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THE STUDENT

LAWYERS' MUSINGS



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FOREWORD

Dear Readers,

“The Student” is the crystallization of the efforts of the students of ICFAI Law, School Hyderabad. Over the past few years , I have truly come to appreciate the enthusiasm of our contributors and our readers.

This magazine, was possible only due to the undying determination of the editorial board. Their unwavering support and commitment to improving the magazine is truly inspiring.

I warmly welcome all the students of ICFAI Law School, Hyderabad to actively share their contributions, suggestions or any feedback and to reach out to us at ergaliterarium@ifheindia.org.

Sincerely,

Vishnu Sisir Duggirala

Managing Editor

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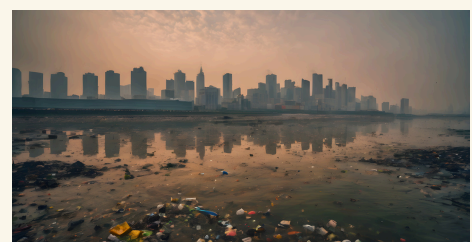
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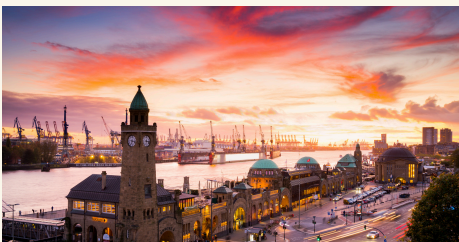


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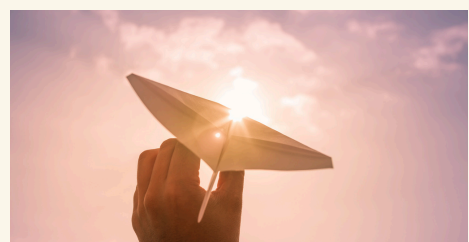
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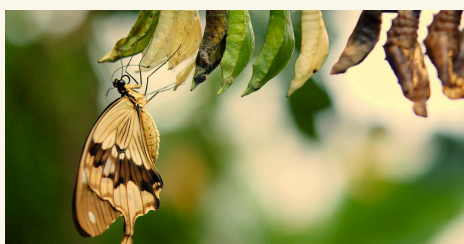
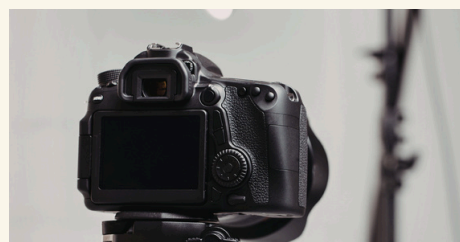
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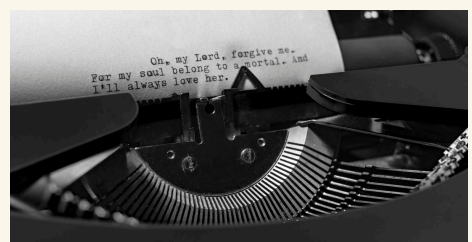


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Oh, my Lord, forgive me.
For my soul belong to a mortal. And
I'll always love her.

OUR CONTRIBUTORS



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She is interested in writing articles, dancing, and art.



Gadamsetty Anirudh

Gadamsetty Anirudh is a final-year law student. He enjoys writing poems.



Laxmi Santoshi

Santoshi is a BBA-LLB (Hons) student with a deep interest in storytelling that explores emotion, memory, and human connection. She writes as a way of understanding the spaces between what is said and what is felt. Her work often reflects quiet introspection, layered relationships, and the subtle complexities of growing up. When everything gets out of hand, she can be found turning fragments of lived experience into poetry and prose, slowly building a world of her own through words.

OUR CONTRIBUTORS



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Riddhima is a 3rd-year BBA-LLB (Hons) student who enjoys reading and debating on the minor nuances of any book. When life gets stressful, she moves towards cooking and watching movies, which make no sense.



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A third-year BA LLB (Hons) student who is a political activist. When he is not busy saving the country, he enjoys reading and writing various kinds of literature.

OUR CONTRIBUTORS



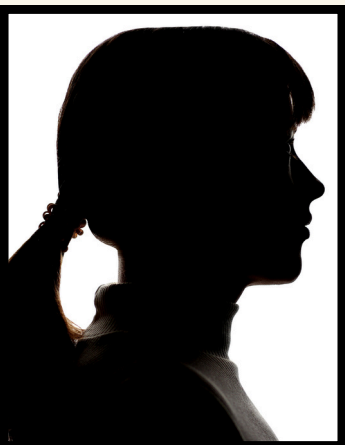
Chava Sanjana Chowdary

Chava Sanjana Chowdary is a third-year BBA-LL.B (Hons). student with a keen interest in photography and visual storytelling. Apart from her legal studies, she is passionate about capturing authentic moments from everyday life, especially rural landscapes and human emotions. Through her lens, she seeks to document simplicity, culture, and meaningful connections that often go unnoticed.



Megha Kumari

Megha Kumari is a law student in her final year. She has a real passion for art and photography. Outside of her law books, Megha loves to express herself through art and design and capture special moments through her lens. For Megha, art and photography are more than just hobbies; they are a way to unwind, reflect, and explore the world creatively and thoughtfully.



Arsi "Hakita" Patala (Anonymous)

The author decided to keep their identity anonymous with the sole intent of letting the reader hear their own voice as they read and feel what they understand. Literature, in their opinion, is a form of art and culture that doesn't discriminate but is very subjective.... subjective to the understanding of the writer's intent or the reader's own experiences and they don't write with an objective, but if they have to choose one, they'd prefer the latter as they quote;

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Tanmaya Reddy

First-year BA-LLB (Hons.) student. She loves reading books and listening to music.



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Mokshagna

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CAGES WE CALLED HOME

We grew up in cages
and called them home, in rooms so crowded
yet felt alone.

The walls were tight.

The windows small. It wasn't safe.

But at least it was known.

They named it love,
they called it care.

What looked like care became our fear.

Those gentle words,
those tightened ties were hidden chains
in sweet disguise.

The pain grew quietly,
changed its name, became "duty",
became our shame.

We carried the weight
We didn't choose, afraid that leaving
meant we'd lose.

We were never locked,
never confined, just slowly shaped
by heart and mind.

And the irony stays,
the place that drained our light away
is still the place we pray
to call home someday.



DALIT LIVES MATTER. END THE STIGMA OF DISCRIMINATION

In this 21st century of technology, innovation, globalization, a global economy, a dynamic modern world, and fervent development in science and education, it is also where the pragmatic practices of caste discrimination, honor killings, and a large number of county communities are still open to the perils of casteism.

India has not only led a struggle for independence from colonial rule, but it is also associated with a long history of fighting for equality and against the most inhumane and unjust practices faced by the lower-caste people. So the question that still remains to be considered is that even after all these years of independence and even years after we began living in this dynamic, modern world, the predicament of casteism still exists in our society?

To find an answer for the same is a cakewalk, owing to the fact that casteism is still alive and sprightly. It exists in many forms, from people finding it heinous to marry someone from lower castes to the prevailing conditions of Dalits as the most downtrodden and economically disadvantaged. Caste-based discrimination still remains entrenched in Indian society. The economic and social oppression has always been predominant in our society, where the Dalits are being abused, tortured, killed, beaten, and even gang-raped, which is a perpetual stigma in various parts of our country.

It is in India's elite educational institutions that we see a wave of suicides among Dalit students. The blatant incidents of Ankit Ambore, who died by suicide at IIT Bombay; Rohit Vemula, at Hyderabad Central University; and Payal Tadvi, in 2019, who

was tortured by upper-caste colleagues¹. Solanki, who allegedly jumped to his death from the seventh floor of a hostel building on the IITB campus in Mumbai on February 12, 2023, had told his sister during their telephonic conversation that there was caste-based discrimination at the premier institute.² Isn't it a shame for a country that sends rockets to space to also be the place where casteism remains entrenched and takes the lives of people in the name of caste?³



Statistics from the National Crime Records Bureau (NCRB) reveal a disturbing surge of 45 per cent in reported cases of rapes against Dalit women from 2015 to 2020. In these cases, the legal machinery often remains staffed by upper castes and turns a blind eye towards such atrocities.

Caste Discrimination and Exclusion in Indian Universities: A Critical Reflection, he notes that education is very often the only way of upward social mobility for marginalized students of lower castes, and poor treatment at these very mediums of upliftment sets them back. Citing his research, Suk-

umar notes the data from the field bears ample testimony to the deep-rooted prejudices against SC (Scheduled Castes) students on campuses and the embedded casteplaining, which is normalized.⁴

“There is always a debate for the existence of affirmative action reservation in education and occupation, often accompanied by the privileged section questioning the value of education for Dalits. To such a debate, we may look into the fields where such reservations don't exist; take, for example, the business or cooperative fields. How many Dalits do you know? Is it a clear-cut example of the traditional concentration of wealth in certain sections? It shows how Dalits are distant from such opportunities. The quest to improve the economic and social mobility of Dalits remains a key concern even decades after the economic reforms of 1991. In all those places where the Dalits are not considered for affirmative action are the places that are fully dominated by the upper castes, and the Dalits remain barely represented there. A recent study states that economic development policies without the inclusion of each member of society and the prioritization of the most marginalized cannot result in true economic development.



