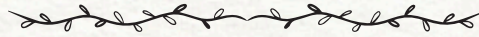


SVKM's Pravina Gandhi College of Law



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CURATED PIECES

The Illusion of Progress

Saryu Nahar

East Indians of Bombay

Laura Correia

आध्यात्मिक प्रवास: गोव्याचा खरा स्वर्ग

Gauri Bhandarkar

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The Illusion of Progress

Saryu Nahar

Third Year, B. A. LL.B

in a story where women finally speak,
not loudly, not dramatically, just honestly,
about hands that lingered, voices that dismissed,
and silences that followed them home,

we sit and listen, almost uncomfortably,
because none of it feels new,
consent explained like it is a lesson we missed,
autonomy over a body still sounding like a demand,

we call ourselves evolved, educated, aware,
we speak in laws, in rights, in careful words,
yet bodies are still negotiated, boundaries blurred,
like respect is conditional, not understood,

we left the caves, built cities, built language, built law,
but somewhere the instinct never really left,
where silence fills in for consent,
and we still call this progress.



East Indians of Bombay

Laura Correia

First Year, B. A. LL.B.

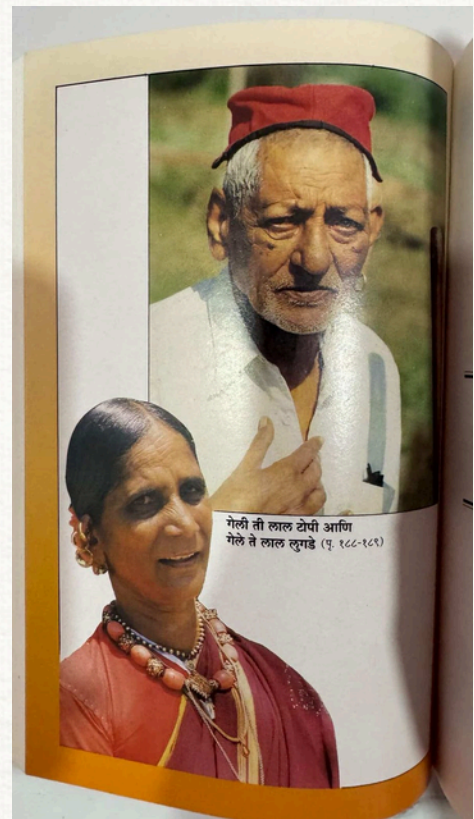
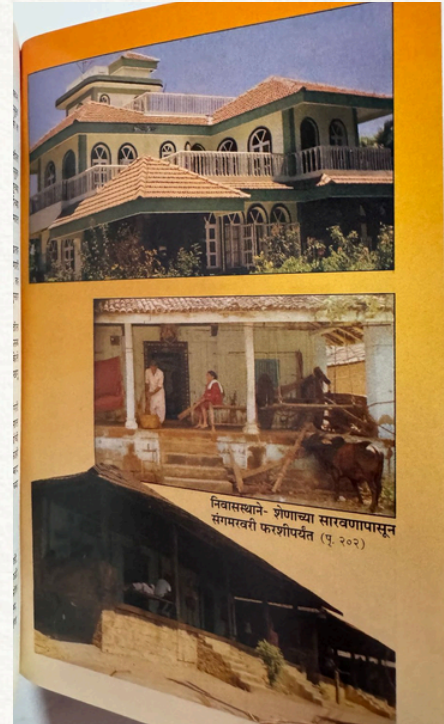
Your lingering thoughts wandering over the glittering city light sea...what you do see? the rugged skyline? the infamous local train? Today, Mumbai is celebrated as the city of dreams, the country's financial capital, where millions arrive every day dreaming of aspirations, making the dreams come true. But long before the city became an epicentre for the fulfilment of dreams, it was home to the East Indians - one of the city's oldest Christian communities.

Their story begins in the early 16th century when the local communities across the islands of Bombay were introduced to the teachings of Christianity by Franciscan missionaries. This gradually led to the conversion of many natives to Christianity, a movement furthered by the Jesuits under St. Francis Xavier. The missionaries converted multiple indigenous communities. These communities were initially known as the 'Bombay Portuguese', but to differentiate themselves from the Goan and the Mangalorean Catholics, they adopted the name - the 'East Indians' - to assert their status as the indigenous communities under the British East India Company, and today this community is made up of 5 sub-groups: the Kulbis, the Samvedis, the Kolhis, the Wadvals and the Salsettes.

