

ENOSIS

Annual Magazine

Department of Philosophy

**Philosophical
deliberation**

EDITOR'S NOTE

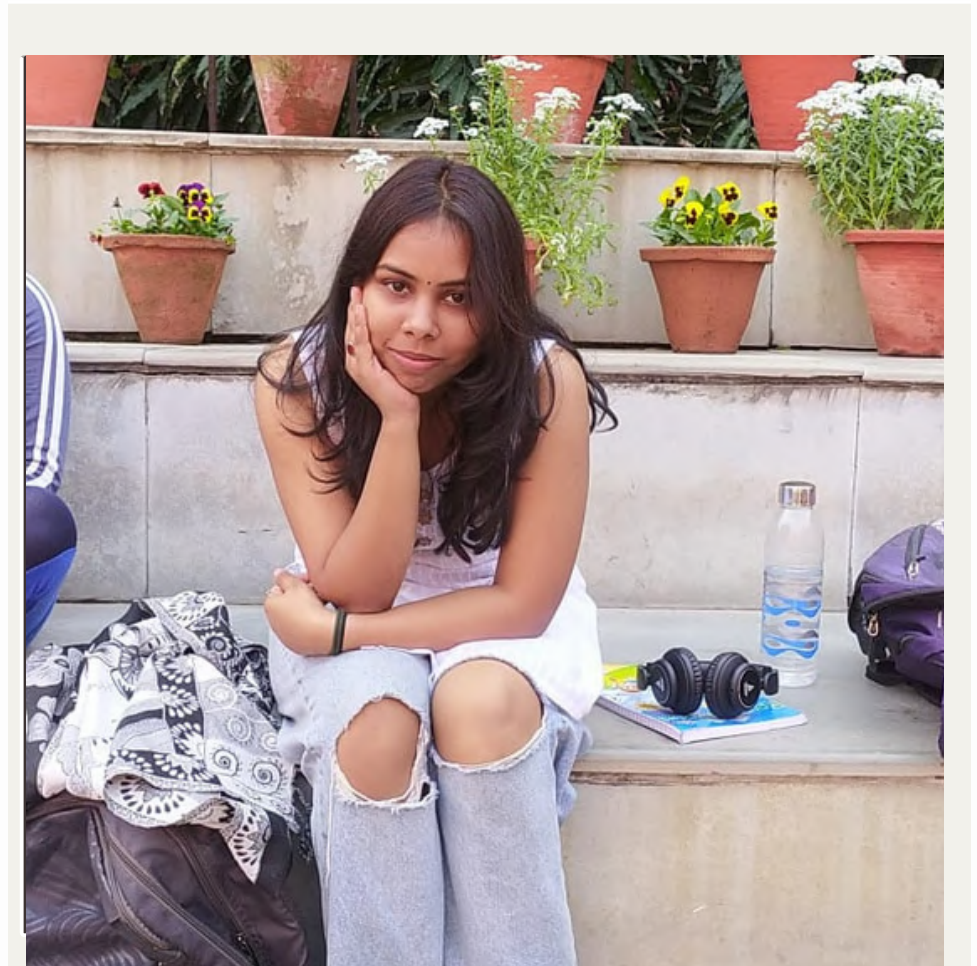
As we write this column, we are filled with pride and a sense of gratitude that permeates the entire space. This is our first session 2023 in physical mode post covid and we were able to attend many of our departmental events physically.

We are thrilled to introduce 28th edition of Gñosis'23, the annual magazine of department of philosophy which has a theme, "Philosophical Deliberation". Philosophy is an integral part of our life; it is everywhere and in everything including our culture, language, literature, art as well as our day-to-day life. This magazine provides a sneak peak into everything that the philosophy department did this year, together as a family. From impactful webinars and hosting some special events like VARTA, the philosophy department faculty and union members worked really hard throughout the year to get better in our ways and ideas with each passing year.

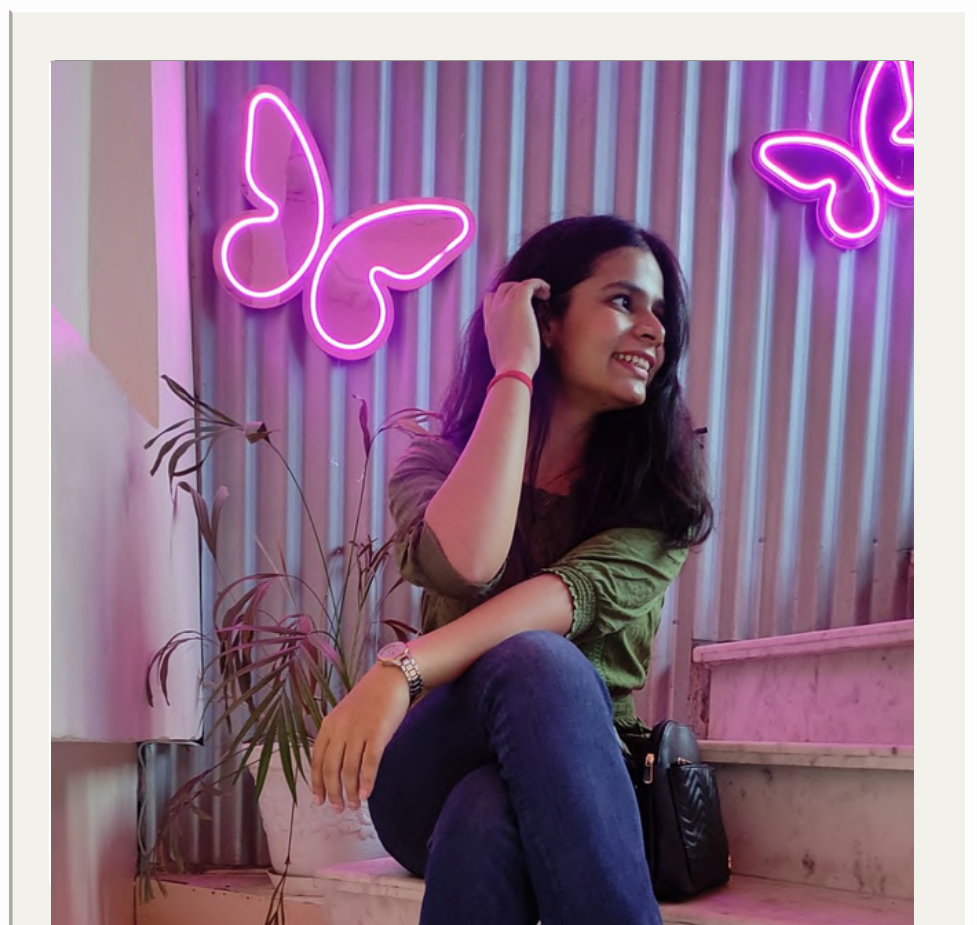
This magazine marks the end of our years' journey, and beginning of another whose pages awaits to be filled with beautiful and enlightening lessons. We are confident that the optimistic outlook, diligent work, perseverance and creative ideas demonstrated in this edition of Gñosis will undoubtedly stimulate the readers' minds and transport them to the fantastical realm of unbridled delight and pleasure. The dynamic works of our young writers are an effort to keep the readers' attention and admiration.

We are quite happy to see the magazine bulge with the original work of students from the philosophy department. We are grateful to everyone for their unwavering support. We sincerely hope you will treasure each and every page of the magazine.

Happy Philosophising!



Nikita Sharma, 3rd year,
Editor



Ankita Mishra, 2nd year
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Our Core Team

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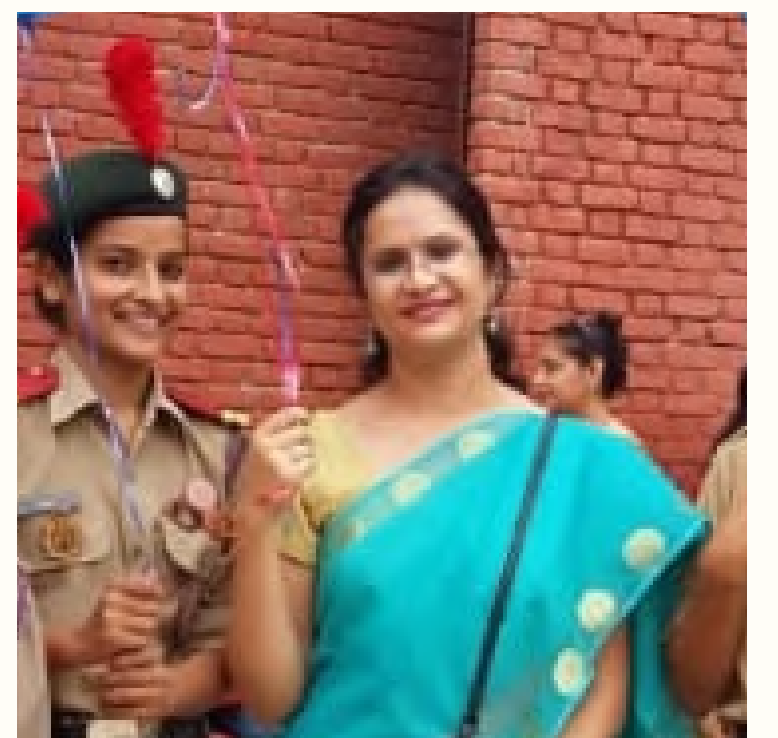


