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FROM CAGES TO COURAGE

-Navigating Life's
Freedom Maze

ECHOES OF FREEDOM

-Lessons from
History for Today's
World

ROAD NOT TAKEN

-Legal Pros To Prose
Pros

PINK EYE, BARBENHEIMER, WHIRLWIND SEMESESTER AND BEYOND

FROM HOBBS TO HOPE

- Unshackling the
paradox of freedom in
a changing India

UNVEILING FREEDOM

- An array of fresh
perspectives

HOW OLD IS OLD ENOUGH?

-Elevating Youth Voices: Shaping India's Political
Landscape

STUDENT NEWSLETTER COMMITTEE OF DSNLU



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KEEP IN TOUCH

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CONTENTS

LETTER FROM THE SNL'S TEAM	03
JE NE SAIS QUOI	04
• FROM CAGES TO COURAGE: NAVIGATING LIFE'S FREEDOM MAZE	
• ECHOES OF FREEDOM: LESSONS FROM HISTORY FOR TODAY'S WORLD	
• HOW OLD IS OLD ENOUGH?- ELEVATING YOUTH VOICES: SHAPING INDIA'S POLITICAL LANDSCAPE	
• ROAD NOT TAKEN: LEGAL PROS TO PROSE PROS	
FROM HOBBS TO HOPE: UNSHACKLING THE PARADOX OF FREEDOM IN A CHANGING INDIA	15
UNVEILING FREEDOM: AN ARRAY OF FRESH PERSPECTIVES	16
OPINION COLUMN	17
• OPINION PIECES BY STUDENTS	
WHAT'S HAPPENING IN DSNLU?	19
• PINK EYE, BARBENHEIMER, WHIRLWIND SEMESTER AND BEYOND	
• WHAT WAS YOUR MOMENT OF FREEDOM	
• COMMITTEE UPDATES	
• UNVEILING THE NEW CENTRES	
STUDENT EDITORIAL BOARD	25
FACULTY ADVISORY BOARD	25

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LETTER FROM SNL'S TEAM



Dear Reader,

Greetings from the Student Newsletter Committee!

I hope this letter finds you well. As a new semester dawns upon us, we find ourselves on the threshold of fresh beginnings and exciting possibilities. We extend our warmest welcome to all, especially to our first-year students embarking on their academic journey and our esteemed LLM students joining us for a new chapter of advanced learning. Your presence enriches our community, and we are thrilled to have you on board.

Reflecting on the recent times, one word has continuously echoed in our minds: **Freedom**. The concept of freedom has long been a cornerstone of human aspirations, a driving force that has shaped societies, politics, and personal lives. It's a theme that ignites discussions, fuels dreams and empowers individuals to seek a better world for themselves and others.

Freedom is a multifaceted gem, sparkling with different meanings for different people. It's the freedom of expression that allows us to voice our thoughts without fear, the freedom to pursue knowledge and education unencumbered, and the freedom to be ourselves without constraint. In this edition, we have chosen to delve deep into the layers of this intricate concept.

Why does the idea of freedom hold such significance? At its core, freedom is both a fundamental right and a profound responsibility. It grants us the power to shape our destinies, to challenge norms, and to drive change. Just as we've done in previous editions, we strive to explore the complexities of freedom, to unravel its nuances, and to understand how it intertwines with our lives.

Freedom, however, is not without its dilemmas. With great power comes great responsibility, as the saying goes. The choices we make in the name of freedom can sometimes lead to unintended consequences, generating conflicts between personal desires and collective well-being. Yet, it's within these intricate tangles that we discover the beauty of discourse and the strength of diverse perspectives.

In this edition, we're excited to share an array of articles, stories, and insights that revolve around the theme of freedom. From personal anecdotes to expert analyses, we aim to present you with a panoramic view of how freedom shapes our society, relationships, and individual identities. Our hope is that these pages will encourage you to engage in thoughtful conversations, to challenge your assumptions, and to appreciate the delicate balance that freedom demands.

**Regards,
SNL Committee.**



JE NE SAIS QUOI

From Cages to Courage: Navigating Life's Freedom Maze

"To love. To be loved. To never forget your own insignificance. To never get used to the unspeakable violence and the vulgar disparity of life around you. To seek joy in the saddest places. To pursue beauty to its lair. To never simplify what is complicated or complicate what is simple. To respect strength, never power. Above all, to watch. To try and understand. To never look away. And never, never to forget."

- Arundhati Roy, *The Cost of Living*

Life is full of moments of freedom and restraint. There are multiple ways of losing freedom but very few to retrieve it. For many of us, subservience becomes a habit. Then we start equating it with happiness. However, the urge to be free is intuitive and a constant factor in our lives. Even without realizing the fact, we constantly negotiate, engage, and seek freedom exploring various options. The sites of lack of freedom are many. It can be our home, workplace, streets, or the virtual world. Sometimes it is very intimate. People violate our freedom in the name of love. We tend to cage or shackle our body and soul. No wonder Maya Angelou tries to know why the caged birds sing. Sometimes people violate our freedom in the name of hatred. Whenever power becomes the defining feature of a relationship, freedom becomes a distant dream or a mirage.

"Standing for our freedom or succumbing to subservience, everything comes with a cost."

K. Balagopal, a human rights defender who lived by example is forever a source of inspiration. The human rights movement in the two Telugu states could never overcome his loss. He and KG Kannabiran, senior human rights defender and lawyer commanded respect inside and outside courtrooms because they never believed in begging for justice. Balagopal always said that giving a constitutional status to restrictions on freedoms, and that too placing it in Part III, the heart of the Constitution was a fundamental flaw. No other Constitution has done that. That does not mean that we can trample over the freedom of others. He always used to emphasize that means are as important as ends. Standing for our freedom or succumbing to subservience, everything comes with a cost. It is easy to buy peace than to stand for justice and freedom. But the pursuit of freedom is very fulfilling. Now, that is a matter of choice. I wish and hope that my students choose the latter.

-Dr. K. Sudha
ma'am,
B.A., B.L., M.L., Ph.D.,
Assistant Professor
DSNLU

*...why
the caged birds
sing?*

Thinkers like Akka Mahadevi, Mira Bai and Lal Ded are very fascinating human beings. They liberated their bodies and souls from pain, intolerance, violence and subjugation. We find their reflection in Gauri Lankesh and Teesta Setlval, the foot soldiers of the Constitution and of our times. They strived and strive to protect not only their freedoms but also that of others. Its people like Banwari Devi and Bilkis Bano who uphold justice. The idea of freedom, justice and the right to question is there in our 'mitti', our soil. The 'z' generation sons and daughters of this soil ought to place their ear to the ground. Eventually, they will find their own paths to freedom. They will figure out how to overcome climate change, outwit AI and deal with other demons of their life and times.



ECHOES OF FREEDOM: LESSONS FROM HISTORY FOR TODAY'S WORLD

DR. VISWACHANDRA NATH MADASU completed his Post-graduation from Acharya Nagarjuna University and further pursued a Ph.D. from Andhra University, with his doctoral research centered on the intricacies of the "History of Public Health in British India." He consistently demonstrated his commitment to academic excellence by successfully qualifying for the State Eligibility Test (SET). For the past decade, he has been an integral part of the faculty at DSNLU, dedicating his expertise to the realm of Legal History. Before joining DSNLU, he served as an esteemed faculty member in the Department of History and Archaeology at Andhra University. During this period, he imparted his wisdom on subjects as diverse as European History and Archival Studies, showcasing his versatility as a scholar and educator of repute. Come along as we set out on a voyage through the realms of history and ideas, led by the profound knowledge of this scholar.



Can you discuss a significant historical event that marked a turning point in the struggle for freedom?

In my opinion, one of the most significant turning points in the Indian struggle for freedom was the Jallianwala Bagh Massacre, which occurred on April 13, 1919, in Amritsar, Punjab. This tragic event played a crucial role in galvanizing public opinion against British colonial rule and accelerating the momentum of the Indian independence movement. It sparked massive protests and demonstrations across India. People were united in their anger against the British authorities, and the incident served as a rallying point for the Indian freedom movement. Many moderate leaders who had previously advocated for gradual reform now turned towards more radical forms of resistance.

The British government, under pressure from the outrage, initiated the Montagu-Chelmsford Reforms, which aimed to introduce limited self-governance in India. However, these reforms failed to address the root causes of discontent.

The massacre played a significant role in shaping Mahatma Gandhi's philosophy of nonviolent resistance. Gandhi, who was already involved in the Indian freedom movement, saw the massacre as a turning point and began advocating for nonviolent civil disobedience against British rule. It was a pivotal moment in India's struggle for freedom, intensifying opposition to British rule and spurring a more assertive and unified demand for self-determination. It significantly contributed to the eventual downfall of British colonialism in India.



In what ways did the fight for independence influence the formation of modern democracies?

The fight for independence played a significant role in shaping the formation of modern democracies in several ways. The struggles for independence, such as the American Revolution and various anti-colonial movements, often centered on principles of freedom, self-determination, and representation. These ideals became foundational for the development of modern democratic systems. These movements mobilized a wide cross-section of society, including merchants, farmers, intellectuals, and common people. This experience of active citizen participation in resistance efforts laid the groundwork for a belief in the importance of ordinary citizens having a say in government, a key aspect of modern democracies.

Many independence movements sought to establish representative institutions that would protect the rights and interests of the people. This emphasis on creating constitutions and representative bodies helped set the stage for modern democratic governance, where the rule of law, separation of powers, and individual rights are enshrined. These movements also necessitated political education and awareness among the population. People learned about their rights, the importance of civic engagement, and the value of participating in political processes. This heightened political consciousness laid the foundation for the active citizenry central to modern democracies. In some cases, independence movements sought to dismantle oppressive colonial systems and replace them with more inclusive and equitable forms of governance. They learned from the flaws and shortcomings of their colonizers' systems, using those lessons to design more just and democratic societies.

How did different cultures and regions interpret the idea of freedom throughout history?

The concept of freedom has been interpreted and understood in various ways across different cultures and regions throughout history. In ancient Greek city-states, such as Athens, freedom was highly valued. It was often associated with participation in civic affairs and the ability of citizens to govern them through direct democracy. Athenians believed that political freedom was achieved through active engagement in the community and the ability to make decisions collectively. In the Roman Republic, freedom was seen as the absence of domination by tyrants or arbitrary rulers. Roman citizens valued their rights and liberties, including the right to participate in the political process, but this concept of freedom was limited to citizens and did not extend to slaves or non-citizens. Indigenous societies around the world have often valued communal freedom and harmony with nature. Many indigenous cultures emphasize the interconnectedness of all living beings and view freedom as the ability to live in harmony with the environment and one's community. During the Enlightenment, particularly in Europe, the concept of freedom shifted towards individual rights and liberties. Thinkers like John Locke and Jean-Jacques Rousseau emphasized the importance of individual autonomy, private property rights, and the social contract as the basis for political freedom.

