrimination still persists in rural and urban India. Most Dalits continue to be among the poorest, denied access to productive resources and social welfare services. Dalits are not allowed to use the water sources or temples that upper castes use. They are forced to walk barefoot through upper-caste neighbourhoods and must use a different set of glasses in tea stalls. Dalit women are vulnerable to sexual exploitation. Dalit children may be forced to sit apart in the classroom or when school mid-day meals are served. In cities, their caste identity may lead them to be denied housing or rejected at job interviews. Crossing the caste line by 'talking back' to an upper-caste person or 'acting above one's station' can bring retribution in the form of arson and physical assault, including sexual violence. Marrying an upper-caste woman can lead to murder.

Despite these dangers, Dalits have courageously used the strength of their numbers to organize and collectively challenge the caste system. They have compelled other Indians to recognize that this age-old, religiously-sanctioned hierarchy is a gross violation of human rights. Activists have used Constitutional and other legal provisions, as well as electoral politics, to fight against atrocities, social discrimination and the stigma attached to Dalit identity.

Gender equality in Indian society is another area that needs active affirmation. Women at the grassroots already disadvantaged by their marginalized community status are further compromised by caste and gender hierarchies. Women and girls find themselves victims of not only violence of various kinds, but also haplessly dispossessed and voiceless. In a country where the feminine principle has been traditionally revered, it is ironic that millions of women and girls are brutally victimized – socially, physically, mentally, economically and sexually.

Activists integrate gender equality as an intrinsic part of the social action undertaken by them. The protection and empowerment of groups especially at the risk of violence and/or dispossession – adolescent girls, rural and urban women including indigenous/ethnic minority women (dalit, tribal & PTGs), migrant women workers, domestic workers and victims of trafficking and displacement – across India is prioritised.

SRUTI supports these struggles

Home Assignment

Name - Ritu Satish Wagh.

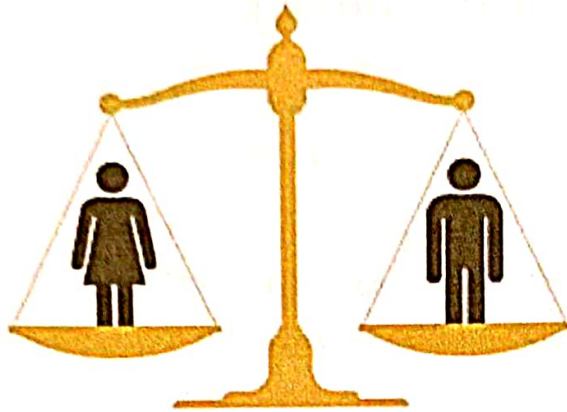
Subject - Gender & Culture Course.

College - PDEAs Law College, Hadapsar.

Class - LLB - 1st year.

Seat No - 23115 (2nd Sem)

Q-1) Find lines & examples of which is a skill not a gender biased.



➤ Introduction :

Gender bias is a term used to describe various gender-related disparities on [Wikipedia](#), particularly the overrepresentation of men among both **volunteer contributors** and article subjects, as well as lesser coverage of and topics primarily of interest to women.

Gender bias is often a form of unconscious or implicit bias. It happens when someone unintentionally attributes certain attitudes and stereotypes to someone else. For example, men may be considered more analytical and less emotional. As a result, they have a better chance of being hired when these skills are required. Yep, that's completely unfair!

**WE DON'T NEED A PATRIARCHAL SOCIETY,
WE DON'T NEED A MATRIARCHAL SOCIETY,
WE JUST NEED A HUMAN SOCIETY**

➤ Examples :-

1) Art : Art is a skill not a gender bias.

- E.g - Raja Ravi Verma.

One of the greatest painters in the history of Indian art; and he is the most famous Indian artist.

- E.g - Frida Kalho. (Symbolism Painter)

Notable female artists of the 20th and 21st centuries.



2) Dance: Dance is a skill not a gender bias.

- E.g - Mademoiselle De Lafontaine
- E.g - Aashish Patil.



3) Teaching : Teaching is skill, not a gender bias.

- E.g - Savitribai Phule.
- E.g – Dr. Sarvepalli Radhakrishnan.



4) Driving : Driving is a skill, not a gender bias.

- E.g – Pilot (Gents as well Ladies)



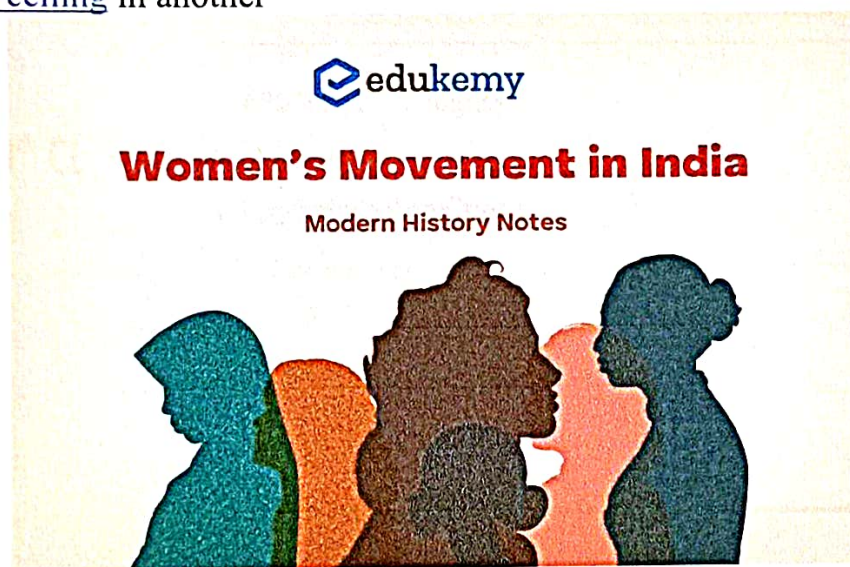
5) Writing & Poetry : It is a Skill, not a gender bias.

- E.g – Arundhati Roy.
- - Lokmanya Tilak.



Q-2) Make list of womens issues which raised by womens movement from 17th to 21st CE.

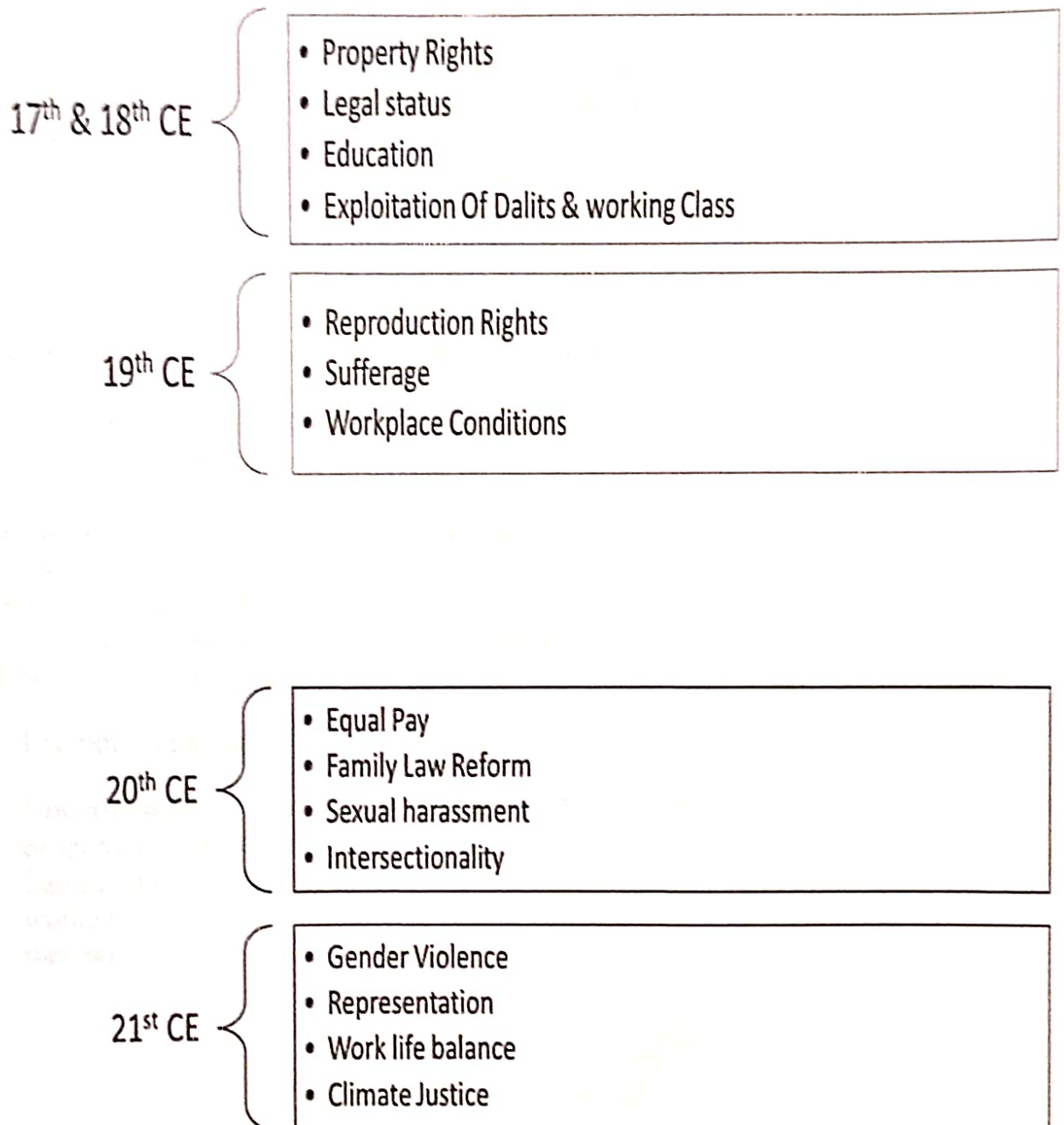
- The **feminist movement**, also known as the **women's movement**, refers to a series of social movements and political campaigns for radical and liberal reforms on women's issues created by inequality between men and women.^[1] Such issues are women's liberation, reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence. The movement's priorities have expanded since its beginning in the 1800s, and vary among nations and communities. Priorities range from opposition to female genital mutilation in one country, to opposition to the glass ceiling in another



