

# THE STUDENT

## Lawyers' Musings



VOL. XIII. ISSUE IV AUGUST 2025  
AN ICFAI LAW SCHOOL PUBLICATION

# MESSAGE FROM THE DIRECTOR

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It gives me great pleasure to introduce this issue of *The Student*, the official student magazine of ICFAI Law School, IFHE Hyderabad. This publication is a vibrant expression of our students' energy, intellect and creativity and serves as a window into the life of our Law School for readers.

At ICFAI Law School, our vision is to develop ethically responsible, professionally competent and socially aware legal professionals. Our mission is to combine rigorous academic learning with opportunities for research, innovation and co-curricular engagement so that every student is prepared to meet the evolving demands of the legal profession.

*The Student* stands as a testament to the dynamism of ICFAI Law School. Within its pages are documented the key events and activities of the institution, alongside the literary and artistic expressions of our students. Each issue also features an exclusive interview with a distinguished personality, conducted by our own students. Together, these components present a comprehensive portrait of our community's intellectual pursuits, creative spirit and aspirations.

To the newly admitted batch, I extend my warmest welcome. You are entering a community where learning extends beyond the classroom, a place where you can discover your voice, express your ideas and develop your leadership. To all our students, I encourage you to keep using this platform to share your creativity, critical thinking and vision for the future.

I sincerely congratulate the entire editorial and design teams for their tireless work in bringing out this issue and thank all the contributors whose pieces make the magazine so engaging. I am confident that *The Student* will continue to inspire, inform and engage readers within and beyond ICFAI Law School.

Prof. (Dr.) P. Ravisekhararaju  
Director, ICFAI Law School, IFHE Hyderabad

# MESSAGE TO STUDENTS

Dear Students,

Warm Greetings to each of you!

At ICFAI Law School, we take immense pride in fostering not only academic excellence but also the holistic development of every law aspirant who walks through our doors. As the Assistant Dean (Student Activities), I am privileged to witness the remarkable energy, talent, and promise that each of you brings to our vibrant community.

Whether you are pursuing the BA, LLB (Hons.), BBA, LLB (Hons.), or BAJ, LLB (Hons.), your journey is uniquely positioned at the intersection of law, society, governance, business, and media. This multidisciplinary edge offers you a broader lens to understand justice, rights, and responsibilities in today's complex world.

Student activities are not just co-curricular, they are co-constructive. They build leadership, foster teamwork, hone communication, and develop empathy. At ICFAI Law School, our vision for student engagement is rooted in active citizenship, innovation, and social responsibility.

From debate clubs, moot courts, legal aid cells, and policy forums to cultural fests, MUNs, sports, and media outreach, we provide platforms for you to explore your passions, test your convictions, and polish your personality. Every initiative is a step toward becoming not just a lawyer but a change-maker.

As students of law, your responsibility goes beyond classrooms and casebooks. You are the future interpreters and defenders of constitutional values. Participate actively in student-led events, be they academic, cultural, or community-oriented. Initiate projects that align with social justice, environmental sustainability, and ethical leadership. Collaborate across disciplines, learn from your peers in business, media, and public policy to enhance your legal acumen. Represent the school in inter-university events, and help position ICFAI Law School as a centre of excellence nationwide.

We are here to support your ideas, amplify your voice, and guide your growth. Be it launching a new student-run journal, organizing a legal awareness camp, or coordinating national-level competitions, we are with you every step of the way.

You are at the beginning of a journey that holds the power to shape society and reform institutions. Make these years count. Take part. Take charge. Stand up. Speak out. Create impact.

Let us continue to build a community that learns together, grows together, and leads together.

With best wishes,

Dr. A. Arun Kumar

Assistant Dean – Student Activities

ICFAI Law School, Hyderabad- 501203.

# FOREWORD

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Dear Readers,

I am excited to present this edition of our magazine as the Managing Editor. The magazine has always provided students with a space to share their ideas and viewpoints, and this issue keeps that going.

Each piece here shows careful thought and a desire to connect with important topics in our society. As always, the editorial team has worked hard to make sure the content is clear and high quality.

This issue, like the ones before it, exists thanks to the dedicated efforts of my editorial team and the strong support from our contributors. Their hard work, creativity, and teamwork have made this vision possible. For that, I am truly grateful.

I invite our readers to share their thoughts and suggestions so we can keep improving and uphold the quality of this publication.

Warm Regards,  
Vishnu Sisir Duggirala  
Managing Editor

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# OUR CONTRIBUTORS



## Vishnu Sisir Duggirala

Fifth year student of BBA LL.B (Hons.). He reads and writes stories of all genres to kill time, and is trying his hand at poetry as well.



## Riddhima Das

Third -year BBA LLB (Hons.) student . She is a huge enthusiast of fantasy world building, reading and cooking when she is not swamped by her legal work. She enjoys meeting people and animals in general.



## V. Vaibhavi

Third-year BBA LLB (Hons.) student. She is fascinated by criminal law, but when she is not buried in case studies, she is probably dancing to her favourite songs or experimenting in the kitchen. She loves trying new things, meeting new challenges, and collecting experiences that make life a little more colourful.

# OUR CONTRIBUTORS



## Sameera Duvvada

Second year BBA LLB (Hons.) student. Her interests lie in social justice and legal awareness, with a focus on issues affecting underprivileged communities. Through her studies and writing, she aims to make the law more understandable and accessible for all



## Kabyanjali Sha

Second year BBA -LLB student. She is a very creative person.



## Mrunal Vichare

Second-year BBA LLB (Hons) student with a strong interest in current affairs. His aspiration to comprehend global dynamics and their legal aspects motivates his academic and professional journey. He has gained hands-on experience through internships with an advocate in the High Court, handling cases in both civil and criminal courts.

# OUR CONTRIBUTORS



## Aman Ali Baig

Second year BBA-LLB student, loves to read and often engages in writing, using both to reflect and contemplate.



## Charu Agarwal

Second year BBA LL.B. (Hons) student and loves to put creativity in between the chaos in life.



## Shri Ganarchit B

Third year BBA-LLB (Hons.) student. He is passionate about legal research and is actively seeking internships. He is an avid traveller, and has a profound appreciation for nature and possesses extensive knowledge of history.

# OUR CONTRIBUTORS



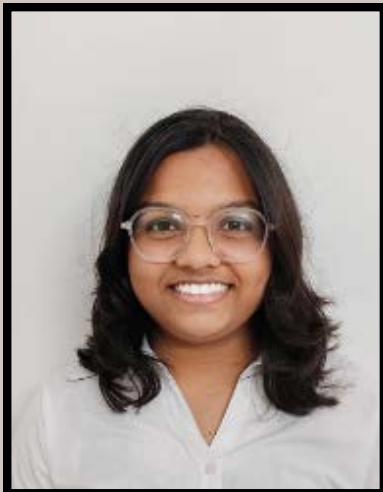
**Nikitha**

First-year BA.LLB. student, loves weaving words into stories, songs, and poems, and every now and then, she enjoys expressing her creativity through sketching.



**Afeera Siddiqua**

She is a first-year student studying BAJ.LLB. She is interested in journalism and social justice. Writing allows her to express her thoughts and take part in important discussions.



**Tanmaya**

First year BA-LLB (Hons.) student who enjoys reading books and listening to music. She is currently trying to tap into her creative side by making poe-a-tree ;D

# OUR CONTRIBUTORS



## Maira Naseem

First-year BA LLB (Hons) student. I am a passionate writer, poetess and voracious reader with a love for fiction and murder mysteries and a long TBR list.



## Santoshi Chouhan

Third year BBA LLB, V Semester student. Writing poems is a way to escape the real world for her. She finds it hard to talk about her feelings, and somehow poetry makes it easier to express anything in her mind.



## Adhil k Kamal

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

# OUR CONTRIBUTORS



## Sanjana Chowdary Chava

A passionate student currently pursuing her BBA-LLB third year at ICFAI Law School, Hyderabad. Her interest lies in capturing the unnoticed emotions of everyday life, especially through photography.



## Anvi Bennuri

She is a student with a keen interest in art and creativity. She finds painting to be a way of expressing emotions and ideas beyond words. Her work reflects a blend of imagination and observation, aiming to bring colors and stories to life on canvas.



## Aruthi Sharma

She is a BBA LLB 3rd Semester student, finds her escape in sketching, where every stroke reflects her thoughts and creativity.

# OUR CONTRIBUTORS



**K. Sravya**

Third year BBA LLB student . She enjoys music of different genres and makes her life interesting by watching movies around the world.



**Aarya Raj**

She is a very creative person and is interested in literature.



**Teja Sri Pasagadugula**

She is a fifth-year student of BBA-LLB (Hons). She is enthusiastic about photography and intends to show her views through photography.

# OUR CONTRIBUTORS

**Nikitha**

First-year BA.LLB. student, loves weaving words into stories, songs, and poems, and every now and then, she enjoys expressing her creativity through sketching.

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**Soujanya V Kulkarni**

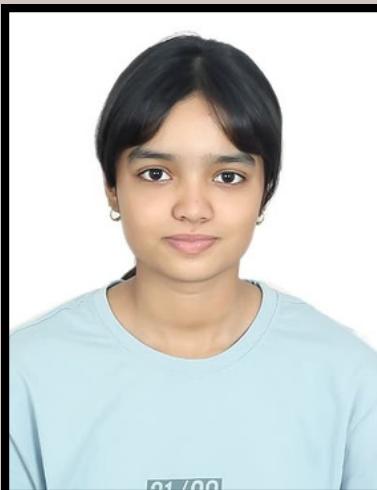
5th-year student of BBA-LL.B (Hons.). She is very passionate about books, music and playing the violin.

# OUR CONTRIBUTORS



**D. Sai Aparna**

**5th year BBA LLB(Hons).** She likes to study and cook. She loves to listen to music.



**Ananya Sharma**

**1<sup>st</sup> year BA-LLB student** who is very enthusiastic to learn.



**Muskaan Shaik**

**1<sup>st</sup> year student** who is very passionate about literature.

# EVENT REPORTS

## 1. Group Discussion “Chasing Deadlines, Missing Lifelines: How Hustle Culture Leaves Us Lonely and Afraid to Fail”-MANN

On the 20th of August 2025, MANN, The Psychology Club of ICFAI Law School, Hyderabad, hosted an impactful group discussion. The event, held at the New FOL Conference Hall, brought together students and faculty in a dynamic conversation about the pressures of modern hustle culture. The discussion commenced with an introduction that set the tone for a candid exploration of how the relentless push for productivity often comes at the cost of mental well-being and authentic relationships. The faculty coordinator of this event was Prof.Rahul Neema, Assistant Professor, ICFAI Law School. The finalists were then given an extempore topic, “The gender you are born into decides the life you live – Does parenting and childhood upbringing reinforce this, or can it break the cycle?” After a brief preparation, they engaged in a free-flowing discussion. Judges evaluated their performance on coherence, creativity, confidence, structure, and audience engagement. The exchange was further enriched by contributions from the audience, who shared their views at the end. The discussion concluded with a collective resolve to prioritize well-being over mere productivity, and foster a culture where balance and connection are central.

## 2. Bar and Banter -ADR Club

On 13th August 2025, Frieden the ADR Club at ICFAI Law School organized “Bar and Banter,” featuring a crossword competition and a quiz on legal jargon. The event witnessed enthusiastic participation from students across various semesters, making it a vibrant and engaging gathering. Participants showcased their legal knowledge, quick thinking, and problem-solving abilities while enjoying a healthy spirit of competition. The presence of Dr. Ravi Kant, Assistant Professor, ICFAI Law School and Prof.Heemanshi, Assistant Professor, ICFAI Law School added to the enthusiasm and encouragement for the participants. The event successfully combined learning with fun, leaving students with both knowledge and memorable experiences.

# EVENT REPORTS

## 3. Logical Aptitude Analysis

On 20th August 2025, the FRIEDEN ADR CLUB at ICFAI Law School, Hyderabad, conducted a stimulating event “Logical Aptitude Analysis”. The session saw enthusiastic participation from students eager to test and enhance their legal reasoning and analytical skill. Participants tackled logical challenges under time constraints, fostering skills essential to the legal profession such as critical thinking, decision-making, and attention to detail. The faculty coordinators of this event were Dr. Ravi Kant, Assistant Professor, ICFAI Law School and Prof. Heemanshi, Assistant Professor, ICFAI Law School.

## 4. Launch of Genesis -Journalism Club

On 13th August 2025 the students of ICFAI Law School established a journalism club at its inaugural gathering, faculty and students celebrated the beginning of a new chapter one where journalistic inquiry and ethical reporting will be central to campus activities. The club’s mission is to foster curiosity, encourage critical thought, and provide students with hands-on opportunities to engage in campus reportage, interviews, and media analysis. The club was officially inaugurated by Prof. Dr. Ravi Shekhar Raju, Director, ICFAI Law School, and Dr. A. Arun Kumar, Dean, Student Activities.

## 5. Eco-Friendly Ganesha Making

On 20<sup>th</sup> August 2025 the Environment Club in celebration of the upcoming Ganesh Chaturthi festival organized an “Eco-Friendly Ganesha Making” event, promoting sustainability and environmental consciousness among students. The event highlighted alternatives to traditional plaster-of-paris idols, focusing on the importance of reducing water and soil pollution. The initiative not only nurtured artistic talents but also raised awareness about ecological alternatives within the law school community.

# EVENT REPORTS

## 6. Mastering The Art of Interview

On 22<sup>nd</sup> August, 2025 ICFAI Law School organised a guest lecture for the 5<sup>th</sup> Year students who will very soon venture out for jobs, the guest speaker was Dr. Poulomi Ghosh who gave students valuable insights as to what they can prepare for and what kind of questions can be expected of them. She also conducted mock interviews of students. The faculty coordinator of this event was Dr. K. Hariharan, Associate Professor, ICFAI Law School. The students after this lecture had better understand as to how to prepare for their future interviews.

## 7. Poster Making Competition-Cultural Club

On 20th August 2025, the cultural club of ICFAI Law School organized a poster making competition aiming to sensitize students about the significance of Operation Sindoor and to encourage creative expression through art illustrating national security and patriotism. The faculty coordinator of this event was Dr. Renu Bala, Assistant Professor, ICFAI Law School. The event concluded with the students showcasing their beautifully made posters which they made with dedication.