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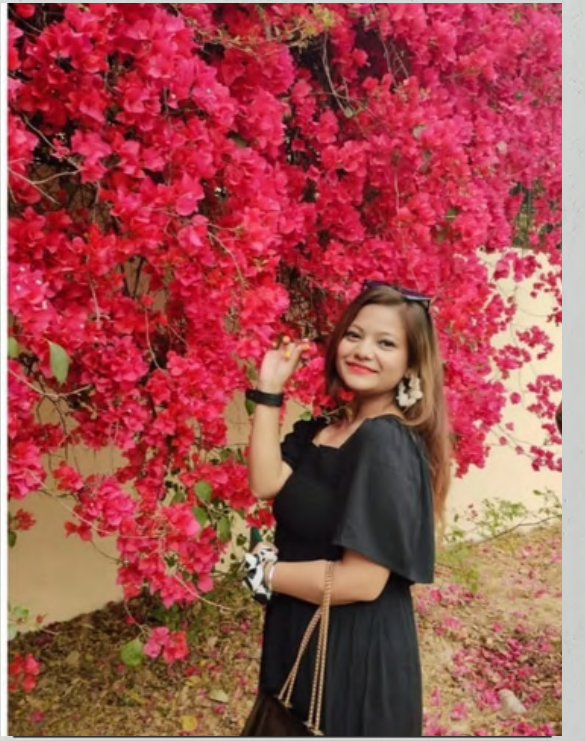
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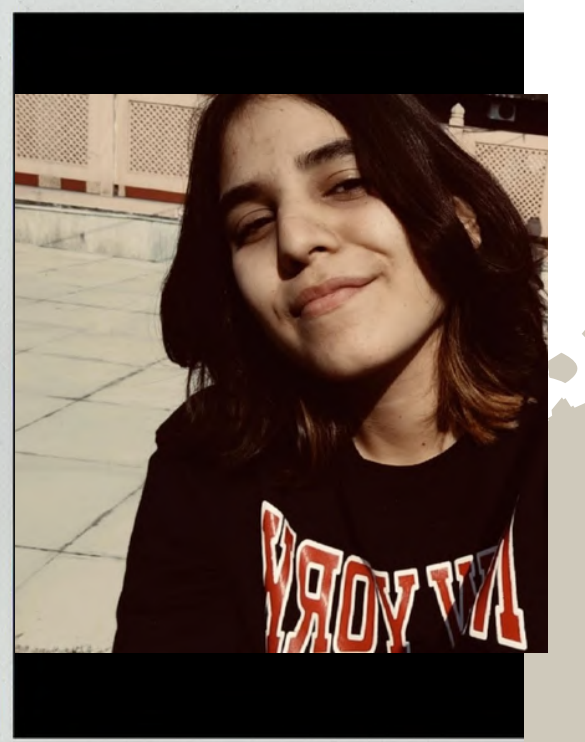
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TALK TARGET



Dr. Deepika Chaterjee, HOD

Ques: What comes to mind when you hear the word "Philosophy" as many people misinterpret it with psychology?

Dr. Deepika: Philosophy suggest meaning of life.

Ques: What advice would you give to students who are just starting out in the field of philosophy?

Dr. Deepika: Philosophy is the mother of all sciences. Hence it helps us to find answers / solutions for different problems one comes across on daily basis.

Ques: What motivated you to pursue this profession, and how has it changed over the years?

Dr. Deepika: The excitement of meeting younger minds and helping them to overcome the different challenges they encounter in life in a positive manner without being dogmatic.

Over the years the popularity of the subject has increased. Different papers have been introduced keeping in mind the changing times we are going through like Ethics in Public domain, Bio-ethics, Philosophy of Law etc.

Ques: What changes do you see in the field during your time as a professor, and how do you think it will continue to evolve?

Dr. Deepika: Like I mentioned, with the new papers the scope is much more. With the N. E. P, from the college level onwards the students can start with their research work. This, I am sure will help those students who wants to pursue the subject in depth.

Ques: What advice would you give to students who want to continue their education or pursue advanced degrees in philosophy?

Dr. Deepika: They should definitely continue with their pursuit and i am sure , they will be able to realise their dreams.

Ques: What are some of the most memorable moments of your career?

Dr. Deepika: There are many memorable moments in my career. I will mention two which are quite unique .

1. 20 teachers belonging to different departments from Gargi , went to Ahmedabad to attend a five days work shop in Environment in 2000.
2. Even before 'Applied Ethics' was introduced by the Philosophy department, Gargi College's Philosophy department conducted an 'Add on course on Applied Ethics' under the guidance of Dr. Hema V. Raghavan.

Ques: What are your plans for retirement, and what will you miss most about teaching?

Dr. Deepika: I will practice Reiki. It's in a way giving back something to the society . I will miss my students and my department colleagues.

аукционном зале невольничьего рынка. В свою очередь, закупщик рабов был достаточно умудрен жизнью, чтобы не смущаться в неподходящий момент. Они же принялись радостно приветствовать друг друга и сразу же принялись вспоминать об общих приключениях, как старые друзья. Чопорный испанец в самом деле отбросил свою официальность, искренне радуясь, что она вырвалась из лап пиратов и что он видит ее живой. — Надеюсь, мадам, — сказал он, — вы не очень сердитесь, что мы бросили вас на произвол этих жадных и эгоистичных шатестьев, как только мог. Это было чистое безумие. Я — Храни вас бог еще раз поговорю в Кандии, направленные соперников во время торгов в Кандии. Такое аукциона еще не бывало и никогда не будет. Это было чистое безумие. Я потерял пять тысяч пиастров, в ту же самую ночь... Хорошую шутку вы сыграли с ним, мадам. Так будьте осторожны! Они рассказали ей о той ужасной ночи в Кандии. Огонь распространился на старую деревянную усадьбу, случился эпидемический припадок. Напротив, Рескатору каким-то загадочным образом удалось вывести свою ксебеку из огня. С этого момента Савари проводил все свое время в монастырских гостиницах «Оверни» или «Кастилия», стараясь выведать у рыцарей мельчайшие подробности этого происшествия. Каким образом Рескатор укротил огонь? Чем он пользовался? Сколько ему потребовалось на это времени? Дон Хосе понятия не имел. Однако Балифф слышал о какой-то жидкости, которая при нагревании обращается в пар. Он решил попробовать. Отстояв от пожара собственный кофейник, он вывел его из огня, потому что арабы весьма преуспели в удивительной химии. Отстояв от пожара собственный кофейник, он вывел его из огня, потому что арабы весьма преуспели в удивительной химии.

Должен ли он вернуться в Париж и написать в Академию наук статью о своих потрясающих опытах с мумией? Или отправиться на поиски Рескатора, чтобы узнать секрет огнетушителя? Или продолжать свое путешествие — опасное, зависящее от капризов судьбы, — чтобы пополнить запасы драгоценной склянки с мумией, с которой он носился, как с писаной торбой, он выглядел совсем неприкаянным. И потом — что думать делать сама мадам дю Плесси-Белльер? Куда она направляется? Она не знала. Но внутренний голос шептал ей: «Вернись в свое стойло. Проси короля о прощении, вымаливай его милости. Тогда...» Но эта мысль возмущала ее, и она, вопреки самой себе, с новой надеждой вглядывалась в морскую даль.

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From the writer's ink

DISSECTING THE NEXUS BETWEEN MAN AND IDEOLOGY

“We must all face the choice between what is right and what is easy.”

- Albus Dumbledore

Ideology, a term coined by the French thinker Claude Destutt de Tracy in 1796 refers to the science of ideas and their origin. The Philosophy of ideology aims to understand the source of ideas and their impact on human progress. With the evolution of time, the term ideology is no more limited to the science of ideas and its source only. It has branched into particular kinds like political ideology, religious ideology, etc. Ideology in the 21st-century world is no longer concerned with epistemic purpose but is accessed more through the political lens. Ideology, thus today exists to confirm a certain political viewpoint, performs a functional role concerning the economic, social, legal, and, political institutions, and more importantly serves the interests of a certain group of people. However, what remains constant since time immemorial is humans being slaves to some form of ideology. Man being a social animal has always depended on society for his sustenance and validation of his existence. This dependency has created a nexus between human survival and ideology. In the initial stages when the term ideology was not even coined, the man had to surrender his sovereignty and accept the ideas of the society as a whole to be able to enjoy and exercise his social rights and derive benefits by default of being a member of the society. An example of this is the times when Kings and Queens ruled the nations across the world, the general mass followed and accepted whatever the King and Queen sanctioned without questioning or being critical of what were they following. Then with time, war by bow and arrow got replaced with war through machine guns, tanks, and missiles. Similarly, various forms of governance evolved including dictatorship, democracy, communism, etc. It was an ideology that formed the foundation of each of these governances and expansions. Governments change, and ways of war and peace change but what remains constant is the necessity of an ideology. Ideology is needed by the people in power to create unity among their followers and simultaneously create conflict with the non-followers to strengthen the roots of their ideology. Karl Marx and Friedrich Engels used the concept of Ideology in their work *The German Ideology* published in 1845-1846 where the term was closely associated with economic theories. Ideology was specifically discussed in the terms of economic means and products that were used by the ruling class who intended to mystify or distort the process of capitalist exploitation. Followed by this the early Marxist followers like Georg Lukacs, Vladimir Lenin, and Antonio Gramsci extended the understanding of the ideology that included the system of belief and ideas of either dominant or resistant groups. World War II ended with the defeat of Nazi ideology. But the chains of ideology did not break there. It was followed by the ideological warfare between two superpower blocs i.e., the United States and the Soviet Union that divided the whole world for nearly 45 years. When the Soviet Union collapsed, this reinforced the ideology of capitalism towards the late

