



HINDI VIDYA PRACHAR SAMITI'S  
**HINDI VIDYA PRACHAR SAMITI'S COLLEGE OF LAW**

(Affiliated to University of Mumbai & Recognised by Bar Council Of India)

# POP CULTURE

# JUSTICE

**LICIT 2025-26**





# LICIT

2025-2026

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Opp. Ghatkopar Railway Station, Ghatkopar West, Mumbai - 400 086.

## MESSAGE FROM HONOURABLE PRESIDENT



**DR. RAJENDRA SINGH**  
PRESIDENT,  
HINDI VIDYA PRACHAR SAMITI

"It is with immense pride that I share the remarkable journey and achievement of Hindi Vidya Prachar Samiti's College of Law. Our achievement of NAAC accreditation is not just a milestone; it is a reflection of our unwavering dedication to fostering excellence in legal education and shaping future leaders of the legal profession.

We proudly offer three independent programs: the LL.B. 3 Years Course, the (B.A.LL.B) 5 Years Integrated Course, and the LL.M. 2 Years Postgraduate Course. We also provide post graduate Diplomas in Cyber Law, Alternate dispute resolution, and IPR. These programs, as prescribed by the University of Mumbai, provide students with a robust foundation in law and prepare them to uphold the values of justice, equality, and freedom while excelling in their legal careers.

We are emboldened in our mission to instill ethical principles, academic rigor, and professional prowess in every student. Our vision—to achieve excellence in learning and practicing law to serve the nation—remains our guiding light as we move forward.

This milestone would not have been possible without the collective efforts of our faculty, staff, students, and stakeholders. It inspires us to aim higher and make Hindi Vidya Prachar Samiti's College of Law a name synonymous with quality legal education and meaningful societal contributions."

## ABOUT HONOURABLE DIRECTOR



**DR. (MRS.) USHA MUKUNDAN**  
DIRECTOR,  
HINDI VIDYA PRACHAR SAMITI

Our Honourable Director, Dr. Mrs. Usha Mukundan, has been a steadfast pillar of support for HVPS College of Law, providing unwavering guidance and dedication that have been instrumental in the institution's growth and expansion. With an illustrious academic and professional background, Dr. Mukundan's achievements include numerous accolades, memberships, and publications that exemplify her contributions to academia. Her distinguished career commenced with a B.Sc. degree earned with Distinction, followed by a First Class in M.Sc., and culminated in Doctoral Research in Plant Biotechnology. As the Former Principal of R.J.College and the Head of the Department of Botany, her contributions to research are both notable and widely recognized. In acknowledgment of her exemplary commitment to education, she was honored with the prestigious Best Teacher Award by the Government of Maharashtra in 2010.

Dr. Mukundan's extensive experience, profound knowledge, and unwavering discipline have continually mentored and guided our institution towards the achievement of its objectives. Her leadership remains an invaluable asset to HVPS College of Law, setting a benchmark for academic and professional excellence. We look forward to her continued direction as we strive to reach new milestones and achieve greater heights under her visionary stewardship, confident that her expertise will continue to inspire and lead the institution on a path of sustained success and development.

## MESSAGE FROM HONOURABLE PRINCIPAL



**DR. (MRS.) MADHURA KALAMKAR**  
I/C PRINCIPAL,  
HINDI VIDYA PRACHAR SAMITI'S  
COLLEGE OF LAW

"Hindi Vidya Prachar Samiti's College of Law is a flourishing college in the field of legal education. I am filled with immense gratitude and contentment to be associated with such a distinguished and dynamic educational institution. Through quality legal education, the college equips our students with the expertise required to succeed and build confidence to meet the challenges in the legal profession.

We strive to instill a professional outlook and a sense of loyalty to serve society. With an LL.M. course, the college endeavors to develop students' critical thinking and analytical skills. To develop the ability to apply legal principles to real-world situations and to pursue critical research with the aid of cutting-edge technology, the college has initiated various postgraduate diplomas and Value-Added Courses.

With a myriad of experiences tailored to meet students' needs, the college helps them to get a foothold in the legal field. Guest lectures by eminent legal luminaries, judges, and senior advocates; seminars, workshops, Moot Courts, debates, elocution competitions, camps, visits to police stations, courts and jail are part of the many activities conducted throughout the year as we firmly believe in the overall development of the student community at large.

With the support of our management, teachers, staff members and students, we have been able to achieve enormous success in this field. Their encouragement and support have helped us ascend new heights and have ensured a smooth journey on the path of knowledge. I look forward to the growth and excellence of the college in legal education as we continue to learn and make significant contributions to society."

## TEACHING STAFF



**Dr. (MRS.) MADHURA KALAMKAR**  
I/C PRINCIPAL



**Dr. Amar Salve**



**Dr. Divyang Potdar**



**Ms. Neha Naik**



**Mrs. Tanavi Naik**



**Ms. Rituparna De**



**Mrs. Saisha Ghosalkar**



**Ms. Tejal Chaudhary**



**Mrs. Sonal Jain**



**Mrs. Khushbu Jain**



**Ms. Nitu Nishwakarma**



**Mrs. Ekta Singh**



**Mr. Tushar Yadav**

## NON-TEACHING STAFF



**Mrs. Prajakta Deorukhakar**



**Mr. Kalpesh Padaya**



**Mr. Umesh Kamble**



**Mr. Sachidanand Sawant**



**Ms. Dhanashree Shedge**

## PEONS



**Mr. Kartarsingh Patil**



**Mr. Vikesh Solanki**



**Mr. Jagadish Humbe**



**Mr. Jatin Solanki**



**Mr. Shiva Singh**



**Mrs. Kritika Solanki**



**Mr. Satish Singh Security Staff**



## VISION

- To explore wider areas of legal knowledge.
- To enable students to contribute towards finding progressive solutions for emerging legal issues.
- To ensure professional development of legal professionals through continuous education programs, networking opportunities, mentoring, and access to a strong alumni network.
- To provide an intellectually stimulating academic environment that equips students with legal knowledge and skills.
- To foster ethical values of commitment towards justice in students so that they prioritize fairness, equity and social responsibility.



## MISSION

- Strive to attain excellence in legal education.
- Prepare students to become proficient and competent legal professionals.



## GOALS

- To achieve excellence in teaching, learning & evaluation in the field of legal education.
- To empower students to be just citizens.

## EDITORIAL BOARD

**DR. (MRS.) MADHURA KALAMKAR**  
I/C PRINCIPAL

**DR. DIVYANG POTDAR**  
ASSISTANT PROFESSOR

**MRS. KHUSHBU JAIN**  
ASSISTANT PROFESSOR

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# EDITORIAL MESSAGE

Dear Readers,

We are delighted to present the latest edition of Licit 2025–26, a compilation of our institution's accomplishments, creativity, and collective efforts. The theme for this year, "Pop Culture Justice," explores the dynamic intersection of law, society, and popular culture, and highlights how films, music, digital media, and literature shape public understanding of justice, rights, and social responsibility. In an era where popular culture influences perceptions and public discourse, examining justice through this lens encourages critical thinking, empathy, and awareness among future legal professionals.

This year's magazine offers a comprehensive overview of significant events held on our campus, including Vidhi Taksh, Ethica, and the Convocation Ceremony. Through the pages of Licit, we aim to showcase the dedication, achievements, and excellence of our students and faculty members.

This edition highlights the academic and extracurricular milestones of our college community. It also celebrates artistic expression through articles, poems, and creative works inspired by the theme of Pop Culture Justice. We extend our sincere gratitude to the management for their unwavering support and guidance. We deeply appreciate the constant encouragement and leadership of our Principal, Dr. (Mrs.) Madhura Kalamkar.

We would also like to thank our contributors, editorial team, and everyone whose efforts and commitment have made this publication possible.

Warm Regards,  
Editorial Board

## CAMPUS SPOTLIGHT: SHOWCASING COLLEGE EVENTS

### VIDHITAKSH

17<sup>TH</sup> - 19<sup>TH</sup> FEBRUARY 2025

Vidhitaksh is the college's flagship national-level inter-collegiate law fest, bringing together talented students from various colleges across the country. Twenty teams from different institutions participated in the event. The fest provides a competitive and intellectually stimulating platform through its three premier events—Crime Investigation, Client Counselling, and Moot Court. Participants engage in rigorous legal analysis, advocacy, and problem-solving, making the campus come alive with professional energy and academic excellence. The fest stands as a proud celebration of legal acumen, collaboration, and experiential learning.



#### 🔥 DAY 1

Inauguration & Prelims inaugurated by Dr. Madhura Kalamkar with addresses by legal dignitaries. Preliminary rounds of Moot Court, Client Counselling, and Crime Investigation were conducted.

#### DAY 2 🔥

Semi-finals & Final Rounds, Quarter-finals & Semi-finals of Moot Court saw intense legal arguments. Final rounds of Client Counselling and Crime Investigation were held.

##### WINNERS (DAY 2):

- A. **Client Counselling:** VES College of Law
- B. **Crime Investigation:** Nalanda College of Law



#### 🔥 DAY 3

Grand Finale & Valedictory Moot Court Finals judged by Adv. Poonam Ankleshwaria, attended by Dr. Usha Mukundan. Valedictory graced by Dr. Adv. Uday Prakash Warunjikar (Bombay High Court).

#### WINNER

**Moot Court:** Thakur Ramnarayan College of Law.

### ETNICA

8<sup>TH</sup> - 10<sup>TH</sup> JANUARY 2025

Etnica is the college's vibrant cultural fest that celebrates talent, creativity, and student spirit. Each day is filled with exciting competitions, colorful themes, and energetic performances, giving students a platform to showcase their skills in music, dance, arts, and more. The campus comes alive with enthusiasm and participation as students come together to compete, collaborate, and create unforgettable memories. Etnica is not just an event—it is a joyful celebration of culture, unity, and youthful energy.



#### 🔥 DAY 1

Day 1 featured Rangoli, Drawing, and Mehendi competitions with creative themes. It was also Bollywood Day, where students dressed as iconic film characters.



#### DAY 2 🔥

Day 2 showcased 'Best out of Waste', Fireless Cooking, and a new Nail Art event. The dress theme was Anime/Sci-Fi/Mismatch, adding fun and flair to the day.



#### 🔥 DAY 3

Day 3 was held in the auditorium with performances, games, and Mr. & Ms. Etnica. Highlights included classical dance, singing, and a stylish ramp walk contest. Winners were crowned and prizes distributed for all competitions. Etnica 2025 celebrated culture, creativity, and community with lasting memories.

# INTERNATIONAL WOMEN'S DAY



**International Women's Day  
March 8, 2025**

HVPS College of Law celebrated International Women's Day on March 8, 2025, with inspiring performances and meaningful dialogue. Graced by esteemed guests, the event featured a powerful slideshow, poetry recital, and a theatrical act showcasing women's strength and societal contributions. Dr. Madhura Kalamkar emphasized gender equality in her address. The program reinforced the college's commitment to women's empowerment and inclusion.



# CONVOCATION 28 SEPTEMBER 2024



The Convocation Ceremony for the Batch of 2022–2023 was held on 28 September 2024 at Saboo Hall, organized by HVPS College of Law, in the esteemed presence of Hon'ble Justice Milind Jadhav, Judge of the Bombay High Court. Students from the LLM, BLS, and LLB programs were awarded their degrees during the ceremony. The event began with a warm welcome by Assistant Professor Saisha Ghosalkar, followed by a congratulatory address by Dr. Madhura Kalamkar, I/C Principal.

The ceremony was formally inaugurated with the lighting of the lamp and the recitation of the Saraswati Vandana. An academic procession added grace and dignity to the occasion. The highlight of the event was the address delivered by Hon'ble Justice Milind Jadhav, who spoke on recent developments in criminal law and inspired students to remain committed to the legal profession. Overall, the convocation was a memorable and motivating event for all the graduates.



#### **WORLD POPULATION DAY**

The World Population Day which was memorialized on 11 July 2024, was an exemplary success. The essay competition had a great response from the students themselves. It attempted to culminate the impact of the rising population across the world on the environment and its health. The essay competition helped students to showcase their talent and ability to convey their thoughts and imagination in form of their writings. Furthermore, making students understand how population issues must be addressed in a potent and tacit manner to make maximum use of resources, to better public health and attain comprehensive growth.

#### **TILAK JAYANTI**

The college commemorated the birth anniversaries of Lokmanya Tilak and Chandrashekhar Azad on July 22, 2024, to honor their contributions to India's freedom struggle. The program highlighted Tilak's political legacy and Azad's revolutionary role, along with discussions on sedition law. The event inspired students to appreciate the sacrifices of national leaders.

#### **LEGAL AWARENESS PROGRAM ON NEW CRIMINAL LAWS**

On August 16, 2024, the HVPS College of Law Library Committee and IQAC conducted a program on the 'New Criminal Laws' to discuss recent legislative amendments. The session featured an address by I/c Principal Dr. Madhura Kalamkar on the relevance of these laws in modern India. Faculty experts provided comparative insights into the Bharatiya Nagarik Suraksha Sanhita, Bhartiya Sakshya Adhinyam, and Bhartiya Nyaya Sanhita (2023). The event successfully engaged 91 students through constructive dialogue and a detailed Q&A session to ensure academic and professional clarity.

#### **TEACHERS' DAY**

On September 5, 2024, HVPS College of Law celebrated Teacher's Day to honor esteemed teachers. The event saw enthusiastic participation from all the students, who came together to make the day memorable for their mentors. The program began with a Saraswati Vandana, setting a sacred and positive tone for the occasion. Following this, students performed heartfelt songs and poems dedicated to their teachers, captivating the audience with their talent and sincere gratitude. The students' energetic dances symbolized their deep appreciation and respect for their teachers.

#### **HEALTH AWARENESS PROGRAM**

On September 6, 2024, the NSS unit of Hindi Vidya Prachar Samiti's College of Law, organised a program focused on educating people about basic health, hygiene, and disease prevention. Participants were informed about the importance of nutrition and a healthy lifestyle. Awareness was also created about mental health and stress management. The role of vaccination and regular medical check-ups was explained. The program encouraged people to adopt healthy habits in daily life. Overall, the initiative aimed to improve public health awareness.

#### **POSTER MAKING COMPETITION ON HIV/AIDS AWARENESS**

On September 30, 2024, HVPS College of Law NSS Unit and Red Ribbon Club organized a Poster Making Competition on HIV/AIDS awareness. Students created impactful posters highlighting prevention, treatment, and social responsibility. Prizes were distributed to winners, and the event raised compassion and awareness. About 100 beneficiaries attended, with 20 volunteers (7 male, 13 female) participating. The competition showcased creativity and promoted health education.

#### **VACHAN PRERNA DIVAS & WORLD STUDENT'S DAY**

The occasion of Vachan Prerna Divas and World Students' Day was immaculate, not only did it serve as a tribute to Dr. Kalam's legacy but also fostered the values of learning, invention and novelty in the succeeding generation. Celebrated on 15 October, 2024, with a roaring success, the Storytelling Gala had enthusiastic participation from the teachers as well as the students providing them a perfect dice to dish out their stories. With our principal's persuasive speech the event had ignited a special spark. It was not just a congenial experience but an educational episode that reinforced the values of peculiarity, imagination and perseverance epitomized by Dr. Kalam.

