



NITI TANTRA PVT. LTD.

LEGAL RESEARCH TOPIC:

**“UCC IN INDIA & ITS MULTI-DIMENSIONAL ASPECTS OF
IMPLEMENTATION”**

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By

Legal Heads:

Aditi Raj & Abhay Tripathi

Research Interns:

Sudhanshu Mani Tripathi

Manjulaadevi

Priya Singh

Saumya Tiwari

Nahi Abbas

Under the guidance of

Mr. Ritwik Mehta

(Founder NITI TANTRA)

INTRODUCTION

India is a diverse country in all of its length and breadth, with various religions, cultures and traditions which define India. Marriage in Indian Society across all regions have a special status to it, it is regarded as a sacred institution that governs the bond of not just two people but also between the two families. Likewise, Lawmakers since the age of Bruisers have tried to regulate them within set numbers of laws and rules, but the diversity and importance of the different rituals have always stood as a challenge before them.

Hindu, Sikhs, Janis and Buddhist's marriages are governed under the **Hindu Marriage Act** which was passed in 1955. Muslims the second-largest in population to the Hindu's in India are governed by a set of unmodified laws and regulations that stem from their sacred book and precedents set by the courts of law.

There also exist some more Acts governing Marriages that are specific to a certain section, religion or even region of people. **The Uniform Civil Code** is in Proposal to negate these differences and confusions that arise due to the different laws and provisions. But before its implementation, we have to look at what fundamental changes will it offer? Are such Changes Constitutional?

ANALYSIS

CHANGEOVER IN VARIOUS PERSONAL RELIGIOUS ACTS REGARDING MARRIAGE AFTER THE IMPLEMENTATION OF UCC IN INDIA

OVERVIEW OF EXISTING THE ACT.

Hindu Marriage Act, 1955: Deals with marriage registration where both the husband and wife are Hindus, Buddhists, Janis or Sikhs or, where they have converted into any of these religions. It is to be noted that Hindu Marriage Act deals with only marriage registration that has already been solemnized

Special Marriage Act, 1954

This act lays down the provision for both solemnization and registration of marriage between a couple of any faith or religion. Under the Special Marriage Act, 1954 certain conditions have been laid down under Sec. 4, which are substantially similar to those laid down under Sec. 5 of the Hindu Marriage Act, 1954. Such as polygamy is banned, the required age of both parties is similar to HMA. Although no religious ceremonies are prerequisites for a marriage to be complete as per this act. This Act has often been described as the secular one as it allows inter-religious marriages. Section 4, subsection (d) concerns the usage of customs under the Act, making it more accessible and effective

Muslim Marriage Laws.

Muslim Personal laws remain largely unmodified unlike the Hindus, Parses or Christians (which are the other minority religions after Muslims in India). The sources of such laws and rules come

from Quran, The Holy Book or traditions and practices that have been carried upon throughout these years. The courts are well revised with different discussions and opinions on the same to pronounce their judgments, but no statute has been ever formed to formalize the proceedings as such the validity of a marriage or a divorce. The striking differences from other acts are:

- a. Both the parties should be Muslims.
- b. The age of the parties is decided on the majority which is 15 years.
- c. Polygamy is allowed only for the Husband.
- d. The prohibited degrees of relationship are narrowed to blood relations only.

The Christian and Parsi Community are governed by the Indian Christian Marriage Act, 1872 and Parsi Marriage and Divorce Act, 1865 respectively. Where marrying outside the community makes the marriage Void.

PROPOSALS OF UCC.

The UCC proposes to bridge the gaps as discussed above and also provide a solution to the systematic discrimination between these personal laws. The onus of implementing UCC falls in the bucket of the Legislature as it being under Art. 44 (DPSP) of the Indian Constitution makes it unenforceable by the courts, unlike fundamental rights. There has been very little clarity on what changes would UCC bring with it. In 2016, the Law Commission proposed a Questionnaire hinting towards the probable changes in regards to marriage laws. Therefore such changes are -

1. **Age-** The age at which the party to marriage would give his/her consent.
2. **Polygamy banned** - Monogamy is most likely to be observed for both parties in the marriage. Having a second spouse alive during a marriage can also be made punishable.
3. **Prerequisites of a Valid Marriage** - Onus to a special custom of the religion or sect will be provided and recognized in a very similar manner to others.
4. **The procedure of Registration of a Marriage** - Making it compulsory to register the solemnized marriage in a similar process.
5. **Uniform Grounds of Divorce** - the grounds of divorce vary from the options available to the husband to a wife in many religious acts, therefore abolishing them.