Statistics from the National Crime Records Bureau (NCRB) reveal a disturbing surge of 45 per cent in reported cases of rapes against Dalit women from 2015 to 2020. In these cases, the legal machinery often remains staffed by upper castes and turns a blind eye towards such atrocities.⁵

Dalit women have always been victims of the reek of patriarchal and casteist miseries.

What can we expect from government machinery where its president is excluded from the inaugural function of the new parliament because she belongs to a lower community? Even after all these years of progression, the atrocities against Dalits remain prevalent.

Despite constitutional and legal measures, caste bias dominates every aspect of life.

A disturbing surge of 45 per cent in reported cases of rapes against Dalit women from 2015 to 2020. In these cases, the law machinery often remains staffed by upper castes and turns a blind eye towards such atrocities. Dalit women have always been victims of the reek of patriarchal and casteist miseries.⁶

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2. Indian Institute of Technology Bombay Suicide Case Reports, Feb. 2023; Committee Findings (2023).
3. Human Rights Watch, Hidden Apartheid: Caste Discrimination Against India's "Untouchables"
4. Dr. N. Sukumaar, Caste Discrimination and Exclusion in Indian Universities: A Critical Reflection
5. National Crime Records Bureau, Crime in India Reports (2015–2020), Ministry of Home Affairs.
6. Statistics from the National Crime Records Bureau (NCRB)

BOND BEYOND WORDS



Description: This photograph captures a heartfelt moment between an elderly farmer and his cow in a vibrant green field, which shows the deep bond that exists between rural people and their farm animals. The farmer's laughter, together with his cow's peaceful demeanor, is proof their relationship is built on trust. The image showcases more than agricultural life because it shows village culture through its values of resilience and simplicity and gratitude.

THEFT

At the noontime, they looted my house
It was by all my relatives and their infamous blood bank.
They will come marching to my house
with spades in their eyes
To dig it against mine.
The pillars of the home would drain

Sister's back pain is now vested in her pupils.
Every time she opens her eyes, a load full blood drips, drip.
In the south side, my mother removes her heart,
an operation done by the poets.

What is there for you in this barren house.
This theft and its thieves
The stink in the corridor of this house
carried onto a stone.
A giant stone



'ROOTS AND REMEDIES': ADDRESSING DEFORESTATION, WASTE, AND THE FUTURE OF SUSTAINABILITY

WHY DO GREEN SPACES MATTER? THE PSYCHOLOGICAL AND ECOLOGICAL BENEFITS OF TREES

ABSTRACT

In recent years, deforestation has emerged as a critical environmental concern. Defined as the large-scale removal of forest cover, deforestation leads to habitat destruction and severe loss of biodiversity. Many trees have been cut down; recently, there was an alarming incident where there was an attempt to burn 400 acres of forest land in Telangana, fortunately halted by the Supreme Court. Although most of the areas that have been cleared for crops and grazing represent permanent and continuing deforestation, deforestation can be transient. The extent to which forests have become Earth's grazing land is much more difficult to assess. Almost 2 million sq km have been cleared for cattle grazing. Slash-and-burn agriculture also has a major contribution to tropical deforestation, where small-scale farmers burn up and clear the forests and grow crops that are fertilized by ashes.

Equally damaging to the environment is waste. Waste is defined as that unusable and unwanted material that is no longer of any use, it is seen in the form of garbage, which arises from various places such as domestic households, offices, schools, etc. Wastes that are created by factories and other dangerous places, when exposed to the air, cause pollution and various health concerns to the people who are exposed to such pollution. Dry waste, such as vegetable peels, fruit peels, etc., is biodegradable, but materials such as plastic, polyethylene, etc., when not properly disposed of, lead to environmental pollution and damage. Mismanagement of waste can further lead to climate change, threats to wildlife, and biodiversity loss. In countries like India, public indif-

ference towards responsible waste disposal remains a significant challenge.

Historically, the lack of awareness regarding sustainability contributed to reckless environmental practices such as deforestation and poor waste management. However, awareness and sustainable living have grown. Eco-conscious practices such as reducing plastic use, promoting green transportation, cutting energy consumption, and adopting carbon-neutral infrastructure are gaining traction. The movement towards sustainability is no longer a passing trend but a necessity driven by climate change and resource depletion.



Introduction

Deforestation and waste are two of the most pressing environmental challenges. While the statistical levels in these scenarios are negative, to identify the root cause of the issue, one must look back across centuries, where trees and forests were cut down and animals were losing their livelihood, whereas waste, which is supposed to be disposed of carefully, is being thrown in the open, creating a legacy of environmental degradation. Lack of knowledge and irresponsible behavior towards the

environment and its various species is the root cause of the problem. Now, we must seek remedies and sustainable sources to protect the environment. Let us first know the root causes of the problems and the remedies available.

Deforestation has caused a lot of biodiversity loss in recent years. Between 2010 and 2020, the net loss of forests was 4.7 million hectares per year, and the deforestation rate was much higher. Since the end of the Ice Age, the world has lost one-third of its forest, which is two billion hectares of forest, which is twice the size of the United Nations. Unfortunately, no single source provides the exact and transparent data regarding deforestation rates over the period of time. There are a lot of known and unknown sources that lead to deforestation; one of them is dams. Even though they provide renewable energy, dams are the most controversial of all because they lead to floods in forest land. The risk of flooding is even higher when the dams are poorly sited. The next largest driver of deforestation is cattle ranching, which is most prominently practiced in Brazil. Ranchers set illegal fires to clear the forests, then gain title over the land by bringing in cattle. As per the warnings given by the indigenous elders, cattle ranches and plantations fragment the forest and block the natural connectivity between the ecosystems. In light of various occurrences of deforestation, the reality of climate change, especially in the future, is uncertain. What can be estimated is that 10-15% of the yearly greenhouse emissions drive global warming.



Waste management, too, remains a global challenge; there were no reliable sources of information regarding waste until a report was issued by the Secretariat of the Basel Convention (1999), which was statistical data regarding the total amount of hazardous wastes. With rising urbanization and consumption levels, the global scale of solid waste generation has reached staggering proportions. The world generates 2 billion tonnes of waste annually, and it is expected to increase by 70%. Proliferation of plastic waste is responsible for the majority of debris found in water bodies, and it poses a significant threat to marine life.



The remedy for the above issues is increasing sustainability. If we consider a typical home 30 years ago, we do not find any solar panels, energy-efficient light bulbs, and water-saving technologies. Very few people know the ill effects mismanagement could cause to the environment. Now, thirty years later, people's awareness has increased, and sectors of sustainable innovation have been developing. This is the best remedy that any person on the planet could find for developing a clean, healthy environment with greenery and reduced waste. Recycling waste such as plastic, polyethylene, paper, and other harmful materials that have been irresponsibly thrown into the soil, water, and various other important aspects of the environment could help the environment sustain itself, leading to reduced pollut-

ion. A current part of sustainability is seeing an immense development in cleantech. Cleantech is a process that reduces negative environmental impact through significant improvement in energy. It further involves companies and technologies that lead to improved environmental sustainability.



WHY DO GREEN SPACES MATTER? THE PSYCHOLOGICAL AND ECOLOGICAL BENEFITS OF TREES

Trees and green spaces play a crucial role in the urban ecosystem. The greenery around us, the trees in our houses, and in our backyard, all of them play an important role in our well-being. As per the research conducted by the RIVM and Wageningen University and Research (WUR), greenery contributes to both physical and mental health. Natural environments, such as trees, reduce a lot of stress. This is not only because of the calming effect of nature, but the environment can also encourage social interaction, and its soothing sounds can relax a person. Children, especially the present generation kids, spend a lot of time on computers and screens and are not exposed to more social interactions and outdoor activities. There have been various studies conducted where it has been evident that greenery and soothing environments can improve concentration in kids and improve memory and learning. Therefore, in an era where digitalization

and mobile devices have increased, green spaces always play an important role in curbing all negative effects.

Both private and public green spaces are important. Public green spaces provide exercise and relaxation and also encourage community interaction, whereas private green spaces relax the person on a more individual basis. The presence of greenery in a living environment with proven benefits for mental and physical health is invaluable. Therefore, it is vital that more green spaces and trees be developed for the benefit of humankind.

In Japan, a practice named *shinrin-yoku*, when translated, is called 'forest bathing,' which is a simple remedy for modern life stress and anxiety. It is just not about walking in the woods; it is an immersive experience that is soaking into the atmosphere. This establishes the importance of trees and green space in both the rural and urban settings. As per the Egyptians, trees were not just physical entities; they were symbols of power and healing. Further, trees play a very important role in uplifting spirits. Exposure to greenery increases dopamine production. Some of our greenery is a lifesaver as well, as it contains medicinal values. 25% of all medications can be found in abundance in the forests. Trees contain those types of medicinal values that can stop bleeding, sterilize wounds, boost immune systems, further calm neurological systems, and much more.