20th century. South Asian countries' success with liberalization convinced their governments to expand libertarian goals. As the US was enjoying the international trade monopoly, the Chinese economy saw a phenomenal rise removing the doubt of weak ideology. A new cold war is in process. As we see international affairs, ideologies have come, been replaced, and reformed but what remains is the necessity of maintaining an ideology that works as a foundation for further expansion. Not having an attachment to any ideology is itself an ideology, for example, the Non-Alignment Movement (NAM) pioneered by India officially for nations that do not align with or against any major power during the US-USSR cold war. Thus, it will not be wrong to say that man has always been bonded with an ideology whether consciously or subconsciously. One becomes so immersed and attached to a certain idea and belief that it becomes difficult on her/his part to separate belief from facts.

Plato's Allegory of Cave can be taken to understand the nature of the people who are in the mirage of ideology. According to Plato, those who remained within the cave are incapable of understanding the concept of reality outside the physical world. They only see the reflection of the truth and accepted the shadows as reality. Similarly, people under the influence of an ideology are often living a life in a bubble that is secluded from factual happenings. These people accept and believe what is being provided to them by the leaders and propagators of their ideology. They develop the tendency of biases and gradually consider their ideology to be their identity. Because of this the followers and practitioners get hurt and disturbed when a question about their ideology is raised. This has given rise to Supremacism. These Supremacist ideologies that only a certain group of people or belief is superior to all others is one of the concerns behind the increase in the number of hate crimes in the world. According to a US security service report, nearly 65% of hate crimes are based on race and ethnicity. There has been a rise in Anti-Asian ideology in Western countries with the onset of the Covid-19 pandemic.

The movie "The Matrix" is a perfect example to understand the simulation of the ideology in which man lives. The plot of the movie is about a dystopian future where humanity is unconsciously confined inside a simulation called the Matrix created by A.I. machines that keeps human beings distracted in an altered reality to draw energy from their bodies to control them. The humans no more had control over their lives and reality that was overtaken by a false reality that entrapped them as the actual one lay outside of it. The interesting fact to note is that humanity had no idea that whatever they are seeing and their actions are all generated by the system. Their reality is what the matrix is feeding them. When Morpheus brings Neo out of his "cave" of everyday existence, he takes some time to grasp and adjust to the real reality. If we compare this to our real lives, then we can see that we all live in some form of the matrix, a matrix of an ideology. We all have consciously or subconsciously built these shields around our shelves where we entertain the ideas and beliefs that benefit us and it becomes difficult for the facts to penetrate this ideological wall. As much as we are dependent on the system, so is the system dependent on us for its expansion and propagation. A single glitch will create multiple ripples. That's why authoritarian governments across the world have stringent kinds of punishment for rebels to create an example out of them about the repercussions of questioning and revolution. Society uses the method of ostracization to keep its member bonded to the shared ideology. Most of the time, an individual is so dependent on the system that he accepts whatever information is provided to her/him without verifying. She or he chooses comfort over reality. In the movie Matrix,

there was this character Cypher who was out of the Matrix into the real world. Despite having the true knowledge of the Matrix, he still wanted to back in. He knew that whatever is in the matrix is all illusion but he was so acquainted with the system, so dependent that he was desperate to go back. In a scene inside the matrix, while having an A.I. generated dinner Cypher knows that this steak does not exist, it is just an illusion. But the Matrix is feeding his brain that it is juicy and delicious and he prefers this illusion over his knowledge. He quotes, “Ignorance is bliss.”

This is the exact condition of many of us today. We know what’s right, and what is real but we still choose the easy way of ignoring reality and living in our la la land. Ideology has become an obsession, an addiction without which reality feels like a directionless ship drifting in an ocean. One knows where the red flags exactly are and yet proceeds toward them. Only a few with determined will and calm state can navigate their ways in this world without falling into the mirage of ideologies. Ideology how good it sounds often creates a wall around individuals that oppose the creative decision-making ability of individuals. For there to be freedom, there must be a way of exercising one’s choice. Right and wrong occurs only when one has the freedom to choose. Being dominated by a system of belief takes away this fundamental choice and with it the very essence of humanity. For those who are still under the dome, remember there must be a glitch in the matrix.

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PATRIARCHY : AN IDEOLOGY ANALOGY TO SLAVERY

Why do women take their husband's last names? Why do men have to show their masculinity by paying whenever they are with females? Why do women often are compelled to leave their career after marriage ? Men are taught not to 'be emotional' or show their true emotions, why? Females are supposed to aspire for marriage and have the skill of cooking whereas, males are taught to aspire for their career but not marriage and they should not cook ever. Why are they defined in such a way ?

Have you ever wondered why the world around us is in the way mentioned above? Patriarchal system is the reason for all those and it has been set up in the society in such a manner that it seemed natural to us, instead of historical. It is a system in which men have the power to have control over matters of political, economical, moral, social and even actions of women. Primarily, the main idea behind this setup is that males are the primary and only authority figure central to social organisation, which leads to female subordination. Kate Millet in her book *Sexual Politics*, defined patriarchy as a “political institution”. She has used the word “political” in the definition to refer to all “power structured relationships” and one between the sexes is a “relationship of dominance and subordination” which has been largely unexamined. Conclusively, male domination and female inferiority are the two important notions which define patriarchy as an ideology. Bell Hooks in her book *Feminism is for Everybody*, states that the people who have benefited most from patriarchy are males, they do so by assuming that they are superior and therefore, should rule over women. To run this car of male's world, patriarchy and males have needed each other and will be needing each other for a very long time. This is the reason why patriarchy, here, is defined as an ideology (specifically male's ideology) that has been inherited through time to time and generation to generation across gender. This inherited ideology has primarily victimised females. Pam Morris has defined “ideology” in two different ways in her book *Literature and feminism*; (a) a consciously held system of beliefs which people accept or deny intentionally or knowingly, such as religions, and (b) used to refer to the way reality is perceived. It is the second definition of ideology, given by Pam Morris, which is adopted in this article in the context of patriarchal ideology. As soon as a child learns language, starts to speak and interact with the society, it grasps the society's way of looking at the world. And this is how people have absorbed and assumed the concept of patriarchy. Either knowingly, or unknowingly, everyone has drawn into a world of complex values, assumptions, expectations, mindsets, thoughts, unjust behaviour, etc which are always present prior to them and seem so natural in the way things are. Patriarchy, in itself, is obviously historical but not natural. Gerda Lerner in her book *The Creation of Patriarchy*, asserts that patriarchy was not established in one day, it took nearly 2500 years to make its grip in the society. It was established in almost every country and continent at different times and at different pace.

The contention of this article is that women have become the slaves of men. "Slavery has been abolished in the world, but does that mean we, women, have gained freedom?" In this 21st Century, What are women? Female Slaves. The slavery was invented with the idea of labelling a group of persons as enslavable and then subordinating them, forcing them to labor against their wishes and combining all this with the reality of their status would convince them to consider this as the only fact. Lerner quotes, "The oppression of women antedates slavery and makes it possible". Social structure was designed in such a way that women were exchanged in marriages. Men possessed certain rights over women whereas women didn't have any. Sooner or later, sexuality and reproductivity of women went through commodification. There are historical evidences which suggest that females whose husbands or fathers had been slaughtered, or could have no option to escape or rescue themselves in

wars, were captivated and the technique of enslavement, at first, were imposed on them. Women who had been captured with her children were compelled to do whatever her captors wanted, in order to have a better, safe and improved life for her children. Enslaved women with no children became pregnant as a result of her rape or sexual use by their masters, which eventually creased captor's power for enslavement by assuming that women will adapt to it for survival of their children. Rape of captive women was a 'final act of male dominance'. This culture of raping women from the conquered group has become one of the feature of warfare and conquest. Women, under patriarchal rule, do not have 'honor', do not get to decide for themselves, have no autonomy and cannot claim any power over her children. Their bodies, sexuality, beauty, etc. are inclined on their fathers and husbands. Captors not only enslaved captivated women but overpowered men as well. There are so many records and data in history which proves the practice of killing or mutilating male prisoners for the reason being large scale enslavement and rape of captivated females. All the historic periods have the same norm for class dominance over women : slave women as sex objects. Men belonging from the upper classes sexually used women belonging from lower classes. Indian marriage, in itself, is a concept of enslavement and ownership, rather than partnership. To tie mangalsutra around a female's neck while marrying is as similar as putting dog collars, or iron chains in the neck of horses to tether. The only difference observed is we have happily put that into our necks and adorned it by stringing with jewels. The man also put sindoor on his wife's head, considered a symbol of a married woman, which marks the existence of her husband(master). Women tend to get more honoured when they fulfil each and every criteria of this bondage of marriage. Women have been taught to be conditioned to slavery(mentally) in such a way that even in cases where man does nothing other than idly seating at home and woman earns either by working as a maid or cook, her husband is still the 'master'. He will beat her, oppress her, restrict her activities, force her to do something unwillingly but she will not protest. Why ? From hundreds of years, women have been made to feel inferior, unworthy, guilty for being born and dishonoured. Their talents, skills, freedom, courage and spirit have been crushed all along. Men have planned it to sink women low. But why did women let them do so ? Why did they let themselves suffer ? It is high time when women need to break their silence and wake up, make themselves organised and get educated. Education for men was important from forever but it made no sense to women in the patriarchal system because

women have learnt to aspire to marriage only. Universe has given us certain mental faculties and to develop, train and nurture them is real education. To achieve good grades in examinations is not merely the aim of education, it cultivates faculties which help us to distinguish between right and wrong, moral and immoral, ethical and unethical, etc. It will warn us before any stepping down and suggest us to take steps which will favour our recovery for that down. Apart from education, having autonomy, possession over your own body, courage to protest for any kind of subordination, inequality and discrimination is a must. Seize the initiative of your life in your own hands because if we don't think for ourselves, nobody will.