CONSTITUTIONALITY OF THE CHANGES.

The often raised argument against the implementation of UCC has been over whether such changes will be held constitutional in the Court of Law. Articles 25 and 26 are the two central articles guaranteeing religious freedom. As it reads freedom of religion to practice, profess and propagate. And the removal of these personal laws would infringe these fundamental rights. But often people forget under what exceptions these rights have been provided. "Subject to public order, morality and health and the other provisions of this Part". Therefore such unless the changes brought does not negate this provision under Art. 25, the changes brought are constitutional.

THE DERIVATIONS FROM THE ISSUE

The uniform civil code has been well over been shown as a necessity of time again and again by all constitutional courts of India. The atrocities and tortures pounded over the existing framework of Laws and regulations under every Act have been suffered the most by the women of our country. The wait and hope for self reforming the Acts on the lines of Promoting Gender

Equality have to end now. When there exist such large differences in Acts revolving around Marriage, the quality of justice provided by the courts is bound to be hampered as confusion arises in pronouncing judgments. Which as we have seen later on affects other Personal Laws such as Succession or Adoption or Maintenance? Therefore, UCC is the need of hours in India. The success of UCC would majorly depend on whether the reforms brought by the current government are solely based on subject to Public Morality and are not in violation of the provisions of Religious Freedom enshrined in the constitution, rather they are promoting Art. 14 (equality before law) and 15(prohibition of discrimination on basis of religion, caste, creed etc.) of the constitution.

"Changeover in various Personal Religious Acts regarding Divorce after the Implementation of UCC in India"

UNIFORM CIVIL CODE: WHAT & WHY?

The Uniform Civil Code or UCC essentially calls for the formulation of a set of laws governing the matters of marriage, divorce, inheritance, adoption, and succession, irrespective of their religion. At present, the different religions in India follow their respective personal laws regarding these matters. But, for the longest time now, the applicability of these personal laws has been questioned due to their unjust manipulation and conflicting nature with fundamental rights. These personal religious laws have, by far, affected the women of society the most. The UCC is an attempt to overlap these fragmented personal laws by a single law that would be consistent with fundamental human rights and promote equality. Additionally, UCC seeks to abolish any kind of discrimination due to inadequate laws in the Indian legal mechanism. It is listed as Article 44 of the constitution "The State shall endeavor to secure for the citizens a uniform civil code throughout the territory of India". However, Article 37 which says that "provisions contained in this Part (Part IV) shall not be enforceable by any court... and it shall be the duty of the State to apply these principles in making laws" reckons the applicability of Article 44 as per the need.

THE PLIGHT OF PERSONAL RELIGIOUS LAWS: Through the lens of milestone legal cases

Mohammad Ahmad Khan vs. Shah Bane Begum, 1975

This case was about a 62-year-old woman, Shah Bane, who after getting divorced by her husband through Triple Tale was denied regular maintenance by him. Luckily, she got the case in her favor along with the Right to get Alimony from her husband. But, the case threw light on the atrocities faced by Muslim women in matters related to marriage and divorce. It led to a debate about the applicability of the principle of equality for females in society. Moreover, the SC bench had suggested that "A common Civil Code will help the cause of national integration by removing disparate loyalties to laws which have conflicting ideologies."

Sara Mud gal vs. the Union of India, 1995

Here, Sara's husband was claimed to have converted himself to Islam and practiced polygamy. However, the court case finally held that such marriages will be considered invalid as per the clauses of the Hindu Marriage Act, 1955 (HMA). It also declared that the subsequent marriage between two Hindus will be deemed invalid if their partner is living and they have not divorced

at that time. This case was a full stop for the ones who would have planned to trespass personal laws in the future to indulge in polygamy, thereby raising the necessity of UCC again.

Ms. Jordan Dinged vs. S.S Chopra, 1985

The case, wherein the inter-caste marriage was observed, brought into attention the non-uniformity in the laws related to marriage and divorce. It also highlighted the need for uniform delivery of the provisions like mutual consent of both partners while filing for divorce.

UCC and PERSONAL LAWS: A tug of war?