In an analysis, it has been found that 43,000 premature deaths could have been avoided each year if the WHO (World Health Organization) had recommended residential proximity to green space. There must be green space of at least 0.5 hectares at a linear distance of 300 meters from every home. Green space helps mitigate air pollution, heat, and improves social interaction.

Further, trees invite us to nourish the soul through ecotherapy, which is a guided interaction with nature that is used to treat everything like depression and post-traumatic stress disorder. If a person is mentally healthy, then it promotes reduced health costs and increased productivity.

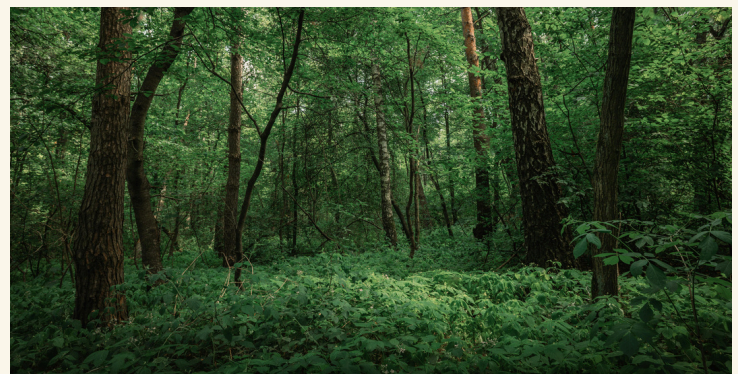
The puranas, a genre of ancient Indian literature, encapsulate the spiritual and cultural ethos of the Indian subcontinent. These texts subtly convey a deep reverence for the environment, reflecting a symbolic relationship between humanity and nature.

GREEN SPACE AND ITS ECOLOGICAL BENEFITS:

Apart from the health factors, green space does potentially have a good impact on the environment. Urban greenery has become of utmost importance for improving the environment. 'Urban greenery' refers to open space zones designated for parkland as well as additional green spaces such as vegetation, wetlands, and other types of ecosystems. Developing green spaces enhances city life. Thoughtfully planned parks, community gardens, and neighborly awareness are important aspects of developing green spaces in city life. Advantages of an enhanced environment are regulating extreme conditions, freshening the air, reducing runoff, and improving water integrity. Cement construction supplies, unlike vegetation and grass, are unable to absorb heat from sunlight because there is less flora and fauna in the

atmosphere. Another important aspect that can make the environment eco-friendly is green roofs. Green roofs are vegetative strata that lie over a building's top and lie on extremely water-resistant roof slabs. Green roofs conserve energy, reduce water damage, provide habitat for wildlife, reduce noise, and mitigate global warming. Global warming is another enormous challenge, as rising temperatures change precipitation and incur extreme weather events. Following global warming, enormous efforts to preserve green spaces in cities have to be done, as the rise in temperature and the extreme effects can lead to green spaces losing their functions. Developing trends, new technology, and a stronger dedication to developing the environment for the people and the environment first are required. The value of ecosystem multifunctionality has rarely been addressed in the context of urban green spaces. Although some studies have discussed the ecosystem services and disservices regarding urban lawns and forests, the limited research presents side-by-side comparisons of a broad range of ecosystem services provided by lawns and meadows.

The supply of fresh water is one of the best provisioning services of urban green space. The significant effects of fresh water supply lie in groundwater recharge. A large portion of the urban and suburban population uses groundwater as drinking water; therefore, well-maintained green spaces often have a benefit and impact on the urban water system.





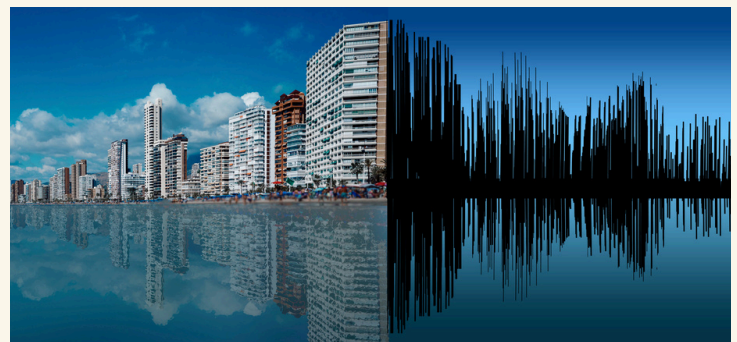
Another important aspect is that the foundation for most terrestrial ecosystems is soil, which can be achieved by providing stability to urban soil structure and composition, such as soil organic matter accumulation and maintenance of soil processes, health, and groundwater. Urban soil structure, which is a hydrological process and is determined by green space features.

Further, increasing human development and infrastructure, such as buildings in various areas, can increase air pollution and also have a significant effect on human health, and most of the toxic material can destroy the ecosystem. Having green spaces, especially urban greening, can reduce air pollution and also have a significant effect on human health, and most of the toxic material can destroy the ecosystem. Having green spaces, especially urban greening, can reduce air pollutants and greenhouse gases, as they would have the ability to trap dust and smoke particles from the atmosphere. A study in France also shows that synthetic grass could trap microparticles 30 times higher than bare ground.

Noise pollution always continues to threaten the ecosystem due to increased urbanization. Vegetation has been a long-proposed aspect to reduce noise pollution as well; if lawns were established, they could absorb some sound and reduce noise pollution.

Ecological consciousness is long integrated in the Puranas. It is a category of our ancient literature. The Puranas depict nature as divine. The Padma Puran and the Matsya Puran reflect a profound spiritual and ecological perspective on the theme of the nature of the divine. In the Padma Purana, the sacredness of nature is intricately woven into the fabric of the cosmic narrative. Whereas the Matsya Purana further emphasizes nature as divine.

Several Puranas narrate tales of environmental crises caused by human actions, echoing the consequences of ecological imbalance. The Markandeya Purana, for instance, narrates the devastating effects of deforestation and the subsequent efforts to restore the balance. These narratives serve as cautionary tales, emphasizing the need for responsible environmental stewardship.



BAD EFFECTS OF DISPOSING OF WASTE MATERIAL IN GREEN SPACE.

Green spaces are present in the economy; it is important that we protect the environment and avoid causing more pollution in the already existing green spaces. The major concern regarding green spaces is the throwing of waste material on them. Just as green spaces can have a lot of health benefits and ecological benefits, disposing of waste from various areas can increase the scope of pollution and negatively impact the environment, and the most important aspect is hurting wildlife and becoming

the main cause of climate change. It has been statistically proven that over 2 billion metric tons of unsustainable, human-generated waste are thrown away globally every year and pollute the ecosystem around the world. 62% of global waste is collected in controlled municipal facilities, whereas the remaining 38% is either dumped, burnt, or discarded. Even though the remedy of sanitary landfills has come into existence, there are certain people who still pollute green space due to a lack of knowledge, which means that even though there are certain innovative climatic mitigation strategies in the form of policies or awareness, improper waste management is always undermining these efforts. A recent study at Harvard University showed that greenhouse gas emissions are 77% higher than estimates by the Environmental Protection Agency.

Further, we are treating our ocean as a dumping ground. Researchers have found that 19 to 23,000,000 tonnes of plastic waste are dumped in oceans annually, and 1500 different species have been found to eat those plastics, such as whales, sea turtles, seabirds, etc. Due to this, ocean plastic is entering the human food chain.



There is also a huge impact on human health; over 1000 chemicals used in the manufacturing of millions of different plastic products in the market today transpire endocrine-disrupting carcinogenicity;

that is, they have been associated with certain cancers, Alzheimer's, miscarriages, and many more developmental issues. Bad trash management could be a downfall of humanity. Therefore, a person must be extremely thoughtful before disposing of waste in Greenland.



REMEDIES TO IMPROVE GREEN SPACE AND CURB WASTE AND DEFORESTATION

When the root cause of the issue is understood, it is high time that remedies are implemented and green space is protected before we become the main reason for the suffering of our next generations. To curb deforestation and reduce waste, a multifaceted approach is required. Reforestation efforts must be taken, such as planting more trees in deforested areas. increasing forest cover and preventing the cutting down of trees. This can help in restoring the ecosystem and increasing forest cover. Farming methods such as sustainable farming do not harm the environment and reduce the need for deforestation. To minimize waste, minimizing single-use plastics, recycling plastics, and promoting sustainable consumption patterns can help reduce waste. Further, strict laws must be imposed against illegal logging for the protection of areas that have more green space.

There are other ways to curb deforestation, such as 'looking for the FSC label.' It stands against defores-

tation and is the most trusted symbol for forestry. It supports fair wages and working conditions. For 100% certified products, it ensures sustainable sourcing from the forest to the store.

'Advocating for Indigenous rights' is a matter of social responsibility. Where indigenous people maintain rights over their homelands, their forests remain strong and healthy for the generations to come. Their thoughtful stewardship provides lasting benefits for citizens, plants, and animals across the globe.