In Islamic cultures, the idea of freedom is often intertwined with the concept of submission to God's will ("Islam" itself means submission). Freedom is seen as the ability to live a virtuous life in accordance with Islamic principles, rather than being subjected to human desires or oppressive forces. In contemporary Western societies, freedom is often associated with civil liberties, human rights, and democratic governance. This includes freedom of speech, religion, assembly, and the right to participate in the political process. In many colonized regions, the struggle for freedom was linked to the fight against imperial domination and the establishment of self-governance. These movements sought not only political independence but also the right to determine their own cultural, economic, and social destinies.



Could you highlight lesser-known heroes or movements that contributed to the quest for freedom?

Certainly, the Indian struggle for freedom was also shaped by numerous unsung heroes and movements that often don't receive as much recognition as they deserve. Freedom fighters like ... While Bhagat Singh is relatively well-known, his association with the HSRA is sometimes overshadowed. The HSRA played a significant role in anti-colonial activities, advocating for complete independence and the overthrow of British rule through armed struggle.



Alluri Sitarama Raju was a tribal leader who led the Rampa Rebellion against British rule in the tribal regions of Andhra Pradesh. He mobilized the tribal communities and fought against the oppressive policies of the British government and their exploitation of tribal resources.

Surya Sen, also known as Masterda, led a group of revolutionaries in the Chittagong Armoury Raid of 1930. The raid aimed to seize weapons from the British armory in Chittagong and spark a mass uprising. Although the raid didn't achieve its intended goal, it inspired others to join the movement.



Rani Gaidinliu was a Naga spiritual and political leader who opposed British colonial rule in the Naga Hills. She played a significant role in mobilizing the Naga people against the British and later against the Indian government's attempts to integrate Nagaland.

Veerapandiya Kattabomman was a Tamil chieftain who defied the British East India Company's tax policies and challenged their authority. He resisted British rule and fought against their attempts to annex his kingdom.



Birsa Munda was a tribal leader who led the Munda Rebellion against British rule and exploitation of tribal land and resources. His movement aimed to establish a tribal state based on the principles of equality and justice.



Like those leaders, many unsung heroes and movements made significant contributions to India's struggle for freedom. While they may not always be as widely recognized as some of the more prominent figures, their courage and dedication were crucial in shaping the course of India's fight for independence.



How has the definition of freedom evolved over time, and how has this impacted societies?

The definition of freedom has evolved significantly over time, reflecting changes in societal values, political ideologies, technological advancements, and cultural shifts. Its evolution has had a profound impact on societies, shaping laws, governance structures, and individual rights.

In ancient civilizations, freedom often referred to the autonomy of city-states or individuals within a particular societal structure. In ancient Greece and Rome, philosophers like Aristotle and Cicero discussed concepts of freedom tied to citizenship and participation in political life. The idea of "political freedom" emerged, emphasizing the ability to participate in decision-making processes and have a say in governance.

The Enlightenment period brought about a significant shift in the understanding of freedom. Thinkers like John Locke and Jean-Jacques Rousseau proposed that individuals possessed natural rights, including the right to life, liberty, and property. This marked the emergence of the idea of "individual freedom" and the notion that governments should protect these inherent rights.

The late 18th century saw the practical application of Enlightenment ideas in the American and French Revolutions. The U.S. Declaration of Independence emphasized individual rights and liberties, influencing the development of constitutional democracy. The French Revolution similarly called for liberty, equality, and fraternity. The 19th century witnessed struggles for political rights, including suffrage and abolition movements. The concept of freedom expanded to encompass civil rights, as societies grappled with issues of race, gender, and social equality.

The 20th century brought about debates over economic freedom and the role of the state in ensuring social and economic equality. Capitalist and socialist ideologies clashed over the balance between individual liberties and collective well-being. Civil rights movements gained momentum, leading to significant legal changes regarding racial segregation and discrimination. The evolving definition of freedom has impacted societies on the legal frameworks, social and political movements such as civil rights, cultural identity economic systems.

What role did intellectual and philosophical movements play in advocating for freedom throughout history?

Intellectual and philosophical movements have played a significant role in advocating for freedom throughout history by shaping ideas, challenging established norms, and inspiring social and political change. These movements have often provided the intellectual foundation and moral arguments for the advancement of individual rights, civil liberties, and societal progress.

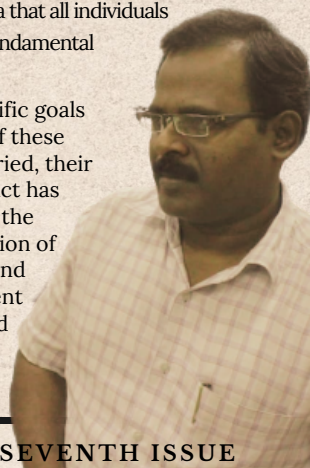
The Enlightenment of the 17th and 18th centuries was a crucial intellectual movement that emphasized reason, individualism, and the pursuit of knowledge. Thinkers like John Locke, Voltaire, Montesquieu, and Rousseau promoted ideas about natural rights, separation of powers, and the social contract.

The Enlightenment greatly influenced the American Revolution and the drafting of the United States Constitution. Concepts of self-governance, the limitation of governmental power, and the protection of individual rights are evident in the Declaration of Independence and the Constitution. Intellectuals such as Frederick Douglass, Harriet Beecher Stowe, and William Lloyd Garrison used literature, speeches, and debates to expose the moral and social injustices of slavery and promote the concept of universal human rights in the abolition of slavery in the 18th and 19th Centuries.

The women's rights movement emerged in the 19th century, advocating for equal rights and suffrage for women. Philosophers and activists like Mary Wollstonecraft and Susan B. Anthony argued that the principles of liberty and equality should extend to women as well. These ideas laid the groundwork for the eventual expansion of women's rights.

The civil rights movement in the United States aimed to end racial segregation and discrimination. Influential figures like Martin Luther King Jr. drew upon the principles of nonviolence and equality espoused by Mahatma Gandhi, along with American ideals of freedom and justice, to challenge systemic racism. These intellectual and philosophical movements provided the theoretical underpinnings and moral arguments necessary to challenge oppressive systems, redefine societal norms, and promote the idea that all individuals are entitled to fundamental freedoms.

While the specific goals and contexts of these movements varied, their collective impact has contributed to the ongoing evolution of human rights and the advancement of freedom and equality on a global scale.



Can you draw parallels between past struggles for freedom and contemporary social movements?

Certainly, there are several parallels between past struggles for freedom and contemporary social movements in India. These parallels highlight on the ongoing quest for justice, equality, and freedom in various aspects of Indian society. During the colonial era, India fought for freedom from British rule. This struggle encompassed the desire for self-determination, dignity, and equality. In a similar vein, the Dalit rights movement aims to secure social and political equality for the marginalized Dalit community. Both movements challenge the oppressive system and demanded equal representation and rights.

The Non-cooperation movement advocated for boycotting British goods and institutions. In the modern context, environmental movements urge people to boycott practices harmful to the environment and challenge industries contributing to climate change. Both movements involve non-cooperation with a destructive system for a greater cause.

The Quit India Movement aimed to drive the British out of India. In the contemporary context, anti-corruption movements emphasize the removal of systemic corruption and the demand for transparent governance. Both movements center on the idea of a cleaner, more countable system. Historical peasant uprisings, such as the Indigo Revolt and the Bardoli Satyagraha, were against exploitative practices by landlords and British rulers. In recent times, farmers' movements have focused on securing fair prices for agricultural produce and protesting against policies that adversely affect rural livelihoods.

The women's suffrage movement in the early 20th century sought to secure women's right to vote and participate in governance. Today contemporary women's empowerment movements continue to advocate for gender equality, combating issues like workplace discrimination, violence against women, and unequal representation in decision-making bodies. These parallels highlight the continuation of struggles for justice, equality, and freedom in India's history.

“While the contexts and specific issues may vary, the underlying principles of challenging oppressive systems, advocating for rights, and fostering a more just society remain constant across time.”

How did technological advancements influence the spread of ideas related to freedom in different eras?

Technological advancements have played a significant role in shaping the spread of ideas related to freedom throughout history. The ways in which information and ideas are disseminated have been deeply impacted by technological innovations, influencing how societies understand and advocate for concepts like freedom. The invention of the printing press by Johannes Gutenberg in the mid-15th century revolutionized the spread of ideas. This led to the rapid spread of concepts such as individual rights, democracy, and religious freedom. The development of the telegraph and the expansion of newspapers in the 19th century allowed for faster communication across long distances. The invention of radio and television brought real-time audio and visual communication to a mass audience. Leaders and activists could use these mediums to inspire and mobilize people for various freedom movements.

The internet has arguably had the most profound impact on the spread of ideas related to freedom. It has democratized information dissemination, allowing individuals and groups to share their perspectives, organize movements, and access a vast array of knowledge.

“Even rulers are subject to the law—lessons from the Magna Carta.”

In your opinion, what lessons from history can students today apply to their understanding of freedom and its significance?

We can learn from the Magna Carta, which laid the groundwork for the idea that even rulers are subject to the law. It established principles of due process and limited the power of the monarchy, emphasizing the importance of individual rights and freedoms.

The American Revolution showcases the struggle for self-determination and independence. Here we can see how individuals fought for their rights and freedom from oppressive rule, leading to the formation of a democratic nation based on principles of liberty and individual rights.

The French Revolution illustrates the complexities of balancing freedom with social order. How the pursuit of liberty can lead to both positive changes and unintended consequences, highlighting the importance of responsible governance and the rule of law. The abolitionist movements of the 19th century, such as the efforts to end the transatlantic slave trade and slavery itself, emphasize the fight for human rights and freedom from oppression. The Civil Rights Movement in the United States and similar movements worldwide show how collective action and nonviolent resistance can bring about significant social and political change. This lesson can help students understand the role of global cooperation in promoting human rights.