We use the word respect for something a woman shows a man, but not often for something a man shows a woman.

- Chimamanda Ngozi Adichie



Jaya Chaudhary

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“IF YOU’VE GOT NOTHING TO HIDE, YOU’VE GOT NOTHING TO FEAR” : THE ILLUSIONARY YET PERVASIVE ISSUE OF SURVEILLANCE

What does Judas Priest’s hit “Electric Eye”, the Truman Show and the Eye of Sauron in Tolkien’s Lord of the Rings have in common? A metaphorical take on the punitive ways how Orwell’s Big Brother operates. John Naughton from the Guardian on a piece based on Shoshana Zuboff, a name well acquainted with the perils of surveillance capitalism, wrote based on her work, how the two forces of state surveillance and its capitalist counterpart have joined hands in separating the society into “the watchers (invisible, unknown and unaccountable) and the watched”.

The transition of governments assigned to uphold and be watchdogs of democracy turning into unaccountable and delinquent watchers has been severely overlooked by the misled general population and the talk on it knowingly silenced. With Jeremy Bentham’s structure of the panopticon being the foundation, we have several takes on it, first being the obvious contribution of Michel Foucault, his work setting the course for the rest of the post-panopticon theories to cogitate upon. Foucault accentuates on the punitive reformatory governing systems that are in place under the guise of ‘good governance’.

The methods of course correction and punishment might have changed, but according to Foucault the penitentiary system is still thriving in modern day societies. The actions go unnoticed because the internalization of control, morals and values in the name of reformation has made it into our very fibres of daily living, which rightly makes the web of

control ubiquitous. A feature that does stand out in his account, is that the oppressor’s target is to stealthy reform the mode of governance than just focus on the aspect of power even though not much literature is provided in terms of resisting the said force. There is a transition in terms of method of governance as well as the target, moving from general masses to the particular individual.

Gilles Deleuze, another French philosopher in collaboration with Guattari, does acknowledge the Foucauldian structure of power but brings his own post-panopticon impression of the same. Deleuze suggests that there no longer remains a proof of a totalitarian disciplining system in place for the individual, but rather it has several imperceivable abstract layers to it and is hungry for data. It is not the body but rather the representation of it is what concerns the present system, there is a need to watchout and mould the consumer behaviour of the data-body.

In the book, Media dynamics in South Asia, Pradip Ninan Thomas dates back to the colonial times when acts such as the Telegraph Act of 1885 and the Post Office Act,1898 (Section 26) were brought forth to intercept postal mails and articles that were posted. The Telegraph Act was amended in 1981 but a clause of ‘public emergency’ remains, giving the state the power of unfettered surveillance. There lies the classification of ‘state surveillance’ that people are yet to understand about the murky nature of control being exercised. Seema Chishti ,a journalist from the

Bastion in her article 'Beyond Pegasus: The Story of State Surveillance in India' talks of this classification of surveillance in terms of 'Big Fish', 'Small Fish' and the 'Dark Modes' Snooping into the lives of respected members of the civil society ranging from opposition leaders, journalists to academics gives a blinding sense of control to the system. Such an act denigrates the rights assured to the people and the democratic ideals that the institution supposedly follows. The collective gathering of the public's data allows the unknown watchers to slice and dice while also controlling the algorithm. This form of surveillance comes under the 'Big Fish' category. Professor Carissa Veliz indicates how risky the second form of surveillance could be as it could erase the essentials and build its own version of egalitarian thought. The most alarming form of surveillance is of the 'Dark Mode' and is a reality check for the liberalistic thought of democracy. This could be illustrated well via the Bhima-Koregaon case that remains a misdeed committed against the ideals of democracy. The ones incarcerated and their lawyers had their data bugged well before the state-sanctioned arrests. This shows how the activists who relay against the workings and violations of the government are the first to be thrown away in dungeons to prevent their work gain any momentum at the grassroot levels. George Orwell's work in 1984, convinced people across, that the dangers of surveillance and mass control could only emerge from the state. That would seem like an argument lacking in substance in the 21st century, when corporations and the government are no longer at loggerheads against each other but are working in full force with a common consensus to build a system of instrumentarian power as put by Shoshana Zuboff, building impersonal

ubiquitous systems to monitor and shape our ideals, ideas and visions.

The power structures of today contrasts the fixed, spatial orientation of modern surveillance such as the Foucauldian panopticon and is now found in the pulsating signals emanating out of screens. This leads to the discussion on Liquid Surveillance put forward by Lyon and Bauman on how the surveillance systems in place no longer emanate fear but rather manage to exude temptation whereby the victims are not unwillingly trapped rather volunteer to be a part of the nexus. There are some terrific insights as to how the panoptic nightmare is visualised as a sort of dream that 'assures' people that never again would they feel alone or abandoned. Therefore, the joy of being noticed and acknowledged on various platforms supersedes the fear of imminent disclosure. Surveillance is now being rebranded as a 'shared responsibility of multiple actors' and not a pressing accountability issue that is concerning only the administration or the police. This crafty transformational strategy is termed as 'responsibilization' by David Garland, a prolific author and NYU professor of sociology and criminology. All of this materialises into arrangements that incorporate individuals and private sectors into the system and urges the masses to carry forward the 'public-private cooperation' or the 'active citizenship', giving people a false sense of responsibility and power.

Ericson in his work, 'Crime in an Insecure World', talks of such surveillant assemblages benefitting from the uncertainty present in all societies. They do so by diverting the multitude into making suitable enemies out of the individuals who seem anti-organization and make a fanfare out of the suspicious signs in such a way that punishment or exclusion would

the only right choice. But to be on track with this weeding out process, the use of biometrics is made inseparable in modern day data systems as to assure a sense of accountability and security. Physical attributes such as fingerprints, DNA, iris and facial patterns are stored and collected to expedite the 'recognition process'. Fortunately for the nexus, it comes in handy while identifying opposition or possible perpetrators even before the crime is committed. Dataveillance is stark in its approach to subservience relative to Foucault's concept of Panopticon. Such surveillance is not aimed at regularization through re-establishing the status-quo via the process of enclosures. On the contrary, the systemic surveillance has quite an expectant approach in terms of 'risk mentality' than delving into Foucault's version of 'punishment-mentality'.

Predictive policing is often incorporated into law and order systems as means to predict and prevent crimes via the usage of algorithms to monitor a comprehensive amount of data. But predictive policing is often said to be inaccurate and often fails due to its misunderstanding of causal relationships. For example, the report given by the Minnesota Public Radio News in 2013 states how American police officers thought that marijuana should not be legalized as 54 percent of total violent offences committed were committed by people under the influence of the same. One should realize there is a relation of correlation between violent crime and marijuana and not of causation.

It was also seen how predictive policing can be inherently discriminatory, but hides behind the frontage of mathematical data. Indian police is said to be appallingly casteist and communal which is yet another reality check as to how pervasive these attitudes are. One of the first instances of crackdown on press and speech was stark during the Emergency of

1975, which was termed as 'the darkest periods of Indian democracy'. Even after 48 odd years, not much has changed. The ruling BJP government's audacious Hindu nationalist and upper caste agenda has overturned years of social progress albeit minimal in the grassroots levels. The data interception is targeted at the opposition, the civil activists and academics who proactively criticize the working of the government. Rights assured in a democracy such as right to assemble, protest and associate are undermined while digital surveillance is used to stifle and subdue dissenting voices. Historically dated criminal data should not be considered a lead to cracking predictive algorithms because all it highlights is who is more policed than who is more likely to commit crimes.

