



The

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Lawyers' Musings

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FOREWORD

Greetings from the Editorial Team of *The Student!*

We are proud to bring you another edition of our magazine. The best of articles, poems and reviews have been chosen for this issue.

It is thereby declared that each and every contribution to the magazine is an original work of the students of this institution and references to the same have been provided.

This edition was a lot of fun to work on owing to the variety of content that we had received. We expect to bring even better versions of this magazine in the future.

Any feedback and suggestions can be mailed to us at:
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Subham Kumar Dalara

Editing In-Charge

BEGINNING OF A CONVERSATION

-Anjali Manghnani

The incident that triggered widespread protests across the country that changed India's national capital, Delhi, into the rape capital, gave strength to a lot of girls to fight against this male dominating society and led to a major change in laws related to rape, sexual harassment, and delinquent acts. This incident that took place in a moving bus, where a 23-year-old medical student was gang-raped by six men out of which one was a juvenile; her male friend was beaten up and then they were thrown out of the moving bus.

In 2016, National Crime Record Bureau (NCRB) recorded 106 rapes a day and four out of every ten victims were minors. In 94.6% of cases, the perpetrators were none other than the victim's relatives including brothers, fathers, grandfathers, sons or acquaintances. A family is considered to be the safest of all lots, but the question of the hour is whether a girl safe with her family or not?

Rape, in India, made its inroad through the legacy of the British as well as the traditional outlook within the people, which

blames victims of rape, is sympathetic to perpetrators, and which treats women who have been raped as "damaged goods" and blames them for wearing provocative clothes that instigated the men to rape her or in other words she was "calling for it". Our own Indian society blames the victim rather than giving her support and strength to fight after this horrific incident. Why doesn't the Indian society blame the men for committing rape rather than characterizing the victim for the clothes she was wearing or stating the time she was outside was not safe or that it is her fault that the incident had taken place?

One of the rapists in the Nirbhaya Rape Case stated that he had no regrets for committing such an inhuman offense as it was committed to teach her a lesson since women should not be out so late with a male friend. He stated firmly that Indian society does not allow a woman to smoke or drink or wear what she likes. "She must be covered and look respectable. That way, no man will try anything,"

he says. "A man will only have bad thoughts about a woman if she is showing a lot of flesh. Not otherwise". This is the mentality of the society where a woman is fit only to be confined within the four walls of the house, taking care of the family and is characterized by the clothes she wears.

The horrific rapes in India are now so common that every other day there is a Nirbhaya. How many stories right from the time of Suzette Jordan have we heard of women going up to the Police Station and being mocked for being a rape survivor. How many times have we heard politicians say '*boys will be boys*'. We have cases after cases, headlines after headlines but where is justice? Why aren't the rapist behind the bars?

Being Indians we are good at one thing, we prefer standing back and making videos or posters else supporting on social media but when it comes to acting and making a change we fail. We need to make a change to see a change in the society rather than just blaming people for

Anjali Manghnani is a third year student of BA-LLB. She feels that change is necessary and is passionate about changing people's opinions. She hopes to work in the field of human rights and for the needy.

their thoughts. **We need to start a conversation.**

Once a rape has been committed, a girl is not only physically but mentally harassed as well, in spite of this she faces the society, she faces humiliating questions asked by our own Police Officers while filing an FIR, by our own lawyers in the Court and most of all the rumors by our own society that makes her feel like there is nothing left anymore. In spite of all this, she fights; she fights for herself and she fights for justice.

Women and Girls need to start a conversation with their parents, with their husband or anybody they trust if they go through any kind of sexual harassment, if not, seek help from a helpline or a NGO that can help them fight the situation. If you don't fight for yourself, it is never going to stop.

"The day a woman can walk freely at midnight on the roads, that day India will have truly achieved independence."



GANDHIAN ALTERNATIVES FOR TOMORROW

-Madhavarapu Siddhartha Rao

‘In the history of mankind, many great men have come and left their imprints on the sands of time. But as a man of thought and action, industry and acumen, conviction and commitment, Gandhi was unique.’

For his fight against injustice and exploitation, firm faith in the principles of truth and non-violence, Gandhi could be the symbol of Indian spirit and world peace.

From the Central Hall of the Indian Parliament to a statue at Union Square Park in New York, and across far flung corners of the world, MK Gandhi is seen as a spokesperson of non-violence. Yet it is Gandhi’s little-known work on what it means to be truly civilised that might be far more crucial to the future of mankind.

While leading the movements for Independence and innovating programmes for socio-economic changes, he seldom ignored his mission of India's moral regeneration. Attached to the village republic, he dreamt of a global village. A man of highest commitment and integrity, he himself tried his best to test his philo-

sophical ideas.

Many famous personalities like, former US President Barrack Obama; Joan Baez, the Czech Human Rights activist, Cesar Chavez, the social activists in California, Joanna Macy, the activist; Mubarak Awad, the non-violent Palestinian leader and many others are all inspired by Gandhi in their struggle.

But in the present times, humans with all their eccentricity, lust for power, science, and technology of modern warfare struggle, fail to understand the basic postulates of Gandhism. But for this, the present generation is not to be blamed. Any concept of ideology, if not reinterpreted becomes invalid for the present.

Gandhiji always highlighted the seven social sins, namely:

- Politics without Principle.
- Pleasure without Conscience.
- Wealth without Work.
- Knowledge without Character.
- Commerce without Morality.
- Science without Humanity.

- Worship without Sacrifice ;which will never lose their significance at any time.

Gandhi strongly favoured decentralisation of power and authority with patience. His emphasis on political freedom of minority, decentralisation of political power has been accepted in the form of protection of minority rights and Panchayat Raj. Gandhi's concept of Satyagraha, non-cooperation, Civil Disobedience even today have proved to be successful as non-violent means of struggle against injustice, racialism and exploitation. Therefore, it may be said that the violence that exists today, can be felt not only as direct violence, but also on deeper levels as structural violence and cultural violence. Considering the present world scenario, beginning from the threat of nuclear warfare down to environmental pollution, one must find the validity of Gandhi's statement. Gandhi had talked about peaceful coexistence of nations and establishment of internationalism. Every one of us is striving today to reach that Gandhian goal.

The most important concept of Gandhi namely Swadeshi finds its revival today

in Indian polity especially after the entry of multinationals and monopolisation of industrial products. Of course, the modern term for Swadeshi would be 'self-reliance'. He had characterised modern civilization as a disease. The present day statesman also emphasises austerity measures which are all reflection of Gandhian model. Gandhi was not opposed to industrialisation. What he wanted was use of simple machinery in villages and decentralisation of industries. Otherwise machinery and industrialisation would be instruments of exploitation. He also suggested state ownership of industries so that industries would work for the benefit of mankind.

The new spirit of Swadeshi is to fight against new colonialism with increasing grip over Indian economy and cultural erosion. It is a reflection of Gandhian Swadeshi because he has developed this concept first as a weapon of economic independence and then for political independence. In the economic field Gandhi's emphasis was on small-scale industry as a source of employment generation, economic decentralisation leading to self-reliant villages and limiting autonomy to

village republics. He believed in the economics of self sufficiency rather than the present capitalist consumer economies of today. He believed in production to satisfy the need rather than satisfying the greed. Gandhi also wanted to abolish all class distinctions and build a social order of self-sufficient, self-governing village communities having maximum autonomy. Khadi in Gandhian ideology does not only signify financial independence from foreign or factory cloth but emphasises the concept of self subsistence.

Now-a-days the villages get utmost priority in Government plans and programmes. All modern states are welfare states because the need of the day is welfare. This is nothing but the other name for Gandhian Sarvodaya. His concept of

Swaraj and democracy quite agree with the modern liberal ideas which are the call of today. He was strongly against dowry which is felt more today. His advocacy of prohibition, disapproval of child marriage is also widely accepted in the 21st century.

At present, we all have the task of revalidating Gandhian ideas by new interpretation of his thoughts and actions. The entire mankind will be immensely benefited if Gandhian thought is followed in the right perspective. Gandhi is dead, but long lives Gandhism.

