



**INDRAPRASTHA COLLEGE FOR WOMEN**  
**DEPARTMENT OF PHILOSOPHY**



***manthan'24***

The background of the page is a soft, light blue watercolor wash. In the upper corners, there are two clusters of fluffy, light blue clouds. In the lower right corner, there is a path of small, bright yellow flowers. A faint, light blue silhouette of a tightrope walker is visible in the center of the page, walking along the path of flowers.

**Illustration by:**

*Anjali Pathak*

*B.A. (Hons) Philosophy, First Year*

The cover reflects the delicate balance of introspection. The tightrope walker within the human silhouette symbolizes the inner journey of thought and reflection. The layered imagery represents how philosophy is both personal and profound, urging us to question, reflect, and find balance within the self.



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## **2024**

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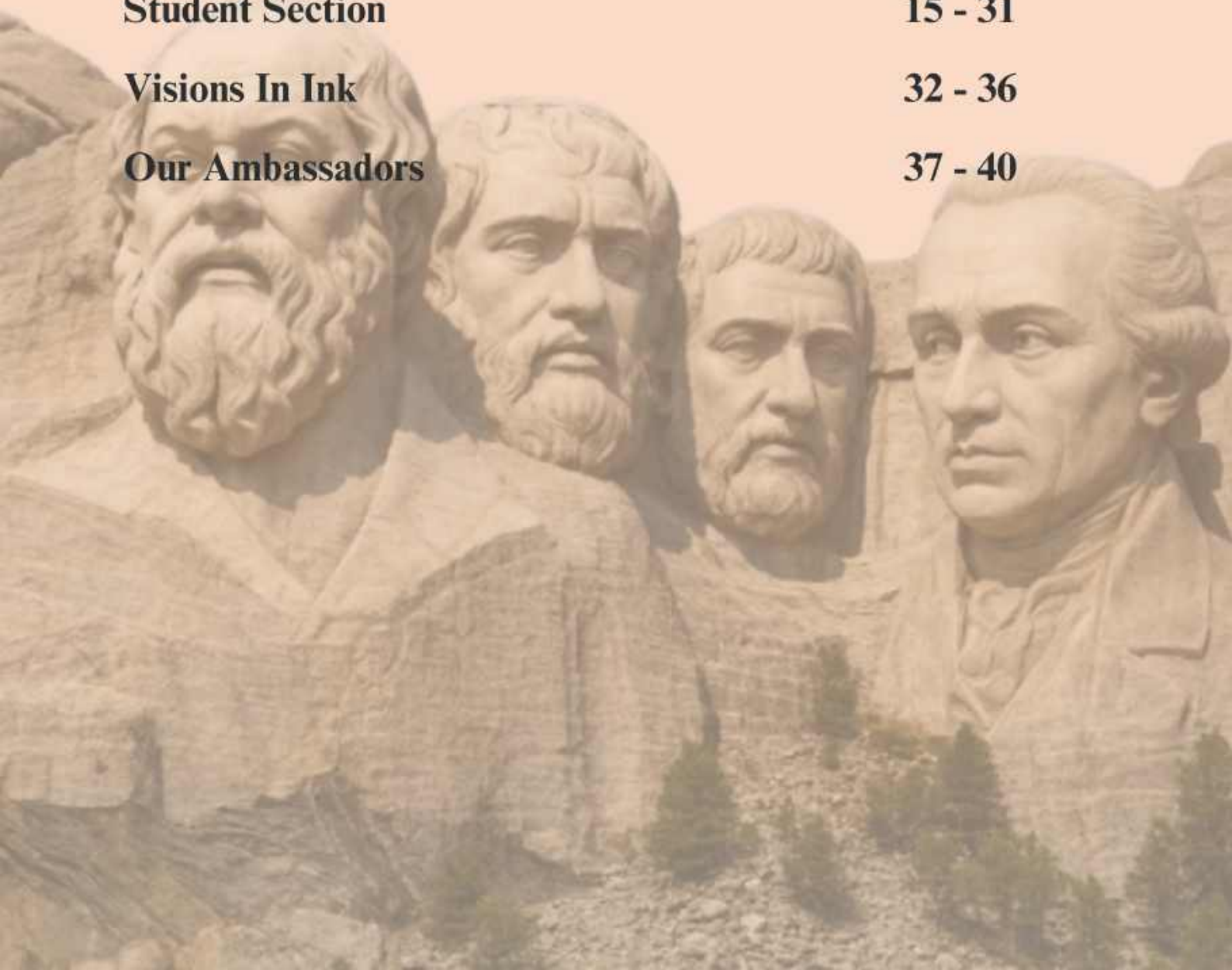
Mr. Surjeet Singh, Dr. Dipika Bhatia, Dr. Neha Sukhija



**Editorial Board 2024**

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# NOTE FROM THE TEACHER IN CHARGE

It gives me immense pleasure to convey my warm greetings to the faculty and students of the Department of Philosophy, Indraprastha College for Women, for bringing out the Annual Department magazine *Manthan 2024*.

Building our efforts towards social responsibility, the Department has continuously evolved since its inception to uphold the vision of the Institution towards 'educating, enabling and empowering young women.' This magazine is another step forward in this direction.



Since ancient times, philosophical inquiry has always been very helpful in understanding life and reality in general but in contemporary times, it has become all the more crucial as a tool to navigate the complexities of the 21st century.

I firmly believe that our magazine will provide a space for our students to sharpen their spirit of philosophical inquiry by exercising their critical thinking and analytical skills. It will also act as a platform to harness the unbound talents of our young students in terms of art, poems, stories and other innovative forms of expression.

In this magazine, themed '*Through the Lens of Philosophy: Ethics, Values, and Human Development*,' our students have addressed a diverse range of philosophical concepts and perspectives that they have learnt in their classrooms, some of which also reflect their own ideas and experiences.

I congratulate the editorial team for the time and effort they have invested in transforming the innumerable thoughts and dreams of our students into a meaningful and delightful visual spectacle.

I express my gratitude to our Principal, Prof. Poonam Kumria for being the guiding and motivating force behind this endeavour from time to time.

**Dr. Supriya Saha**  
**Teacher-in-Charge**

# NOTE FROM THE FACULTY ADVISORS

It is with great pleasure that we take this opportunity to introduce the latest issue of our Annual Department magazine, Manthan 2024. This edition, aptly themed '*Through the Lens of Philosophy: Ethics, Values, and Human Development,*' is a testament to the department's commitment to fostering critical thinking, ethical awareness, and intellectual curiosity.



Over the years of philosophical exploration and rigorous engagement, nurturing generations of thinkers, scholars, and leaders, the Department of Philosophy at Indraprastha College for Women has consistently pushed the boundaries of human knowledge, exploring the complexities of existence, morality, and human experience. Manthan, our philosophy magazine, has been an integral part of our department's intellectual landscape. It provides a platform for students to engage with philosophical ideas, showcase their creative expression, and explore the relevance of philosophy to contemporary issues. This issue, in particular, presents the diversity and richness of philosophical thought, offering insights into the ethical domain, value system, and development of thought. We hope that this issue will inspire readers to engage with philosophical ideas, explore the complexities of ethics and values, and contribute to the ongoing conversation about the human condition.

We would like to express our gratitude to our esteemed Principal, Prof. Poonam Kumria for her continuous guidance and support. We are grateful to the Teacher in-charge of the department, Dr. Supriya Saha for always being a guiding light. We are extremely proud of our editorial team, student contributors, and graphic designers for their tremendous hard work in bringing out this issue. As we move forward, we hope that our department will continue to thrive, fostering a new generation of thinkers, scholars, and leaders who will shape the future of philosophical inquiry.

Warm regards,

**Mr. Surjeet Singh, Dr. Dipika Bhatia, Dr. Neha Sukhija**

# NOTE FROM THE EDITORIAL BOARD

Rebuilding a legacy has never been easy. And yet, here we are—after nearly a decade, *Manthan*, the annual magazine of the Department of Philosophy, Indraprastha College for Women, makes its much-awaited return. What once lay dormant now breathes again, reimagined and revitalised, ready to reflect the philosophical spirit of inquiry and creativity that continues to define our department. *Manthan 2024* invites you to engage with this year's compelling theme: *'Through the Lens of Philosophy: On Ethics, Values and Human Development.'* It calls upon us to reflect deeply on the moral foundations that shape our individual and collective lives.

This edition of *Manthan 2024*, is a vibrant reflection of the intellectual spirit and creative pulse of the Department of Philosophy. Within these pages, our students have poured not just their thoughts but fragments of their inner worlds—through essays that engage with the complexities of ethics and human development, artworks that speak in colours and contours, and personal reflections that offer glimpses into lived experiences shaped by philosophical inquiry. The magazine also features a special segment which captures milestones, events, and academic dialogues of the Department that marked our collective journey over the past year.

