



THE BRIEFCASE



ISSUE #8

PGCL
NEWSLETTER

30 August 2025



Before closing this month and beginning the next, let's recap what unfolded.

Independent India was born out of an idea that freedom, equality, and justice could be made real for every citizen. Seventy-nine years later, that promise continues to be tested. Rights are asserted and contested in courts and on the streets. Power shifts, sometimes through the ballot, sometimes through protest. And people; diverse, restless, and resilient remain at the heart of it all.

This issue focuses on the theme of **Modern India: Rights, Power and People**, exploring how India negotiates these forces in its everyday life and its larger democratic journey. From debates on liberty and governance to reflections on culture and identity, our writers trace the conflicts and possibilities shaping India today.

The story of Modern India is not one of easy answers. It is about balancing ideals with realities, principles with politics, and aspirations with obstacles. In revisiting this story, we invite you not only to read, but also to reflect on your own place within it.

So, whether you're a believer in constitutional ideals, a skeptic of politics, or just someone scrolling past in search of a good debate you have come to the right place. Let's step into this issue with curiosity and conviction. Because if democracy is still a work in progress, we might as well make the conversation bold while we try to shape it.

The Editorial Board x

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THE BINDER



Your essential collection of the latest legal updates, neatly organised for a quick reference.

Protest or Peril? The Shrinking Space for Dissent

For a country that cherishes democracy, the fight for peaceful protest and voicing concerns has never been more critical. The values and principles of satyagraha are deeply rooted in the independence struggle and have played a significant role in Indian history. However, the modern wave of protests face major challenges and backlash. There is a significant gap between reality and the constitutional promises because of a complex web of preventative laws and militarized policing that tend to convert genuine points of discourse and dissent into criminal conspiracy.

Constitutional Basis-

The right to freedom of speech and expression is enshrined in the Indian Constitution under the Article (19)(a). The Indian Constitution guarantees its citizens the right to protest peacefully under the Article 19(1)(b). In Ramlila Maidan Incident v. Home Secretary, Union Of India & Ors. case (2012), the Supreme Court had stated, "Citizens have a fundamental right to assembly and peaceful protest which cannot be taken away by an arbitrary executive or legislative action". However, this right is not absolute, it is subject to reasonable restrictions such as public order, sovereignty and morality, under Article 19 (2). Dissent is placed at the core of our democracy as a means for the citizens of the country to voice their concerns and shape the policies.

Judicial Interpretation-

The importance of peaceful protest has been reiterated in multiple landmark judgements. Former CJI DY Chandrachud called dissent the "safety valve of democracy". In the landmark judgement of Himat Lal K. Shah v. Commissioner of Police (1973), the Honourable Supreme Court established the right to hold public meetings and processions as a fundamental right. It is not an absolute right but subject to restrictions, which was reiterated in Ramlila Maidan Incident v. Home Secretary (2012). The importance of balance in the interests of protestors and public order concerns was stated in Mazdoor Kisan Shakti Sangathan v. Union of India (2018), essentially understanding the need for regulation and not complete restriction.

Misuse of restrictions -

With time the right to protest has become subject to executive discretion and the repeated use of "public order" has been used as an excuse to effect internet shutdowns, and arrests has become the norm. Section 144 of the Code of Criminal Procedure (now Section 163 of the Bhartiya Nagarik Suraksha Sanhita (BNSS), 2023), which was meant for emergencies, has now been grossly taken advantage of to bulldoze over peaceful public gatherings and platforms meant to bring issues to light. Even after the Supreme Court's consensus on the right to protest in the issue of the farmers' protest, concrete barriers, water cannons, and tear gas were deployed.

The false booking under the Unlawful Activities Prevention Act, 1967 (UAPA) lead to demolitions done in retaliation and erratic detentions, these issues remain largely unaddressed. Restrictions are selectively imposed in the name of morality, public order, and security, which ultimately suppresses dissent as seen in the Shaheen Bagh case (Amit Sahni v. Commissioner of Police 2020).