- First-wave feminism was oriented around the station of middle- or upper-class white women and involved suffrage and political equality, education, right to property, organizational leadership, and marital freedoms.
- Second-wave feminism attempted to further combat social and cultural inequalities. Although the first wave of feminism involved mainly middle class white women, the second wave brought in women of different social classes, women of color, and women from other developing nations that were seeking solidarity.
- Third-wave feminism continued to address the financial, social, and cultural inequalities of women in business and in their home lives, and included renewed campaigning for greater influence of women in politics and media. In reaction to political activism, feminists have

also had to maintain focus on women's reproductive rights, such as the right to abortion.

- Fourth-wave feminism examines the interlocking systems of power that contribute to the social stratification of traditionally marginalized groups, as well as the world around them.



Q-3) Find gender stereotypes in your regular life and make a list of them.

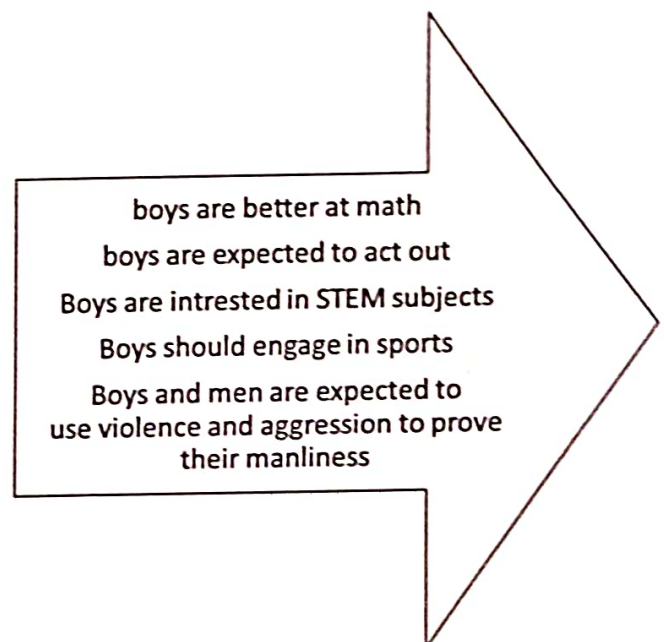
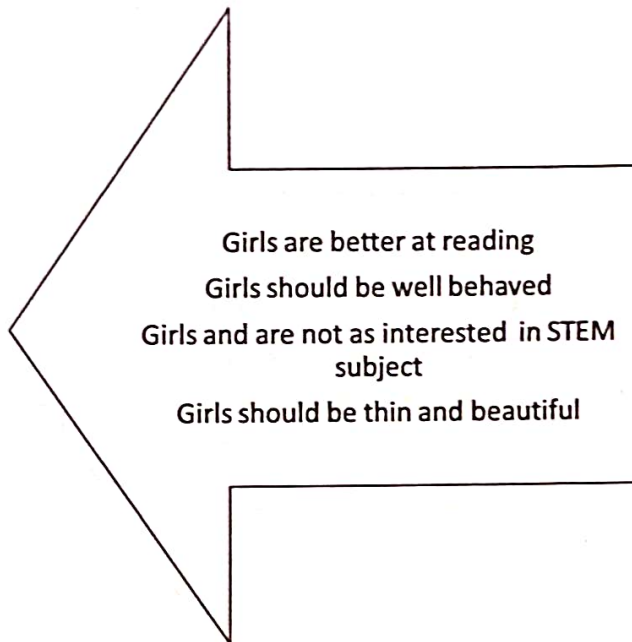
- A gender stereotype is a generalized view or preconception about attributes or characteristics, or the roles that are or ought to be possessed by, or performed by, women and men. A gender stereotype is harmful when it limits women's and men's capacity to develop their personal abilities, pursue their professional careers and/or make choices about their lives.
- Whether overtly hostile (such as "women are irrational") or seemingly benign ("women are nurturing"), harmful stereotypes perpetuate inequalities. For example, the traditional view of women as care givers means that child care responsibilities often fall exclusively on women.

Further, gender stereotypes compounded and intersecting with other stereotypes have a disproportionate negative impact on certain groups of women, such as women from minority or indigenous groups, women with disabilities, women from lower caste groups or with lower economic status, migrant women, etc.

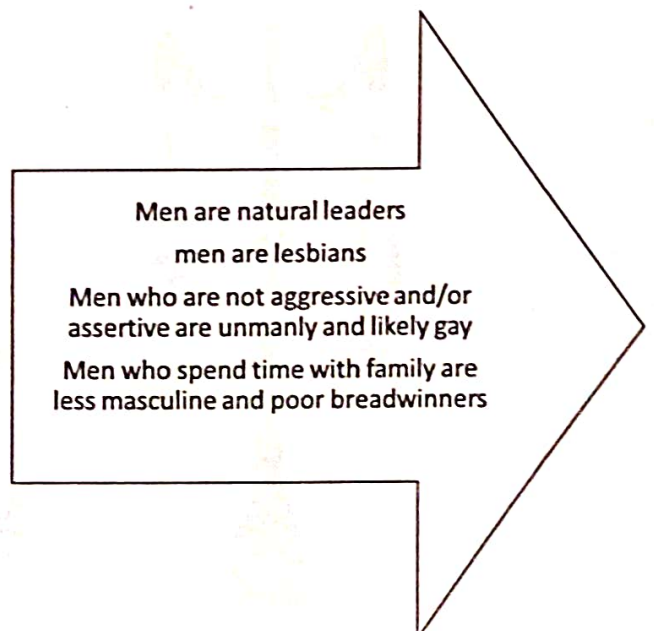
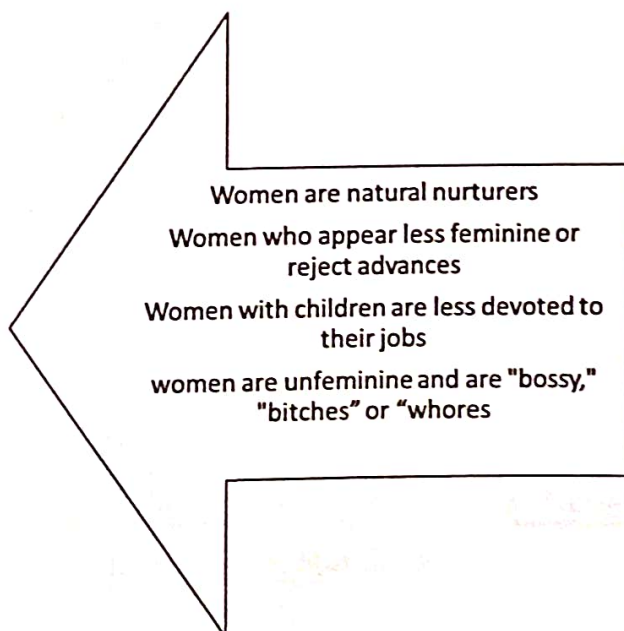
Gender stereotyping refers to the practice of ascribing to an individual woman or man specific attributes, characteristics, or roles by reason only of her or his membership in the social group of women or men. Gender stereotyping is wrongful when it results in a violation or violations of human rights and fundamental freedoms.