We thank its contributors and supporters for their efforts in building this excellent piece of commemoration. Expressing gratitude to our respected Principal Prof. Poonam Kumria for her vision and support, which has consistently uplifted initiatives like *Manthan*. We extend special thanks to our esteemed Teacher-in-Charge, Dr. Supriya Saha, for her steady guidance and encouragement throughout the process. Our heartfelt appreciation goes to our diligent Coordinator, Mr. Surjeet Singh, whose support played a key role in shaping this edition. We are also grateful to the faculty members of the editorial board, Dr. Dipika Bhatia and Dr. Neha Sukhija, for their invaluable feedback, time, and mentorship.

Bringing *Manthan 2024* back after nearly a decade has been a journey shaped by creativity, commitment, and collaboration. We deeply appreciate the students of the editorial team whose tireless efforts in design, content, and execution have made this edition possible. We hope that as you turn these pages, you pause, reflect, and engage—with the questions, the contradictions, and the insights that philosophy brings to life.

**The Editorial Board**



# **YEAR IN REVIEW: 2024**

# 2024 recap





CUTE



2024

RECAP

# INTER-COLLEGE POSTER MAKING COMPETITION ON THE ART OF HAPPINESS

18 March 2024



# RESEARCH WRITING WORKSHOP

19 March 2024



# EDUCATIONAL VISIT TO THE NATIONAL GALLERY OF MODERN ART, NEW DELHI

3 April 2024



# ANNUAL FEST MANTHAN

1 May 2024





## ALUMNAE TALK CUM INTERACTION FROM CAMPUS TO CIVIL SERVICES

7 August, 2024



# WORKSHOP ON HOW TO CHOOSE A RESEARCH TOPIC

21 August 2024



**Indraprastha College For Women**  
University of Delhi

**Department of Philosophy**  
**Research Committee**  
Under the aegis of IQAC

*Organizes*  
**A workshop**  
*on*  
**'HOW TO CHOOSE A RESEARCH TOPIC'**

**Speaker**  
**Prof. Devika Sangwan**  
Professor and Head of the Department,  
Department of Humanities and Social Sciences,  
BITS Pilani, Pilani Campus

**Date:** 21st August, 2024  
**Time:** 12:00 Noon - 1:00 P.M.  
**Venue:** AV Room



<b>Organizer</b> Prof. Parvati Kumar Dept. of Philosophy	<b>IQAC Coordinator</b> Prof. Deepali Gauravika Philosophy	<b>Teacher-in-Charge</b> Dr. Neeraja Sahni Dept. of Philosophy	<b>Members</b> Dr. Dipika Dhalia Dr. Parvati Kumar Dept. of Philosophy	<b>Co-organizer</b> Ms. Ushita Gupta Dept. of Philosophy
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# LECTURE ON PIONEERING DECOLONISATION OF INDIAN KNOWLEDGE SYSTEMS

5 September 2024



## FRESHERS' DAY

25 October 2024



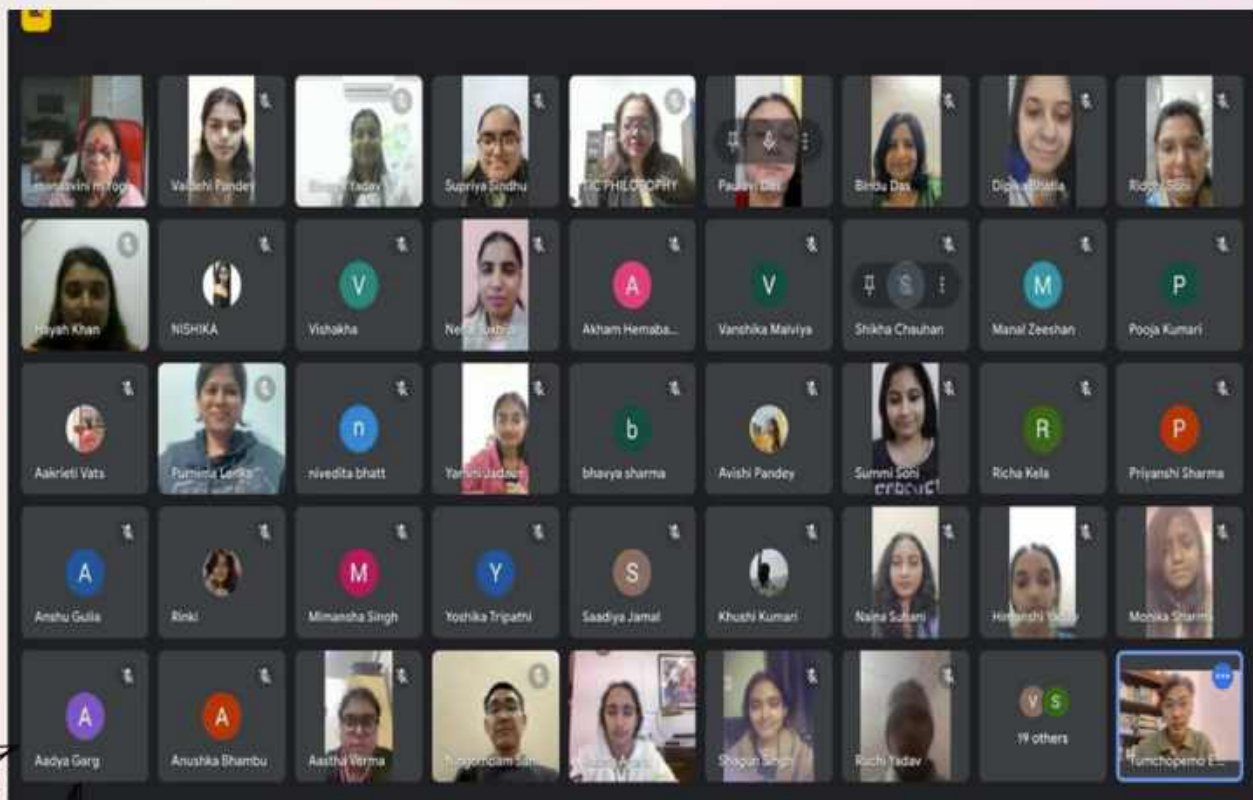
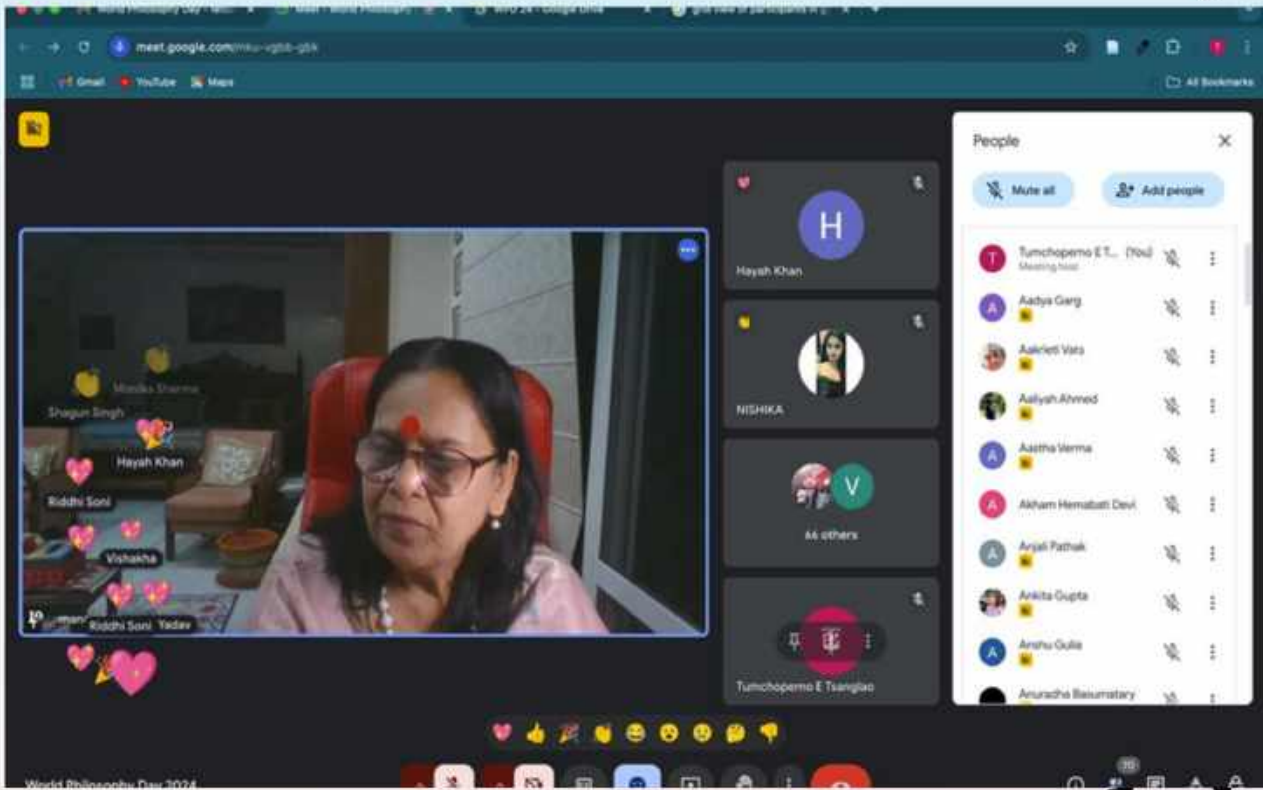
# NATIONAL SEMINAR ON BHARATIYA MULYABODHA