Madhavarapu Siddhartha Rao is a third year student of BA-LLB. The above extract is a speech he gave at an elocution competition conducted by the Shiksha Mandl, Wardha, Maharashtra on the 22nd and 23rd of January, 2019. The topic was '**Gandhian Alternatives for Tomorrow**'. He qualified the initial rounds and reached the finals.



INTERSECTIONALITY BETWEEN MEN AND WOMEN'S RIGHTS

-Alekhya Nallan

In the world where there is a dispute for equality amongst men and women, the term "Feminism", which was introduced in the 1890s by Eugenie Potonie-Pierre, and whereas "Men's Rights Activism (MRA)" was introduced in the 1970s, these terms were coined and framed for people who were fighting for safeguarding the interests and rights of the men and women.

The concept of intersectionality was however introduced for the first time, by Kimberlé Crenshaw. In 1989, the concept of intersectionality in feminism, in her paper as a way to help explain the oppression of African-American women. In Kimberlé's paper she explained how black women faced oppression due to the combination of both sexism and racism. She also wrote her paper to show how non-white women have different experience than the white women due to their race and/or class which are not easily pinpointed or voiced. Though the concept of intersectionality was framed long ago many don't seem to be aware of it.

The Merriam Webster dictionary defines intersectionality as "the complex, cumulative manner in which the effects of different forms of discrimination combine, overlap, or intersect".

To break that down, it essentially means that discrimination doesn't exist in a bubble – different kinds of prejudice can be amplified in different ways when put together.

Intersectionality In feminism and men's right activism deals with the rights of men and women in all walks of life unlike normal feminism and men rights activism which deal with rights pertaining to a certain section of people. It is also noted that, in the men's rights activism there seems to be no concept of intersectionality. Lets take a look at the point of focus of the MRAs in India, it has always been on "misuse of laws that exist to protect women against violence". But with the generation becoming progressive day by day, the MRAs should also shift their focal point towards the intersectionality and should include this concept.

Intersectionality is a very inclusive concept which includes all the identities of the people not just the gender but also important aspects such as ethnicity, race, status, religion, sexuality, etc. It also means understanding different identities of men and women and how they experience the oppression.

Therefore, by including this concept it gives the feminism or Men's right activism, grey undertones rather than just making it a black and white concept. Grey undertones here mean, that the concepts have a lot of layers or have multiple different identities which are being studied or are protected at the same time rather than just protecting one identity at a time in isolation.

Due to intersectionality, the oppression faced by a person due to their race, sexuality, religion etc. along with their gender are dealt by these activists and their or-

ganizations. The oppression faced due to race, caste, religion, sexuality etc. are to be included with the gender-based oppression or discrimination. So, more awareness about this concept needs to be made among the public so as to not study and deal with the oppression caused by various factors separately in isolation.

Feminists and their organizations have time and again fought for various problems such as triple talaq, LGBTQ rights, etc. In the case of the fight for LGBTQ not only LGBTQ activist were involved but feminists seem to have been involved in this historic moment.

Therefore, it is time for MRAs too, to also include men from LGBTQ community and not just heterosexual men while they fight for the men's right, after all they are men too and have a right to be heard irrespective of their sexuality, religion, caste etc.

Alekhya Nallan is a second year student of BBA-LLB. She hails from Mumbai. Her hobbies include singing, writing and reading novels. She considers her voice to be the most valuable gift.



MARITAL RAPE: AN UNSPOKEN SIN

-Aritra Kundu

Since the dawn of modernization people have argued whether marital rape is supposed to be criminalized or not. This very question also points out that our laws have failed to understand the very meaning of marriage. Marital rape is defined as any unwanted or non-consensual intercourse in any part of the body with the spouse in the due course of their marital relationship. It is also defined as where the husband pressurizes or manipulates his wife to go through sexual intercourse with him. Marital rape is the conjunction of two very dissimilar or contrasting words. “Marital” which is considered as one of the most purest and holiest form of relationship whereas “rape” is considered as one of the worst crime that could ever exist on the face of earth. Rape in most countries carries a punishment of death or imprisonment for life. Marital rape can be a tarnishing point in the due course of the marriage or which can ruin the whole relationship of marriage. Such crimes stays hidden in most of the developing few developed countries because there are no

laws in such countries which recognize marital rape and criminalizes it. This non criminalization of marital rape also proves that we still live in male chauvinistic society rather than a rational liberal society where everyone has their say or can voice out their thoughts.

Previously all such matters were kept hidden from the bright light of the society or maybe it got hushed down upon the busyness of our everyday world. As it got to the surface of our reality, we started to know the horrors and the pain endured by the victims. Marital rape often leads to psychological traumas, depression, anxiety and such things often results in suicide or some other sort of grievous hurt inflicted by the spouse upon oneself. Since most of such incidents can't be reported in various countries, spouses become closed within themselves and leads them to take grievous measures. Such type of incidents often go unnoticed or unpunished and as contended by a Nobel Laureate Bertrand Russell in his book named '*Marriage and Morals*' that a

married woman endures more amount of unwanted sexual intercourse than any prostitute out there. This may not be an absolute fact but this quite exceptionally explains our society and where it lacks the most.

In the earlier periods, marital rape was not considered as a possibility since marital relationships occur for the sole purpose of maintaining a sexual relationship with the spouse and to provide an offspring. But with the advancement of the society and with the advancement of the viewpoints of the community, marital rape started to come into lime light of the busy modern society and started being considered as a wrong which is inflicted on the spouse. This gave to popular saying that “Rape is a rape no matter where or how it was committed”. Currently marital rape is considered to be a crime in most of the first world countries but the third world countries are still struggling to understand the grievousness of the situation of the victims of the marital rape and thus it still remains unconsidered and neglected by the vast population. With the popular belief, one question that has always been asked, “How can a spouse be

raped?” This worded concept can be rooted back to the old times when women were considered to be a property of the husband and thus he could have sexual intercourse whenever he desired. This whole hasty concept of women being a sole property and nothing more than a tool to make children and satisfy the sexual desires of the husband was first explained by Hale in History of the Pleas of the Crown where he described that husband cannot be guilty of rape since the wife is a lawfully wedded one and she has bestow herself on her husband for all the good and the bad that she has to endure. Currently this concept has been discredited and discontinued since women are no longer considered to be husband’s property and they’re given proper entity. Thus, their thoughts, whims and desires are all to be considered and listened to. This also shone light over the fact that women are just not tools or pawns to be used as men pleases. They’re equal part of the society where they can work hand to hand to bring up the whole society. This thought of meaningfulness and how much women matter was realized by our patriarchal society only in the 20th

century and in the early 21st century. But it is really sad to say or endure upon the fact that there still many countries where they don't consider women an equal part of the male chauvinistic society and that their voices matter even in the due course of their marriage.

In one of the richest first world country this whole concept of women not being a property of their husband could only be realized through a famous landmark case named *Kirchberg vs. Feenstra (1981)*, the Hon'ble Supreme Court in the United States which held that wife being a sole property of the husband as unconstitutional and amended the existing laws. From that point on marital rape was recognized as a crime in the United States which can tarnish the whole idea of marriage and thus became punishable under the law of the land. This also lead to many other countries changing their existing laws but there had been many other countries where modernization of women being a dignified entity and who's not at all a property of their husband or their father swooped in a lot earlier than the rest of the world. Few examples of such countries are Germany, Australia, Belgium,

Ireland, and many more first world countries. But, there are considerable number of countries where marital rape is still not considered to be rape or that country lacks any legislative objection to the matters of marital rape and that include countries like India, Singapore, Ethiopia, South Sudan, and a few other commonwealth countries. A distinctive example of modernization and upliftment of the women can be seen in Bhutan where they have criminalized marital rape with dire consequences to anyone guilty of marital rape.

