

## IDEA OF UNIFORM CIVIL CODE AND GOAL OF VIKSIT BHARAT @ 2047: POLITICS AND POLICY

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*Part IV of the Indian Constitution outlines the Directive Principles of State Policy, including Article 44, which advocates for a Uniform Civil Code (UCC) across India. The UCC seeks to establish a single legal framework for all citizens, regardless of religion, in areas like marriage, divorce, and inheritance. While some view it as a step towards equality and justice, others see it as a threat to religious freedom. The UCC remains a contentious political issue, with debates highlighting its potential to end religion-based discrimination and promote a secular, unified legal system in modern India. Keywords: UCC, Constitution, Religious Freedom, Equality, Secularism, Discrimination, Demography, Personal Laws, Integration, Justice, etc.*

The Constitution of India guarantee religious freedom to Indian citizens through articles 25-28 and allow religious groups to maintain their own affairs.<sup>1</sup> The 42<sup>nd</sup> amendment in 1975 also added the term 'Secular' in the preamble to make it clear. The Constitution does not make explicit provision for a Uniform Civil Code, but it gives indications in this direction. Article 44, Part IV of the Constitution says, "the State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India".<sup>2</sup> This means that the Constitution encourages efforts towards enacting a Uniform Civil Code, but does not impose it as a legal obligation.

Though India is a secular country, currently, she has different personal laws for different religions, such as in matters of marriage, divorce, and succession. So far, most aspects related to marriage and divorce of persons belonging to different religions are governed by their respective personal laws, such as the Hindu Marriage Act (1955), Muslim Personal Law (Shariat) Application Act (1937), Christian Marriage Act (1872), Parsi Marriage and Divorce Act (1937), etc. The aim of the Uniform Civil Code is to bring all these different legal systems under a common legal framework, so that all citizens get equal rights and legal protection.

### Arguments in favour of Uniform Civil Code for India

The supporters of UCC give following argument in its favour-

1. Equality and Justice: The aim of UCC is to provide equal legal rights and protection to all citi-

zens, irrespective of the religion or community they belong to. This will ensure that all citizens get equal justice and rights.

2. Elimination of religious discrimination: Currently, there are different personal laws for different religions (such as marriage, divorce, inheritance etc.). Also, Sikhs and Buddhists objected to the wording of Article 25 which terms them as Hindus with personal laws being applied to them. With the implementation of UCC, these discriminations will end and there will be a single legal framework for all.
3. Modernity and uniformity: Adoption of a single legal framework in India will ensure modernity and uniformity of laws, making the administrative process simple and effective.
4. Reduction in corruption and legal disputes: Having a uniform legal framework will reduce variations in the interpretation and implementation of laws, which can reduce legal disputes and corruption.
5. Gender Equality: Having a uniform civil code will end the gender discrimination with our womenfolk in matters of marriage, divorce, maintenance, guardianship of children, succession and transfer of property which is now different for different religion and mostly patriarchal.

### Origin & History:

Personal laws were first created during the British Raj mainly for Hindu and Muslim citizens. The 1835 report of the British government in colonial

India called for a uniform codification of Indian law, including crime, evidence and contract.

However, the *Lex Loci* report of October 1840 suggested that the personal laws of Hindus and Muslims be excluded from codification.<sup>3</sup> The British Queen's Proclamation of 1859 granted the Indian people self-government in their domestic affairs, promising complete non-interference in religious matters.<sup>4</sup> Personal laws covered inheritance, succession, marriage and religious ceremonies.<sup>5</sup> The public sphere was governed by British and Anglo-Indian law in matters of crime, land relations, law of contract and evidence - all of which applied equally to every citizen regardless of religion.<sup>6</sup>

Later, ignoring their promise, the British made many laws related to legal reforms in relation to Hindus, but in view of the strong opposition from the Muslims, only the law based on Sharia was given legal recognition for them and no effort was made to reform it. This practice started by the British continues more or less in independent India as well.

During the colonial rule of Portugal, a uniform family law was implemented in Goa which was known as Goa Civil Code and thus till date it is the only state in India with a uniform civil code.<sup>7</sup>

#### Constituent Assembly debate on Uniform Civil Code: -

India gained independence on 15th August 1947, and the Constituent Assembly was already formed. With independence, the country was divided based on religion, creating Pakistan for Muslims. The creation of Pakistan should have neutralized opposition to a Uniform Civil Code (UCC) from the Muslim community, but many Muslims stayed in India, and some even remained in the Constituent Assembly. The Nehru government's actions ensured that a specific community had a veto over matters in India.