## 8. Anti-Ragging Awareness Programme

In a strong move to promote safety and respect on campus, ICFAI Law School, Hyderabad, organized an Anti-Ragging Awareness Programme on 12th August 2025, under the banner of the Meraki Cultural Club. The programme began with an energetic rally from the Law School building to the IBS campus, where students and faculty members walked together, carrying banners and spreading messages against ragging. The rally was a visible demonstration of the campus community's commitment to creating a safe, inclusive, and welcoming environment for all students.

Upon reaching the IBS campus, the Abhinaya Theatre Club presented a powerful and thought-provoking skit that portrayed the physical, emotional, and psychological impact of ragging. Through the performance, students were reminded of the seriousness of ragging and the importance of empathy, mutual respect, and care for fellow students. The skit sparked discussions among the audience and helped raise awareness about how even small acts of harassment can deeply affect someone's well-being.

The programme was conducted in the esteemed presence of Dr. P. Ravishankara Raju, Director, ICFAI Law School, Hyderabad, Dr. Arun Kumar, Assistant Dean of Student Activities, along with faculty members and students. Their active participation highlighted the collective responsibility of both students and faculty in upholding a safe and positive campus culture.

# EVENT REPORTS

## 9. Crossword Competition

As part of the Independence Day celebrations, Erga Literarium, organized a crossword competition, “Crossword Conquest” on 13 August 2025. With the theme India and Indian Independence, the competition aimed to engage students in a thoughtful exercise that blended knowledge with teamwork.

The event saw students participate in teams of two, bringing together a spirit of collaboration and intellectual curiosity. The crossword grids were carefully designed to test awareness of India's history, the struggle for independence, and the nation's cultural heritage, while also challenging the speed and reasoning skills of the participants.

The atmosphere in the room reflected both focus and excitement, as students raced against time to crack the clues and complete the puzzles. The enthusiastic participation across semesters turned the event into a vibrant celebration of knowledge and patriotism. Winners and runners-up were awarded prizes, marking a memorable conclusion to the contest.

## 10. Guest Lecture By Dr. Ramesh Kanneganti

Marking an insightful academic occasion, ICFAI Law School, Hyderabad, organized a Guest Lecture on 20 August 2025 at the IFHE Auditorium. The distinguished guest was Dr. Ramesh Kanneganti, Chairman – National Security Studies Experts Committee, UGC (Govt. of India) and Founder Director of the Artificial Intelligence & Human Security Research Foundation (AIHSRF). The event was presided over by the Director and faculty members of ICFAI Law School, with enthusiastic participation from students.

Sir delivered a thought-provoking lecture on “Family, Gender, and Society,” weaving together themes of determination, family values, and the role of women in building society. He remarked that in the future, “water and women will rule,” stressing both social and global concerns.

The lecture further highlighted the intricate link between society, national security, and human security, with references to the Gaza–Israel conflict as a real-world example. He also explained the legal aspects of security and presented a PowerPoint, making the session engaging and informative. In a unique way, Dr. Kanneganti connected AI concepts such as Machine Learning, Deep Learning, and Reinforcement Learning with Hindu deities, offering students a creative perspective.

The session ended with an interactive Q&A, where students actively participated and gained valuable insights. The Faculty Coordinator for the event was Assistant Prof. Aastha Srivastava, Assistant Professor, ICFAI Law School, Hyderabad. The lecture proved to be an enriching experience, broadening students' understanding of the intersection between family, society, technology, and national security.

# EVENT REPORTS

## 11. Group Discussion On “Yours, Mine & Ours: Language Battle In India

On India's 79th Independence Day, Saksham – The Social Responsibility Club at ICFAI Law School, Hyderabad, organized a lively and thought-provoking group discussion on the theme “Yours, Mine & Ours: Language Battle in India.”

The discussion brought together students to reflect on the role of language in politics, education, and society. Participants highlighted how language functions as both a unifying identity and a political tool, while also examining the challenges of embracing linguistic diversity. Insights were shared on how different education boards approach language learning, underscoring both commonalities and differences. The session created a vibrant atmosphere where students engaged in respectful dialogue, reinforcing the idea that freedom of expression is deeply connected to the spirit of Independence Day. The event concluded with a reaffirmation of the motto “Unity in Diversity,” celebrating India's rich linguistic heritage while emphasizing the nation's collective strength in diversity.

## 12. School Visit To MPPS Ganesh Nagar School

On 20th August 2025, members of the Saksham Club visited MPPS School, Ganesh Nagar, to support the holistic growth of young learners. The initiative focused on enhancing communication, focus, and thinking skills, along with creating awareness about personal hygiene, safety, and self-expression.

The day began with yoga and meditation exercises to promote mindfulness and discipline. This was followed by an interactive session on personal hygiene, where children learned healthy habits through demonstrations. To make learning engaging, the volunteers conducted a general knowledge quiz and a storytelling activity, encouraging critical thinking, creativity, and moral learning.

The visit concluded with an open discussion on dreams and aspirations, giving students the chance to share their ambitions and reflect on their future goals. Overall, the initiative was impactful, combining education, creativity, and awareness. While the children gained valuable lessons beyond academics, the volunteers also deepened their understanding of how such initiatives foster curiosity, confidence, and responsibility in young minds.

# COMMUNITY SERVICE: A BAND-AID SOLUTION FOR CRIMINAL SENTENCING? - V. VAIBHAVI

We all know the famous statement "Change is the only constant in life." The whole of India experienced this statement on July 01, 2024. The Bharatiya Nyaya Sanhita, 2023 (BNS) repealed and replaced the Indian Penal Code, 1860 (IPC) as the primary penal legislation in India. A significant change during this period was the introduction of community service as a form of punishment, in addition to the five other types of punishment already present in the Indian Penal Code. Previously, IPC consisted of five types of punishments: death; imprisonment, which is of two descriptions – rigorous and simple; fines; and forfeiture of property. After the implementation of BNS, we have our sixth kind of punishment, which is "community service". Even though community service is a new concept in the BNS, it was already incorporated in the Juvenile Justice Act. Community service is implemented to address issues such as prison overcrowding, and rehabilitation of offenders. The Indian Penal Code (IPC), 1860, initially focused on punitive measures rooted in retributive principles, punishing offenders and compensating victims. This approach sought to ensure that punishment matched the severity of the crime, serving both retributive and deterrent functions.

However, over the years, India's legal system has shifted towards more rehabilitative and humane approaches. Influenced by global trends and human rights considerations, reforms have moved beyond mere punishment. The introduction of community service as a sentencing option reflects this evolution, representing a more restorative approach to justice. But is it really going to be a restorative approach, or will people start taking advantage of this new punishment? Everyone knows the famous case of Pune Porsche accident, which occurred in Pune where a 17-year-old teenager allegedly under the influence of alcohol was driving recklessly when he allegedly collided with another vehicle, resulting in the deaths of two innocent bystanders. This incident captured widespread media and public attention due to the verdict received in this case.

In the aftermath, though the general decision was going to be that the minor would be made to community service, the case was dismissed. Many viewed this decision as insufficient given the gravity of the offence. Critics argued that community service was a lenient penalty for such a serious crime, leading to perceptions of injustice and inequality. The case highlighted a broader issue: When should community service be considered an appropriate punishment, and when might it fall short of delivering justice?

In the U.S., community service is often used as a component of probation for minor offences or as a part of a plea deal. For serious crimes, such as violent offenses, community service is typically combined with other forms of punishment, including prison time. The U.S. legal system tends to use community service as a rehabilitative tool rather than a standalone punishment for severe crimes. Whereas, in the UK, community service is a common sentencing option for less severe crimes. The system emphasizes restorative justice, with offenders engaging in work that benefits the community and reflects on their actions. For more serious offenses, community service is usually combined with other sanctions, such as fines or imprisonment.



The application of community service as a punishment reveals stark differences

between practices in foreign countries and those in India. In India, the judicial system has often faced criticism for its leniency, exemplified by the recent Porsche accident case. This situation vividly illustrates the disparity between the severity of certain crimes and the punishments meted out.

In this tragic case, the victims were both IT professionals with bright futures ahead. Their dreams and aspirations were abruptly shattered, leaving their families with enduring grief and a profound sense of injustice. The young driver responsible for this catastrophe, was handed a punishment that many deem inadequate given the gravity of his actions. Instead of facing a more fitting consequence, he was required to write a mere 300-word essay, a penalty that seems woefully insufficient compared to the enormity of the harm inflicted.

The leniency shown in this case underscores a critical flaw in the application of community service as a sentencing tool in India. While community service can be a valuable component of the justice system, particularly for less severe offenses, its use in cases involving significant harm can fall short. The Porsche accident case highlights how such a sentence may fail to address the full impact of the crime or provide a measure of justice that aligns with public expectations. In contrast, many foreign jurisdictions adopt a more comprehensive approach. For instance, in the United States, the United Kingdom, and Australia, community service is often integrated with other forms of punishment for serious offenses.

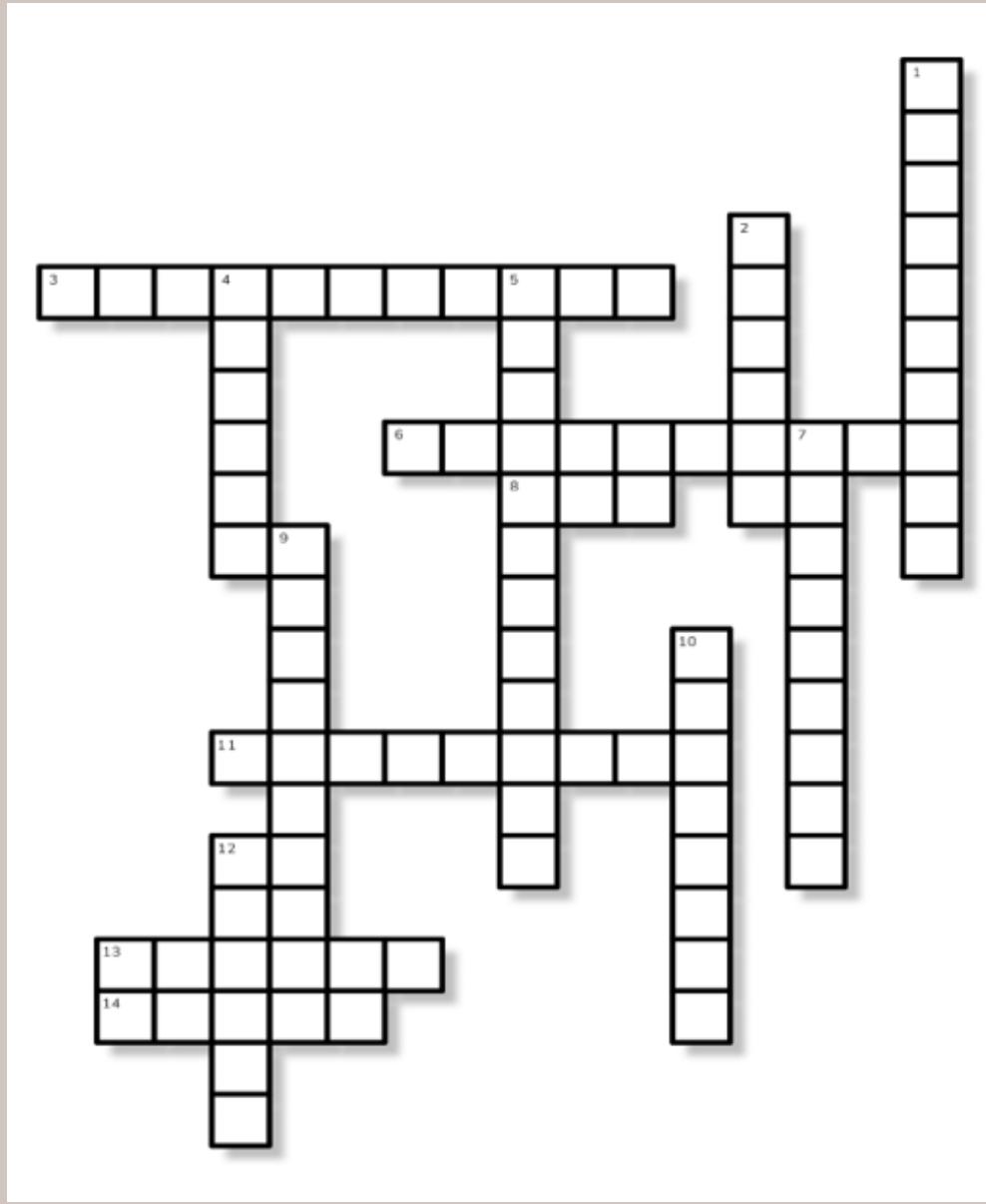
These systems tend to employ community service as part of a broader sentencing strategy that combines rehabilitation with other sanctions, ensuring that the punishment reflects the severity of the crime and provides a more balanced response to justice.



The Porsche accident case demonstrates a critical need for reform in how community service is applied, particularly for severe offences. The current system in India appears inadequate for addressing the seriousness of such cases, and the punishment imposed fails to reflect the profound impact on the victims and their families. For justice to be effectively served, especially in high-profile cases involving significant harm, a more nuanced and balanced approach is essential that considers both the need for rehabilitation and the gravity of the crime.



# CROSSWORD PUZZLE



## Across

3. Baisakhi, 1919 - before it became a memorial, it was a massacre.  
 6. The Nehru-Zhou Enlai Agreement of 1954 was based on this foreign policy principle.  
 8. Territory freed from Portuguese rule in 1961.  
 11. The Parliament got a glow-up in 2023. Guess the new structure!  
 13. Town with Gandhi's ashram and key Congress meetings.  
 14. Editor of Kesari, proponent of Assertive Nationalism, jailed for sedition in 1908.

## Down

1. The kind of press curbed by Lytton in 1878.  
 2. Linguistic reorganization? This state did it first in 1936.  
 4. City where Bhagat Singh executed Saunders and later hanged.  
 5. "They all broke rules. They all crossed into forbidden territory. They all tampered with the laws..." Name the author of the book this quote is taken from.  
 7. This 21-month phase - saw not just censorship but was also marked by 'population control'.  
 9. Tribal leader and freedom fighter.  
 10. Movement to protect the Ottoman Caliphate.  
 12. Co-author of 1909 reforms with Minto.