A proposition has been put forth by a Rajya Sabha committee advocating for the reduction of the minimum age requirement for participation in national and state elections from 25 to 18 years, thereby harmonizing it with the voting age. The committee, asserting the present criteria as antiquated, contended that broader perspectives could enhance the efficacy of legislative bodies. In its recently submitted report titled "Specific Aspects Of Election Process And Their Reform," the committee observed that despite India's median age standing at 29 years and eight months, a mere 2.2% of the current Lok Sabha's members are below 30 years of age. Notably, approximately half of the Lok Sabha representatives are aged 55 or above. The Constitution's Articles 84 and 174 establish the minimum age for Lok Sabha and state Assembly members at 25 while pegging the minimum age for Rajya Sabha and state legislative council members at 30 years. These developments necessitated the need to look into the question more carefully the constituent assembly, entrusted with the responsibility to draft the constitution of Independent India was caught up in an intense debate on May 18th, 1948 about the age of candidacy. Durgabai Deshmukh, a towering figure in India's freedom struggle and social activism, said (an expert from her speech);

"The object of this is to lower the age to 30 from 35 for a seat in the Council of States. It was held for some time that greater age confers greater wisdom on men and women,

but in the new conditions, we find our boys and girls more precocious and more alive to their sense of responsibilities. Wisdom does not depend on age. It was also held that the upper House consisted of elders who should be of a higher age as it was a revising chamber which would act as a check on hasty legislation. But that is an old story and the old order has been replaced by the new. As I said our boys and girls are now more precocious and the educational curriculum is now so broad-based that it will educate them very well in respect of their civic rights and duties. I, therefore, think we should give a chance to these younger people to be trained in the affairs of the State. I said wisdom does not depend on age. rom her speech);



HOW OLD IS OLD ENOUGH?

Elevating Youth Voices: Shaping India's Political Landscape

Our present Prime Minister became President of the Congress before he was 40 and Pitt was 24 when he became Prime Minister of England. Therefore we have no reason to fear that because a man is only 30 he will not be able to perform his functions in relation to the State. I hope the House will accept this amendment. Sir, I move."

H. V. Kamath

"Our greatest epic, the Mahabharata-has recognized this in a well-known shloka which runs as follows:-

**Na tena Vriddho bhavati Yenasya palitam shirah
Yo Vai yuvapyadhiyanastam devah sthaviram vidhu.**

It means "A person is not old or wise, merely because his hair has turned white."

I have, therefore, no hesitation in supporting Shrimati Durgabai's amendment which suggests lowering the age limit for membership of the Council of States. I would have gone further and made the age limit the same for both Houses and reduced it to 21.

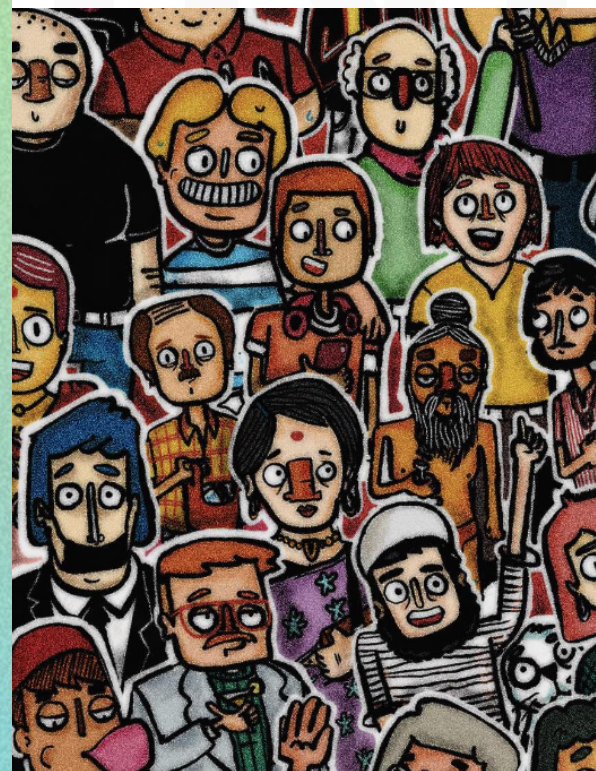
If a man to become a candidate for election".

It was said that Pitt became Prime Minister of England at an early age. I think he entered Parliament at 21 or a little over 21, and became Prime Minister at 24. These are of course exceptions and we cannot legislate on the basis of exceptions. But on the whole, I think it is wise to lower it from 35 to 30"

Shibban Lal Saxena

"Our country of 300 million may produce precocious young men fit to occupy the highest positions at an age younger than 25 and they should not be deprived of the opportunity.

Part (2) of this amendment unnecessarily restricts young voters from becoming candidates. This clause will disqualify persons for election who state their age as being less than 35. This question of age should have no connection with the qualification of a man to become a candidate for election".



Tajamul Hussain

"Sir, I am reminded of a Persian couplet which says:
Bazurgi ba aql ast na ba sal. Kavangri ba dil ast na ba mal.

The first part means that seniority is not according to age but according to wisdom. I shall not translate the second part. If a person is a genius, why prevent him from entering the Council of State though he may be under 30? Mr. Kamath mentioned the example of the younger Pitt. There was the case of Shankaracharya who died at the age of 33 but before that, he had attained the position of a world teacher. There were instances of Rama, Krishna, and Buddha, who attained enlightenment when very young. There are many other instances in history. Sir, I strongly support the amendment moved by Shrimati Durgabai.

As regards the amendment of Dr. Ambedkar I do not see eye to eye with it. There are three qualifications mentioned. I think that the qualification of a person to fill a seat in the Parliament is that he should be a voter on the list. The moment a man's name is on the voters' list you cannot prevent him from either standing for election or voting. The Election Officer will be there and after the identification is completed nobody can prevent him from voting. If he is not 35 but 25 why prevent him from standing as a candidate? The ordinary principle of law is that if a person can vote he can also stand for election. This amendment will go against a well-recognized principle as it will mean that a voter cannot stand for election".

The individuals referenced by Durgabai in her amendment speech, denoted as the youth of India, are in a new cultural terrain. The younger populace is progressively acknowledging their own capacity to shape a more sustainable and just trajectory of growth, underpinned by an appreciation for diversity and governance rooted in the framework of rights. While these circumstances hold promise for the future, The central question remains: Are the youth effectively represented in influential decision-making spheres?

When punted with this question, team SNL interviewed

Sudhanshu Kaushik, founder of the Young India Foundation, a trust that works to increase youth political participation



What inspired the vision of the Young India Foundation and its approach to engaging youth in the political landscape?

I wish I could claim credit for inspiring and being the inspiration for the Young India Foundation's work, but I think and know that the inspiration is truly grassroots. The core crux of YIF's work is helping young people get into India's electoral democracy. And the inspiration for it stems from a young person we met in rural Haryana who said to me, "Bhashan accha date ho" but what can you help me do?

And that kind of instigated this framework that we function in, of trying to help young people get access to India's electoral democracy. So I think it's an idea that stems from the grassroots, whether it's urban or rural, of young candidates and young Indian citizens wanting to contribute more. And I think that's where the source of inspiration is. And on top of that, it's the 670,000,000 people in India that are below the age of 25 who don't get a voice and trying to build a bridge for them, in that case.

A lot of young people are non-political or might not want to be a part of political conversations, Why do you think that happens?

So it's interesting, We are said to be apolitical, that we don't care about politics. And I take that criticism head on and I say, no, that's not the case. Young people are active and do care about issues where they're allowed to do so or what is accessible. It's simple. If you don't make voting accessible for students who have moved far away for education purposes, how are they going to vote? We're naturally going to have low voter turnout, right? So trying to build some sort of framework and be able to kind of build that out is important.

They're not participating in any form of India's electoral democracy or what you're saying, being political or being engaged is because it's so far out of reach from us. You have to make things accessible. I know what's happening in Bollywood gossip-mongering because it's in the palm of my hands, and so I think that we need to do a better job at that.

Now, the other thing is it's kind of repositioning when we say they're not political. You don't have to be an active Indian citizen and the only reason that you are one is, that you care about what the current government's politicking is like, what politics they're doing, or what maneuvering they're doing. I think what it's about is caring, coming out to vote, making sure that when there are big issues you're visibly expressing yourself online and maybe shifting away from the narrative of politics and more about representation and India's electoral democracy.

What role does education play in shaping the attitudes of young people towards politics, and how can it be enhanced to encourage constructive discussions?

Education is critical, but holistic education, broad education, that covers both sides of debates. I think that India suffers from just a one-sided narrative, and it's just not India. It's all over the world where education curriculums are changed for some sort of partisan agenda. And I think we just need to be open to that. And I think the other aspect is, unfortunately, in India specifically, the focus on Stem is so great that we forget about really teaching and putting it into our curriculum the prospects of civic education, understanding of our country, understanding the systems. And I think that is important for not just a lawyer or budding lawyer but in general for people.



What role does education play in shaping the attitudes of young people towards politics, and how can it be enhanced to encourage constructive discussions?

Education is critical, but holistic education, broad education, that covers both sides to debates. I think that India suffers from just a one-sided narrative, and it's just not India. It's all over the world where education curriculums are changed for the purpose of some sort of partisan agenda. And I think we just need to be open to that. And I think the other aspect is, unfortunately, in India specifically, the focus on STEM is so great that we forget about really teaching and putting into our curriculum the prospects of civic education, understanding about our country, understanding the systems. And, I think that is really important for not just a lawyer or budding lawyer but in general for people.

How does the Young India Foundation aim to address the barriers that hinder young individuals from participating in political conversations?

In terms of working on the barriers, we're taking it head-on. We're trying to increase voter engagement by making sure that voter registration is accessible. It's at your college booths, it's at the concerts you're attending. We've made the registration itself easier. We're also the convenience and the accessibility of it. We're all trying to make that happen as easy as we can. So trying to build that out and making sure that these barriers take place, but also just making it conversational, it doesn't need to be aloof or these very abstract political ideologies in daily conversations. How do you really put it in and make sure that people are talking about it? So I think that will help in reducing those barriers.

How do we encourage more young people to take interest in matters of politics that directly or indirectly affect them or their peers?

I think it's important to take everything head-on, right? So when you say, how do we encourage young people? We have to get them active in India's electoral democracy, not just by voting, but by making sure that some of our peers can also contest and they don't have to give up on their entire careers. I mean, I think that representation should be part of every citizen's life, from some point of perspective. That might be a very extreme idea, but, you know, it should be easy and convenient and possible for young people to do so. What better way is there, right, to create that engagement and youth participation?

Do you think political awareness is an essential factor for being a responsible citizen? How can technology and social media be leveraged to enhance the political engagement of young individuals?