"The implementation of a Uniform Civil Code in India should not remain a mere hope", remarked Justice Pratibha M Singh in a court proceeding in July 2021. The religious personal laws in India are highly flawed. The famous Shah Bane case highlighted the inappropriate form of divorce under Muslim Personal Law. Such historical cases speak volumes about the misuse of Triple Tale by Muslim men. However, if UCC overlaps these laws, it would potentially lower the number of women subject to oppression. In another case, Satprakash Meena was denied his divorce petition in the family court as he belonged to Meena Community and was ineligible under the Hindu Marriage Act, 1955. However, the High Court remarked that since the marriage was performed following the Hindu rites and customs, the couple was eligible for divorce under the HMA. Therefore, the UCC could rule out such exclusion of the economically weaker sections of the society and would perpetually save time for the courts. Similarly, if UCC was in place during the Sara Mud gal case, the verdict would have been fair and speedy, without intruding on the intricacies of the Hindu Personal Laws. The Christian personal laws, however, more equality-focused than other religious personal laws, are unjust in the matter of property inheritance for women. The 1986 case of Mary Roy highlights the plight of women in the inheritance of their ancestral property.

UCC: A reform or coercion?

The long-withstanding debate on the implementation of UCC has many layers to it. A Delhi High Court judgment backs the UCC that since modern Indian society is defying the barrier of religion and castes, the implementation of UCC would be more welcoming. However, the opposition party Congress confronts its applicability in a religiously diverse country like India. According to them, the implementation of the UCC will contradict Article 25 of the constitution which envisages the freedom to practice, profess and propagate one's religion.

THE DERIVATIONS FROM THE ISSUE

Divorce, with or without UCC, is an essential element that frees the women from the shackles of slavery and oppression at the hands of their husbands. It helps women to get out of their miserable relationships. However, does freedom from the shackles of abusive marriage necessarily pave way for their financial independence or worsen them off? A question to ponder upon. On the other hand, UCC should be all-encompassing, in the sense that it shouldn't make the minorities feel they are more threatened under the umbrella of a common code. To put that in place, a blueprint of UCC would be necessary to strengthen the belief in equality amongst all citizens, irrespective of their caste, creed, or gender.

IMPACT OF UCC IN THE SOCIETY

India is a nation of multiple religion, ethnicity and diversity, with each community or sect having its own beliefs, concepts, and norms about marriage, divorce, maintenance, inheritance and

adoption, among other things, and our constitution promises to safeguard all these faiths and traditions. India does not have its own religious practice; in its preamble it promotes itself to be tolerant of all religions. Therefore whenever a suggestion is put forth for promotion of Uniform Civil Code, it does not feel alien to people. However the questions arising in the contemporary scenario are; is India ready for a Uniform Civil Code and whether the attempt to bring UCC is done with intent to push for uniformity or with intent to deny equality.

UCC presents itself as an alternative for the current personal laws, under which Hindus, Muslims, Parses, Christians, Jews and various lesser known tribal groups are regulated by their own religious laws in matters pertaining to family and property, such as marriage, divorce, maintenance, guardianship, adoption, succession, and inheritance. Certain parts of these personal laws are codified by the legislature while others are unwritten and based on customary practices. For example, all Hindu marriages are governed by the Hindu Marriage Act of 1955 but there exists multiple customary diversity in these marriages belonging to different communities that are not directly codified per se. The prospect of replacing these personal laws with UCC appears to signify different things to different entities, such as gender equality to the women's movement, national integration to the judiciary, secularism and modernism to the legislature, curbing of religious freedom to minorities, threat to tradition and culture to tribes and many more.

For a very long time, Uniformity in personal or civil laws have been promoted on the grounds of gender neutrality and to empower the women suppressed under the qualms of regressive religious and cultural practices. The notion of UCC has been spun around two statements: first, that it strives to gain gender equality and national integrity, and second, that it attempts to repress minorities' identities and poses a serious threat to cultural dispersion. The two disadvantages of a uniform civil code that may be picked out are, first, the threat to people's unique identities and communities' collective identities, and second, the problematic and partially unsuccessful formula of uniformity necessary to protect women's rights.

POSITIVE ASPECT OF UCC IN SOCIETY

In case of *State of Bombay v. Naas Papa Mali*, the S.C was faced with a very bewildering question when it had to decide if allowing Muslims community to follow polygamy based on their personal laws was an act of discrimination on the grounds of religion to other religious communities. There have also been instances where men have converted to other religions for the purpose of practicing polygamy or bigamy. We have also very recently come across the evil practice of triple talaq which subjected women to very cruel treatment at the hands of their husbands. Questions such as these can only be raised in absence of uniformity among personal laws.