13 November 2024



# TALK CUM INTERACTIVE SESSION TITLED “THE ROLE OF PHILOSOPHY IN HEALTH AND WELL-BEING”, ON THE OCCASION OF “WORLD PHILOSOPHY DAY”

21 November 2024



# STUDENT SECTION



## **THE DIGITAL SELF:**

### **Examining Personal Identity and Moral Development in an Interconnected World**

As I reflect on my digital experiences, I realize how deeply technology has taken over our lives—whether we like it or not. Born in 2006, I remember the rise of Facebook, Tumblr, and YouTube, the selfie era, and now in 2024, “brain rot” being Oxford’s word of the year. All of this highlights how technology shapes both our identity and moral growth.

As a Gen Z, I see the digital self shaped largely by social media apps like Instagram, Snapchat, X, and WhatsApp, especially for those aged 16 to 25. Today, we connect through social handles, not phone numbers, and many follow trends out of FOMO—the fear of missing out. This often leads to people presenting a version of themselves that isn't real. But not all digital selves are fake—there are also voices online encouraging authenticity and self-love.

Now, this age group is also at a point in their life when they are teenagers or they are basically developing in their lives, and to influence them in this age group is easier than to influence them in their later ages because this age is like a bit immature, and the individuals are trying to understand themselves. Which can create a negative impact on their personal and moral development.

This gives space for influencer culture to flourish, it is something which is very much responsible for impacting an individual’s life there are a lot of influencers on social media and other media platforms whose audience is largely adolescents and the content which they provide to their audience many times is toxic, for example, many influencers are promoting toxic beauty standards with these lip fillers, salmon DNA injection, and teeth shaving trends. For a teenager, these trends are something which can give them validation from their social media friends and from the world. Later on, they might regret following these trends, or they can get severe side effects. If they have this kind of experience, their personal development and moral judgement will not be so good towards life or towards people in general.

Social media can positively impact the younger generation—if used wisely. It can help improve grades, build skills, learn new languages, or explore job opportunities globally. Like everything, social media has both pros and cons; it’s up to us to choose how we use it. In an interconnected world, we must focus on building good habits and using our power to grow, not self-destruct.

**ADITI GAIROLA**  
**B.A. Program**  
**1<sup>st</sup> Year**

## Faith and Reason

Two paths wind through the endless night,  
One seeks proof, the Other light.  
Reason walks with measured stride,  
Weighing stars and turning tide.

Faith, a whisper-soft yet strong,  
Hums in Hearts is a timeless song.  
It leaps where logic fears to tread,  
Holding hope when doubt has spread.

Reason charts the course with care,  
Lines and numbers, facts laid bare.  
It questions, tests, demands to see,  
Yet bound by what the eyes decree.

Faith, unshaken, trusts the unseen,  
Dreams beyond what 'is' has been.  
It builds on love, not proofs confined,  
A bridge that spans the chasmed mind.

One asks why, the other how,  
Both carve truth upon time's brow.  
Yet neither whole can stand alone,  
For thought needs heart,  
and flesh needs bone.

So let them dance, not war nor fight,  
One the day and One the night.  
For when they meet in perfect grace,  
We find the path to wisdom's place.

**SNEHA LODHI**  
B.A. Program  
2<sup>nd</sup> Year

## Loneliness

I stood aloof on the terrace,  
and thought of an emotion.  
Just you, your surroundings,  
your feelings, and no motion.

The time when you realize,  
When you just don't need to compromise.  
Give thoughts about your true ones,  
and fake ones.

Close your eyes, re-evaluate,  
and everything seems to be clear all at once.  
Listen to the calming sounds of nature,  
and sometimes the cacophony of the traffic  
Without any humans,  
without any expectations  
isn't it terrific?

Believe me, it's an absolutely incredible  
moment.

Hold your breath, feel the wind  
it's itself an entertainment.

The chaos of your life is superseded by  
positivity.

Some ominous thoughts do come,  
but it's time to abet your ability.

Some situations do seem to be baffling,  
But at the same time, all that matters is to keep  
trying.

Though people say loneliness takes you into  
depression  
to them, it seems like a defect  
But imagine, just you, only one, doesn't it feel  
perfect?

**SHRESTHA**  
B.A. (H) Philosophy  
2<sup>nd</sup> Year

## Role of Philosophy in Sustainable Development

The ethics of progress encompasses the idea of including human development while also considering the Intrinsic Value of environment. Sustainable development in simple terms refers to the idea of development while judiciously using the resources to save it for future. The mechanical terms refer to this idea; ethical philosophy sees it a little differently. The piece of work would focus on a few schools of philosophy and how their ideas can incorporate the functioning of development along with environmental sustenance.

Inconsiderate development harms every element of nature, one such part is migratory birds. The developing world invites a rapid pace of urbanization and infrastructure development that poses significant challenges to wildlife, particularly migratory birds. As cities expand and concrete jungles emerge, critical habitats are increasingly fragmented, leading to a decline in bird populations. Migratory birds follow intricate patterns of movement, known as flyways, which are essential for their survival. However, climate change and deforestation are disrupting these patterns, causing shifts in migration timings and breeding cycles. India, with its diverse ecosystems, is a significant destination for migratory birds. However, the encroachment of urban development near these sanctuaries, exemplified by the case of Okhla Bird Sanctuary, highlights the urgent need for sustainable urban planning.

Indian philosophical traditions (Darshan) like the principles of Jainism and Buddhism, which emphasize non-violence (Ahimsa) and compassion towards all living beings, offer valuable ethical frameworks for addressing these environmental challenges. Integrating these ethical principles with modern sustainable development practices can promote a holistic approach to conservation, ensuring the protection of migratory birds and their habitats. Western Philosophy and ethical theories have an equally important write-up focusing on the sanctuary, a sanctuary which is taken as the study area. It plays an important role in managing the ecosystem of any area. Climate change causes loss of habitats, affects patterns of migration, Warm weather increases the competition for breeding places, Climate change leads to food shortages, Climate change amplifies the danger to migratory birds etc. Taking Okhla Bird Sanctuary into consideration, the development of humans into the set has caused severe damage to the numbers and conditions of birds visiting every year. There are 4 major developments in the area in proximity to less than 2 km: Supernova entities (1. Cities, Atlantic Water World water Park (0.331 km), Okhla Bird Sanctuary metro station (1.307 km), Noida – Greater Noida expressway/ Mahamaya Flyover(1.714 km).

Ethics has given the same direct moral status to Animals. This happens because moral status is every sentient being (which is the capacity to experience feelings and sensations, both positive and negative), which is similar to humans. This argument strengthens the case for animal sentience by comparing animals' responses to stimuli with human responses, suggesting similar underlying experiences.

Jeff Sebo has highlighted three major ideas regarding equal treatment of animals: liberation, Promoting Welfare and Rights and Prioritizing Animal Welfare. Peter Singer holds the same idea of not harming animals for our own growth or pleasure.

The concern for animal welfare has deep roots in the Indus Valley Civilization, where it was believed that ancestors could return in animal form. This belief, prominent in Jainism and other Southeast Asian religions, led to the respectful treatment of animals. Buddhism, for instance, abandoned animal sacrifices, fostering a strong aversion to unnecessary destruction of life and promoting widespread vegetarianism.

The umbrella term here consists of a few commonalities between schools that include – Ahimsa /Non-violence (Ahimsa, meaning “non-injury” or the absence of the desire to harm, is a fundamental principle in Hinduism.) Samsara /Reincarnation (Hindus believe in the cyclical process of rebirth, where souls can be reborn as animals or humans.) Karma (The doctrine of karma states that one’s actions in previous lives determine the conditions of their current and future lives. Unnecessary pain causes bad karma.) Sarva-bhuta-hita (Devotion to the Good of All Creatures) – The Vedas, ancient Hindu scriptures, advocate for the well-being of all creatures, emphasizing that understanding the principle of life in lesser beings is crucial to maintaining one’s humanity.