Several committees were formed in the Constituent Assembly, including the Advisory Committee, headed by Sardar Vallabhbhai Patel, with a sub-committee on fundamental rights under J.B. Kriplani. During debates, Kanhaiyalal Maniklal Munshi, Minoo Masani, and B.R. Ambedkar proposed a UCC. The committee divided fundamental rights into two parts: justiciable (enforceable by courts) and non-justiciable. The sub-committee recommended these rights, which led to the creation of the Directive Principles of State Policy, where the UCC was placed as draft article-35, meaning it was non-justiciable.<sup>8</sup>

Around one and a half years after these recommendations, on November 4th, 1948, B.R. Ambedkar presented the draft of the Constitution, which included the Uniform Civil Code (UCC) under the Directive Principles of State Policy in Section 35. This provision stated that the state would endeavour to establish a uniform civil code for all citizens.

On November 23rd, 1948, a heated debate took place in the Constituent Assembly regarding Article 44, which was then known as Article 35. The Muslim members of the Assembly vehemently opposed the proposal for a Uniform Civil Code (UCC). A group of five Muslim members led the opposition, beginning with Mohammad Ismail Sahib, who initiated the debate by asserting that personal law was a fundamental right. He argued that the UCC would infringe upon the freedom of religion, as outlined in the Draft Constitution.<sup>9</sup> Mehboob Ali Beg Sahib Bahadur and B. Pokar Sahib Bahadur expressed their support for Ismail's views. Pokar Sahib described the UCC as an "oppressive provision" that could not be tolerated under any circumstances. Hussain Imam and Naziruddin Ahmed also joined the protest against the UCC, further solidifying the Muslim members' unanimous opposition to the proposal.<sup>10</sup>

In response, Kanhaiyalal Maniklal Munshi countered the Muslim members' arguments.<sup>11</sup> He pointed out that there was significant discontent among the Khoja and Kachchi Memon communities in India, who were subjected to Shariat laws despite their desire for change. Munshi challenged the notion of minority rights, questioning why Muslim minorities were being forced to follow Sharia law. He also highlighted that Muslim personal law discriminated on the basis of gender, which was incompatible with the constitutional principles of equality. Munshi drew a parallel with European countries, where similar laws applied to minorities, but emphasized that the intent was to separate religion and sect from personal laws. He argued that matters such as marriage, divorce, and inheritance should be governed by secular laws rather than religious ones.<sup>12</sup> Munshi further stated that the Hindu community had already embraced constitutional principles, and thus the majority community was willing to evolve with time. Alladi Krishnaswamy Iyer echoed this view, affirming, "If any community is ready to adapt to the changing times, it is the majority (Hindu) community."<sup>13</sup>

Dr. Bhim Rao Ambedkar, Chairman of the Drafting Committee, also rejected the Muslim members'

objections, dismantling the claim that Shariat law was immutable and uniformly applied across India. He reminded the Assembly that until 1939, Muslims in the North-West Frontier Province were not subject to Shariat law, instead following Hindu laws for matters like inheritance. Additionally, prior to the introduction of Shariat law in 1937, Hindu inheritance laws were followed in the United Provinces, Central Provinces, and Bombay. In Malabar, Muslims adhered to Hindu matriarchal laws. Ambedkar, therefore, rejected the amendments proposed by the Muslim members.<sup>14</sup>

After a vote was conducted under the leadership of Sardar Vallabhbhai Patel, the motion was defeated by a narrow majority of 5:4. As a result, the Sub-Committee on Fundamental Rights decided not to include the Uniform Civil Code as a fundamental right.<sup>15</sup> Dr. Ambedkar concluded by stating that while the Uniform Civil Code was desirable, it should remain voluntary until the nation was socially ready to accept it.

#### Half Hearted Effort towards Uniform Civil Code

A series of bills were passed by the Parliament to codify Hindu laws in the form of Hindu Marriage Act, 1955, Hindu Succession Act, 1956, Hindu Minority and Guardianship Act, 1956 and Hindu Adoption and Maintenance Act, 1956, collectively known as the Hindu Code Bills and covering various religious sects of Hindus like Jains, Buddhists, Sikhs, and others. This series of reforms carried out by the then Jawaharlal Nehru government brought Hindus, Sikhs, Jains and Buddhists under one legal ambit, but left out some communities including Muslims, Christians and Parsis. The Nehru government's intention behind the changes in Hindu personal laws was to codify these laws.