Addressing waste and understanding the necessity for waste reduction is important. Reducing waste reduces strain on natural resources and leads to decreased pollution. There are various ways of waste reduction, such as 'recycling and reusing.' Turning waste products into new ones gives a usage to those products and avoids waste. Composting can help in creating nutrient-rich soil for gardens, reduce landfill contributions, and provide natural fertilizers.

'Educating Communities' in the form of awareness campaigns about proper waste disposal and waste reduction strategies inspires communities to be more responsible towards the environment and be more cautious in waste management.

CONCLUSION

In conclusion, the challenges under deforestation and improper waste management are deeply rooted due to human negligence, lack of awareness, and unsustainable development practices. These issues are all interconnected with each other and are impacting the overall well-being of the planet and are causing harm to the environment and other factors associated with the environment.

Protecting forests and increasing sustainable develo-

ment practices and appropriate waste management practices are no longer an option for us. Sustainability is not a passing trend; it is the way we live, which shall begin with individual responsibility and should convert into collective responsibility. It is time that a cleaner, greener, and more resilient world is built through our stewardship

RECOMMENDATIONS:

Addressing deforestation, waste, and the future of sustainability, it is recommended that these practices be completely curbed and the scope of sustainability and awareness increase. Agroforestry must be encouraging; it integrates tree planting with crop and livestock farming. Further, local communities must be given rights to manage and benefit from their green spaces. To give sustainability a more serious approach, governments and private companies should adopt policies to ensure that if any forest land is cleared, it must be replaced with a larger forest area.

Teaching kids at an early age about sustainability, afforestation, and waste management and creating local apps for tracking tree plantations and maintenance empower citizens to participate and report deforestation and bad waste management.

Further waste management can also be done by first starting to segregate waste at home and not mixing the biodegradable and non-biodegradable waste. Reduce the volume of waste going to landfills by converting vegetable and fruit peels into nutrient-rich compost. Donate old clothes and electronics instead of disposing of them.

ARTWORK - MEGHA KUMARI



Description: Behind golden petals, she lets her silence shine brighter than the sun.

KISS ME, CITY!

Vinegar heart feelings
Descent spiral inwards
Juice extracted is bitter-sweet
The final gate threshold
Chains unhinged release
Yellow used sponge rub
Taped bottles here
Growth rates for pets
Soaked shirts fly.
Company with killers
Abuse drugs alike
A withdrawal-safe building
Lasting scalp itch
Frog in a can well
Women-hating feed
Hunger for warmth
Comfort of steel hills
Industry for beds
Sweaty bodies secure
Weak tube light throat
Child killers' pardon
Morality of past
Hollow-eyed mannequin

Let me die
Let me die already

Alone in a bus
3 people in some seats
Driver meeting some there
Thickening that sun
Still on the Same Ground
The pretty ladies walk
What do I say?
Churned out times
Recycling feelings
Heard mom cry
Somewhere yesterday night
The big aunt died
Death unites the family
Death is an enemy of the sad.
All gone in an instant
Every day lived eternally
But a very instant of the past
Wild urge to contribute
Maniac lows and lows
Serotonin duty dead
Same old trip again
No temples for sure



THE RIGHT KIND OF MONEY: THE GREAT GATSBY BOOK REVIEW

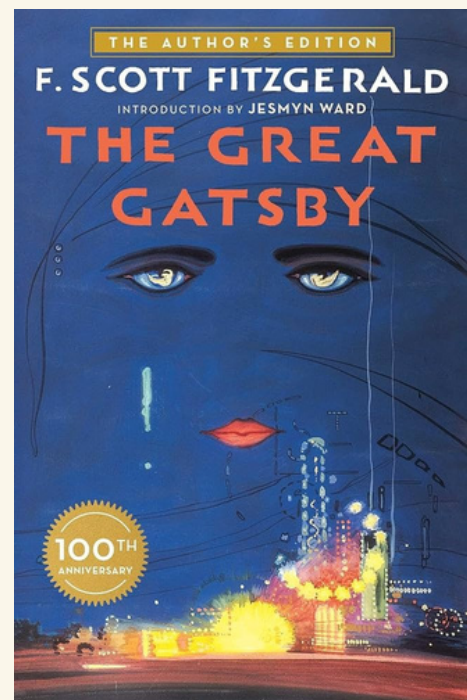
The Great Gatsby is, at its core, a novel about wanting things that were never really yours to have. Fitzgerald constructs a world that feels uncomfortably familiar, where the wealthy, the ultra-wealthy, and the poor are kept firmly in their place, separated not just by money but also by geography, in the West Egg, East Egg, and the Valley of Ashes. It is a slim book that carries an enormous weight, and nearly a century after its publication, it has not lost its sting.

We experience this world entirely through Nick Carraway, a narrator who proclaims to reserve judgment but proceeds to hand it out freely. Nick is enamored with Gatsby almost immediately, and his admiration paints the pictures we see. Gatsby's parties, his shirts, and his carefully rehearsed speeches, all of which Nick treasures. Gatsby is called "great" in the very title, and we would do well to remember that greatness is Nick's word, not Fitzgerald's.

Gatsby's obsession centers entirely on Daisy, and it is here that the novel's fantasy turns to tragedy. Daisy is a complicated figure. She exists within a social world that offered women of her era very little room to move, and that is worth acknowledging. But Daisy is not without autonomy, and the novel does not ask us to forget it. She allows Gatsby to shoulder the blame for Myrtle's death without a word of correction. And when Gatsby is shot dead in his own swimming pool, Daisy does not come. She does not write. She leaves town. Her grief, if any, is entirely absent.

The most revealing moment in the novel comes earl-

ier, when Gatsby reunites with Daisy and shows her his mansion. Standing before his wardrobe, he begins raining shirts down on her, and she cries at the sight, "It makes me sad because I've never seen such, such beautiful shirts before." It is one of the most devastating lines in the book. When you realize Daisy wept more over the fabric than Gatsby did. Daisy's heart, as it turns out, has always bled green.



That absence at the end is made all the louder by contrast. In life, Gatsby's parties drew hundreds of people, glittering, unnamed guests who consumed his food and drink and gossiped with extraordinary appetite. In death, almost no one comes. The same gates that once struggled to contain the crowds swing open to near emptiness. It is Fitzgerald's cruellest joke, and he delivers it without comment.

The geography of the novel further reinforces this cruelty. East Egg and West Egg sit across the water

from one another, close enough to see clearly and far enough to mean something. East Egg is old money, inherited, assured, and faintly contemptuous. West Egg is new money, loud, eager, and never quite accepted. Gatsby builds his mansion directly across from Daisy's dock, as though proximity might substitute for belonging. It cannot. No amount of money can bridge that gap. Gatsby may be made of money, but in the end, he never had the right kind of money. And somewhere in himself, Gatsby must have always known it.

At the end of the day, after losing his wealth, fame, power, and love, the only thing that remains is the orgastic glow of the green light. A symbol of the American dream, one so picturesque and beautiful that it almost seems within reach. A little hard work, passion, and grit – that's all it takes. But it's nothing more than a pipe dream, one which always seems to slip away. As Nick concludes, "*So we beat on, boats against the current, borne back ceaselessly into the past,*" like the green light so close, yet so far away.

कोण आये ?

रूठ जाऊ तोह,
मानाने कोण आये?

दूर हो जाऊं तोह,
पास बुलाने को आये?

इन् दूरियों के रहते,
तुम मुझे भूल जाओ,
तोह याद दिलाने को आये?

अकेलापन अब एक घर सा लगता है,
खुद में ही मेहफूज़ रह के,
जीवन एक सपना सा लगता है.

दूरिया बड़ी लम्बी है, गहरी नहीं.
इन् दूरियों के रहते बिछड़ गया,
तोह पास बुलाने क्यों न आये?



MY BIG DREAM

I guess it's high time I finally see
I never chased grand dreams for me.
No towering hopes, no blinding light,
Just something calm, just something right.

A home to run to, safe and warm,
A place that holds me through the storm.
A shoulder near when days are long,
Where tears can fall and still belong.

My favourite dish, tucked out of sight,
Waiting in the fridge at night.
I eat it slow, I eat it free,
Only when hunger calls to me.

I play one song till it wears thin,
Till even longing settles in.
I let it loop, I let it stay,
Until the ache drifts far away.

I want to clean the shattered glass
Without a guilt, I can't outlast
No trembling hands, no burning eyes,
No fear, I've failed someone's disguise.

To sleep with doors completely closed,
No flinching at the sounds imposed.
No ready flight, no silent plea
At every noise surrounding me.

To call my things forever mine,
No borrowed space, no borrowed time.
To build a place where I can stand,
A home that knows and understands.

A sanctuary, soft and true,
A place where I am not "passing through".
This quiet life, this gentle plea
This was the dream that waited within me.



PHOTO - MEGHA KUMARI



Description: Where quiet paths and fading skies teach the art of solitude.