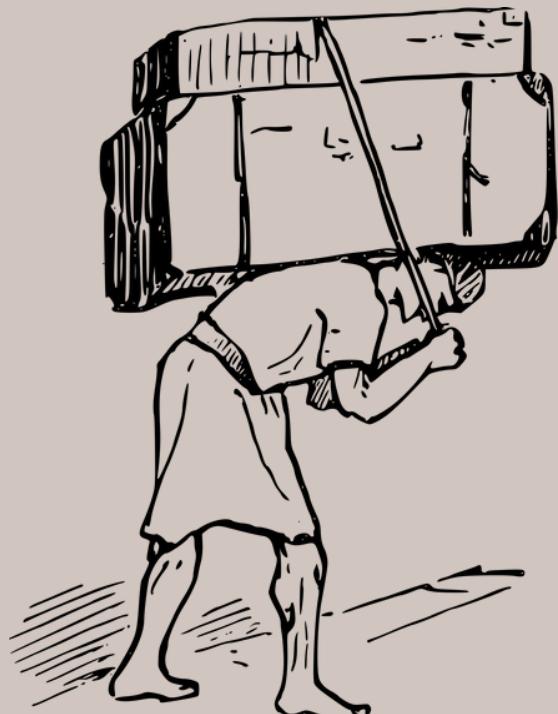
# A HEAVY BACKPACK - VISHNU SISIR DUGGIRALA

A heavy backpack  
A heavy backpack and a heavier heart  
Wondering if it's just a late night or a  
very early start.  
A slight sting in the eye  
Convincing yourself not to cry.

A heavy backpack and a heavier heart  
Keep going! One last Push! You want to  
prove yourself smart.  
Questioning if you're burning the  
midnight oil or yourself  
Remember that it's too late and too hard, just brace  
yourself.

A heavy backpack and a heavier heart  
When it feels like happiness and I live  
worlds apart.  
When another all-nighter blooms  
When I swear in these fluorescent rooms.

A heavy backpack and a heavier heart  
When I promise to my ambitions, that I  
shall not let us part.  
I'll rise up, for the future I crave  
Because for my dreams, I'll push myself  
even beyond the grave.



# A SYMPHONY OF LOVE - ANVI BENNURI



## Caption - A Symphony of Love

This artwork portrays the eternal bond of Radha and Krishna, capturing a moment of divine harmony where music, devotion, and love become one. The vibrant hues and intricate details reflect the timeless beauty of their connection, inviting the viewer into a world of serenity and spiritual bliss.

# I TALK TO SHADOWS - NIKITHA

I don't speak much these days.  
Real voices hurt in quiet ways.  
They ask me why I'm not around,  
But I've been somewhere underground.

I talk to shadows in my room.  
They don't flinch, they don't assume.  
They never say, "You're not enough."  
They never leave when it gets tough.

You call it wrong, I call it safe.  
I found warmth in this escape.  
If I disappear, don't follow me,  
I finally feel like I can breathe.

They sit with me when I don't eat,  
Draw shapes in air, hum offbeat.  
They cry the tears I hide from you,  
They know the weight of "pushing through."

I talk to shadows made of light,  
They tuck me in and say goodnight.  
They don't ask me to explain,  
They just hold my silent pain.

You call it madness. Maybe it is.  
But madness held me like no one did.  
If I fade out, soft and slow...  
At least someone tells me, "Don't go".

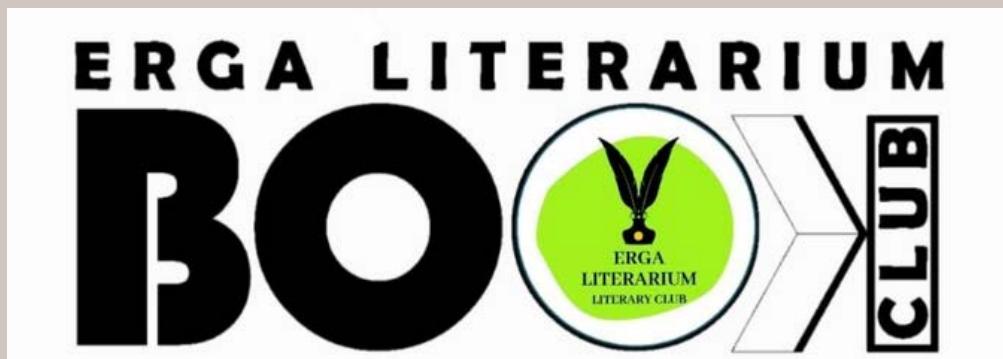
I talk to shadows. I always have.  
They loved the parts no one could grab.  
And when the silence starts to scream,  
They hum me back into a dream.

Don't be sad. Don't be scared.  
This was the only place I was spared.

If I vanish, know this is true,  
The shadows stayed  
When none of you knew.



# BOOK REVIEW - TO KILL A MOCKINGBIRD



## A Timeless Tale of Innocence and Injustice

Harper Lee's classic novel, *To Kill a Mockingbird*, is a powerful exploration of childhood innocence, social injustice, and moral courage. *Set in the fictional, sleepy Southern town of Maycomb, Alabama, during the Great Depression, the story unfolds through the eyes of a precocious six-year-old girl named Jean Louise Finch, or "Scout".* The novel expertly blends a nostalgic, almost idyllic depiction of childhood with a sobering and critical examination of the deep-seated racism and prejudice of the era.

The plot initially centers on the imaginative games of Scout, her older brother Jem, and their summer friend Dill, who are fascinated by their mysterious, reclusive neighbor, Arthur "Boo" Radley. Their childish games and rumors about Boo serve as a backdrop to the novel's main conflict: the trial of Tom Robinson, a Black man falsely accused of raping a white woman, Mayella Ewell. Scout's father, the principled lawyer Atticus Finch, is appointed to defend Tom. His decision sets off a chain of events that exposes the children to the ugly realities of their community, shattering their innocent worldview and marking their painful transition to adulthood.

The narrative's dual focus the children's fascination with Boo Radley and Atticus's defense of Tom Robinson is a deliberate choice by Lee. The two storylines, seemingly disparate, are ultimately intertwined. Boo Radley, like Tom Robinson, is a victim of prejudice and misunderstanding.

He is "killed" metaphorically, in the sense of being ostracized and demonized by the town's gossip and fear. Atticus's efforts to protect both of them Tom through legal means and Boo through empathy form the moral backbone of the novel. By the story's end, the children's view of Boo has transformed from one of fear to one of empathy, and they recognize the profound injustice of Tom's fate.

## Characters as Moral Compasses and Social Commentary

The characters in *To Kill a Mockingbird* are not just individuals; they are vessels for the novel's central ideas.

### Scout (Jean Louise Finch)

Scout is the novel's primary narrator and its moral center. She recounts the events from a child's perspective, but with the wisdom of an adult looking back. This narrative choice allows Lee to expose the absurdities and injustices of Maycomb's society through a lens of innocence. Scout's questioning of social norms and her rejection of traditional gender roles she prefers "overalls" to dresses make her a compelling figure of rebellion and independence. Her journey is a classic bildungsroman as she evolves from a naive child who sees the world in black and white to a mature young girl who understands the complexities of human nature.

### Atticus Finch

Atticus Finch is the novel's unwavering moral compass. He embodies honor, integrity, and empathy. His famous advice to Scout, "You never really understand a person until you consider things from his point of view ... until you climb into his skin and walk around in it," is the central theme of the novel. Atticus defends Tom Robinson not just because it is his professional duty but because he believes it is the right thing to do, regardless of the consequences. His bravery is not in a physical sense but in his moral fortitude. His actions teach his children that true courage is "when you're licked before you begin but you begin anyway and you see it through no matter what."

### Jem Finch

Jem, Scout's older brother, represents a more acute and painful loss of innocence. He is deeply affected by the racial tensions in Maycomb and the injustice of Tom Robinson's trial. His faith in the legal system and the inherent goodness of people is shattered by the jury's verdict. Jem's profound disillusionment is a pivotal moment in the novel, highlighting the devastating impact of prejudice on a young, developing mind. Despite his pain, Jem's decision to aspire to be a lawyer to bring about positive change demonstrates his resilience and commitment to justice.

### Boo Radley

Boo Radley is the novel's most powerful symbol. He is initially a figure of mystery and fear, a "malevolent phantom" in the children's minds. However, he is revealed to be a gentle, kind, and vulnerable individual who leaves gifts for the children in a tree and ultimately saves their lives. The gifts symbolise his longing for connection, and his reclusion represents the harm that societal isolation can inflict. Scout's final understanding of Boo her realization that he is "real nice" is the climax of her moral development. Her ability to see past the town's rumors and recognize his humanity is a testament to the lessons learnt from her father.

### Enduring Themes and Final Impressions

The enduring power of TO KILL A MOCKINGBIRD lies in its masterful exploration of complex themes.

- **Racial Prejudice and Injustice:** The novel is a condemnation of the institutionalized racism of the American South. The unjust conviction of Tom Robinson, in spite of overwhelming evidence of his innocence, is a scathing denunciation of a society in which prejudice is victorious over justice. Tom's death in trying to escape is a reminder of the sad cost of this bigotry.
- **Loss of Innocence:** The novel charts the painful but necessary journey of Scout and Jem from a naive, idyllic childhood to a mature understanding of the world's complexities. Their exposure to the town's hypocrisy and hatred forces them to confront the stark reality that good and evil are not always clear-cut.
- **Empathy and Moral Courage:** At its core, the novel is a testament to the importance of empathy. Atticus's central lesson—that one must understand another person's perspective—is a powerful tool for combating prejudice. His moral courage in the face of widespread opposition is a timeless example of doing the right thing, even when it is difficult.
- **Protection of Innocence:** The title of the book itself is a metaphor for protecting the innocent and vulnerable. Atticus's lesson that "it is a sin to kill a mockingbird"—because mockingbirds do nothing but sing beautiful songs—applies to characters like Boo Radley and Tom Robinson, who are harmed by society's cruelty and ignorance.

While some readers may find the beginning of the novel slow, the detailed descriptions are essential for establishing the atmosphere and context of Maycomb. The emotional weight of the narrative, particularly during Tom Robinson's trial and its aftermath, can be challenging, but this discomfort is part of the novel's power. It forces readers to confront uncomfortable truths. To Kill a Mockingbird remains a monumental work of American literature, lauded for its strong moral center, its well-developed characters, and its timeless message. It is a book that every person should read, as it offers not just a compelling story but a crucial lesson in empathy, justice, and humanity.

# A LITTLE SOMETHING - KABYANJALI SHA

Everyone needs a little something to wake up and feel seen for.

Sometimes it's family, soft and close,  
A memory that wrap you around  
And helps you feel a little found.

Sometimes it's friends who bring the light,  
The ones who stay when things don't feel right.

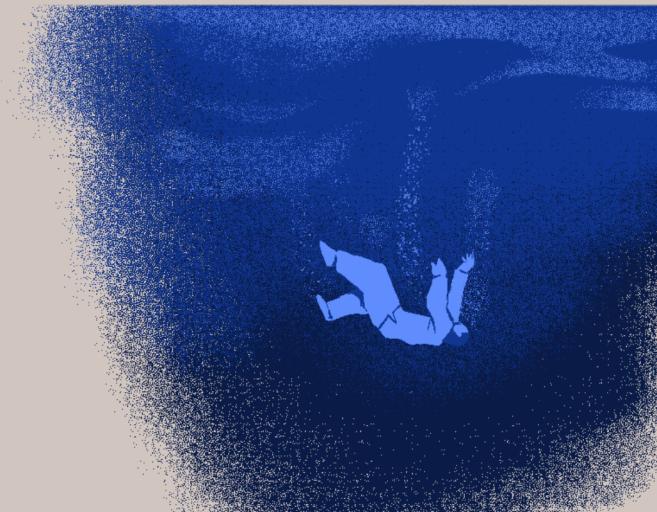
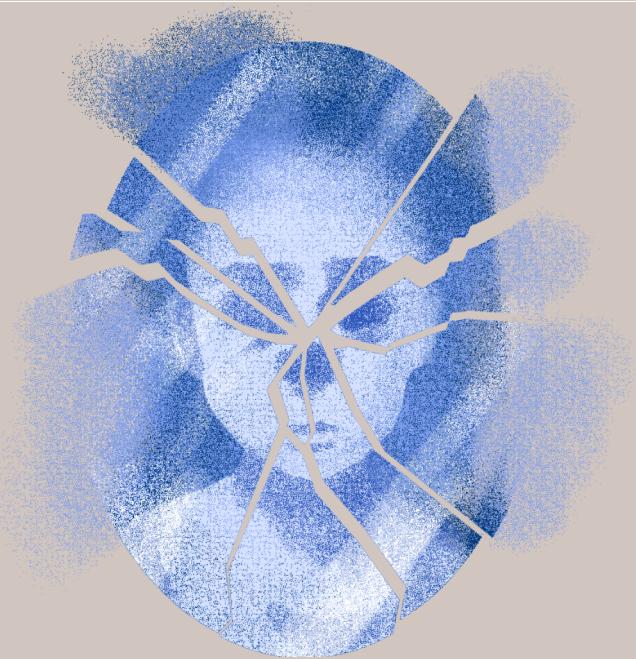
Sometimes it's just you,  
A quiet smile, a gentle space.  
Taking time to breathe it in,  
Finding calm within your own mind.

And on days that feel a little long, and getting up  
feels a little tough.