A continued acceptance and growth of surveillance systems leads to normalization of the sense of being surveilled. It is everpresent yet unnoticed, it is material with respect to Foucault's structure of power yet ethereal like Deleuze or Bauman's conception of surveillance. The spiral of silence, a theory proposed by German political scientist Elisabeth Noelle-Neumann talks of how dissent and speech is self-curtailed for the fear of surveillance or retribution. A study was conducted by communication scientist Elizabeth Stoycheff based on a fictitious article on renewed airstrikes by USA on Iraq and required 225 participants to give their opinion. It was seen the proximity between personal inputs or opinions were in tandem to the mainstream opinion and if it strayed, instances of self-censorship was seen.

Kevin Roose, a writer for the New York magazine tried to tackle the perpetual question whether one can surmount the everyday dataveillance. The reflections are quite interesting since according to him, it's a

tcatch-22 situation. Even though he felt completely anonymous and took proper measures to evade The Eye, he felt more visible and exposed post the experience. All the Wickr app texts, the anonymous Tor browsing and the anonymous Bitcoin payments might have left traces even though he is made to believe he's transcended the system. One of the things that tips off the system is the switching over to the 'unserveilled' or the Tor browser which hints at suspicious activity or someone 'actively' pursuing encryption.

The dichotomy that is actively staring us down is hiding of search information would land one in hot water than a person who doesn't disguise via encryption but is a regular Jane as the obscurity of being dull is a good weapon against continued surveillance. But one of the reactions that does question this entire tirade was an argument posed by the U.K

government on fears addressing the installation of numerous public surveillance cameras on the lines of "if you've got nothing to hide, you've got nothing to fear". Snowden's response to a similar statement during his trial was that arguing that one doesn't care about right to privacy since he/she has nothing to hide is like saying one doesn't care about free speech because he/she has nothing to say. One of our frightening realities is that the working of the Internet as a single, global and homogenous platform is the kernel of truth prophesied of the ultimate surveillance system. All one can do is come to terms with Julian Assange's revelation on the system that the national security that is often heralded is a pretence for secrecy that is routinely used by the powerful but seldom justified.



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KOUIZ-A-FILOSOFIAS

1) "X" is an Asian Philosopher who although initially was influenced by Marxism but later he heavily criticized Marxist Materialism as Dogmatic & unscientific and neglected the creative role of human subject. X profounded a new approach "Y", which presented that individuals must not be subordinated either to Nation or class. Identify X & Y.

2) "X" was among the most influential and widely debated of history's thinkers. A writer, public office-holder, and philosopher of Renaissance Italy, has even been identified by some as the father of modern political science. X was an empiricist who used experience & historical fact to inform his beliefs, a disposition which allowed him to divorce politics not just from theology but from morality as well. Who is X?

3) "X" was a writer, philosopher, and poet born in Boston. X referred to "the infinitude of the private man" as his central doctrine. Also known as the father of the "Y" movement flourished during the early to middle years of the 19th century that emphasized on the importance of subjects such as self-reliance, experiential living, and the preeminence of the soul. Identify X & Y.

4) Descartes's meditation that led him to conclude that perhaps even mathematical laws are not true is referred to as "X". Descartes, while attempting to wipe his mind of everything but true knowledge, utilized what he called the X argument. This argument was specifically aimed to protest laws of math and science, and in it Descartes stated that perhaps he only believed things like $2 + 2 = 4$ because X was causing him to do so. Identify the argument "X".

5) "X" is a school of Philosophy with origins in the work of "Y". This philosophy emphasizes the use of the senses and scientific investigation in order to discover truth. Y is known as the father of X. His pragmatic approach to understanding an object, by understanding its form, is an example of how he investigated matter. Y was the "first to teach logic as a discipline in order to be able to reason about physical events and aspects". Identify X & Y

6) "X", an educational philosopher, is the mother of modern Indian education. She rejected the brahmin education of only upper-caste males, which forbade the education of lower castes. A staunch believer in the universal right to education, she believed that learning was for every child and conceived the scope of education as 'universally available.' She wrote a poem entitled "Y" in which she encouraged those who are oppressed to free themselves by obtaining an education. Identify X & Y.

7) "X" is a branch of feminism that examines the connections between women and nature. X uses the basic feminist tenets of equality between genders, a revaluing of non-patriarchal or nonlinear structures, and a view of the world that respects organic processes, holistic connections, and the merits of intuition and collaboration. This philosophy emphasizes the ways both nature and women are treated by patriarchal (or male-centred) society. The name X was coined by French feminist "Y" in 1974. Identify X & Y.

8) "X" was known across Italy for her beauty and her skill with words, both in literary and philosophical writing, as well as in social settings. Her main philosophical text is Dialogues on the Infinity of Love, a Neo-Platonist work that discusses the necessity of female sexual and emotional freedom in romantic love. This came at a time when women generally had little autonomy, although the Renaissance had begun to provide a bit more space. She also wrote poetry throughout her life, primarily sonnets, along with one epic poem. Identify X.

9) Born in Austria to a wealthy family, "X" is one of philosophy's more colorful and unusual characters. X lived a life of professional nomadism, dabbling in academia, military service, and even as an orderly in hospital. He worked primarily in logic, the philosophy of mathematics, the philosophy of mind, and the philosophy of language. Moreover, during his life, he wrote voluminously but X's only philosophical work "Y" was published in 1921. Identify X & Y.

10) "X" was a significant female Indian thinker who was born in the town of Udupi, in Karnataka, southwest India, and belonged to the Virasaiva movement, which argued for female equality, and opposed all that divides humankind, be it caste, sex, language or dress. Her radical philosophy confronted all priests, and perhaps still provokes today. She was engaged in a philosophical and spiritual dialogue with mystic and poet "Y", who was understandably skeptical of this bare peripatetic, during which she convinced Y of her spiritual worth. Identify X & Y.

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DO WE ACTUALLY NEED "ANIMAL RIGHTS ?

This idea was initially proposed by Peter Singer in his very famous book and our textbook- "Animal Liberation". The basic idea revolves around the key concept of "specism", just like racism, sexism, etc, specism means to have a preference for one species over another. In our case, we prefer our own species the most. This is a question of Applied Ethics in Philosophy, and as always, rather than giving a direct answer to the question, Philosophy gives multiple approaches to solve this problem.

One of the approaches is the Aesthetic approach, where we prefer one specie over another over their aesthetics, which is how pleasing they appear to our senses. Hence, if we find a puppy or kitten cute, we might adopt them and take care of them with genuine love but on the other hand, we might only domestic and raise a piglet for its meat.

A quote that perfectly summarizes this is, "If you crush a cockroach, you're a hero. If you crush a beautiful butterfly, you're a villain. Morals have aesthetic criteria", now rather than arguing the logic of cockroaches destroying our homes or having world domination, we have to understand the metaphor behind it, it is true even among humans known as "pretty privilege" or "halo effect" that we are more likely to help someone we find attractive, but is it alright to have such preferences? The answer can be a definite yes or no and both arguments can be supported but I stand by my preference, animal rights should be strong and prevailing.

Singer continues and I paraphrase, that animal rights cannot be the same as human rights as we have different needs, so giving any animal voting rights would be fruitless because animals simply don't possess the intelligence to vote. But basic natural rights such as the right to life or the right to possess land. Here, land does not mean in a sense of property but in the sense that all creatures can have the space they deserve and have autonomy over it , and depriving them of the same would be wrong. Similarly, they also have a right to life, and killing them worthlessly, for pleasure or consumption can be wrong.

Kant famously explains in his famous proposition to treat people as an end in themselves and not a means to attain something. Hence, giving everyone an intrinsic value. Now, this can also be used for animals, we must treat them as our cohabitators rather than as products for play or consumption.

This idea can be taken as an argument for another approach, the anthropomorphic-centric approach, where, humans are on the top of the biological ladder and every other organism is doing their best to survive on this planet, hence, as survivalists and competitors, we don't only have the right to extinguish them when feeling threatened but also use them as a means to maintain the status quo.

This view is very shallow and narcissistic in my opinion. To think that humans have climbed up a "biological ladder", which is completely man-made is an insult to mother nature. Nature has provided us with everything of requirement and in abundance, everything arises from five elements and dissolves into it, even humans, in all their grace and intelligence, can be finished

by any calamity nature poses on us. Hence, to think that humans are on top and rest of the creations of the same nature, who also made us, are secondary is not something I can promote. Of course, I know what the food chain is and how it works and there is no denial of it, but when we consider ourselves superior and then consider ourselves part of the same food chain other animals are a part of if contradictory. If we are a part of the food chain, we must be equal to all animals or if we are superior, we must lie outside of the food chain. Moreover, the food chain is not linear but a continuous loop, which is based on the need for survival, some animals have no option but to kill and they only consume as per their requirements, not pleasure or aesthetics. I use the word 'shallow' for this approach is because this approach evolves out our insecurity from non-human animals. Even after developing top-notch security systems we still feel threatened by animals? Even when we know humans have done many brutal and barbaric actions to fellow humans and animals, sometimes out of revenge and sometimes just for experimenting.

But as humans when we have other options for our consumption, why we must kill?

Mill, from his utilitarian perspective, argues about pain and pleasure. The question is not about their intelligence or worth but if they can feel the pain, if yes, we must not cause them any pain, at least not purposefully. This idea also says that the pleasure of kicking a dog is nothing when compared to the pain of a dog when being kicked.