- Examples include:
 - Not criminalizing marital rape, perceiving that women are the sexual property of men; and
 - Failing to investigate, prosecute and sentence sexual violence against women, believing that victims of sexual violence agreed to sexual acts, as they were not dressing and behaving "modestly".

➤ During Youth:



➤ As Adults:



➤ Early Years:

Girls should play with dolls
Girls toward red and pink
Girl's clothes are typical

Boys should play with trucks
Boys should be directed to like blue and green
Boys should not wear dresses or other clothes typically

SIGNS OF GENDER BIAS


Occupational Bias


Parental Expectations


Appearance Standards


Wage Gap

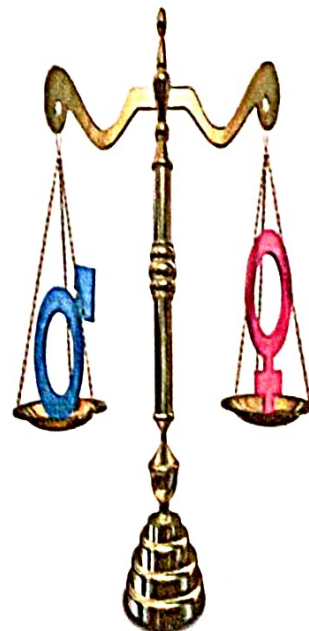

Leadership Stereotypes


Micro aggressions


Promotion Bias


Double Standards

MINDOHELP
A World Mental Health Association Initiative



Q.4) Find gender bias language with example. Make list of them?

Gender bias in language

Perhaps you have had the experience of learning a foreign language and being surprised to discover that what you had always assumed to be feminine is masculine in another language. Or if your mother tongue makes little distinction regarding gender, you may suddenly find yourself faced with three classes of gender and having to make all the elements of a phrase agree...

Gender is expressed in different ways and to different degrees across languages. Around one quarter of the world's languages use grammatical gender. Many factors, such as social and cultural aspects, have influenced how gender is assigned and perceived in language, and changes in society and people's perceptions have in turn brought about change in language itself.

1.Occupational References

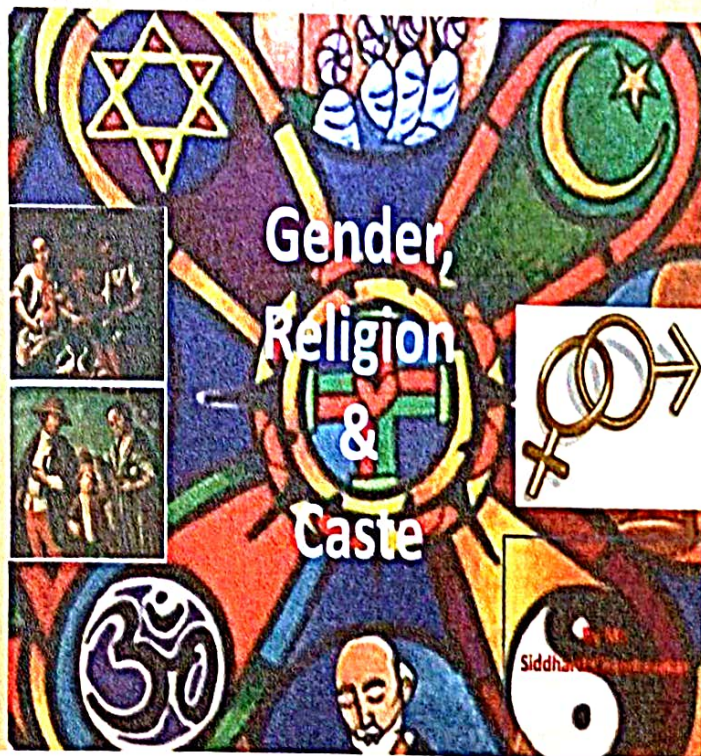
Biased	Biased_free
alumni	graduates chair
chairman, chairwoman	chairperson
committee man, committee woman	committee member
corporate wife	corporate spouse
faculty wife	faculty spouse
freshman	first-year student
frontman	front
hostess housewife, househusband	figurehead host
middleman	homemaker
man and wife	go-betweenhusband and wife
ombudsman	troubleshooter self-made person,
self-made	entrepren

Q-5) Make list of the issues which shows the relationship of gender and caste.

➤ **CASTE & GENDER :**

For a majority of Indians, life is still ruled by the dictates of caste society. With whom one eats, lives and marries is determined by the caste to which one belongs. The hierarchy of purity and pollution assigns each caste a rank, and gives each individual a fixed identity at birth. Trying to break out of that assigned place invites opposition, even violence.

- ✓ For centuries, the Untouchable castes were the worst oppressed by the caste system. They were condemned to live outside the village or town, confined to 'polluting' occupations that involved dealing with human and animal waste, coerced into serving the higher castes at all times. After Independence, untouchability and other practices of caste-based discrimination were abolished. Steps were taken to help the newly-designated Scheduled Castes gain access to education and government jobs. However, the movement towards equality has been slow.



Section 1: Gender in Anti-Caste Movements

- ✓ Some of the earliest systematic critiques of the caste system came from Jotirao Phule and Savitribai Phule in the late 19th Century in Maharashtra, closely followed by E V Ramasami Naicker (Periyar) who led the Non-Brahmin movement in Tamil Nadu in the early 20th Century. Phule founded the Satyashodak Samaj in 1873 which addressed issues of the working class, unequal division of labour between women of different castes and importantly the exploitation of the lower castes at the hands of the Brahmin castes.
- ✓ For Phule, the question of caste and dharma was central to his thinking, and he equated Brahmanism with Hinduism, arguing that Hindu scriptures such as the Vedas and Smritis were created by Brahmins in order to rationalize and perpetuate their dominance (Deshpande 2010). He had a dichotomous view of Indian society, which he believed was formed by two opposing groups- the Brahmins and the Shudratishudras (lower castes and Dalit). Part of his politics against Brahmanism involved the recognition of gender oppression and his works to liberate women.
- ✓ According to the Manusmriti, *all* women, irrespective of varna, had the same social position of the shudra. Based on this, Phule included all women in his notion of shudratishudra. Although he did not purport a theory of gender inequality or patriarchy per se, he believed that women challenging Brahmanical orthodoxy and oppression similar to the way shudras challenging Brahmanism (ibid). His recognition of women's inferior position in society led him to spearhead the movement for women's education.

Section 2: Caste Patriarchy

- ✓ On a parallel note, Uma Chakravarti, through her historical research into the Vedic period, similarly argued that 'caste hierarchy and gender hierarchy are the organising principles of the brahmanical social order' (Chakravarti 1993, 579). Her work on Brahmanical patriarchy laid the groundwork for scholarly research on the gendered nature of caste. Chakravarti (2003) argued that women's sexuality was controlled in order to protect the purity of the caste. Thus, women were regarded as 'gateways' and their sexuality is regulated through strict endogamous marriages in order to maintain caste purity and ensure patrilineal succession. This interconnection between caste and gender, termed as Brahmanical patriarchy is "a set of rules and institutions in which caste and gender are linked, each shaping the other and where women are crucial in maintaining the boundaries between castes" (ibid). Further, she argued that this control of sexuality was exercised in two ways- through spreading an ideology of consent and through coercive methods. In the first case, the ideology of *stridharma* or *pativrata* (feminine ideals of chastity and fidelity to husbands) was internalized by women who thereby participated in the regulation of their own sexuality.
- ✓ In cases where women broke these ideological norms, patriarchal laws and customs were in place which gave her natal family or conjugal family the power to regulate her impulses. Lastly, in cases where in the family fails to control women's choices, the King or the authority could ultimately wield his power to control their sexuality.