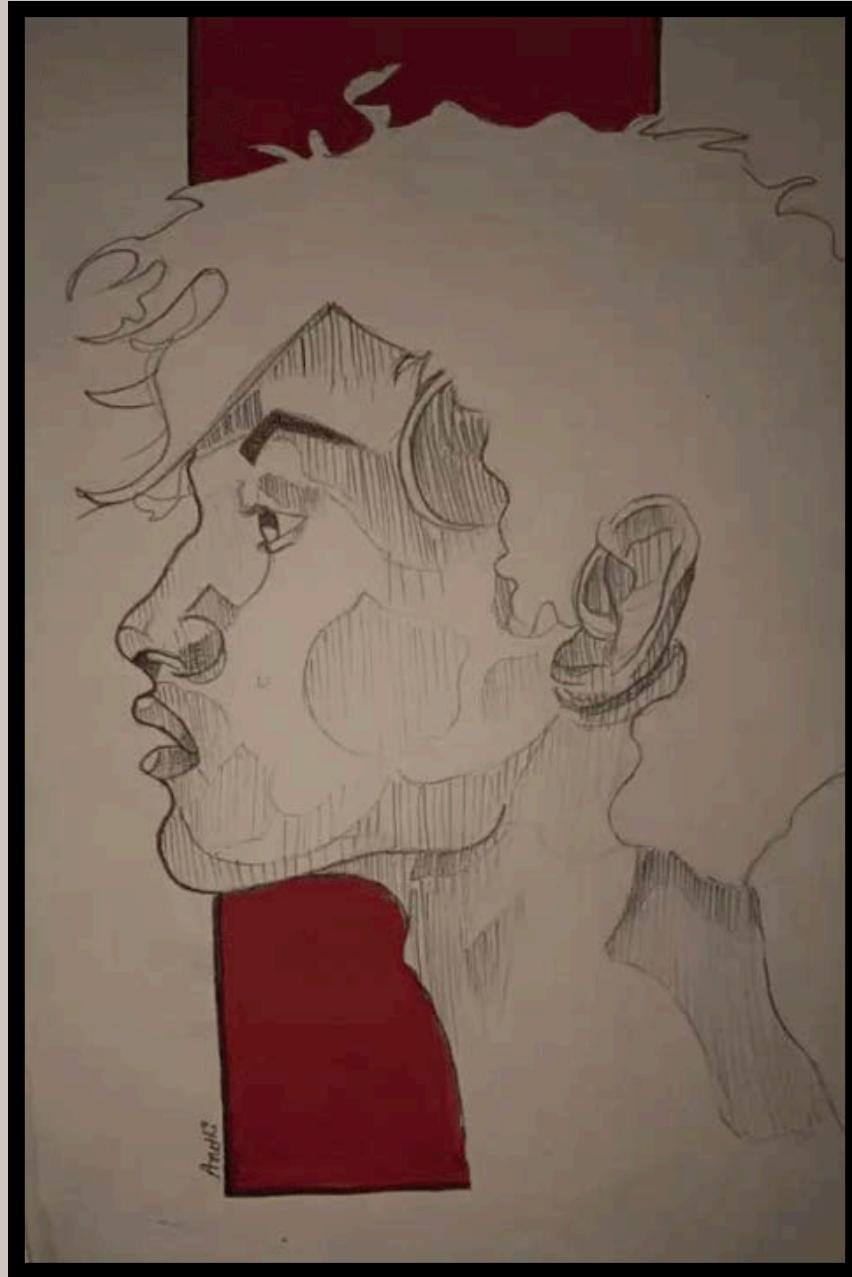
All you need is a simple sunset.  
A sky painted in soft colors,  
Gold, red, and maybe a little blue.  
It doesn't ask for much,  
But somehow, it brings you back to you.

So yeah, everyone needs a little something and sometimes it's just the sky above that quietly says,  
Forget everything little chums.

So wake up.  
As even when the light feels low, there's always a little something worth waking up for.



# SKETCH - ARUTHI SHARMA



**Caption –**

The profile of the face feels like a story, eyes drifting far away, as if searching for something beyond even themselves. The curls rise like tangled thoughts in the wind, while the red behind burns like a silent fire. This sketch is not just a portrait but a mirror of unspoken emotion, unfinished, yet holding within it an entire story.

## स्वतंत्र भारत

## INDEPENDENT INDIA - MAIRA NASEEM

जिस पवित्र धरती पर हम आज जी रहे हैं,  
 इस स्वतंत्र धरती की कहानी,  
 दो सौ साल पुरानी है,  
 सेवडों की कुरबानी है।

जब अंग्रेज़ों की चलती थी,  
 जब जर्मिंदारों की चलती थी,  
 जब राजा-महाराजा घुटने टेकते थे,  
 जब किसानों के खेत-फसल छीन लेते थे,  
 जब हमारे लोगों को गुलाम बनाते थे,  
 जब हमारे मात्रभाषाओं को खामोश करते थे,

जब लहु की धारा बेहती थी,  
 तब की ये कहानी है।

मंगल पांडे और मनिकारनिका से,  
 सुभद्रा खोसला और निमल कांता तक,  
 करोड़ों का बलिदान है ये स्वतंत्रता।

उनकी जीवन भर की देन है ये स्वतंत्रता,  
 उनके खून का हर बूँद है ये स्वतंत्रता।  
 आज भारत के हर नागरिक का,  
 जन्म हक है ये स्वतंत्रता।

इसकी हिफाज़त हमारा आजीवन धर्म है।



The sacred land on which we live today,

The story of this free land,

Is over two hundred years old,

It is the sacrifice of countless souls.

When the British ruled,

When the landlords had their way,

When kings and emperors bowed down,

When the farmers' crops were seized,

When our people were made slaves,

When our mother tongues were silenced,

When rivers of blood flowed,

This is the story of that time.

From Mangal Pandey and Manikarnika,

To Subhadra Khosla and Nirmal Kanta,

It is the sacrifice of millions,

That gave us this freedom,

It is their lifelong contribution

To this freedom,

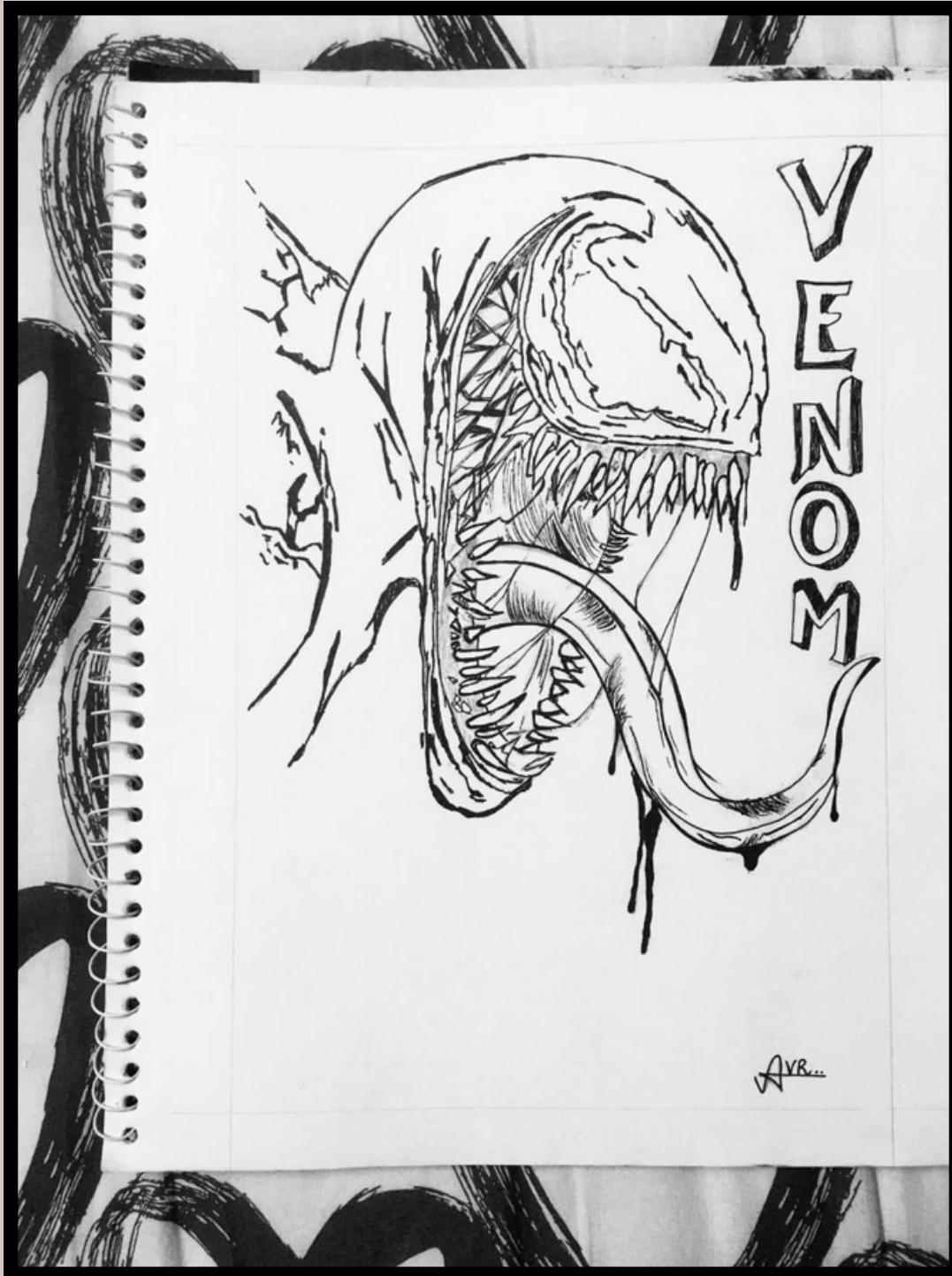
Every drop of their blood is this freedom.

Today, this freedom is the birthright,

Of every Indian citizen.

Its protection is our lifelong duty.

# SKETCH - AARYA RAJ



# VANTARA: A SAFE HAVEN OR AN ILLUSION - RIDDHIMA DAS

Vantara, meaning “Star of the Forest” in Sanskrit, is one of the world’s most ambitious private wildlife rescue, rehabilitation, and conservation initiatives. Situated in Jamnagar, Gujarat, India, this unique facility covers around 3,500 acres within the Reliance Jamnagar Refinery Complex and was the vision of Anant Ambani, a board member of Reliance Industries and the Reliance Foundation. The facility was officially opened on February 26, 2024, and inaugurated by Prime Minister Narendra Modi on March 4, 2025, coinciding with the World Wildlife Day. This prominent inauguration garnered national attention, showcasing India’s commitment to wildlife conservation.

Vantara is currently operating as the world’s largest animal rescue, rehabilitation, and conservation center, housing more than 2000 animals across 43 species as of 2025. The facility is structured around four key pillars: rescue, rehabilitation, revival, and rewilding.

There is absolutely no doubt regarding as to whether this sanctuary is safe place for the rescued animals. The animals will in fact get luxury treatments which common men cannot even dream about, but behind its good intentions Vantara is criticised by many environmentalists and is a hot spot for a legal, ethical, and ecological debate.

A common question is how these animals were transported and the ethical implications of removing them from their natural environment, which in turn disrupts the local flora and fauna. Since its founding, investigative reports have accused the sanctuary of indirectly fueling the illegal wildlife trade under the guise of rehabilitation. Thousands of animals, including those on the endangered species list, have been brought into the country from more than thirty nations. Civil society organizations and global NGOs have expressed concerns that certain imports may violate both Indian legislation (Wildlife Protection Act, 1972) and international trade agreements for endangered species, especially if animals were sourced from brokers or from populations not verified as captive-bred.

In March 2025, thirty South African animal rights groups petitioned their government to investigate exports to Vantara, citing evidence that global demand has driven up wild captures. Meanwhile, local Indian activists claim similar violations occurred with the rapid relocation of elephants, leopards, and other “rescued” wildlife from Indian states, in the process disrupting them from their natural habitats. Additionally, there are positive aspects too that they have saved numerous animals from their trauma-filled surroundings.

## Court Cases and Press Freedom

The legal scrutiny doesn’t stop at the sanctuary’s gates. Vantara’s acquisition of animals has spurred litigation, including:

- i. Petitions before the Supreme Court challenging the transfer of temple elephants and demanding oversight of all animal transfers to Vantara.
- ii. Accusations, dismissed by the Delhi High Court in May 2025, that critical investigative journalism violated court orders. The court instead sided with the press, emphasizing Vantara’s need for transparency in its sourcing and Operations.



iii. In court, petitioners have alleged that state authorities sometimes surrendered to outside pressure, circumvented protocols, or inadequately protected the interests of local communities and temple trusts, especially in the removal of elephants.

A petition to the Supreme Court explicitly referenced “breaches of laws and regulations”, detailing how elephants and various other animals were forcibly extracted from temples or exchanged internationally without adequate documentation or oversight.

### Shifting the Legal Landscape

The most overlooked legal change is that Indian wildlife policy itself has shifted. Historically, the Wildlife Protection Act limited private ownership and the transfer of endangered species, but recent amendments over the past five years have eased these limitations, permitting greater private and corporate involvement in conservation infrastructure even as the courts and Parliament debate the merits and risks. Critics warn that such legal deregulation risks opening floodgates for “commercialisation of nature” and these capitalistic interests could outpace checks and balances.

### Transparency, Ethics, and Precedent

With thousands of animals now under private stewardship, transparency is crucial. Yet Parliament has received evasive or incomplete replies to key questions:

Where did all the animals come from? Were all the city permits, Indian customs clearances, and veterinary protocols followed? What are the long-term fates of native and exotic species kept at Vantara? The absence of direct government inspections or clear public accounting further fuels suspicion.

Permitting extensive private ownership of what are legally considered wild animals might diminish the power of the Central Zoo Authority, state forest departments, and public conservation organizations, thereby compromising the principle of community ownership embedded in India's legal framework.



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### Community Rights and Local Backlash

Beyond international treaties and wildlife law, Vantara has also angered local stakeholders. The transfer of temple elephants from religious sites at times contrary to the desires of their customary guardians has led to demonstrations by local Jain and Hindu organisations. These groups contend that such transfers infringe upon both legal and traditional practices, as well as the religious rights safeguarded by the Indian Constitution.

It is evident to the common man that there are controversies around Vantara. However, it is unveiled that this sanctuary is a boon to the rescued animals. The sanctuary's scientifically substantiated rescue and rehabilitation of animals, ranging from elephants and big cats to endangered birds encompass advanced medical interventions, world-class veterinary facilities, and expansive, species-appropriate habitats.