Where Hindu personal laws were concerned, the so-called reforms were carried out at a rapid pace, but the Nehru government backtracked on the Uniform Civil Code. The Nehru government surrendered to the pressure exerted by Muslim leaders on this issue since the time of the Constituent Assembly. In the absence of a Uniform Civil Code, the constitutional values related to justice, equality and fraternity started vanishing. This was a huge mistake of the Nehru government. If the constitutional-democratic values have to be kept intact in India, then this mistake has to be corrected.

#### Challenges in the Path of the Uniform Civil Code

One of the biggest obstacles to implementing the

Uniform Civil Code (UCC) in India is the opposition from the Muslim community. While many Muslims in India advocate for a secular state for the country, they simultaneously insist on retaining personal laws based on the Quran and Sharia for themselves. The controversy is primarily centred around the Muslim Personal Law, which is derived from Sharia and permits practices such as unilateral divorce and polygamy.

Despite the traumatic partition of the country along religious lines, India opted for a secular, democratic, and constitutional framework. This decision was made possible because the majority of Hindus and the followers of religions indigenous to India supported it. India chose not to follow Pakistan's path, as Hindus did not believe in a religious state. In this context, the political leadership at the time should have ensured that those who remained in India, particularly the Muslim community, embraced these liberal democratic values. For those who valued their religious traditions more than the broader Indian identity, the option to move to the newly formed Islamic nation of Pakistan was available.

However, over time, the Muslim community in India has often been seen as hindering many reform programs, openly supporting infiltrators from neighbouring countries like Pakistan and Bangladesh, and opposing closer ties with Western countries and Israel. In areas with large Muslim populations, there are reports of Hindus being restricted from celebrating their religious festivals, reflecting deeper societal divisions. These challenges are partly the result of the lack of a Uniform Civil Code, which has allowed for a fragmented approach to personal laws and religious practices.

Moreover, the increasing Muslim population has put pressure on the country's resources, with some voices in the community now demanding that resources be allocated proportionally to their population. This has further complicated the situation. In fact, one of India's former Prime Ministers even stated that "minorities, especially Muslims, must have the first claim on the resources of the country."<sup>16</sup> This hesitancy in implementing the Uniform Civil Code has left India in a precarious position. As a result, the UCC has not come to fruition, and today, this issue is perceived as one that has relegated the majority Hindu community to a second-class status in their own country.

Viewpoint of various political parties of India on

### Uniform Civil Code-

The debate over the Uniform Civil Code (UCC) in India divides political parties. The Bharatiya Janata Party (BJP) and its ideological parent, the Rashtriya Swayamsevak Sangh (RSS), strongly advocate for the UCC, believing it will promote equality, unity, and integration by ensuring equal legal rights for all citizens, free from religious and caste discrimination.<sup>17</sup> Shiv Sena also supports the UCC.

On the other hand, other parties like Congress, Communist parties- CPI & CPI(M), Samajwadi Party, Janata Dal (U), Rashtriya Janata Dal, Bahujan Samaj Party, Nationalist Congress Party, Trinamool Congress, Dravida Munnetra Kazhagam, etc. do not want to implement UCC or, more precisely, oppose Uniform Civil Code in their desire to win Muslim votes.<sup>18</sup> Parties like Anna Dravida Munnetra Kazhagam (AI-ADMK), Aam Aadmi Party (AAP), etc. may support Uniform Civil Code with conditions.

Shiromani Akali Dal opposes Uniform Civil Code saying that civil laws in the country are influenced by faith, belief, caste and customs and are different for different religions. The party states, "the protection of the social fabric must be kept in the interest of the concept of unity along with diversity".<sup>19</sup>

Muslim organizations like the All-India Muslim Personal Law Board (AIMPLB) and All India Majlis-e-Ittehad-ul-Muslimeen (AIMIM) also oppose the UCC, arguing it threatens religious freedom and identity, potentially creating inequality and harming social harmony.<sup>20</sup>

### Views of various Dalit and Adivasi communities on Uniform Civil Code

In the Constitution of India, Dalit communities are classified as Scheduled Castes and Adivasis as Scheduled Tribes. They have some apprehension with the UCC.