The one closest to me are the Samvedis, also known as the Kuparis, spread across the lush green landscapes of Vasai and Virar. While the rest of the city considers these as mere suburbs, for me it is actually a living museum of heritage where the past is not preserved behind a glass but rather continues to exist in the banana plantations, the streets lined with coconut trees, the traditional houses with courtyards and swings, and crosses at the entry of

each village. Even with multiple apartment complexes rising around them, these villages still hold on to the charm that makes them different from the rest of the city and that where our story is written.

What makes our community truly special is the seamless blend of Catholic traditions with the ancient Indian culture. Whether it's the manglasutra being gifted to the bride in church right after the couple exchange vows, or the green bangles the worn by the brides showcasing our Maharashtrian roots. The traditional attire of the us - the samvedis - is a nine-yard vivid red saree for women and a white shirt and dhoti with a signature red cap for men. The Kupari spirit however is more than just rituals; it is present in the rhythmic beats of the brass band, in the piping hot fugiyas served with bottle masala curries and in the change in the dialects as one moves from one village to another. These are the details which make the community feel less like a chapter in history and more like something which still alive. And for me, this city of dreams will always be the first home to my ancestors.



आध्यात्मिक प्रवास: गोव्याचा खरा स्वर्ग

Gauri Bhandarkar

Second Year, B. A. LL.B.

नमस्कार! मी गौरी, तुमच्यासमोर सादर करत आहे माझ्या गोवाच्या प्रवासाची कहाणी. मी आमच्या घरी गोव्याच्या मंदिरांची कथा नेहमी ऐकायचे, अगदी आजोबांच्या काळापासून. लोक म्हणतात गोवा म्हणजे फक्त समुद्र किनारा आणि पार्टी, पण हे खरं नाही! गोवा हे संस्कृती आणि वारसाचे स्थान आहे. प्राचीन मंदिर, जीएसबी परंपरा, आणि शांत निसर्गाच्या रूपात येथे इतिहास अजूनही जिवंत आहे. मी पुन्हा एकदा निघाले माझ्या गावाला भेट देण्यासाठी.

मी ट्रेनने मडगावला पोहचले. पहिल्या दिवशी वेलिंग येथे **लक्ष्मी नरसिंहाच्या** मंदिरात गेले. नरसिंहाची भव्य मूर्ती पाहून डोळे भरून आले. मी एक रात्र तिथेच राहिले. सकाळी आरतीत सामील झाले. घंटेचा आवाज ऐकून मला खूप आनंद झाला. तिथला प्रसाद ग्रहण करताच मला माझ्या घरच्या सात्विक जेवणाची आठवण आली.



लक्ष्मी नरसिंह मंदिर, वेलिंग



शांतादुर्गा मंदिर, वेलिंग

तिथे बाजूलाच **शांतादुर्गा मंदिर** आहे. सोन्याची मूर्ती आणि प्राचीन वास्तु. जीएसबी परंपरेत ही देवी खूप पूजली जाते. मी दुसऱ्या रात्री तिथे राहिले. त्या दिवशीच्या जेवणात स्थानिक गोमंतकीय पदार्थ होते. तिथे मी भात आणि कोकम करीचा आस्वाद घेतला.

तिसऱ्या दिवशी **मंगेशीच्या मंदिरात गेले**. महादेवाचे हे सुंदर मंदिर. जीएसबी कुटुंबात मंगेशीची कथा नेहमी सांगितली जाते. तिथे पूजेनंतर मन शांत झाले. त्यानंतर महालक्ष्मीच्या मंदिरात गेले. तिच्या कृपेने कुटुंब सुखी व आनंदी राहो, अशी प्रार्थना केली.



मंगेशी मंदिर, प्रियोळ

चौथ्या दिवशी **महालसा मंदिर, सहस्रलिंग मंदिर, आणि विजयादुर्गा** या मंदिरांचे दर्शन घेतले. सहस्रलिंग म्हणजे हजार लिंगं – ते पाहून आश्चर्य वाटलं! विजयादुर्गामध्ये एक तलाव पाहिलं. तिथलं निळं पाणी आणि त्यातील सुंदर कमळ पाहून मन अगदी आनंदी झालं. हा प्रवास फक्त मंदिरापर्यंत मर्यादित नसून माझी माझ्या मुळाशी ओळख घडवून देणारा होता. मी त्याचदिवशी मुंबईत परतले, पण मन मात्र गोव्यातच अडकलं होतं. गोवा हे खरच स्वर्ग आहे हे जाणवले!