Yes and no. Actually, political awareness, if you want to call it more about civic awareness right, then I agree. Civic awareness is very real. It's very, very true. For example, I know these are nuances, but let's say things that are happening in Manipur, it's very important to know that there's something happening in Manipur, that it's affecting our citizens, that there is a disruption, the human lives are being lost, things are being discussed in Parliament. But what the narrative then goes to oh, the government did this, the political party wants this, et cetera, right? And I think that sometimes people feel uncomfortable with and that's what is unfortunately expected in the policy crowd or the people that are interested in it. Instead, there is history that has really exploited these cleavages in society, right? And then we need to be understanding of that. And the second aspect is that's just an instance, but being aware of when elections are happening, how to register your votes, what's our system, that sort of stuff. So we have to make that awareness more plausible.

How do you think the youth's perspective on inclusivity, diversity and social justice contributes to the political discourse?

Look, I'm going to say that yes, young people are going to change India. Yes, young people are the largest demographic. But to factor them all into one homogeneous kind of ideology characteristic is very dangerous. Not all young people are progressive, not all young people are inclusive. Not all young people are wanting to make a move. Let's say, I don't know, stable, whatever it is. Right? I think that young people, just like India, come in different factions, different ideological extremes, and different ideological thought processes. So I think that we need to understand that the demographic in itself is substantially large. My work deals with making sure that all kinds of young people are represented. I'm not interested in only making sure that this certain type and I do believe that the more young representation we have, the better the country will be, without a doubt. But saying that, oh, this young person from this political ideology is much better than this young person from that political ideology, I don't participate in, if that makes sense. And we're representative of young people right. Of all of India. It's not that older people coming from this certain political party ideology are far better or for better worse off, if that makes sense. So I think my focus is that.



What strategies can be implemented to ensure that the youth's participation in politics is sustained and impactful, rather than just a passing “trend”?

I think it's important to take everything head-on, right? So when you say, how do we encourage young people? We have to get them active in India's electoral democracy, not just by voting, but by making sure that some of our peers can also contest and they don't have to give up on their entire careers. I mean, I think that representation should be part of every citizen's life from some point of perspective. I mean, that might be a very extreme idea, but, you know, it should be easy and convenient and possible and helping and enabling young people to do so. What's what better way there, right, to create that engagement and youth participation?

Are there any examples of successful instances where young people have made a notable impact on political decisions or policy-making in democracies?

Mean, examples are boundless. I mean, our entire history, whether it is British India or independent India, is full of young people making a mark. Whether you've heard of Bhagat Singh, Rani Lakshmi Bai, whether it's Swami Vivekananda, whether it's Ambedkar, all of these people were well below 25 and were able to make significant strides that changed whether our country, our society, or our religion. So I think that young people have been an incredible part of our history. And there have been examples where young people have led the movements, whether it was then in India fighting for independence, or in British independent India, whether it's with the emergency, whether it's the Rajiv Gandhi government, et cetera, into we've always acted as a catalyst, as an instrumental part in trying to be reforming the nation, the country, and our society. So I think that the examples are boundless, right? If we're looking for and I think that's the perspective we might need to think about we don't need a youth savior, we need a collective upliftment of young people, right? The youth neta will not do much. A collection of young people, the advancement of young people is what's going to change the country, not a young neta that's going to get elected to parliament. Does that make sense?

How can we make sure that we have open, honest and respectful exchange of ideas that leads to increased awareness on policies and how to not end up becoming extremely polarized?

You know, the polarization is a tough question that I don't necessarily have an answer to. You're always going to have people with different identities, different mindsets, different mind frames that are trying to create a discourse, do advocacy, advancement of their cause, their propaganda, their work. And it's really, really hard. And that push and pull that goes back and forth. So I don't know how and I'm not one to say that all young people are progressive. Absolutely not. Right. They're basically a concoction of all their exposures and experiences in India, and you'll have different mindsets. So it's really tough to be able to kind of prescribe something, to be like, okay, how do you do this? What I do feel is that we need to be at least open to the deferring side, especially from young people, and understanding how to speak with young people. So I might not agree with your perspective, but can you say that nicely? And I hope that our generation will be able to convey that. And I think if we're able to convey that, then that in itself we've been able to fix a lot if that makes sense. So that, ideally, would be a solution.





AJITHA G S

Ajitha G S, an alumnus of NLSIU, Bangalore is an Editor who has worked on some of the finest literary pieces in India through their almost two-decade-long career in editing and journalism. Some of their contributions include the books: Ghachar Ghochar, A Feast of Vultures, Gita Press and the Making of Hindu India, Milk Teeth, and Caste Pride amongst many others. At present, Ms. Ajitha works as the publisher of the Context Imprint at Westland Books. Previously they had also worked as the Senior Commissioning Editor at HarperCollins Publishers, India. Ms. Ajitha very generously answered the following questionnaire along the lines of law, editing, freedom, and books.

What does your journey from being a law student to a publisher look like? Would you say the progression was natural or did you have to divert paths?

I had graduated from NLSIU and moved into law publishing with Butterworths and then OUP. From there, I moved on to journalism, and my career since has had little to do with law. The common thread from my first job to the present is that I have been an editor. Today, I edit fiction and non-fiction, and very rarely do I get to work on legal books. Although Manoj Mitter's incredible book, Caste Pride, which I published recently, is very much a book about law.

What were some of the hurdles and challenges you faced in your journey? Did you have any fears about pursuing this career?

Not really. I knew a career in law wasn't for me, and have always been drawn to words. I'm glad I found my way to books and publishing.

ROAD NOT TAKEN

- LEGAL PROS TO PROSE PROS

A law degree takes three or five years to complete. Throughout or after the years of the degree, some might realize that a career in law is not their cup of tea. A change in career after pursuing a professional degree for many years can be very daunting. There are many societal, financial, and personal constraints that may arise. However, it's hopeful to think that the years in law school provide a silver lining of skill sets, experiences and contacts. This article features interviews with two such law graduates who took an unconventional path after graduation.



Did you have any aspirations on how you wanted your life to look back in law school? Has your life panned out the way you imagined it to be?

I don't come from a family of lawyers or judges. So, for me, it was just a field of study. The alternative back then was literature. There are times I wonder if I picked the wrong field, but on balance, I always think studying law shaped me in a very particular way. As for aspirations, I'm not given to planning far into the future, to be honest. That's still true!

How did the law school experience help you in this career? What does work in a publishing house look like?

I think studying law has caused me to think in a certain way, and make certain kinds of connections between things. But as such, I think what you need in publishing is a deep love of books and reading. It could be a very demanding line of work, and that love is necessary to keep you going.

What has your experience with Westland been like? With the kind of literature that Westland published, did you see it as an expression of freedom?

Westland is a decades-old Indian publisher with a very distinct ethos, of respect and editorial independence. We publish books across a range of subjects and the spectrum of political and other opinions.

What does 'freedom' mean to you? Would you say that you've achieved 'freedom' through your career?

I'm not quite sure how to answer either question. I don't think of freedom as something I can experience in isolation as an individual. And so I don't see it as something I can achieve by myself.

What would be your advice to someone who wants to build a similar career?

I didn't work towards a life in publishing but kind of chanced upon it. So I'm not sure that I have any constructive advice at all! But I think the only way to do this is to look out for internships and jobs on publishers' social pages and websites, and apply and see if publishing and you are for each other. That said, there are so many opportunities within legal publishing, including excellent law websites. And these are now plugged into a larger conversation with society, well beyond the legal community. I think that's quite exciting.

Lastly, any words to the readers?

Read books! Read beyond your comfort zone. :)

It was truly an honour and pleasure to be associated with Ms. Ajitha even if it was through emails. Her readiness to contribute has brought us much joy. We extend our sincere gratitude to her for the same. She is indeed an inspiration and her work has helped shape many readers.



SUHAIL MATHUR

Suhail Mathur, an alumnus of NLUD, is truly a jack of many trades. Apart from being the author of award-winning books like 'The Bhairav Putras' and 'The Hunt for Rama's Bow', he has done cricket commentary and headed the new show development and animation division of a leading entertainment channel in India. At present, Mr. Mathur is focusing his energy towards his literary agency, 'Book Bakers'. He, very graciously, agreed to a phone interview where he elaborated on his natural progression from being a lawyer to a literary agent. Below is an excerpt from our conversation with him.



Was the transition from being a lawyer to a literary agent challenging? What were the hurdles and challenges you faced in your journey?

I co-founded Book Bakers along with my father when I was in my final year of law school. After graduation, I was practicing at one of the leading law firms in the country; however, by 2015, I quit my job as a lawyer. My agency had gained momentum by then. Even though it sounds like a daunting step to take, it was the most practical decision to make. Firstly, because I had assessed that I could generate the same income level. Secondly, since I was a corporate lawyer, I was used to putting in the extra hours of work. Though the agency work entailed not having any set holidays or weekends, the work didn't feel like work to me.

Would you say that you achieved "freedom" with this career?

I have indeed achieved a sense of freedom through this career. I work on my schedule, I enjoy the flexibility and most importantly, I am doing something I love. I have my parents to thank for this. My parents have been very understanding about my choice to pursue a different career path after pursuing a professional course. They took a leap of faith and believed in my abilities.

What are some important lessons or takeaways you have from your journey?

When we look back at our school time, we think of it as easier times. Back then and even today, we often look up to people who have achieved success in awe but we don't realize that the people who have achieved something make retrospective statements with the confidence of having achieved success. We need to understand that though the challenges have increased, our skill sets have also increased, due to which we are better suited to tackle the challenges we face or pave the path to achieving something. The challenges we face and our skill sets to tackle them are proportional.

I've had a few 'life-come-full-circle' kind of moments lately, as in, recently when I read my bio on Facebook, I realized that this is exactly how I would have wanted my life to look like in 15 years, back when I was in high school. Also, not so long ago, I was invited to a law school to give a motivational speech to the students. When I reached there, I realized that the VC and Dean were my past teachers. This was a very wholesome moment for me.

What would be your advice to someone who wants to build a similar career? How has the law school experience helped you in your career?

Lawyers or law students require a mindset change. We shouldn't be fixated on the thought that we can only live unidimensional lives. Lawyers tend to not believe in themselves being able to live a life beyond law. I wrote my second book whilst having a full-time job with a law firm. I wrote the book on the weekends. I didn't have to write the book but it was a passion project I took up.

If you want to switch careers from the legal field to a different one, 'be realistic'- neither too pessimistic nor too optimistic. Be realistic, in the sense that not always can a path that you are passionate about meet your financial needs. If you choose to switch careers, prepare for it realistically, and schedule your tasks and prioritize. In law school, I often heard that the 'Law of Contracts' is the most important but from my personal experience, the 'Law of Contracts' is the most important.

Would you describe your life outside the law as you pictured it to be? Did you see yourself doing this full-time when you were in law school?