To conclude, there are many approaches to the problem of animal rights, but the answer to this would be a subjective take. It depends on your perspective of animals and their relations with humans. If you believe they are equal to us and deserve the same treatment as humans, the idea of having animal rights would be correct for you. After all, years back people never thought women and slaves deserved equal treatment and have the same rights as upper-class white men.

The world changes everyday, we grow as humans, not just in the evolutionary process but also as empaths. Having empathy is the highest form of human knowledge and we must show our empathy and kindness to all the creatures around us, unconditionally and always. It is not always about choosing veganism or joining PETA, even smaller acts of kindness, such as giving them shelter or water, counts!

So yes, animals should have the same BASIC rights as humans. Even earlier sacred and public scriptures of India tell us the importance of animals on earth and our kindness and gratitude towards them. Let's together make this world a safer place to live in.

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CELEBRATING THE PHILOSOPHIES OF LESSER KNOWN FREEDOM STRUGGLE



It's been 75 years !!

It's been 75 years to the day when we got our hands free from Cruel British rulers, to the day when Indians would not be subjected to any Oppressive rulers, to the day when Citizens of India would not be forced to pay higher taxes for their own lands, to the day when people would start expecting to not face discrimination and to many more days...

75 years is a very long tenure of time, many things have changed since we got our Independence such as; Urbanisation, Globalisation, Increment in Industries, Employment, etc. No, we have not achieved success in each and every change that we tried to make in the name of development, countless downfalls are also there for so many schemes, ideas, policies that were introduced. But what has not changed in all these times is the Struggle, Struggle for Freedom. That was the time when enormous populations played extreme roles to get their freedom back from Outsiders (Britishers).

There were people who have gained so much recognition and rewards for their bravery to fight for their Independence, some of them were; Mahatma Gandhi, Bhagat Singh, Mangal Pandey, Subhash Chandra Bose, Veer Savarkar, Sarojini Naidu, Kasturba Gandhi, Lala Lajpat Rai, Dadabhai Naroji, and many many more. It is impossible to list the names of all Heroes. These are the sung and celebrated Heroes when you start talking about the fight for Freedom, fight for Independence of India. But this doesn't end here.

As I've mentioned, there are numerous people who were there and played a very important role in the struggle for freedom. The Independence that we've achieved, the Independence that we're living, is not only a consequence of people who are sung and celebrated in everyday lives but, instead an unity of people who were recognised as well as who are still not recognised. The rage for freedom was the only thing which was flowing in everyone's blood at that time and as a matter of fact, each and everyone participated in the battle.

Still there are so many people, so many freedom fighters, who are not known to us but their body, their soul, they themselves were there for their people, for their country, for their future generations and succeeded to gain Independence. Some of them were; Alluri Sitaram Raju, Kartar Singh Sarabha, Lakshmi Sahgal, Pingali Venkayya, Surya Sen, etc.

I want to introduce one of those people who is not recognised among us majorly, who is not celebrated for her bravery, for the role she played, but was there and stood still till the day we got our Independence. There were not only Indians who were battling for freedom from Britishers, some were non-natives or non-citizens of India as well.

One of them was Madeleine Slade, known as Miraben (after being named by Mahatma Gandhi), a citizen of England, whose participation had been there in the movements held for India's Independence and played a key-role in all of them. She was a strong follower of Mahatma Gandhi. It started when Miraben read the biography of Gandhi written by Romain Rolland, she was amazed by the way of non-violence Gandhi Ji had adopted to free his Country from the British-rule. Fascination with Gandhi's principles led her to decide that she would be spending her rest of life in India, as a disciple of Mahatma Gandhi, who already warned her of the difficulties she would be facing.

It was the year 1925, which was the highly eventful period, when Miraben landed in India. Upon reaching India, tremendous change could be seen in her. A woman with foreign-white hair but chopped, wearing white-borderless saree who took the oath of Celibacy. Accompanied by Gandhi, Miraben witnessed "Simon Commission" facing protests, "Dandi March" and the "Civil Disobedience Movement", "Gandhi-Irwin pact", followed by her presence in the "Round Table Conference" at London in the year 1931.

Due to her participation in Freedom movements and preaching Gandhi's way of non-violence, she was arrested many times. After coming out from jail, she was still in unity with Gandhi and his followers and disciples, fighting for India's freedom. During her stay in India, she chose not to return back to England even when her father died in the year 1926. Of course it was not an easy task for Miraben to live in Sabarmati Ashram with those hot and humid scorching summers but she was persistent with her decision and soon learnt to speak Hindi, spinning and carding cotton.

Either it was Gandhi's participation in Freedom movements and Indian National Congress, or, his quest for non-violence and truth, Miraben was acquainted with both his prongs. She also played a key role in promotion of Khadi, as she travelled in so many parts to promote it. The position of special adviser for the government of Uttar Pradesh to suggest them in the expansion of agricultural production was offered to Miraben, in the year of 1946. When freedom movements started showing its positive consequences, she established her ashram near Rishikesh.

Following Mahatma Gandhi's death in the year 1948, she stayed in India more than a decade. After Gandhi's assassination, Miraben was invited to England by Lord Louis Mountbatten to connect with audiences and tell them about her experiences and recollections with Mahatma Gandhi. After listening to her, the audience was lathered by her narration about him.

During her stay in India, she travelled many parts and promoted a number of campaigns related to the environment such as, preventing deforestation and implementing flood control measures. She said "Goodbye" to her 2nd home, India, in the year 1959, after staying here for 34 years and chose to live the rest of her life in Vienna, Austria. She was honoured with the Padma Vibhushan by the Indian Government for her excellent role in the freedom battles and for playing a key role for humanity as well. Unfortunately, she bid adieu to this world on 20th July, 1982.

Even in today's times, every second person in this country is battling for his/her freedom with something such as, corruption, gender bias, religion bias, economical bias and so on. We got our Country free on 15th August, 1947 but we're still not free from all the issues emerging from humankind and the people supporting them. This battle of Freedom for anything and everything will never come to an end, therefore, be brave, be bold and be true !!

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WOMEN'S EXPECTATIONS VS REALITY

It can't be just a coincidence that the word women has two extra letters than men. As a child, I've always wondered about these extra two letters. I think "W" in women stand for wisdom and the "O" stand for onus. A woman catches the warmth of sunlight in her hands, the taste of sea-salt in her mouth, the chimes of wind in her hair, the fierceness of storm in her wrath, the peace of abode in her arms and the dreams of generation in her eyes. All these traits sum up a woman. Let's see the reality! India is a country known for its culture, traditions, and unity. In this holy place, women own a title called "DEVI" which means goddess, the goddess Durga, Saraswati and many more. But, the reality behind this myth may leave you with goosebumps. In the past decade: 26 crimes against women are reported every hour, and one complaint every two minutes. The crime against women is not only physical but also mental in the form of dowry pressure, education, improper access to freedom etc. They are forced to drop out of schools and do the domestic work because its a stereotype that women are safe at home but the saddest reality is that women are not safe even in their own houses. They become victim of domestic violence. And if they are not safe in their own houses then how can you expect them to be safe anywhere else? I think that we are responsible for such happenings going on in our society. Eradicating such a thought process is the only solution to this problem. Hence, making the life of a woman just like the way she wants!



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LITERATURE REVIEW- CRIME AND PUNISHMENT

Crime and Punishment, written by Fyodor Dostoevsky, is a novel that explores a wide range of philosophical themes related to human nature, morality, and the nature of justice. The book questions the relationship between crime and punishment. It presents a complex portrait of the criminal mind, exploring the motivations and thought processes that drive people to commit heinous acts. At the same time, it raises important questions about the nature of punishment and the role of the criminal justice system in society. Is punishment primarily intended to deter criminal behavior, or is it meant to serve as a means of rehabilitation for the offender? What role does mercy and forgiveness play in the administration of justice? These are all questions that the novel explores in depth.

The book explores the nature of guilt and redemption. The theme of guilt and redemption is also relevant to real-life examples of crime and punishment. For instance, many individuals who have committed serious crimes struggle with feelings of guilt and remorse, and may seek redemption through efforts to make amends for their actions or contribute to society in positive ways. The question of whether society should allow for second chances and the possibility of redemption is an ongoing debate in criminal justice reform.

It grapples with existential questions about the meaning and purpose of life. The characters in the novel are all searching for a sense of meaning and purpose in a world that often seems chaotic and meaningless. Raskolnikov's quest for redemption can be seen as an attempt to find meaning and purpose in his life, even in the aftermath of a horrific crime.

Crime and Punishment, as a whole, is a rich and complex work of literature. The themes explored in the novel can be connected to many real-life examples and the broader social and ethical issues surrounding them. It invites readers to reflect on some of the most profound and enduring questions of human existence, and challenges us to consider the implications of our actions for ourselves and for society as a whole.

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STORY ON INDIFFERENCE

An adivasi woman who has relocated to a metropolitan city for working as a maid is the side character for our competition's story. She can never be the "main character" and we glamorise her poverty, we who live in high-rise buildings with zero experience of her difficulties.