It is often debated that in consideration to marriage, divorce or maintenance certain personal laws are discriminatory in nature towards women, they are assumed to be oppressed and downtrodden in comparison to the other corresponding women who are protected under codified personal laws. If India as a nation applies Unified personal laws then there is no denying that there are going to be multiple positive changes in the society. First and foremost it would promote equal status to all citizens. According to popular belief almost all faiths' personal laws discriminate against women, when it comes to succession and inheritance, men are frequently given the upper hand. If UCC comes into form it would reduce gender parity and provide uniform benefit to men, women and hopefully third gender as well. It may further lead to create

national integration and will also promote the youth to shed their religious identity and embrace integrated humanity as their guiding social principle.

NEGATIVE ASPECT OF UCC IN SOCIETY

Though on the face of it UCC looks like a social reformist concept which in all its intentions would promote uniformity and national integrity but the current reality of the situation might appear to be something entirely opposite. There has been a lot of debate over the issue of Uniform Civil Code in the constituent assembly and continues to take place in the present day legislature. The major point of concern has always been the fear of dominance of majoritarian ideology over the minorities and curbing of their personal religious freedoms. The working style of the current government, their promotion of the Hindutava ideology and brutal violent actions under the name of 'love jihad prevention', certainly seems to strengthen the fears of the minorities. However, even if these resilient aspects of UCC are to be ignored, there exist several other factors that show that UCC might not be the best solution to India's diverse personal law problems.

Due to India's enormous cultural variety among faiths, sects, castes, and states, it is almost impossible to come up with a standard and uniform set of regulations for personal concerns such as marriage, divorce and maintenance. Despite the fact that the Hindu Marriage Act was passed in 1955, many rural communities disregard it and settle disputes according to their own customs and practices. Even women from these villages prefer to go to local panchayats rather than official courts since formal courts are foreign, remote, and expensive, and judgments take a long time and are not always in their favor. As the matters relating to marriage, divorce succession, and so on are civil in nature, many rural and tribal groups may often choose to ignore the UCC and continue with their own tribal and customary customs. Apart from all of this UCC may also lead to create dissatisfaction among people in matters relating to maintenance and succession because different religions have their own way of dealing with these problems and taking the route towards judiciary often leads to unnecessary expense and long litigation periods.

SUGGESTIONS

UCC would surely be the way ahead in a perfect, homogeneous society where everyone has profound respect for their fellow citizens and their subjective choices. However, in the Indian context, the chances of UCC being abused are just too high. India takes a lot of pride in being a nation that promotes religious diversity along with equality, if it enforces a singular law to govern all religions it might look like the one infringing its own values. Apart from this the majoritarian government being in power may lead to creation of a legislation that will undoubtedly be in favor of the majoritarian religion.

Though many discriminatory practices exist within various personal laws in India, they must be handled within the limitations of their own personal laws. The problem within them will not be solved by a UCC rather we are in need for Consistency among personal laws.

THE DERIVATION

The Indian Constitution within its realm has never forced Uniform civil code on any individual nor has it attempted in any way to hamper the diversity existing in the country yet. In the domain of personal law, an increasing number of nations are following the Indian model, which involves

many parallel legal systems coexisting. As societies are become more diverse with each passing day, diverse personal laws comes off as a sign of inclusivity and tolerance rather than division.

There is no doubt India as a democratic nation intends to bring UCC to promote justice, equity, and national integration, hence improving gender equality and women's welfare. However, the current circumstances of the nation shows that it is not yet ready to embrace UCC in its eternity along with holding on to its diversity. The pluralistic nature of Indian culture is the essence of its democracy; therefore it is important for the country to work on its harmonious plurality than pushing for blanket uniformity.

Changeover in various Personal Religious Acts regarding Maintenance after the

Implementation of UCC in India

Shifts in the personal laws relating to the various religious communities in India are destined to be dynamic. Since the principles of social justice lay down the necessity of a man to provide his family, which includes his wife, children and parents, with basic amenities such as food, clothing, shelter, and other necessary determinants which are required to lead a dignified life in context with the "Right to Life" under the ambit of Article 21 of the Indian Constitution. A dignified life, better understood from the lens of the case *Francis Cora lie v. Union Territory of Delhi*, the Court observed that: 1

"The right to live includes the right to live with human dignity and all that goes along with it, viz., the bare necessities of life such as adequate nutrition, clothing and shelter over the head and facilities for reading writing and expressing oneself in diverse forms, freely moving about and mixing and mingling with fellow human beings and must include the right to basic necessities the basic necessities of life and also the right to carry on functions and activities as constitute the bare minimum expression of human self."