No doubt India went through a lot of changes of modernization but it still lacks in a lot of fields and judiciary and the legislative bodies are examples of such failures. In here there's no concrete laws recognizing marital rape as a rape since according to Section 375 of Indian Penal Code which describes rape and Section 376 talks about the punishment related to rape but don't consider any facts related to marital rape. With one of the recent Act that came into force known as Protection of Women Against Domestic Violence Act, 2005 where it talks about marital rape in an indirect form but doesn't

consider it as a rape offence rather considers such sexual acts of violence as domestic violence.

Since the dawn of modernization people have argued whether marital rape supposed to be criminalized or not. This very question also points out that our laws have failed to understand the very meaning of marriage even. Marital rape is defined as any unwanted or non-consent sexual intercourse in any part of the body with the spouse in the due course of their marital relationship. It is also defined as where the husband pressurizes or manipulates her wife to go through sexual intercourse with him. Marital rape is the conjunction of two very dissimilar or contrasting words. "Marital" which is considered as one of the most purest and holiest form of relationship whereas "rape" is considered as one of the worst crime that could ever exist on the face of earth. Rape in most countries carries a punishment of death or imprisonment for life. Marital rape can be a tarnishing point in the due course of the marriage or which can ruin the whole relationship of marriage. Such crimes stays hidden in most of the developing countries and few developed coun-

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Previously all such matters were kept hidden from the bright light of the society or maybe it got hushed down upon the busyness of our everyday world. As it got to surface of our real we started to know the horrors and the pain endured by the victims. Marital rape often leads to psychological traumas, depression, anxiety and such things often results to suicide or some other sort of grievous hurt inflicted by the spouse upon oneself. Since most of such incidents can't be reported in various countries spouses become closed within them and lead them to take grievous measures. Such type of incidents often goes unnoticed or unpunished and as contended by a Nobel laureate Bertrand Russell in his book named Marriage and Morals that a married woman endures more amount of unwanted sexual intercourse than any prostitute out there. This

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husband and thus, husband could have sexual intercourse whenever he desired. This whole hasty concept of women being a sole property and nothing more than a tool to make children and satisfy the sexual desires of the husband was first explained by Hale in History of the Pleas of the Crown where he described that husband cannot be guilty of rape since the wife is a lawfully wedded one and she has bestow herself on her husband for all the good and the bad that she has to endure. Currently this concept has been discredited and discontinued since women are no longer considered to be husband’s property and they’re given proper entity. Thus, their thoughts, whims and desires are all to be considered and listened to. This also shone light over the fact that women are just not tools or pawns to be used as men pleases. They’re equal part of the society where they can work hand to hand to bring up the whole society. This thought of meaningfulness and how much women matter was realized by our patriarchal society only in the 20th century and in the early 21st century. But it is really sad to say or endure upon the fact that there still many countries exist

where they don't consider women as an equal part of the male chauvinistic society and that their voices matter even in the due course of their marriage.

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tries where marital rape is still not considered to be rape or that country lacks any legislative objection to the matters of marital rape and that include countries like India, Singapore, Ethiopia, South Sudan, and few other commonwealth countries. A distinctive example of modernization and upliftment of the women can be seen in Bhutan where they have criminalized marital rape with dire consequences to anyone guilty of marital rape.

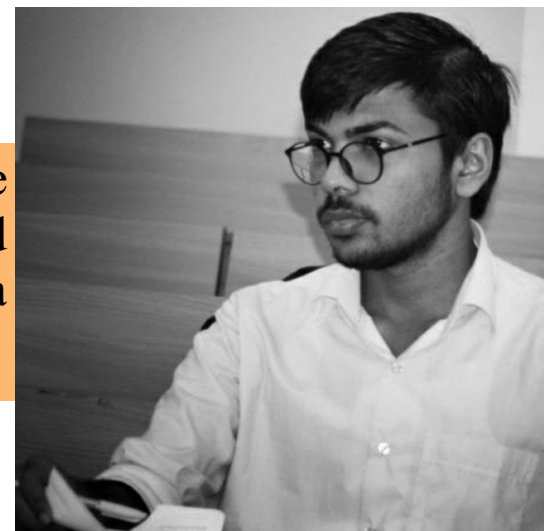
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As being in the 21st Century, a Century of modernization and hope the growing consent about marital rape should be considered by all the remaining countries including India where it is still not recognized as an offence legislatively. All such Governments should take it into view and make marital rape a grievous offence and provide strict punishments to anyone guilty of such offence. Such laws should

also take care of the modesty and the dignity of the spouses who fell victim to it. This whole essay has been written to summarize the horrors faced by the victims of marital rape and how it affects the women where there are no laws criminalizing such offences. It also takes up the changes that we must go through to provide justice to such victims of marital rape.



Aritra Kundu is a second year student of BBA-LLB. He is a very enthusiastic and artistic person. He likes to read a lot of books, especially novels and calls himself a '*book hound*'. He aspires to specialize in Cyber Law.



THE DISPUTED LAND

-Laxmi Neeharika Neela

A Dispute whose origins are as old as the idea of India itself.

A piece of land measuring 1500 square yards, in the town of Ayodhya, has been under dispute for over seven decades until recently. This piece of land was claimed to be the birth place of Lord Rama, by the Hindu community and as a place of the historic Babri Masjid, built by Mughal emperor Babur, by the Muslim community.

In 1800s there were numerous riots between the Hindu and Muslim communities over the disputed land. The 'then' government tried to solve this dispute by building a grill brick wall, dividing the land into two parts; the inner courtyard for the Muslims and the outer courtyard for the Hindus. However, this did not resolve the conflict. In a suit of 1885 before the Sub-Judge Faziabad to build a temple on the Ramchabutra in the outer courtyard, was dismissed. On the night intervening 22nd and 23rd December, 1949 a group of fifty to sixty people broke into the mosque and placed idols of Lord Ram

under the dome. On the Magistrate's order only a few pujaris were allowed inside and the general public were only allowed dharshan from beyond the grill-brick wall.

A suit was filed in 1950 before the civil judge of Faziabad by Gopal Singh Visharad seeking his right to offer prayers at the main Janmabhumi (the land is referred as Ram Janmabhumi by the Hindus) Temple near the idols. In 1959, a suit was filed by Nirmohi Akhara, a religious sect amongst the Hindus, for the management and charge of the temple.

In 1961 The Sunni Central Board of Waqf filed a suit for declaration of title to the disputed land. The Muslims deny that the mosque was constructed on the site of a destroyed temple. According to them, prayers were uninterruptedly offered in the mosque until 23rd December, 1949 when a group of Hindus desecrated it by placing idols within the dome. Another suit was initiated by next friend on behalf of the deity (Lord Ram) in 1989. All these suits were transferred to the Allahabad

High Court by itself from the Civil Court at Faziabad.

As the trial was pending in the High Court, the Court the acquired 2.77 acres of land, which included the disputed land, for 'developing and providing amenities to pilgrims in Ayodhya'. After filing writ petitions the acquisition was set aside. Yet, the mosque, the wall, the Ramchabutra were destroyed and a makeshift temple was constructed under the central dome. Later the central government under "Ayodhya Acquisition Act 1993" acquired about 68 acres of land including the disputed premises. Upon filing writ petitions in High Court of Allahabad, Section 4(3) of "Ayodhya Acquisition Act 1993" was held unconstitutional.

The Allahabad High Court gave a judgement, in 2:1 ratio on 30th September 2010, stating that the Muslims, Hindus and Nirmohi Akhara are joint holders of the disputed property allotting a share of one-third to each of them.

The parties preferred multiple Civil Appeals and Special Leave Petitions before the Supreme Court of India, against the judgment of the High Court. On 8th January a five-judge bench was set up, con-

sisting of Chief Justice of India Rajan Gagoi, SA Bobde, Ashok Bhushan, DY Chandrachud, S Abdul Nazeer to hear the title suit for the disputed land. The bench proposed a court-monitored mediation, Former SC Judge Justice FM Kalifulla, Sri Sri Ravi Shankar and senior advocate Sriram Panchu were in the mediation panel. The mediation began on March 13 at Awadh University in Faizabad. Seven rounds of discussion took place but it did not yield any results. On August 2, the court decided to start a regular hearing.