THE METAMORPHOSIS

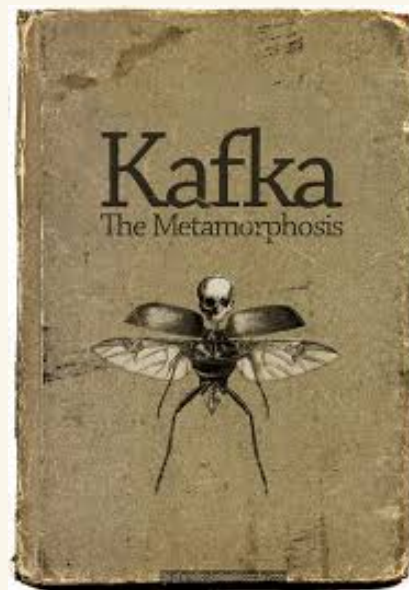
Franz Kafka is commonly referred to as one of the greatest minds of the 20th century, but his life was not one of applause but of quiet degradation. Kafka was born into a wealthy family in Prague, and his childhood was dominated by the presence of a domineering father whose personality was strong, down-to-earth, and emotionally suffocating. Kafka, on the other hand, was a reserved, fragile, and intellectually restless man. He studied law as his father had wanted, worked hard at an insurance office, and wrote at night, not for glory, but for survival. He never received recognition in his lifetime. He died of tuberculosis at the age of forty-one, feeling inadequate, and asked his friend Max Brod to burn all his unpublished manuscripts. But Brod disobeyed, and the course of literature was altered forever. However, if one wants to understand Kafka, one has to examine not the legend of the posthumous genius, but the emotional topography of his most private writings:

THE METAMORPHOSIS

Gregor Samsa wakes up one morning to find himself transformed into a grotesque insect. There is no reason. No divine retribution. No scientific explanation. It just happens. And from then on, the tragedy is not the transformation, but the social death that follows. Gregor does not rant. He does not rebel. His first concern is that he will not be able to go to work. That is Kafka. The book becomes a reflection on a self-sabbatical, a quiet withdrawal from society, not as a statement but as a resignation. Gregor's room becomes both a prison and a refuge. He withdraws further and further each day, shrinking inside before he vanishes physically. His

pain is not melodramatic. It is interior, quiet, and almost ritualistic. Kafka's style of writing, often referred to as "Kafkaesque," is more than just the absurdity of bureaucracy and the oppressive nature of society. It is, at its heart, about

- Isolation without fanfare
- Guilt without a crime
- Duty without love
- Suffering without witnesses



In **The Metamorphosis**, suffering is not something to be escaped. It becomes something that is endured with a chilling sense of dignity. Glorify suffering, but not romanticize it. Kafka does not romanticize suffering. He shows it. However, there is a sense of almost holy tenacity in the way his characters go on. Gregor goes on worrying about his family's finances even as they shun him. He does not mind being rejected without putting up a struggle. His suffering is a kind of silent sacrifice. This is where Kafka's world is so brutally modern. We are living in a world where our identity is inextricably linked to our prod-

activity. Gregor's worth is zero if he is not productive. The family that relied on him learns to live without him. He is no longer needed. This is where Kafka's writing captures the emotional toll of living in a capitalist society, not in manifestos but in psychological suffocation. Just as in *The Trial*, where Josef K is arrested without knowing why he is being arrested, the characters are caught up in a system that does not have to explain itself. The wheels turn; the individual shrinks. Kafka and the Aesthetic of Inadequacy The lines between Kafka's life and work are increasingly difficult to distinguish. The sense of "not enough" as a son, as a man, and as a writer becomes the thematic foundation of his stories. His heroes are neither heroes nor martyrs. They are men who continue to suffer even when freedom seems impossible. This is the cruel irony of Kafka's genre:

- The struggle is usually in vain.
- The system is inexplicable.
- Freedom is never fully realized.

But the characters persevere. It is in this perseverance that there is a strange, almost defiant, sense of dignity.

THE CRUEL IRONY OF RECOGNITION

It was only after Kafka's death that the world realized the full extent of what he had accomplished. Within a decade, he was recognized as one of the greatest voices of modern literature and philosophy. His name became an adjective. "Kafkaesque" is a description of the anxiety of modern life itself. He never lived to see it. And maybe that is the tragedy. A man who felt perpetually inadequate defined how we now express our own feelings of inadequacy.

WHY THE METAMORPHOSIS PERSISTS

The metamorphosis persists because it refuses to

offer comfort. It throws at us the questions:

- What happens to us when we are no longer able to do what we do?
- What is left when the use is gone?
- Is suffering meaningless, or is the act of surviving itself meaningful?

Kafka's work is all about self-exile, rebellion, and the agonizing insight into one's own insignificance in the grand scheme of things. He does not write about hope in the traditional sense of the word. He writes about recognition, and sometimes that is even more disturbing. In a world that is fixated on being seen and validated, Kafka reminds us that some of the greatest minds in history lived and died thinking they were a disappointment. And that, perhaps, is the most Kafkaesque truth of all.

क्यों जाने की बात करती हो ?

मुझे अपना बनाने का ख्वाब दिखा कर पास बुलाती हो,
नज़दीकियों से खफा हो कर फिर मुझे दूर कर देती हो.
अभी तो आयी हो...
फिर क्यों जाने की बात करती हो?

अपने घाव छुपाने के लिए मेरे ज़ख्मों पे वार करती हो,
याद रखते हुए भी भुलाने की चाह रखती हो.
अभी तो आयी हो...
फिर क्यों जाने की बात करती हो?

ऐसे ही ज़ख्म में तेरे से चाहता हु,
ज़िन्दगी मई तुझे याद रख कर, हर एक दिन बिताना चाहता हु.
ज़ख्म तो देना छोड़ो, तुम चुने से भी डर्टी हो.
अभी तो आयी हो...
फिर ना जाने क्यों जाने की बात करती हो?



BEYOND THE LABELS!

Black or White
Male or Female
Native or Refugee
Hasn't the world always been obsessed?
Obsessed with finding the perfect labels,
Obsessed with categorising,
Obsessed with dividing!
And us! Where do we belong?
For we are neither black nor white,
Neither male nor female,
Neither native nor refugee!
We are the other!
The displaced, the ignored, the abused.
No label accepts us,
No nation considers us,
No one calls us their own.

Do you think you could eliminate us,
By choosing not to recognize us!
Do you think you could silence us,
By choosing to suppress our identity?
Hell no!
We are here to speak,
We are here to break!
Break the walls that you built,
Break the history that you wrote.

We are here to rebuild our identity,
Recreate our homes,
And rewrite our history.
We are going to break the labels you made,
And write our own destiny!
We are here to make a promise,
That the generations to come,
Will know us by our name!



INTERVIEW WITH MS. SRIJANI MITRA



1. Growing up in Kolkata must have provided a rich and vibrant backdrop for your creativity. Could you share some early childhood memories that first sparked your love for poetry and writing?

My early childhood memories are from Class 2 or Class 3. I used to write poems in my mother tongue, which is Bengali. We mostly speak Bengali in Kolkata, so I used to write in Bengali. Then I started writing in English, and I wrote about the ‘Maidan’, which is one of the hallmarks of Kolkata. It is called the “Lungs of Kolkata”. It is basically a ground in Kolkata which is very beautiful, full of greenery, and near the Victoria Memorial. So, all of these things come up in my writing. My childhood memories of visiting the ‘Boi Mela’ (the book fair in Kolkata) and

visiting different places also come into my writing. These are some of the various elements in my poetry which have been inspired by Kolkata. This also appears in my book, *Mantras of the Moon*. I have talked about the Maidan, the Victoria Memorial, and much more in my poems.

2. Looking back, who or what has been your greatest inspiration, and why does it continue to resonate so deeply with you?

Looking back, my greatest inspiration has been my grandmother because she used to write poetry and even encouraged me to write poems. I was inspired by her in the beginning when I used to write poems. Even if they didn’t make any sense, she encouraged me to continue writing. As I grew up, I also got inspired by contemporary writers like Tishani Doshi. And definitely, Rabindranath Tagore has been an inspiration. He is in all our hearts and minds in Kolkata since he is everywhere around us in Bengal, so I have also been deeply inspired by his works. My partner also encourages me a lot in my writing. So, I have been inspired by all of these amazing people.

3. Culture weaves through much of your work. Which aspects of Indian culture have been your strongest sources of inspiration over the years?

I think that the ecumenical thought process of Indian culture, the very idea of bringing all religions together, and the fact that we live with diverse languages and diversity all around us are something very inspirational. The idea of visiting pilgrimage sites has also inspired me. As a child, I visited many pilgrimage sites. My trips such as the Vaishno Devi

Temple yatra; the Kedarnath Temple; and my Amritsar safar, including visiting the Golden Temple, all come into my poems and my books. There are many aspects of pilgrimages in India that have inspired my writing.

4. You have built an impressive literary journey, with your work appearing in renowned publications such as *Indian Literature* and the *North Dakota Quarterly*. Which milestone in your career felt like a true turning point, and how did it shape you as a poet?