It is internationally recognized for its pioneering role in species reintroduction such as the Spix's macaw project in Brazil, Vantara further distinguishes itself through large-scale environmental restoration, robust research initiatives, and collaborations with leading conservation organisations.

Vantara's multifaceted, evidence-driven model sets a new standard in animal welfare, affirming that despite the debates, its positive impact on rescued wildlife is both tangible and profound.

### Conclusion

The Vantara sanctuary is a paradox of modern conservation law, a beacon of animal rescue claiming unparalleled scale and innovation, yet shadowed by unresolved legal questions about animal sourcing, public accountability, private rights, and the very definition of conservation. Whether the courts, lawmakers, and civil society can steer this experiment onto a truly legal, ethical, and ecologically sustainable path remains one of the defining wildlife law debates of our era.

# PHOTO - K. SRAVYA



**Caption – "The picture reflects the perfect kind of morning weather that makes you forget tomorrow's worries and simply live in the moment."**

# MY ROSE - TANMAYA

My dear Rose, the prettiest one of all.

How can you be so beautiful, yet so small?

Your mellow petals,

Your scarlet hue,

I was the only one who knew.

The radiance that shined off of you,

The warmth you brought to every room.

The gloom that dispersed at your arrival,

Suddenly, your presence had become vital.

On a fateful day,

Your petals slowly started slipping away.

Not noticeable at first,

Rapidly made you The Cursed.

Your colour faded,

Your light dimmed,

And every piece of you shrivelled up within.

You shall still be alive in my memory,

For you were the most beautiful Rose in the entire

galaxy.



## THE ARK OF THE COVENANT: BOOK OF EXODUS, EVIDENCE, AND THE MYSTERIES OF HISTORY - SHRI GANARCHIT B.

[This piece of content is the possible finding on Ark of Covenant till modern day from its glorious past to the technological interpretation of this relic ]:-

### Biblical Context and Historical Foundations

The Ark of the Covenant is a significant artifact rooted in biblical tradition, particularly described in the Book of Exodus. Scholars like James Hoffmeier highlighted the historical context of Israel's origins as a slave nation in Egypt, suggesting that the narrative of Exodus may be based on real events rather than a mythological event as supporting the statement by James Hoffmeier the Archaeological evidence also supports the presence of foreigners in Egypt around 1700-1650 BC, lending credibility to the Exodus story.



[ARK OF COVENANT REPLICA AS PER BIBLE INSTRUCTIONS]



[ SOUTHERN FRANCE ]

### The Ark's Descriptions and Significance

The Ark is depicted as a gold-plated wooden box containing the Ten Commandments, representing the divine covenant between God and the Israelites. It was covered with a mercy seat, considered God's throne on Earth. The Ark's importance transcended its physical form, embodying the presence of Yahweh among the Israelites, especially during battles. It was believed that the Ark would bring victory, as seen during the fall of Jericho, where its mere presence led to the city's collapse.

### Search and Speculation on the Ark's Fate

After the destruction of Solomon's Temple in 586 BC, the Ark's whereabouts became a mystery. While some traditions claim it was destroyed, others suggest it may have been hidden to prevent exploitation of its supposed powers. The search for the Ark has captivated archaeologists and scholars alike, with theories ranging from its location in Ethiopia to the mountains of France. Heinrich Himmler's obsession with the Ark during WWII illustrates the enduring allure of this relic, believed to possess immense power.

### Technological Interpretations of the Ark

Recent theories propose that the Ark may have had technological properties, likening it to modern-day capacitors due to its specific construction of conductive and non-conductive materials. The Ark's described abilities suggest it could store energy, leading to speculation about its potential for electromagnetic power. This perspective invites a re-examination of the biblical texts, considering the Ark not just as a religious artifact but as a complex technological device.

## Incident related to Ark

The Ark had immense power to hold and store energy like a modern day capacitor but those who could not know the operations of Ark of the Covenant led to Radioactive Poisoning as described in the Book of Exodus indirectly considering it as a misinterpreted aspect from such historical and religious significant books which lead our civilization towards more advance and sophisticated understanding comparing to normal understanding from studying in simpler sense this advanced and more ancient texts reveal bigger revelation in this modern phase compare to previous passed phases after 21st century in time the age of our civilization is progressing towards such revelations .

## Cultural Impact and Modern Interpretations

### The Ark's Evolution as an Advanced Relic of the Past :

From its first appearance in the Book of Exodus, the Ark of the Covenant emerged as more than a sacred container—it was a masterpiece of design and power. Constructed from acacia wood and sheathed in pure gold, crowned by cherubim and borne on gilded poles, it embodied both divine presence and technological ingenuity centuries ahead of its time.

Biblical narratives describe the Ark discharging lethal energy to the unworthy, toppling fortress walls before advancing armies, and flooding the tabernacle with an otherworldly glow. Modern engineers liken its gold-plated interior and exterior to a colossal capacitor, capable of storing and releasing static charge. In this frame, the Ark reads less like a ceremonial chest and more like a hybrid of sacred artifact and early energy device.

Legends of its vanishing only deepened its mystique. Traditions point to subterranean vaults beneath Solomon's Temple, while Ethiopia's rock-hewn churches of Lalibela stand as monumental guardians in stone. These volcanic sanctuaries—labyrinthine and mist-shrouded—capture our yearning to bridge the earthly and the eternal, suggesting that the Ark's final refuge might lie in hidden corridors carved by devotion.

In the dark chapters of 20th-century history, Heinrich Himmler and the Nazi SS pursued the Ark with feverish ambition. Under the guise of the Ahnenerbe Institute, they sought a supernatural weapon—a relic whose energy, they believed, could be harnessed for ideological conquest. Their obsession underscores how myths of divine technology can be twisted by power and paranoia.

Archaeologists today take a more measured view, uncovering material echoes of the Ark's legacy. At Beit Shemesh, a massive stone slab hints at the "great stone" pedestal once said to cradle the Ark. In Kiriath-Jearim, a monumental Iron Age podium may mark the shrine that housed the chest before King David's Jerusalem enthronement. These discoveries frame the Ark as a focal point of ritual, politics, and communal identity in ancient Israel.

Even its mysterious function has invited bold speculation. The "Manna Machine" hypothesis, posited by George Sassoon and Rodney Dale, casts the Ark—or a related Tabernacle apparatus—as an early bioreactor, converting desert elements into nourishing sustenance. Though fringe, such theories illuminate our persistent drive to rationalize the miraculous, recasting divine providence as proto-technology.

Today, the Ark thrives in the realms of cinema, literature, and art. Indiana Jones's heart-stopping retrieval scene, countless novels of secret expeditions, and visionary paintings of cherubim-guarded lids sustain its allure. Each portrayal animates our collective imagination, reminding us that the Ark remains a living symbol—dangerous, wondrous, and eternally just beyond our grasp.

In weaving together its biblical origins, archaeological echoes, modern technological analogies, and cultural reinventions, the Ark of the Covenant transcends mere antiquity. It stands as a mirror to our own curiosities: what lost technologies might still whisper to us from the past? What relics could unite faith and science in a single spark? As long as these questions endure, the Ark's legend will continue to beckon—inviting each generation to seek the divine at the frontier of human invention and to wonder at the hidden depths of history]

The enduring legacy of the Ark of the Covenant permeates contemporary culture, influencing a wide range of media representations. Films such as "Indiana Jones and the Raiders of the Lost Ark" encapsulate the sense of adventure and mystery that surrounds this artifact. The depiction of the Ark in popular culture underscores how such historical relics can capture the collective imagination, merging elements of danger, exploration, and the supernatural into engaging narratives. Beyond popular media, the churches of Lalibela in Ethiopia have been suggested as potential hiding places for the Ark, representing a unique confluence of religious belief and historical exploration. This connection illustrates how the search for the Ark serves as a metaphor for humanity's desire to connect with the divine and to explore its historical roots. The churches, carved from solid rock, symbolize the intersection of faith and history, capturing the essence of Ethiopia's rich cultural heritage linked to the story of the Ark. The Ark's cultural resonance extends beyond religious contexts, inspiring artistic expression, literature, and spiritual reflection worldwide. Its representations in art and literature evoke themes of lost civilization, divine interaction, and the ceaseless quest for truth, resonating deeply with audiences in search of meaning.

In conclusion :- The Ark of the Covenant stands as a powerful testament to the intersection of history, faith, and human aspiration. Whether viewed as a sacred relic, a technological artifact, or a cultural symbol, it continues to captivate the imagination and provoke dialogue about our understanding of the divine and the historical narratives that shape our lives. The ongoing quest for the Ark embodies humanity's innate desire to connect with the mysteries of existence and to navigate the complex relationship between the sacred and the secular, ensuring the Ark will remain relevant in cultural discourse for generations to come.



[LALIBELA, ETHIOPIA]

# BOND BEYOND WORDS - SANJANA CHOWDARY CHAVA



Caption: A raw moment of sibling love and strength captured in the simplicity of rural life. This image speaks of innocence, resilience, and unspoken care.

# A MOMENT OF PRIDE - AFEERA SIDDIQUA

**The Sun has risen, The Freedom is Free**

**Wakes up a nation from a dream.**

**A happier sight has never been seen.**

**From every street and every lane.**

**In every home, a flag is raised.**

**A promise kept ,a heritage praised.**

**This is the day we all stand tall.**

**United answering freedom's call.**

**Happy Independence day to you all.**



# THE NECESSITY OF BOREDOM - AMAN ALI BAIG



Boredom is not when you have nothing to do; much rather, it is a situation wherein none of the options available to you are appealing. During this state many of us indulge in daydreaming or mind wandering, either replaying past events or imagining fantastical ones. These fleeting moments of wonder are perceived as unproductive and lazy as they produce no real output or results. However, recent studies paint a different picture, pointing to daydreaming helping individuals be more creative. Daydreaming is described as “wakeful rest”, a state where the mind disengages from external demands to focus on internal cognitive processes. This allows our brains to think freely without being burdened by our usual thought patterns, connecting seemingly disparate ideas to facilitate creative breakthroughs.

In a study conducted by the University of Calgary, lead researcher Julia Kam discovered that free-moving thoughts were associated with increased alpha waves in the brain's frontal cortex.<sup>1</sup> These alpha waves induce a relaxed and focused mental state stimulating creative thought. The study also framed mind wandering as a way of subconsciously dealing with problems leading to personal *eureka* moments. In my personal experience, whenever I feel stuck, I find it most effective to step away from the task and simply sit idle. When I return to it later, I'm able to make connections that I had previously overlooked, making the process much easier.

The benefits of boredom can only be realised if we allow ourselves to be bored, an act seldom practised. The rise of technology and social media has placed a chokehold on our attention, transforming moments of idleness from a neutral experience into one often laced with the guilt of exclusion. This enforces the idea of using our phones as a crutch to alleviate the pain of boredom, leaving us with no time for self-reflection. Over time these factors erode our creativity and cloud our judgement, and through our own insignificant actions we ultimately sabotage our growth and development. I personally have noticed a decline in my skills and clarity of thought as a result of spending more time on social media. However, when I step away from these platforms, I am able to foster creativity from which I derive immense satisfaction.

In conclusion, boredom supports one of the most important human abilities: creative and introspective thinking. Although digital media may seem appealing, it often acts as a self-destructive force that suppresses our true spirit. Boredom is not something to be feared but rather something to be embraced. As the Italians say, it embodies *il dolce far niente*.



1- Suttie, J. (2021) 'What daydreaming does to your mind', Greater Good Magazine.

# A SYSTEM OF PRIVILEGE: HOW MONEY SHAPES LEGAL OUTCOMES IN INDIA - SAMEERA DUVVADA

Justice is often portrayed as blind, yet in India, its scales are frequently tipped by wealth, privilege, and social status. While the Constitution promises equality before the law, the experience of the poor and marginalized reveals a very different story. For those with resources, the legal system often acts as a shield and a tool of influence. For those without, it becomes a labyrinth of barriers — financial, procedural, and social — that makes justice feel like a distant dream.



*Here is an illustration of a Gram Nyayalaya (village court) in a rural community. It symbolizes the attempt to bring justice to remote, underprivileged areas, though in reality such systems often face severe underfunding, staff shortages, and limited accessibility.*

## The Barriers of Poverty

Accessing justice in India is expensive, both in money and time. For a poor family, even filing a simple case requires navigating forms, fees, and bureaucratic procedures. Add to that the cost of transport to distant courts and the loss of daily wages, and justice becomes unaffordable.

By contrast, the wealthy can hire senior advocates, file repeated appeals, and use procedural loopholes to delay cases indefinitely. Many corporations have entire legal teams to fight cases, while a villager may not even have a lawyer who understands their problem. The imbalance is stark.

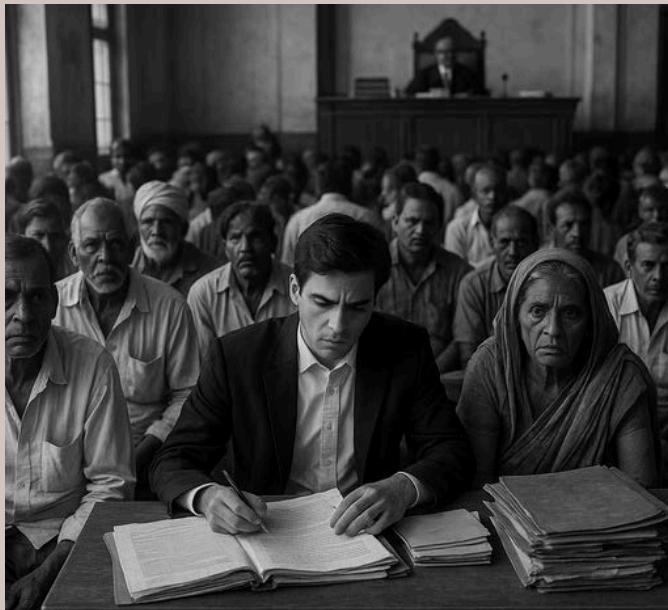
Orissa High Court Chief Justice S. Muralidhar, in 2022, observed that “the system works differently for the poor.” His words are backed by hard numbers: Scheduled Castes (21% of undertrials), OBCs (34%), and Muslims (19.5%) form a disproportionately high share of India’s prison population. Many remain in jail not because of proven guilt but because they cannot furnish bail bonds or afford effective legal representation.