"उसका बसेरा इस शहर की तंग गलियों में बिखरा सा खड़ा है। बारिश हर मौसम उसके झोपड़े में खुद को आमंत्रित करती है, मगर धूप वहां तक पहुंच नहीं पाती। अख्तर साहब के शब्दों में, उसके हिस्से का सूरज, बड़ी इमारतें निगल लिया करती हैं। उसका इतिहास यही अंधेरा है जिसमें जमींदारों के पैरों तले सांस लेने को तड़पती देह की चीखें, कारखानों के बंद दरवाजों में मालिकों के चाबुकों की मार, पितृसत्ता के प्रहारों के निशान घनघोर नींद सो चुके हैं। अपना दाना पानी, जंगल, गांव, पति, मां-बाप, पहचान, उसने सब खोया है। सच कहें, तो उससे छीना गया है। है तो बस थकान - कुचलती हुई, रौंदती हुई; मगर ये शहर उसे आराम नहीं देगा।"

हड़बड़ी और गड़बड़ी में साहित्य उत्पन्न करने की नाकाम कोशिश हुई और ऊपर लिखी पंक्तियां अस्तित्व में आईं। मौका किसी अंतर-विश्वविद्यालय फिल्म मेकिंग प्रतियोगिता का था और जिसमें हमारे कॉलेज की फिल्म सोसायटी भाग ले रही थी। विषय था "वर्कर्स राइट्स"। गूगल मीट पर सब नए-पुराने सदस्य जुड़ने लगे और विचारों की रेल सरपट दौड़ी। विषय देखकर मित्रगणों ने अनुमान लगाया की वर्कर्स राइट्स आजकल बहुराष्ट्रीय कंपनियों में निकाले जा रहे लोगों के जीवन का "पेन प्वाइंट" है। हमारी तरह दूर दराज की लड़कियों ने ताने कसे दक्षिणी दिल्ली की निवासी सहेलियों पर और थोड़ा गरीबी को मेज़ पर लाने के लिए, 'फास्ट फैशन' एक विषय बन गया। नए क्लॉथिंग ब्रांड्स की फैक्टरी तक पहुंचते पहुंचते हमारी नज़र उस पर पड़ी।

तेज़ कदमों से शहर के बाहरी कस्बे की गलियां नापती, तपती धूप से जूझती, टूटती; फटे कपड़ों और उलझे, बिखरे बालों वाली एक महिला। उम्र? पैंतीस ठीक रहेगी। इससे उसके चेहरे का अखरता भारीपन और आंखों में छुपा अवांछित बचपन बैलेंस हो जायेगा। कस्बे में तो गलती से कभी राहत के पल नसीब हो सकते हैं, सूरज ढलता उगता दिख सकता है, मेम साहब हालचाल पूछ सकती हैं; अब क्या किया जाए? अंजली, जोकि हिमांचल के पास सटे किसी गांव की है, कहने लगी कि इसको दिल्ली ले आते हैं। "दिल्ली? आउच!" दक्षिण दिल्ली के फाइव जी नेटवर्क ने सात-आठ लड़कियों की हैरानी एक साथ व्यक्त की। अंजली ने हल्का झुंझलाकर बताया कि दिल्ली रेस्टोरेंट, स्पा, क्लब्स, मॉल्स बाद में और सपने घोटने वाली कातिल जगह पहले है। कैपिटलिज्म पर इतनी बेशर्मी से प्रहार करने के बाद अंजली ने सन्नाटा भरने को धीमे से कहा, "मेरा मतलब है, इस महिला को दिल्ली की भीड़-भाड़ में डाल देंगे तो वर्कर्स राइट्स बेहतर ढंग से व्यक्त होंगे।"

बस फिर क्या था! हमारी कहानी का प्लॉट आसान था। एक महिला जिसका हमने नया नया स्थानांतरण किया था हमारी एक एलिमेंट बनी। उसको हम लाचार और गरीब करते जा रहे थे - एक लेखिका ने उससे उसकी ग्रामीण पहचान छीनी, दूसरी ने उसका पति, तीसरी ने उसकी इकलौती साड़ी के दो चार चीथड़े, चौथी ने उसके पांव की चप्पल और मैंने? दया खाकर, उसको एक बेटे की मां घोषित किया। चप्पल से कहानी यूं आगे बढ़ी कि यह महिला एक बहुराष्ट्रीय कंपनी में काम करने वाली वरिष्ठ अधिकारी के घर पर नौकरानी बनाई गई। नाम? 'अन्विता', 'साशा', 'प्रिशा' वगैरह नाम उछले और आखिर में तय हुआ, 'ज़ोया'। ज़ोया मंदा के दौर के कारण खुद को बॉस के सामने साबित करने की असफल कोशिशों में जुटी है। उसका नौकरानी के प्रति आचरण कुछ बुरा सा ही है। कहानी के लिए यह दिखाया कि उसी सुबह ज़ोया की एक सैंडल टूटती है जिसे वह नौकरानी से फेंकने को कह देती है। नौकरानी, जिसने आते आते एक चप्पल घिसकर तोड़ दी थी, एक पैर में सैंडल पहनकर घर को लौट जाती है, यह सोचती हुई कि ज़ोया और वह स्वयं, थकान खाए हुए दो समान लोग हैं। दोनों अकेले हैं। "जैसे मुझ पर अपने छोटे से बाबू का बोझ है, दीदी को भी तो नन्हे जैरी को मीटबॉल खिलाने के लिए रोज़ संघर्ष करना है।"

"उसका

वैसे वह फिर सोचती है। रोज़ रात को बाबू उससे पूछता है कि दो रास्ते क्यों हैं? एक जो मेम साहब के घर को जाता है, और एक हमारी बस्ती का रास्ता।

पर, चुप कर, नौकरानी। कहानी तो हमने खत्म कर दी थी। तू और ज़ोया दोनों एक समान संघर्ष करते हो, हर रोज़। तू क्या जानती है, पढ़ लिखकर एकाएक पैकेज कम हो जाने की पीड़ा? तूने तो स्थिरता देखी है, हमेशा एक ही पगार, एक टूटी छत, एक गास रोटी। हाउ सिंपल!

"अरे दीदी, एक सवाल का जवाब दे जाओ न। बाबू पूछेगा" कहकर हमारा थोड़ा सा अटेंशन नौकरानी ले लेती है।

"मेरा नाम क्या है, दीदी?"

"ओह कम ऑन, नाम ज़रूरी है क्या?"

"मैटर नहीं करता यार।"

"नो या, कुछ आइरॉनिकल सा नाम रखते हैं, कहानी और इम्पैक्टफुल लगेगी"

"परफेक्ट"

और फिर हम उस नौकरानी का नाम रख देते हैं

ओह! क्या था? छोड़िए भी, कहानी फुल गरीब वाली है, प्रतियोगिता जीत जायेंगे!"

Vagmi

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FALLING

As the starry dark night faded, and carved itself into a foggy morning, as the new little things melted into an old album of thoughts, as my eyes opened gazing into this unknown wanderer's world, as someone touched me with a feeling that gave me ecstasy, and as these movements gave me a feeling of uniqueness, I wanted to stay here for a little longer. I wanted to remain in this world where nothing remains but thoughts that can weave a whole story of lies or reality. I wanted to breathe so as to live even though I didn't know what it meant, I wanted to.

And then someone whom I didn't recognize but thought of as a friend living inside me helped me to live, to breathe, and to be born as an element of nature.

I was lifeless at first but then life came into me, embracing me, and I fell for it, allowed it to imbed in me, and I was born, after travelling through a corridor of redness and paleness. I was born, and walked out from that monotonous corridor into a place of differences, of hues, and of everything that was meant to be a part, through another life, an element of nature that had matured enough to bear a fruit of unique taste and beauty. It must have been in this place of differences for a large space of time that it had got the chance to utilize nature in creating an element out of it.

I also craved for that chance but I knew I just had been born. I would have to stay here longer, to get all that I was craving for even before life had started moving in me like a calm storm.

I took the first breath of life, I let it come into me, and as soon as it came into me, that only one feeling of ecstasy got shattered into a million other feelings that I couldn't recognize or was familiar with. All of these other feelings forced to be a part of me, and I silently kept all of them in me, just so I could be in here a little longer.