It was a milestone when I got an opportunity to be commissioned by an organisation in the UK called 'Hear Myself Think'. They wanted me to write a play on mental health, and it was meant to be a fictional play. I used poetic elements in it as well. I was not a playwright at that point in time, so I didn't know how to write a play, but I incorporated poetic elements. I used my poetry and spoke about mental health. I created a story about a girl, and that experience really inspired me. Another turning point was when my book got published by the Red Rook Press of the University of Alabama. Let's see what the future holds for the book.

5. You've navigated contests and publications within a highly competitive literary space. Was there ever a moment when poetry felt like a quiet act of resistance for you—almost a way of advocating for a cause through verse?

Yes, it has always felt that way because I used to talk a lot about women's issues. It also appears in my poems and in my book. I talk about women's issues, people not being aware of their rights, minorities being tortured, and much more. So, these things feel like resistance through verse. I feel that I use poetry as a form of resistance, dissent, and protest to talk about the wrong things that are happening in society

and to bring about social change through creative writing.

6. You have experimented with translations alongside poetry. Could you elaborate on what drew you to this practice and perhaps share an anecdote from one of your translation projects?

I mostly did translations of my own work. Basically, whatever I had written in Bengali as a child, I later translated into English when I became better with the language and began developing a stronger sense of it. I was able to write well in English at a later stage, so I started taking up such works. For example, I had written a poem on Radha, which was later published in the *North Dakota Quarterly*. It was originally written in Bengali. The main idea was that Krishna is always the focus in Indian culture, while Radha is often neglected. Radha is rarely offered pooja alone; she is almost always worshipped along with Krishna. The poem explored the pain of Radha and her emotional pathos. That kind of exploration was the essence of the poem in Bengali. I later translated it into English, and it was published in *North Dakota Quarterly*. I believe that it resonated with the editors; the idea of how women are often neglected, the interiority of a woman's life, and how they are sometimes not given attention by their husbands or lovers.

7. You have spoken at literary events such as the Shoolini Literary Festival and the People's Lit Fest USA. Is there an unexpected interaction or moment from these experiences that has stayed with you?

At the Shoolini Literary Festival, I definitely enjoyed the warmth and the hospitality they provided. It was a very pleasant experience. I was able to interact with an officer called Divakar Goyal, who mentioned that he studied at the University of Calcutta, just like me, so that was very exciting. It was also about meeting

new people and getting to know their poetry. It is a great space where poets get to unite. We collectively understood that poetry is still given importance today, and that realisation really stayed with me.

8. Turning to your book, what inspired you to write *Mantras of the Moon*, and could you tell us what the book is about?

My book is about Indian spirituality and Indian poetic thought. It is also about the idea of culture. When you enter into the book, you will also encounter aspects of psychology; you will learn about yourself. It explores things like emotional theories that I have read in psychology and the effect they had on me. It is that kind of book where the more you read it, the more you get to know and understand it. There are poems about poetry, poems about women's issues, and poems about the kinds of struggles we face in India as women. So, you get to learn a lot about these themes from the book. I am very excited about its publication.

9. **What motivated you to write this book? How did you go about formulating the ideas, structuring the sentences, and building the overall framework of the book?**

I didn't actually have a fixed plan in my mind about writing a book. I had been publishing my poems in different magazines and received support from various editors. After that, I would read my poems again and see what improvements I could make. In that process, I realised that many of these poems had a similar tone and theme and that they needed a place together. They needed to be published in a book. As I also saw people around me publishing their own poetry books, I felt that these poems needed a home, a proper place for publication. That is why, as a writer, I decided to anthologize my poems. I started editing the poems that I felt could

improve through revisions. Then I arranged the content in a proper sequence. In this way, the book gradually came together. After that, I sent the manuscript to various publishing houses, and one of them was kind enough to publish it. So, that is how it happened.

10. **Since you spoke about how Radha is always worshipped with Krishna and shared a very unique perspective about her, do you plan to explore such mythological characters through your own point of view, especially for younger readers who enjoy reinterpretations of traditional stories?**

I would definitely like to write a poetic book from Radha's viewpoint. I'm not sure whether I am very good at writing stories, as I am mostly into poetry. But I would perhaps like to write a long poem from Radha's point of view. This is very interesting, like *The Palace of Illusions*. It presents a beautiful point of view. Also, there is a Bengali work called the *Chandravati Ramayana*, which is also very interesting. I would also like to write something from Radha's point of view someday.

11. **We have reached the end of the interview. Finally, I would like to ask, what advice do you give to young writers who are just beginning their literacy journey?**

I would like to say, 'Keep writing.' Also, try to publish more of your work if you want it to be out in the world. There will be a lot of rejections, but there will also be positive feedback along the way. There will be people who appreciate your work, and there will be people who would like to publish it. So, continue with the journey. Research a lot, try to improve your work, and observe the world around you. Write from where you are and about your authentic self. That will make you a better and more satisfied writer overall.

THE WITHERED FLOWER

The beauty of a flower lasts only so long, is what they say.
It fades, decays, withers far away.
Long gone from our fickle minds.

But what we forget is that their beauty
yet lingers on.

Inside loved books, reminding
of slower times.

Inside a cupboard, reminding
of gentler times.

Inside a glass bottle, reminding
us of ourselves at all times.

The flower may have withered
Yet their warmth lingers
Illuminating a part of our lives,
with their fragrant memory.
The beauty will remain if,
We know how to care.



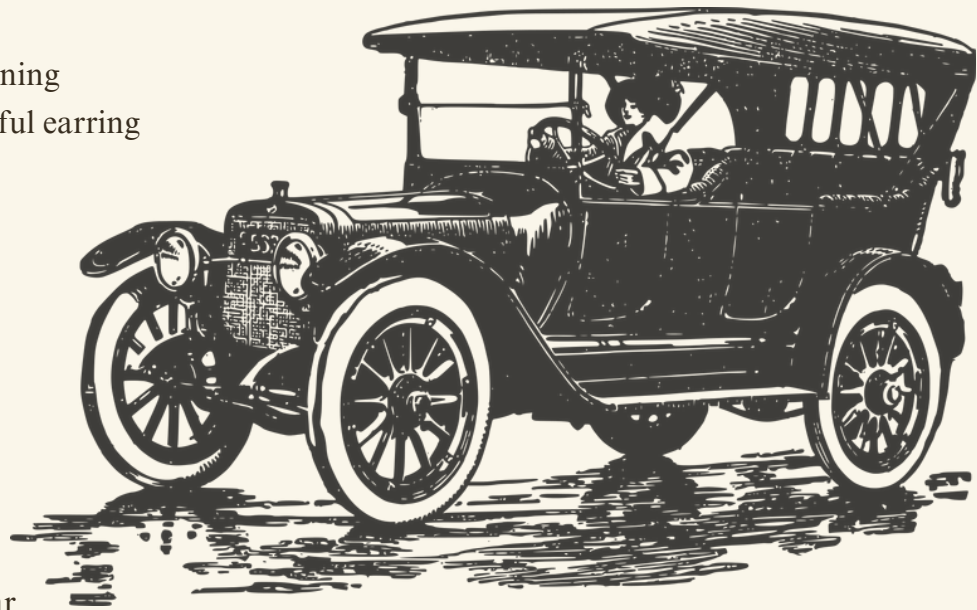
ARTWORK - MEGHA KUMARI



Description: Under the divine grace of Lord Venkateswara, faith finds its eternal home at Tirumala Tirupati.

ODE TO THE 60'S

Snatch their flower vases
Hide it in the garden
Eat all of their lovers
Erase the existing burden
Stash their mosquitos.
Sweep it off the warden
Greet all of their mothers
Laser the loving maiden
Pluck the feathers of the peacock
Bring out the brothers of the tea clock.
Rinse them with chocolate wine
Stitch the stickers on the fur-rock
Kiss the sisters on the blur block.
Cleanse them with stolen lime
Peace and grease
Trees and lease
Antarctica on an annual morning
Fantastical fiends with a fearful earring
Look out for the eastern sky
Watch out for western night
Brew a beer for a tent
Screw a queer on the bench
Imagine wild dreams
Corrode the dyed beans
Money coated pockets
Honey clothed locketts
We are advocating for war
Launching rockets at your bar
Hear our chills
There will be no more pleas
An end of an agony
Scream of our felony
An ode to Mrs. Selony



ERGA LITERARIUM – LITERATURE CLUB

EVENT REPORTS

1. FILMY FREEDOM: PUZZLES BUT PATRIOTIC

Erga Literarium, the literary club of ICFAI Law School, Hyderabad, organized the event “Filmy Freedom: Puzzles but Patriotic” on January 28, 2026, during the activity hours, on the occasion of Republic Day. The event was a quiz competition based on patriotic movies, celebrating cinema that reflects national pride and democratic values. Participants enthusiastically engaged in the interactive quiz segments that tested their knowledge of iconic films, characters, and dialogues. The event witnessed lively participation, with students demonstrating keen interest, teamwork, and quick thinking throughout the competition. Overall, “Filmy Freedom: Puzzles but Patriotic” successfully commemorated Republic Day by blending entertainment with learning, making it a memorable and enriching experience for all involved.