Section 3: Gender, Caste and Labour

- ✓ There has been an increasing recognition within feminist scholarship that Dalit women face gender/class/caste oppression in all spheres of their lives, including that of labour. While class based inequalities may be explained by using labour theories of value (surplus), in a caste-based society, public labour also comes to represent stigma and humiliation (John 2013). This is because the status of a person in such a society is intrinsically linked to the nature of work which he/she does. One of the features of the caste system is that it is occupation based, wherein intellectual labour was performed by the upper castes while the lower castes were marked by the nature of their work-manual labour (agricultural/construction/etc).
- ✓ According to S. Anandhi's research in a Tamil Nadu village, it was found that in order to break away from caste oppression, many young Dalit men began to withdraw from agricultural work, instead looking for non-agricultural work outside their villages; stemming from their heightened consciousness on the nature of their work and their low caste status (Anandhi, Jeyaranjan and Rajan 2002).
- ✓ This is because the nature of this work also marks the lower caste working body as sexually available to men of all castes. Maitreyi Das (2011), studying patterns of women's labour participation by caste and education found that participation was highest among the Dalits/Adivasi women with no education on the one hand, and upper caste women with higher education on the other hand. This complete lack of participation by the middle level of women in between who have some form of primary education reveals that these women 'opt out of the workforce' in order to distinguish themselves from the lower caste women who have no choice but to work.

Section 4: Gender, Caste and Violence

- ✓ Protests, awareness campaigns and debates about violence against women have been central to the women's movement in India, including sexual violence which women face in both the private and the public spheres. If women across different social locations (caste, class, religion, and so on) face sexual violence, can sexual violence against Dalit women be read in the same manner as sexual violence against any other women in India? Does caste have a role to play in sexual violence? Violence against women in India in general is deeply rooted in a patriarchal system which intersects with other axes of inequality such as class, religion and caste.
- ✓ Violence against Dalitwomen in particular is complicated by the location of Dalit women at the bottom of caste, class and gender hierarchies. Their location at the site of intersection between these three systems of inequality, combined with the dominant discourses on 'sexual availability of Dalit women' and their 'loose characters' render them more vulnerable to violence than other women. The following section will look at a few cases of caste-based sexual violence in order to understand the caste question and the women's question are interlinked.



Case Studies :



Bhanwari Devi Case

- Bhanwari Devi who hailed from the Bhatneri village of Rajasthan, used to work as a 'saathin' for the Rajasthan government's 'Women Development Project'.
- In 1992 she was gangraped by upper-caste men of the village, while her husband was beaten unconscious, as punishment for preventing a child marriage of a one year old in a Gujar family. She was from the kumhar (potter) community which is enlisted as a lower caste and backward class community. The perpetrators belonged to the Gujar (dominant caste, wielding economic and political power) caste and Brahmin caste (Mathur, 1992).



Khairlanji Case

- The Khairlanji case remains one of the most brutal cases of caste atrocities documented. On September 29th, 2006, in the village of Khairlanji, four members of the Bhotmange family were brutally killed. Surekha Bhotmange (44yrs) and her daughter Priyanka were stripped naked and gangraped publicly before being beaten to death, while her two sons Roshan (19yrs) and Sudhir (21yrs) were mutilated and beaten to death by the dominant caste (Kunbis and Kalars, listed as OBCs) Hindus of the village. The violence was the result of a long-standing land dispute, combined with the increasing upward mobility of the Dalit family both economically (as landowners, since traditionally Dalits never owned land) and culturally (in terms of the educational achievements



Khopardi Case

- On 13th July, 2016, a 14 year old Maratha girl was brutally raped and murdered allegedly by three Dalit men in Khopardi, Maharashtra. The Maratha caste is the dominant caste in the state of Maharashtra. This case revived long standing caste-based tensions between the Dalits and the Marathas. The Marathas united in an unprecedented show of unity, demanding amongst other things, strict punishment for the culprits and amendments to the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989 to prevent its misuse by dalits.



Gender & Culture Certificate

course 2023-24

- Asst. Prof. Shital S Gaikwad

PDEA's Law College, Hadapsar Pune 411028



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LAW College, Hadapsar

HOUSEWORK IS NOT GENDER SPECIFIC

HOUSEWORK IS A BASIC
LIFE SKILL,
NOT A GENDER ROLE!



@pinkfeatherblog

21st Century:

- **Gender Violence:** The movement continues to address issues such as domestic violence, sexual assault, and human trafficking.
- **Representation:** Calls for increased representation of women in politics, leadership roles, and media are ongoing.
- **Work-Life Balance:** Advocacy for policies supporting parental leave, flexible work arrangements, and affordable childcare.
- **Climate Justice:** The intersection of gender and environmental issues, advocating for the inclusion of women's voices in climate change discussions

17th and 18th Century:

- **Property Rights:** Women fought for the right to own and inherit property, as laws often favored men in this regard.
- **Legal Status:** The movement sought to challenge the legal status of women as dependents of their husbands or fathers, with limited legal rights of their own.
- **Education:** Advocates pushed for increased educational opportunities for girls and women, as formal education was often restricted or denied to them

Women's issues raised by Women's movement from 17th to 21st century

20th Century:

- **Equal Pay:** The movement fought for equal pay for equal work, as women were often paid less than men for the same jobs.
- **Family Law Reform:** Advocates pushed for reforms in divorce and child custody laws, aiming for fair treatment of women.
- **Sexual Harassment:** Awareness and advocacy grew around the issue of sexual harassment in the workplace and beyond.
- **Abortion Rights:** The movement campaigned for the right to safe and legal abortion, emphasizing reproductive autonomy.
- **Intersectionality:** In the later part of the 20th century, there was an increasing focus on the intersecting oppressions faced by women of color, LGBTQ+ women, and women with disabilities

19th Century:

- **Suffrage:** The right to vote was a major focus of the women's movement, with suffragettes campaigning for equal voting rights.
- **Workplace Conditions:** Women advocated for better working conditions, fair pay, and an end to child labor.
- **Reproductive Rights:** Access to birth control and reproductive health information became prominent issues.

Gender stereotypes that we see in our regular life:

1. Boys are better at math and science than girls.
2. Girls are more nurturing and caring than boys.
3. Men are stronger and more physically capable than women.
4. Women are more emotional and sensitive than men.
5. Men should be the primary breadwinners in a family.
6. Women are naturally better at multitasking.
7. Men should not show vulnerability or express emotions openly.
8. Women are more interested in fashion and appearance than men.
9. Men are better suited for leadership roles than women.
10. Women are more inclined towards domestic tasks such as cooking and cleaning.
11. Men should enjoy and excel at sports more than women.
12. Women are less competent drivers than men.
13. Men are expected to be assertive and confident, while women should be passive and agreeable.
14. Women are naturally better caregivers for children and the elderly.
15. Men are expected to take charge in decision-making processes.
16. Women are more prone to gossiping than men.
17. Men are less interested in relationships and emotional connection.
18. Women are more focused on marriage and having children than career advancement.
19. Men should avoid expressing vulnerability or seeking help for mental health issues.
20. Women are less capable in technical fields like engineering and computer science.

Gender bias language examples:

1. Using "man" as a generic term to refer to all humans, such as "mankind" instead of "humankind."
2. Addressing mixed-gender groups with masculine pronouns like "he" or "his" by default, rather than using gender-neutral alternatives like "they" or "their."
3. Referring to jobs or professions with gender-specific terms, such as "fireman" instead of "firefighter" or "stewardess" instead of "flight attendant."
4. Using diminutive forms like "waitress" or "actress" instead of gender-neutral terms like "server" or "actor."
5. Assuming gender roles in descriptions, such as describing a woman as "nurturing" or a man as "assertive" without considering individual characteristics.
6. Using gendered stereotypes in language, such as describing a man as "ambitious" while describing a woman as "bossy" for the same behavior.
7. Referring to women by their marital status, such as using "Mrs." or "Miss" before their name, while men are referred to without their marital status.
8. Employing gendered titles like "Mr." and "Mrs." without considering whether they are necessary or appropriate.
9. Making assumptions about a person's abilities based on their gender, such as assuming a woman is less competent in technical fields.
10. Using gendered terms to describe emotional expression, like labeling men as "strong" or "stoic" and women as "emotional" or "hysterical."
11. Referring to groups of people with masculine nouns like "guys" when addressing a mixed-gender audience.
12. Using gender-specific language in parenting, such as assuming only mothers are involved in childcare by saying "mothering" instead of "parenting."
13. Employing gendered language in sports commentary, such as describing male athletes as "powerful" and female athletes as "graceful."
14. Using gendered terms to describe physical appearance, such as "handsome" for men and "beautiful" for women.
15. Assuming gender in relationships or familial roles, such as referring to a child's caregiver as their "mom" without considering other possibilities.
16. Using gendered language in healthcare, such as referring to "women's health" or "men's health" without acknowledging non-binary or transgender individuals.
17. Using gendered terms to describe behavior, such as calling a man "assertive" and a woman "aggressive" for the same actions.
18. Employing gendered language in religious contexts, such as referring to a deity as "He" without considering alternative pronouns or interpretations.
19. Using gendered language in political or leadership discussions, such as assuming only men hold positions of power by default.
20. Using gendered terms to describe hobbies or interests, such as calling sewing a "woman's hobby" or football a "man's sport."