Recent Legislative Trends-

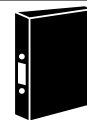
The recent bill that was passed in the Maharashtra assembly, Maharashtra Special Public Security Bill 2024, does not define what constitutes "danger to public order," giving the government a free pass to impose restrictions and penalize them. This is an example of administrative authorities curtailing the constitutional right to protest. Public order is used as a blanket justification to engage in coercive measures against the right to peacefully protest.

Conclusion-

The sanctity of the Indian democracy lies in healthy discourse and dissent. Peaceful dissent is not the equivalent of political violence. The selective tolerance of the protests has instilled a sense of fear and discomfort in the working-class citizens, minority groups, and opposition, which eventually causes them to self-censor, negating the functioning and legitimacy of a democracy. It is crucial for the citizens of the country to be able to exercise their fundamental rights and have the civic determination to defend the democratic norms.

- Ms. Shefali Kshirsagar
Student, 2nd Year

THE BINDER



Your essential collection of the latest legal updates, neatly organised for a quick reference.

Development vs Displacement: Whose Modern State Is It Anyway

India's leap towards modernity and development is paved with promises of growth with rising dams, highways cut across ancient forests, and mines fueling economic engines. Yet, beneath these narratives of national progress, another story unfolds of repeated displacement, broken promises, and the quiet resilience of communities left on the margins. Jharkhand, rich in minerals, provides a stark example of this paradox, with entire villages uprooted for coal, bauxite, and iron ore extractions.

The Right to Fair Compensation and Transparency in Land Acquisition Act, 2013 (LARR Act), was intended to protect those displaced by development projects. Yet, many mining projects are executed under older laws like the Coal Bearing Areas (Acquisition and Development) Act, 1957, Land Acquisition Act, 1894, etc. which bypass social impact assessments and meaningful consultation. As a result, compensation is routinely inadequate, and the identities and cultures of those evicted become collateral damage. Since independence, over 50 million Indians have been displaced for "development" purposes out of which tribals, that are only 8.6% of the entire population, make up nearly half the displaced. There is also a blatant failure of materialization of promised jobs and rehabilitation which pushes many into informal or insecure livelihoods.

A scheduled caste man from Sonbarsa village, Suresh (not his real name), lost his land to a coal mine and now works as a security guard where he once farmed. Families like his, offered monetary compensation set by outdated rates, struggle to buy new land at today's prices. The loss of such ancestral land brings not just financial hardship but also loss of identity, cultural erosion, and ecological decline. Without land records, displaced families struggle to prove residence or caste, losing access to state entitlements. Social cohesion seems to be lost, leaving tribals even more marginalized as they try to integrate with mainstream society. Residents report that dust and pollution from mines destroy fertile fields, and drive communities away, sometimes leaving villages nearly deserted.

The bond between tribals and their land goes beyond subsistence, it is central to their culture, spirituality, and ancestry. Displacement triggers cultural erosion, with rituals and collective memory endangered, as seen with Odisha's Dongria Kondh tribe threatened by mining in their sacred Niyamgiri Hills, where the tribal community asserted their rights, but such victories are rare. More often, "development" silences the very noises that built and cared for the land.

"To separate the Adivasi from his land is to stop his breathing", says Dr. Ram Dayal Munda, a tribal rights advocate, one of their most respected scholars, and a cultural ambassador. Despite all this, grassroots resistance and community campaigns continue to fight for a more just future where "development" means inclusion not dispossession. For real change, laws and policies must place consent, consultations, cultural integrity, and sustainable livelihoods above unrestricted industrial expansion. As seen in the LARR Act, 2013, which promises fair compensation, consent, and protection of the displaced, yet in many cases the older laws override these provisions. Until these safeguards and provisions are enforced in their true spirit, development will hinge on exclusion rather than overall upliftment of the society.

Will modernisation continue along old lines of exclusion, or can it become a project co-authored by all? True progress means listening, valuing, sharing power, and building with the Adivasis, the farmers, and the voiceless. Only then will the State truly belong to us all.

- Ms. Durva Shinde
Student, 4th Year



Credits: The Wire Science

THE GAVEL



The strike of the mallet, in recent judgements, summarised for easy reading.