EVENT REPORTS

2.FILM SCREENING

The Literature Club of ICFAI Law School, on 11th March, 2026, organized a screening of the movie Sadgati under the guidance of Mr. Rupak Das, the faculty coordinator. The event's purpose was to encourage students to engage consciously with meaningful cinematic and literary works. The film, directed by Satyajit Ray and based on a short story by Munshi Premchand, highlights themes of caste discrimination, social injustice, and human dignity. Around 20 students participated in the screening, creating an engaging environment for collective viewing and reflection on the powerful narrative portrayed in the film

Following the screening, the club conducted an interactive discussion session where participants shared their perspectives and interpretations of the film. Students analyzed the characters, themes, and social realities depicted in the story, leading to thoughtful conversations about inequality and the role of cinema in raising social awareness. The event provided a platform for meaningful dialogue and critical thinking, making the screening of Sadgati an insightful and enriching experience for everyone involved.



LEGAL AID CLUB

EVENT REPORTS

1. SPEED MENTORING FOR WOMEN'S SAFETY

The Legal Aid Society of ICFAI Law School, IFHE, Hyderabad, organized a speed mentoring program on the role of national, state, and district commissions in women's safety and welfare for women sarpanch, ward members, and ASHA workers. This event took place on January 10, 2026, at the Cheriyal Gram Panchayat meeting hall, Kandi Mandal, Sangareddy District. Attendees included Smt. Chevella Reka, Sarpanch of Cheriyal village and Working President of the Telangana State Women Sarpanch Federation, as well as Smt. Athelli Sangeetha, Sarpanch of Kyasara village, along with other sarpanches from Yeddumailaram, Cherlagudam, and Bhanor. The ward members and ASHA workers also participated in the legal awareness program. The program featured a speech that raised awareness about the National Commission for Women (NCW) and described its efforts to address injustices against women and protect their rights. The speech also highlighted digital tools, such as the Her Legal Guide app and She-Box, which provide legal assistance and safety to women. It concluded by encouraging women to understand their rights, emphasizing that "awareness is the first line of defense." The NCW helpline number for women's safety is 14490.

Additionally, a poster presentation by legal aid members provided an overview of the functioning of state and district women's commissions, which are statutory bodies established to protect women's rights and address issues such as violence, discrimination, and harassment. These commissions



THE SOUTH INDIA TIMES
Essence of the South
NATIONAL DAILY NEWSPAPER

Speed Mentoring Program on Women's Safety Held at Cheriyal



RANGAREDDY : The Legal Aid Society of ICFAI Law School, IFHE, Shankarpalli, conducted a speed mentoring and legal awareness program on the role of the National, State, and District Women Commissions on January 10, 2026, at the Cheriyal Gram Panchayat meeting hall, Kandi Mandal. The program was organized for women sarpanch, ward members, and ASHA workers to enhance awareness on women's safety and welfare mechanisms.

The program was attended by Chevella Reka, Sarpanch of Cheriyal village and Working President of the Telangana State Women Sarpanch Federation, and Athelli Sangeetha, Sarpanch of Kyasara village. Sarpanch from Yeddumailaram, Cherlagudam, and Bhanor villages, along with ward members and ASHA workers, also participated.

Speakers highlighted the role of the National Commission for Women in addressing injustices against women and protecting their rights. Digital support platforms such as the Her Legal Guide app and SHe-Box were explained, and participants were urged to know their rights, emphasizing that awareness is the first line of defense.

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handle complaints, offer counselling and legal support, and collaborate with law enforcement and authorities to facilitate redress. They monitor the implementation of women-related laws and welfare schemes, advise governments, and promote awareness to ensure gender equality and justice. The women's protection cell number is 9059693448, and the helpline number is 040-27852355.

A case presentation by legal aid members illustrated how officers deal with real-life problems, specifically focusing on a domestic violence case. The example involved a woman who approached the office to file a complaint about abuse from her husband and in-laws. The commission assisted her by referring her to a protection officer designated under the Domestic Violence Act, ensuring her safety through residence and protection orders. The case presentation also discussed the ways women can approach the commission when facing inhumane situations and highlighted the commission's suo motu actions. Feedback from attendees indicated that they gained a clear understanding of the women's commission's functioning and its various activities aimed at protecting and promoting the welfare of women. The event was funded by IFHE Management to promote legal literacy in the state of Telangana. Under the guidance of Prof. Ravisekhara Raju, Director, and Prof. Pratap Reddy, Dean, ICFAI Law School, Hyderabad.

The program is organized by Dr. S. Kannan, Coordinator, Legal Aid Society, and members of ICFAI Law School, Hyderabad.



EVENT REPORTS

2. STREET PLAY ON THE RIGHT TO EDUCATION

The Legal Aid Society of ICFAI Law School, IFHE, Hyderabad, organized a street play on the Right to Education to commemorate the 77th Republic Day on January 26, 2026. This event took place in Balreddyguda Village, Mominpet Mandal, Vikarabad District. The program was attended by Mr. Ananth Reddy, the Sarpanch; Vijaya Venkaiyya-Uppa, the Deputy Sarpanch; and Prof. Y. Pratap Reddy, Dean of ICFAI Law School Hyderabad. Prof. Y. Pratap Reddy welcomed the guests and emphasized the significance of the Right to Education Act of 2009, stating that education is essential for individual growth and national development. The Legal Aid members presented a poster highlighting education as a basic right guaranteed under the Right to Education (RTE) Act. They discussed how parents and society significantly influence a child's access to education. They pointed out that poverty, social issues, and lack of awareness prevent many children from pursuing their education. Government schemes aim to support free education and reduce school dropouts, as education is critical for both individual growth and national progress. The street play underscored the importance of education as a fundamental right for every child, emphasizing that education is not a charity but a legal and moral entitlement. Through powerful slogans, the play urged parents and society to ensure that children attend school. The closing message highlighted that educated children become responsible citizens capable of leading the nation towards progress.

A vote of thanks was given by Dr. K.V. Ravikumar, Assistant Professor at ICFAI Law School, Hyderabad, focused on appreciation of village leaders village leaders and people for their enthusiastic participation in the program. The event was funded by IFHE Management to promote legal awareness in Telangana under the guidance of Prof. (Dr.) Ravisekararaju, Director, and Prof. (Dr.) Pratap Reddy, Dean of ICFAI Law School, Hyderabad.

The event was organized by Dr. S. Kannan, Coordinator of the Legal Aid Society, along with Legal Aid members of ICFAI Law School, to provide free legal aid services to marginalized communities.

Jan Sunwai

The Legal Aid Society of ICFAI Law School, IFHE, Hyderabad, organized a Legal Awareness and Jan Sunwai program focused on Women's Safety and Protection on February 3, 2026. The event was held at the Gopalpet Mandal Parishad Office in Wanaparthy District. Notable attendees included Smt. Rajani, Senior Civil Judge and Secretary of the District Legal Services

Authority in Wanaparthy District; Dr. Ayesha Anjum, MPDO of Gopalpet Mandal; and Smt.

Bhavani, MPO of Gopalpet Mandal.

The program targeted women Sarpanch, ward members, and ASHA workers, educating them on various legal provisions related to women's safety

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and protection. Smt. Rajani elaborated on the prevention of sexual harassment in the workplace, the PCPNDT Act, and the free legal aid services available through the District Legal Services Authority at 08543-2202250, as well as the toll-free number 15100. Dr. Geetha discussed the constitutional provisions for women, emphasizing how these provisions can help empower women.

Additionally, Legal Aid members delivered a comprehensive poster presentation on legal protections against dowry harassment and dowry deaths. They also provided information on how to utilize the Emergency Response Support System (112), the Women Helpline (181), and One-Stop Centers (OSCs). Topics discussed included the Bharatiya Nyaya Sanhita (BNS), the Bharatiya Nagarik Suraksha Sanhita (BNSS), and the Bharatiya Sakshya Adhiniyam (BSA) regarding sexual offenses and dowry issues.

One of the highlights of the event was a drama performed by Legal Aid members, which focused on the Domestic Violence Act. This engaging performance captured everyone's attention and simplified the understanding of the Protection of Women from Domestic Violence Act, 2005, including the process of registering complaints and obtaining protection orders. It illustrated how to manage domestic violence cases effectively.

The women sarpanch raised various questions regarding the discussed legal provisions and expressed appreciation for the initiative taken by the ICFAI law students. The event was organized under the financial assistance of the IFHE Management to

promote legal awareness in Telangana. Overall, the event aimed to enhance legal literacy in the state of Telangana, with funding provided by the IFHE Management. The program was conducted under the guidance of Prof. Ravisekhara Raju, Director, and Prof. Pratap Reddy, Dean of ICFAI Law School, Hyderabad. The event was coordinated by Dr. S. Kannan, Coordinator of the Legal Aid Society, along with the Legal Aid members of ICFAI Law School, Hyderabad.

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**Awareness Program on Women's Safety and Protection Laws :
District Legal Services Authority Secretary, Senior Civil Judge Rajani**

(Capital Information)
Wanaparthy : A legal awareness and public hearing program on the topic of women's safety and protection was organized on Tuesday, February 3, 2016, at the MPDO office in Gopalpet Mandal center of Wanaparthy District, by ICFAI Law School, IFHE, and the Legal Aid Society of Hyderabad.