Gender & Culture

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Asst. Prof. Shital. S. Gaikwad

MOVIE REVIEW - VANSHVEL



P.D.E.A's
LAW College, Madapsar

9673637076

Rating: ★ ★ ★ ★

Studio: Archit films

Producer: Sunil D Mankar

Director: Rajeev Patil

Story: Damodar N Mankar

Screenplay: Rajeev Patil, Datta Patil

Music: Amit Raj

Camera: Amalendu Chaudhary

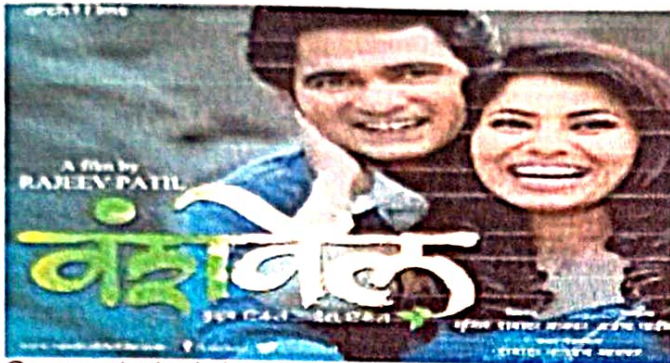
Cast: Ankush Chaudhary, Kishor Kadam, Sushant Shelar, Shantanu Gangane,

Namrata Gaikwad, Manisha Kelkar, Vidya Karandikar, Niwas More

Movie Review by: Ulhas Shirke



The issue of Female feticide has been discussed in few Marathi films in the recent past. The most recent was through the film 'Mokala Shwaas'. But now late Rajiv Patil has presented the same issue in his own way, to send across a strong message to the society. It is very unfortunate that the talented film maker, who gave some sensible films like 'Sanai Choughade', 'Jogwa' and 'Pangira'; passed away little before the release of this last offering in the form of 'Vanshavel'.



The film revolves around a powerful person from a village Mr. Dadasaheb Deshmukh (Kishore Kadam) who is very dominant. His word is always final. Dadasaheb runs his own hospital, besides involving himself with other social activities. His elder son Nilesh (Sushant Shelar) who is a doctor, manages the hospital and is married to Priyanka-a housewife (Manisha Kelkar). His second son Anil (Shantanu

Gangane) who is into farming business, is newly married to a Gynaecologist Sayali (Namrata Gaikwad). Dadasaheb, being male dominant, expects to have a grandson in the family, as early as possible.

The problem begins when his first daughter in law- Priyanka, refuses to abort her child; when she comes to know that she is going to deliver girl child. The second daughter in law – Sayali also joins the family hospital to take up some responsibilities; but that only brings trouble for Dadasaheb and his elder son Dr. Nilesh, who is into unlawful activity. The family faces more problems, after Priyanka leaves the house, leaving Nilesh to repent on some of his past acts. With the arrival of new Police Inspector (Ankush Chaudhary) in his area, invites more trouble for Dadasaheb.



In spite of all these problems, Dadasaheb tries to manage everything. But, time comes, when his entire family desert him, including his wife Savitri (Vidya Karandikar), leaving him in the company of his most trusted attendant- Maauli. The director gives few twists to the screenplay, only to teach a lesson to Dadasaheb, who finally reunites with his family, with a changed heart.

As a director, late Rajiv Patil has shown his strength in presenting the subject very effectively, using the hospital as backdrop of the script. Using the two doctors as important characters from the same family, he has clearly shown the reason with difference of opinion. Very cleverly he has shown, how a dominant head of the family becomes helpless, when all the three women from his own family dare to oppose his ideology.

In the role of Dadasaheb, Kishore kadam stands tall among all the characters. He plays a prominent role in this film, where he has plenty of scope to display his acting skills. And, he has done a wonderful job. The director has exploited his full potential, looking at his ability. In the role of Dr. Nilesh, Sushant Shelar plays his part very well, clearly displaying his diplomacy while following the footsteps of his father. He has also been able to show the quick change through his emotions, after his wife leaves him. In the role of Anil, Shantanu Gangne, a stage and TV actor, finds a better scope in this film. And, he does make his presence felt.

Namrata Gaikwad does get few opportunities to react spontaneously at few emotions filled situations. She too has played her part well, as a responsible gynecologist. Manish Kelkar plays an important character in this film; but she too has limited scope for acting. She, however, finds a song to her share. Vidya Karanjikar finds one good scene to counter her dominant husband; but in the role of Police Inspector Ankush Choudhary is impressive, as he does everything in his own style.

The film has two songs, which have been used at right places. Amit Raj's music is just fine; but the background music and sound effects have been used very well at right places, to create the desired impact. Amalendu Chaudhary has ample scope to experiment with his camera; be it outdoor song sequence or indoor horror filled scenes, using minimum lights. Produced by Sunil Mankar and directed by Rajiv Patil, 'Vanshavel' is certainly a sensible film, delivering a timely social message.



THANK YOU

Gender & Culture

Certificate Course 2023-24

Asst. Prof. Shital. S. Gaikwad



ISSUES SHOWING THE RELATIONSHIP OF GENDER AND CASTE



P.D.E.A's
LAW College, Madhapur

- 1) **Access to Education:** Gender and caste intersect to create barriers to education, particularly for Dalit girls, who face discrimination and marginalization in schools.
- 2) **Employment Opportunities:** Dalit women often face double discrimination in the workforce due to their gender and caste, leading to limited access to decent employment opportunities.
- 3) **Wage Disparities:** Dalit women are often paid less than their male counterparts and women from higher castes, exacerbating economic disparities based on both gender and caste.
- 4) **Political Representation:** Dalit women are underrepresented in political leadership positions, highlighting the intersectional challenges they face in accessing political power and decision-making roles.
- 5) **Violence Against Women:** Dalit women are disproportionately affected by gender-based violence, including sexual assault, domestic violence, and caste-based violence, reflecting intersecting forms of discrimination and oppression.
- 6) **Access to Healthcare:** Dalit women face barriers to accessing quality healthcare services due to their marginalized status, leading to disparities in health outcomes based on both caste and gender.
- 7) **Maternal Health:** Dalit women experience higher rates of maternal mortality and morbidity due to limited access to healthcare, highlighting the intersectional impact of caste and gender on reproductive health outcomes.
- 8) **Child Marriage:** Dalit girls are more likely to be married at a young age compared to girls from higher castes, illustrating the intersection of caste and gender in perpetuating harmful practices like child marriage.
- 9) **Property Rights:** Dalit women often face discrimination in accessing and inheriting property, exacerbating economic disparities and perpetuating cycles of poverty based on both caste and gender.
- 10) **Social Exclusion:** Dalit women experience social exclusion and marginalization in society, facing discrimination and prejudice based on their intersecting identities of caste and gender.
- 11) **Access to Sanitation:** Dalit women are disproportionately affected by lack of access to sanitation facilities, highlighting the intersectional challenges they face in ensuring basic human rights and dignity.
- 12) **Legal Discrimination:** Dalit women face legal discrimination and lack of access to justice due to their marginalized status, highlighting the intersection of caste and gender in perpetuating systemic injustice.
- 13) **Inter-caste Marriage:** Dalit women often face social stigma and backlash for marrying outside their caste, illustrating the intersectional challenges they face in forming relationships and families.
- 14) **Educational Attainment:** Dalit girls are less likely to complete secondary education compared to girls from higher castes, reflecting intersecting barriers to educational attainment based on both caste and gender.
- 15) **Access to Resources:** Dalit women have limited access to resources such as land, credit, and employment opportunities, exacerbating economic disparities and perpetuating cycles of poverty.
- 16) **Representation in Media:** Dalit women are underrepresented and misrepresented in mainstream media, reflecting the intersectional challenges they face in having their voices heard and experiences represented.