K. Umadevi v. Government of Tamil Nadu & Ors., 2025 INSC 781

The Supreme Court on 23rd May 2025 in the case of K. Umadevi v. Government of Tamil Nadu & Ors., extended the scope of maternity benefits of women employees, aligning state impositions with constitutional guarantees and international standards for human rights and dignity.

Background –

Umadevi, had two children from her first marriage, whose custody was awarded to their father. She then started working in a government school in Tamil Nadu. Eventually, after remarrying, she applied for maternity leave. However, her leave was rejected citing rule 101(a) of the Tamil Nadu Fundamental Rules (FR), stating that maternity leave is available only to women government employees with fewer than two surviving children.

Procedural History –

Umadevi, then filed a petition in the High Court of Madras, her claim was upheld as she did not have the custody of her first two children they would not constitute under surviving children.

The government further filed an appeal, the earlier judgement was set aside, it was reasoned that it was not a fundamental right but a statutory right or a right arising out of service conditions. Consequently, the order was challenged in the Supreme Court.

Issues –

1. Whether the interpretation of Rule 101(a) of the Tamil Nadu Fundamental Rules, which denies maternity leave to women employees with more than two surviving children, is consistent with Article 21 (Right to Life and Personal Liberty) and Article 42 (Provision for Maternity Relief) of the Constitution?
2. Whether the restriction imposed by the State aligns with or violates the guarantees provided under international conventions on human rights and central statutory protections such as the Maternity Benefit Act, 1961?

Ruling –

The Supreme Court observed that under the Maternity Benefit Act, maternity leave was not completely restricted per se, however, the number of weeks granted to women is reduced in case of having two or more surviving children.

Deepika Singh v. Central Administrative Tribunal (2022), was relied on for interpretation of “surviving children” to establish that stepchildren or children from a previous marriage, before entry into employment where custody is with their father, does not fall under the ambit of two surviving children, hence does not exclude women employees from maternity benefits.

The court cited various other precedents to state that reproductive right is an aspect protected under article 21 of the constitution, making it a constitutional guarantee for the women employees, rather than merely a need for fair play or social justice.

Therefore, the Supreme Court overturned the order of the lower court, granting maternity benefit to the appellant.

Conclusion –

This judgement is of paramount importance in understanding India's journey of navigating the right of women to make their own reproductive choices, as well as promoting gender justice in employment policies. It affirms the need for compassion and inclusivity in state sanctioned population control policies. The case highlights how questions of law and policy continue to shape the everyday rights and dignity of women in Modern India.

**-Ms. Tahera Malubhai
Student, 4th Year**



THE GAVEL



The strike of the mallet, in recent judgements, summarised for easy reading.

Neethu Baby Mathew v. Rajesh Kumar, 2025 INSC 853

Justice Vikram Nath and Justice Prasanna B. Varale delivered a landmark ruling in the case of Neethu Baby Mathew v. Rajesh Kumar on 15 July 2025. The law advances Indian custody law as it emphasises that a child's psychological and mental condition must be a paramount consideration in deciding custody matters. The Supreme Court reopened the mother's custody case after new psychological reports showed the child would suffer serious emotional harm if separated from her.

Background & Procedural History-

The parties married on 4 September 2011 and had a son on 7 November 2012. They separated on 22 October 2013 and, on 13 September 2014, executed an agreement granting the mother permanent custody and the father visitation rights twice a month. The Family Court at Attingal, Kerala-granted divorce on 26 June 2015 in terms of this agreement. The petitioner remarried on 18 August 2016, had another child, and planned to relocate to Malaysia due to her new husband's employment. The respondent opposed, raising concerns including an alleged change in the child's religion. In proceedings before the Kerala High Court, an order dated 17 October 2023 transferred custody in to the father. The petitioner appealed to the Supreme Court, which initially passed an interim visitation order in January 2024, but ultimately dismissed the appeals on 22 August 2024, upholding the High Court's decision.