Buddhist Views on Animals is an easy fact that Animals should also be at the receiving end for Compassion and Ahimsa (Non-violence). Doctrines central to Hindu, Buddhist and Jainism views emphasize non-injury to living being. Ahimsa means avoiding harm to any living creature. Compassion is a core principle in Buddhism. The Mahayana school of Buddhism teaches that animals possess Buddha nature and have the potential for enlightenment. They believe in Karma and Samsara (Reincarnation): This concept involves the cyclical embodiment of all living beings. Souls can be reborn as non-human animals and vice versa, reinforcing the idea of equality among all forms of life. Buddhists believe in the interconnectedness of all life through karma and reincarnation. This means that humans and animals are part of a single family, and harming animals is akin to harming humans. The first of the Five Precepts of Buddhism prohibits the taking of life, which includes both humans and sentient beings. This aligns with the First Noble Truth that life is, suffering is to eliminate suffering. The philosophical Teachings of Buddha taught that killing any living being is a sin and emphasized the spirit of Friendliness, friendliness toward all living things.

This aligns with the broader Eastern philosophy that humans are equal to other beings. Eastern philosophies often stress the unity and equality of all existence. For example, the idea of combining the internal and external into one and regarding things and self as equal highlights the interconnectedness of all life forms.

Jainism is yet another school of Indian Philosophy. Jain beliefs hold that the universe is eternal, never created, and never ceasing to exist, but constantly changing through endless cycles. Mahavira, a key figure in Jainism, stated, "There is no quality of soul more subtle than non-violence and no virtue of spirit greater than reverence for life.

Key Concepts in Jainism include Jiva and Ajiva (The world is made up of jivas trapped in ajiva. Jivas exist in all forms of life, including rocks, plants, insects, animals, humans, and spirits.) Karma and Transmigration (Karma binds the jiva to ajiva. Evil actions result in heavy karma, causing the jiva to be reborn at a lower level of existence, while good deeds result in light karma, allowing the jiva to rise to a higher level with less suffering.) Ahimsa /Non-violence (Jains practice ahimsa very strictly, avoiding harm to any form of life. They are strict vegetarians and take measures to avoid harming even the smallest insects, such as sweeping the path before them and wearing gauze masks to prevent inhaling insects.) Animism (Jains believe that everything natural is living and sacred. They build refuges and rest houses for old and diseased animals, ensuring they are cared for until they die a natural death.) Sacredness of All Life (Jains believe that all life is sacred, regardless of faith, caste, race, or species. Jain scriptures state, "Do not injure, abuse, oppress, enslave, insult, torment, torture or kill any creature or living being.") Dietary Practices (Jains are strictly lacto-vegetarian, avoiding meat and eggs but consuming dairy products. Many Jains also practice veganism to avoid violence against cows and bees. They avoid root vegetables like potatoes and onions to prevent harming tiny creatures when the plants are uprooted.) Modern Jains interpret ahimsa not only as avoiding harm but also as actively promoting justice, peace, and kindness towards animals and the environment. This positive approach encourages Jains to engage in activities that protect and nurture life. The Jain ethic is deeply rooted in the philosophy of soul and karma. The welfare of animals and the continued survival of individuals are of great value. Jains strive to minimize harm to all living beings, reflecting their belief in the sanctity of life. Modern Sustainable Development and Darshan.

Modern sustainable development seeks to balance growth, inclusion, and environmental care. Integrating non-violence from Jainism and Buddhism supports this through ethical consumption, mindful resource use, and biodiversity conservation. Encouraging plant-based diets, protecting all life forms, and promoting awareness can foster respect for nature. The Okhla Sanctuary shows how human interference harms biodiversity, but applying these ancient principles can guide us toward a more compassionate and sustainable future.

**BHAVYA SHARMA**  
**B.A. (H) Philosophy**  
**2<sup>nd</sup> Year**

# Being and Becoming

Willing to learn, for it, I ran.  
A leap forward and here I am.  
Starting anew, I thought,  
but it mirrored me with the past I had  
brought.  
It took time,  
but it surely reshaped my mind.

The comfort in the unknown vanished.  
To not know, was now banished.  
The shift was not that swift,  
so gradually, I made it a part of the bucket  
list.  
Becoming felt real,  
since being had stilled—  
just before I stepped here.

The concept of people and books,  
surprised my brain in its every nook.  
Amidst those jokes and laughs,  
I became aware of the distinction in paths.  
What I had thought and what was unfurling,  
became, at one point, overwhelming.  
It is definitely not the same,  
for now, I'm no longer a being,  
thinking more than I ever did  
What am I becoming?

**AANYA KOHLI**  
B.A. (H) Philosophy  
2<sup>nd</sup> Year

# Chaos

As much as I love my seclusion,  
I would love to fill it with glitter.  
Glitter so bright, it would blind my eyes  
and even make me rhyme.  
I would love to build a room, full of  
feelings.  
feelings that dissolve overtime.  
I give a lot, but with a constant greed of  
having it all back, it almost feels like a  
crime.  
I love my imagination.  
Imagination so deep, my words fall  
asleep.  
I would love to be stuck there,  
stuck there for a million years.  
my love goes away,  
people think i'm heartless.  
but what do they know?  
feelings come, feelings go.  
it's a loop, and people are stuck.  
stuck so bad, they don't seem to realise.  
it's deep, very deep, deeper than the  
ocean.  
these feelings and emotions.  
these are magic, and magic is just an  
illusion.  
isn't it?

**YAVNIKA GOSSAIN**  
B.A. (H) Philosophy  
2<sup>nd</sup> Year

## **Freedom and Responsibility: Through the lens of philosophy**

Whenever we hear these two terms together, we create a contradicting image in our mind, pertaining to the old notion that freedom and responsibility can't go hand in hand. Being free means to do actions with your own will, which means the ability to act as you want. However, different philosophers have varied views on freedom. According to Immanuel Kant, freedom is the ability to act autonomously, following one's own moral law without being subjected to any external influences. Aristotle described freedom as the ability to reason and make informed choices. For a human being, freedom is very life and soul, which provides dignity to our lives.

Freedom can be relished in two ways, or in simpler terms, two types of freedom. One is being free from all limitations, restrictions, etc., i.e., absence of undue interference from others, of constraints or domination or control. It also means freedom from wants, pain, and suffering, which is talked about in great detail by Indian classical thinkers. They term it as MUKTI. The second aspect of freedom is to enable one to realize one's potentialities in the best possible ways. So, freedom is not just the absence of external constraints but also the availability of objective conditions and practical opportunities of self-realisation.

However, freedom is not just about the self — it's more than that and usually divided under four heads: Political freedom, Social freedom, Internal/Self Freedom, and Spiritual freedom. Political freedom is associated with our rights, which includes the right to freedom of speech, freedom to worship, or freedom to protest. Social freedom is the freedom to perform social roles, such as being a parent, friend, worker, consumer, citizen, or member of the public. Internal or Self freedom is the practice of self-control to balance and to achieve the admired master-slave relationship of soul over body. Spiritual freedom is the purest form of freedom and comes in complete identification with the soul to arrive at a condition that transcends the internal confusion and dismay of the self. Even our ancient history talks in great depth about internal and spiritual freedom.

Responsibility means being accountable for one's actions and their outcomes, not just as an obligation to others but as a natural result of true freedom. Real freedom lies in making your own choices and owning the results. This aligns with the concept of Purushartha—acting with knowledge, freedom, and responsibility. While some see inaction as freedom, true freedom expands when we take responsibility. As Freud said, "Most people don't want freedom because it involves responsibility." Freedom without responsibility is shallow—it leaves control in others' hands. True freedom means owning both your decisions and their consequences.

**YOU ARE FREE TO MAKE CHOICES BUT NOT FREE FROM THE CONSEQUENCES  
OF YOUR CHOICE...**

**RUCHIKA  
B.A. Program  
1<sup>st</sup> Year**

## **FREE WILL VS DETERMINISM**

"It is not easy to explain how we can be free if everything is determined. But neither is it easy to explain how we can be determined if we are free." ~ David Hume

There is an age-old debate in philosophy about whether or not we are the authors of our story, the captain of our ship, or our story is written for us, either by some all-knowing author that oversees everything we know, or by the natural world around us. This is the debate of Free Will vs. Determinism.

Where free will suggests that we have absolute control over the path of our life, we are at the helm, plotting the course and making the decision on how best to navigate the seas.