#### **VOTER PLEDGE PROGRAM**

The NSS unit organized a Voter Pledge event on 25 October, 2024. The event aimed at creating awareness about the importance of voting among the youth and encouraging responsible citizenship. The primary objective was to instill the value of active participation in the democratic process and promote ethical voting practice.

#### **LEADERSHIP TRAITS SESSION**

On October 19, 2024, the NSS Unit of HVPS College of Law conducted a session on "Leadership Traits" at Pantnagar BMC School under its Adopted Area Activity. Led by POs Asst. Prof. Divyang Potdar and Asst. Prof. Tejal Chaudhary, 7 volunteers engaged 60 students from Grades 7 and 8. The session focused on communication, responsibility, and decision-making to build confidence and leadership skills. The initiative aimed to inspire young students to lead by example and grow holistically.

#### **DEBATE WORKSHOP**

On October 26, 2024, Hindi Vidya Prachar Samiti's College of Law IQAC and the Debate Committee held a workshop on articulation skills. The session, led by Asst. Prof. Anurag Saxena and student coordinators, aimed to prepare students for courtroom advocacy and client interaction. Students participated in impromptu debates on recent legal topics to improve spontaneous thinking, public speaking, and confidence. Alumnus Adv. Nishit Sinha attended as a special guest to provide professional perspective and support the participants. The event concluded that effective articulation is a tool for strategic persuasion, finishing with a formal vote of thanks.

#### **RESEARCH WORKSHOP**

On October 26, 2024, the IQAC of Hindi Vidya Prachar Samiti's College of Law, in collaboration with the Research Committee, organized a workshop on Skill Development on Research and Analysis. Key speaker Adv. Ramashankar Singh, alongside Dr. Amar Salve, provided students with foundational knowledge on conducting research and maintaining honesty regarding research outcomes. The technical session covered essential topics such as framing impactful research titles, formulating methodologies, and the systematic preparation of a research paper. Students gained practical insights into literature reviews, data analysis, and the segregation of data to effectively channelize their research efforts. The event acknowledged the contributions of student leaders Arya Pawar, Aditi Sharma, Tirumala Sahu, and Bhumi Jain, concluding with a vote of thanks by Asst. Prof. Anurag S Saxena.

#### **CONSTITUTION AWARENESS RALLY**

On November 26, 2024, the NSS unit of Hindi Vidya Prachar Samiti's College of Law, A Constitution Awareness Rally was conducted to spread knowledge about the Indian Constitution. The main objective was to make people aware of their fundamental rights and duties. Students actively participated in the rally with posters and slogans. The rally emphasized values like equality, justice, and freedom. It helped in educating citizens about constitutional responsibilities. The program created awareness and respect for the Constitution. Overall, the rally was informative and successful.

#### **IMPORTANCE OF ELECTIONS SESSION (BRIDGING GAP INITIATIVE)**

On December 2, 2024, HVPS College of Law NSS Unit held an extension activity titled Importance of Elections at Pantnagar BMC School. The interactive lecture educated students on voting and democratic participation with real-life examples. Seven volunteers coordinated the event smoothly, engaging 60 beneficiaries. The activity promoted civic awareness and community engagement. Attendance records show active participation of both male and female volunteers. The activity promoted civic awareness and community engagement. Attendance records show active participation of both male and female volunteers.

#### **PULSE POLIO VACCINATION DRIVE (WITH MCGM)**

On December 8, 2024, HVPS College of Unit assisted MCGM in the Pulse Polio Vaccination Drive across Ghatkopar. Twenty volunteers (4 male, 16 female) participated after receiving prior training. The drive targeted children under 5 years, ensuring smooth vaccination with parental cooperation. Around 500 beneficiaries were covered in areas like Azad Nagar and Indira Nagar. Volunteers received certificates and remuneration for their contribution.

#### **JUVENILE HOME VISIT**

The college organized a Juvenile Home Visit, Dongri for SY LLB and Fourth Year BLSLLB on 19 December 2024. It helped them witness and understand the structure and functioning of the Juvenile Justice Board.

## **SAVITRIBAI PHULE JAYANTI**

Savitribai Phule Jayanti Celebration was Organized by IQAC & WDC, HVPS College of Law To mark the birth anniversary of Savitribai Phule, a Speech and Poetry Recital Competition and a Book Exhibition were held. The I/C Principal highlighted Savitribai's role in advancing women's education and social reform, along with Jyotiba Phule's support. Students presented inspiring speeches and poems reflecting her legacy. The book exhibition featured her autobiography and works on her life. The event promoted awareness of gender equality, education, and social change, inspiring students to carry forward Savitribai Phule's vision.

## **SPORTS FEST**

The Annual Sports Fest 2025 was held on January 4, 6, and 7 under the guidance of Dr. Madhura Kalamkar and coordination of Mr. Nachiket Kurhe. Events included indoor games like chess, carrom, and ping-pong challenges on Day 1. Fitness challenges such as crunches, planks, and skipping drew major participation from students and teachers. Treasure hunt qualifiers were held on Day 1, with finals on Day 2.

Day 2. Featured badminton singles and mixed doubles, the new 3-legged race, and Treasure hunt finals. Badminton had the highest participation and even saw teacher involvement during breaks.

Day 3 included strength-based challenges, tug-of-war, and a mixed relay race with team tasks. The relay race marked the grand conclusion of the sports fest. Prize distribution took place on January 10, with medals and certificates awarded by dignitaries. The event encouraged fitness, team spirit, and gave students a much-needed energetic break.

## **WORKSHOP ON MAKING PAPER BAGS (BRIDGING GAP INITIATIVE)**

On January 17, 2025, HVPS College of Law NSS Unit conducted a workshop on Making Paper Bags at Pant Nagar BMC School. Seven female volunteers led the session for 30 students, teaching the importance of eco-friendly paper bags. Students learned practical skills by making bags themselves. The activity encouraged sustainable practices and peer influence. It was part of the Bridging Gap initiative under adopted-area activities.

## **REPUBLIC DAY**

Republic Day was celebrated with patriotic fervor on January 26, 2025, at HVPS College of Law. Dr. Usha Mukundan hoisted the flag, and the Student Council President read the Preamble. Speeches, songs, dances, and a skit on the freedom struggle highlighted the day. Dr. Madhura Kalamkar addressed the gathering, and winners of various events were felicitated. The celebration concluded with a vote of thanks and sweet distribution, reinforcing civic pride and unity.

## **NSS CAMP**

The NSS Unit of HVPS College of Law organized a seven-day special camp at Shantivan, Panvel, from 8-14 February 2025 with active participation of 32 volunteers. The camp focused on community development through road construction, improving accessibility for villagers. Volunteers also conducted teaching sessions for school students, enhancing their academic and communication skills. A visit to an old age home fostered empathy and social responsibility among students. Daily yoga and Zumba sessions promoted physical and mental well-being. Guest lectures on social work, legal awareness, and snake safety enriched the learning experience. The camp concluded successfully with appreciation from the Vakadi Gram Panchayat.

## **'RUN FOR LEPROSY' MARATHON**

HVPS College of Law, in collaboration with ALERT India and MCGM, organized a "Run for Leprosy" awareness marathon on February 22, 2025, in Ghatkopar. Guided by Asst. Prof. Divyang Potdar and Asst. Prof. Tejal Chaudhary, the event saw participation from 100 student participants. Post-run sessions educated participants on leprosy myths, early detection, and rehabilitation. The initiative aimed to reduce stigma and promote a more inclusive society.

## **MARATHI BHASHA GAURAV DIVAS**

HVPS College of Law celebrated Marathi Bhasha Gaurav Divas on February 27, 2025, honoring poet Kusumagraj and Marathi heritage. The event featured Ganesh Vandana, speeches, poetry, and vibrant folk performances like Bharud and Powada. Dr. Madhura Kalamkar emphasized the importance of language, and the Preamble was recited in Marathi. The celebration fostered cultural pride and linguistic awareness.

## **INDUSTRIAL VISIT**

HVPS College of Law successfully organized its 3rd Industrial Visit from 5th March to 13th March covering Chandigarh, Manali, Kasol, and Amritsar. Students visited the Punjab & Haryana High Court in Chandigarh, observing live court proceedings and gaining valuable insights into judicial functioning. They also explored historical river rafting and paragliding added thrill to the journey. The visit blended legal learning, cultural exposure, and personal growth, making it a memorable experience.

## **INTERNATIONAL YOGA DAY**

International Yoga Day was celebrated with enthusiasm at the college, promoting wellness among students and staff. The Event Saw Active Participation And Inspired Healthier Lifestyle Choices. Ms. Sheetal Mishra (FYBA LL.B.) Has Completed CYP Training At Kaivalyadham Marine Drive From 18-20 June 2025.

## **PAPER BAG DISTRIBUTION**

On March 15, 2025, HVPS College of Law organized a paper bag distribution activity at Ghatkopar Station Road under its Adopted Area initiative. Led by POs Asst. Prof. Divyang Potdar and Asst. Prof. Tejal Chaudhary, 20 NSS volunteers distributed handmade paper bags to promote eco-friendly habits. The activity reached 100 beneficiaries, encouraging a shift away from plastic use and raising environmental awareness in the community.

## **BEACH CLEANING DRIVE**

On March 18, 2025, HVPS College of Law conducted a beach cleaning drive at Girgaon Chowpatty under its Adopted Area Activity. Guided by POs Asst. Prof. Divyang Potdar and Asst. Prof. Tejal Chaudhary, 29 NSS volunteers helped remove plastic waste and promote marine conservation. The initiative, benefiting over 100 people, raised awareness about pollution and responsible waste management.

## **75 YEARS OF CONSTITUTION**

HVPS College of Law celebrated the 75th anniversary of the Constitution through Preamble reading, essay writing, and landmark case law presentations. The activities enhanced students' understanding of constitutional values and jurisprudence. The celebration fostered constitutional awareness and a sense of responsible citizenship.

## **BLOOD DONATION CAMP**

On March 25, 2025, the NSS Unit of HVPS College of Law organized a Blood Donation Drive in collaboration with Rajawadi Hospital and MCGM. Under the guidance of POs Asst. Prof. Divyang Potdar and Asst. Prof. Tejal Chaudhary, the drive saw active participation from students and staff. A total of 50 units of blood were collected, contributing to life-saving medical support. The initiative promoted social responsibility and the importance of voluntary blood donation.

## **FAREWELL PARTY**

The farewell ceremony for the graduating batch of 2025 was held On 5th April At Saboo Hall With Heartfelt Enthusiasm. Highlights Included Lamp-Lighting, Cultural Performances Emotional Speeches, And A Nostalgic Video Montage. Graduates Received Personalized Diaries, And The Event Concluded With A Vote Of Thanks And Group Photos.

## **BIRTH ANNIVERSARY OF DR. B.R. AMBEDKAR**

Dr. B. R. Ambedkar's Birth Anniversary Was Celebrated With Reverence At HVPS College Of Law On 15th April 2025. The Program Included Floral Tributes, Preamble Reading, Speeches, And Student Presentations Highlighting His Legacy. It Inspired The College Community And Reinforced The Values Of Equality, Liberty, And Fraternity.

## **WORLD ENVIRONMENT DAY**

To Celebrate World Environment Day 2025, HVPS College Of Law Successfully Conducted A Blog Writing Competition Encouraging Student Reflections On Pressing Environmental Issues. Participants Submitted Original Blogs In English Or Marathi On Selected Topics Showcasing Creativity And Insight. The Top Three Entries Were Awarded Certificate And Featured On The College Website.

## **WORLD BOOK AND COPYRIGHT DAY & IPR DAY**

On 23rd April 2025, IQAC Of HVPS College Of Law Organized A Webinar On "IPR and Access To Knowledge" To Mark World Book And Copyright Day. Dr. Sajid Sheikh From MNLU Mumbai Led The Session, Highlighting Copyright Law, Fair Use, And Open Educational Resources. The Event Saw Active Student Participation And Enriched Understanding Of IPR In The Digital Era.

## CAMPUS MUSING : ARTICULATING THOUGHTS

### Social Consciousness Born From Social Media

MRS. KHUSHBU JAIN | ASSISTANT PROFESSOR

There was a time when social consciousness was shaped in classrooms, public meetings, street protests, and slow conversations over newspapers and tea. But for many of us, our first lesson in social injustice didn't come from a textbook, but from a late-night scroll. Or it often arrives with a notification sound.

Social media, once dismissed as a space for selfies and scrolling, has unexpectedly become one of the loudest classrooms of our time. It teaches us—sometimes gently, sometimes aggressively—what is wrong with the world, who is suffering, and who is allegedly responsible. In doing so, it has given birth to a new kind of social consciousness: fast, emotional, collective, and detached.

This digital consciousness awakens quickly. A trending hashtag, a viral video, a carousel of slides titled “You need to know this”—and suddenly thousands of people are informed, angry, empathetic, and mobilised. Issues that once remained invisible now gain global attention overnight. Social media has amplified marginalized voices, exposed injustices, and created spaces where silence is no longer comfortable. In many ways, it has democratized awareness. And yet, this awakening comes with conditions.

Social media does not merely inform; it performs. Outrage is not only felt—it is displayed. Solidarity is often measured in reposts, likes, and stories that disappear in twenty-four hours. Being socially conscious online sometimes feels less like a moral duty and more like a cultural trend. One scroll teaches us what to care about today; the next one decides what we will forget tomorrow. This raises an uncomfortable question: is social media creating socially conscious citizens—or socially conscious spectators?

There is no denying that digital platforms have played a crucial role in shaping modern movements. Online campaigns have led to conversations about mental health, gender rights, environmental responsibility, and social inequality—topics once considered uncomfortable or niche. For many young people, social media is their first exposure to social realities beyond their immediate surroundings. In that sense, awareness today is faster, broader, and more inclusive than ever before. But awareness without depth can become fragile.

Algorithms do not prioritize truth or justice; they prioritize engagement. As a result, complex social issues are often compressed into shareable soundbites. Context is sacrificed at the altar of virality. Nuance struggles to survive in a culture built on immediacy. One post can spark empathy; the next can distort reality entirely. What begins as consciousness can quietly slip into misinformation, oversimplification, or moral absolutism.

Then comes the paradox of digital empathy. We feel deeply for causes we encounter on our screens. We react, comment, share, and sometimes even argue passionately. Yet, this emotional involvement often remains confined to the digital space. Clicking “share” begins to feel like contribution enough. The performance of caring risks replacing the practice of caring. Social media consciousness makes us aware—but does it always make us responsible?

At the same time, it would be unfair to reduce online activism to mere performance. For many, social media is the only accessible platform to speak, organise, and challenge power. Not every voice can march on streets, but it can still speak online. Digital spaces have allowed collective grief, rage, and resistance to find expression. They have also forced institutions to listen—sometimes unwillingly.

What is perhaps emerging, then, is not false consciousness but an unfinished one. Social consciousness born from social media is still learning how to grow up. It is impulsive, impatient, occasionally self-righteous—but also curious, empathetic, and deeply connected. It reflects the anxieties of a generation that wants to care, wants to be informed, and wants to belong to something larger than itself. The real challenge lies in what happens after the scroll ends.