Issues-

The main issue in the review was whether there was compelling new evidence regarding the child's psychological condition that warranted reconsideration of the custody decision. The Court had to determine:

1. Whether, in exercise of its limited review jurisdiction under Article 137 of the Constitution, compelling new evidence of the child's psychological condition justified recalling its earlier judgment dismissing the appeals.

2. Whether custody should remain with the father, as held by the High Court and confirmed earlier by the Supreme Court, or be restored to the mother in light of expert reports highlighting potential mental and emotional harm to the child if separated from her.

Ruling-

The clinical psychologist reports dated 3 September 2024, 19 October 2024, 7 January 2025, and 29 March 2025 all warned that separation from the mother posed a serious risk of separation anxiety, emotional distress, and lasting psychological harm. The petitioner also alleged that certain conduct by the father aggravated the child's mental stress.

The Supreme Court reiterated that the review jurisdiction under Article 137 of the Constitution is narrow, meant for manifest errors or genuinely new circumstances. Here, the psychological evaluations constituted compelling evidence unavailable at the time of the original decision. In its parens patriae role, the Court recalled its earlier dismissal, restored the appeals, set aside the Kerala High Court's order of 17 October 2023, and reinstated the mother's custody, while granting the father visitation rights as fixed by the Family Court.

Conclusion-

The ruling illustrates how India's legal system is becoming increasingly attentive to lived realities, where the rights of individuals and the power of law converge to protect human dignity.

By recognising psychological well-being as central, the Supreme Court has set a progressive precedent in family law. This judgment shows how constitutional powers are exercised to protect individual rights against rigid formalism. Ultimately, it reflects modern India's evolving jurisprudence – where law, rights, and people's lived realities are placed at the heart of justice.

- Ms. Neha Raje
Student, 3rd Year



THE COMMENTARY



Straight from the commentary box of our editorial board, curated reads to expand your legal mind.

Writing With Fire

World Premier at 2021 Sundance Film Festival

At a time when the Indian media is often accused of being loud but not always brave, *Writing with Fire* feels like a quiet revolution. The documentary follows Khabar Lahariya, a small rural newspaper led by Dalit women reporters, who begin their journey with little more than notebooks and, later, borrowed smartphones. What unfolds is not only the story of a newsroom, but also of women rewriting their place in a society that has long kept them invisible.

What makes the film stand out is its focus on everyday battles—walking miles to cover illegal mining, questioning local officials, or reporting on violence against women. These are not just journalistic assignments; they are acts of resistance. Every question asked, every video uploaded, chips away at both caste hierarchies and the silence imposed on women. In their courage, one sees the Indian Constitution come alive—not in courtrooms or assemblies, but in the hands of women insisting on their right to speak.

The strength of *Writing with Fire* lies in its intimacy. The camera captures hesitation and fear, but also laughter, determination, and the quiet pride of women who know the value of their work. It reminds us that power does not always sit in government offices or television studios—it can also live in a smartphone held by a reporter from a small village.



Credits: Apple Tv

Writing With Fire is not only a documentary; it is a reminder that democracy survives when people who were never meant to hold the mic, finally do.

If interested, you may,
[Click here to watch the Trailer](#)

This Documentary Film is recommended by,
Ms. Rajlaxmi Pawar
Alumna PGCL, Advocate

Freedom ‘bole toh’? India’s youth want equality and free will

Published in India Today on 15th August 2025

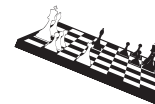
As India celebrates another year of independence, this article from *India Today* captures how freedom has been redefined by its youth. No longer framed in the vocabulary of colonial resistance, freedom today speaks of dignity, safety, equality, and the right to choose one’s own path. Voices of students like Tanisha, Chandana, and Ayush remind us that liberty is not abstract—it is lived daily, through autonomy over one’s decisions and the courage to challenge entrenched structures like patriarchy.

What makes this piece especially relevant to our theme of Modern India: Rights, Power, and the People is the way it connects individual agency with collective responsibility. For young Indians, freedom is not just about personal will but about reshaping society to be more inclusive and equitable. In doing so, they redefine power—not as dominance, but as the ability to empower others. The article compels us to reflect on how each generation inherits independence but must reinterpret it to meet its own challenges.