The Supreme Court on 9th November stated that, the evidence of possessory claim given by Hindus has better footing as to the evidence give by the Muslims and Muslims were dispossessed upon the desecration of the mosque on 22/23 December 1949 and ultimately destroyed on 6th December 1992. Court also stated that, Justice would not prevail if the Court were to overlook the entitlement of the Muslims who have been deprived of the structure of the mosque through means which should not have been employed in a secular nation committed to the rule of law. So as to provide restitution to the Muslim community for unlawful

destruction of their place of worship a land admeasuring to 5 acres was given to Sunni Central Waqf Board and the disputed land is to be given to the Hindus and also ordered the Central Government to make necessary provisions in regards to the functioning of the Trust including on the matters related to management of the trust, the powers of the trustees including the construction of a temple and all necessary matters; Possession of the inner and outer courtyards shall be handed over to the Board of Trustees of the Trust to the body so constituted.

Laxmi Neeharika Neela is a first year student of BBA-LLB. She is an avid reader and loves to read English Classics. She aspires to become a Corporate Lawyer.



PASSIVE EUTHANASIA: IS IT RIGHT?

-Hasan Mustafa

Euthanasia is the practice of intentionally ending a life to relieve pain and suffering. Different countries have different euthanasia laws. The British House of Lords Select Committee on Medical Ethics defines euthanasia as "a deliberate intervention undertaken with the express intention of ending a life, to relieve intractable suffering". In the Netherlands and Belgium, euthanasia is understood as "termination of life by a doctor at the request of a patient".

Even India has followed the footsteps and legalised passive euthanasia. Since March 2018, passive euthanasia is legal in India under strict guidelines. Patients must consent through a living will, and must be either terminally ill or in a vegetative state. On 9 March 2018 the Supreme Court of India legalised passive euthanasia by means of the withdrawal of life support to patients in a permanent vegetative state. The decision was made as part of the verdict in a case involving Aruna Shanbaug, who had been in a Persistent Vegetative State (PVS) until her death in 2015. Aru-

na Ramchandra Shanbaug, a nurse working at the King Edward Memorial Hospital in Mumbai's Parel, was brutally raped and gagged with a dog chain by a ward boy - Sohanlal Bhartha Valmiki.

It is said that one cannot make everybody happy. In the same way passive euthanasia is not liked by some people who uphold that in passive euthanasia they don't directly take the patient's life but rather they just allow them to die. This is morally unsatisfactory distinction, since even though a person doesn't 'actively kill' the patient, they are aware that the result of their inaction will be the death of the patient. The philosopher James Rachel has an argument that shows that the distinction between acts and omissions is not as helpful as it looks.

Consider these two cases: Smith will inherit a fortune if his 6 year old cousin dies. One evening Smith sneaks into the bathroom where the child is having his bath and drowns the boy. Smith then arranges the evidence so that it looks like an accident. One will inherit a fortune

if his 6 year old cousin dies. One evening Jones sneaks into the bathroom where the child is having his bath. As he enters the bathroom he sees the boy fall over, hit his head on the side of the bath and slide face-down under the water. Jones is delighted; he doesn't rescue the child but stands by the bath, and watches as the child drowns. According to the doctrine of acts and omissions Smith is morally guiltier than Jones, since he actively killed the child, while Jones just allowed the boy to die. In law Smith is guilty of murder and Jones isn't guilty of anything.

Difference between Active euthanasia and passive Euthanasia

- in active euthanasia the doctor takes an action with the intention that it will

cause the patient's death

- in passive euthanasia the doctor lets the patient die
- when a doctor lets someone die, they carry out an action with the intention that it will cause the patient's death
- so there is no real difference between passive and active euthanasia, since both have the same result: the death of the patient on humanitarian grounds.

Thus the act of removing life-support is just as much an act of killing as giving a lethal injection

I would like to end by saying that passive euthanasia although releases the pain of the sufferer but can be more misused than used for the benefit of the society.

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RTI: TRANSPARENCY IN ADMINISTRATION

-P. Samay Kumar

India is the largest democratic country in the world having 60 crores of voters and those voters decide the fate of the government and the people in general. The jurisprudence of democracy has been enshrined in the part-III and Part-IV of the constitution of India. According to the constitution the people of India are sovereign authority and they have Fundamental Rights to know what the government has been doing in their name. Freedom of Speech is the lifeblood of democracy without it democracy will be turned into tyranny or dictatorship. Freedoms of Speech Acts like a safety valve in democracy, because people ventilate their grievances by criticizing the government and public officials. Consequently, it does not give the scope to the people to revolt against the existing order.

The history has witnessed several revolutions, which is the result of the lack of information. When people do not get the right kind of information they develop the attitude of apathy and indifference towards the government. The secret policy of British government had compelled some prudent Indians to think otherwise. And in the long run that secret policy of alien rulers acted like a deadly weapon against themselves. Consequently, they had to leave this soil and Indians took the charge to rule them. Thus it is clear that Right to Information not only gives the

scope to the people to know about the functioning of the government but it ventilates the grievances of the people.

The Universal Declaration of Human Rights of 1948 has clearly mentioned in Article-23 and 25 about the Right to Information which is the inherent right of human being. Right to Information laws result the basic premise that government is meant to serve the people. Access to government records and information is necessary prerequisite for enhancing transparency. Transparency removes the misunderstanding and checks the corruption in the administration. The government of India after being realised its importance passed the Right to Information act on 12th October 2005 and since then the Right to Information Act 2005 is being applied throughout the country. In order to have a basic idea on Right to Information this article has been designed.

Definition of Right to Information:-

Right to Information accessible under this Act which is held by or under the control of any public authority and includes the Right to-

- Inspection of work, documents, records;
- Taking notes, extracts or certified copies of documents or records;
- Taking certified samples of material;

Obtaining information in the form of diskettes, floppies, and tapes videocassettes or in any other electronic mode or through printouts where such information is stored in a computer or in any other device.

Bodies coming under the RTI Act

The right to information Act covers all levels of Government-Centre, State district and local self-governing bodies like Panchayats and Municipal bodies. It also covers non-governmental organisations – i.e. NGOs and other private bodies – that are financed substantially with public funds provided by the government. Every citizen has the right to put in an application requesting information or copies of records held by these bodies and such information should be given by the concerned body.

The three level regime for accessing information

At the first level of the regime, every public authority has designated officers for receiving applications (also called information requests) from citizens. At the second level, every public authority has designated senior officers to look into those cases where citizens request for information have been refused. If citizens

do not get the requested information or are not satisfied with the information they have received under this law, they have the right to send an appeal to the Department Appellate Authority (DAA) designated within the concerned public authority.

At the third level, an independent State Information Commission (SIC) has been set up to look into those cases where citizen are not satisfied with the decision of the DDA. The SIC also has the powers and responsibility to monitor compliance of public authorities to this Act and submit an annual report to the State Legislature.

The Role and Duties of the Public Information Officer

Under the RTI Act, Public Information Officers (PIOs) should be designated in all administrative units of every public authority in order to receive information requests from citizens. They also have responsibility and duty to provide the requested information within 30 days. The PIO is the main point person whom citizens will contact for exercising their right to information under this law. In public authorities controlled by the State

Government they are called State Public Information Officers (SPIOs).

Duties of a PIO: Sections 7, 10 & 11

- PIO should render assistance to those who cannot write an application.
- Must inform the application of the appellate authority to whom he should approach for review of the decision taken on the fees for supply of information and also the time limit.
- Give information in the form in which it is originally sought subject to resource constraint and preservation of the record in question.
- Give written reasons for rejection of information request, details of the time limit for appeals and the Approach appellate Authority.
- If allowing partial access he shall give notice to the applicant stating
 - Which part will be provided after serving the exempt portions,
 - Reasons for arriving at this decision including findings on any factual matter relating to the materials on which the findings are based.
 - Name and designation of the person who gave his decision.
- Details of fees to be deposited.
- Applicant's right to seek review of the decision on fee charged or the decision taken-including details of the appellate Authority and the time limit for filing the review / appeal.
- If information sought has been supplied by third party or is treated as confidential by the third party, PIO must give written notice to the latter within 5 days of receiving the information request and take its representation into consideration.
- Third party must be given a chance to make a representation (oral or written) before the PIO within 10 days of receiving the notice.