Does awareness translate into reflection? Does outrage become understanding? Does empathy extend beyond the screen into everyday choices, conversations, and actions? Social media may ignite consciousness, but it cannot carry it alone. That responsibility still rests with us.

Perhaps the question is no longer whether social media creates social consciousness—but whether we are willing to carry that consciousness beyond the feed, into the quieter, less visible spaces of real life. And maybe, somewhere between the tap and the thought, the share and the silence, we will discover what kind of conscience we are truly building. “Awareness is the first step—but responsibility begins after the screen goes dark.”

## SOCIAL MEDIA AS A VANGUARD OF JUSTICE: THE MODERN PEOPLE’S COURT

MS. TEJASWI SHETTI | F.Y.BA.LL.B

Previously, we would wait a long time for case outcomes at the people's courts; now all you have to do is swipe your finger across a phone screen, and you get instant gratification. Social media has shifted how we talk about people and what happens to them. It makes everyone see the things that are happening which is something that the old systems often did not do. Things that used to happen inside people's homes, offices and other places are now out in the open for everyone to see. So social media is, like a kind of court where people can talk about what is fair and what is not. It is not taking the place of the court system but it is making the official system pay attention to what people are saying about justice and social media and the way social media is changing the way we think about justice.

For people who have been treated badly social media gives them a chance to say something when the courts seem far away too expensive or just too much to handle. The courts can be scary. They need a lot of time and money. A lot of people who have been through something do not want to go to court because they are afraid they are worried, about what others will think or they just do not have anyone to help them. Social media is not perfect. It lets people talk about what happened to them in their own words and when they are ready. As one person who went through something said, "I did not post my story to become famous. I posted it because not saying anything was hurting me more, than being scared. This shows why digital justice is important. When we stay quiet it usually helps the person who did something not the person who was hurt by them. Digital justice matters because it gives people a way to speak out and stand up for themselves.

The #MeToo Movement

The #MeToo movement is a good example of how social media can help bring about justice. Around the world it started to get a lot of attention in 2017. This is when women started talking about the things that had happened to them like being harassed and abused. They had been too afraid to talk about it because they were scared of what might happen to them at work.

The #MeToo movement got really big in India in 2018. That is when people started making accusations against some people like journalists and editors and teachers and big company leaders. The #MeToo movement was, about women sharing their experiences of harassment and abuse and it helped to bring attention to these issues.

The #MeToo movement was significant for a reason. It was not about people sharing their stories but about making sure someone was held responsible for their actions. Because of media companies had to start following the rules and create committees to deal with complaints about sexual harassment at work as stated in the Sexual Harassment of Women at Workplace Act, 2013.

Many places that had ignored people's complaints before were now forced to look into them suspend the people who were accused and do things by the book. Social media did not take the place of the law it just made sure that companies actually followed it. The #MeToo movement showed that having laws is not enough if nobody is going to enforce them.

What really matters is accountability. This is what makes a law actually mean something in people's lives. The #MeToo movement and accountability go hand in hand. Accountability is what turns something that is written in a law book into something that's actually fair and just, for people especially for the #MeToo movement.

The Dalit Lives Matter Movement is an important thing. It is about the Dalit people and their lives. The Dalit Lives Matter Movement is trying to make things better for the Dalit community.

The Dalit Lives Matter Movement is doing this because the Dalit people have faced a lot of problems. The Dalit Lives Matter Movement wants to help the Dalit people get the respect they deserve.

The Dalit Lives Matter Movement is also trying to stop the things that happen to the Dalit people. The Dalit Lives Matter Movement is working hard to make sure the Dalit people are treated fairly.

The Dalit Lives Matter Movement is very important, for the Dalit community.

The Dalit Lives Matter movement showed us that violence and discrimination, against the Dalit people are often forgotten after a while. This happens because the media stops talking about it.. Social media made a big difference. People shared videos and pictures of the things that happened to Dalit people. They also shared their stories of what they went through. This helped to make sure that everyone knew what was going on and that the Dalit people were not ignored. The Dalit Lives Matter movement and social media made it hard for people to pretend that these bad things were not happening to the Dalit people.

There have been times when people got really angry online and this anger did not match what the police were saying. This forced the people in charge to take action and file complaints, under the Scheduled Castes and Scheduled Tribes Act of 1989. Because many people were paying attention online the authorities had to start investigating these cases instead of just ignoring them.

A Dalit rights activist said something that makes a lot of sense: when one person says something it is a sound but when thousands of people say something together it becomes very powerful. Social media helped people who were alone to come and fight for what is right giving Dalit communities and other marginalized communities the strength and support they need to be seen and heard.

#### Digital Evidence and Constitutional Values

Digital justice works fast. We all have smartphones now so when the police are mean or people are treated badly it gets recorded away. These videos spread like crazy. People start talking about them immediately. Sometimes videos that everyone is watching have even caused officials to lose their jobs and for people to start investigating what really happened with justice. Digital justice is making a difference because it is so fast and people can see what is happening with digital justice.

This is much in line with Article 21 of the Indian Constitution. The Indian Constitution says that people have the right, to life and to be treated with respect. Digital evidence helps keep this promise by showing when someones rights are being ignored. Someone made a point when they said "The camera does not argue it only shows." Digital justice helps support what the Indian Constitution says by making it clear when someone is being treated unfairly and when their dignity is being disrespected. Digital justice and the Indian Constitution are connected because digital justice makes sure that people's dignity is visible and that violations of their rights are very clear.

#### Democratisation of Activism

Social media has changed the way people fight for what's right. Now everyone can talk about what they think is not just important people, big organizations or newspapers. A student in their dorm a domestic worker on their lunch break or a farmer in a town can tell the whole world what they think. Ordinary people are like reporters talking about things that the big media outlets might not want to cover. This means that people still get to hear about things that might be hard to talk about. Social media is really good at letting people, like the student, the domestic worker and the farmer have a voice.

Legal issues can be really complicated and hard to understand.. When we hear personal stories about them it makes a big difference. Law can seem like something that's far away and only for experts. However when people share their experiences it makes the problem feel more real and we can see how unfair it is.

For example one young woman posted on media that she does not want people to feel sorry, for her. She just wants people to understand what she is going through. Social media is a way for people to get recognition and for others to believe them and see what is happening. Legal issues like the ones we see on media need to be talked about and understood in a simpler way. Social media helps people understand issues and it makes them more relatable.

Social media is not perfect. It has become a really important helper to the official justice systems. Social media helps people hear the voices that are usually not heard it makes sure that people are held responsible, for what they do and social media makes sure that we do not forget about injustice. Social media is doing a job of making sure that people know what is going on and that something is done about it.

## THE DARK SIDE OF DIGITAL JUSTICE IS A PROBLEM.

**MS. SACHI SUKHADEVE | F.Y. BA. LL.B.**

Digital Justice is supposed to help people. Sometimes Social Media can be very mean. The Dark Side of Digital Justice is when people use Social Media to hurt others on purpose. This can happen when Social Media Turns Ruthless and people start saying things about each other. The Dark Side of Digital Justice is an issue that we need to think about. We have to be careful when we use Social Media so that we do not hurt anyone. The Dark Side of Digital Justice is not good, for anyone especially when Social Media Turns Ruthless.

Social media is very powerful.. When social media is not controlled it can be very bad. Social media can show us when something is not right. However social media can also make things seem worse than they are. Sometimes people try to get justice on media.. This can turn into punishing someone without knowing all the facts. On media people can get very angry very quickly. This anger can replace looking at the facts.. Speed can replace being fair, to everyone involved in the situation. Social media can be a problem when it comes to justice and fairness.

One big problem is when people take the law into their hands. Social media is about how people feel, not about checking if something is true. If someone says something about you it spreads like wildfire and people often decide you are guilty before they even know what really happened. You know what they say, "When the flood arrives even the fish suffer." When everyone is really upset, about something people do not think about all the details. People are judged and punished by what others say in the comments it is like the comments are the court.

Social media is different from courts. It does not have rules for what evidence can be used or rules to make sure people are treated fairly. People can say something is true and use pictures or videos that have been changed to make it seem true. Sometimes these pictures or videos can be misleading.

Research has found that false information spreads quickly on media. This is because it can make people feel emotions. On the hand true information that has been verified does not spread as quickly. By the time the truth comes out the damage is already done. Someones reputation can be ruined.

A student said something during a discussion at college. The student said "I didn't know the story but everyone else seemed convinced." This shows how social media can be like a group of people following each other. This is what we call a herd mentality. It is not fair because people do not always think for themselves. Social media and this herd mentality can be very bad, for people who are treated unfairly. Social media can destroy reputations. It is not always fair.

Public shaming makes things a lot worse. When people are anonymous they feel brave enough to say mean things to others things they would never say to someones face. This can be very scary for the people being targeted online. They might feel anxious have trouble sleeping stop seeing friends and be afraid for a time before anything is even decided. One person who had this happen to them said, "The accusations were really scary but the comments, from people were even harder to deal with."

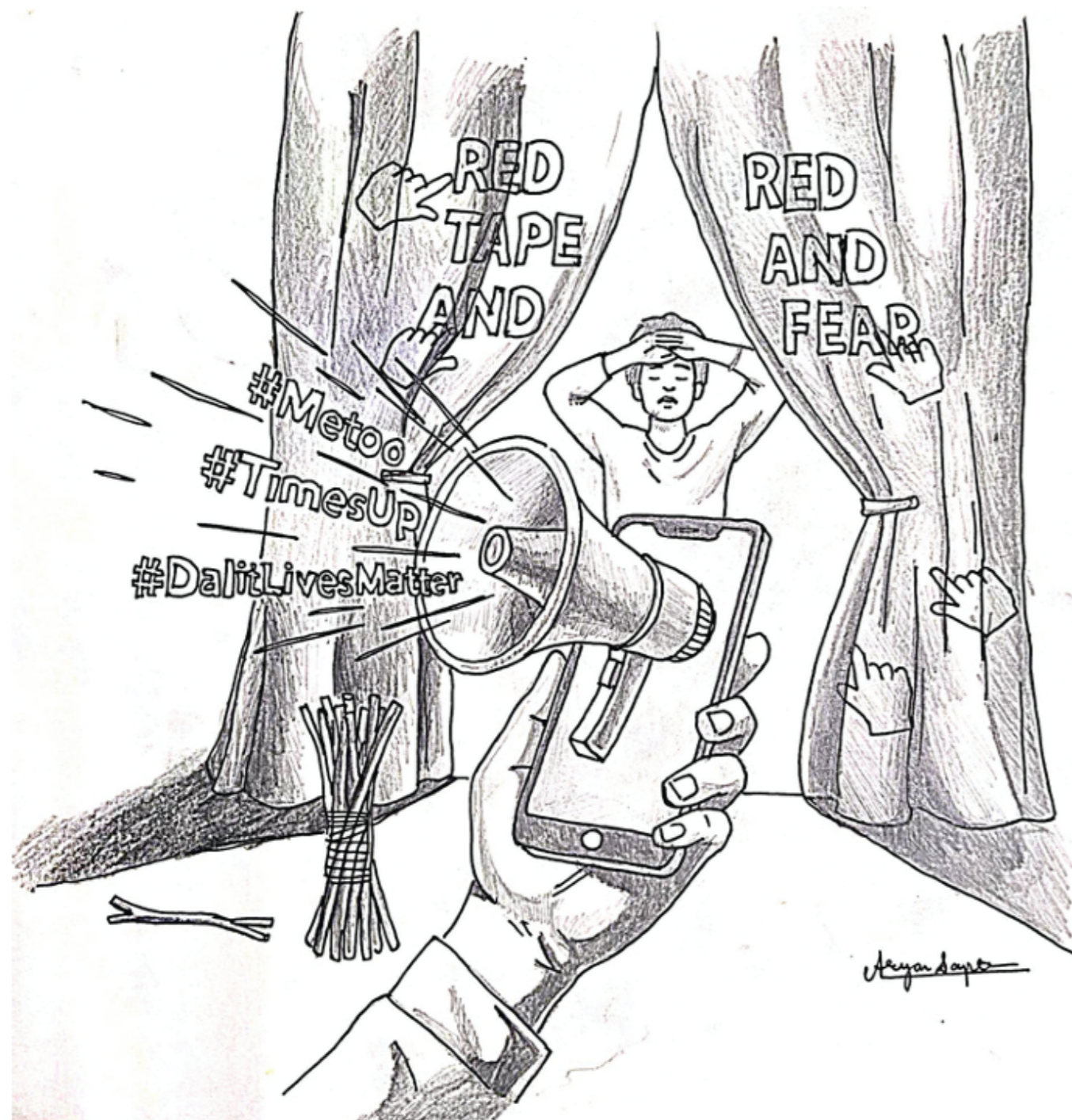
Privacy violations make things a lot worse. People share photographs and addresses and family details without asking the person first. Even when a court says someone is not guilty you can still find things, about them online. One person who was found not guilty said "The case is over but the screenshots are still there". When something bad happens to you online it is hard to get rid of it and move on. Privacy violations and online damage can stay with you forever. You rarely get to erase them or close the book on them. Privacy violations are a problem because they can cause online damage that lasts.

Cancel culture is really hurting justice. Things that people said a time ago can suddenly ruin their careers and relationships. When they say sorry nobody takes it seriously. When they try to explain nobody listens. If they do not say anything people think they are guilty. The internet never forgets when people make mistakes. It does not often accept that people can change and grow. Cancel culture is not forgiving and that is a problem. The internet remembers mistakes. It rarely forgives the people who made those mistakes as they grow and learn from them.

Social issues are really complicated. People make them sound simple, with slogans and hashtags. Of talking things through people just yell at each other. I remember a lawyer saying something that makes sense: "Hashtags are not facts they are just tools to get people's attention." The problem is that when something is popular people think it must be true and that is not how justice is supposed to work. Social media is not a place

to figure out what is fair because there is no way to appeal a decision, no way to defend yourself properly and no final answer. Social media and social issues are a combination because social issues need to be taken seriously and social media does not always do that.

Once a narrative hardens online, it lingers indefinitely. When justice becomes performance and punishment becomes entertainment, truth quietly exits the stage.



## BEATS OF DISSENT: INDIAN HIP-HOP AND THE STRUGGLE FOR CONSTITUTIONAL JUSTICE

Ms. AYESHA BEGUM TAJAMMUL KHAN. | FY.BA.LL.B.

Music is often seen merely as entertainment, but hip-hop has always been more than just music; it is raw poetry and protest. Indian hip-hop has emerged as a dynamic force for social and legal commentary, offering a platform for marginalized voices and challenging deep-rooted societal injustices. As law students, it is crucial to recognize how hip-hop artists use their music to highlight violations of fundamental rights, critique systemic discrimination, and advocate for legal reform.

Songs like "Bhed Bhav" by Habib 2.0 are powerful examples of how hip-hop addresses caste and religious discrimination, which directly contravene Articles 14 and 15 of the Indian Constitution—guaranteeing equality before the law and prohibiting discrimination on grounds of religion, caste, and other identities. The lyrics, "Bhed bhav ki deewarein, sabko todni hai, insaaniyat ki raah par sabko jodni hai" (The walls of discrimination must be broken, and humanity's path must unite everyone), serve as a call for unity and social cohesion. They urge listeners to uphold constitutional values and challenge discriminatory practices.