- 17) **Access to Justice:** Dalit women face barriers to accessing justice and legal recourse in cases of violence and discrimination, highlighting the intersectional challenges they face in seeking redress for human rights violations.
- 18) **Cultural Practices:** Dalit women are disproportionately affected by harmful cultural practices such as dowry, dowry-related violence, and honor killings, illustrating the intersectional impact of caste and gender in perpetuating patriarchal norms and violence against women.
- 19) **Religious Discrimination:** Dalit women face discrimination and exclusion in religious spaces and practices, reflecting the intersection of caste, gender, and religion in shaping social hierarchies and power dynamics.
- 20) **Access to Social Services:** Dalit women have limited access to social services such as childcare, eldercare, and community support networks, exacerbating social and economic inequalities based on both caste and gender.
- 21) **Discrimination in Institutions:** Dalit women face discrimination and prejudice in various institutions such as schools, workplaces, and healthcare facilities, highlighting the intersectional challenges they face in navigating systems of power and privilege.
- 22) **Trafficking and Exploitation:** Dalit women are disproportionately affected by trafficking and exploitation due to their marginalized status, illustrating the intersectional vulnerabilities they face in contexts of poverty, discrimination, and lack of opportunities.
- 23) **Environmental Justice:** Dalit women are disproportionately affected by environmental degradation and climate change, highlighting the intersectional impact of caste, gender, and environmental injustice on marginalized communities.
- 24) **Access to Clean Water:** Dalit women have limited access to clean water sources, exacerbating health disparities and perpetuating cycles of poverty and illness based on both caste and gender.
- 25) **Migration and Labor Exploitation:** Dalit women are disproportionately affected by labor exploitation and migration, facing discrimination and abuse in informal labor sectors such as domestic work, agriculture, and construction.
- 26) **Access to Technology:** Dalit women have limited access to technology and digital resources, exacerbating inequalities in education, employment, and civic participation based on both caste and gender.
- 27) **Urbanization and Displacement:** Dalit women are disproportionately affected by urbanization and displacement, facing discrimination and marginalization in urban spaces and informal settlements.
- 28) **Access to Nutrition:** Dalit women and girls have limited access to nutritious food and dietary resources, exacerbating health disparities and perpetuating cycles of malnutrition and poverty based on both caste and gender.
- 29) **Access to Legal Rights:** Dalit women face barriers to accessing legal rights and entitlements, including land rights, inheritance rights, and citizenship rights, highlighting the intersectional challenges they face in securing their rights and freedoms.
- 30) **Intersectional Discrimination:** Dalit women experience intersecting forms of discrimination based on their caste, gender, and other social identities, highlighting the complex and interconnected nature of oppression and inequality in Indian society.

Gender & Culture Certificate Course 2023-24

Field Visit Report



MASUM

MASUM NGO

Submitted to: Asst. Prof. Shital Gaikwad Madam,
PDEA's Law College, Hadapsar, Pune

Submitted by: Sachindev Sakat, LL. B I, 2023-24

Introduction

Date: May 27, 2024

Location: MASUM NGO, Hadapsar, Pune

Organized by: Asst. Prof. Shital Gaikwad

Participants:

- Asst. Prof. Shital Gaikwad (Lead Organizer)
- PDEA's Law College, Hadapsar
- Law Students, PDEA's Law College, Hadapsar)
- Mr. Awasthi (Trustee of MASUM)
- MASUM Staff and Volunteers

Objectives of the Visit

The primary objectives of this field m were to:

1. Understand the work done by MASUM for women and children in and around Pune.
2. Gain insights into the challenges faced by the NGO and its achievements.
3. Engage with the staff and community members to learn about their experiences and perspectives.
4. Explore the goals and strategies of MASUM in promoting women's empowerment and social justice.

Overview of MASUM

MASUM (Mahila Sarvangeen Utkarsh Mandal) is an NGO based in Hadapsar, Pune, primarily working with rural women in drought-prone areas of Pune and Ahmednagar districts. MASUM recognizes the intersectional nature of oppression that women face due to caste, class, religion, and patriarchy, and it focuses on working with minority and subordinated groups.

The goals of MASUM include:

1. Strengthening women's self-reliance and awareness of human and constitutional rights.
2. Empowering women to hold the State accountable for its obligations.
3. Nurturing women's physical and emotional health.
4. Providing vocational training and credit facilities for economic empowerment.
5. Creating a sustainable and humane mode of development through community involvement.
6. Promoting a progressive space in society for subordinated groups and resisting various forms of discrimination.

For more information, visit their website: [MASUM](https://www.masum.org)



Activities Conducted

1. Introduction and Welcome Session

The visit began with a warm welcome from the MASUM staff. Asst. Prof. Shital Gaikwad introduced our group and shared the objectives of our visit. Mr. Awasthi, the trustee of MASUM, gave an overview of the NGO's history, mission, and the context in which it operates.

Key Points Discussed:

- **Foundation and Vision:** Mr. Awasthi explained the inspiration behind MASUM's formation. The NGO was established to address the multifaceted oppression faced by rural women and to promote their holistic development.
- **Early Challenges:** The initial days were challenging, with limited resources and societal resistance to change. Building trust within the community was crucial for the NGO's acceptance and success.

2. Community Engagement and Projects Tour

We had video tour of various ongoing projects and initiatives led by MASUM in Hadapsar. This included interacting with the staff and understanding the impact of these projects on the lives of the beneficiaries. We also had an opportunity to extensively explore the rich library of MASUM.

Key Projects Visited:

- **Healthcare and Emotional Support:** MASUM provides comprehensive healthcare services, including maternal health, mental health support, and awareness programs on various health issues.
- **Vocational Training:** The NGO runs vocational training centers where women learn skills such as tailoring, embroidery, and other crafts. These skills help them earn a livelihood and gain economic independence.
- **Education Initiatives:** Educational programs for children, particularly girls, aim to ensure they have access to quality education and are encouraged to pursue higher studies.

3. Interactive Session with Stakeholders

We had an interactive session with the stakeholders of MASUM's programs. This provided us with firsthand insights into the challenges they face and how the NGO has made a difference in their lives.

Key Insights:

- **Empowerment and Self-Reliance:** Women shared stories of how vocational training and microcredit facilities helped them start small businesses, thereby improving their financial stability and self-confidence.
- **Health and Well-being:** Beneficiaries spoke about the positive impact of health awareness programs and access to medical services provided by MASUM.
- **Education and Awareness:** Mothers expressed their gratitude for the educational support their children receive, which they believe will lead to a better future.

4. Discussion with Mr. Awasthi

In a detailed conversation with Mr. Awasthi, we delved deeper into the operational aspects of MASUM, its strategic goals, and the broader socio-political context in which it works.

Key Points Discussed:

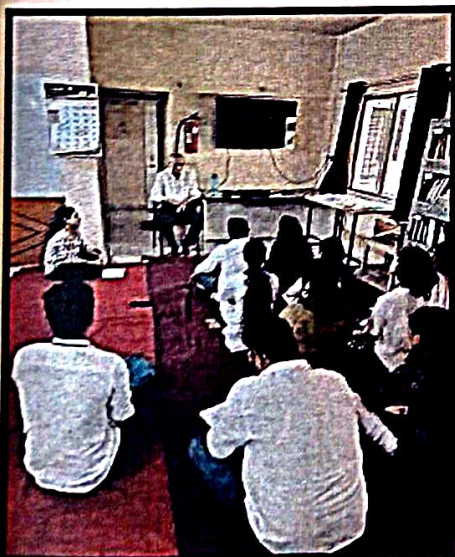
- **Operational Challenges:** Sustaining funding and resources, addressing deep-rooted societal norms, and ensuring the long-term impact of interventions.
- **Strategic Goals:** Expanding reach to more villages, enhancing advocacy efforts to influence policy changes, and fostering partnerships with other organizations for broader impact.
- **Community Involvement:** The importance of involving community members in decision-making processes to ensure the sustainability and relevance of programs.

5. Feedback and Reflection

We concluded the visit with a feedback session, where participants shared their reflections and learnings from the day. Asst. Prof. Shital Gaikwad thanked the MASUM team for their hospitality and the insightful experience.

Participant Feedback:

- **Eye-Opening Experience:** Students appreciated the opportunity to witness the ground realities of social work and the complexities involved in community development.
- **Inspiration:** Many were inspired by the resilience and determination of the women and children they met, as well as the dedication of the MASUM team.
- **Future Engagement:** There was a strong interest in exploring ways to support MASUM through internships, volunteering, or advocacy efforts.





Conclusion

The field visit to MASUM provided a comprehensive understanding of the NGO's work and its significant impact on women's and children's lives in rural Maharashtra. The experience was enriching and educational, offering valuable insights into the practical challenges and triumphs of grassroots social work.

Recommendations

1. Increased Funding and Resources:

- Explore potential partnerships with other NGOs, government bodies, and corporate sponsors to secure consistent funding and resources.
- Develop grant proposals and fundraising campaigns to support ongoing and new initiatives.

2. Capacity Building:

- Conduct regular training programs for MASUM staff and volunteers to enhance their skills and effectiveness.
- Introduce new vocational training courses based on market demand to diversify income-generating opportunities for women.