While in law school, I had finished writing my debut book and I had my stint with Star Sports where I worked as a cricket commentator. I was balancing out my interests while working in the legal field. Speaking of how my life has panned out till now, I consider luck to have played an important role. I believe that hard work is a given and that everyone works hard. The publishing industry works through word of mouth, and our constant hard work and luck paved the way for Book Bakers.

Listening to Mr. Mathur passionately speak about his endeavours was truly inspiring. His undaunting passion for his work resonates through his words and achievements. On a lighter note, he joked how 24 hours seems a little less for all the things he wants to get done. He shared an anecdote of how when he once asked a friend whether a task to be done could be scheduled for later because he was a little busy, his friend commented how Mr. Mathur seemed to be busier than the Prime Minister, Mr. Mathur responded by sending a picture of the 120 items on his to-do list for the day!



FROM HOBBS TO HOPE: UNSHACKLING THE PARADOX OF FREEDOM IN A CHANGING INDIA

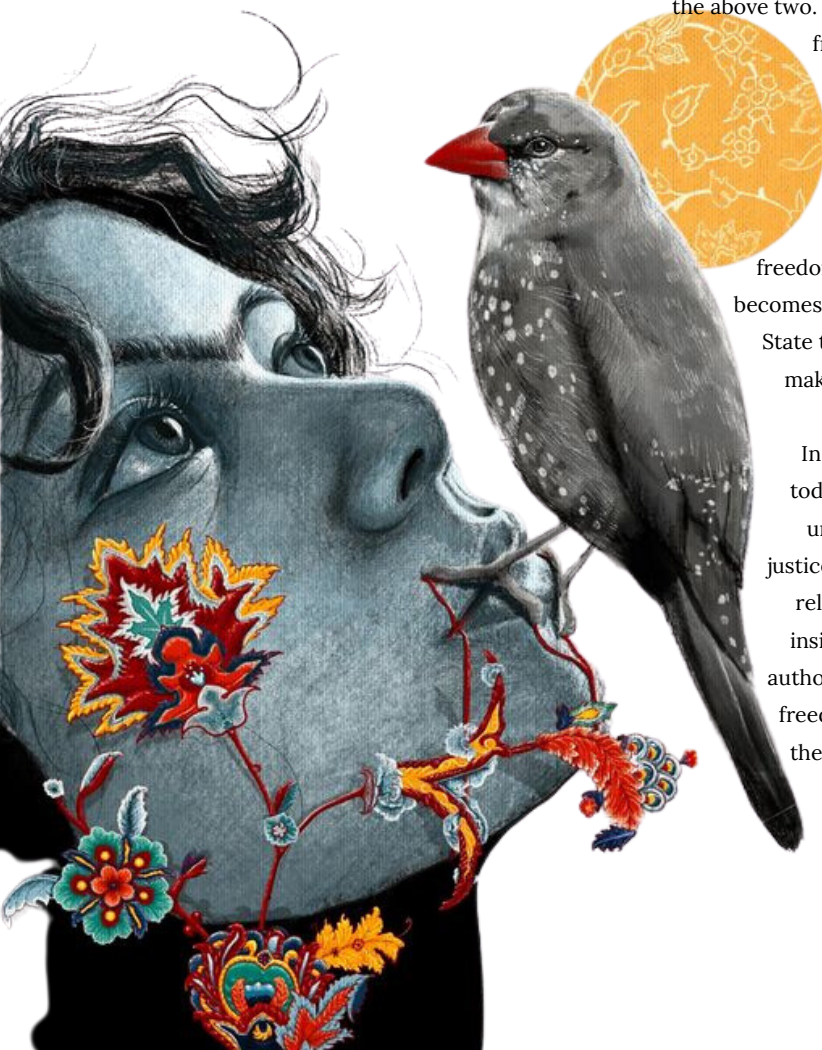
"The men of the first revolutions, though they knew well enough that liberation had to precede freedom, were still unaware of the fact that such liberation means more than political liberation from absolute and despotic power; that to be free for freedom meant first of all to be free not only from fear but also from want."

-Hannah Arendt ["The Freedom to be Free"]

Freedom could have been an indiscriminate concept in an egalitarian world, but in ours, it simply is not. The concept of 'freedom', though familiar to all, is increasingly misunderstood, amid rising barbarity on the political front in terms of totalitarian nationalism, military coups, and regimes favouring persecution. The idea of freedom has traversed multiple histories and various regimes to stand as an obscure and unidentifiable phenomenon. One cannot talk about freedom without talking about politics. It is a political notion and has always been one. Political freedom in the most basic sense entails the freedom of equal participation in the decision-making process. It has had various forms in theory as well as in practice and has often been a tool to inflict oppression on the masses through control mechanisms such as 'democracy', 'populism', etc. This article will solely focus on the abstract nature of freedom itself and how suppression of socio-political freedom plays out in India.

In the modern context, it is important to go back and dissect the idea of freedom in the past and present and attempt at deconstructing history. In the very basic sense, freedom can be positive and negative. The concept of negative freedom allows a person to be free from the traditional bonds of the State and its ideologies, but at the same time makes them alone and powerless, leading to political submission. Meanwhile, the positive theory of freedom identifies with the cause of one's oppression and the freedom to do or not to do. Political freedom is a combination of the above two. Thomas Hobbes believed that freedom is the absence of an obstacle, from a materialist perspective. But that is not all. This Hobbesian sense of 'personal liberty' and 'individualism' that arises from negative freedom curtails political participation and perpetrates the kind of indifference and bigotry that is the root of all issues. This ragged form of increased individualism presumes that liberty can only be personal and completely overlooks the wider spectrum of political freedom. The notion of one's freedom ending when it infringes upon another's becomes an alien concept. One always needs the company of society and the State to criticize this overly personal freedom, to measure its extent, and make sure that it doesn't partake in oppressive tendencies.

In India, recognition of political freedom and civil rights are at crossroads today. Continued oppression by the State is leading to the rise of politically unfree citizens who are unable to claim social and particularly, religious justice. Since 2014, India has seen a spike in atrocities against lowered castes, religious minorities, political prisoners, etc., bordering on methods of insidious oppression and persecution. In the current world, order where authoritarian and totalitarian creeds are on an all-time surge, the political freedom oneself to exist is in peril. Therefore, there is a higher need for the State and other political machinery to understand political freedom as a foundation of freedom and as a requirement to live a life devoid of prejudicial oppression.



UNVEILING FREEDOM

AN ARRAY OF FRESH PERSPECTIVES

In the heart of DSNLU Visakhapatnam, the essence of freedom interlaces with every corridor and classroom. As we embark on this exploration, we engage with the thoughts of our fellow students, uncovering a spectrum of insights that paint a vivid picture of the multi-dimensional nature of freedom. The symphony of voices at DSNLU, spanning across years of experience and fresh perspectives, paints a rich mosaic of freedom's dimensions. From embracing innovative ideas and transcending the fear of judgment to championing academic freedom and responsible online conduct, each voice contributes a unique hue to the tapestry of liberty.

In this harmonious chorus, the distinction between first-year and senior voices fades, highlighting that our collective commitment to freedom knows no boundaries. As we move forward, let us carry these insights with us, embracing the responsibility that accompanies the privilege of freedom, and nurturing an environment where the ideals we uphold today become the legacy of tomorrow.

FOSTERING INNOVATIVE SPACES: NURTURING UNCONVENTIONAL IDEAS

Aryan Kashyap, envisions an academic environment where unorthodox ideas find a nurturing home. Aryan's aspiration lies in fostering a safe haven for innovative thoughts to thrive, nurturing a generation of free-thinking scholars who dare to challenge norms.

DIGITAL FREEDOM: NAVIGATING THE ETHICAL MAZE

In the digital realm, Kirtivardhan Singla emphasizes the importance of responsible online behavior. He proposes the creation of ethical guidelines for the digital realm, ensuring that freedom of expression is balanced with the ethical responsibility to contribute positively to the online community.

FREEDOM FROM JUDGMENT: UNLEASHING OUR POTENTIAL

Nandini Verma shares a profound insight into personal freedom. Nandini believes that the true realization of our potential requires liberation from the shackles of societal judgment. Her conviction lies in transcending the fear of external opinions to pave the way for personal and collective greatness.

PRIVACY IN THE DIGITAL AGE: SAFEGUARDING INDIVIDUAL AUTONOMY

Navigating the intricacies of digital privacy, Aanchal Tiwary, calls for proactive measures. Aanchal's vision includes workshops and a comprehensive guidebook to empower students with the tools to safeguard their digital autonomy in an era of constant technological evolution.

EMPOWERING VOICES: UNVEILING STUDENT ACTIVISM

Delving into the dynamics of student activism, Akshat Aggarwal highlights the potential for peaceful protests and awareness campaigns to bring about transformative change. Akshat's vision extends to designating a campus space for thought-provoking installations that catalyze conversations on critical issues.

DEFINING ACADEMIC FREEDOM

Tripti Gaur elevates academic freedom to a pedestal of paramount importance. Tripti advocates for a diverse and open academic environment where the exchange of viewpoints is cherished, nurturing an atmosphere that stimulates constant learning and growth.

SOCIETAL EXPECTATIONS VS PERSONAL PASSIONS

Ishita Gupta probes the delicate interplay between personal aspirations and societal expectations. She advocates for mentorship programs that empower students to align their dreams with societal realities, paving a path where individuality and communal growth coexist.

OPINION COLUMN

1. The Indian Government has passed the Personal Data Protection Bill amid surveillance concerns and the same has been severely criticized. Comment on the same as to whether the Bill was a need of the hour and how should the government address the persisting issue of surveillance concerns. Opinion.

-Opinion of Gumparthi Nandhini, LLM

The Indian government has recently passed the Digital Personal Data Protection Bill 2023 with two-fold purposes i.e. to protect the personal data of the individual and to process the same in case of emergencies and for lawful and legitimate purposes. When we analyse the issue that whether India really needs a data protection law at the present time, we can make note of this points. Any personal data of individuals should



be protected because if it is placed in the wrong hands, it will lead to various crimes such as identity theft, discrimination, and even physical harm. As ensured by the judiciary in the case of K. S. Puttaswamy v. Union of India, the Right to life includes the Right to privacy. But Amid all of these, no governing law in India secures the personal data of an individual. In this globalizing era, many companies are collecting personal information but there are no laws regarding regulation of the same. So, this bill is the need of the hour which ensures the data protection of individuals through its various provisions such as

- Without the consent of the data principal, personal data should not be processed.
- And the key feature is the data principal can withdraw the consent at any time.
- The major development of this bill is that data should be used only for

Limited purpose i.e., if I give my personal data to book seats in a restaurant, it must be used only for booking the seats unlike if we search for something on Amazon, other apps show suggestions for the same.