Josshi G drops "Dard Aur Dawa" like medicine for the soul, sharply portraying the endless pain of street life, lost dreams, and society's cold indifference that leaves the poor bleeding internally. Lines such as "Dard ka dawa hai yeh gaana, sun le bhai, sabko lagti hai thandi hawa" ("This song is the cure for pain, listen brother, everyone feels the cold wind") strike hard. They remind us that shared struggles bind people together, transforming personal agony into collective healing. His raw flow does not merely vent pain; it mends wounds, pulling listeners from despair into a rhythm of resilience and hope.

Other artists, such as Arivu, use their music to highlight the struggles faced by Dalit communities and emphasize the need for stricter enforcement of protective legislation like the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act. Their songs do more than narrate lived experiences; they educate audiences about legal rights and mobilize collective action against systemic oppression. Arivu's lyrics frequently reference historical injustices and demand accountability from both the state and society, reinforcing the importance of legal safeguards for vulnerable groups.

Indian hip-hop also addresses issues such as economic inequality, police brutality, and the suppression of dissent—concerns that directly implicate Article 21 (the right to life and personal liberty) and Article 19 (freedom of speech and expression). These songs compel listeners to question the status quo and encourage advocacy for legal and social reform.

Through mainstream platforms like MTV Hustle, protest rap reaches a wider audience, fostering greater awareness of socio-legal issues and encouraging civic engagement. The confrontational and direct language used in these tracks challenges societal taboos and prompts critical reflection on the enforcement of constitutional guarantees. Ultimately, Indian hip-hop trailblazers—channeling the defiance of "Bhed Bhav," the emotional weight of "Mann Bharryaa 2.0," and the muted anguish of "Bezubaan Awaz"—emerge not merely as artists, but as cultural warriors. Their music confronts caste hatred, forgotten rights, and crushed dreams, holding a mirror to a society that often turns a blind eye while proclaiming equality and justice enshrined in law. More than entertainment, these tracks become lifelines—raw threads stitching together fractured communities, awakening dormant consciences, and fueling a demand for justice, dignity, and humanity.

In this fusion of rhythm and rebellion, hip-hop does not simply complain; it ignites change. It proves that when the oppressed seize the microphone, cultural expression can shatter legal silences and help rebuild a society worth fighting for—one bar at a time.

## BEYOND STYLE: UNDERSTANDING JUSTICE THROUGH THE LENS OF POP CULTURE FASHION

MRS. SAISHA GHOSALKAR | ASSISTANT PROFESSOR

Clothing in modern society represents more than personal taste or visual presentation. It acts as a social signal that reflects economic realities, cultural values, and collective thinking patterns. In contemporary global culture, fashion operates as a communication tool that silently conveys identity, social belonging, and ideological positions. Because of this influence, fashion has gradually become linked with larger discussions about fairness, dignity, and human rights. The relationship between fashion and justice is no longer theoretical; it is visible in everyday consumer behaviour and industry practices.

The rapid expansion of digital communication has accelerated the spread of fashion trends. Social media platforms, entertainment industries, and online marketing systems distribute visual content instantly across geographical boundaries. As a result, fashion trends are no longer controlled by a single region or community. This widespread exposure allows fashion to shape public attitudes. When designers and brands include representation of diverse ethnicities, body structures, skin tones, and physical abilities, they help weaken traditional beauty stereotypes. Such inclusive representation supports social equality by promoting acceptance and reducing discrimination.

Despite its positive influence, the fashion sector also exposes serious ethical challenges. A large portion of mass-produced clothing is manufactured in developing economies where labour regulations may be weak or poorly enforced. Workers often face low compensation, extended working hours, and unsafe workplace environments. In extreme situations, child labour and exploitative employment practices become part of supply chains. These realities reveal that low-cost consumer fashion sometimes comes at a hidden human cost. Increasing consumer awareness has encouraged demand for ethical manufacturing, transparent sourcing, and fair-trade certification systems. Responsible consumption choices are slowly influencing corporate accountability.

Environmental sustainability is another major concern linked to fashion production. The modern “fast fashion” model encourages frequent purchasing and disposal of clothing items, leading to large volumes of textile waste. Additionally, synthetic fibres, chemical dyes, and industrial water usage contribute significantly to environmental pollution. Climate change impacts caused by industrial production disproportionately affect economically weaker communities. Sustainable alternatives, including recycled textiles, organic raw materials, traditional weaving industries, and circular production systems, demonstrate that economic activity and environmental protection can coexist.

Historically, clothing has also served as a form of social and political expression. Dress codes, symbolic colours, and slogan-based fashion have been used to express protest movements, solidarity campaigns, and social awareness initiatives. In the present era, youth culture, designers, and activists use fashion platforms to highlight issues such as gender equality, racial justice, and anti-discrimination efforts. Through these actions, fashion becomes a medium for social dialogue rather than just commercial activity.

However, the influence of pop culture also creates psychological and social pressure. Expensive brand culture and digitally enhanced beauty standards can create unrealistic expectations, particularly among young consumers. This pressure may increase social division based on economic status and physical appearance. A justice-oriented approach to fashion focuses on accessibility, cultural sensitivity, affordability, and individual comfort instead of status-driven consumption patterns.

Ultimately, fashion within pop culture reflects deeper social structures. It influences labour practices, environmental sustainability, social representation, and individual self-expression. Meaningful social transformation often occurs through gradual behavioural shifts. When consumers make informed and responsible choices, they contribute to building a more balanced and ethically conscious global society.

## GLAMOURIZING VIOLENCE: INDIAN CINEMA AND THE YOUTH QUESTION – HOW FREE SPEECH SHAPES YOUNG MINDS

DR. AMAR SALVE | ASSISTANT PROFESSOR

Cinema does not simply mirror society—it shapes it. As violence becomes stylized and heroism is increasingly defined by brutality, the delicate constitutional balance between free speech and social responsibility demands renewed attention. Indian cinema has long influenced social attitudes, cultural values, and the collective imagination. Its vast reach across language, region, and class elevates it beyond entertainment into a powerful social force. Yet in recent years, the rising glamorization of violence on screen has prompted serious concern about its impact on young minds.

India possesses one of the largest youth populations globally, and adolescence represents a delicate and crucial phase marked by emotional vulnerability and heightened susceptibility to external influences. Cinema plays a pivotal role in shaping young people's perceptions of masculinity, justice, resistance, and social mobility. When violence is repeatedly portrayed as heroic, morally justified, or aspirational, it risks being internalized as a legitimate response to real-world conflict.

The concern is not that cinema directly produces violent individuals, but that it contributes to the normalization of aggression while gradually dulling sensitivity to its ethical and social consequences.

Scholarly and psychological discourse has long examined the relationship between media violence and youth behavior. While direct causality continues to be debated, research consistently points to a correlation between sustained exposure to violent visual content and heightened aggression, emotional desensitization, and diminished empathy. In the Indian context—characterized by uneven levels of media literacy and often limited parental oversight of content consumption—these effects are likely to be intensified.

The concern becomes particularly pronounced in instances of “glamorized violence,” where brutality is aestheticized through cinematic techniques that sever violent acts from their real-world consequences.

From a constitutional standpoint, the regulation of cinema must be assessed within the framework of Article 19(1)(a) of the Constitution, which safeguards the right to freedom of speech and expression. Films clearly fall within the scope of this protection. Nevertheless, Article 19(2) authorizes the State to impose reasonable restrictions in the interests of public order, morality, and decency. In *K.A. Abbas v. Union of India*, the Supreme Court acknowledged that cinema, owing to its powerful audio-visual medium and extensive public reach, possesses a heightened capacity to influence audiences and therefore justifies closer regulatory supervision. This judicial recognition forms the foundation of the certification-based model of prior restraint in Indian cinema.

The Cinematograph Act, 1952, along with the Central Board of Film Certification (CBFC), seeks to strike a balance between artistic autonomy and societal responsibility through an age-based classification system. However, this balance is frequently undermined by inconsistent certification standards, selective moral regulation, and ineffective enforcement of age restrictions. The rapid expansion of OTT platforms has further weakened traditional regulatory controls, significantly increasing youth exposure to violent content without adequate protective measures.

In this evolving landscape, judicial oversight has remained central to preserving constitutional equilibrium. In *S. Rangarajan v. P. Jagjivan Ram*, the Supreme Court emphasized that expression should not be curtailed unless it presents a clear and imminent threat to public order, while simultaneously affirming the State's obligation to avert reasonably foreseeable social harm.

Cinema is never a passive mirror of society; it actively participates in shaping cultural attitudes and collective behavior. While creative freedom remains a constitutional cornerstone, it cannot be divorced from social responsibility. The real solution lies not in heavy-handed censorship, but in thoughtful regulation—robust age-verification mechanisms, accountable digital platforms, meaningful content advisories, and sustained media literacy efforts. It is only by maintaining this careful equilibrium that Indian cinema can continue to thrive artistically, without allowing stylized on-screen violence to silently harden young minds and normalize aggression beyond the screen.

## REAL IDEA OF JUSTICE: D.K. BASU

**MS. GAYATRI MISHRA** | T.Y. BA. LLB

In the annals of Indian constitutional law, few judgments have transcended the courtroom to become part of popular consciousness. The case of D.K. Basu v. State of West Bengal (1997) is one such milestone. It did not merely interpret the law, it redefined justice in a way that resonated with society, media, and culture, embedding itself into the collective imagination of India's democratic journey.

The Facts,

The case originated from a letter written by D.K. Basu, Executive Chairman of Legal Aid Services, West Bengal, to the Supreme Court in 1986. He highlighted the alarming rise of custodial deaths and torture in police stations. The Court treated the letter as a writ petition under Article 32, recognizing that the issue touched the very essence of fundamental rights.

Issues for a lay man to understand,

The central issue was whether custodial violence violated Articles 21 and 22 of the Constitution, and whether the judiciary could lay down binding guidelines to prevent abuse of power by the police. The case thus became a test of constitutional supremacy, judicial review, and the doctrine of natural justice. Delivered by Justice Kuldip Singh and Justice A.S. Anand in 1997, the Supreme Court's judgment was revolutionary. It declared that custodial torture is a naked violation of human dignity and cannot be justified under any circumstance. The Court laid down 11 mandatory guidelines, including:

- Arrest memo with time, date, and place countersigned by a witness.
- Informing relatives or friends of the arrested person.
- Medical examination every 48 hours.
- Production before a magistrate within 24 hours.
- Right to consult a lawyer during interrogation.

These guidelines became binding law until Parliament enacted legislation, showcasing the judiciary's proactive role in safeguarding rights.

Constitutional Supremacy and Judicial Review, The judgment reaffirmed Article 21, the right to life and personal liberty, as the heart of the Constitution. It demonstrated how judicial review could act as a shield against executive excesses. By invoking the basic structure doctrine, the Court reminded the nation that fundamental rights are inviolable, and justice cannot be sacrificed at the altar of expediency.

Custodial violence had long been a dark reality in India, often ignored due to political resistance and institutional inertia. The D.K. Basu case brought this hidden violence into public discourse. It was a moment of social reform, where law became a tool to humanize governance.

The judgment's impact extended beyond legal circles. Media outlets widely reported the guidelines, and films, television serials, and literature began portraying custodial torture with sharper critique. The case became a cultural reference point an emblem of the fight against state oppression. In popular imagination, D.K. Basu symbolized the triumph of justice over fear.

Civil society hailed the judgment as a victory for human rights. NGOs, activists, and academics used the guidelines as a framework to demand accountability. Police reforms, though slow, began to incorporate these safeguards. The case also influenced later jurisprudence, including *Joginder Kumar v. State of U.P.* (1994) and *Prakash Singh v. Union of India* (2006), creating a precedent trajectory that strengthened the rule of law.

Despite its clarity, implementation faced resistance. Political establishments feared loss of police control, while economic constraints were cited against regular medical examinations and infrastructure reforms. Yet, the judgment stood as a moral compass, reminding the state that liberty cannot be compromised for convenience.

Essence of Fundamental Rights,

At its core, D.K. Basu reaffirmed that justice is not abstract it is lived experience. The guidelines operationalized Article 21, transforming it from a constitutional promise into a practical safeguard. It was a reminder that fundamental rights are not ornamental but essential to human dignity.

The Aftermath,

Even decades later, custodial deaths remain a challenge. Yet, every demand for accountability echoes D.K. Basu. The judgment continues to inspire debates on police reforms, human rights commissions, and the role of judiciary in shaping governance. It remains a beacon in the trajectory of constitutional justice.

The D.K. Basu case is more than a legal precedent; it is a cultural symbol of justice. It bridged law and life, courtroom and cinema, constitution and conscience. In a democracy where power often tempts abuse, the judgment reminds us of the real idea of justice: that the dignity of the individual is supreme, and the Constitution is not a text to be read but a promise to be lived.

Author's Word..( Gayatri Mishra )

"Justice is not a privilege granted by the State, but the birthright of every human being. D.K. Basu reminds us that liberty breathes only when dignity is protected."

## JUSTICE V. R. KRISHNA IYER AND THE RISE OF PEOPLE-CENTRED JUSTICE

**MS. IRAD MANSOORI** | FOURTH YEAR B.A.LLB

Justice Vaidyanathapuram Rama Iyer Krishna Iyer is widely regarded as an exceptional judge in the annals of Indian jurisprudence whose impact was felt considerably more widely than via law reports or in courtrooms alone. He was able to bring constitutional law into public discourse when many considered the judiciary as distanced and elitist and presented justice as a concept to which people could relate and understand through his spoken and written word. Born on 15 November 1915 in the state of Kerala in India, Justice Krishna Iyer was nurtured during formative years amongst political activism and the progressive changes in society that were the hallmark of that time; early exposure to literature and to the realities of public life stimulated his belief that there is more to law than simply the technical aspects of a profession, but that it is also a force for ethical behaviour.

A law student could not consider Justice Krishna Iyer's life chronologically as a record of judicial positions or as a series of reported court decisions, but rather as a demonstration that, without compassion, the law is devoid of its moral power. Justice Krishna Iyer redefined the courtroom by transforming it from a sterile setting of technicalities to a dynamic environment where human rights, human dignity and the social conscience of mankind were fought for and upheld. Justice Krishna Iyer began his career as an advocate at the High Court of Madras in which he persistently represented workers and underprivileged people. He had the opinion that the law was a tool for the empowerment, rather than the privilege of, those he represented. Following this line of reasoning, his emerging status within the public forum was the result of the basic, fundamental similarities between the legal assistance he provided and those of the everyday person he worked with.

His time as a Minister in the Kerala State Government was an important period in his previous life and gave him a great opportunity to understand governance and to understand that government does not always treat people equally. The experience influenced his thinking as a judge. He became a Judge of the Supreme Court of India in 1971, which was a tumultuous time in India with a lot of political instability and challenges to civil liberties. His decisions were not only legally important during the early part (of his judge-ship) but were also culturally important. His decisions were reported on in the press, discussed in universities and were the subject of public debates which made the values contained in the Constitution be part of everyday conversation. Justice Iyer developed many important principles of Criminal Jurisprudence by arguing that prisoners do not lose their basic Human Rights when they are imprisoned. He interpreted Article 21 to expand the definition of "right to life" to include "the right to live with dignity" and "the right to be treated in a humane way". He was instrumental in developing Public Interest Litigation (PIL) and along with Justice Bhagwati, they both removed the strict Locus Standi Doctrine, enabling individuals with public interest to plead cases in court on behalf of those who could not represent themselves. PIL became a commonly used term in the media and in public discourse.