The other landmark judgments regarding the right to life and to live with dignity are *Banshee Mufti Mocha v UOI*, and *PUDR v UOI*, and many more which interpret the Article 21 in 2 3 different contexts with different interpretations.

Maintenance in India is governed by the Section 125 of the Code of Criminal Procedure, 1973, and in extent of the personal laws it depends upon the various personal laws such Hindu Marriage Act 1956, Muslim Women (Protection of Rights on Divorce) Act, 1986, Paris Marriage And Divorce Act 1936, Indian Divorce Act 1869, and Hindu Adoptions and Maintenance Act 1956, the Protection of Women from Domestic Violence Act 2005, and other contextual statutes and legislations.

Once files the maintenance suit under the CrPC, the suit cannot be filed under the personal laws that pertains to a particular claimant.

The varying quantum of maintenance under the CrPC and various personal laws leaves the scope for the codification of a unified law under the ambitious Uniform Civil Code for the equal and justified maintenance across the spectrum of all religions.

Suggestions on maintenance provisions after the implementation of UCC

- Since Section 125 of the CrPC reflects a vision of UCC in reference to the maintenance, the need for unified law under the UCC is paradoxical, i.e., obsolete yet important to bring about a consensus in respect to all the personal religious laws of the country. In the famous *Shah Bane* case, the court declared that the Muslim women are also entitled to 4

Maintenance under Section 125 of CrPC. Even the then Chief Justice Y.V. Chandrachud Noted in the Case that a unified civil code will promote the cause of national unification By removing various loyalties to law which have competing philosophies? But, later, to Nullify this decision, the legislation called Muslim Women (Protection of Rights on Divorce) Act, 1986 was passed which provided that a Muslim women is entitled to fair And reasonable maintenance during her ideates period. However, its constitutionality was 5 Challenged in Dandify Ratify v UOI, in which the Court ruled that Muslim women are 6 Entitled to maintenance even after the ideate period, and enjoys the same provision as Hindu and Christian women as per the S.125 of the CrPC, till she remarries. Thus, S.125 shall be a guiding principle to ensure the rights of each woman irrespective Of any religion.

- the maintenance should be justifiably based upon an appropriate calculation of Husband's income, inheritance, and other determining factors such as the working status Of the wife.
- In case of children, the maintenance should be paid accordingly till the children achieve Designated education or are above the threshold of a certain income level (determined After taking in consideration all the interests of each sector of the society), or till they get Married (controversial, yet a considerable suggestive framework can be built around it).
- In case of parents, son and daughter should be equally responsible.

Since the scope of maintenance provisions in the event of implementation of UCC is to be Derived from a vast range of legislations and by taking in consideration interests of over a billion People, it is arduous to build upon a suggestive framework for one specific gender or a single Party. It is the duty of legislatures to frame a harmonious set of laws which guide the Maintenance for each and every single party in consideration and are not too harsh and strenuous For the party who's supposed to pay the maintenance, thereby, maintaining the gender sensitivity And impartiality. It is also important for the administration to overlook the implementation of the Designed laws and the judiciary to hold the violations guilty in the eyes of law with a systemic Framework and mechanism.

Lastly, UCC should be in consonance with the spirits and values of the sacrosanct Constitution.

THE PROVISIONAL COMPARISION OF UCC W.R.T TO THE GOA PRELIMENARY ASPECTS:

India is a unity in diversity country, India is diversified regardless their religion,caste,culture,tradition etc. Religion has been an essential part of the country's culture, India has many personal laws which is practices by a specific group or community of people based on their respective religion,culture.The core idea of **secularism** is also co-existed with the different forms of **personal laws** in India. As we all know the concept of secularism is the basic foundation of our Indian constitution, it always tries to hold the concept of secularism at top. However the uniform civil code is a part of Indian constitution as a **directive principle of state policy**. The uniform civil code came forward as a big issue in the case of **shear bane** case which is famously called triple tale case in which the Muslim personal law is prevailed by the uniform civil code. Although the uniform civil code is included in directive principles of state policy but due to certain resistance on religious grounds yet it is not implemented and followed by whole of India .**GOA** is the only state which follows uniform civil code that governs all the citizens of the state alike despite their religion

WHAT IS UNIFORM CIVIL CODE?