Yet determinism is the total opposite. Determinism states that humans have no free will to choose what they wish. We don't have as much autonomy over our life as we might think. That seems real extreme and harsh, but our choices are not free from past thoughts and decisions or from outside influence.

The freedom in free will is not the dismissal of these influencing factors—our self-awareness, our imagination, our ability to seek out knowledge, and project the future, and our awareness of and observing our own thinking. This is our source of freedom. This makes us self of what we want. The proper understanding of free will is that choices are not free from influences, but free to make intelligent choices.

If determinism were true, no person would be able to change or control their actions, therefore no one could ever be held morally responsible for their own actions.

Common sense says that we can change our actions by our own choice. Everyone in this world has common sense. In this argument, determinism is definitely not true.

While one may want to act on a desire but choose not to due to past experiences, this ability to resist impulses suggests that we can change our behavior—contrary to what determinists claim. Determinism argues that all actions are the result of prior causes like genetics, environment, or experiences, making our sense of choice an illusion. However, the real debate lies in whether this perceived freedom is genuine or just part of a deterministic framework. Compatibilism offers a middle path, suggesting that even if our desires are shaped by past causes, we are still free as long as we act according to our reasoning and intentions. Thus, the concepts of determinism and free will may not be mutually exclusive but can coexist within certain philosophical frameworks, where perceived freedom is part of a broader chain of causality.

**BENISHA**  
**B.A. Program**  
**1<sup>st</sup> Year**

# As I Please or Destiny's Lease

Is it free will, and I do as I please?  
Or am I just living on destiny's lease?

You reap what you sow; karma's said to  
come around,

Does it really? Or is it just fate that's  
bound?

Am I the writer of my own destiny  
Or am I just an actor in the play run by  
the God almighty

No pain, no gain—you need to earn your  
pay,

But then we say, "what's meant to be will  
find its way."

You're in the driver's seat, steer your own  
way

But what is the point if you are bound to a  
preset pathway?

Que sera sera, it's all part of God's grand  
plan,

If fate's in control, then where do I stand?  
Can I craft my own fate and lie in its  
design?

Or is it all shaped by destiny's sign?

Step up your game; only the early bird will  
catch the worm,

But isn't predestination the existential  
norm?

Don't put off until tomorrow what you  
can do today

But it matters not, for my fate in God's  
hand will stay

March to the beat of your own drum  
through life's grand halls,  
But what about when fate's whisper calls?  
Is my life a matter of choice,  
or a script that's meant to be?

Make your own luck, at the helm of your  
life,

Yet under heaven's will, how do I strive?

Is my freedom truly mine,  
Or am I led by fate's design?

Can I genuinely shape my journey  
Or is my future already aligned?

You can't escape your destiny; it's meant  
to be that way,

So how am I supposed to seize the day?

Do my choices steer my journey  
Or am I just a passenger on destiny's ride?  
In this dance of fate and free will's play,  
I ponder my role as I navigate each day.

Is my path prewritten, or can I shape my  
own course?

In this cosmic tug-of-war, where lies the  
true force?

Is it free will, and I do as I please?  
Or am I just living on destiny's lease?

**TANUSHKA TYAGI**  
B.A. Program  
3<sup>rd</sup> Year

## **ETHICAL CHALLENGES WITH AI AND TECHNOLOGICAL PROGRESS**

Artificial intelligence (AI) and technological progress are transforming almost all aspects of contemporary life, from healthcare and education to business and politics. As AI systems grow stronger and more independent, dilemmas arise about bias, privacy, and accountability. While these innovations bring tremendous benefits, they also raise significant ethical problems. As artificial intelligence and technology continue to grow at an unprecedented pace, are we prepared to handle the ethical dilemmas that come with them?

### **1. Bias and Discrimination**

Discrimination and bias are key ethical concerns in AI. Since AI learns from human data, it can replicate societal biases—like facial recognition errors for darker skin tones or hiring systems favoring certain groups. To combat this, developers must use diverse training data, audit algorithms for bias, and ensure transparency in AI decisions.

### **2. Data Security and Privacy**

AI-driven platforms collect vast user data, often without clear consent, risking misuse for marketing, surveillance, or identity theft. To protect privacy, strong regulations like GDPR and ethical AI practices emphasizing user consent and data security are essential.

### **3. Accountability and Transparency**

AI decisions can cause serious harm, yet assigning responsibility is complex. In cases like self-driving car accidents or medical errors, clear accountability and transparent AI design are needed to ensure responsible use and oversight.

### **4. Job Displacement and the Future of Work**

Automation and AI are replacing manual tasks and creating new tech-driven jobs. However, workers in low-skilled sectors risk unemployment. Governments and companies must invest in reskilling initiatives and focus on human-AI collaboration to create an inclusive workforce.

### **5. Ethical AI in Warfare and Autonomous Weapons**

AI in warfare raises ethical concerns over accountability and unintended consequences. Autonomous weapons like drones make life-and-death decisions, and global laws must regulate AI use in defense to prevent misuse and ensure ethical standards.

### **6. The Challenge of Superintelligent AI**

The rise of superintelligent AI presents risks, including loss of control and alignment with human values. Researchers stress the need for strict safety measures and global cooperation to prevent AI from becoming a potential existential threat.

**KASHISH SHARMA**  
**B.A. (H) Philosophy**  
**2<sup>nd</sup> Year**

# A Tapestry Untold

The Ramayana, a tapestry untold,  
Woven with threads of virtue, brave and bold,  
A saga whispered through the ages deep,  
Where love and duty their vigil softly keep.

From Ayodhya's grandeur, bathed in golden  
light,

A prince arose, a beacon shining bright,  
Lord Rama, dharma's essence, pure and true,  
His heart a mirror, reflecting skies of blue.

With Sita, his beloved, radiant and fair,  
A love unmatched, beyond all earthly care,  
Their bond, a promise whispered on the breeze,  
A symphony of souls, beneath the ancient  
trees.

But shadows fell, and darkness held its sway,  
When Kaikeyi's whim turned destiny astray,  
Fourteen years of exile, a bitter cup to drain,  
A test of faith, amidst the sun and rain.

Through Dandaka's forests, wild and  
overgrown.  
They journeyed forth, their love fiercely shown,  
With Lakshmana, devoted, ever at their side,  
Their strength entwined, through trials they did  
stride.

Encountering demons, fierce and full of might,  
Ravana's malice, cloaked in darkest night,  
A battle waged, 'twixt good and evil's force,  
Where Hanuman's courage charted  
a new course.

Across the ocean, a leap of faith and might,  
The monkey army, bathed in sun's bright light,  
Their loyalty unflinching, their hearts ablaze,  
To rescue Sita, through the sun's fierce gaze.

Lanka's citadel, a fortress strong and high,  
With cunning schemes and battles piercing  
sky,  
The clash of arms, a symphony of dread,  
Where heroes fought, and countless warriors  
bled.

Ravana vanquished, his reign of terror  
ceased,  
But Sita's purity, unjustly, was decreased,  
A fire ordeal, a test of heart's true worth,  
To prove her virtue, amidst the ravaged  
earth.

Returned to Ayodhya, with honor hard-  
won,  
Yet shadowed still, the battle's work undone,  
For doubt's dark whisper, poisoned hearts  
and minds,  
A king's deep sorrow, of a different kind.

Though Rama's reign was just and wise and  
true,  
The scars of doubt, forever stained the view,  
A tale of love and loss, of strength and  
grace,  
A timeless epic, in time and space.

The Ramayana, a mirror to our soul,  
Reflecting battles waged, and destinies made  
whole,  
A patient lesson, whispered on the wind,  
That dharma's path, true peace will always  
win.

**AASTHA VERMA**  
**B.A. (H) Philosophy**  
**1<sup>st</sup> Year**

## A Family's Will

Inaoba, a humble fisherman from a small Manipuri village, lived a life dictated by the rhythm of the Loktak Lake. His small, thatched-roof house, though modest, overflowed with the love of his family. Their life wasn't easy; money was often tight, and the daily struggle for survival was a constant presence. Yet, a deep-rooted love and unwavering faith bound them together.

He believed in destiny, in the predetermined path life laid out for him. He'd often say, "Our lives are already written, my children. We must accept what comes." The ever-patient wife of Inaoba, Ibeyaima, on the other hand, held a stronger belief in free will, in the power of their choices to shape their future.

This philosophical difference never caused friction, but rather added a fascinating layer to their family dynamic. Their lives revolved around the lake, their faith, and their love for each other, a simple existence yet profoundly rich.