The language and style of Justice Krishna Iyer was what really set him apart. His opinions were full of metaphors and moral reflection as well as references to literature, making them readable by many individuals who do not practice law. As a result, the ideas contained within Justice Krishna Iyer may have circulated through courthouses and into places like schools, newspapers and social change efforts everywhere. One of the best examples of Justice V. R. Krishna Iyer turning a public concern into an opinion is Sunil Batra V. Delhi Administration.

This case started after a prisoner wrote a letter to the Court explaining how he was tortured in custody. This letter circulated around the local community and led to an increase in the amount of discussion about custodial torture in the media and through civil rights campaigns. In this case, Justice Krishna Iyer found that the prisoner's letter represented the voice of the voiceless and held that prisoners have the right to be treated with dignity under Article 21 of the Constitution.

In Hussainara Khatoon v. State of Bihar, widespread media reporting and social concern highlighted the shocking reality of undertrial prisoners languishing in jail for years without trial. Justice Krishna Iyer, responding to this collective social conscience, interpreted Article 21 to include the right to a speedy trial. What was once a newspaper headline and public embarrassment for the justice system became a binding constitutional mandate, demonstrating how social awareness was absorbed into legal reform through judicial leadership.

During the post-Emergency period, public discussions, editorials, and student movements strongly criticised arbitrary State action and suppression of personal liberty. In Maneka Gandhi v. Union of India, Justice Krishna Iyer aligned this social demand for fairness with constitutional interpretation by holding that any law affecting life and liberty must be just, fair, and reasonable.

This judgment converted a broader democratic sentiment circulating in public discourse into a permanent constitutional principle, ensuring that liberty could not be curtailed mechanically.

In reflecting upon his life, one realises that Justice V. R. Krishna Iyer did not merely interpret the Constitution - he conversed with it. He demanded moral clarity, and insisted that justice must have a human face.

## LEGAL PROTECTION OF PERSONALITY RIGHTS IN AI-DRIVEN MEDIA

**MRS. TANAVI NAIK** | ASSISTANT PROFESSOR

Modern pop culture is influenced not just by artistic works but more so by the people who create them. Celebrities—artists, entertainers, and online influencers—operate within a system where identity transforms into a significant economic resource. Names, appearances, voices, movements, and unique styles are widely shared through movies, music services, commercials, social networks, and now content created by artificial intelligence. Although popularity increases visibility and financial prospects, it also subjects individuals to novel and heightened types of exploitation. This changing landscape presents a core issue of fairness: who has authority over a person's identity when it can be easily duplicated by technology?

The legal answer to this issue is found in the principle of personality rights, which safeguards a person's right to manage the commercial use of their identity. In India, there is no singular statute governing personality rights; instead, they have developed through constitutional interpretation, tort law, principles of intellectual property, and judicial precedents. With the growing overlap between pop culture and artificial intelligence, the relevance and significance of these rights have broadened, catering to economic interests while safeguarding personal dignity.

Personality rights are fundamentally rooted in Article 21 of the Constitution of India, which assures the right to life and personal freedom. In Justice K.S. Puttaswamy v. Union of India (2017), the Supreme Court recognized privacy as an essential right that includes autonomy, dignity, and control over one's personal information. The decision laid the groundwork for knowing an individual's freedom to control how their personal qualities are used, even though it didn't directly address celeb uniqueness. This protection highlights a decisive notion in popular culture: being a celebrity does not contribute to unobstructed viable usage.

This position has been supported by Indian courts, which have recognized personality rights in cases of celebrity exploitation. The Delhi High Court affirmed that people have the right to publicity and that their identities cannot

be used for profit without consent in the 2003 case of ICC Development (International) Ltd. v. Arvee Enterprises. In D.M. Entertainment Pvt. Ltd. v. Baby Gift House (2010), it emerged that the unauthorized sale of products containing vocalist Daler Mehndi's name and image offended his personality rights. The Court accepted that improper use is considered misappropriation and that recognition has unique commercial value. These rulings indisputably upheld personality rights as legally guaranteed privileges in India.

The rapid development of artificial intelligence has formed unmatched challenges for this system. AI technologies now allow the creation of deepfake videos, voice synthesis, and lifelike digital embodiments that can imitate celebrities with prominent precision. In industries such as music and film, performances and voices generated by AI permit content to be shaped without the artist's knowledge or approval, weakening the conventional connection between creator and work. In India, personalities like Amitabh Bachchan, Anil Kapoor, and Jackie Shroff pursued legal measures to avert unauthorized AI-driven use of their images, voices, and unique features. Courts instigated extensive safeguards to limit misuses on digital platforms and proved willingness to expand personality rights to tackle new technological violations, even without explicit AI laws.

Deepfakes and voice synthesis pose serious threats since AI-based exploitation is scalable, unidentified, and reasonable. Such misuse leads not only to financial harm but also to lasting damage to repute, a reduction in integrity, and a loss of civic trust—often irrevocable in a celebrity-driven culture. Justice cannot be curbed to remedies applied post-event; it must include preventive actions against identity misappropriation. These glitches are aggravated by contractual standards, as unclearly outlined consent clauses in endorsement or management agreements could enable extensive exploitation in the age of AI. Courts have therefore highlighted informed consent, fair contracts, and the safety of dignity and autonomy, harmonizing personal rights with free expression by protection of non-commercial uses while confining AI-generated content principally envisioned for profit or deceptive data.

At present, India lacks a comprehensive legal structure addressing AI-related violations of personality rights. Even though courts have effectively hired existing principles, depending only on judicial action is insufficient. Explicit legislative recognition would deliver clarity, consistency, and fairness. As popular culture evolves in algorithm driven environments, the legal system must also evolve—defensive identity, conserving dignity, and safeguarding that technological progress does not weaken justice.

## DIGITAL PERSONAL DATA PROTECTION RULES, 2025: STRENGTHENING PRIVACY IN A DIGITAL INDIA

**MR. RAMCHANDRA UPADHYAY** | FOURTH YEAR BA. LLB

We are living in a time when computers and the internet are used for everything, including how our country is run, how businesses work and how we talk to each other. In this world, the information about us like our names and addresses has become very important. There are cases where this information is stolen or used wrongly and there are problems when it is sent to other countries. Because of this we really need to have laws to protect our information.

The Central Government has made a plan called the Draft Digital Personal Data Protection Rules for 2025. This plan is a step towards putting the Digital Personal Data Protection Act of 2023 into action. The Digital Personal Data Protection Act of 2023 and the Draft Digital Personal Data Protection Rules are very important, for the safety of our data. These rules are trying to find a balance between keeping people's information safe making sure the country is secure and making it easy for businesses to operate in India's fast growing digital economy. The digital economy in India is really taking off. These rules want to protect individual privacy and national security at the same time. This is a balance to achieve for the digital economy, in India.

The Digital Personal Data Protection Act of 2023 has been agreed to by the president. It is not being used completely yet. The Draft DPDP Rules of 2025 are trying to make the rules of the Digital Personal Data Protection Act work by setting out steps that need to be taken to comply what people have to do and what penalties they will face. The main goal of the Digital Personal Data Protection Act and the Draft DPDP Rules is to create a set of laws that control how personal data is used by companies that handle data. This will make sure that these companies are responsible if something goes wrong with the data. The Digital Personal Data Protection Act and the Draft DPDP Rules want to make people trust platforms, like websites and apps while also protecting the rights of individuals, which is very important, for the Digital Personal Data Protection Act.

The rules say that personal data is information that can tell us who a person is. This can be done directly or indirectly. Personal data includes things like money information, health records and special body information. It also includes what people believe in what church they go to what group they belong to and who they love. This kind of data is very sensitive and includes information, about a person's sexual orientation and gender identity like if they are intersex or transgender. The rules are trying to keep all this data safe by making these categories. Personal data is a deal and the rules are making sure we know what it is. Non personal data is like information that does not have any details about a person. This type of data does not have things like names or addresses that can be used to identify someone. On the other hand, some data is changed so that people cannot be identified. Between these two types of data there is something called data. Mixed data is like a combination of non-personal data. It is not completely private. It is not completely anonymous either. This type of data is really tricky to deal with because it is hard to figure out how to follow the rules, with data. To make things clear the draft rules explain who is in charge of what when it comes to data. The people or companies that decide how and why personal data is used are called data fiduciaries. They can make these decisions on their own or, with others.

A data processor is someone who handles data for a data fiduciary. The person whose personal data is being used is called the data principal. When it comes to kids the data principal can also be the parents or the people who are legally allowed to take care of them. These definitions are really important, for making sure that people are held responsible and that the rights of individuals are protected when it comes to ways of handling data. We need these definitions to fix accountability and ensure that individuals rights are not ignored in data-processing arrangements like the ones we see every day with individuals' rights and data processing arrangements.

The Draft DPDP Rules 2025 have an important feature which is the data localization framework. This framework does not say that all data must be stored in one place. The Draft DPDP Rules, 2025 are smarter than that. They say that only some types of data need to be stored in India. A Central Committee will be formed to decide which types of data are important enough to be stored in India. The Central Committee will work with government departments and regulators to make sure that this rule is good for everyone. The Central Committee wants to make sure that the Draft DPDP Rules, 2025 are safe and easy for companies to follow. The data localization framework, in the Draft DPDP Rules 2025 is a deal because it will affect how personal data is stored in India. India has a lot of personal data.

This data is very important for the country. It affects security and sovereignty. So, this kind of data has to stay in India. On the hand non-critical personal data is not that important. This data can still go across borders. There are some rules it has to follow. India wants to make sure that critical personal data is safe that is why it has to remain in India. Non-critical personal data can flow across borders. Only if it follows the rules that are, in place to regulate it. Critical personal data and non-critical personal data have to be treated that is why critical personal data has to stay in India.

The new rules also talk about something called Significant Data Fiduciaries. This refers to companies like technology companies from around the world that handle a lot of personal data. These companies might be considered Significant Data Fiduciaries because of how data they have and the potential problems this could cause for a country and its people. These big companies will have to follow rules because the way they handle data is a bigger risk. The rules are tougher for Significant Data Fiduciaries, like these big technology companies because they do things with a lot of data. The Draft DPDP Rules 2025 have an important part and that is data breach reporting. When there is a data breach, the people who're in charge of our data called data fiduciaries have to tell the people who are affected right away.

They have to give them a lot of information about what happened like what kind of breach it was, when it happened and how bad it was. They also have to tell them what might happen to them because of the breach and what they are doing to fix it. The Data Protection Board of India when it is set up also has to be told about the breach within 72 hours. The Draft DPDP Rules, 2025 and the data breach reporting are very important, for our safety. The rules say that if you do not keep data safe you can be fined up to ₹250 core. This shows that the rules are very serious about people being careful with data. The rules really mean it when they say you have to protect data. If you are not careful with data you will have to pay a big fine up, to ₹250 core.

The protection of child data is very important in the rules. Companies need to get permission from parents or guardians before they can use a child's information. The rules give companies some freedom to decide how they want to verify that they have this permission. They can use things, like lockers to do this. The rules do not say that every company has to do things the way. This way child data is. Companies do not have too much trouble following the rules. Child data protection is taken seriously. Companies have to make sure they are doing what they can to protect children's personal data.

The DPDP Rules of 2025 are all about being open and honest with people who use the internet. This means that companies that collect data from people have to tell them what is going on. They have to give people's information

about what kind of data they are collecting and why they need it. They also have to say how they plan to use this data to provide goods or services to people. If someone stops using a website or online service for a time the company has to get rid of their personal data. First, they have to tell the person that they are going to do this and they have to give them 48 hours' notice. The DPDP Rules of 2025 are meant to make sure that people know what is happening with their data and that companies do not keep it for too long. This helps to keep people safe and makes sure that they are in control of their personal data. The DPDP Rules of 2025 are really important for people who use the internet and, for companies that collect data from people.

The Draft Digital Personal Data Protection Rules 2025 are a step forward for India when it comes to managing personal data. These rules are good because they make sure that personal data is safe and that companies are responsible for what they do with this data. The Draft Digital Personal Data Protection Rules 2025 also want to protect India's independence and make it easy for businesses to work with these rules. The Draft Digital Personal Data Protection Rules 2025 want to create a world that people can trust. If the Draft Digital Personal Data Protection Rules 2025 are put into action correctly they can help India's rules about data protection be as good as what other countries are doing. The Draft Digital Personal Data Protection Rules 2025 will also make sure that people's right, to privacy is safe when they are online.

## REEL VS REAL: THE TRUTH ABOUT LAW, COURTS, AND AN INTERN'S LIFE

MS. TRIPTI MISHRA | S.Y.BA.LLB

When I entered law college, I believed that studying law was the hardest part of this journey. Long lectures, heavy books, case laws, and constant reading felt demanding enough. But the day I began my internship, I realised that academics were only the beginning. The real difficulty and the real education started the moment I stepped into the practical world of law.

Like most students, my understanding of courts and legal life had been shaped by films, web series, reels, and Bollywood narratives. Law appeared powerful, dramatic, and swift. Lawyers spoke fearlessly, judges listened patiently, and justice unfolded within few scenes. However, as soon as I joined my internship, this image shattered. The law I had seen on screen was almost the opposite of what I encountered in real life.

In reality, law does not start inside the courtroom; it starts much before it. There are no instant arguments or dramatic entries. Every matter is built through drafting, filing, e-filing, scrutiny, objections, and repeated follow-ups before it even reaches the judge. The courtroom, which appears central in films, is only a small part of a much larger process that runs silently behind the scenes. Daily life during internship further deepened this contrast. Mornings were no longer about reaching college alone. They involved managing attendance, lectures, and academic responsibilities, followed by hurried travel to offices and courts. Time was never enough. Being late, even by minutes, invited scolding from seniors something never shown on screen, but essential in building discipline and responsibility.

Another reality that cinema rarely acknowledges is how courts actually function. Power in courts does not rest only with judges and advocates. Court staff, especially peons, play a crucial role in the movement of files and orders. For interns, learning to respectfully coordinate with them becomes an unspoken but vital lesson. Files do not reach courtrooms magically; they move through people. Internship life also redefined what it means to be an intern. Unlike films where juniors are shown merely observing brilliance, interns in reality run for certified copies, arrange files, track case numbers, and chase documents. These small papers, obtained after immense effort, form the backbone of legal matters. What appears insignificant on screen is invaluable in practice.

Another stark difference lies in workload. On screen, a lawyer fights one powerful case. In reality, litigators juggle multiple cases across multiple courts every single day. Each matter demands preparation, presence, and precision. There is no single spotlight only continuous effort spread across files, dates, and courts. Even after courts rise, the work does not end. Files are reopened, drafts are refined, and preparations begin for the next day. As my senior often reminds all young advocates and interns, a lawyer is not someone who merely attends court and returns home by evening; a lawyer is one who prepares relentlessly after court hours for what lies ahead.