A uniform civil code is a common set of rules which governs the entire country irrespective of their religion. Uniform civil code is seen in **Article 44** of Indian constitution in part-IV as directive principles of state policy. Article 44 of Indian constitution says that the state should aspire to apply a common civil code of the citizens of India¹. The word Uniform civil code consist of three terms 'uniform', 'civil' and 'code'. the term 'uniform' means all people are same in all circumstances ;the term 'civil' means citizen from a Latin name called 'civils'when it comes to the ambit of law it is 'right of citizen' and the word 'code' derives from Latin word called codex which means book. Thus, it denotes the meaning that uniformly laws that are applicable to all citizens of India irrespective of their religion, caste, sex, birth, tribe. -

UNIFORM CIVIL CODE IN GOA

Goa is the only state in India which governs their state citizens by uniform civil code despite of their religions, caste etching Goa all the citizens are bound with the same law related to marriage, divorce, succession regardless their religion.

When Goa became a part of Union territory in 1961 by virtue of the Goa Daman and Diu administration Act, 1962 the parliament authorized the Portuguese civil code of 1867 to Goa and after that it was not altered. It applied to all the citizens of Goa irrespective of their religion. This is an **exception** as no other state has adopted a common civil code

MARRIAGES

The registration of marriage in Goa is compulsory under Goa marriage code so that any dispute arises then can be solved in an easy manner by the law. Consent of both the parties to the marriage is important. The Goa code allows prenuptial agreement which can alter the ratio of distribution of assets and certain rules and regulations and certain restrictions also included in this code of marriage irrespective of their religion

SPECIAL MARRIAGE ACT, 1954²

In India, Special marriage Act was enacted which governs the marriage as well as divorce among two different religion people. The special marriage act is applicable to whole of India but this act applies differently in Goa, for instance; Muslim men whose marriages are registered do not have the right to polygamy in Goa. The property and wealth owned by each spouses are equally

Divided amongst the spouses during the courses of the marriage .In case of divorce, each spouses is entitled to half of the property and in case of death of both the spouses, the property is divided among the surviving members

GOA SUCCESSION, SPEACIAL NOTARIES AND INVENTORY PROCEEDING ACT, 2012

Under Goa succession Act³the distribution of property amongst the heirs is equal. The male and female heirs both have the right to inherit the property and no distinction is made

TO WHICH EXTENT THE UNIFORM CIVIL CODE IN GOA IS SUCCESSFUL

The existence of uniform civil code in Goa is beneficial and may seem like successful but the uniformity of laws in Goa fails to show equality in every aspects. Certain provisions of the Portuguese civil code applied on the basis of religion are not fully uniform. The highlights are followed below

1. In Goa polygamy is not allowed for registered Muslim marriages but bigamy is allowed for Hindu men under some circumstances under codes of **Usages and customs of gentile Hindus of Goa**
2. The registration of marriage is only seen as a formality for most, Even though the registration of marriage is made compulsory under the Act, but the religious ceremony is given more importance and considered as marriage
3. The 1880 code of usages and customs of gentle Hindus permits adoption procedures to Hindus and not to other communities and it also give civil effects to marriages according to religious rites. This code also allows the other non-Christians to follow their customs and rites within public order and morality
4. The main aim to adapt UCC was for secularism and to separate the activities from the religion but in Goatherd is no separation of church from state

CONCLUSION/SUGGESTIONS

The Supreme Court has announced Goa as a '**shining example**' for uniform civil code. Uniform civil code in Goa is an exception. The main objective to adapt UCC was for secularism and to separate the activities from the religion. Although Goa has adopted a civil code for all the people, it is still not uniform and has certain exceptions for different religions. The application of uniform civil code amongst all citizens promotes the feeling of national integration as the same laws are applied to all the citizens and no exception is made in any matter. Even we have such a unique merit it is yet a difficult one to implement in whole of India because implementation of UCC should be done with a proper care. The other states should try to adopt a uniform civil code like Goa which will ensure the basic principles such as equality and gender justice

In my point of view adopting the uniform civil code for the whole of India is a drastic measure that needs to be done with a great care because of the availabilities of many difficulties in the way of implementing it. Eventhough uniform civil code has many advantages and successful in one state will not guarantee that it will succeed in all other states because the minorities should be considered and cultures and traditions are different from one state to another .So uniform civil code is always been a big question that whether it should be implemented in all other states of India or not? In my perspective only the circumstances will decide it because uniform civil code in Goa may seem to be successful but the uniformity of law in Goa didn't translate the equality among the various religions in Goa citizens in certain aspects. Thus, the state government can take an approach where they can introduce the changes in certain aspects of marriage, adoption, etc rather than bringing a drastic change

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