One sweltering afternoon, however, their peaceful world shattered. Inaoba suffered a massive stroke and his body suddenly failed him. The doctor's prognosis was grim, painting a picture of a future where Inaoba might never fully recover. The family's simple life was now threatened with a sickness more vicious than any storm they'd ever faced on the lake.

Amuba, Inaoba's younger brother, a quiet, dependable man with a deeply social-minded spirit, lived with them, serving as their constant source of strength. No matter what life threw at him, he never failed to show humanity, always extending kindness and support to those around him. His heart ached for his brother and the children. He immediately took over Inaoba's fishing duties, selling the catch to support the family, and tirelessly searched for other ways of earning to secure better medical care for his brother. His support became a lifeline to Ibeyaima.

The ensuing weeks took a toll on the family that lived in a verdant corner of the countryside. Their children moved, fitting into the aftermath of the fateful day. The brightest Anjali, though burdened by her studies, sacrificed her time to help her mother. Tompok, who was always lively, became unusually quiet. Even the youngest Chainey, who was a bundle of giggles sensing the gravity of the situation, offered her small hands to battle with her father.

Amuba and Ibeyaima desperately sought out the best care. In doing so, the family's financial situation. Yet, despite the odds, they stayed strong for Inaoba, folding all the little hope in their hands.

Was it destiny that had struck Inaoba? Or was it a random, unfortunate event that defied some predetermined plan? The question hung heavy in the air, unanswered. However, all that mattered was their commitment to each other.

Slowly, Inaoba started showing signs of improvement. The slow, painstaking recovery owed to the combined efforts of the family. His improvement wasn't a swift miracle but rather a testament to their perseverance, and their belief in the power of love and family. The stroke left him with some permanent weakness, but he was alive.

When Inaoba was sitting by the lake with his family, he reflected on his past beliefs. He saw now that destiny wasn't a rigid path, but rather a canvas upon which they painted their future with their choices, their love, and their unwavering hope.

The family's experience served as a profound lesson, a merging of their differing philosophies. Destiny had presented them with a challenge, a stroke of misfortune that had nearly broken them. But through their free will, and their choice to fight, they had not only overcome the adversity but had also rediscovered the strength and depth of their love, stronger and more resilient than ever before. And through it all, there was Amuba - the quiet, steadfast force that had held them together. A family supported by a man like him is the luckiest, for he is the unsung hero that everyone deserves. His sacrifices, kindness and unwavering humanity had been their backbone throughout their struggles.

The rhythm of the Loktak Lake and the gentle breeze caress their faces, reminding them not only of the inevitable currents of life but also of the remarkable power of human resilience and the unshakeable strength of a family bound by love.

**AKITA CHINGANGBAM**  
**B.A. Program**  
**3<sup>rd</sup> Year**

# अंजान वो ...

एक झंकार से खुली आँखें मेरी,  
देखा तो कुछ दिखा नहीं।  
साफ़ नहीं कुछ तो धुंधला सा था,  
शायद एक बच्चा कहीं दूर सपने बुन रहा था।

दुनिया के ज़िद – ओ – ज़ेहद से अनजान,  
मुस्करा रहा था खुद से खुद की ही जिद पर ...  
उसे क्या पता था ?  
कब कहाँ कौन सा झोका आएगा,  
उसकी मासूमियत को जिम्मेदारियों में बदल  
जाएगा।

बेफिक्र घूमता वो, सबकी खुशी में झूमता वो,  
एक दिन बदल जाएगा ...  
खुद की तरफ देख के थोड़ा सेहम जाएगा वो,  
लड़कपन के दिन पीछे छोड़, सबसे आगे  
निकलने में खुद को भूल जाएगा,  
दुनिया के रूढ़िवादी रिवाज से लड़ते लड़ते,  
खुद के तकलीफें चुपा लेगा वो।

कभी मुस्कराएगा, तो कभी अकेला  
गुनगुनाएगा,  
देखेगा चारों तरफ तो हजारों की भीड़ में भी,  
खुद को अकेला पाएगा,  
मसाले जलती रहेंगी, नदियाँ गुनगुनाती रहेंगी,  
मगर किनारे पर बैठा हुआ खुद का पता पूछेगा।

ढूँढेगा सफरनामा खुद का तो मंज़िल को  
पाएगा,  
पर सफर में अकेला ही चलना सीख  
जाएगा,

कोइला पकड़ा तो हीरा तराशा गया,  
काम आने पर लोगों के एक राजा की तरह  
पूजा जाएगा,  
जब रह जाएगा किसी के काबिल ना,  
ताश के पत्तों की तरह फेंका जाएगा ...

जब झांके का खुद में वो  
तो सबसे अमूल्य वस्तु पाएगा...  
जब बड़ा होगा नाम कमाएगा,  
खुद की पहचान बनाएगा,  
दुनिया देखेगी बस सफलता को उसके,  
पूछेगी नहीं कहानी उसके मेहनत की।

झूमता हुआ, गाता हुआ वो अभी,  
बेकाबर है एक लंबी दौड़ से,  
चंचल सा मुस्कराता हुआ वो,  
बुन रहा है सपने बहुमूल्य से अभी ...

AAKRIETI VATS  
B.A. (H) Philosophy  
2<sup>nd</sup> Year

# शुक्रिया कहना जरूरी है।

इस चकाचौंध दुनिया से भी अलग एक दुनिया है,  
जो बहुत ही खूबसूरत नायब और बढ़िया है,  
पेड़ की छाए वो ठंडी हवाएं रातों की सनसनाहट बदलो की गरघराहट  
इस रोशनी में हम यू खो गए हो गए कि अंधेरो से मिलना भी जरूरी है ये भूल गए  
गमों से गुजरना जरूरी है,  
अपनो से बिछड़ना जरूरी है,  
खुद से मिलना भी जरूरी है,  
कभी देर होना भी जरूरी हैं।

हर आंसु जरूरी है

हर देर हर सेवर हर गम हर खुशी को शुक्रिया कहना जरूरी है  
हर दोस्त हर दुश्मन को शुक्रिया कहना जरूरी है  
हर रोशनी हर अंधेरे को शुक्रिया कहना जरूरी है  
हर चांद हर सूरज को शुक्रिया कहना जरूरी है।  
शायद हर देर किसी आगमी खतरे से हो बचा रहा  
शायद हर गम किसी बड़ी खुशी का दरवाजा हो खटखटा रहा  
क्या पता हर आंसु आंखो से कचरा हो निकाल रहा  
क्या पता हर दुश्मन आपको बेहतर हो बना रहा  
शायद हर बुरा वक्त आपको मजबूत हो बना रहा  
इसलिए सबको शुक्रिया कहना जरूरी है।

SONAL GUPTA  
B.A. (H) Philosophy  
1<sup>st</sup> Year

# ਅਨੰਦ ਤੇ ਸੱਚ

# Anand te sach

ਮੈਨੂੰ ਲੱਗਿਆ ਮੇਰੇ ਤੋਂ ਬਾਹਰ ਅਨੰਦ ਹੈ ;  
ਮੈਂ ਹਰ ਥਾਈਂ ਝਾਕੀ ਮਾਰੀ ਮੈਂ ਜੰਗਲ, ਪਹਾੜ, ਨਦੀਆਂ ,  
ਕੁਝ ਨਹੀਂ ਛੱਡਿਆ ।

ਮੈਂ ਲੱਭਦਾ ਲੱਭਦਾ ਡੇਰੇ ਪਹੁੰਚਾ ;  
ਕਿਸੀ ਸਿਆਣੇ ਬੰਦੇ ਨੇ ਮੈਨੂੰ ਹਾਕ ਮਾਰੀ ।  
ਦੱਸ ਕਿੱਥੇ ਦਾ ਤੂੰ ਰਹਿਣ ਵਾਲਾ ,  
ਕੱਠੇ ਤੂੰ ਰਾਹਾਂ ਤੇ ਤੁਰਿਆ ।  
ਤਲਾਸ਼ ਕੀਦੀ ਆ ਤੈਨੂੰ  
ਚਾਇਦੀ ਹੈ ਤੈਨੂੰ ਕਿਦੀ ਜਾਨਕਾਰੀ।

ਮੇਰੇ ਅੰਦਰ ਸਵਾਲ ਬੋਹਰ ਨੇ  
ਜਵਾਬਾਂ ਦੀ ਹੀ ਭਾਲ ਹੈ ਮੈਨੂੰ ।  
ਪੱਟੀ ਦਾ ਮੈਂ ਰਹਿਣ ਵਾਲਾ ਹਾਂ  
ਸੱਚੇ ਅਨੰਦ ਦੀ ਹੈ ਭਾਲ ਮੈਨੂੰ ।