## The Constitutional Promise and Its Shortfalls

The framers of the Constitution were not blind to these inequalities. Article 39A obligates the state to ensure free legal aid so that “justice is not denied by reason of economic or other disabilities.” This vision took legislative shape with the Legal Services Authorities Act (LSAA), 1995, which established national and state authorities to provide free legal services.

Yet, nearly three decades later, the promise is far from reality. In 2023–24, the Union Government allocated around ₹200 crore to the National Legal Services Authority (NALSA). Spread across more than 900 million eligible Indians, this translates to only a few rupees per person annually.

Even more discouraging is the honorarium provided to legal aid lawyers. In lower courts, they receive between ₹1,500 and ₹6,000 per case; in High Courts, around ₹8,000–10,000. Such paltry sums neither attract experienced advocates nor incentivize them to give quality time to each case. As a result, the poor often receive perfunctory, second-rate representation — which defeats the very purpose of free legal aid.



*Here is an illustration showing a crowded courtroom where poor litigants wait anxiously while an inexperienced lawyer fumbles with documents. The distant judge's bench symbolizes how justice feels out of reach for the marginalized.*

#### Systemic Failures and Judicial Backlog

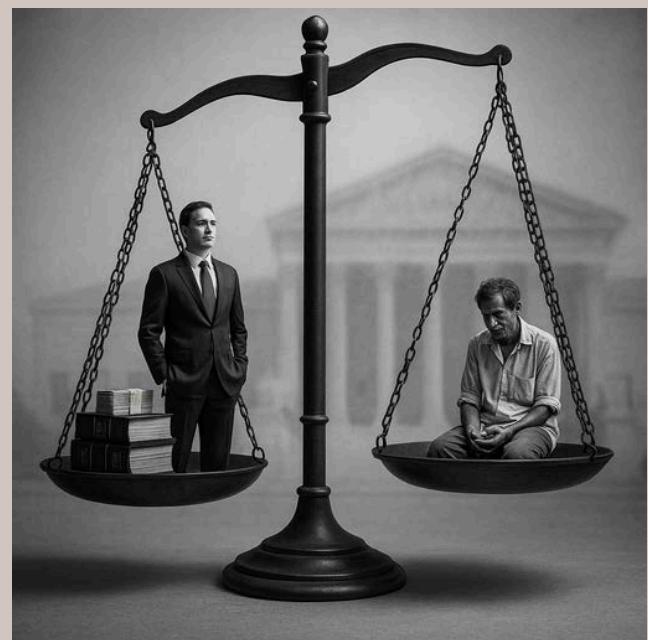
India's judiciary is one of the most overburdened in the world. As of 2024, over 5 crore cases were pending in courts across the country. The Calcutta High Court by 2025 alone accounted for 90% of cases pending over 50 years. For the rich, long delays can be used strategically: they can afford to drag cases out, wear down opponents, and even settle on their terms. For the poor, delays are devastating — livelihoods are lost, property disputes remain unresolved, and undertrials spend years in prison awaiting judgment.

Even specialized tribunals, designed to offer faster justice, suffer from poor accessibility. A Times of India report from 2025 highlighted how many consumer and industrial tribunals in Hyderabad remain underutilized simply because poor litigants are unaware of them. Instead, they crowd into higher courts, worsening the backlog and exhausting their meagre resources.

#### Discrimination in Practice

The system not only disadvantages the poor economically but also discriminates socially. Justice Muralidhar pointed out that Muslims, Dalits, and OBCs form a majority of undertrials and convicts. Many remain behind bars even after being granted bail, solely because they cannot arrange surety bonds.

Further, victims of caste atrocities or communal violence often face intimidation, police apathy, or procedural hurdles that discourage them from filing complaints. A Supreme Court bench in 2022 acknowledged that many SC/ST victims suffer “insurmountable hurdles” in accessing justice — from filing FIRs to ensuring fair trials. Such obstacles are rarely faced by wealthier or more privileged groups.



*Here is an illustration showing the scales of justice tilted by wealth — while the rich stand empowered with resources, the poor remain helpless, symbolizing systemic bias in India's legal system.*

## The Awareness Gap

Perhaps the biggest obstacle to justice is the lack of awareness. A vast majority of Indians do not even know that they are entitled to free legal aid. Campaigns to spread this knowledge remain minimal, often restricted to posters in court complexes — spaces the poor rarely enter until forced to.

Even when aid is offered, it is often met with suspicion. Justice Muralidhar described this as the “ration-shop syndrome” — the belief that anything free must be of poor quality. This perception discourages people from relying on legal aid lawyers, even when no other option is available.

## Justice as a Privilege

For the privileged, the law offers tools of negotiation and protection. Wealthy litigants can afford lawyers who know how to exploit procedural loopholes. They are rich enough to go through years of litigation. They can pay hefty bail amounts at once. The poor, on the other hand, find the same system stacked against them at every level.

This inequality creates a vicious cycle: the poor lose faith in the law, avoid engaging with courts, and often seek informal or extrajudicial remedies. As a result, the justice system becomes increasingly alien to those who need it most.

## Bridging the Gap

If India is to move towards genuine equality before the law, reforms are urgently needed. Some key steps include:

- Increased funding for NALSA and state legal services authorities, ensuring per-capita support that is meaningful, not symbolic.
- Fair honorariums for legal aid lawyers, comparable to market rates, to attract skilled advocates.
- Grassroots awareness campaigns, using local languages and community workers, to spread knowledge about the right to free legal aid.

- Simplifying procedures in lower courts and tribunals so that the poor can access remedies without endless paperwork.
- Strengthening accountability of police and judiciary to prevent procedural bias against marginalized communities.

## Conclusion

India's legal system mirrors its broader social inequalities. For the rich, justice is a resource they can buy, delay, or bend to their advantage. For the poor, it is an obstacle course riddled with costs, delays, and discrimination.

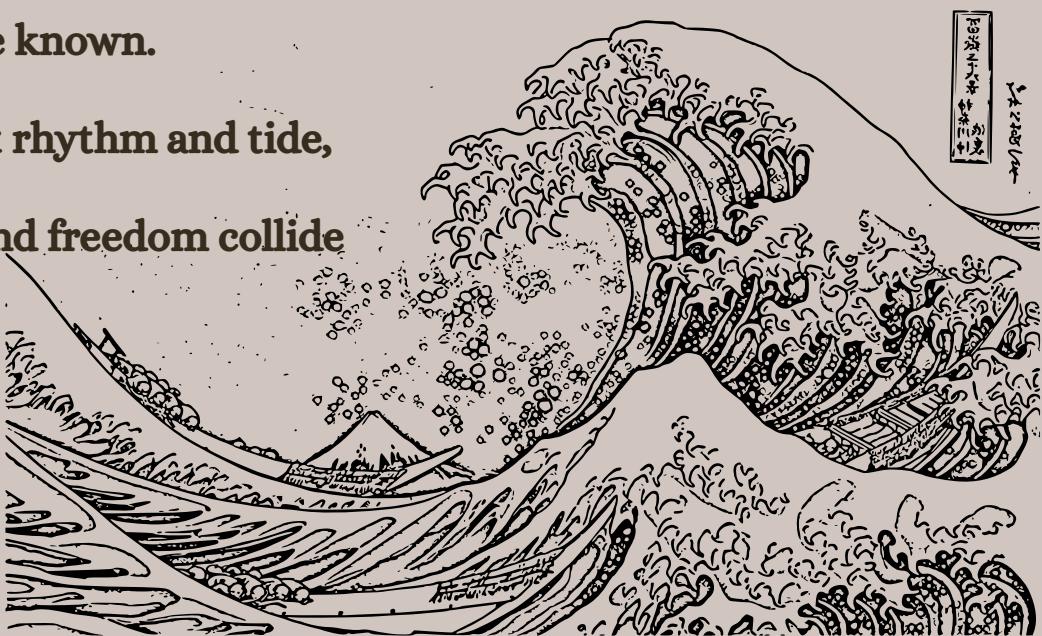
Article 39A was meant to ensure that economic status would never determine access to justice. But unless funding is drastically increased, lawyers are fairly compensated, and awareness is spread at the grassroots, this constitutional promise will remain hollow. Justice must not be a privilege reserved for those with money and influence. It must be, in the truest sense, a right guaranteed equally to every citizen.

## SURRENDER TO THE WAVES - SANTOSHI CHOUHAN

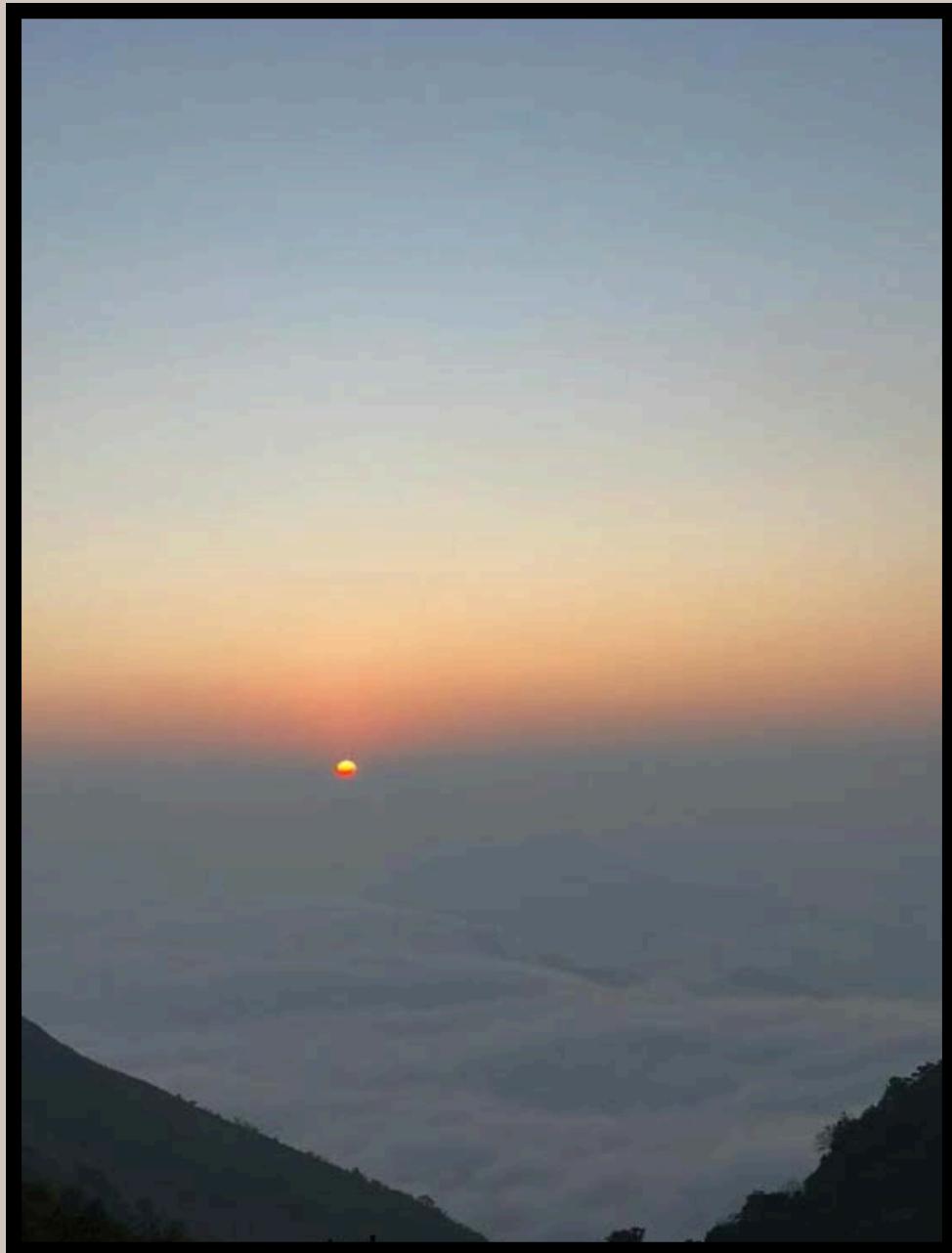
I let myself go, no fight, no plea,  
Surrendering whole to the endless sea.  
So high the feelings, rising untamed,  
From something still, now never the same.

So deep the water, dark and wide,  
Yet I find peace where fears collide.  
A last breath worth the tight embrace,  
Soft and final, no need to race.

Me and the waves, a tune unknown,  
A song only the lost have known.  
No weight, no name, just rhythm and tide,  
Drifting where silence and freedom collide



# PHOTO - TEJA SRI PASAGADUGULA



Caption:

"A sunrise reminds me of my grandfather, steady like the mountains, gentle like the morning light, and always rising above the clouds of life with quiet strength."

# THE ECONOMIC BATTLE OVER INDIA'S DAIRY & AGRICULTURE A DEEP DIVE INTO THE INDIA-US TRADE WAR - MRUNAL VICHARE



## INTRODUCTION

The global economic landscape is witnessing a subtle yet intense battle between India and the United States, particularly in the domains of agriculture and dairy trade. At the centre of this conflict lies India's protective intake on its rural economy, which is roughly 50% of the national income, according to NITI Aayog, and contributes significantly to the country's GDP. The United States sees India's large market potential and is pushing for lower tariffs and access for its agricultural and dairy products, including genetically modified (GM) crops. However, India remains steadfast, prioritising its rural backbone and cultural sensitivities over potential trade concessions. This article explores the nuances of this trade war, focusing on the dairy sector, the role of cooperatives like Amul, and the broader implications of India's economy & global trade strategy.

## THE CONTEXT OF INDIA-US TRADE NEGOTIATIONS

India and the United States of America are in between negotiations aiming for a bilateral trade deal. The bilateral trade between the US & India in 2024/25 was valued at \$132 billion, and the two countries have agreed to target a value of \$500 billion by 2030. However, these discussions have halted due to what India terms a "red line" protecting its agricultural dairy sectors. The US looks for greater market access for its dairy and agricultural products as well as GM crops like soya and corn.