If interested, you may read:
[Freedom ‘bole toh’? India’s youth want equality and free will](#)

This Article is recommended by,
Ms. Riya Jhaveri
Alumna PGCL,
Associate Mulla and Mulla,
Craig Blunt and Caroe

THE BLACK & THE WHITE



A legal chessboard of diverse opinions, which shade of justice are you going to checkmate?

Colonial Couture: When Heritage Becomes Trend

The global fashion industry is adept at borrowing, reinventing, and repackaging traditions. More and more, Indian cultural symbols have been caught up in the loop but not as revered heritages but as short term trends. From the controversy over Prada's "kolhapuri chappals" to "Scandinavian scarfs" that look uncannily like Indian dupattas, the trend is clear: Western fashion houses are taking elements from other cultures without giving due credit.

This issue is multifaceted and problematic on many levels. These are the same exact things that Indian women have grown up doing have been looked down upon. Many of us remember being mocked for 'dressing too Indian,' or being told to tone it down for job interviews, for airports, for daily life. But once that same fabric is colonized and sold as an aesthetic for a Western audience, it gains acceptance as minimalist and elegant as trend-worthy, Scandinavian, even.

And yes, fashion is fluid. It borrows, remixes, evolves – no culture exists in isolation, and no one's saying it should. But fashion also has a long, well-documented habit of borrowing from Indian and African communities without acknowledgment, without credit, and definitely without inclusion. When a Western brand profits off of garments like the dupatta while failing to feature brown models, or even mention the garment's origin, that's not appreciation. That's erasure with good lighting.

But here is a distinction in the current day. There is a wave of reclamation, led by Indians within and beyond the country that is pushing back against these appropriations, insisting upon the legitimization of heritage as more than an aesthetic. Social media is also a space of responsibility, where citizens can speak about what had previously gone unspoken: these are

not novelty exotics, but living traditions with histories, communities, and identities. This insistence, in large part, is a post-colonial consciousness that will not be contained within the role of inspiration for global capitalism.

The Prada shoe scandal does appear shallow at first glance. But it masks an uncomfortable truth about memory. For over a century, colonial powers belittled Indian crafts as "backward" and unworthy of preservation. The issue is not similarity in design—it is the asymmetry of power and profit. The Kolhapur craftsmen who work on their craft rarely receive credit or compensation; instead, the cultural capital accrues to Western brands with international platforms.

It is worth noting, however, the difference between cultural appreciation and cultural extraction. Fashion has always lived off cross-cultural exchange. Trade, when based on respect and partnership, can raise traditions instead of debasing them. Suppose Prada collaborated with Kolhapuri cobblers, using its worldwide reach to introduce their craftsmanship to new territories. That would not only be fashion—it would be a fair and balanced system of cultural exchange.

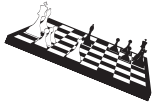
"It is not the borrowing of culture that wounds, but the forgetting of its people. When tradition is renamed without recognition, exchange becomes extraction. The line between appreciation and appropriation is drawn with credit, respect, and reciprocity. History repeats itself—colonialism now arrives stitched, embroidered, and runway-ready."

-Anonymous



DISCLAIMER: The opinions expressed in this article are solely those of the author(s) and do not reflect the views of the newsletter. The content is intended for academic purposes and does not aim to hurt, target, or offend any individual or group. Readers are encouraged to engage respectfully, and personal attacks or harassment will not be tolerated.

THE BLACK & THE WHITE



A legal chessboard of diverse opinions, which shade of justice are you going to checkmate?

But there is a further dimension to this discussion that cannot be overlooked. The indignation aimed at Western fashion designers usually overshadows a more discomfiting truth: the very same crafters, whose heritage is being so loudly defended in moments of appropriation, are infrequently commemorated in their home nation. Their crafts are marginalized, their means uncertain, and their contributions underrated by local consumers. Homegrown talent is brought into the limelight only when an international brand oversteps its mark. Once the uproar is over, so is public attention.