**Objections by a section of Schedule Castes are as follows:**

1. **Protection of religious and cultural identity:** Some sections of the Dalit society are concerned that the implementation of the Uniform Civil Code may threaten their religious and cultural identity. Although there is religious diversity in the Dalit community, some believe that this code may affect their specific traditions and beliefs.
2. **Reality of equality:** The Dalit community is con-

cerned that the Uniform Civil Code will focus only on equality of laws, while being unable to solve the problems of deep social and caste inequality prevailing in the society. They want that along with the Uniform Civil Code, concrete steps should also be taken on casteism and social discrimination.

3. **Social impact:** Some sections of the Dalit society may be concerned that there may be a lack of sensitivity and social understanding required to effectively implement the Uniform Civil Code. This may lead to ignoring the problems and rights of the Dalit community.

Some tribal communities of India and in particular of North-East states also keep expressing their concern about Uniform Civil Code claiming that it will go against the "idea of India" and will end special privileges of tribal communities.<sup>21</sup> These mainly include the following concerns:

1. **Threat to cultural identity:** Tribal communities value their distinct cultural and traditional practices. They fear changes in their traditional customs and laws when the UCC is implemented.
2. **Impact of traditional justice system:** Traditional justice systems prevail in tribal areas, which understand their local affairs. These systems may be affected when the UCC is implemented.
3. **Issue of unequal rights:** The tribal communities feel that the implementation of UCC may not be favorable to them as they have specific social and legal needs that cannot be accommodated in a uniform legal framework.<sup>22</sup>

The above issues can be addressed by giving care to the concerns and needs of the Dalit and Adivasi communities while implementing the UCC. Their local traditional practices and laws should be respected.<sup>23</sup> Separate provisions can be made for tribal areas that protect their traditional justice systems and help them adapt to the UCC. Before the implementation of UCC, extensive consultation and dialogue should be carried out with the scheduled castes and tribal communities so that their concerns and suggestions are properly incorporated. Safeguarding the cultural and traditional identity of these communities must be assured.

### Adverse effects of Lack of Uniform Civil Code

1. **Lack of equality:** The lack of social equality can be clearly seen due to different laws for different

- religious groups. On one hand, the government intervenes in the name of reform in the matter of Hinduism, while on the other hand it turns a blind eye to various types of discriminatory religious policies and practices prevalent in the Muslims and other communities. While Hindus can marry only once, Muslims are allowed to marry four times.<sup>24</sup> While the Hindu society believes in population control in accordance with the government policy, the Muslim believe children are a gift from Allah.<sup>25</sup> As a result Muslims population has jumped from 9.8% in 1948 to 14.5% in 2011. Due to such discriminatory laws, Hindus have started considering themselves second class citizens in their own country and frustration has started building up in their minds.
2. **Dispute and tension:** The Muslim community places its religion above the nation. Their elites champion the social reforms of other communities but oppose any reform within Muslims. Muslims and Christians often mock Hindu traditions and values and if someone retaliates, the minorities make hue and cry and particularly Muslims get violent.
  3. **Disadvantage and discrimination with majority:** The government controls all major Temples and shrines of Hindus under its control and endowments of Hindu devotees are used for various schemes for all communities,<sup>26</sup> whereas the religious places of Muslims, Christians, Sikhs, Jains and Parsis are free and they use their income to propagate their religion. Article 29 & 30 of the Constitution gives minorities the right to establish and administer their own educational institutions. It also states that the state cannot discriminate against minority-managed educational institutions when providing financial aid. The Hindus do not have this right. It seems as if even today the Hindu community is paying Jaziya tax.
  4. **Rights of women-** In Muslim society, women do not have equal rights as men, till recently their husband could end their marriage without any reason just by saying the word 'Talaq' three times. They do not get equal rights in other matters also, which affects their empowerment. Women's rights groups have rightly said the issue of a uniform civil code is only based on the rights and security of women, irrespective of its politicisation.<sup>28</sup>
  5. **Delay in justice:** Due to various religious and personal laws, many times the cases become complicated. The complexity of the law causes delay in the judicial process. In the absence of a uniform civil code, the courts often take actions that hurt the majority community of the country. Once a judge advised a young couple, who were cousins, that they could convert to Christianity and get married.<sup>29</sup> In any other country, such a judge would have been beaten up.
  6. **Political impact:** Due to laws based on religion, discrimination in political gains and election strategies is increasing. In India, if Bhartiya Janata Party is considered an exception, then the rest of the political parties are engaged in trying to divide the majority Hindus on the lines of castes on one hand (fragmented society), while on the other hand, Muslims are presented as one intact community. Despite the presence of various castes and sects among the Muslims of India, they are considered one and during elections, the Muslim community also wants decisions according to its own wishes on matters related to its community, as opposed to its progress and the issues of the mainstream of the nation, and votes en masse for those parties which appease its religion.
  7. **Lack of social harmony:** Due to the absence of a uniform civil code in India, social harmony is affected, due to which the distances between different communities are increasing. These problems can be solved through a uniform civil code, so that equal rights and security can be ensured for all citizens.