Exemptions from disclosure of information according to Section 8:

- Information that would prejudicially affect the sovereignty, integrity, security, scientific or economic interest and relation with a foreign state.
- Information which would lead to commission of an offence.
- Information whose release is forbidden by a court or tribunal or discloser which might constitute contempt

of court.

- Information whose release may lead to breach of privileges of parliament or state legislature.
- Commercial and trade secrets, intellectual property etc. that would harm competitive position of third party.
- Information available to a person in his fiduciary relationship (Information shares between client and lawyer or landlord and tenant or patient and doctor.)
- Information received in confidence from a foreign government.

If information disclosure endangers life and physical safety of any person.

- If it is about a source of information or assistance given in confidence of law enforcement or security purposes.
- If it is likely to impede investigation and prosecution process.
- Cabinet papers including deliberations of Ministers, Secretaries and other officers. (But decisions and related reasons contained in them will be made public after the decision has been taken and the matter is complete or over)
- Personal or private information- sub-

ject to large public interest- to be decided by the public information officer.

All exemptions subject to public interest override. If public interest outweighs harm to the public authority, information must be disclosed. The power to decide whether public interest outweighs is with the public information officer and the Appellate Authorities.

Time bar on information covered by exemptions – Section 8

- Upon completion of 20 years, information about any occurrence, event or matter will be given irrespective of exemptions. But information relating to sovereignty, integrity, security, scientific or economic interests information which would lead to incitement to commit an offence, Cabinet papers including records of deliberations of the Council of Ministers, Secretaries and other officers and matters relating to the privileges and immunities of legislators and MPs will not be given even after 20 years. Decision of the Central Government is final as regards computation of the time period.

Who is excluded? Section 24 and Schedule:

Central Intelligence agencies and security agencies like the IB, RAW, Directorate of Revenue Intelligence, Central Economic Intelligence Bureau, Enforcement Directorate, Narcotics Control Bureaus, Aviation Research Centre, Special Frontier Force, BSF, CRPF, ITBP, NSG, Assam Rifles, Special Service Bureau, CID Special Branch of Andaman and Nicobar Islands, CID Crime Branch of Dadra Nagar Haveli and Special and Special Branch, Lakshadweep Police. Similar agencies established by the State Governments will also be excluded. But information relating to allegations of corruption and human rights must be given. Information about allegations of human rights violation will be given only with the approval of the Central or State Information Commission- as the case may be. Time limit for the same is 45 days.

The Right to Information (Amendment) Bill, 2019:

The Bill changes the terms and conditions of service of the CIC and Information Commissioners at the centre and in

states.

Criticism:

A fixed tenure and high status is provided to Commissioners under the RTI Act, 2005, to allow them to carry out their functions with autonomy and impartiality. It is meant to empower them to direct even the highest offices to comply with the law when it comes to making relevant public information accessible to the citizen. This was also the recommendation of the parliamentary standing committee that had reviewed the original RTI law draft in 2004.

The 2019 amendment bill seeks to modify these protections and empower the central government to prescribe rules to decide the tenure, salaries and allowances of these commissioners. Allowing the central government to do so for all information commissioners is harmful for the following reasons: it undermines the autonomy of the officials whose role it is to remain independent of the government; it weakens the ability of information commissioners to pass orders to disclose information that the central government may not wish to provide; and it also damages citizens' access to vital public

information, as well as the principles of open government.

Conclusion

By enacting the Right to Information Act the government has fulfilled long cherished desire of the common men of this country. In fact, the common men were not able to get information from the government as and when necessary. The Right to Information is not only strengthens the democracy but also it makes the representative more responsive and responsible. Access to information is one of the prerequisites of Good Governance. Transparencies bring the openness and make the government free from corrupt charges.

But the recent RTI Amendment Bill 2019 seems to have weaken the law. The only implication that one can derive from this

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is that the government wants to control the information commissioners. The new provisions may dilute the purpose of fundamental right and Right to Information Act, 2005 given to citizens under the constitution. There was no need to bring this amendment. Hence a judicial review is required for this amendment done by the parliament. Because as Justice Bhagwati said "No democratic Government can survive without accountability and the basic postulate of accountability that the people should have information about the functioning of the government. It is only when people know how government is functioning that they can fulfil the role which democracy assigns to them and make democracy a really effective participatory democracy."

परीक्षा - PARIKSHA

-Aarya Kumar Jha

- सुस्त आदमी परीक्षा के नाम से ही थक जाते हैं।
- असल बात यह है कि असल बात कैसे की जाए।
- जिंदगी के अर्थ जिंदगी जीने से ही समझ आते हैं।
- कई बार फैसला न करना भी एक बड़ा फैसला होता है।
- दुःखों को सहने पर ही आप असल जीवन को समझ पाते हैं।
- जो खुद पर विजय पा लेता है वही सबसे महान् कहलाता है।
- बड़े-से-बड़े दुश्मन को भी प्यार की भाषा से जीता जा सकता है।
- बिना लक्ष्य तय किए की जानेवाली मेहनत का कोई लाभ नहीं होता।
- जैसे-जैसे मेहनत की जाती है वैसे-वैसे हमारी किस्मत बलवान हो जाती है।
- आर्थिक परेशानियों से बचने का एकमात्र उपाय है कि सोच-समझकर खर्च करो।
- यदि हर काम किस्मत के भरोसे छोड़ दिया जाए तो फिर किस्मत कुछ नहीं छोड़ती।
- यादें तो मोतियों की माला की तरह होती हैं, उनके टूटने से सारे सपने टूट जाते हैं।
- पैरों के चलने से और हाथों के काम करने से हमारी सोच बहुत विशाल हो जाती है।
- सुख के बाद यदि दुःख आ जाए तो याद रखना कि दुःख के बाद फिर से सुख आएगा।
- जो व्यक्ति अपनी परेशानियों को हल नहीं कर सकता वह दूसरों के लिए भी कुछ नहीं कर सकता।
- वह प्राणी कभी तरक्की नहीं कर सकता, जो हर परीक्षा के लिए अच्छे मुहूर्त के

इंतजार में रहता है।

- मुश्किलों का हल तभी मिलता है जब आप अपने मन में यह सोच लो कि आप मुश्किलों से बड़े हो।

- यदि आपको विजेता बनना है तो दूसरों से अधिक मेहनत करके उसकी कीमत तो चुकानी ही पड़ेगी।

- कामयाबी पाने के लिए बहुत अधिक मेहनत और ज्ञान के साथ लगातार प्रयास करना भी जरूरी होता है।

- जो बीत गया सो बीत गया; आनेवाले समय के लिए ठीक से लक्ष्य तय करके उन्हें पाने का प्रयास करो।

- बच्चों को अच्छा इंसान बनाने के लिए उन पर नजर रखना जरूरी होता है, क्योंकि वह तो ज्ञान से अनजान हैं।

- समय के बदलने से हमारी परेशानियाँ कम नहीं होतीं, खुद को बदलने से जरूर परेशानियाँ कम हो जाती हैं।

- जो समय चिंता में बीता समझो वह कूड़ेदान में गया, जो समय चिंतन में बीता समझो वह तिजोरी में जमा हो गया।

- इंसान और जानवरों में बहुत कम अंतर होता है, परंतु कुछ लोग इस अंतर को भी मिटाकर जानवरों की तरह व्यवहार करने लगते हैं।

- गीता यह नहीं कहती कि कर्म का फल नहीं मिलेगा, वह तो सिर्फ इतना कहती है कि फल तो मिलेगा परंतु फल की चिंता मत कर।

- लोगों के लिए आप तब तक अच्छे हो जब तक आप उनकी उम्मीदों को पूरा करते

हो; और आपके लिए उस समय तक सभी लोग अच्छे हैं जब तक आप उनसे कोई उम्मीद न रखो।

• यदि किसी सफर के दौरान आप गिर भी जाते हैं तो भी घबराने की बात नहीं, क्योंकि इससे आप सँभलकर चलने का रहस्य जान पाते हैं।

• स्कूल या कॉलेज की परीक्षा में मिले अंक आपकी प्रतिभा का पैमाना नहीं हैं। आपकी सच्ची प्रतिभा वह है जिससे आप दूसरों की सेवा करते हैं।

• Sust aadmi pariksha k naam sai he thak jata hai.