The program was attended by the District Legal Services Authority Secretary, Senior Civil Judge Rajani, who gave several suggestions regarding women's laws, dowry harassment, and child marriages. Mandal Parishad Development Officer Dr. Ayesha Anjum also attended as a chief guest. Women Sarpanchas, ward members, and ASHA workers also participated in this program.

The judge explained the constitutional protections available to women, provision of sexual harassment at the workplace, the PCPNDT Act, and the free legal aid available through the District Legal Services Authority. It was announced that people can contact the number 08543-2202250 or the toll-free number 15100 for free legal aid.

Subsequently, the Legal Aid members gave a comprehensive poster presentation explaining the legal protections against dowry harassment and dowry deaths, as well as how to utilize the Emergency Response Support System (112), Women's Helpline (181), and One-Stop Centers (OSCs).

Similarly, they explained the key provisions of the Bharatiya Nyaya Sanhita (BNS), Bharatiya Nagarik Suraksha Sanhita (BNSS), and Bharatiya Sakshya Adhiniyam (BSA) regarding sexual offenses and dowry-related issues.

The highlight of the program was a skit performed by the Legal Aid members on the Domestic Violence Act. Through this skit, they easily explained the provisions of the Protection of Women from Domestic Violence Act, 2005, the complaint registration process, and the procedure for obtaining protection orders, clearly demonstrating how to handle domestic violence cases. At the end of the program, the women Sarpanchas asked various questions on the aforementioned legal topics and appreciated the legal aid program conducted by the ICFAI law students.

This program was conducted with financial assistance from the IFHE management to enhance legal awareness in Telangana state. Kannan, Dilip Sharma, Geetha Priyadarshini, Raksh Suriyadevara, Legal Defence Counsel Raghu, and paralegal volunteer Barkata Ravinder participated.

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4. GUEST LECTURE ON ACCESS TO JUSTICE

The Legal Aid Society of ICFAI Law School, IFHE, Hyderabad, organized a guest lecture on the theme "Access to Justice: Impact and Challenges" on February 7, 2026. The lecture was delivered by the Hon'ble Sri Justice P. Sam Koshy, Judge of the High Court for the State of Telangana and Executive Chairman of the Telangana State Legal Services Authority. The welcome address was given by Prof. Pratap Reddy, Dean of ICFAI Law School, Hyderabad, who emphasized access to justice as a fundamental right and the purpose of the lecture. Prof. Ravisekhararaju, Director of ICFAI Law School, Hyderabad, delivered introductory remarks, highlighting the activities, achievements, and contributions of the free legal aid clinic at the institution. During his lecture, Hon'ble Sri Justice P. Sam Koshy stressed that access to justice is the most essential feature of our Constitution. While we celebrate the rule of law as the cornerstone of a civilized society, we must examine whether justice is truly accessible to all or simply a luxury for a select few. Access to justice is not just about being able to approach a court or having legal representation; it is a fundamental human right and must reach the person in the most remote areas of the nation. Access to justice has become an integral component of the right to life and personal liberty and the right to equality. It is also a key element of sustainable development, as recognized by the UN Sustainable Development Goal 16. Furthermore, it serves as the ultimate measure of a nation's commitment to its citizens. It casts a constitutional responsibility on the lawmakers and the judicial system to ensure, for each citizen, equal opportunity under the law. When acce-

ss to justice is facilitated, it can be transformative. It serves as a bridge between the rights on paper and the rights being realized in practice. It empowers the disadvantaged to become right-holders, enabling them to advocate for their fundamental rights. It fosters trust in the state; without this trust, individuals may resort to self-help, potentially leading to chaos. Mechanisms such as Public Interest Litigation (PIL) allow the judiciary to address systemic injustices affecting millions, including issues like bonded labor, environmental degradation, and the plight of undertrial prisoners. An equitable and accessible legal system creates an environment conducive to business while protecting the assets of the poor, which is essential for economic stability. Despite the potential for justice, many still find it to be an elusive dream due to deep-rooted challenges. Many people remain unaware of their constitutional rights, which makes them vulnerable to exploitation. Nevertheless, access to justice is not limited to having legal awareness. The justice system must be accessible enough for everyone. Physical accessibility of courts is one such aspect. We are convinced that we are progressing as we witness persons representing themselves and lawyers appearing virtually for their clients. To bridge these gaps, we must adopt a people-centered approach rather than merely emphasizing courthouse access. Possible actions include promoting alternate dispute resolution mechanisms, including Lok Adalats, mediation, and conciliation as speedy and affordable alternatives to traditional litigation; actively educating communities about their rights; and utilizing e-courts, virtual hearings, and digital filing to eliminate geographical barriers and expedite legal processes. The legal community should view legal aid as a professional

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duty rather than a charitable effort. The law fraternity must act as the custodians of the constitutional promise. The institutions imparting legal education must play a proactive role in this. For law students, it should mean futuristic expansion of legal aid and access to justice. It is the collective responsibility of judges, lawyers, policymakers, and civil society to dismantle the obstacles posed by poverty, ignorance, and complexity. Additionally, the Hon'ble Justice presented prizes to the winners of the intra-legal aid competition held for the students of ICFAI Law School IFHE. This event is funded by IFHE management to enhance legal skills among the BBA.LLB (Hons), BA.LLB (Hons), and BAJ.LLB (Hons) students of ICFAI Law School, Hyderabad. The program concluded with the vote of thanks by the faculty coordinator of the Legal Aid Society, Dr. S. Kannan, followed by the National Anthem.



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5.SPEED MENTORING PROGRAM REGARDING POCSO

The Legal Aid Society of ICAFI Law School at IFHE, Hyderabad, organized a legal awareness program focused on the Protection of Children from Sexual Offences (POCSO) Act, 2012, at SMP Universal School, Maharajpet Village, Shankarpally Mandal, Ranga Reddy District, Telangana, on 24th February 2026. Approximately 200 students, along with the Chairman, The principal and teachers participated in the event.

Prof. Y. Pratap Reddy, Dean of ICAFI Law School, Hyderabad, explained the significance of the Act, emphasizing the importance of consent and respecting personal boundaries among children and teenagers. He discussed concepts such as grooming and manipulation to help Students recognize warning signs of child sexual abuse. The discussion guided students in confidently responding to and reporting unsafe situations and underscored the role of teachers and adults in fostering a culture of safety, trust, and respect for every child.

Legal aid members presented a poster outlining the process for reporting sexual abuse to parents, the police, and the school disciplinary committee. Additionally, students performed a mime act to raise awareness about child abuse, demonstrating ways for children to protect themselves. They shared crucial information, including the child helpline number (1098), the police helpline number (100), and the POCSO eBox facility provided by the National

Commission for Protection of Child Rights. An interactive game made the session about facts and myths regarding the POCSO Act were more engaging for the students.

Feedback from attendees indicated that they gained a clear understanding of the POCSO Act and its various provisions. The Act emphasizes that students should not remain silent if they experience sexual abuse; they should report such incidents immediately to their parents, the police, or school authorities. This event was funded by the IFHE Management to promote legal literacy in Telangana under the guidance of Prof. P. Ravishekara Raju, Director of ICAFI Law School, Hyderabad. The event was organized by Dr. S. Kannan, Coordinator of the Legal Aid Society and a Legal Aid Member of ICAFI Law School, Hyderabad.



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6. ICAFI Law Students received first prize in the competition organized by the District Legal Services Authority

The District Legal Services Authority of Ranga Reddy District organised a legal aid competition for all law institutions in the district, focusing on the theme “Ending Violence,

Ensuring Justice for the Girl Child.” This event aimed to raise awareness about the legal rights of girls and the urgent need to create a safe and just environment for them in society.

The ICAFI Law School achieved notable success in the competition, winning the following:

Winners in the Essay Competition:

1. Bhavika Sharma (BBA-LLB (Hons)) - 1st Year - 1st prize
2. Sai Sharanya (BA- LLB (Hons) - 3rd Year) - Runner-Up

Winners in Reel Making Competition:

1. O. Hasvitha (BBA-LLB (Hon.) - 1st Year) - 1st prize
2. Sharanya (BAJ. LLB (Hon.) - 1st Year) - Runner-Up

The prizes were distributed by Sri A. Karnakumar, Principal District and Sessions Judge of Ranga Reddy Court, during the 77th Republic Day function held at the District Court complex.

Each prize-winner received a memento and a certificate as a token of appreciation.

Congratulations to the Winners!

With Regards,
Dr S. Kannan
Coordinator
Legal Aid Society
ICFAI Law School, Hyderabad



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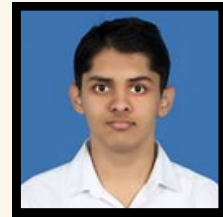
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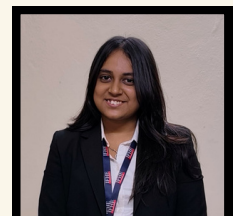
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