#### Efforts of various governments on Uniform Civil Code

Since the independence of India till 2024 AD, the government has made several efforts towards Uniform Civil Code, but no complete and unified law has been implemented on it. The major steps are as follows:

1. **Constituent Assembly debate (1947-48):** Dr. Bhimrao Ambedkar and other leaders presented the idea of Uniform Civil Code in the Constituent Assembly, but it was not made a part of the Constitution. Instead, arrangements were made to keep religious and personal laws separate.
2. **Judicial suggestions and decisions:** The Supreme Court has pointed to the need for a Uniform Civil

Code on various occasions, such as in the Shah Bano case in 1985, where the court emphasized the need for a single support to protect the rights of Muslim women.<sup>30</sup> However, Uniform Civil Code was not implemented even after this.

3. Attempts at legal reforms: Various state and central governments have tried to reform various personal laws, such as marriage, divorce, and inheritance laws. For example, the central government passed a law to ban triple Talaq in 2019.
4. Law Commission Reports: Various law commissions have been asked to suggest way for the Uniform Civil Code, such as the Law Commission report in 2018 and 2023.
5. Political announcements: Various political parties and leaders have made statements towards a Uniform Civil Code, but these announcements have failed to materialise so far.

#### Suggestions by Law Commissions:

21st Law Commission of India which was chaired by Ex- Supreme Court Justice Balbir Singh Chauhan, opined that implementing the UCC is "neither necessary nor desirable at this stage" in a 185-page consultation paper, adding that secularism cannot contradict the plurality prevalent in the country. Instead, they suggested reforms within the various personal laws pertaining to different communities.<sup>31</sup>

On 11th June 2023, the 22nd Law Commission of India, chaired by Justice Rituraj Awasthi issued a consultation paper on UCC, seeking public feedback on the issue. Various sections of the population, including religious organisations, legal experts, policy makers and civil society groups have been asked to submit their views on the feasibility, implications and possible structure of the UCC.<sup>32</sup>

#### Attempt by Uttarakhand Government:

The state of Uttarakhand presented a draft of a Uniform Civil Code in 2022. Despite criticism, Uttarakhand Assembly passed the bill on 7th February 2024.<sup>33</sup> Its main features are as follows:

1. Matrimonial Law: This law provides a uniform law in matters of marriage, divorce and inheritance, irrespective of the religion of the person. It aims to make the process of marriage and divorce equal and non-discriminatory.
2. Inheritance and Property Rights: To ensure equality in inheritance and property rights for

people of all religions. This will try to eliminate discrimination in property and inheritance matters.

3. Divorce and Remarriage: A uniform legal process will be implemented for all religions in cases of divorce and remarriage.
4. Equality for all citizens: This code ensures equal rights and legal protection for all citizens, so that religion-based discrimination can be eliminated.
5. Protection of Constitutional Rights: This code will protect the fundamental rights and freedoms of citizens under the Constitution.

However, the law itself excluded various Scheduled tribes in order to protect their traditional and cultural practices.

#### Supreme Court's View on Uniform Civil Code-

The Supreme Court has repeatedly touched upon this issue and stressed the need for a Uniform Civil Code. The judges who heard many such cases said, 'When more than 80 percent of the citizens of the country have already been brought under the purview of codified personal laws, there is no justification to keep the rest out of it and postpone the decision to bring a Uniform Civil Code for all citizens.'<sup>34</sup>

The apex court's comment is equally appropriate that Hindus as well as Sikhs, Buddhists and Jains 'compromised with their sentiments for national unity and integration', but some other communities do not have such intentions. That too when the Constitution directs a 'Uniform Civil Code' for the whole of India. Therefore, Prime Minister Modi is completely appropriate to say that the time has come for us to move forward in the direction of a 'secular code'.<sup>35</sup>

The Supreme Court has passed many historic decisions and comments which have contributed significantly to the discussion on UCC. Some of these are as follows:

1. Mohammed Ahmad Khan vs Shah Bano Begum (1985) – In this case, the Supreme Court ruled that Muslim women are entitled to alimony even beyond the 'iddat' period under Section 125 of the Code of Criminal Procedure. It stated that a Uniform Civil Code would help remove contradictions based on certain religious ideologies.<sup>36</sup>
2. Jordan Diengdeh case (1985): Highlighted inconsistencies in divorce laws and called for UCC for legal uniformity.