श्री लक्ष्मी नृसिंह मंदिर, वेलिंग



विजयादुर्ग मंदिर, केरी



महालसा नारायणी मंदिर, मार्दोल



About Books

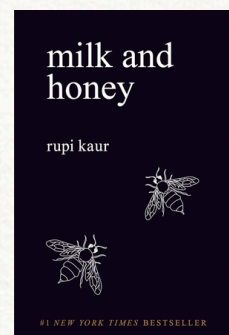
Reading in the Age of Connection: Gen Z and the Changing Shape of Literature

Talking about books today also means noticing how Generation Z reads differently. Raised in a digital world of constant connection, they often gravitate toward writing that feels immediate and personal, where language is direct and unguarded. They tend to respond to voices that do not feel distant or authoritative, but close—almost conversational—where questions of identity, emotion, and self-understanding are explored with quiet honesty rather than grand declarations.



At the heart of this shift are authors like *Rupi Kaur*, whose work redefined what poetry could look like in the digital age. Emerging from Instagram, her minimalist verses—raw, fragmented, and deeply personal—mirror the way Gen Z processes emotion: quickly, intensely, and publicly.

Her books, *milk and honey* and *the sun and her flowers*, extend this aesthetic into full collections that feel less like traditional poetry and more like emotional archives. Her books are less about ornate language and more about recognition—the quiet realization that someone else has felt this too.

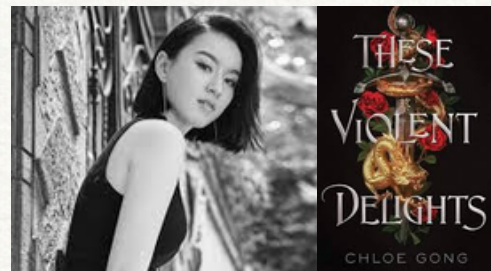




Alongside her, voices like *Elizabeth Acevedo* bring rhythm and identity into contemporary literature. Writing in verse, Acevedo captures the tension of growing up between cultures, expectations, and self-expression.

Her storytelling, especially in *The Poet X*, unfolds like spoken word on the page, blurring the line between poetry and performance. For Gen Z readers, who often navigate layered identities, her work becomes both mirror and validation.

Then there are authors like *Chloe Gong* and *Zoe Hana Mikuta* —writers who are themselves part of Gen Z. Gong, in *These Violent Delights*, reimagines Romeo and Juliet into a fast-paced, morally complex world, while Mikuta's *Gearbreakers* builds a futuristic landscape shaped by rebellion and fractured systems. Their stories reflect a generation raised on fandoms, global culture, and genre-blending narratives. Gen Z doesn't just consume stories—they remix them.



Colleen Hoover

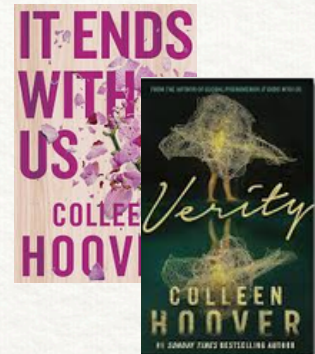
Emily Henry



Romance, too, has found a powerful revival among young readers, largely driven by authors like *Colleen Hoover* and *Emily Henry*.



Hoover's *It Ends With Us* & *Verity* and Henry's *Beach Read* & *People We Meet on Vacation* dominate bestseller lists not because they are escapist alone, but because they are emotionally immersive.



Even earlier voices like *John Green* continue to shape Gen Z reading culture. His novel *The Fault in Our Stars* captures existential questions and the intensity of youth with a simplicity that still feels immediate. His stories laid the groundwork for today's emotionally driven narratives.



What distinguishes this new wave, however, is how seamlessly it exists across platforms. These writers are not distant figures—they are present on Instagram, TikTok, and online communities, engaging directly with their audience.

This accessibility is key. Gen Z doesn't just read books; they experience them socially. Platforms like BookTok have transformed reading into a shared, almost viral act, where a single emotional reaction can bring a book back into global relevance overnight. Writers who understand this ecosystem — who write with authenticity and connect beyond the page — become the voices of the generation.

Gen Z's writers are not just creating literature—they are reshaping what literature means. They blur the boundaries between poetry and prose, between author and reader, between private emotion and public expression. And in doing so, they remind us that books, at their core, are still about one thing: being understood.



John Green