ਜਵਾਬ ਵੀ ਤੇਰੇ ਅੰਦਰ ਵਸਦਾ  
ਅਨੰਦ ਵੀ ਤੇਰੇ ਅੰਦਰ ਆ ।  
ਬਾਹਰ ਤਾਂ ਬੱਸ ਮਾਯਾ ਫਿਰਦੀ  
ਸੱਚ ਤਾਂ ਤੇਰੇ ਅੰਦਰ ਆ ।

ਮਹਿਸੂਸ ਕਰਨ ਦਾ ਰਾਹ ਵੀ ਦਸੋ  
ਕਿੱਦਾਂ ਲੱਭਾਂ ਆਪਣੇ ਅੰਦਰੋਂ ।  
ਸੱਚ ਦਾ ਪਹਿਰਾ ਕਿੱਦਾਂ ਬਣਨਾ  
ਅਨਹਦ ਨਾਦ ਨੂੰ ਕਿੱਦਾਂ ਸੁਣਨਾ ।

ਰਾਹ ਤੇਰਾ ਤੇਰੀ ਇਦਨ੍ਹਿਆਂ ਤੋਂ ਏ  
ਸਾਧਨਾ ਇਹਨਾ ਨੂੰ ਪੈਣਾ ਹੈ ।  
ਅੰਦਰ ਜੇ ਤੂੰ ਝਾਤ ਮਾਰਨੀ  
ਬਾਹਰ ਨੂੰ ਛੱਛਣਾ ਪੈਣਾ ਏ।  
ਅੱਖਾਂ ਬੰਦ ਕਰ ਮਾਰ ਚੌਕੜਾ  
ਲੱਭ ਓਹ ਸੱਚ ਤੇਰੇ ਅੰਦਰ ਹੈ ;  
ਰਾਹ ਸੱਜਣਾ ਅੱਖੀ ਹੈ ਇਹ ਵੀ  
ਰਾਹ ਵਿਚ ਨੇ ਲੱਖਾਂ ਔਕੜਾਂ

Mainu laggya mere ton baahar anand hai;  
Main har thaa'in jhaaki maari — main  
jungal, pahaad, nadiyaan,  
Kujh nahin chhaddiaa.

Main labhda labhda dere pahuncha;  
Kise syaane bande ne mainu haak maari.  
Dass kithe da tu rehn vaala,  
Kyon tu raahan te turiaa?  
Talash kidhi aa tainu,  
Chahidi hai tainu kiddi jaanakaari?

Mere andar sawaal bohar ne,  
Javaaban di hi bhaal hai mainu.  
Patti da main rehn vaala haan,  
Sache anand di hai bhaal mainu.

Javaab vi tere andar vasda,  
Anand vi tere andar aa.  
Baahar taan bass maaya phirdi,  
Sach taan tere andar aa.

Mahsoos karan da raah vi daso,  
Kiddan labhaan aapne andaroon?  
Sach da pehreaa kiddan banna,  
Anhad naad nu kiddan sunna?

Raah tera teri indriyaan ton ae,  
Saadhna ehna nu paina hai.  
Andar je tu jhaat maarni,  
Baahar nu chhaddhna paina ae.  
Akkhan band kar, maar chowkra,  
Labh oh sach tere andar hai;  
Raah sajjna aukhi hai eh vi,  
Raah vich ne lakhhaan aukhdan.

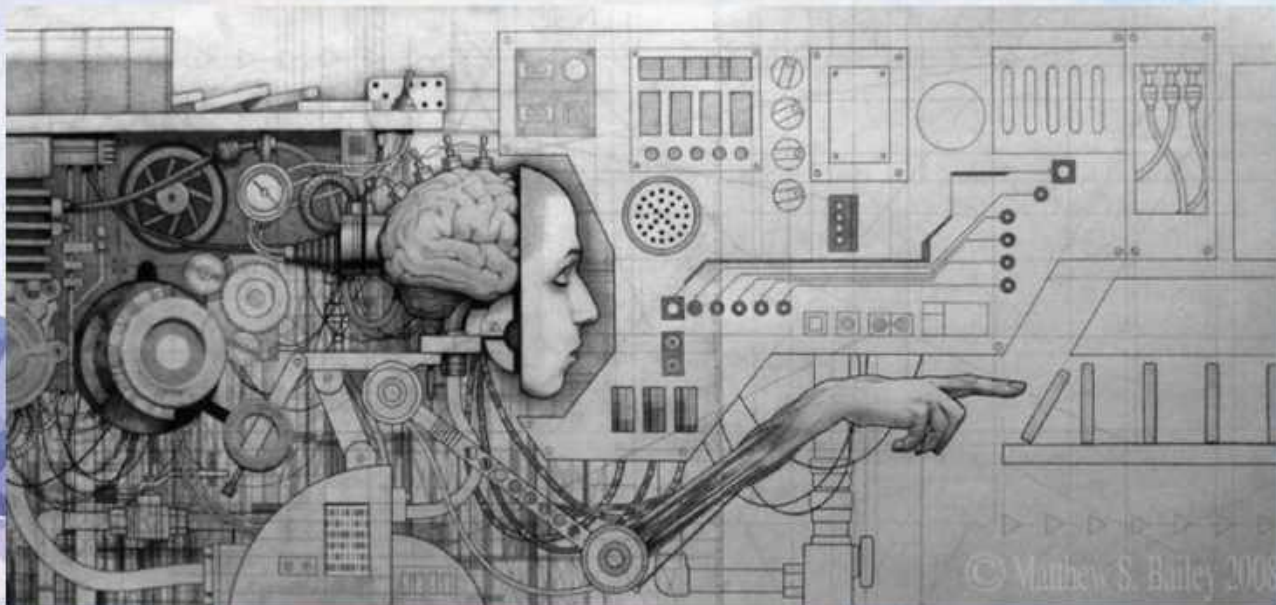
POOJA KAUR  
B.A. (H) Philosophy  
2<sup>nd</sup> Year