If reclamation of culture is to be more than mere tokenistic, it must move beyond cathartic outrage into on-going acknowledgment, investment, and pride in native craftsmanship. It is not a measure of our heritage how much noise we make when others use it for exploitation, but how much we underpin the custodians who safeguard it on a daily basis. Until that time, heritage will be at risk of being packaged as trend, and artisans will only be seen in the periphery of controversy.

- Ms. Shrishti Shastry
Student, 4th Year



Credits: India Today.



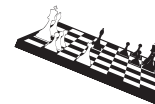
Credits: edInbox



Credits: hercircle

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THE BLACK & THE WHITE



A legal chessboard of diverse opinions, which shade of justice are you going to checkmate?

India in the Middle: Crafting Influence in a Multipolar World

India has long been at the intersection of power and commerce. Its riches in the past attracted foreign rulers, leading to almost two centuries of imperial domination. Now, it is in a different state, it is no longer an oppressed nation but a free agent taking the centre stage in world affairs.

Contemporary India has constructed a foreign policy that resists pressure—neither Western nor Eastern. Rather, it pursues what Foreign Minister S. Jaishankar describes as strategic autonomy. India resists the urge to align and thinks in terms of domestic interest first. The response to the Russia-Ukraine conflict is a case point. While much of the West imposed sanctions, India aligned with energy security and continued to buy Russian oil. Meanwhile, recognizing the need for balancing the region. The double track is pragmatic and not allegiance.

This flexibility can be applied to multilateral platforms as well. India works with BRICS and SCO not to oppose the West but to diversify trade, technology, and governance. These platforms enable India to expand diplomatic space and push back against exclusionary orders without joining ideologically driven blocs.

A similar ideology shapes India's economic diplomacy. Instead of relying on a single market, it has pursued diverse trade and investment partnerships—from strengthening ties with the European Union and the Gulf states to pushing regional connectivity in South Asia. This diversification shields India from overdependence on any one partner and positions it as a bridge between advanced economies and the developing world. In effect, economic engagement becomes another tool of strategic autonomy, reinforcing the principle that India's choices are guided by resilience and self-interest rather than external alignment.

India is also becoming increasingly assertive in defending sovereignty. The refusal to accept arbitration decisions over the Indus Waters Treaty demonstrated that India is not afraid to challenge international processes perceived to erode important interests. The action demonstrated that India will engage in global governance but not on terms that compromise security or sovereignty.

All these elements make India a confident middle power. It does not seek to dominate or be dependent but, instead, creates a space for alternatives in a fractured world order. Pragmatism, cultural diversity, and a robust sense of sovereignty guide its strategy. In a world without a single hegemon, this positioning matters. India is not simply adapting to multipolarity; it is helping to define it. From its diplomatic posture to its cultural influence, India is showcasing that it will not be a pawn on someone else's chessboard. It intends to play as an equal, sometimes with, sometimes apart, but always on its own terms.