• Asal baat yah hai ki asal baat kaise ki jaye.

• Jindagi k Arth jindagi sai he samjh aate hai.

• Kai baar faisla na karna v ek bara faisla hota hai.

• Dukho ko sehne par he aap asal jivan ko samjh paate hai.

• Jo khud par Vijay paa leta hai wahi sabse Mahan kehlata hai.

• Bade sai bade dusman ko v bade pyaar sai jeeta jaa sakta hai.

• Bina lakshya tay kiye ki jane wali Mehnut ka koi labh nai hota.

• Jaisai - jaisai mehnut ki jati hai waisai - waisai hamari kismut balwan ho jati hai.

• Aarthik pareshaniyo sai bachne ka ekmart upai hai ki soch samjhkar Karch kare.

• Yadi har kaam kismut k bharose chor diya jaye to phir kismut kuch nai chorti.

• Yaade to motiyo ki mala ki tarah hoti hai ,unke tutne sai saare sapne tut jaate hai.

• Paaron K chalne sai or haatho k kaam karne sai hamari soch bahut vishal ho-jati hai.

• Sukh K baad yadi dukh aa jaye to yaad rakhna ki dukh k baad phir sai sukh aaye ga.

• Jo wayakti upni parisaniyo ko hal nai kar sakta wah dusro k liye v kuch nai karsakta.

• Wah prani kabhi tarakki nai karsakta jo har pariksha k liye acche muhurat K

intajar mai rehta hai.

- Muskilo ka hal tabhi milta hai jab aap upne mun mai soch lo ki aap muskilo sai bare ho.
- Yadi aapko vijayata bunna hai to dusro sai adhik mehnut karke uski kimut ko chukani he padegi.
- Kamyabi paane k liye bahut adhik mehnut or gayan k sath lagatar paryas kar-na v jaruri hota hai.
- Jo beet gaya so beet gaya, aane wale samay k liye thik sai lakshya tey karke un-he paane ka prayas karo.
- Baccho ko accha Insaan banane K liye unpar nazar rakhna jaruri hota hai, kyoki weh to gayan sai anjan hai.
- Samay k badalne sai pareshaniya kam nai hoti , khud ko badalne sai jarur paresaniya kam ho jaati hai.
- Jo samay chinta mai bita samjho wah kuredaan mai gaya, jo samay chintun mai bita samjho wah tizori mai Jama ho gaya.
- Insaan or jaanwaro mai bahot kam auntar hota hai, parantu kuch log is auntar ko bhi mitakar jaanwaro ki tarah wayhwar karne lagte hai.
- Gita yeah nai kehti ki karm ka phal nai milenga, wah to sirf itna kehti hai ki phal to milega parantu phal ki chinta mut karo.
- Logo K liye aap tab tak acche ho jab tak aap unki ummido ko pura karte ho, or aapke liye us samay tak sabhi log acche hai jab tak aap unsai koi ummid na rakhe.
- Yadi kisi safar k Dauraan aap gir v jaate hai to v ghabrane ki baat nai , kyoki issay aap sambhalkar chalne ka rehasye jaan paate hai.
- Skoll ya college ki pariksha mai mile aunk aapki pratibha ka paimana nahi hai. Aapki sachi pratibha wah hai jissai aap dusro ki sewa karte hai.

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“There is no friend
as loyal as a book.”

Ernest Hemingway

BOOK REVIEW: DAWOOD'S MENTOR

-Ebad Ur Rahman

*Pathan ka masla hai,
Zara sonch samajh ke.*

Hussain Zaidi has mastered the art of research on gangsters. His books, namely *Dongri to Dubai: Six Decades of the Mumbai Mafia*, *Byculla to Bangkok*, *Mafia Queens of Mumbai* are proof of that. He has well and truly established that again, with this book. This book delves into the life of Khalid Khan Pacha, a Pathan from Bhopal who later on became the uncrowned King of Indian Mafia. If Dawood Ibrahim was a seed planted, Khalid Khan was the farmer who knew exactly what amount of water, nutrients and sunlight were required for it to become a plant like no other.

The initial chapters speak about different aspects in Khalid Khan's life. From his training as a wrestler under his father to beating Ram Dayal Pehelwan at the age of 18, who happened to be Bhopal's best wrestler at the time and to winning the Bharat Kumar Trophy whilst still in col-

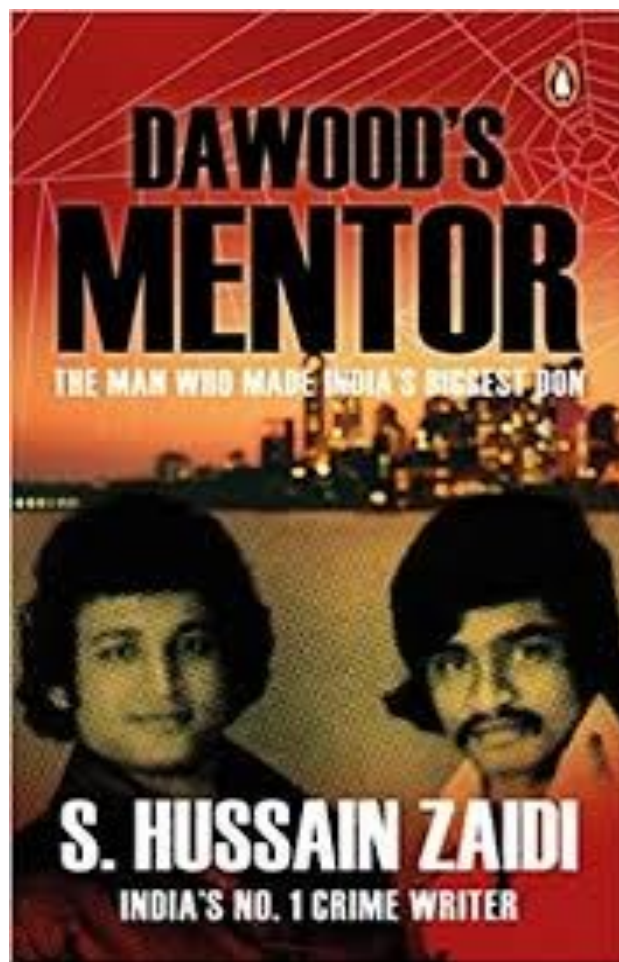
lege, Khalid Khan was a star since the beginning. These chapters also speak about how Khalid protected Dawood and Sabir (Dawood's elder brother) at notable instances while also portraying their individual lives separately.

The book then moves on to Khalid and Bashu Dada's teaming up and splitting. Bashu Dada was another notable name in the underworld back then. Bashu noticed Khalid when the latter won the Bharat Kumar Trophy against his favorite wrestler, Varun Mane. It was during his time with Bashu Dada that Khalid discovered Dawood. This first interaction between the teacher and student is a joy to read. Once the ice between them is broken, Khalid took Dawood under his wing after their famous run-in with Rashid Taxi, who was another fish in the deadly ocean of the Mumbai underworld. During the chase, out of no-where Dawood helped Khalid's men catch hold of Rashid, clearly implying the side he wanted to be on.