VISIONS  
IN INK



**YAMINI JADAUN**  
**BA(H) PHILOSOPHY**  
**1ST YEAR**



**BENISHA**  
**BAP**  
**1ST YEAR**



**ANJALI PATHAK  
BA(H) PHILOSOPHY  
1ST YEAR**

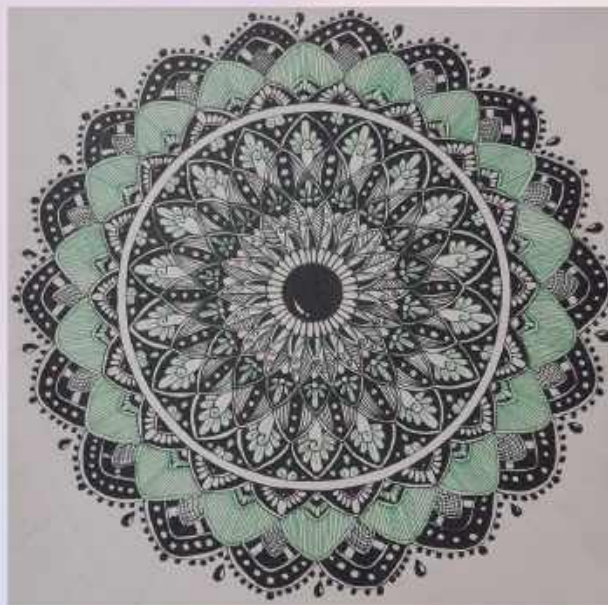


**YAMINI JADAUN  
BA(H) PHILOSOPHY  
1ST YEAR**

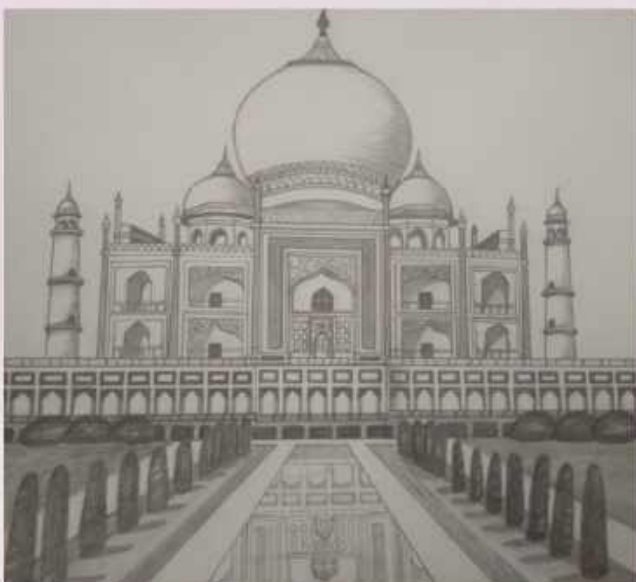




**NIVEDITA BHATT  
BA(H) PHILOSOPHY  
1ST YEAR**



**JUHI CHAUHAN  
BA(H) PHILOSOPHY  
2ND YEAR**



**SNEHA PAL  
BA(H) PHILOSOPHY  
1ST YEAR**



**JUHI CHAUHAN  
BA(H) PHILOSOPHY  
2ND YEAR**





**NIVEDITA BHATT  
BA(H) PHILOSOPHY  
1ST YEAR**

**NIVEDITA BHATT  
BA(H) PHILOSOPHY  
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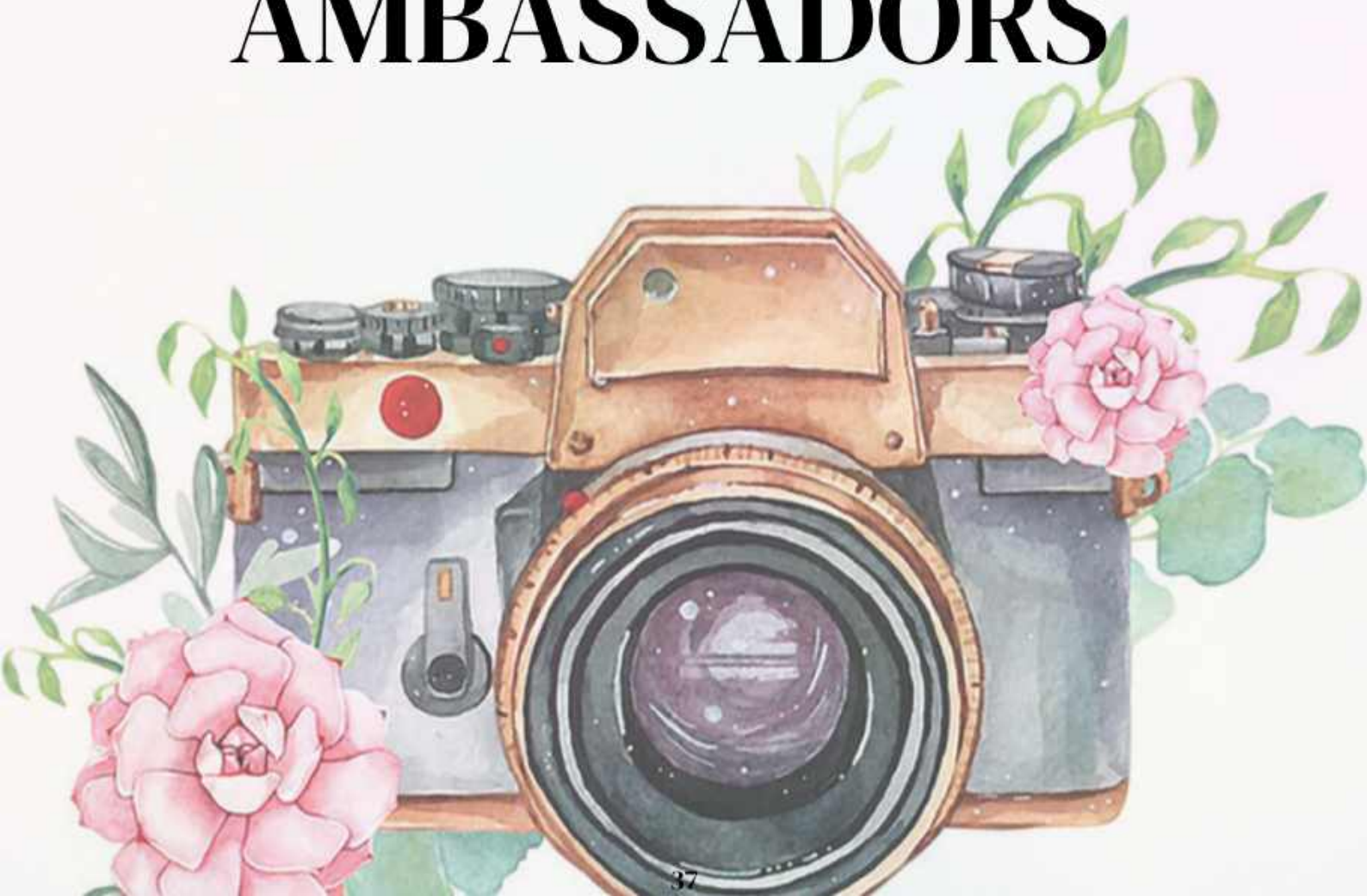


**SNEHA LODHI  
BAP  
2ND YEAR**





# OUR AMBASSADORS





**1<sup>ST</sup> YEAR STUDENTS**



**2<sup>nd</sup> YEAR STUDENTS**



**3<sup>rd</sup> YEAR STUDENTS**

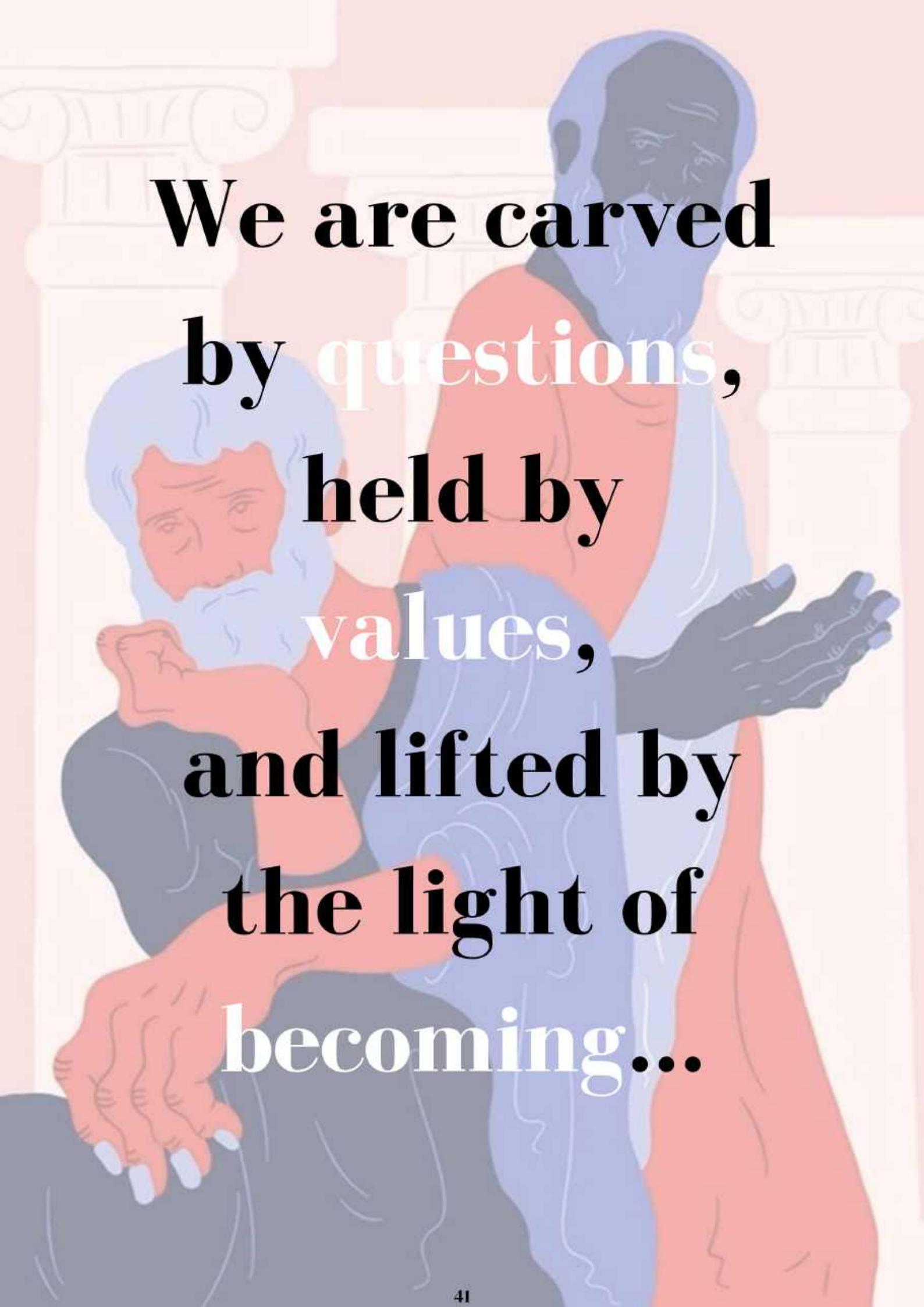


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**We are carved  
by questions,  
held by  
values,  
and lifted by  
the light of  
becoming...**