– Ms. Meeanka Gosar
Student, 2nd Year



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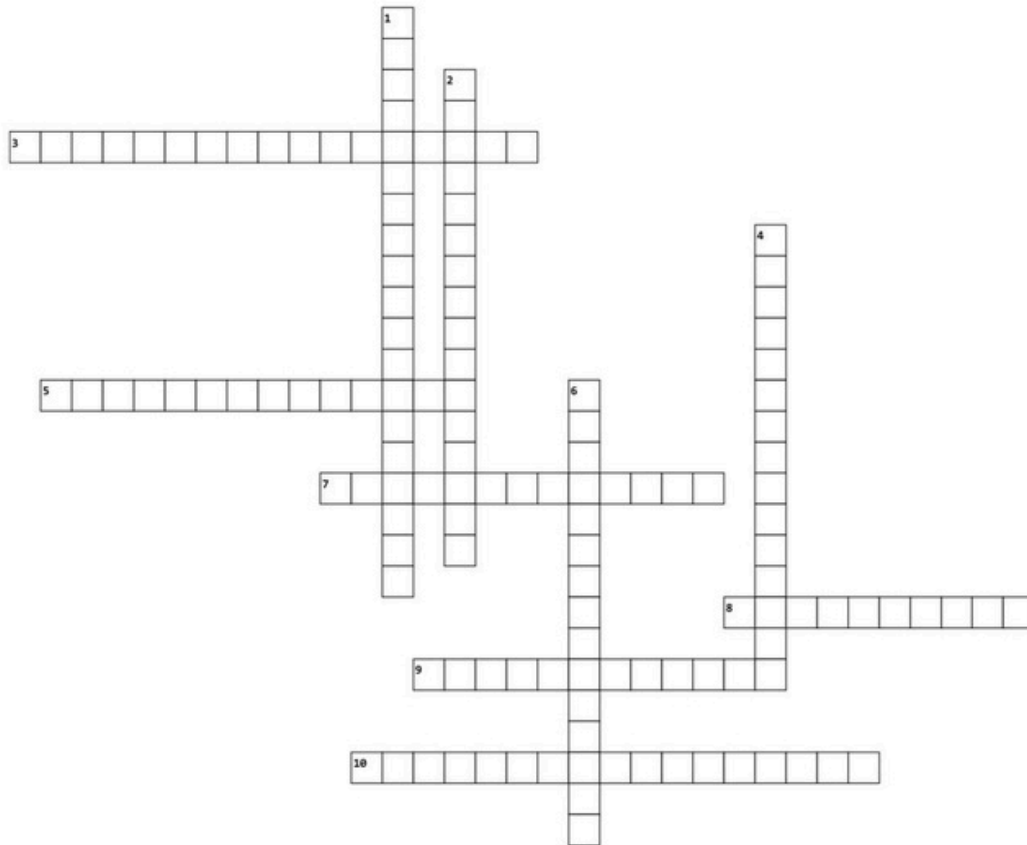
THE WIG & THE WIT



Simple and fun puzzles to judge your wit!

The Path to Freedom!

Solve the crossword, and claim your freedom



Across

3. With Ganpati's zeal and Kesari's pen, I led freedom's flame.
5. A queen with a sword, a child not her own – I fought the crown to keep my throne.
7. "Bapu," who with truth and peace led India's fight without sword or gun.
8. From caste chains to the Constitution – I shaped justice with rights and law.
9. It's the sepoy who stood against greased cartridges in the 1857 uprising at Barrackpore, later honoured on a 1984 postage stamp and in a 2005 Aamir Khan film.
10. I am called "Netaji," who inspired millions with the words "Give me blood, and I will give you freedom."

Down

1. I founded Satyashodhak Samaj and wrote "Gulamagiri" to break caste chains.
2. I am remembered as the "Iron Man of India" for uniting the nation, and today I stand tall as the Statue of Unity on the Narmada River near Vadodara
4. I fought old customs with thoughtful speech, built schools where Hindu truths I'd teach. With Brahmo Samaj, reform took flight – A modern mind in tradition's light.
6. I led the nation when freedom was new, The very first PM – guess who?

Tune in Next Month for the Answer Reveal!



THE CAUSELIST

The newsletter's schedule of all major happenings.

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SOCIETY OF INTERNATIONAL LAW AND ITS AFFAIRS

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The 19th Grand Intra Moot Court Competition 2025-26

A competition that brings together budding advocates of PGCL to showcase their legal acumen and courtroom skills. This event provides a platform for students to engage in rigorous argumentation and sharpen their advocacy.

Organised By
Moot Court Society



PGCL MUN 2025

A competition that invites students to step into the shoes of global leaders and debate pressing international issues. The conference fosters diplomacy, critical thinking, and collaboration among aspiring changemakers.

Date
13th - 14th September, 2025
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SAIL

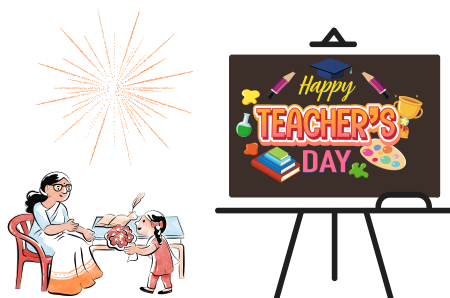


Navratri Celebration

The Art of Mooting workshop

It is designed to equip students with essential skills in research, drafting, and oral advocacy. It offers practical guidance to help participants excel in moot court competitions and beyond.