- Right to Know: The data principal has the right to know about all the processes going on with regard to his personal data.
- Tiered Grievance redressal mechanism for the affected data principal when a data breach has occurred.
- Blocking the power of Government in case of public interest.

Surveillance concerns:

The surveillance of the government over individuals without their consent in case of exceptional circumstances affects the right to privacy of individuals. Surveillance is important for national security but the same should be regulated by providing some other legislation to govern the same i.e. storage limitation and purpose specification to individuals. So separate law is needed in India along with this bill to solve the surveillance concerns. Because when a large amount of personal data is collected, the same should be regulated, if not, it will be a case like Arogya Setu App. And the terms like public interest and national security are too vague and on which right to privacy is affected. So, the terms need to be clarified.

-Opinion of B Venkata Sai Lokesh, 3rd year

It's indeed the need of the hour. Almost every other country already has a dedicated privacy law. India would be the 138th out of 194 countries to have a dedicated privacy law. It's quite late, but at least we have it this year. The problem with this bill, which is now an act, is that it's half-baked. The act fails to define the terms it contains clearly. For instance, there's a fine of up to 250 crore for a "significant" breach, yet the act doesn't clarify what "significant" means. Presently, India has 170 facial recognition systems. Facial Recognition Technology (FRT) uses algorithms to extract data points from a face to create a digital signature. This signature is then matched with an existing database to find potential matches. Such technology poses a massive threat to fundamental rights, and the DPDPB offers no solution. This is just one example of how surveillance will persist even after the act's enactment. The act also weakens the Right to Information Act, removing the public interest exception to the disclosure of personal information under the Right to Information Act, 2005. The government should consider including publicly available personal data to protect individuals from online scraping. To address the surveillance issue, it's vital to make the Data Protection Board independent and establish robust notice requirements. In the current act, data fiduciaries aren't obliged to inform individuals about the third parties their data will be shared with, how long their data will be stored, or if their data will be transferred abroad. For any bill to be successful, thorough debates are essential to determine its advantages and drawbacks and make necessary adjustments.

“ The current bill's discussion lasted only 52 minutes.

I take more time selecting a YouTube video to watch during lunch than they took to discuss this crucial bill.

The trend of neglecting parliamentary responsibilities, evident in the ongoing Monsoon Session, is concerning, especially for future digital rights-related legislation. Now, all we can do is wait and hope for the judiciary to take appropriate actions.

OPINION COLUMN

2. The Israeli Government has voted to limit the Supreme Courts Powers through a Bill Introduced” Comment on the same in light of Judicial Independence. Opinion.

Israeli government curbed the powers of their country's Supreme Court through a highly controversial bill amid widespread protests. Through this bill, the government intends to limit the judicial powers of the Supreme Court. Now, the Supreme Court cannot overturn the decisions made by the government. Under the new law, the Supreme Court cannot overrule the national government using the legal standard of reasonableness. The opposition fears that this would lead to situations where the government would be overturning the decision of the courts.

This is one of the many steps the government is intending to take to limit the courts' powers in the country. It is to be kept in mind that Israel does not have a constitution of their own. The court's decisions were based on basic legal principles. Now when that power of the judicial system would be taken down, the threat of misuse of e by the government only exacerbates. There is a clear threat to democracy in Israel.

The Israeli government's decision to limit the Supreme Court's powers through a bill raises important questions about the balance between the branches of government and the concept of judicial independence. Judicial independence is a cornerstone of a functioning democracy, ensuring that the judiciary can make impartial decisions without undue influence from other branches of government or external pressures. If the government's move to limit the Supreme Court's powers tilts the balance too much in favor of the legislative and executive branches, it could potentially undermine the system's ability to prevent abuse of power. This could lead to a situation where government actions are less subject to effective oversight.

The principle of the rule of law will also witness a few stabs. If the Supreme Court's powers are curtailed, there might be concerns that legal decisions could be influenced by political considerations rather than objective interpretations of the law. This could erode public trust in the judicial system and lead to perceptions of unfairness.

A robust and independent judiciary is vital for safeguarding individual rights and civil liberties. The Supreme Court often plays a critical role in upholding constitutional rights and holding the government accountable for its actions. Limiting the court's powers could potentially weaken this aspect of the justice system, putting citizens' rights at risk.

In forming an opinion on this matter, one needs to carefully consider the potential consequences of limiting the Supreme Court's powers. While it's important to respect the prerogatives of each branch of government, any changes to the balance of power should be made with the utmost care to preserve the principles of judicial independence, the rule of law, and the protection of individual rights. Striking the right balance between an effective government and an independent judiciary is a challenge faced by many democracies, and finding the appropriate path forward requires thoughtful consideration of all perspectives and potential outcomes.

3. The Home Minister recently introduced three new bills in the Lok Sabha that will replace IPC, Crpc and Evidence Act and revamp the same. Do the already existing criminal laws in India need to be revamped? Or are they sufficient. Opinion.

Recently, the Union Home Minister introduced three bills in the Lok Sabha that aims to repeal and replace the Indian Penal Code (IPC), the Code of Criminal Procedure (CrPC), and the Indian Evidence Act, which was enacted during the British rule in India. The bills are:

- The Bharatiya Nyay Sanhita Bill, 2023, which will replace the IPC, 1860
- The Bhartiya Nagrik Suraksha Sanhita Bill, 2023, which will replace the CrPC, 1898
- The Bharatiya Sakshya Bill, 2023, which will replace the Evidence Act, 1872

The Home Minister, Shri Amit Shah says the objective behind the introduction of the bill is to “deliver justice, not mere punishment.” Will this stand true in reality? Only time will tell. The question over here however is, whether the criminal laws in India require to be reformed.

The bill retains more than 80% of the existing criminal laws of India. However, certain reforms are introduced through the bill that would have a good impact on the criminal justice system which as of now has pitfalls and shortcomings.

There are certain laws in the existing acts that have been practiced from the colonial era which are not relevant anymore. For instance, the law on Sedition which is planned to be repealed in the new act. These laws are inconsistent with the present times and it is pertinent to change them according to the current scenario.

The problem of delayed justice should be fixed in the current legislation. The number of undertrials in India is alarming. The pendency of cases in the current criminal justice system should not be overlooked. There should be stringent laws and practices that will speed up the procedure because “Justice delayed is justice denied.” The ineffectiveness of current legislation is also a massive hurdle. The lacuna and gaps in investigation, trial, and court proceedings should be addressed. The existence of malpractices like corruption in all the stages of criminal justice hampers the system in an unfixable manner. These issues are to be addressed.

The objective of the holy trinity- IPC, CrPC, and Indian Evidence Act was to provide justice. However, the existing laws weighed in favor of the accused and did not adequately focus on justice for the victims of crime. The new Acts promise to change that, following the recommendations of the Malimath Committee.

In conclusion, I strongly believe that the existing laws require changes to make the criminal justice system more efficient and justice-oriented.

WHAT'S HAPPENING IN DSNLU?

Pink Eye, Barbenheimer, Whirlwind Semester and Beyond!

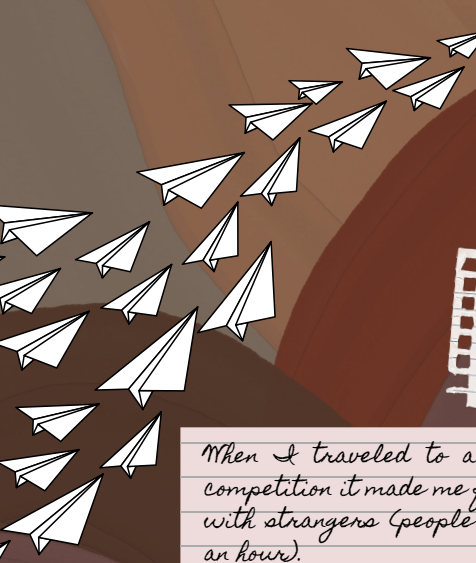
With Barbie and Oppenheimer gracing the screens all over the world, DSNLU too had an uninvited guest a.k.a. "the Pink Eye". But an unforeseen twist emerged as we inadvertently embraced the 'Barbeheimer' trend, not just with our fashion, but rather with the pink eye and cool shades. The pink eye may have been the uninvited guest, but the Batch of 2023-28 was certainly not. Much like the iconic Barbie doll's ability to adapt and evolve with changing times, our newsletter extends a warm welcome to the newest members, inviting them to embark on a journey of growth and exploration reminiscent of Oppenheimer's dedication to pushing boundaries. Not only a new batch of students but DSNLU also witnessed a new change in the Administration with Prof. (Dr.) Sree Sudha Mam becoming the officiating Vice-Chancellor of the University and Dr. P. Jogi Naidu Sir assuming Charge as Registrar-in-charge.

Amidst the ongoing fan wars, it was high time that SoLID made us take a stand. The "Barbenheimer" event created a canvas of contrasting shades—black and pink. The event sparked lively debates, encouraging everyone to embrace their opinions about Barbie and Oppenheimer. Which side were you on? Like always they had to go the extra mile to create a "Lit" experience by organising the Lit Week. Surprisingly, INOX sales hit an all-time high, thanks to DSNLU. But we just did not stop there and the movie fever continued, with a regional touch, as Asuran was screened; everybody enjoyed the same by relishing their favourite Biryani— which was a midweek delight for all. It was not only Christopher Nolan or Greta Gerwig who impressed us with their exceptional direction skills, but also the batch of 2023-2028 tried the same with their photography skills, and they certainly superseded all our expectations by participating in Pixel Palooza hosted by Zinc. We had a few lucky winners too.

Just like how Oppenheimer kept us all at the edge of our seats, the sports leagues be it Volta, VPL, or TPL, continued with the same spirit. We flaunted our jerseys, kicked goals, auctioned players, and celebrated wins in the various other leagues that took place. But why should Solid have all the fun? So, TPL decided that they should step up their game and invited the male fraternity of DSNLU to come take part in a friendly match. And guess what, the team names had to be Team Barbie v. Team Oppenheimer. Not a Coincidence after all. It was not only Dua Lipa dancing the night away, but the inaugural of Danceluxes DID—it also brought us on our feet. From twirls to leaps, the dance workshop was a celebration of movement, self-expression, and a platform to enhance our dance skills and we assure you by the end of these three days all the self-proclaimed non-dancers had turned pro. As we basked in the vibrant pink and black showdowns, a moment of solemnity arrived with Blue Day. This initiative united us for the Blue Day campaign on the occasion of World Day Against Trafficking in Persons ©CWCL as we all dressed up in blue and expressed solidarity to the same. On a lighter note, we summed up our stay at DSNLU with a fun-packed first few months of this semester and hopefully the coming few months treat us well.