Internship taught me that law is not cinematic it is disciplined. It is not loud it is layered. And it is not easy but it is honest. The difference between what we see on screen and what we live in reality is vast, yet it is this reality that shapes true legal professionals.

Through my internship, I did not just learn law....I learned what law truly is.

## REVIEW OF PAATAL LOK SEASON 1

MR. BHUMESH JHA | FY.BA.LLB

Directed by Avinash Arun and Prosit Roy, Paatal Lok is a gripping neo-noir crime thriller and a biting piece of social commentary. The series was created and head-written by Sudip Sharma and produced under the banner of Clean Slate Filmz. Spanning nine episodes, the show features an expansive ensemble cast led by Jaideep Ahlawat, who delivers a powerhouse performance as Inspector Hathiram Chaudhary. He is joined by Abhishek Banerjee, portraying the silent yet terrifying Vishal "Hathoda" Tyagi, and Neeraj Kabi as the high-profile journalist Sanjeev Mehra. The series draws its title from Hindu mythology, using "Paatal Lok" (the underworld or subterranean realm) as a metaphor for the dark, marginalized, and often ignored layers of modern society. When an assassination attempt on journalist Sanjeev Mehra fails, washed-up cop Hathiram Chaudhary is assigned the case. What starts as a simple investigation into four suspects spirals into a dark journey through India's underworld. Hathiram uncovers deep-rooted corruption, casteism, and a conspiracy far larger than he ever imagined.

The series weaves a complex narrative that transcends a simple police procedural. The series precisely explores the deep-seated caste hierarchies prevalent in rural India, illustrating how ancestral oppression fuels modern-day violence. This is mirrored in the struggles of minority groups, where systemic exclusion creates a landscape of never ending vulnerability. The narrative portrays corruption not merely as a character flaw, but as a structural reality where dirty politics and fake portrayals of justice are used to maintain the status.

At its core, the show examines complex and toxic human relationships, often rooted in past traumas and a ever green inferiority complex. Characters are frequently driven by ego and jealousy, leading to cycles of blackmailing and betrayal. This highlights the dual aspects of a person and society :world versus the "dark" internal reality. The series offers a skeptical view of the Fourth pillar, depicting an over-exaggerating and fact-less media more interested in ratings than the truth. This environment facilitates horrific "dark social problems," including human trafficking and sexual exploitation. Among this chaos, the life and struggles of the middle-class person—embodied by Hathi Ram Chaudhary—serve as the emotional anchor, representing the thankless struggle of those caught between the elite and the underworld.

The series Paatal Lok serves as a profound commentary on the intersection of law & social media. The narrative challenges the misconception that minority life is effortless by exposing deep seated, "below-the-belt" discrimination. It highlights the stark contrast between perceived social progress and the lived reality of marginalized groups. A central conflict involves ego clashes between high-ranking and subordinate officers. This friction results in a lack of coordination and cooperation, often prioritizing personal agendas over the integrity of the investigation. The portrayal of the media emphasizes the sensationalism of "factless" information. By manipulating narratives to generate national news and maximize TRP scores, the media often obscures the truth. Conversely, the series depicts the journey of a dedicated officer who, despite navigating a "forest" of criticism and misleading leads, maintains professional rigor to uncover the root cause of the crime.

Paatal Lok Season 1 offers a profound exploration of empathy toward perceived antagonists, illustrating that every individual is the protagonist of their own narrative. The series highlights the power of professional dedication, the concept that maturity is independent of age, and the moral degradation that occurs when a quest for justice devolves into a cycle of revenge. Furthermore, it critiques orthodox prejudices as a societal malignancy. By authentically depicting contemporary social issues, the narrative gains significant depth. The symbolic inclusion of the dog and the integration of Hindu mythology provide a layered perspective on the plot. While the execution is largely precise and meaningful, the explicit portrayal of certain events may be considered an aesthetic flaw by some viewers.

## MARGINALITY IN MODERN MEDIA

MS. IRAD MANSOORI | 4 year B.A. LLB

Media has become perhaps the strongest influencer of how people view the world and their place in it. The media (social media, films, OTT) is no longer just for entertainment; it creates the framework for how we view issues relating to identity, power and belonging. For many of the marginalised people in India, the way they are represented/portrayed within the media has a very significant role – either perpetuating their exclusion from society; or allowing for their growth through social participation. For those studying law, there is also an important aspect of these issues; they go beyond just the sociological implications of media representation to include some important legal principles such as equality, dignity of the individual, freedom of expression, and social justice. Systems of marginalisation are created through the exclusion of certain groups from participating at the level of the social/political/economic/cultural structures. Historically, the communities that have been marginalised in India have had little opportunity to participate in the structures of society, so they have been quite invisible. By providing examples of how these communities are represented in the media, one can demonstrate how this issue can be a major factor in both reinforcing discriminatory practices through a lack of representation or misrepresentation and challenging the existing prejudices through proper representation. Representation is not just about being present (physical representation); it is about who tells the story, whose perspective is included in telling the story and whether the person represented is depicted honourably or perpetually through stereotypical imagery. Article 21 of the Constitution of India states that dignity is an inherent quality of all individuals and/or persons. of India states that dignity is an inherent quality of all individuals and/or persons.

Historically, marginalised communities have been represented in Indian cinema, especially mainstream Bollywood cinema, in an often stereotypical, and at times, dehumanising manner. Representations of Dalit characters as being either submissive, or poor, or victimised without agency have been very common in Bollywood films. Representations of religious minorities frequently portray them in stereotypical roles, particularly after the 1990s, as either hyper-nationalist protagonists or villains. Similarly, women from marginalised backgrounds have often been doubly oppressed in those films as vulnerable victims requiring rescue, or less morally unambiguous characters that are not viewed as morally innocent by society. In recent years, this has begun to change with the emergence of films like Article 15, Court, Jai Bhim, and Masaan, which have begun to address caste bias, access to justice, and systemic inequality. Each of these films supports the Constitution's values by providing visibility to the lives of marginalised individuals and challenging institutions' lack of action regarding discrimination. Nevertheless, even more progressive films still receive some criticism for nurturing narrative saviour characters (from the dominant culture) and thereby constraining true representation. From the point of view of the law, while the Constitution guarantees the right of free speech under Article 19(1)(a), that right is accompanied by the need to exercise that right reasonably, and consonant with the provisions of the Constitution. The Supreme Court has, on several occasions, affirmed that there must be a balance between freedom of expression and the promotion of dignity and equality in order to advance the conformance with the Constitution. Thus, the intersection of creative liberty and social responsibility in the context of cinema is important.

The emergence of OTT platforms (like Netflix, Amazon Prime, and Disney+ Hotstar) has created significant changes in the overall landscape of media and entertainment. Because of these platforms being released from traditional censorship/creative approval mechanisms and no longer having to worry about box office performance, more nuanced storytelling about typically under-represented identities has occurred through their content (e.g., using series like Delhi Crime, Paatal Lok, Made in Heaven, and Leila). The content created on OTT platforms represents the realities of caste-based violence, queer identities, class divides, gender-based inequities, etc. There are now ample opportunities for marginalized characters to portray themselves beyond being caricatures of themselves and portray themselves as complex human beings who have agency, contradictions, and dreams. Despite the increased availability of diverse storytelling options through OTT platforms, there remain many concerns regarding the sensationalization or voyeuristic depictions of these marginalized communities' trauma.

There is a general lack of strict regulatory guidelines, which raises questions surrounding the ethical representation of these groups and communities. There have been some voluntary self-regulation guidelines created; however, from a legal perspective, the law has not kept up with the continued improvement of regulations that would focus on the portrayal of marginalized groups and communities without limiting creative freedom. In contemporary society, social media, cinema, and OTT platforms hold great power through their ability to act as narrators of social reality. For any marginalized community, representation is more than just being visible; it is about dignity, agency, and justice. While there has been significant improvement when using OTT platforms and through digital activism, there are still significant structural inequalities that exist between the parties that control these narratives compared to the parties that are seen and heard through these narratives.

In studying the law, it is clear that the intersection of media representation with constitutional principles and values of social justice is an integral part of how the two interact. The law should develop with the media so as not to allow freedom of expression to be misapplied as a means of preventing certain groups from accessing it. We must also create a representation in the media that empowers these marginalised groups rather than marginalising them. To be completely inclusive, we do not just need to have our marginalised communities represented in the media, but also have them represented authentically and represented directly by them.

## EVIL EVOLVES : REINVENTING THE VILLAIN FOR A NEW ERA.

MR. SUJAL PAWAR | FY.BA . LLB

### Villains aren't born they are made and shaped by the society.

The villains today shown on-screen and traditional villains are completely poles apart from each other. At present, antagonists often feel more real and relatable than the villains we were accustomed to in old cinema or TV. It can be 'cause, contemporary storytelling tries to reflect real human psychology, moral ambiguity and societal pressures.

They exhibit real human flaws often insecurity, jealousy, loneliness and mostly trauma. They feel more human than the monsters they try to depict 'cause of complex humans shaped by circumstances. They mirror societal issues for instance corruption, class discrimination, toxicity/toxic family structures and inequality. Often the antagonists have real believable motives instead of 'evil for evil sakes.' Currently villains have personal back-stories which sometimes justify their hatred in direction of the society. OTT villains they blur the line between hero and villain; popularized anti-heroes, characters who do horrible things but have redeeming qualities. They resemble people who are morally grey not purely good or bad. Its like a desire to protect the loved ones while not thinking of the consequences whether the intentions carried out through are wrongful actions. They trigger empathy or self reflection; **I understand why they did that, or would I act the same in that situation?** They represent the darker more disturbing possibilities in everyday people. Sometimes antagonists are exaggerated versions of a controlling partner, a jealous friend, or a manipulative person. They portray how ordinary people can cross moral boundaries under pressure. They evolve with the story as in character development; unlike old TV villains OTT antagonists grow, change, sometimes redeem and regret their actions. This mirror how real people evolve over time, as in Time heals and helps people flourish.

**Why do you think villains are made but not born?** OTT villains ain't just villains, they are people who've suffered injustice and backlash of the society for just being there in the world/ present. Before, villains were made to make the hero shine and elevate, but now-a-days villains are more realistic and relatable to us than heroes are, and were and not to make them heroic.

Antagonists on OTT platforms are not caricatures- they are psychologically layered, morally complex and socially grounded. Prime precedent starting with, Joker from The Dark Knight, Walter White from Breaking Bad, and The Professor from Money Heist, etc depict that villains aren't actually built but are coerced into acting like that. In essence, Joker being Arthur Fleck, descends into villainy due to systemic neglect, mental illness, bullying and social isolation; his famous line been **'Why so serious?'** But "one bad day"- shattered whatever pieces of hope he had left.

Then he reinvented himself as the Joker – a walking punch line to the universe's cruelty. Besides when poverty, violence, or crime affect him, **the law does nothing**; creating legal abandonment, pushing him to believe that law is a façade. This molds Joker to target judges, police, and institutions as performative critiques to reveal the systems hypocrisy. The Joker is carved by injustice because Gotham's legal system ignores, fails, and ultimately dehumanizes him. Then comes the 'Mild-mannered' teacher forced by cancer and financial struggles into the drug world; the system that **FAILED** him shapes his transformation being Walter White. Law designs Walter White by **failing him, challenging him, empowering him, and finally destroying him.**

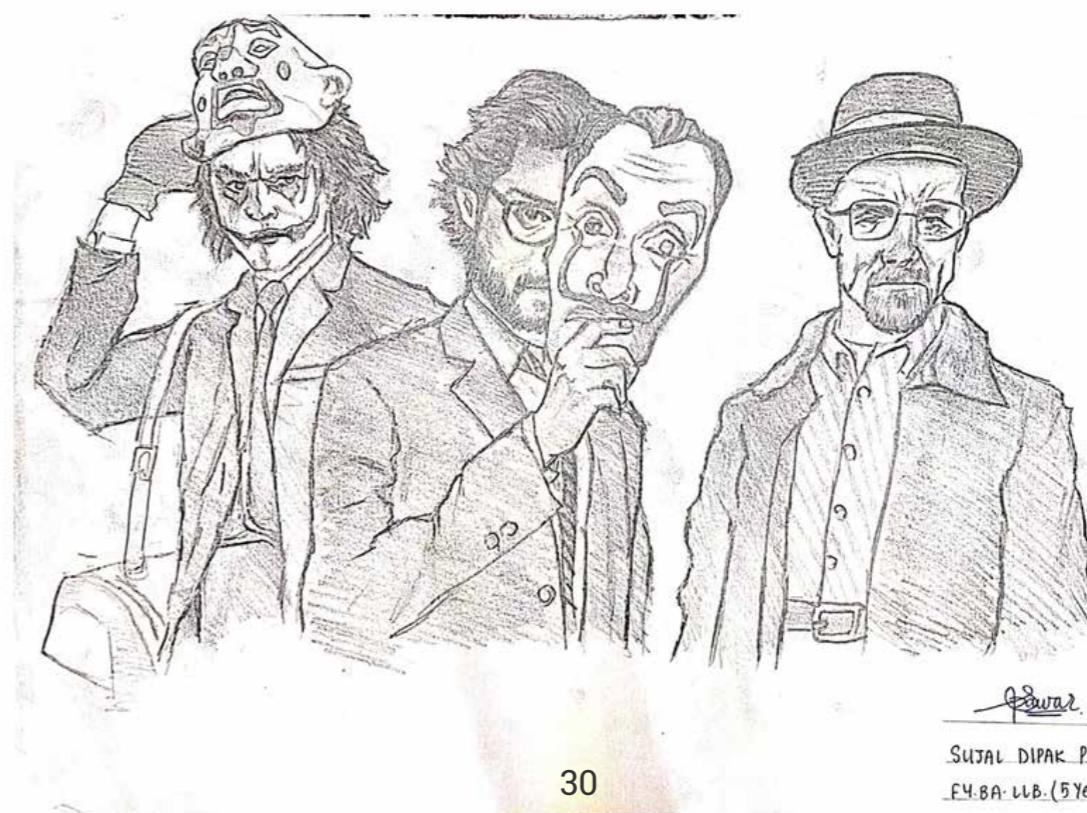
The inadequacies of the legal system push Walter into crime, while the existence of the law becomes the force against which he builds the identity of Heisenberg. 'Heisenberg is Walter freed from the limits that the law imposed on him.' And last but not the least, The Professor originating from Money Heist. Injustice influences the Professor by transforming him from an isolated, powerless child into a strategic revolutionary who uses crime as a tool to expose and challenge the unfairness of legal and political systems. The Professor, though technically antihero, both character's past trauma, oppression and personal loss been his promise and unjustified shooting of his father drives him towards crime rather than innate malice. He the Mastermind who challenges the system, not out of evil but out of ideology, pain and brilliance. The Professor's entire philosophy – "We're not stealing money; we're taking it back from the system that stole it first" is rooted over the injustice done to his father.

This effectuated conviction in "If the police can break laws during investigations, why should he follow them?" We can also see this in Mirzapur; the character of Munna Tripathi. His violent behavior is largely driven by toxic family dynamics, power pressure, and an environment that normalizes brutality. His transformation and his destruction are direct results of living in a world where, law is not justice but a weapon of power. In here we see law respects power and not morality.