Organised By
Moot Court Society



• Answer

CLINICAL MISSTEPS OR LEGAL BREACHES?

Read the case below and write your diagnosis.

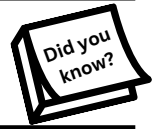
CASE No. 01	FACTS: A doctor prescribes penicillin without checking the patient's allergy history. The patient develops a rash but recovers.
DIAGNOSIS:	<u>Clinical Misstep</u> VERDICT
CASE No. 02	FACTS: A private dental clinic refuses to treat a patient after discovering their HIV-positive status, citing "infection risk to staff."
DIAGNOSIS:	<u>Legal Breach</u> VERDICT
CASE No. 03	FACTS: A radiologist misreads a brain CT and misses an early intracranial bleed. The patient is managed conservatively by the physician and deteriorates overnight. The next day, an MRI confirms a bleed.
DIAGNOSIS:	<u>Clinical Misstep</u> VERDICT
CASE No. 04	FACTS: A psychiatrist discusses a patient's mental health diagnosis with the patient's employer without the patient's written consent, citing workplace safety concerns.
DIAGNOSIS:	<u>Legal Breach</u> VERDICT



September
2025

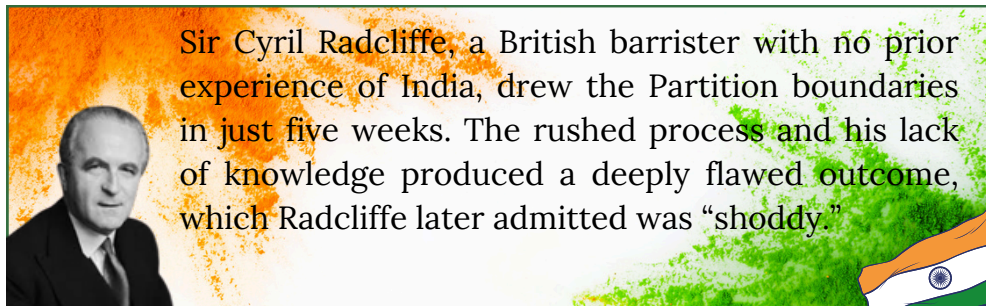
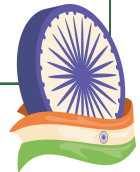
S	M	T	W	T	F	S
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20	21	22	23	24	25	26
27	28	29	30			

THE POST-ITS



Sticky Notes to tack up some fun legal facts.

India had no official national anthem in 1947. Rabindranath Tagore's "Jana Gana Mana," written in 1911, was formally adopted on January 24, 1950, just before India became a republic.



Sir Cyril Radcliffe, a British barrister with no prior experience of India, drew the Partition boundaries in just five weeks. The rushed process and his lack of knowledge produced a deeply flawed outcome, which Radcliffe later admitted was "shoddy."



India has become the world's 3rd largest producer of renewable energy, with solar and wind capacities rapidly expanding. The country's renewable energy capacity crossed 180 GW in 2024.



Lord Mountbatten was forced to attend the independence day of both India and Pakistan, which is why he brought forward Pakistan's Independence day to 14th August.





Until Next Time...

As we close this issue of 'The Briefcase', we want to thank you for flipping through these pages and joining us on this exciting journey. We hope this edition added a spark of curiosity, a pinch of knowledge, and maybe even a smile to your day.

But don't worry, this is just the eighth chapter. Next month, we'll be back with more legal insights, fresh opinions, exciting games, and surprises to keep you coming back for more. We're just getting started, and there's so much more we can't wait to share with you!

So, until we meet again, stay curious, stay inspired, and keep questioning and caring about the world around you. Remember, *The Briefcase* is always here to pack your mind with the essentials. See you in next month's issue—trust us, you won't want to miss it!

With gratitude,
The Editorial Board

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