WHAT WAS THE MOMENT OF YOUR freedom



When the wash rooms are all empty so i can finally blast my playlist with no regrets

Today, on this day of Independence, the moment of Independence would be to manage all the tasks of financial transactions, taking care of myself alone and learning out of a lot of deviations shows me my moment of independence.

-k. Sai Ikshitha

I felt free on multiple Occassions. One instance was when I let go of the past and did not have any regrets about it.

I was externally independent and free since my childhood I internally became independent from the time when I stopped overthinking and thinking of the past happenings which burdened my heart. The moments which I feel completely independent will be the days when I start my own earning and when I will be in a position to help the people around me! Aiming for freedom from my own limitations to survive in the world to make myself happy & my soul blissful.

Getting out of my brown house hold

-ms

When I traveled to a foreign land to attend a competition it made me feel independent. Traveling with strangers (people whom I hardly knew for an hour).

Shackles shattered, toxic ties untwined, In newfound freedom, my spirit climbed. No longer bound by chains of despair, I seized my dreams with fearless flair. Focused on self, I soared above, Achieving greediness, fueled by love, From darkness to light, my journey took flight.

Being able to come out of our safe place (home / room) beyond 9 pm without any sense of fear or apprehension. University is the moment of my Independence.

I haven't achieved true independence as of yet, but I have certainly taken steps towards it. The 1st step I have taken was when I stopped relying on my mom to dress up for school and started going to school myself. And the next major milestone was coming here, in DSNLU, when my parents left after the orientation. The next step? Financial independence.

When I got my 1st allowance. To have money truly opens the door to the space that is called true independence. Money makes the world spin!!

When I realized that real independence is independence from the battles within my own mind. It is embracing one's own flaws and enhancing them.

Imagine roaming beyond 12am just like that being a girl, that's when I felt most free, when I was able to do that during my internship break in Hyderabad.

My moment of independence was when I got my stipend from my internship. That very moment of feeling that I can spend my money whatever way I like felt very liberating. Of course, it also taught me to not spend recklessly as well!!

-Anonymous 5th year

Coming out of the home to the university was the biggest moment of liberty. At home I was very depressed from the actions of a verbally and physically abusive father. I was not allowed to go out anywhere. This made me a very anxious person. This took me a year to come out of it.

So, I come from a very small town where sending kids to study outside is a big taboo. They think if kids go outside they will get apart. I rebelled for 2 years. I fought my family, even got beaten but I wanted to study outside. Even after getting a NLU, I had to drop out because I was not allowed to study. But the next year, when I again got a NLU I convinced everyone from my family and my relatives. Finally got into the university, outside my place. That was my independence.

The moment of Independence has not come yet. The point when you let loose from the captivity of your own thoughts would truly be independence. So unless you're high or dead, you truly can't be independent / free. So happy captivity.

I have always been a shy, introverted child, never went out with friends, never attended parties. I was free and felt the most scared when I got my own metro card to travel from one point of Delhi to another. I felt as if I could go anywhere in the world. I still have it, I cherish it. My freedom.

My moment of my freedom was when I hiked for an hour and finally saw thousands of stars and a beautiful sunrise. (Still lives in my mind Rent Free)

It was when I was 14. We went to a resort for the weekend. After dinner, my sister and I decided to ride a bicycle. I don't know why the moment remained special. Nothing eventful happened. But we rode along the same road for an hour. I still distinctly remember the cool breeze against our faces. The smell of a calm night and the moonlight. 5 years and I still remember it. I still feel the exhilaration.

Moment of my independence during covid before joining university: It was like I was scared. I didn't want to face it. I skipped classes, copy-pasted projects and ignored everything about the university. I even wanted to quit. but.....After joining university, after Physically attending classes, writing exams, getting good grades & especially, participating in competitions be it sports or moots, those were the moments of independence for me. I got freedom from my own thoughts. Sometimes I wish this could be different, but after all this I am content, satisfied. Everything happens for a reason.

The moment I thought about taking my own path of career, besides what my family thinks. Choosing law, which is like a taboo in my home town for a girl to study

When I realized that Life is a game played "Solo" That I Am the Sole Creator, producer, director of everything here, following my discipline and own rules and just inconsiderate about what people would say.

Freedom: when hostel timings got changed till 12:00 am

I felt independent when my father sent me to Delhi for coaching and told me that he believes in me and I can do it

Moment we leave uni

I felt independent when I first travelled alone in an aeroplane

COMMITTEE UPDATES



ZOOM IN INC.



***"Capturing a Decade of Excellence:
Zoom In Inc's Shutterbug Triumph!"***

"The recent 'Pixel Palooza' event achieved remarkable success, garnering an unexpectedly enthusiastic response from students. The event's primary objective was to introduce incoming first-year students to the world of Zoom In Inc, a photography club. Organized in teams of three, the first-year students were tasked with completing various photography assignments within specified timeframes. A thorough assessment of the captured photos ensued, resulting in 'The Dark Room' clinching the top spot, with 'Serene Snappers' and 'Pleasing Portraits' securing second and third positions, respectively.



Furthermore, this year carries special significance as Zoom In Inc. celebrates its tenth anniversary. The upcoming Zinc Day festivities promise to surpass all previous editions in grandeur and excitement, offering an experience that everyone eagerly anticipates. Beyond this, Zoom In Inc. remains committed to its regular activities, with potential plans for small-scale events and upcoming photoshoots on the horizon.



SOCIETY FOR LITERATURE AND DEBATING (SOLID)

SoLiD's "Lit Week" marked the beginning of the academic year with a literary extravaganza aimed at making literature accessible and enjoyable for all. Throughout the week, a diverse array of engaging activities unfolded.

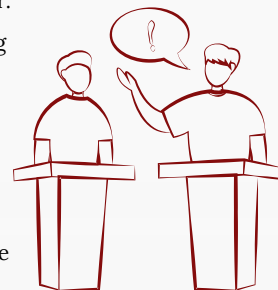
The literary journey began with the Poetry Exchange, where students submitted their written works. However, a unique twist awaited participants - they received someone else's work to read aloud. This innovative approach created an intimate and intriguing literary experience.

Following this, "Spin the Yarn" challenged teams of four to collaboratively complete stories based on on-the-spot prompts. The event showcased participants' creativity as stories ranged from murder mysteries to fantastical realms, drawing smiles and laughter.

A special movie screening of "Asuran," focusing on marginalized Indian authors, provided not only food for thought but also a delectable biriyani feast.

"Scream in Silence" introduced an element of excitement as teams attempted to guess phrases or words amidst blaring music, resulting in hilarious moments and competitive fun.

"Open Mic" showcased a diverse range of talent, from soulful guitar performances to heartfelt Shayari, captivating an engaged audience. The classic game of "Pictionary" rounded out the week, eliciting laughter and camaraderie.



Additionally, SoLiD introduced "DSNLU Reads," a serene reading session held weekly on the university lawn, offering students a peaceful escape with their books, e-books, or art supplies.

Looking ahead, SoLiD eagerly anticipates "Vakta," their annual intrarsity debate scheduled for September. Following the Asian Parliamentary Debate (APD) format, "Vakta" aims to make debating accessible for first-year students, providing novice criteria and a pathway to national-level debates. Expert feedback and exciting prizes make it an intellectually stimulating and rewarding experience for all.



SPORTS COMMITTEE

"Legally Balling: Where Law Meets Play!"



The Sports Committee was established with a clear vision: to foster a vibrant sports culture within the University. Over time, this committee has elevated the status of sports activities within the institution, striving for excellence in all sporting endeavors. Its primary objective is to encourage every student to step forward and showcase their athletic talents.

Comprising 12 dedicated members drawn from various academic batches, the committee ensures the seamless execution of sporting events throughout the academic year. In addition to these members, the committee benefits from the guidance of a Physical Director and a Faculty Advisor, who oversee its activities.

An annual highlight for the committee is the organization of Intra-Mural Sports competitions encompassing a wide range of sports, including Football, Cricket, Basketball, Volleyball, Throwball, Table Tennis, Lawn Tennis, Badminton, Chess, and Carrom. These events consistently witness enthusiastic participation from students, contributing significantly to their success.

Moreover, the committee assumes responsibility for the selection process and participation in Inter-University Competitions and Sports Fests hosted by other universities. This further enriches the sporting experiences of the University's students, fostering a culture of healthy competition and camaraderie.

CENTRE FOR LAW AND PUBLIC POLICY



CLAPP has conducted three events since the beginning of the new semester, all of which have been a huge success. The first event was an induction session where the first years were shown movie clips to initiate policy discussions relating to Urban Planning, Class Privilege, Tribal Rights, Domestic Violence, LGBTQIA+, and Disability Rights amongst others.

The second event was a collaboration with SoLid for Literature Week '23. A movie screening was conducted with the theme of 'Indian Authors from Marginalized Communities'. The 2019 Vetrimaaran directorial movie, 'Asuran' was screened. The movie deals with 'Panchami Land Rights'- the land given by the British to Scheduled Castes, which cannot be transferred to others. The movie is based on the Tamil novel 'Vekkai' by Sahitya Akademi award-winning novelist, Poomani.

The third event was a collaboration with CWCL on the occasion of 'World Day Against Trafficking in Persons'. The documentary called 'Rise: Tales of Sundarbans' Trafficking Victims' was screened, followed by engaging and thought-provoking discussions. This academic year, CLAPP will try to focus more on its research endeavors. This aspiration will be inaugurated with the release of our e-magazine by the name of REDAR (Represent, Educate, Diversify, Agitate & Resist).



DRISHTIKON

Drishtikon is a student-run committee that organizes weekly discussions on contemporary socio-legal, political, and historical issues. The committee provides a platform for students of DSNLU to freely express their Drishtikon or point of view. Each week, the committee puts up a new topic which is in the talks and students show up to share their understanding on the issue. The committee appoints a moderator for the discussion who starts the discussion by giving a brief on the topic and sets the flow of the discussion. The moderator must make sure that the discussion goes on smoothly and that all viewpoints are heard without making it a polarizing debate. So far, our moderators have ensured peaceful discussions even on highly controversial topics like Religion and Ethnic conflicts.



Apart from the weekly discussions, the committee also conducts panel discussions and policy discussion competitions. So far, they have conducted 3 panel discussions. The first Panel Discussion was on the Abrogation of Article 370 and the second one was on the Supreme Court judgment on the Prevention of Money Laundering Act. The latest edition was on the Forest Conservation (Amendment) Bill. It also had an esteemed academician, Dr. J. Uma Rao from GITAM School of Law, on the panel. More editions of the panel discussion with interesting topics are in the works.



