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विद्येविना मति गेली, मतीविना नीति गेली  
नीतिविना मति गेली, मतिविना विस गेले  
विसविना शूद्र स्वचले, इतके अगर्थ एका अविद्येने केले

-महात्मा ज्योतीराव फुले

❖ विद्यावार्ता या आंतरविद्याशाखीय बहुभाषिक त्रैमासिकाने व्यक्त झालेल्या मतांशी मालक, प्रकाशक, मुद्रक, संपादक सहमत असणे गरजेचे आहे. न्यायक्षेत्र:बीड



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youth who have been enmeshed by frustrations and agonies under the societal compulsion. It is seen that all the woes and grief, trials and tribulations of the young people stem from the rule of domination and being deaf to their aspirations.

**CONCLUSION:**

Krish and Ananya are the products of modern India with full of being ambitious and aspirational raised and brought up in the milieu of twenty first century. They look down upon the hidebound, outdated and old fashioned traditions and practices being followed by generation after generation, such as cultural dissimilarities and cultural contradictions. Cultural disintegration and paradoxically diametrical opposition in the binary cultural clashes, new generation find that they have been caught up in predicament and dilemma caused by ambivalence of post modernism and old-fashioned utopia nourished by old generation.

From the view point cultural monotonous and predicament of new generation, Chetan Bhagat becomes successful in catching attention not only of the youth but also old generation. He delineates fathomless complex and incorrigibly ingrained nitty-gritty of generational gap, communication gap and cultural gap.

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## HINDU WOMEN'S RIGHTS TO PROPERTY ACT AND MITAKSHRA LAW

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The Hindu Women's Right to Property Act, 1937. Section 3(2) of the Act provided that when a Hindu dies leaving an undivided interest in the joint family, his widow shall have in the property the same interest as he himself had. Sub-section 3 while conferring a right of partition on the widow as a male owner, stated that her right should be limited estate known as a Hindu woman's estate.<sup>1</sup> The effect of the Act, in the words of the learned Editor of Mayne,<sup>2</sup> is that it "replaces the rule of Hindu law recognised in all provinces except in Madras where it has become obsolete, that a widow was entitled to a share when her sons or her stepson actually divided the estate as between themselves." The Act confers on a widow a right to share even when there is an only son and the question of partition could not have arisen, and also in cases where the husband died without leaving male issues. Her right under the Act was untrammelled by equities or iniquities like the deduction of stridhana etc. She was also conferred with a right of partition.

However, it is to be noted that except to the limited extent of a widow taking her husband's share, the Act must be deemed to have left the right of other members untouched.<sup>3</sup> In the words of Lord Wright:<sup>4</sup> "A statute is prima facie to be construed as changing the law to no greater extent than its words or necessary intendment require." In such a view the conclusion follows that while the Hindu Women's