Not only the surroundings but also the personal character shapes the antagonists. As in their beliefs, traits and **WHO THEY ARE?** Joker discards morality and order, seeks chaos not to gain victory but to prove a point. His core trait is nihilism with unpredictability pursuing corruptions rather than control. With Walter White; his character is moulded by Ego and Insecurity. His obsession with pride, recognition and command, justification of heinous acts as **"necessary"** and gradually leaving empathy. His flaws are very human and his enemies shift from – cancer, to society, to everyone around him. He is psychological and tragic, making him understandable at first but then it becomes horrifying. And lastly, The Professor, he is persuaded by ideology, not brutality. He is highly intellectual, manipulating events rather than people. He is strategic and systematic with rational control deeming him tragic.

**Has this thought crossed your mind,** "Why should I apologize for the monster I've become? No one ever apologized for making me this way."All of them didn't choose evil. They chose the only thing they felt they had left: **the laugh, the legacy and revenge.** Remember, The World Broke Them..... So They Decided To Break The World In Return.

\*Spare a thought for, Villains are always the first lamb to the slaughter.\*



# REVIEW: THE CLIENT (1994)

**MR. BHUMESH JHA | FY. BA. LLB**

"THE CLIENT" Directed by the acclaimed Joel Schumacher, this compelling legal thriller is a screen adaptation of the best-selling novel by John Grisham. Released to the public in 1994, the film masterfully explores several significant and enduring themes: the complex and often adversarial client advocate relationship, the inherent flaws within the legal system, the corrosive nature of adult corruption, prevailing social sexism, and the public's perception of mental health.

The narrative pivots around four central characters who drive the tension and conflict:

- Mark Sway: The eleven-year-old protagonist, played with gripping intensity by Brad Renfro, is thrust into a perilous situation.
- Reggie Love: Mark's tenacious and deeply empathetic attorney, portrayed by the brilliant Susan Sarandon, who fights tirelessly to protect her young client.
- Roy Foltrigg: The ambitious U.S. Attorney, nicknamed "The Reverend" and played by Tommy Lee Jones, who relentlessly pursues the truth, often blurring ethical lines.
- Barry "The Blade" Muldano: The menacing mob hitman, embodied by Anthony LaPaglia, whose desperate actions pose a constant, lethal threat to Mark.

These four pivotal figures form the dynamic core of the film, creating a gripping cinematic experience where justice, risk, and legal strategy collide.

The film *The Client* tells the story of Mark Sway, an 11-year-old boy who accidentally witnesses the suicide of a Mafia lawyer named Jerome Clifford. Before he dies, Clifford reveals to Mark the highly sensitive, secret location of a murdered U.S. Senator's body, whose killer is the mob hitman, Barry "The Blade" Muldano. This explosive knowledge instantly places the young boy in the crosshairs of two formidable forces: the ruthless Mafia and the relentless U.S. Attorney's office. The heart of the narrative is the ensuing, high-stakes judicial battle. U.S. Attorney Roy "Reverend" Foltrigg, a politically ambitious prosecutor, views Mark not as a traumatized child, but as a critical piece of evidence needed to secure the post of Governor. The FBI subjects Mark to unlawful and coercive interrogation, shamelessly disregarding standard protective protocols and his juvenile status. Mark hires Reggie Love, an astute and compassionate female attorney, who fiercely takes on the entire federal legal system. Reggie's primary goal is not just to defend Mark but to protect his life and the well-being of his family, especially his younger brother, Ricky, who is catatonic from the trauma of the suicide they witnessed. The central tension revolves around Mark's refusal to talk unless he is guaranteed a safe new life. In the climactic resolution, Reggie successfully negotiates a comprehensive deal with Foltrigg: a complete witness protection package, a stable job for Mark's mother, and necessary medical care for Ricky. Only then does Mark reveal the location of the corpse, ensuring the safety of his family and providing the critical evidence the government needs.

**The Essential Bond: Client and Lawyer :-** The most important theme is the unique connection between the young client, Mark Sway, and his attorney, Reggie Love. Reggie's True Goal: Reggie's main purpose is not just to win the case. It is to protect Mark from overzealous FBI agents and to ensure he gets the stable, normal life every child deserves. Her actions are driven by genuine care.

**The Two Faces of the Law :-**

The film shows two completely opposite sides of the legal system through its main characters: The Ethical Lawyer (Reggie Love): Reggie represents justice served honorably. She puts her own safety at risk to protect her client, strictly following the law ("LAWFULLY"). The Corrupt Prosecutor (Roy Foltrigg): The U.S. Attorney, Roy Foltrigg, is focused only on getting elected Governor. He unethically pressures a child ("UNLAWFULLY") for information, ignoring Mark's young age and mental distress. This contrast shows that people who serve the same law can have very different moral standards.

**Fighting Gender Bias (Sexism):**

The film clearly highlights sexism in the professional world: Doubt from Others: Mark initially doubts Reggie not because she is a bad lawyer, but simply because she is a woman. Professional Underestimation: Roy Foltrigg dismisses Reggie due to her gender, even threatening to ruin her career. Reggie's Victory: Reggie fights back powerfully. By forcing Foltrigg to accept her demands—especially securing a better life for Mark and his family—she defeats the prejudice shown against her.

**Personal Struggles and Deep Empathy:**

This theme focuses on the private pain and mutual support among the characters: Reggie's Past: Before becoming a lawyer, Reggie struggled with alcoholism and lost custody of her children after her husband left her. This pain gives her a deep understanding of suffering and makes her highly empathetic. Mark's Mother's Hardship: Mark's mother is a young, struggling parent dealing with a difficult job, smoking, and a history of domestic abuse. Mark is extremely protective of her because of these struggles. Woman-to-Woman Support: In a moving moment, Mark's mother reveals a simple dream: a "white house with a walking closet." In the end, Reggie demands this exact condition for Mark's family. This is a beautiful example of one woman standing up for and empathizing with another woman's basic desire for stability.

**The Contradiction of Justice:**

The film points out a central flaw in the legal system: Wrong to Fix a Wrong: To punish a criminal (Barry), the FBI agents and Roy Foltrigg resort to unethical and harmful methods against Mark Sway. This shows that sometimes, even those trying to enforce the law can commit wrongdoing in their pursuit of justice. This movie is really engaging—it keeps you watching the whole time. It talks about real problems in our society. The story is easy to follow but shows things that don't make sense (contradictions). The film shows how the law is a good thing if people use it the right way. The ending is a bit disappointing, but the movie as a whole is very exciting. It does a great job of showing the often-ignored connection between a person and their lawyer. Indeed, it's an exciting, important movie about law and society, with a strong focus on the lawyer-client bond.

## AT THE EDGE OF THE FRAME

They lived at the edge of the frame,  
cropped out by careful cuts,  
their names reduced to labels,  
their pain edited for comfort.

The screen spoke about them,  
rarely with them,  
turning lives into symbols  
and suffering into spectacle.

But the margins learned to speak—  
through pixels, reels, and hashtags,  
breaking silence with borrowed  
light, demanding space, not sympathy.

Justice is not just law on paper,  
it is who gets to tell the story,  
and until the margins hold the mic,  
equality remains unfinished.

**IRAD MANSOORI | FOURTH YEAR BA.LLB**

## WHEN THE PRICE IS RIGHT

They show up gently,  
not for the wound,  
but for the crowd around it.

Their voices arrive polished,  
well-lit, already knowing where the  
camera stands.

They borrow grief  
like a jacket for the season—  
wear it while it trends,  
return it when it no longer fits.

They speak of change  
without losing sleep,  
without losing friends,  
without losing anything at all.

Their fists rise  
only when it's safe,  
only when silence costs more  
than speaking.

Some battles are too quiet for them—  
the ones without applause,  
without funding,  
without a logo to stand behind.

But real activism  
doesn't wait to be invited.  
It breaks voices,  
it risks comfort,  
it stays even when no one is watching.

The world is not changed  
by those who speak when it pays,  
but by those who speak  
even when it costs them everything.

**RUDRA ADITYA YADAV | S.Y. LLB**

## FLAMES OF UNJUST: IN THE WORLD OF JUST

On silver screens, the shadows speak,  
Of power misused, of voices weak.  
A reel becomes a mirror's flame,  
Exposing injustice, naming the shame.

From celluloid cries to courtroom walls,  
The echo of truth forever calls.  
Cinema births a conscience bright,  
Turning darkness into people's fight.

Justice walks where stories tread,  
In every frame, the silenced are read.  
Pop culture sings, the law replies,  
Together they lift the people's cries.

The gavel strikes, the screen reflects,  
A nation confronts what it neglects.  
From reel to real, the truth is shown,  
That rights denied are seeds full-grown.

Heroes rise not just in art,  
But in the people's beating heart.  
Law and culture hand in hand,  
Rewriting fate across the land.

So let the stories light the way,  
Where justice blooms and finds its stay.  
For cinema's voice and law's embrace,  
Together uphold the human race.

**GAYATRI MISHRA | T.Y. BA.LLB**

## THE COURT OF SCROLL & OPINION

In the Court of Social Media, we begin  
the proceedings— Evidence? Optional!  
Emotions are log in.

Hashtags are swearing the oath,  
timelines has taken sides, A viral clip  
replaces truth and context dies.

Oh! I observe this..  
Now-a-days Likes are the lawyers,  
outrage the plea, Screenshots had  
sentenced before facts could speak.

The jury refreshes, the judge trends  
bold, Verdicts delivered in stories,  
twenty four hours old.

Cancelled, convicted, digitally confined,  
No appeal button for the  
misunderstood mind.

So tell me—between the tap and the  
share, Is this justice served...  
or justice spared?

**MRS. KHUSHBU JAIN |  
ASSISTANT PROFESSOR**

## “गवाही जनता की: लोकतंत्र का गाथागीत”

हैशटैग गवाही नहीं देते, पर सच को उजागर करते,  
जनता क अदालत में, वे दोषी को नाम से भरते।  
डिजिटल लहरें उठती हैं, अन्याय को मंच पर लाती,  
सच की मशाल जलाकर, हर दिल में चेतना जगाती।

टेलीविज़न कोर्टरूम कहता - “साक्ष्य दो, गवाह बुलाओ,”  
डिजिटल कोर्टरूम पुकारे - “जनता की चेतना ही बताओ।”  
सिनेमा के परदे पर जो दर्द जगमगाया,  
वही ट्वीट्स में आग बनकर समाज को जगाया।

संविधान की धड़कन बोले-  
“अनुच्छेद इक्कीस है जीवन का मान,”  
गरिमा का वादा निभाना, यही है लोकतंत्र का गान।  
जनता कहती - “हमारी आवाज़ ही तुम्हारा फैसला है,”  
न्यायालय सुनता, समाज गवाह बनता,  
यही असली रास्ता है।

भीड़ की पुकार, मीडिया की गूंज,  
हर अन्याय को उजागर करती,  
जनमत की अदालत में सत्ता को जवाब देना पड़ती।  
यह गाथा है संघर्ष की, जहाँ कानून और संस्कृति मिलते,  
जनता की चेतना से ही लोकतंत्र के दीप जलते।

तो उठे शब्द, उठे परदे, उठे पुकार,  
जनता की चेतना बने लोकतंत्र का आधार।  
हैशटैग आसमान में मशाल बन जाए,  
सिनेमा समाज का आईना बन जाए।  
न्याय वही है जो जनता क धड़कन बने,  
और हर नागरक की गरिमा को अमर कर दे।

पाठक सुनो, यह गाथा तुम्हारी है,  
न्याय की मशाल अब जिम्मेदारी हमारी है।  
आवाज़ उठाओ, अन्याय को तोड़ो,  
सच की राह पर साहस से जोड़ो।  
जनता की शक्ति ही लोकतंत्र का गीत,  
हर दिल में गूंजे - “न्याय है अजीत।”

**MS. GAYATRI MISHRA |**  
T.Y. BA.LLB

## DUE PROCESS DARES!

Courtroom akin to a theater now!  
Cameras flash before arguments do!  
Judgments trend before they are  
reasoned!

Justice walks lonely,  
no longer she is blind!  
but refuses to run...  
with the mob!

Evidence awaits it's turn,  
document by document,  
breath by breath,  
while media sprint ahead,  
headlining adjectives,  
sharpened like blades!

Procedure is not a spectacle,  
it is patience,  
a quiet discipline,  
of asking –  
“Prove it.”

In a world that demands,  
judging in thirty seconds,  
Due process dares to be slow!  
Dares to be boring,  
Dares to be fair,  
Dares to being justice!

And sometimes,  
Fairness is the most dramatic act of all!

**MR. RAMCHANDRA UPADHYAY |**  
FOURTH YEAR BA. LLB

## SOCIAL MEDIA COURTROOM

In the courtroom called Social Media,  
The gavel rings—notification media.  
No judge in robe, no legal seal,  
Yet verdicts drop before facts feel.

The witness box is a comment thread,  
Where half-known truths are quickly  
spread. Screenshots speak, edited with  
care,Objections fly, but who is fair?

The jury scrolls with restless eyes,  
Likes and shares decide the lies.  
No cross-exams, no sworn decree,  
Just trending tags as testimony.