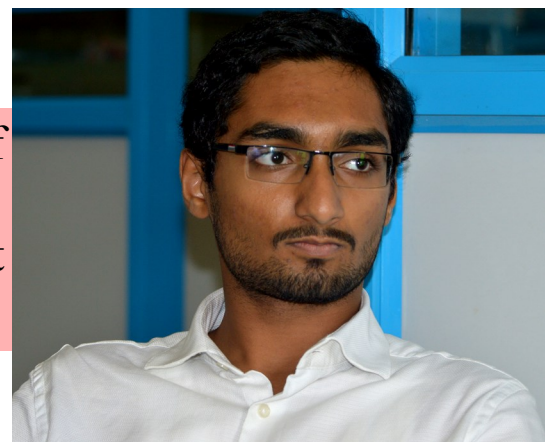
Moving on, the book reveals the impact of the split with Bashu Dada on Khalid and how he and Dawood later on ruled the underworld while their time lasted. This area of the book also highlights how Khalid Khan maintained a particular standard of doing work and how he never stooped low to those set by the underworld. Many instances reveal this trait, which show the face of a true Pathan. The separation from Dawood is also elaborat-

ed and the hole it left in Khalid which can be felt in his wordings till today. It also contains the only reason Khalid Khan was in hibernation up until this time.

All in all, this book replenishes the thirst of a reader filled with curiosity. Hussain Zaidi should be commended on the compilation of such a book, answering a lot of questions all along. For a reader interested in Indian Crime, this is a must-read.



Ebad Ur Rahman is a second year student of BBA-LLB. He is an avid reader, writer and poet. His hobbies include playing badminton, cricket and swimming.



BOOK REVIEW: THE ALCHEMIST

-Divya Nimbalkar

Dreams are made to be followed

Life is meant to be lived

Some books are meant to be read

Loved and passed on The Alchemist is one of those books.

The story in short goes like this :

The story is about a boy named Santiago who is a shepherd. He dreams about treasure being in the land of Pyramids and then decides to take up the journey.

The plot revolves around this remarkable journey itself. He meets few significant characters and learns life lessons from them. Among few, he also meets the Alchemist and spends weeks with him too. The story is about Soul of the World, God and following your heart. It's also about patience, humbleness, love, cheat, destiny and journey of life.

"**The Alchemist**" was written by a famous author Paulo Coelho. This book is about the way to reach our purpose of life. It is indeed a philosophical book but the story writing and relatable instances are very well explained. There are situations in the story which connect

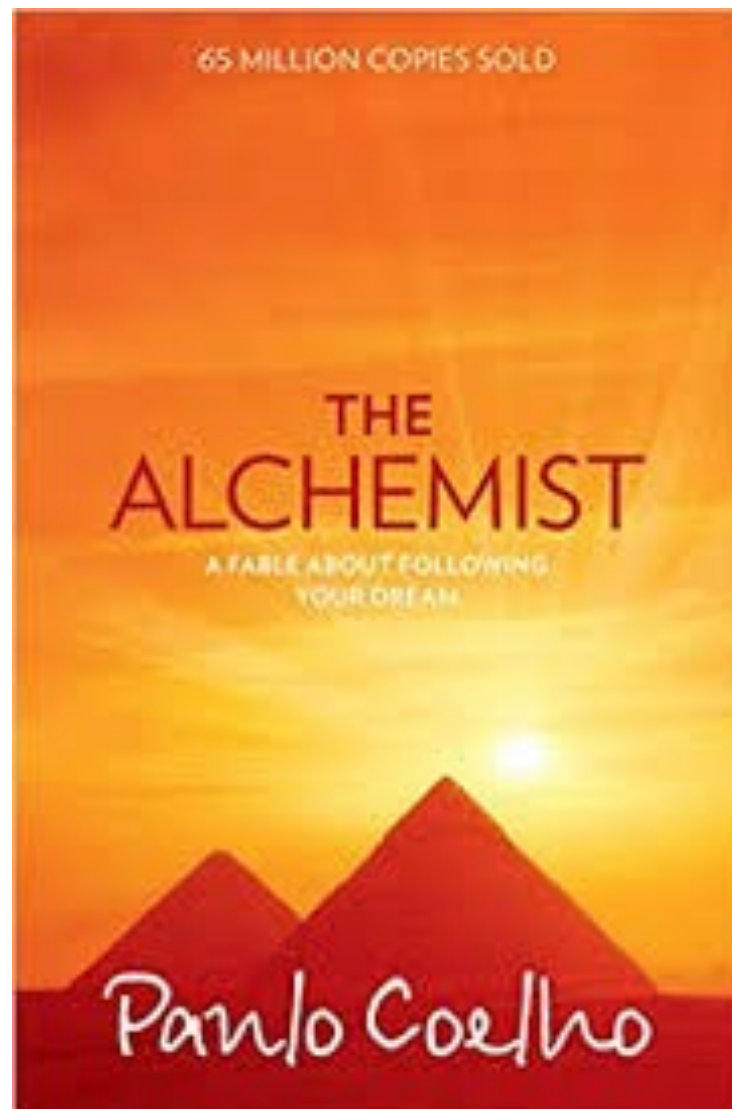
your circumstances and help you find a way to get out of it and reach to your destination. The main objective of the story is to make the reader feel strong in every hurdle while focusing on your goal. It explains **four obstacles in achieving your dream:**

1. Thinking wrongly that everything we want to do is impossible.
2. Love : we are afraid of hurting those around us in path of achieving your dream but in actual love is stimulus.
3. Fear of defeats we will meet in path.
Fear of realizing dream for which we have been fighting for years. This book hits you in phases. It can be read in one go but it can't be absorbed in alike manner. You need to come back to the book to keep those 'Life Lessons' raging on and on. One can take away many things from this

literary work. Since the language used is very lucid and easy, the reading doesn't require any prerequisites.

I enjoyed this book, as it gives a fresh perspective into life. The author tries to

convince the reader that he should go after his dreams through various examples in his characters, and he was quite successful in convincing me to not give up on my dreams.



Divya Nimbalkar is a first year student of BBA-LLB. Her area of interest has always been book reviews and calligraphy. She is a very creative and enthusiastic person. She likes to read novels.



“ Medicine, law, business, engineering, these are noble pursuits and necessary to sustain life. But poetry, beauty, romance, love, these are what we stay alive for. ”

Robin Williams, Dead Poets Society

FOREVER

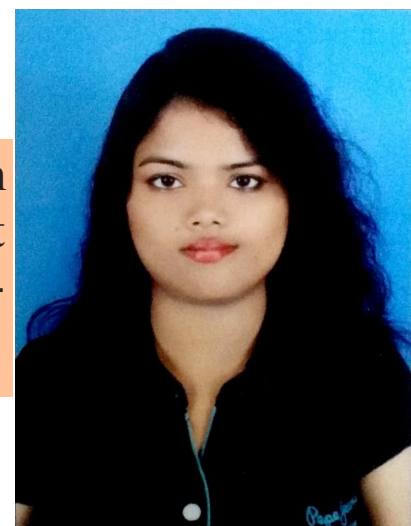
-Disha Roy

We met it seems such a short time ago
You looked at me needing me so,
Yet from your sadness, our happiness grew
And I found out I needed you too.

I remember how we used to play,
I recall those rainy days
The fire's glow that kept us warm,
And now I find we both alone.

Goodbye may seem forever,
Farewell is like the end.
But in my heart is a memory,
And there you will always be.

Disha Roy is a second year student of BBA-LLB. She hails from Cuttack, Odisha. This poem is dedicated to her mother. It expresses her feelings when her mother left her at the IFHE Hostel for pursuing her dreams.