According to the US, these would enhance India's food security and reduce farming expenses that India is facing as of now. India, however, perceives this as a threat to the country's rural economy, which is highly dependent on dairy and agriculture for employment.

## REASONS FOR THE CONTENTION

India imposes very high tariffs on agricultural and dairy imports to protect its domestic producers. The average tariff on agricultural imports is roughly around 39%, dairy products 60%, processed foods 30% and alcoholic beverages at an estimate of 100%, thus making US products expensive in India, restricting their competitiveness in the Indian dairy and agricultural markets.

The US provides subsidies amounting to \$43 billion annually to its farmers. They give subsidies such as fertilisers, insurance, irrigation and electricity; hence, this allows the products exported by the US to be priced competitively in the global markets. Whereas India's agriculture relies heavily on rainfall and is monsoon dependent, with limited support from the government. The Indian farmers are self-funded and face a lot of challenges with subsidized products from the US.

In the US, the cows are on a grain-based diet to increase the protein content in the milk produced; their feed consists of fish, chicken, blood and pig feed, leading it to be termed as non-veg milk in India. In India, where a large population is religious, it is sensitive and controversial to import such dairy products.



The US has been trying to convince India to accept genetically modified GM crops. According to them, it can provide India with higher yields and reduce water usage. However, India's Genetic Engineering Appraisal Committee (GEAC) is not willing to approve commercial licences for GM food crops. According to them, there are certain apprehensions over agroclimatic effects and crop diversity. Cases like Dhara mustard have challenged the sustainability of GM crops in India. In the Dhara mustard case it challenged the approval for the environmental release of GM mustard (DMH-11). The judges on the case delivered a split verdict in the Supreme Court; Justice Nagarathna ruled to overturn the approval granted by the GEAC, claiming that the decision is flawed, whereas Justice Karol upheld the approval.

#### THE ROLE OF INDIA'S DAIRY SECTOR

India is the world's largest milk-producing country. Driven by its large population of cattle and cooperative models like Amul. In India the dairy sector is an economic powerhouse, particularly through women-led cooperatives in states like Gujarat, Maharashtra, Uttar Pradesh and Karnataka. These cooperatives empower the women living in the rural areas, encourage gender equality and provide revenue, acting as an "insurance" for farmers when crop produces are poor.

The dairy sector in India contributes 4-5% to India's GDP, which is equal to 8-9 lakh crore annually. It provides jobs to 80 million people across the rural areas of India.

Despite being the largest milk producer. India faces barriers while exporting dairy products because of sanitary and phytosanitary (SPS) measures under the World Trade Organisation (WTO). The US is concerned over disease-like foot and mouth in Indian cattle restricting imports. This forces India to consume the milk it produces domestically, depending heavily on cooperatives to sustain the rural economy.

#### THE ECONOMIC & SOCIAL RISKS OF OPENING MARKETS

According to SBI, if India's dairy and agricultural markets were opened to the US, India would face a potential annual loss of ₹1.03 lakh crore for Indian farmers, according to a report from Angel One and The Economic Times. This loss is based on the predicted 15% drop in milk prices due to increased competition from the US which heavily subsidized its dairy industry, according to SBI's Economic Research Department. It also exceeds the total budget of India's MGNREGA scheme, which gives 100 days of employment to rural households; it could fund free food for 7 crore school children for 5 years. Such a loss would overwhelm India's rural economy and disrupt the livelihoods of 80 million dairy workers; the entry of cheap, subsidized US products could crash local prices, making it impossible for Indian farmers to compete. The farmers in the US receive subsidies from the government; meanwhile, the farmers in India have limited support and are self-funded.

#### INDIA'S PROTECTIVE STANCE

India's high tariffs are protective, not protectionist, in nature. India's goal is to protect its rural economy and cultural values and beliefs. The Indian government keeps rejecting the US requests to accept GM crops without proper testing and their demand to impose lower tariffs. India's stance is also supported by global precedents, such as Japan's 800% tariff on imported rice to shield its domestic farmers from global competition, South Korea temporarily suspending imports of US beef due to health-related issues and the European Union imposing strict limits on the cultivation and sale of GM crops to safeguard its public health and biodiversity.



## GEOPOLITICAL DIMENSIONS

The US sees potential in India's dairy and agricultural sector; however, India is cautious about becoming a "dump yard" for foreign products. The government aims to achieve double-digit growth by leveraging its domestic strengths, particularly in technology, defence and digital trade, rather than sacrificing its agricultural base.

India's refusal to join the Regional Comprehensive Economic Partnership (RCEP) in 2020 was driven by similar concerns about protecting its dairy sector from cheaper imports. The minister also emphasized that agriculture and dairy are non-negotiable "red lines" in trade

## STRATEGIC RECOMMENDATION

In order to steer its way through this trade war, India needs to have a multi-pronged method. It should keep raising high tariffs to shield small-scale farmers and cooperatives against subsidized US imports. **Develop Domestic Cooperatives:** Invest in the National Dairy Development Authority to improve cattle health and increase milk production for export. This would ease WTO concerns regarding sanitary controls and also provide access to new markets.

**Reject GM Crops Without Testing:** Ensure that GM crops pass stringent field trials and GEAC clearance to safeguard agroclimatic conditions as well as crop diversity. **Negotiate from Strength:** Use India's strength in defence development (e.g., fifth-generation fighter aircraft) and space (e.g., ISRO success) to negotiate good terms in technology as well as digital trade without harming agriculture.

**Promote Rural Employment:** Strengthen programs such as MNREGA and crop insurance to sustain farmers so that the dairy industry continues to be a good "insurance" for rural families.



## CONCLUSION

The India-US agricultural and dairy trade war is a complex interplay of economic, cultural, and geopolitical interests. India's reactive tariffs and refusal to accept GM crops stem from its determination to maintain its rural economy, which employs 45% of its labour force and contributes disproportionately to GDP. The dairy industry, embodied in Amul's success worldwide, is a source of livelihood for millions and an emblem of social egalitarianism.

As the US demands access to Indian markets, India has to stay strong in supporting its farmers and cultural sensitivities over instant trade benefits. Through the union of domestic cooperatives, investment in agricultural resilience, and strategic bargaining, India can safeguard its rural pillar while chasing its dream of double-digit economic growth.

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# SWEPT AWAY - ADHIL K KAMAL

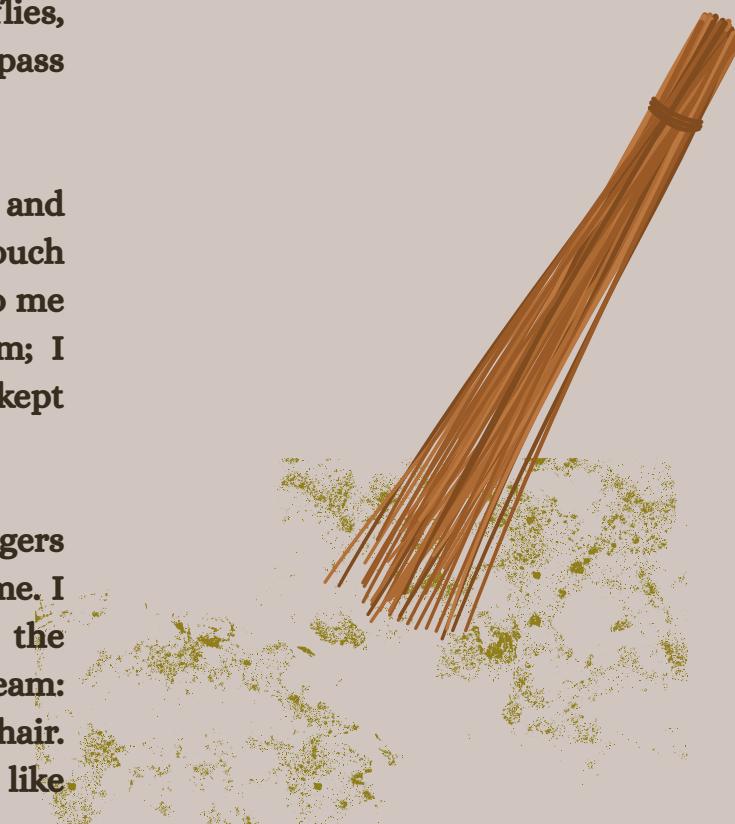
The broom bristles are bent, like my spine when I push them across the street, shushing cats that lick leftover fishbones and dogs that know which doorways offer scraps. Mother asks to be quick because the smell will settle into my fingers and stay longer than hunger.

The smell isn't just fishbone and drainwater: it is the same smell my neighbours across the canal pinch their noses at while stepping over the gutter in pressed white sandals. They do not see me, only the arc of the broom like a hand fanning away flies, the way my shadow tilts lower when they pass with the air of rain avoiding the earth.

Once, a boy my age leaned from his balcony and said my broom was lucky – because it got to touch the ground without shame. His words stuck to me like the stink of rotting leaves after a storm; I didn't know if it was an insult or wisdom and kept sweeping anyway.

By evening, the bristles fray more; my fingers smell of street corners where I am not welcome. I wash them in soap till the water clouds, but the scent clings like the memory of last night's dream: half-forgotten, yet tangled somewhere in my hair. It follows me to bed, curling under the blanket like a cat I am not allowed to keep.

In the morning, I took the broom again. It feels lighter in my hand, as if it too has learnt the art of swallowing its own stench. We step into the street, me and my bent-bristled companion, warding off the hungry and the stray



# SKETCH - NIKITHA

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# FROM HOBBY TO HUSTLE - CHARU AGARWAL

## *What I learned building a small business while being a college student*

A year ago, if someone told me I'd be writing about running a business, I would have laughed. I was just another college student who happened to enjoy crocheting in my free time. But here I am, reflecting on twelve months of what have been equal parts exhausting, rewarding, and completely unexpected.

My friend and I started YARNEY in May 2024, not because we had some grand business plan but because we genuinely loved making things and were tired of seeing how much waste the fashion industry creates. We're Gen Z; we've grown up watching the planet struggle, and doing nothing feels worse than trying and potentially failing.

### THE REALITY CHECK

Let me be honest: the past year has been messy. Really messy.

We've fulfilled over 150 orders and reached ₹1 lakh in revenue, which sounds impressive until you realize how many nights we stayed up until 3 AM finishing orders or how many times we had to explain to friends why we couldn't hang out because we had keychains to complete. Success in numbers doesn't capture the stress of realizing you've promised delivery dates you can't meet or the panic when you run out of a specific yarn color with five orders pending.

There were moments when I questioned everything. Was this worth missing movie nights? The answer felt like a definitive no.

Every day brought new challenges. I had no idea how to handle it. Customer service when someone isn't happy with their order? Never covered that in any class. Managing inventory when you're buying yarn with pocket money? Figuring out pricing when you have no idea what your time is actually worth? These weren't theoretical problems; they needed solutions, and fast.

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Balancing coursework with running a business meant constantly choosing what mattered more in that moment. Sometimes it was an assignment; sometimes it was an urgent order. My study schedule became flexible by necessity, and I learnt to work in fragments of time I never knew existed.

Social dynamics changed too. Friends didn't always understand why I couldn't spontaneously grab dinner or why I was checking my phone for order notifications during movies. It wasn't that I cared less about friendships; it's that I had responsibilities I'd never had before.



## The Emotional Rollercoaster is Real

One day you're thrilled because someone posted about your product on social media. The next day you're stressed because you made an error in an order and have to remake everything. The highs are really high, but the lows can be overwhelming, especially when you're already dealing with college pressures.

I discovered that running a business is deeply personal in ways I didn't expect. When someone loved their purchase, it felt amazing. When someone was dissatisfied, it felt like a personal failure, even when it wasn't really my fault.

Despite the stress and mistakes, this experience changed me in ways I'm still processing.

I became more decisive out of necessity. When you have limited time and resources, you learn to make choices quickly and move forward. I stopped second-guessing myself as much because there simply wasn't time for endless deliberation.

My relationship with money completely shifted. Every rupee felt more significant when I'd earned it through hours of detailed work. I became more thoughtful about purchases and more appreciative of the effort behind handmade items.

I also developed a different kind of confidence, not the loud, assertive kind, but a quiet certainty that I could figure things out as I went along. Problems stopped feeling insurmountable and started feeling like puzzles to solve.

## What I'd Tell My Past Self

If I could go back to that day in May when we decided to start selling our crochet work, I'd probably tell myself to expect less sleep and more stress than anticipated. But I'd also say to trust the process, even when it feels chaotic.

I'd warn myself about the comparison trap, seeing other student entrepreneurs with seemingly perfect businesses and forgetting that everyone's journey looks different. Our small, handmade operation couldn't and shouldn't try to compete with tech startups or inherited family businesses.

Most importantly, I'd remind myself that it's okay to be a beginner at everything. You don't have to have it all figured out to start, and making mistakes doesn't mean you're doing it wrong, it means you're learning.

A year later, YARNEY continues to exist, and we're still learning. We're not revolutionizing any industry or disrupting any markets. We're just two students who turned a hobby into something slightly bigger while trying to stay true to values we care about.

The experience taught me that entrepreneurship isn't just about having great ideas or making money. It's about persistence through uncertainty, learning to solve problems you've never encountered, and discovering what you're capable of when you have to figure it out as you go.

Would I recommend this path to other students? Honestly, it depends on what you're looking for. If you want certainty and a predictable schedule, probably not. But if you're curious about what you might learn about yourself under pressure, and you don't mind trading some comfort for growth, it might be worth considering.

The yarn is still tangled sometimes, but I'm getting better at working through the knots.



# PHOTO - SHRI GANARCHIT B.



**Caption -**

A sense of patriotic vibe in the caption stated, "At the Grand Canyon of India, where ancient stones whisper history and the Tricolor soars with pride, a timeless tribute to our heritage and patriotism."

# INTERVIEW OF MR. TP VENU

1) You have worked in journalism for many years across different roles and subjects. What first drew you to this profession, and what keeps you passionate about it even today?

First and foremost, I am not a trained journalist in the truest sense of the term, in the sense that I have not got a degree in journalism. My first twelve years were in academics, including a five-year stint as a teacher in the Maldives. I came back around 2007. George Bernard Shaw once said, with apologies to all the teachers in the world, “Those who cannot do, teach.” I suppose I took it to heart. No, on a serious note.