3. *Sarla Mudgal vs Union of India (1995)* – In this case, the Supreme Court ruled that a Hindu husband cannot marry a second time after converting to Islam without ending his first marriage. The Hon'ble Court emphasized the need for a Uniform Civil Code to ensure gender justice and equality.
4. *Pannalal Bansi Lal Pitti case (1996)*: Acknowledged the pluralism of India and argued for the gradual implementation of UCC.
5. *Lily Thomas case*: The Supreme Court emphasised the importance of UCC in the context of succession.
6. *John Vallamattam case (2003)*: Reiterating the need for UCC, discriminatory provisions in Christian personal law were struck down.
7. *Shabnam Hashmi case (2014)*: Linked the Juvenile Justice Act with the UCC, emphasising the need for secular laws.
8. *Shayara Bano v Union of India (2017)*- In this case, the Supreme Court declared triple talaq unconstitutional, saying it violated the fundamental rights of Muslim women. The judgment underlined the need to enact a Uniform Civil Code to remove gender discrimination and ensure uniform laws governing marriage and divorce.
9. *Joseph Shine vs Union of India (2018)*- In this case, the Supreme Court struck down Section 497 of the IPC, relating to adultery, on the ground that it violates Articles 14, 15 and 21 of the Constitution. The court emphasised the need for gender-neutral laws and suggested enacting a Uniform Civil Code to remove anomalies in personal laws.
10. *Indian Young Lawyers Association vs State of Kerala (2018)*- In this case, the Supreme Court addressed the ban on the entry of menstruating women into the Sabarimala temple in Kerala. The judgment underlined the need for a Uniform Civil Code to reconcile conflicting rights and ensure gender equality across religions.

clusive solutions.

2. **Cultural Sensitivity:** Legal provisions should respect the cultural and religious characteristics of communities, allowing them to preserve their traditions and identity.
3. **Recognition of Traditions:** Special provisions should be made for individual beliefs, particularly in matters like marriage, divorce, and inheritance.
4. **Equality Guarantee:** Ensure the UCC provides equal rights and opportunities for all citizens, preventing discrimination or inequality.
5. **Alternative Solutions:** Offer special provisions for unique cases to address the diverse needs of different communities.
6. **Education and Awareness:** Raise awareness about the benefits and provisions of the UCC to help people understand its significance.
7. **Transparency and Fairness:** The process of implementing the UCC should be transparent and fair, potentially overseen by an independent commission.

The Congress party too, advocates for a balanced approach, emphasizing the need to consider the concerns of all groups while ensuring the UCC promotes equality and justice. Religious sentiments should not obstruct constitutional values, with the Constitution always taking precedence. This sentiment aligns with Prime Minister Narendra Modi's speech on the 78th Independence Day, where he called for a secular civil code to eliminate discrimination and promote equality. Modi stressed that laws fostering division based on religion have no place in modern society, and the Supreme Court has frequently discussed the UCC's relevance.<sup>37</sup>

### Conclusion:

India, the fifth-largest economy, aims to become developed by 2047, which requires controlling its growing population and addressing religious imbalance. Strict laws on monogamy and population control are essential to preserving India's identity and secularism, preventing the erosion of Hindu culture like in Afghanistan, Pakistan, Bangladesh, and in own Kashmir. Some members of minority communities are seen as undermining national unity and testing the patience of peace-loving Hindus. Despite efforts to foster harmony for over 100 years, divisions per-

To make the Uniform Civil Code (UCC) in India acceptable to all communities, the following suggestions can be considered:

1. **Dialogue with Communities:** Engage in extensive discussions with religious, social, and legal groups to understand their concerns and find in-

sist. Implementing a Uniform Civil Code (UCC) is crucial to safeguarding the nation's integrity. The majority community must push the government to enact the UCC, overriding political opposition, to uphold India's Constitution and national unity.

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