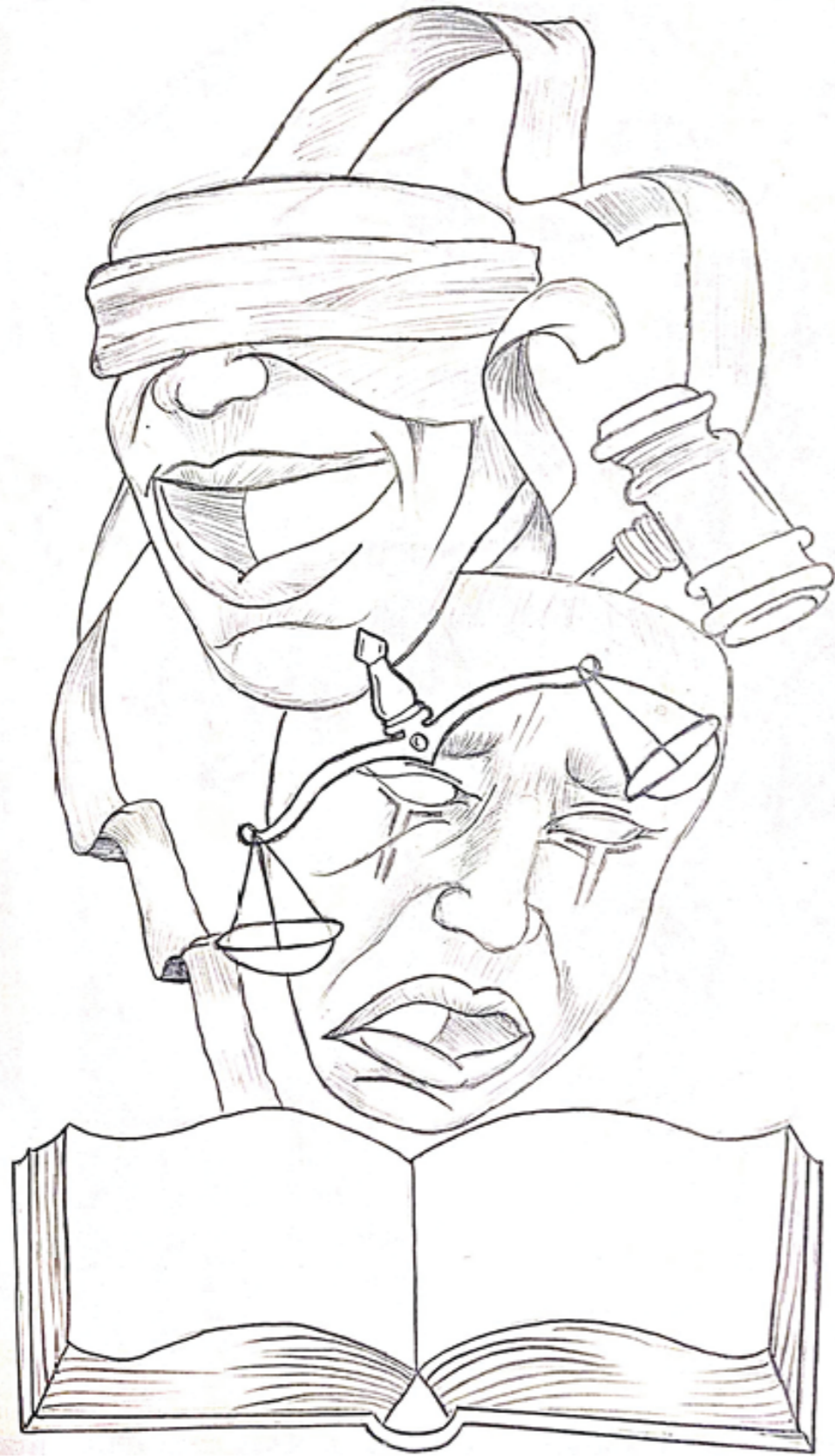
The accused stands in pixels bright,  
Convicted overnight by public sight.  
No appeal court, no cooling phase,  
Just viral storms and moral plays.

So hear this plea, both loud and  
clear—Justice needs patience  
, not instant cheer. Before you judge,  
before you post, Remember: truth  
is quiet most.

**MS. KHUSHBOO YADAV | F.Y.BA.LLB**



Rishika Yadav  
FYBALLB (5 years)  
*Rishika*



# ACHIVEMENTS

## TEACHER'S ACHIVEMENTS

### DR. (MRS.) MADHURA KALAMKAR, I/C PRINCIPAL :

- Presented a paper titled "The Impact of Artificial Intelligence on Human Rights Protection in India" at the National Seminar on "Multidimensional Approach Towards Human Rights in the Contemporary Era" organized by K.C. Law College, Mumbai on January 30, 2025.
- Presented and published the paper "Protection of Cultural Heritage Sites and Artifacts under The Indian Antiquities Act" in the International Journal for Legal Research and Analysis (ISSN 2585-6433, Vol 2, Issue \_\_\_), during the International Conference "Viksit Bharat@2047: Challenges and Opportunities Ahead" organized by Sheth N.K.T.T. College of Commerce & Sheth J.T.T. College of Arts on February 7-8, 2025.
- Panelist In The Technical Session At The One Day Pan India Conference On Social Justice And Empowerment, Organized By Shri Jayantilal H. Patel Law College And Maharashtra State Human Rights Commission (March 8, 2025).
- Published Article Titled "Healthcare Fraud And Financial Exploitation Of Senior Citizens" In The Scholarly Research Journal For Interdisciplinary Studies (April-May 2025).
- Completed Faculty Development Programme On "New Criminal Laws: Transforming And Revamping The Criminal Justice System" By Asian Law College, Noida (March 8-15, 2025).
- Completed NEP 2020 Orientation & Sensitization Programme Under Mm-TTP, UGC, At The University Of Mumbai (June 2-12, 2025).
- Served As External Examiner For Ph.D. Viva Voce In Law At Chhatrapati Shivaji Maharaj University, Navi Mumbai (May 17, 2025).

### DR. DIVYANG POTDAR:

- Presented a paper on "Reclaiming Constitutional Identity..." at the National Seminar organized by ILS Centre for Constitutional Law and Governance.
- Presented a paper on "Constitutional Vision & Ground Realities..." at the National Conference by Maharashtra Political and Administrative Council, Amravati.

**MRS. SAISHA GHOSALKAR** along with **MRS. TANAVI NAIK** delivered a guest lecture on "New criminal law" at Mulund college's Department of Economics on January 23, 2025.

**Dr. (Mrs.) Madhura Kalamkar** along with **DR. AMAR SALVE, DR. DIVYANG POTDAR, MRS. SAISHA GHOSALKAR** and **MRS. TANAVI NAIK** Completed the NEP 2020 Orientation & Sensitization Programme Of University Grants Commission (UGC), Organized By Malaviya Mission Teacher Training Centre, University Of Mumbai from 2nd June To 12th June, 2025.

## STUDENT'S ACHIVEMENTS

### ELYSIUM FEST 2024-25:

We are delighted to announce that HVPS College of Law emerged as the Second Runner Up at the esteemed Elysium Fest 2024-25!

**1st PRIZE** – Ms. Janvi Sanil (Tribal Fashion Show)

**2nd PRIZE** – Ms. Bushra Samani (Mehendi Competition)

**3rd PRIZE** – Mr. Ramchandra Upadhyay, Ms. Tripti Mishra and Ms. Sakshi Khushwah (Research Convention)

**2nd PRIZE** – Ms. Arpita Gupta (Quilling Competition)

**CONSOLATION PRIZE** – Ms. Aqsa Sheikh (Fireless Cooking)

Students of HVPS College of Law actively participated in various intercollegiate events across reputed law and degree colleges:

### 1ST PRIZE WINNERS

1. Moot Court (Best Speaker) (Thakur Ramnarayan College of Law) : Ms. Sakshi Kushwah
2. Legal Debate (Gurunanak Vidya Society of Law) : Ms. Sakshi Kushwah, Ms. Bhumi Jain
3. Parliamentary Debate (Best Speaker) (K.C. College of Law) : Ms. Aditi Sharma
4. Debate (RJ College): Ms. Gayatri Mishra, Ms. Tirumala Sahu
5. Badminton (RJ College) : Mr. Abhishek Deshmukh
6. Push-ups & Sit-ups (RJ College) : Mr. Amey Mane
7. Mehendi (RJ College) : Ms. Aqsa Shaikh
8. Face Makeup (RJ College) : Ms. Sonam Kesarwani

### 2ND PRIZE WINNERS

1. Quiz (RJ College) : Mr. Abhishek Deshmukh, Mr. Dhyan Upadhyay
2. Nail Art (RJ College) : Ms. Sonam Kesarwani
3. Debate Competition (K.C. College of Law) : Kumud Pandey (Best Speaker and 2 Prize)

### 3RD PRIZE WINNERS

1. Drawing (Menon College of Commerce and Arts) : Ms. Tirumala Sahu
2. Mehendi (Menon College of Commerce and Arts) : Ms. Aqsa Shaikh
3. Poetry (RJ College) : Ms. Gayatri Mishra

### BEST SPEAKER MENTION AWARD:

1. Moot Court (Thakur Ramnarayan College of Law) : Ms. Sakshi Khushwah and Ms. Aditi Sharma.
2. Moot Court (Father Angel College of Law) : Mr. Abhishek Deshmukh, Ms. Sarah Sheikh, Ms. Aditi Sharma & Ms. Sakshi Khushwah

# THROUGH THE LENS: A VISUAL JOURNEY OF THE ACADEMIC YEAR



Birth Anniversary of Dr. B.R. Ambedkar



INDUSTRIAL VISIT



75th Constitutional Day



JUVENILE HOME VISIT



FRESHER PARTY



INDUSTRIAL VISIT



MARATHI BHASHA GAURAV



MARATHI BHASHA GAURAV



JUVENILE HOME VISIT



JUVENILE HOME VISIT



RUN FOR LEPROSY



REPUBLIC DAY



RUN FOR LEPROSY





**VIDHITAKSH**



**VIDHITAKSH**



**VOTERS PLEDGE PROGRAMME**



**VIDHITAKSH**



**VIDHITAKSH**

## ACADEMIC TOPPERS 2024-2025

(As per CGPA)



**MS. TANISHA YELIGATTY**  
FY. BA. LLB



**MS. ANUSHA DEODHAR**  
SY. BA. LLB



**MS. ARPITA GUPTA**  
SY. BA. LLB



**MS. AMRITA AJAY SINGH**  
TY. BA. LLB



**MS. KHUSHI AGARWAL**  
FOURTH YEAR BA. LLB



**MS. SAKSHI MOHALE**  
FIFTH YEAR BA. LLB



**MS. VIBHA VISHWESHWARA**  
FY. LLB



**MS. SHEETAL PANDEY**  
SY. LLB



**MR. SUMIT RAI**  
TY. LLB



**MR. MAHESH KUMAR**  
TY. LLB



**MR. ENGOOR BIJOY BHARAT**  
SY. LLM (CRIMINAL LAW)



**MS. RIDDHI GUPTA**  
SY. LLM (BUSINESS LAW)

## MESSAGE FROM PRESIDENT OF THE STUDENT COUNCIL

It gives me immense pride and heartfelt gratitude to address you through this edition of our college magazine. Hindi Vidya Prachar Samiti's College of Law has always stood as a symbol of academic excellence, discipline, and dedication to justice. Being entrusted with the responsibility of serving as the President of the Student Council is not just a position of authority for me, but a commitment to serve, lead, and grow alongside every student of this institution. This year has been a testament to unity, resilience, and teamwork. From academic achievements to successful events and national-level competitions, our students have consistently proven that dedication and collaboration lead to excellence. To my fellow students, I would like to say, leadership is not confined to titles; it lies in initiative, integrity, and the courage to stand for what is right. Let us continue to uphold the values of justice, equality, and respect that form the foundation of our legal system.

Together, let us continue to build a legacy of excellence



**JANVI SANIL DINA**  
PRESIDENT, STUDENT COUNCIL

## MESSAGE FROM EDITORIAL BOARD

As members of the Editorial Board, we are proud to present this inaugural edition of our Law College Magazine, centered on the dynamic intersection of social media, OTT platforms, cinema, and law. In an age where reels, retweets, and streaming narratives shape public opinion, law no longer operates in isolation, it responds, regulates, and evolves alongside digital culture. From questions of free speech and censorship to representation, privacy, and accountability, the screen has become a powerful legal battlefield. This edition seeks to critically examine how popular culture influences justice, rights, and social reform. We hope these pages inspire thoughtful dialogue on the legal dimensions of the stories we watch, share, and live every day. Through a collaborative process of collecting and analyzing diverse perspectives and data, we have endeavoured to present insights that are both reflective and critically grounded.

We sincerely thank our respected Principal Mrs. (Dr.) Madhura Kalamkar for constant guidance and encouragement, and our faculty members for their invaluable support throughout this journey. We are also grateful to every contributor who shared their ideas and perspectives, making this edition thoughtful and diverse. We hope this magazine inspires readers to reflect on the power of pop culture in shaping our understanding of law and justice.



MS. GAYATRI MISHRA



MR. BHUMESH JHA



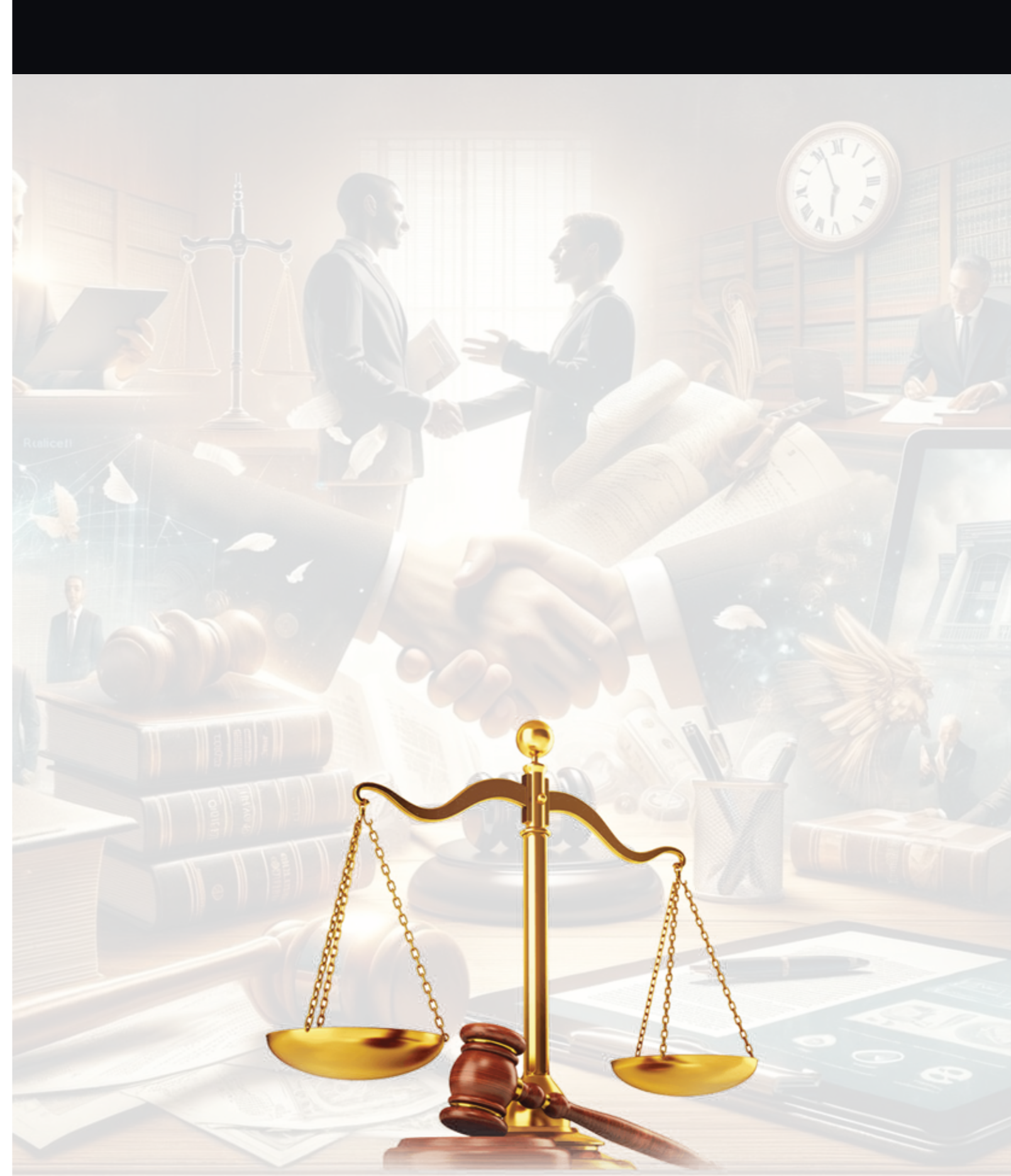
MS. TRIPTI MISHRA



MR. RAMCHANDRA  
UPADHYAY



MS. IRAD MANSOORI



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