3. Community Outreach and Advocacy:

- Strengthen community outreach programs to raise awareness about MASUM's services and encourage more women to participate.
- Enhance advocacy efforts to influence policy changes that support women's rights and empowerment.

4. Monitoring and Evaluation:

- Implement a robust monitoring and evaluation framework to assess the impact of projects and identify areas for improvement.
- Regularly gather feedback from beneficiaries to ensure that programs are meeting their needs and expectations.

Acknowledgments

We extend our heartfelt gratitude to Asst. Prof. Shital Gaikwad for organizing this field visit and guiding us throughout. Special thanks to Mr. Awasthi and the entire MASUM team for their warm welcome, insightful discussions, and the inspiring work they do. This experience has been invaluable in broadening our understanding of social justice and community development.

This detailed report aims to capture the essence of our field visit to MASUM, highlighting the organization's achievements and the ongoing challenges it faces. By learning from and supporting such initiatives, we can contribute to a more just and equitable society.

Name- Kshitija Ramesh Bhandar
Class- LL.B. II year.
Subject- Gender & culture
certificate course.
Year- 2023-24.

INDEX - अनुक्रमिका

Assig. No.	Contain	Page No.
①	Find lines, examples are compare in Gender.	05 - 06
②	Make a list of women's issue which raise by women's movement from 17 to 21 century.	07 - 10
③	Find Gender stereotypes & in your regular life make a list of them.	11 - 14
④	Find Gender bias language examples & make a list.	15 - 16
⑤	make a list of the issues which show the relationship of Gender & caste.	17 - 18
⑥	movie Presentation by Gender perspective.	

Assignment - 1.

Q.1. Find lines, Examples are compare in Gender.

- लैंगिक विषमता दर्शानारे उदाहरणों किंवा वाक्य शोधा व लिख।

→ बापरनी जागारी ~~व्यापक~~ वाक्ये - (Television) or social media

- स्त्री छोरियाँ क्या छोरों से कम है ?

- देगल चित्रपट

- तु यिअ बडी है मस्त-मस्त...

- मोहरा चित्रपट

-

इतर -

- स्त्री और पुरुष एक दुसरे के पूरक हैं, आपसी सहयोग के बिना दोनों का अस्तित्व असंभव है।

— महात्मा गांधी.

- हे भगवान, कारा में भी एक लड़की होना, कोई मेरी तरफ भी देखता,

फिजूल और रद्दी लिखने के बावजूद भी, जो लाखों Likes और Comments बटोर लेता.

इसी मत से तमाया उन सबके मुह पर जो Gender देखकर Like और Comments करते हैं।

- मर्द को कुभी दर्द नहीं होता.
- स्त्री पुरुष ईश्वर की अनुपम कृति, असमानता रखकर न करो विकृति.
- "Equal Work, Equal pay, Equal Respect"



Q.2. make a list of women issues which raise by women's movement from 17 to 21 century.

- 17 ते 21 व्या शतकात महिला चळवळींनी मांडलेल्या महिलांच्या समस्यांची यादी तयार करा.

→ # 17 व्या शतकातील महिला चळवळ :-

- फारसे बदलांचे झुग नारी.
- धारभूती क्रियांप्रकारे आर्थिक व राजकीय संस्थेत बदल.
- पुरुषप्रधान संस्कृती.
- राजकीय व धार्मिक लिखाणांच्या माध्यमातून मतप्रदर्शन.
- धार्मिक विषयांवर लेखन व लक्ष.

18 व्या शतकातील महिला चळवळ :-

- ब्रिटिश सांस्कृतिक क्रांतीची सुरुवात.
- उपभोगवादच्या विस्तार - महिलांच्या अभिवृत्त विकास.
- व्यावसायिक लेखनाची कृती अभद्र मानणे.
- शिक्षण व विवाह यांसारख्या विषयांवर सार्वजनिक भते.

19 व्या शतकातील महिला चळवळ :-

- सामाजिक, आर्थिक व सांस्कृतिक बदल.
- पाश्चात भुल्य व विचार.
- सतीप्रथा, निरक्षरता, परदा प्रथा, महिला हिंसाचार बंद.

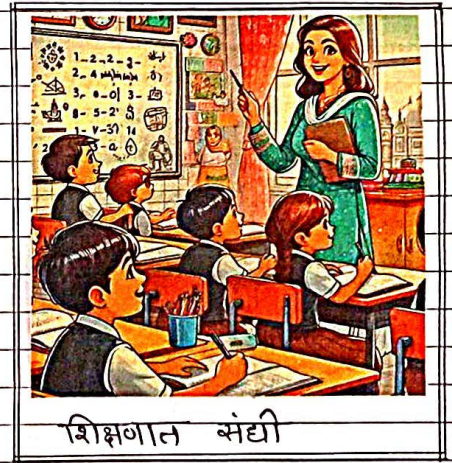
- # 20 व्या शतकातील महिला चळवळ :-
- कायदेशीर असमानता उलथुन टाकण्यावर लक्ष.
 - महिलांना मताधिकार.
 - शैक्षणिक अधिकार.
 - सुधारित कामाची परिस्थिती.
 - पुनर्जनन अधिकारांवर चर्चा.
 - कुटुंब नियोजनावरील काम प्रकाशित.

- # 21 व्या शतकातील स्त्रीवादी चळवळ :-
- सामाजिक आणि सांस्कृतिक स्थानांमध्ये समानता निर्माण करणे.
 - स्त्रियांची दुर्लक्ष्य वागणुकी.
 - स्त्रीवादी केवळ कौटुंबिकच अवस्थेतच नाही तर समाजातही समानतेच्या लढ्यात सामील झाले आहेत.
 - स्त्रियांना संरक्षण देणारे कायदे लागू करणे.



चळवळ व आंदोलने

- # महिलांच्या समस्या :-
- 17 वे शतक ते 20 वे शतक 5 शतकांच्या काळातून गेल्या तरी महिलांच्या समस्या अजूनही तशाच आहेत. सध्या महिलांच्या चळवळी पुढील बाबींसाठी आहेत -
- महिला मुक्ती
 - पुनर्जनन हक्क
 - घरगुती हिंसाचार
 - मातृत्व रजा
 - समान वेतन
 - महिला मताधिकार
 - लैंगिक छळ
 - लैंगिक हिंसा.



शिक्षणात संघी



व्यवसाय उद्योग क्षेत्र समान संघी

Assignment 2.

Q.1. Find Gender stereotypes in your regular life make a list of them.

→ # बालपणीच्या कालावधीतील मानसिकताः
- मुलींनी वाहुली किंवा भांडीकुंडी खेळावीत
मुलांनी गाड्या व बॅट-बॉल खेळावेत.

- मुलांना निळे व हिस्वे सगळे आवडतात व मुलींना गुलाबी आणि लाल रंग.

- मुलांनी पॅन्ट शर्ट धावावेत, मुलींनी छाक, स्कर्ट, परकर-पोल्के धावावे.

तारुण्याच्या कालावधीतील मानसिकताः-

- मुली वाचनात उत्तम असतात, तर मुले विशोबात उत्तम असतात.

- मुलींनी नमुतेने वागणे पाहिजे, मुलांनी तसे केले पाहिजे यांचे बंधन नाही.

- मुलांनी खेळात व इतर सर्जनशील कार्यात गुंतले पाहिजे, मुलींनी स्वयंपाक किंवा इतर घरगुती कारणात गुंतले पाहिजे.

- मुलांनी पुरुषत्व सिद्ध करण्यासाठी हिंसा व आक्रमकता वापरावी.

- पुरुष स्त्रीकडे आकर्षले जावे यासाठी मुलींनी सजपातळ व सुंदर असावे.
- मुलींनी आपली मते आक्रमक पद्धतीने मांडू नयेत. शांततेत सांगावी.
- कोणतीही कृती करताना मुलींनी वरव्यांची परवानगी घ्यावी.

प्रौढावस्थेतील मानसिकता :-

- ज्या स्त्रीवर मुले नको आहेत, तिच्यामध्ये काहीतरी होब असतो.
- स्त्रियांना समान वेतनाची आवश्यकता नाही कारण त्यांना त्यांच्या पतीचा पाठिंबा असतो.
- कुटुंबासोबत वेळ घालवणारे पुरुष शारिष व कमी मर्यादनी असतात.
- भिन्नभिन्नी जोडपे तितके छान मुमांची व वृद्धांची काळजी घेते तितके छान पालक समभिन्नी जोडपे होऊ शकत नाहीत.
- स्त्रीया - विशेषतः गरीदरपणामध्ये काही विशिष्ट प्रकारचे काम करव्यासाठी अति भावनिक असतात.