खामोशी - KHAMOSHI

-Lavanya Rai

शोर उस खामोशी, का ना हम समझ पा रहे थे, ना तुम सुन पा रहे थे,
खामोशी के शोर में, ना कोई लफ्ज बाकी थे, ना किसी आवाज की गूंज बाकी थी,
उस खामोशी के शोर में हर रोज हजारों राज बयां किए जाते हैं,
पर यह मुद्दतों से खामोश महफिल उसे सुन नहीं पाती है,
कौन समझेगा उस माँ की खामोशी को जो सबकी फिक्र का बोझ उठाए फिरती है,
कौन समझेगा उस पिता की खामोशी को जो सब की जिम्मेदारियों का बोझ उठाए
फिरते हैं,
शोर तो हर राह से गुजरने वाली हवा में भी होता है, पर लोग सराहना उसकी खामोशी
की ही करते हैं,
कौन करेगा कोशिश इन खामोशियों के पीछे छुपी आवाज को समझने की,
क्या आएंगे वो जो खामोशी में रहते हैं,
क्या आएंगे वो जो खामोशी को समझते हैं,
क्या आज वह बच्चे अपनी मां के मुस्कान के पीछे छुपी दर्द भरी खामोशी को समझ
सकेंगे,
क्या आज हाँ क्या आज वो अपने पिता के हंसी के पीछे छिपे भारी कंधों के दर्द भरी
खामोशी को समझेंगे,
क्या आज आप,
हां क्या आज आप समझेंगे कि बहुत शोर होता है इस जहां में जब खामोश होता है
कोई इस जहां में।

Shor us khamosi,n ka na hum samajh paa rahe the, na tum sunn paa rahe the,
Khamosi ke shor mai, na koi lavj baki the, na kisi awaj ki gunj baki thi,
Uss khamosi ke shor mai harr roz hazaron raj bayan kiye jaate hain,
Par yeh mudhathon se khamosh mehfil use sunn nhi pati hai,
Kaun samjhega uss maa ki khamoshi ko jo sabki fikr ka bhojh uthae phirti hai,
Kaun samjhega uss pita ki khamoshi ko jo sab ki zimedariyon ki bhojh uthae phirte
hain,

Shor toh har rah se guzarne wali hawa mai bhi hoti hai, par log saharana uski khamoshi ki hi karte hain,
Kaun karega koshish inn khamoshiyon ke piche chuppi awaaj ko sammjhaane ki,
Kya ayenge woh jo khamohi mai rahete hain,
Kya aayenge who jo khamoshi samajhte hain,
Kya aaj aaj who bachhe apni maa ke muskaan ke piche chuppi dard bhari khamoshi ki samajh sakenge,
Kya aaj haan kya aaj who apne pita ke hansa ke piche chupe bhari kandha ke dard bhari khamoshi ko samjhenge,
Kya aaj aap
Haan kya aaj aap samjhenge ki bhaut shor hota hai iss jahan mai jab khamoshi hota hai koi iss jahan mai.

Lavanya Rai is a first year student of BBA-LLB. Her hobbies include writing and reciting poems. She is also a martial artist. She aspires to become a renowned advocate.



KYA HOON MAIN

کیا ہوں میں۔

-Ebad Ur Rahman

Kuch baaton ko lekar bahut pareshaan hoon
main

Aisi hi koi baat hogi jo laal hoon main

کچھ باتوں کو لیکر بہت پریشان ہوں میں
ایسی ہی کوئی بات ہوگی جو لال ہوں میں

Bardasht meri ka imtehaan hai ye
Mehboob zindagi ka shagird hoon main

برداشت میری کا امتحان ہے یہ
محبوب زندگی کا شاگرد ہوں میں

Kal ko usne kaha toh chup hoon main
Kuch lamhon hi ke liye naraz hoon main

کل کو اس نے کہا تو چپ ہوں میں
کچھ لمحوں ہی کے لیے ناراض ہوں میں

Saabit qadam hain iss mitti par
Dagmagati nacheez ka sawari hoon main

ثابت قدم ہیں اس مٹی پر
ڈگمگاتی ناچیز کا سواری ہوں میں

Insaniyat ke kisi daldal mein doob raha hoon
main

انسانیت کے کسی دلدل میں ڈوب رہا ہوں میں
اپنوں کو کہیں تلاش کر رہا ہوں میں

Apnon ko kahin talaash kar raha hoon main

Kabhi koi miljaye toh jhoom uthon
Waise toh gairon mein dooba hoon main

کبھی کوئی مل جائے تو جھوم اٹھوں
ویسے تو غیروں میں ڈوبا ہوں میں

Kya tha woh khayal jis ka anjaam hoon main
Khwaabon mein kho sa gaya hoon main

کیا تھا وہ خیال جس کا انجام ہوں میں
خوابوں میں کھو سا گیا ہوں میں

Haqeeqat se bahut door nikalgaya
Ab haqeeqat talaash kar raha hoon main

حقیقت سے بہت دور نکل گیا
اب حقیقت تلاش کر رہا ہوں میں

Kuch pal ka kaayar ek pal ka shayar hoon
main

Do waqt ka buzdil ek ka dilawar hoon main

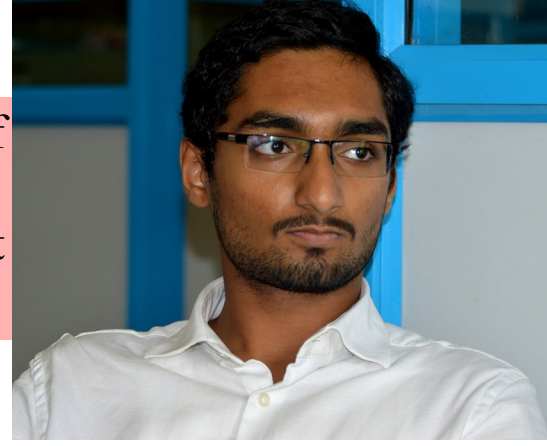
Halaat ne waqt ka pasbaan bana diya

Kaise bataon tujhe ke gumraah hoon main

کچھ پل کا کایر اک پل کا شاعر ہوں میں
دو وقت کا بزدل ایک کا دلاور ہوں میں

حالات نے وقت کا پاسبان بنا دیا
کیسے بتاؤں تجھے کہ گمراہ ہوں میں

Ebad Ur Rahman is a second year student of BBA-LLB. He is an avid reader, writer and poet. His hobbies include playing badminton, cricket and swimming.





**Photos make life
timeless!**

TEACHER'S DAY

05 September, 2019

A one day event hosted by ICAI Law School's **Cultural Club** for the appreciation of our beloved Professors' contributions towards our development as students and the community in general.



VAD VIVAD

11 September, 2019

Vad Vivad is the Intra-Debate Competition of ICFAI Law School, hosted annually by the **Debate Society**. It has four rounds, at the end of which only the top three teams are selected and trained further to participate in Inter-College Debate Competitions.



ETHNIC DAY

16 October, 2019

Hosted annually by the **Cultural Club** of ICAI Law School, Ethnic Day is a much anticipated event as it allows for a break from the regular flow of college life. It is one of the only days when the students are dressed in their very best.



VIGILANCE AWARENESS WEEK

28 October-2 November 2019

Vigilance Awareness Week was observed for the first time in ICFAI Law School from 28 October till 2 November 2019. This activity is taken up to encourage all stakeholders to collectively participate in the prevention of, and the fight against corruption and to raise public awareness regarding the existence, causes and gravity of and the threat posed by corruption. The Theme with which the Vigilance Awareness week has been started off is “Integrity: A way of Life”. Under which the main thing that has been taken of by the Law school to spread the awareness was Corruption. Students of our College were encouraged to take oath not to go in the track of corruption how bad the situation is and to fight for corruption till the end. Various faculties of our college gave various motivational talks regarding why we should not stand for corruption rather why we should always fight regarding corruption in our society.

It is undoubtedly true that the corruption, a serious and complex malaise, hinders the growth of a nation, generates inequalities in the distribution of wealth and lowers the level of Government’s income. To build a new India, multifaceted strategies are required to fight against corruption and to generate awareness in the public at large regarding the existence, reasons and the ill effects of corruption, Vigilance awareness week is being celebrated every year and it has been decided that it is to be promoted in each and every educational institutions of the nation.

On Actual Note, Vigilance Awareness week is good initiative taken up by the government of the country to educate the young generation of the country as well as the other citizens of the country to educate regarding the corruption of the country and to show up the ways how they can fight against this uncontrollable disease. This was the first time, Our College has started of with the vigilance awareness week and after successful completion of the week it has been promised by our director sir that the week would be celebrated every year from now on.

Though many of us knew what corruption is and what is called a Vigilance Awareness

but celebrating like this in our college is a good initiative as many could now know what exactly we mean by corruption and what we can do to fight regarding Corruption. We ended the week with a Special Oath made by the Central Vigilance Board of the Country in regards to the Week.



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