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Demographic Prospects of UCC

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The school of Demographic philosophy favours Uniform Civil Code as it broadens the pace of sustainable development.

Civil code includes the law of marriage, divorce, succession, adoption, inheritance, alimony and maintenance etc which governs mainly a family and its property concerns. Different communities of India are practicing their personal laws being developed by their own society for several thousand years which is recognised at present through the legislation of government of India as well. The requirement of Uniform Civil Code (UCC) has three aspects to consider. First of all we have to analyse the need of social and religious reforms then the complexities of inter-social relations and finally the need of political interference. All these three parameters have some philosophical aspects like peace and coherence, adjustment and co-operation as well as demographic dividends for the nation.

First one is the social and religious reforms. Almost all religions of the world have been developed in the regions residing by the same community and in the same environment ab-initio. But now a day a cosmopolitan culture is being developed in which persons of different communities are living together with effects of intermingling and transmigration that is why personal laws are felt barrier in fact in a way or other. The festivals, customs and rituals of one section are discussed and desired to be enjoyed by other neighbours too. In such circumstances Uniform Civil Code may be proved as a better tool to make the society harmonious and cohesive.

The school of *Demographic Philosophy* (DP) aims for the making of whole society happy sustainably without any tears. Peace and harmony in turn ensure more longevity of nationality. DP takes care of the 'demographic transition' in terms of social inequalities, gender discrimination, imbalanced sex-ratio, poverty & unemployment which results in 'demographic dividends' in terms of reducing social differences and making a consensus in different social issues.

Second one is the social complexes existing today. People of different communities are living side by side in new colonies, getting education in the same institution, playing sports on the same ground and engaged in the same economic activities more often then they cannot be separated in the name of religion or social traditions. A permanently Muslim student should not be denied to an access for the stories of Hindu epics. At the same time in the name of a single marriage for the whole life a harassed Hindu should not be denied the Muslim perception to have the right to Talak. The separation of marriage is advocated to be allowed even to females. If we deny such rights then people will move to religious conversion to get their personal or cunning benefits though it might not be related to their own belief or perception.

If Hindus will not be ready to provide co-partitioner rights to their daughters or Muslims want to continue the age of girls' marriage at 9 then it is not at all in accordance with the women empowerment and so it is against the demographic norms. If a Muslim widow is denied to get compensation even after the ruling of Supreme Court then what is explanation of directives of Prophet Muhammad Sahab when he said that a widow and her children should be fostered and compensated by the society if her husband is deceased in a battle. This compensation may be in terms of marriages if other alternatives are not available.

Our social wisdom leads to demographic consensus in which women empowerment must be respected and so we have a task to remove all such hurdles which challenges the existence of womanhood. The protection of child and welfare of orphans are among several other issues to be settled at one platform to ensure a natural growth of all sections and deprived ones. UCC is needed for whole of Indian society and also for its major sub-societies separately like Hindus and Muslims which are themselves divided into myriad castes and sub-castes consisting own systems of marriage and remarriages. The process of union is started already through '*The Hindu Marriage Act 1956*' and other allied ones defining Hindus consisting all of its sub-castes and sub-sects including Buddhists, Jains, Sikhs, Lingayat, Kabirpanthis, Dadupanthis etc. So far as inheritance is concerned women are not treated equal in most of sub-sects. Similarly an egalitarian person questions on the right to remarry by a man if his wife is deceased but not vice-versa.

Third one is the point of handling the social and religious issues on political platform. These reforms are the need of every society time to time. But most of these reform movements wherever realised in past were mostly suo-moto to save their identity by their own social heroes. Now a day we are moving towards a 'global village' and so far India as a nation is concerned it is being developed as one brotherhood in the name of nationality and Hindu view of life. If sati system and untouchability are banned by government legislation at stake then why should we enlarge the time span to remove other social evils. But the problem is to identify the evils for which someone may blatantly argue it, as a glorious tradition either in the name of Manusmriti or Shariyat or else.

If the nation is facing a drift in population in terms of alarming sex-ratio then Gender Justice is a 'demographic need' of time irrespective of the tradition whatever that was or is. Sex ratio should be balanced so different state governments are expanding the mahila schemes day to day either by their education department or social welfare or mahila self help groups etc. In west, Civil & Criminal Codes are strong and common for all while freedom to practice religion & its customs are made personal freedom.

In the eye of liberals a good state is the lesser state. The good administration is termed in lesser amount of governance. So state is better thought to be restricted on the law and order, peace and tranquillity and to monitor the management of state affairs. Individual's right should be respected for the cause of right to life and personal liberty without imposing the legislation regarding their social or religious matters. State should escape itself to make a cultural legislation like the fooding, the habits, the rituals and their dressings etc to maintain coherence and to ensure free will of citizens.

As a conclusion state has a responsibility to make society an integral whole. If there are fractions, then state has responsibility to sum up them all to unite as an integer. Such act of addition will reduce social differences to leave no scope of social division. The framer of Indian Constitution coined the concept of UCC in Article 44 as a directive principle of the state which is still relevant and in the interest of Demographic Philosophy. Hence Supreme Court of India directed the government in 2015 and even after it repeatedly to enact it as a tool of national integration.

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