- नैसर्गिकपणे स्त्रीया कोमल व प्रेमळ असतात. पुरुष नेतृत्व संपन्न व कठोर असतात.
- शारिरीक फळाची कामे करव्यासाठी पुरुष शक्तीबाली आहेत आणि स्त्रीया कमकुवत आहेत.
- स्त्रियांनी पुरुषांना सामावुन घेतले पाहिजे कारण पुरुष आक्रमक असतात व स्त्रीया काळजीवाडु असतात.



मतदानाच्या हक्क



शिक्षण संधी



नाट्यक्षेत्रात संधी



शिक्षणाचा टक्का



नौकरीत समान संधी

9.2. Find a Gender Bias language Examples and make a list.

→ Gender Bias - लिंग पूर्वाग्रह.

"लिंग पूर्वाग्रह म्हणजे एका लिंगापेक्षा दुसऱ्या लिंगाचा प्राधान्य देण्याची प्रवृत्ती. हा वेळुद्ध पूर्वाग्रहाचा एक प्रकार आहे; जेव्हा एखादी व्यक्ती नकळतपणे लोकांच्या समुदाया विशिष्ट मनोवृत्ती किंवा रुढीवादी भुगर्भ देते तेव्हा ती उद्भवते."

Avoid

Use Instead.

① anchorman

anchor.

② Businessman.

executive, Businessperson
manager, retailer.

③ cleaning lady,
girl, maid.

housecleaner, Housekeeper
cleaning person.

④ clergyman

member of the clergy.

⑤ forefather

ancestor.

⑥ Housewife

Housemaker.

Avoid

Use Instead.

- | | |
|---------------------|----------------------------------|
| ⑦ Insurance-man. | Insurance Agent. |
| ⑧ postman, mailman. | mail, or letter carrier. |
| ⑨ Policeman | Police officer. |
| ⑩ Spokesman | Spokesperson. |
| ⑪ Steward | flight attendant. |
| ⑫ weatherman | weather reporter, meteorologist. |
| ⑬ Repairman | Repairer, technician. |
| ⑭ Salesman | salesperson, sales clerk. |
| ⑮ workman | worker. |



Assignment - 3.

Q.1

Make a list of issues which shows the relationship of Gender and Caste.

— बिंग आणि जात यांच्या संबंध दर्शविणाऱ्या मुद्द्यांची यादी तयार करा.

→ प्रामुख्याने जात ही भारतीय उपखंडात जन्माच्या आधारावर पद्धतशीर दडपशाहीद्वारे स्थापित प्रणाली आहे. जातीची विभागणी ही देवी देवगी नाही तर समाख्या आधारे व व्यवसायावर आधारित जातीच्या भेदभाव आहे. प्रत्येक जातीच्या वंश विवाह आणि सामाजिक वटिष्काराने निश्चित केला जातो.

डॉ. बाबासाहेब आंबेडकर यांनी म्हटल्याप्रमाणे "स्त्रीया जातीव्यवस्थेचे प्रवेशद्वार आहेत." हे जात आणि बिंग हे परस्पर संबंधित वर्ग आहेत. एखाद्याची जात त्याच्या समाजाच्या जात आणि बाहेर त्याच्या बिंगाशी संबंधित असलेल्या मानदंडांचे स्वरूप ठरवते. शिवाय, हे केवळ ग्रामीण भागापुरतेच मर्यादित नाही. शहरी जागा ज्ञानविद्यापासून वंचित नाहीत.

स्त्रीये पावित्र्य हा बहुधा जातीच्या सन्मान मानला जातो. म्हणून, एका विशिष्ट जातीतील पुरुष त्याच्या जातीच्या वंशाची "सुद्धता" राखण्यासाठी त्याच्या स्त्रीयांच्या लैंगिकतेवर वर्चस्व आणि नियंत्रण ठेवतात.

⑥ जर पुढे लिंग विवाहाच्या जातीच्या नियमांचे उल्लंघन करत असेल तर कमी शिक्षा। कोणतीही शिक्षा नाही. परंतु स्त्रीने विवाहाच्या नियमांचे उल्लंघन केल्यास मृत्युदंडाचीही शिक्षा होऊ शकते.

**PDEA'S
Law College, Hadapsar
Academic Year 2023-24**

Report on Introduction of Gender & Culture Certificate Course

PDEA'S Law College every year organize various certificate courses for student's overall growth. In this 2023-2024 academic year college organized Gender & Culture Certificate course. The concept of gender has evolved over time, shifting from a binary understanding to a more inclusive, fluid interpretation. The need to understand gender from a broader, more nuanced perspective is now more important than ever. In light of this, the introduction of a Gender & Culture Certificate Course aims to provide participants with a comprehensive understanding of gender, its societal implications, and its intersection with other aspects of identity such as race, class, and sexuality. This course will equip individuals with the necessary tools to engage in informed discussions, address gender-based issues, and promote equality and inclusion across various spheres of life.

The primary objectives of the Gender Concept Certificate Course are:

- ◆ To provide a foundational understanding of gender theories and concepts.
- ◆ To explore the evolution of gender norms across different cultures and societies.
- ◆ To highlight the significance of gender equality and its role in promoting social justice.
- ◆ To equip participants with practical knowledge on how to address gender-based discrimination and challenges in personal and professional settings.
- ◆ To encourage critical thinking about the intersections of gender, race, class, sexuality, and other social categories.
- ◆ To promote an inclusive approach to gender that embraces diversity and recognizes the experiences of marginalized groups.

This course is designed for:

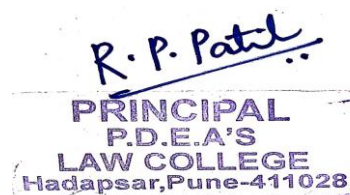
- ◆ Students pursuing gender studies, sociology, social work, or related disciplines.
- ◆ Professionals in education, human resources, healthcare, law, and public policy who want to develop a deeper understanding of gender-related issues.
- ◆ Activists and advocates working on gender equality and social justice initiatives.
- ◆ Anyone interested in expanding their knowledge about gender and its impact on personal, societal, and global levels.

Certification and Outcomes

Upon successful completion of the course, participants will receive a Gender & Culture Certificate, demonstrating their understanding of gender theories, issues, and advocacy. Graduates will be able to:

- ◆ Analyse and critique gender norms and practices in various contexts.
- ◆ Advocate for gender equality and social justice.
- ◆ Implement gender-sensitive policies in professional environments.
- ◆ Contribute to discussions around gender inclusivity, both locally and globally.

The Gender & Culture Certificate Course aims to foster a deeper understanding of gender, moving beyond stereotypes and providing the tools necessary for addressing gender-based inequality in modern society. By equipping participants with essential knowledge and skills, this course plays a pivotal role in creating a more inclusive and gender-just world, benefiting individuals, communities, and organizations alike.





Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs. Dhanashree Chandanshi.....
has participated in the Certificate Course in Gender & Culture.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / M/s.Hemant Shivale.....
has participated in the Certificate Course inGender & Culture.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023 - 24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs.Nihal....Pathan.....
has participated in the Certificate Course inGender & Culture.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / M^{rs} / M^{ys}.*Premnath Sonawane*.....
has participated in the Certificate Course in*Gender & Culture*.....
from *11 / 03 / 2024* to *20 / 04 / 2024* conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs. Ritu Wagh.....
has participated in the Certificate Course in Gender & Culture.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar.
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs.Sachin dev....Sakat.....
has participated in the Certificate Course inGender & Culture.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs.*Sammruddhi Indalakax*.....
has participated in the Certificate Course in*Gender & Culture*.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that M^r. / Miss / M^{rs}. Shreshtha Ghosh
has participated in the Certificate Course in Gender & Culture
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs. Swati Wagh
has participated in the Certificate Course in Gender & Culture
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs. *Tarvi Nandi*
has participated in the Certificate Course in *Gender & Culture*
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / M/s.Chinmay.....Khote.....
has participated in the Certificate Course inGender.....&.....Culture.....
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal



Pune District Education Association's

LAW COLLEGE HADAPSAR

Pune - 411028



Value Added Course

Academic Year (2023-24)

CERTIFICATE



This is to certify that Mr. / Miss / Mrs. Axati Khedekar
has participated in the Certificate Course in Gender & Culture
from 11 / 03 / 2024 to 20 / 04 / 2024 conducted by P.D.E.A.'s Law College, Hadapsar,
Pune 411028.

Course Coordinator

Principal