Vividh, Drishtikon's annual policy discussion competition, is all set to take place this October. Vividh is a one-of-its-kind event wherein the participants are given draft legislation (made by the members of Drishtikon) and asked to propose amendments. They would be scored on how well they lobby for their proposed amendments to be passed, how viable their proposals are, and how they defend their cause. This year, Drishtikon will be hosting the 3rd edition. The past two editions have been a grand success. Additionally, Drishtikon is planning on multiple other competitions and guest lectures in the upcoming months.



CENTRE FOR INTELLECTUAL PROPERTY RIGHTS & TECHNOLOGY



The CIPR&T has grandly completed the national event “Cinema and Clauses-IPR version” on 22.07.2023 in collaboration with a budding firm Claws and Collars, as the DSNLUites are the founders of it. The Vizag Film Society has also added in collaboration to make it more fruitful. This was a Competition cum Seminar, where the first half of the event, the movie “Guilty Minds” was projected, and asked the active participants to identify the legal and social elements in the movie. The Second Half of the event was overwhelming with the audience, listening to the renowned guests’ speeches. The Chief Guest “Hon’ble Justice Dr. V.R.K. Krupa Sagar, Judge of the High Court of Andhra Pradesh” has enlightened about the legal complications faced in the IP era. The Guest of Honor “Mr. R P Patnaik, a multi-talented Indian Music Director and Singer” has made a significant remark through his speech, and singing and gave insightful inputs on self-registration of copyrighted content. The most active guest “NAD Paul, Chairman of Vizag Film Society” is truly amazing and energizes the whole hall of the audience.



Further, The CIPR&T in collaboration with Consumer Advocacy Group(CAG) has smoothly organized a webinar on “Consumer Protection and Fintech – Approaches in the Digital Age” on 12.08.2023. The event started with the opening remarks of Prof. Dr. Sree Sudha, Vice Chancellor (officiating), and then with the distinguished guests Prof. K.V.S. Sharma, Vice Chancellor of MNLU, and Prof. Ashok R Patil, Vice Chancellor of NUSRL Ranchi. The esteemed guests of honor are Advocate Prashanth Mali- Cyber Law Expert, Mr. Suresh Misra – Consumer law Expert and PVVS Murthy – Chairman of CAG, and Prof. Rajendra Prasad-Professor of Eminence at DSNLU. The speakers have highlighted how fintech is making inroads into our daily lives and the need to strengthen the laws and implementation from time to time. Prof Ashok has discussed the “dark patterns” adopted by e-commerce platforms. Finally, it concluded with the expression of gratitude by Krishna Mohan KS, Admin and editor Newsletter of CAG.

The “National Roundtable Conference on the Role of Commercial Courts in Improving Ease of Doing Business in India” was organized by CIPR&T on 18.03.2023. The event was grand and successful and led to a fruitful discussion on the implementation and changes to be made in the Commercial Courts Act, 2015. It started with the opening remarks of Prof. Dr. S. Surya Prakash, the then Vice Chancellor of DSNLU. The distinguished chief guest “Hon’ble Sri Justice A.V. Sesha Sai – Judge of High Court of Andhra Pradesh” and the guests of honor being “Sri Niraj Kumar Gayagi- Joint Secretary, and “Dr. GR Raghavender – Former Joint Secretary”, Dept. of Justice, govt. of India. The panelists are from various fields, which has made the conference to discuss in depth and make a qualitative analysis. The Panelists are Dr. K. P Ramarao –Judge of Principal Special Commercial Court, Hyd, T.J. Selvandhan- Chief Judge Principal Dist Court, Puducherry, Mrs. Radha HR – Addl. City Civil and Sessions Judge, Bengaluru, M. Ram Das – Senior Adv, Mr. GV Srihari – HOD of RINL, Mr. B.A.N. Mohan Rao – DGM, Law Dept. at RINL. The Project given by the dept. of Justice to conduct empirical research on “Functioning of Commercial Courts in the Southern Region of India for Improving Ease of Doing Business” has been completed. The panel has discussed setting up the dedicated commercial courts in each state but the contrary views arose as some of the panelists said that the infrastructure of the already existing courts should be changed rather than constructing a new building. The discussion went on for 4 long hours.



LEGAL SERVICES COMMITTEE



The Legal Services Committee at Damodaram Sanjivayya National Law University (DSNLU) has remained steadfast in its commitment to advancing legal services and promoting legal literacy. Collaborating closely with the Ministry of Law and Justice's Nyaya Bandhu scheme, the committee has spearheaded a range of impactful events throughout the academic year. To provide service to the people, we have conducted various events in and around the University.

To provide legal literacy in furtherance of the centre's objectives an awareness programme was conducted in Delhi Public School, Visakhapatnam. Cyber Awareness has become crucial to ensure online safety and responsible digital behavior and children are the ones who are mostly exposed to the technology and the risks attached to it, we observed that there was a need to educate them on how to navigate the digital world safely. It was an enriching experience having Mr. Bayola Kiran sir addressing the students who were equally interested in learning.

Araku, one of the most beautiful places with hills and forests of Tribal areas and filled with rich culture has been on the other side burdened with the lack of legal awareness which had left them vulnerable to exploitation and abuse. Identifying a need to understand their concerns and the need for awareness the committee conducted an awareness program on the Tribal rights followed by a Survey to evaluate the knowledge of the Tribals about their rights and laws to protect them, the aim was to identify the prevalent issues faced by them. The survey required the members to conduct prior research prepare the questionnaire and then go to the public which made the entire experience enriching and successful with the efforts and able guidance of Ms. B Suneetha Ma'am.

CENTRE FOR LAW AND LITERATURE

SOCIETY FOR PAPER PUBLICATIONS

The SPP team remains deeply committed to nurturing academic research and writing endeavors and it is with great enthusiasm, that the society brings to you the latest updates.

With the start of the 2023-24 academic year, SPP has successfully conducted an Orientation Session combined with a concise workshop on the 'Fundamentals of Legal Research and Writing'. The student response was overwhelmingly positive, fueling our team's motivation to host more events in the foreseeable future. An additional benefit of the orientation was the opportunity to welcome new, captivating minds to the SPP team.

Additionally, SPP is actively working on obtaining an International Standard Serial Number (ISSN) for their journal.

In other news, SPP is in the final phases of the review process for the second edition of DSNLJ which would not have been possible without our exceptional team of editors and their hard work. Furthermore, we express our profound gratitude to our esteemed faculty advisors, whose guidance has been invaluable throughout this process.

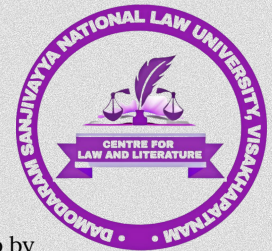


One of the CFLL's events was the seminar on "Shakespeare and Law," where the centre had the honour of hosting the esteemed Viswanath Sir as the guest speaker. This seminar delved into the intricate connections between Shakespeare's literary masterpiece, "The Merchant of Venice," and legal principles. It was a thought-provoking exploration of the play's themes, characters, and their implications in the context of the law.

Building upon the success of the seminar, we took yet another leap by organizing a national conference on the "Interface of Law and Literature."

This conference served as a platform for scholars, students, and faculty from various universities to come together and share their research and insights. CFLL received an overwhelming response, with 50 abstracts submitted, and ultimately, 35 papers were selected for presentation during the conference. The topics covered a vast range, including the intriguing intersections of law and cinema, law and fiction, and even law and mythology.

Further, CFLL is going to conduct some more interesting events that can bring more and more enthusiasm among students regarding law, language, and literature.



UNVEILING THE NEW CENTRES!

CENTRE FOR ENVIRONMENTAL LAW AND CLIMATE JUSTICE

"The greatest threat to our planet is the belief that someone else will save it."

— Robert Swan.

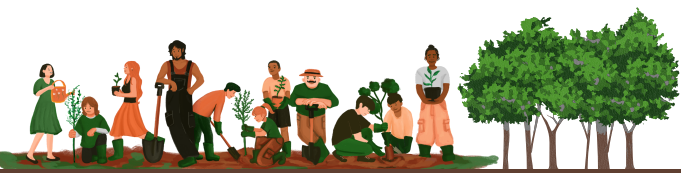
The Centre for Environmental Law and Climate Justice (CELJC), pronounced as "sell-see-jay," is DSNLU's newest centre. Its primary focus is to cultivate awareness regarding climate change and to disseminate information about Environmental Laws.

"The Idea of this centre had been in my thoughts ever since I had come to campus. After a year of refining the details, the Centre for Environmental Law and Climate Justice has been officially established.

The Centre has a lot of objectives, all centered around the notion of proactive engagement to advance environmental law within a wider context.

I do not know where and for how long this Centre will last (this comes from a perspective that things change) I hope that it can create an impact throughout its existence."

— Founder



CENTRE FOR CRIMINAL JUSTICE AND ADMINISTRATION

"Injustice anywhere is a threat to justice everywhere."

— Martin Luther King Jr.



In a world where the pursuit of justice stands as a cornerstone of a progressive society, the words of Martin Luther King Jr. resonate more powerfully than ever. It is with great pride and a deep sense of purpose that we announce the inauguration of the Centre for Criminal Justice and at DSNLU.

At the heart of this centre's mission lies the intent to empower each of us with knowledge that has the potential to effectuate real change. Through interdisciplinary research, collaborative initiatives, and engagement with the community, the centre aspires to illuminate the intricate pathways that lead to justice or, in some cases, the lack thereof.

The inauguration of the Centre for Criminal Justice and Administration marks a pivotal moment in our academic journey. The event was graced by our beloved former Vice-Chancellor

Dr V Kesava Rao sir, emphasized the imperative of an evolving commitment to justice and the centre's role in this pursuit. He also highlighted the main objectives to be regarded while a new centre is formed, namely, "reach in," "reach out," and "richness." He prompted us to strive hard with these objectives to

have a holistic approach that benefits not only students but also society and the university. As the centre takes its first steps, the words of our guests propel us toward a fairer society. As we embark on our journey toward a more just society, a series of thought-provoking seminars, engaging workshops, and interactive panel discussions are lined up, where we are all set to delve into topics that explore the intricacies of the legal landscape and examine ways to drive positive change.



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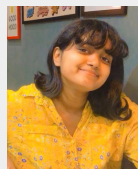
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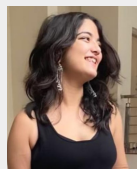
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