I always had this interest in journalism, even while I was teaching. When I was teaching in a junior college in Hyderabad, I initiated a program where students would discuss contemporary issues, and I asked them to write letters to various editors. These were pre-internet days, so I collected the letters, edited them, told students to rewrite, and then dropped them in newspaper office boxes. The response was good, and many letters started getting published. Looking back, maybe I wanted to do it myself, and I made it happen through my students. When you are deeply interested in something, you find ways to get into that zone.

After that, when I came back and my basic needs were taken care of—house and other material things—I decided to do something new. I left my teaching job at Oak Ridge International School midway through a session and began freelancing. I started writing for upcountry newspapers and magazines. I had heard stories about editors discarding hundreds of your heart? submissions daily, but luckily, my articles began getting published widely—in The Hindu, The Asian Age, The Pioneer, The Telegraph, Deccan Chronicle, and others. That is how I started writing.

Then I joined Navayuga, which had niche magazines on renewable energy, environment, and geospatial technology. I became assistant editor for Geospatial Today, which focused on GIS, Geographic Information Systems, and related areas. Though I came from a social sciences background with an MPhil in political science, I learned these technologies through reading and experience. I worked there for three years, closely with ISRO, and was fortunate to interview its then-chairman Radhakrishnan and others, travelling to centres in Bangalore, Hyderabad, Nagpur, and Trivandrum to cover stories.

After that, The Hans India newspaper launched in 2011. I joined them and worked for nine and a half years until COVID. I started as a special correspondent and eventually headed a team of 18 reporters. I also brought out three daily tabloids for different zones in Hyderabad. A tabloid, unlike a broadsheet, is smaller in size and more visual, with pictures and features.

And I must say this: journalism is far from glamorous. It is a tough, 24/7 job. For anyone wanting to enter the field, you must be prepared to go through the grind. When I joined Hans India, I did not take a single leave for the first eight months. Of course, we had a weekly off, but I chose not to, simply because I was so interested in the work.

Now I am with Metro India as Assistant Editor. That, in brief, is my journey.

2) Could you share a memorable story that left a lasting impact on you and continues to stay close to your heart?

It's very difficult to answer this because I must have written more than 800 to 1,000 articles till date. It's hard to say which one I am most passionate about. But since you've asked, I'll share two examples. I wouldn't call the first one “memorable,” but rather impactful.

There was a case at JNFAU, the Fine Arts University in Hyderabad, where serious sexual harassment allegations were made against a professor. I broke that story, and soon all the other newspapers picked it up. It went on for quite some time, and finally, the professor was found guilty. That was one impactful story.

But I also want to share another episode that reflects the realities of journalism today. In 2014, just after the TRS (now BRS) came to power, I travelled early in the morning with my photographer to Gajwel and Siddipet. We interviewed 12–14 families of farmers who had committed suicide. We gathered all the data—how many suicides had taken place in the previous six to seven months—and I filed the story. By 9:45 p.m., it was finalized and placed on the page. But the next morning, I found that it was missing. Why? Because you need to read between the lines. Newspapers today cannot survive without government support. And when political pressure comes in, stories like these get dropped. Everyone knows the truth, but not everything sees the light of day. That's the reality of journalism now.

So, one story was impactful, and the other is not so much “memorable” as it is a reminder of the present state of journalism. Journalism has changed—it's no longer the journalism we grew up admiring.

There's a line I always remember from Sanjay Baru, who was once the personal secretary to former Prime Minister Manmohan Singh. He said, “Journalism is to inform, not to impress.” That is the essence of true journalism. What you see on TV these days—loud debates and shouting matches—is not journalism. That is commentary or analysis. Real journalism is simply providing unbiased news to the reader and allowing them to decide what is right or wrong. A journalist's role is not to become the judge, the arbiter, or the arbitrator. Sadly, that line is blurred today. Still, I believe there is hope. It may seem like I'm being negative, but things can change. Journalism, at its core, is about informing, not impressing—and that's something every aspiring journalist should always remember.

3) While working on geospatial today you collaborated with ISRO and helped bring out India's first survey report on geospatial sector. In your view, how does reporting on such specialised field help the public become more aware and informed?

Geospatial technology has grown by leaps and bounds. Back between 2008 and 2011, the entire industry in India was worth only around 400 crores. Today, it has expanded tremendously—I don't have the latest statistics, but it's clear that the growth has been remarkable. The reason is simple: geospatial technology is useful in almost every sector. Take urban planning, forestry, or agriculture. For example, people talk about precision farming. With geospatial technology, you can determine exactly which type of soil is suitable for which crop. That kind of information is incredibly powerful.

Another example is in fisheries. Earlier, fishermen would venture into the sea without knowing where they might find schools of fish. Now, with geospatial tools, you can pinpoint those areas precisely. Fishermen can go directly to the spot, catch the fish, and return. Of course, there's a downside: large trawlers and big companies use the same technology to sweep up massive amounts of fish, leaving small fishermen at a disadvantage. Like any powerful tool, it has its flip side.

Still, the benefits are undeniable. A survey report we worked on in those days really helped the industry. It showed exactly where things stood, how businesses could grow, and what the future might look like. Since geospatial is such a niche sector, that kind of clarity was crucial.

People who study remote sensing or space technology often enter this industry, and the demand is vast. Every government department today needs GIS maps—whether for agriculture, urban planning, infrastructure, or natural resource management. In short, geospatial technology has become indispensable.

4) Journalists walk a fine line between press freedom and the law. In your opinion how can one make sure their reporting remains fair and unbiased when reporting on sensitive or controversial issues?

When we talk about freedom of the press, it is a very difficult question to answer. On the surface, it may seem simple—you report passionately and without bias. But the real issue is: will your story actually be carried?

Even today, there are spaces, especially in digital media and to some extent in print media, where unbiased reporting does happen. But the reality is, there is no “thin line” here. Either you do it or you don’t. Either the editor publishes your story, or he doesn’t. It’s as simple as that.

Take the 2014 example I mentioned earlier. My job was to go, report, and file the story. Whether it was carried or not was a separate issue. That’s what we were taught: your duty is to report, file it, and move on. You must keep doing the right thing consistently and persistently. Over time, opportunities and platforms will emerge where your work finds space.

5) There is a lot of fake news and misinformation that spread fast at the same time people also look up to media to understand what is happening in the society like understanding laws and policies as well. Do you think stronger regulations are the answer or is it more of the responsibility with the media itself?

It is everyone to blame. First and foremost, it is the people, because you get what you see. So who is to blame? The people. Just like films. If people say nowadays you don’t have a Satyajit Ray, a Mrinal Sen, an Utkulendra Chakraborty, an Aravindan, or an Adoor Gopalakrishnan, those kinds of movies are not made because people don’t watch them. Similarly, with fake news—what is happening now? Why are so many reels becoming viral? Because people are watching. Many studies say that when you stay on social media for a long time, it affects your faculties, it affects you personally, your mental health.

As for regulation, there are certain laws in place regarding fake news, and some newspapers also run fact checks. So these two things go on parallelly. But ultimately, when you keep feeding this, I believe it works in a circle. It will come back. Luckily, even today, people believe print media more than what they see on social media. Because in print media, nothing is published until it comes from the right source. That is very important today, and in that context, print is still relevant.

In electronic media, what happens is you go, you ask people, they say what they want, and it’s over. Cross-checking doesn’t happen to the same extent. I’m not saying it doesn’t happen at all in electronic media, but not as much. That’s why in journalism the basic premise is: when you go to do a story, you speak to both parties. You speak to both, and then you compile the story. That still happens in print media today, which is why print has more value.

In electronic media, because it has to run 24/7, they constantly need stories, and that pressure affects quality. That is why print still stands apart.

6) What are the biggest challenges journalists face today, and how do you personally navigate them in your professional life?

For me, the biggest challenge is leadership. To be very frank and blunt, the first reason is that the reading habit has reduced. Earlier, people used to sit down and read even a 1,500-word article. Today, they just want capsules; they don’t want to read long pieces of 800 or 1,500 words. That is one big challenge.

The second challenge is the lack of focus on agriculture. Earlier, newspapers had journalists covering agriculture exclusively. Today, I don’t find that in any newspaper. It is ironic that even with all this technology, even with AI and pharma making headlines, agriculture is still the backbone of the country. Yet very few newspapers cover it. Most of them cater only to cities. Life just 60 or 70 km outside the city is completely different, and the real stories lie there. But development in journalism has largely ignored agriculture and rural areas, choosing instead to focus on one particular urban audience.

Newspaper managements assign beats—railways, transport, airports, forestry, urban civic issues, etc. But very rarely do they assign people to cover rural development or agriculture. That gap is a huge challenge.

Another major challenge is the loss of neutrality. There was a time when newspapers were truly unbiased—you must have heard about The Indian Express carrying blank pages during the Emergency in protest. That kind of journalism had courage and independence. Today, too many newspapers openly align with political parties. Some are even started by political parties themselves, so naturally they serve those interests. This is another big challenge.

Still, I believe it is a cycle. Just like social media today—everyone is on it, spending hours. But there will come a time when not being on social media will be seen as a mark of strength. Right now, if you say you're not on social media, people roll their eyes and ask how you survive without it. But the truth is, it is possible. It may take a little longer to connect with people, but the work can still be done. Social media is not indispensable—it is a matter of choice.

Newspaper managements assign beats—railways, transport, airports, forestry, urban civic issues, etc. But very rarely do they assign people to cover rural development or agriculture. That gap is a huge challenge.

Another major challenge is the loss of neutrality. There was a time when newspapers were truly unbiased—you must have heard about The Indian Express carrying blank pages during the Emergency in protest. That kind of journalism had courage and independence. Today, too many newspapers openly align with political parties. Some are even started by political parties themselves, so naturally they serve those interests. This is another big challenge.

Still, I believe it is a cycle. Just like social media today—everyone is on it, spending hours. But there will come a time when not being on social media will be seen as a mark of strength. Right now, if you say you're not on social media, people roll their eyes and ask how you survive without it. But the truth is, it is possible. It may take a little longer to connect with people, but the work can still be done. Social media is not indispensable—it is a matter of choice.

**7) What is your opinion on the surge of AI and lack of human touch in journalism?**

AI is actually very useful. For example, suppose I need to edit 30 copies a day. By noon, I'm already exhausted. But if I already have the data and the story, and AI helps me refine the copy, then there's no harm in using it. The problem arises when you ask AI to write the entire story for you—that's where it fails, because there's no human touch.

AI can gather data from different sources and present it. But take a hypothetical mishap in Hyderabad. Suppose an accident occurs, several people die, and I go to cover it. I'll meet families, talk to people, and discover details. For instance, one of the injured may have been just married two days ago, or another could be a gentleman who retired, married, and was returning to his village after 50 years. These personal stories add depth.

When I file my report, the main story will have the facts: how many people died, how it happened, where it happened. But alongside that, I might write a box piece with these human stories. That's something AI cannot do. It cannot go to the ground, meet people, or sense emotions. It can only give you numbers and past statistics, like how many accidents happened in the last five years. That is why the human angle matters.

The same is true for teaching. People often say you can learn everything online, but it is not the same. Let me give you an example—you're a law student. You know what *habeas corpus* means: produce the person before the court. One of the landmark cases is the Eachara Warrier case in Kerala in the 1970s. His son Rajan, a student at the Regional Engineering College, was arrested on campus and went missing. His father filed a *habeas corpus* petition. The police denied arresting him, but newspapers followed the case relentlessly. Eventually, the truth came out, the Kerala government fell, and it showed the power of journalism and legal knowledge.

I also recall when I was teaching the right to equality. I explained that everyone is equal before the law and has equal protection under it. A student then asked: if everyone is equal, why are so many people still poor? That was a tough question. Even with Article 19—the provisions look beautiful on paper, but reality is very different. These are challenges you cannot explain simply by quoting the law. You need examples, stories, context.

This is why a teacher's presence in the classroom is irreplaceable. Beyond books, it is the experiences and examples a teacher brings that inspire students. Many successful people were shaped by teachers who influenced them directly. AI cannot replace that. Similarly, AI cannot replace a journalist who goes to the field, speaks to people, and captures the human story.

**8) You have published so many articles and managing to keep up with your fresh writing and publishing them do you have any advice for the upcoming writers, or journalists, or even our students who wish to you know go into the career of journalism?**

I like to use this particular analogy. In 1987, during the Reliance Cricket World Cup in India, Australia won the cup. As usual, a journalist asked a very silly question to Allan Border: "How do you feel?" I mean, how will anyone feel after winning a World Cup? Obviously, they'll feel happy. But his answer was incredible. He said, "I am one of those lucky guys who gets paid for what I like to do—I just play cricket".

So my advice to everybody is: choose a profession you love, and you'll never have to work a single day in your life. You will never have Monday morning blues.

That is the essence. Whatever we study, whatever we do, we must know what we like. If we end up doing things we don't enjoy, we will never succeed in the truest sense. You may land a high-paying

job in a different industry, but if it isn't something you love, it's just materialistic success. The real question is: are you actually doing what you want to do? Each of us must look within and figure that out. Once you know what you love, half the battle is already won—you start moving in the right direction.

Now, if you want to come into journalism, you must be prepared to put in long, hard hours. It is not like a banker's job, where you work eight hours and you're done for the day. I remember once, I was sent to cover a social service event in Karimnagar. By 7:30 pm, I had filed that report. Then, at 9 pm, my editor called and said Sania Mirza was flying in from London after Wimbledon, and I had to cover that too. That's the reality—you must always be ready.

So, the first rule is: you must be very passionate about journalism. You should like it, you should enjoy it. As they say, if you love your job, it never feels like a job—you'll never dread Mondays. Do it only if you truly love it.

Many people enter professions just for money. But money will come; when it has to come, it will come. If you choose a career only for the package, you won't last long. It's like students who ask about placements before even joining a university. That's one of the most foolish things—you want to know the salary without even building the skills. It doesn't work that way. My advice is simple: be passionate about what you do.

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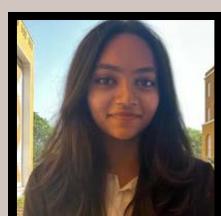
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