Athira Biju

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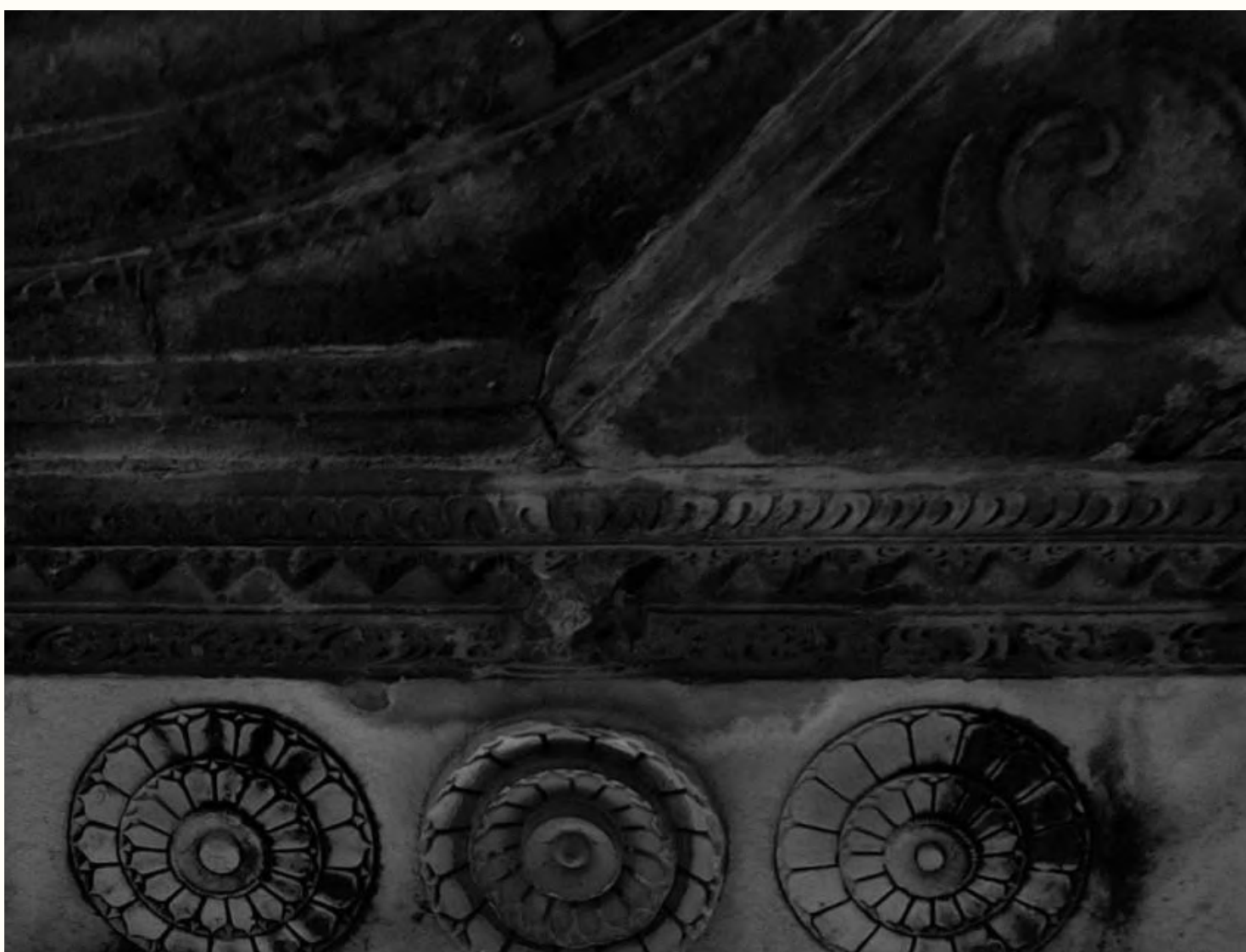
ART AND AESTHETIC, CONDITIONS APPLIED

Beauty lies in the eyes of the beholder and what we deem beautiful differs daily. Today my love for something is out the window and tomorrow it might just come back knocking in because we change everyday. Art changes everyday. Art is not pretty, neither is it meant to be. It is meant to be meaningful. It is meant to touch our souls in a way that only we understand. It is like that song that we listen to on repeat but nobody else understands why we love it. It is a secret love story and only we have the right to it. Art holds a different meaning for each one of us and I believe that is the fun of it.

What may seem like a wonderful meadow to me might just be a boring paint splash to you. And it all comes down to what perspective I behold it with.

For my perspective is happiness, the pure joy that it fills me with is my aesthetic. But why is that, my aesthetic and my perspective being too different from that of the society's drives me out of the insane inner circle that we pass off as "correct". Since when did aesthetics become conditional and confined, a single stroke of the crayon out of these lines can end up in you being ostracised.

Vincent Van Gogh, a great artist and an even greater dreamer, still all those dreams always brought him back nothing but a lifetime of sadness and solitude. And after his death, his starry night which was full of dreams and hopes was finally accepted as one of the most beautiful pieces of art. After his death, his aesthetic was finally considered inclusive. We change everyday then why do we still not accept the change that others go through. The restrictions that chain us all up in this opinionated world is what crushes our society. Not my lifestyle or yours but the judgement that we carry is what brings us down to our knees.



Anu

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THE 'MEANINGLESS' LIFE

The vastness that constitutes our life can be understood as being composed of both meaning and unmeaning. A sphere of philosophy entirely immersed itself in the search to find meaning in what we call life while the literary pieces my hands reached out to read, deciphered this very incoherence attached to the notion of life as the only possible way to reach the essence of life.

Whether it's the meaning or the lack of it which paves way to reach the essence of existence/life is still a repeatedly changing piece of 'nonfiction'. The part which satisfies me is that both the ways are trying to reach the same destination/conclusion, providing some ground for certainty amidst the uncertainty.

One path is built in a seemingly logical way whereas the other is structured in a not so sequential way, relying on understanding the absence of a certain factor(meaning) as a precedent to reach the consequent i.e., the conclusion/essence of life.

The idea that I intend to portray through this picture aligns mostly with the way literary pieces (that I have read) imagined life.

If the readers allow an interpretation of the picture to be send their way, this is what it would be like- Imagine the portion colored majorly in peach to be the vastness of life, and comprehend the upstanding structure(that appears like a tree) to be a human. Since we have decoded the individual expression each component in the picture is trying to express, the next attempt we should make is to understand both these components by association i.e., the relationship between these two parts. The picture suggests the idea that the smallness of life, in an enchanting way tries to align itself with the vastness that constitutes

life.

And the part intentionally excluded- the blue space represents the meaning/ the lack of meaning existing as a theme significant to the understanding of life.

Extending the explanation a little longer, I would like to add that I understand the smallness of life amidst the vastness exhibited as a constituent of life, seemingly suggests one out of innumerable ways, life inherently lacks meaning and humans deliberately impose meaning for purposes still unclear to the rationality doubtfully existing in a chaotic sphere called mind.

As the concluding statement, I think the idea proposed by Zen Buddhists(carrying the practice of Buddhism in China from 9th-13th centuries) would to a slight extent associate itself to the suggestion put forward by me. The Zen Buddhists stated that the way towards enlightenment was also about how well one could counter the desire of following the need to know the answers to unanswered questions. In other words, it proposed the idea of reaching enlightenment through a balanced state of mind rather than through a state of mind constantly working on understanding all sorts of stimuli it encounters in an attempt to find or comprehend the not known elements of the space we occupy.

This concept of resisting the urge to know everything can be related to the other previously mentioned notion in the following way- we humans try to make sense of everything around us, constantly preoccupied with recognizing, comprehending, arranging all sorts of patterns and creating a space where everything is harmoniously ordered, and any enigmatic component would not be let in to the

space without having undergone the process of attaching meaning and giving it a place in the order.

It seems our lives are more actively involved in assigning meaning to everything around us while we are unconsciously engaged in living a meaningless life.

Athira Biju

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Kalā

Art is not what you see, but what
you make others see.



THE BURNING LADY



This piece talks about today's youth's mental health. When Karl Marx said "I am nothing but I must be everything", that is how the people are starting to function in the world now, slowly burning out at a very young age by trying to achieve everything when it is just their age to experience life. This art piece represents how the world and its ideologies are slowly exhausting us. How this capitalistic world that we live in has made us tired and wanting to just find a moment of peace from the day-to-day race of life. The hands in this artwork create a shield to protect the girl in the picture from the fire that represents the burning out effect.

By: Tivisha Singla, 3rd year

CROWN

This art piece is my rendition of Bartolomeo Cavarozzi's 'Virgin and Child with Angels'. Cavarozzi painted Virgin Mary being crowned the 'Queen of Heaven' by Angels while holding Baby Christ. In my version, I have only shown the crown being placed on a woman's head, because to me this painting signifies the power of a woman. Women are the driving force in this world. They are strong and powerful. The way there are multiple hands placing the crown on Mary's head, to me that felt significant. Significant because it showed how heavy the burden of the crown is and how women are expected to keep up with a certain standard at all times. The crown being colourful as compared to the rest of the artwork depicts how an ornament is needed for others to acknowledge the power of a woman.

By: Tivisha Singla, 3rd year



GAZE

This art piece shows different types of gazes. Eyes are often called the window to the soul. In this piece, you can see how a simple gaze can depict so many things, from different emotions internally as well as making others feel a certain way. In a philosophical sense, a gaze is considered an individual's awareness and perception of others and oneself. Foucault developed the concept of the gaze to illustrate the dynamics of socio-political power relations and the social dynamics of society's mechanisms of discipline. Here, five types of gazes are shown, of which to me the first seems indifferent, second scared, third angry, fourth troubled and last sad. But these can seem different to you.

By: Tivisha Singla, 3rd year



DEWY ROSE



This art piece was majorly inspired by one of my favorite Greek Mythologies. The story goes that, upon discovering a plot to kill her mortal lover, Adonis, Aphrodite ran through a bush of white roses to warn him. Its thorns scratched her ankles and her blood turned the petals red.

Sadly, Aphrodite was too late, as Adonis had already been gored by a wild boar. His blood mingled with her tears, turned all the white roses red. Hence the 'dew' in the artwork is meant to depict the tears and the blood that symbolised Aphrodite's love for Adonis.

By: Tivisha Singla, 3rd year

ARISTOTLE THINKING ABOUT ETHICS

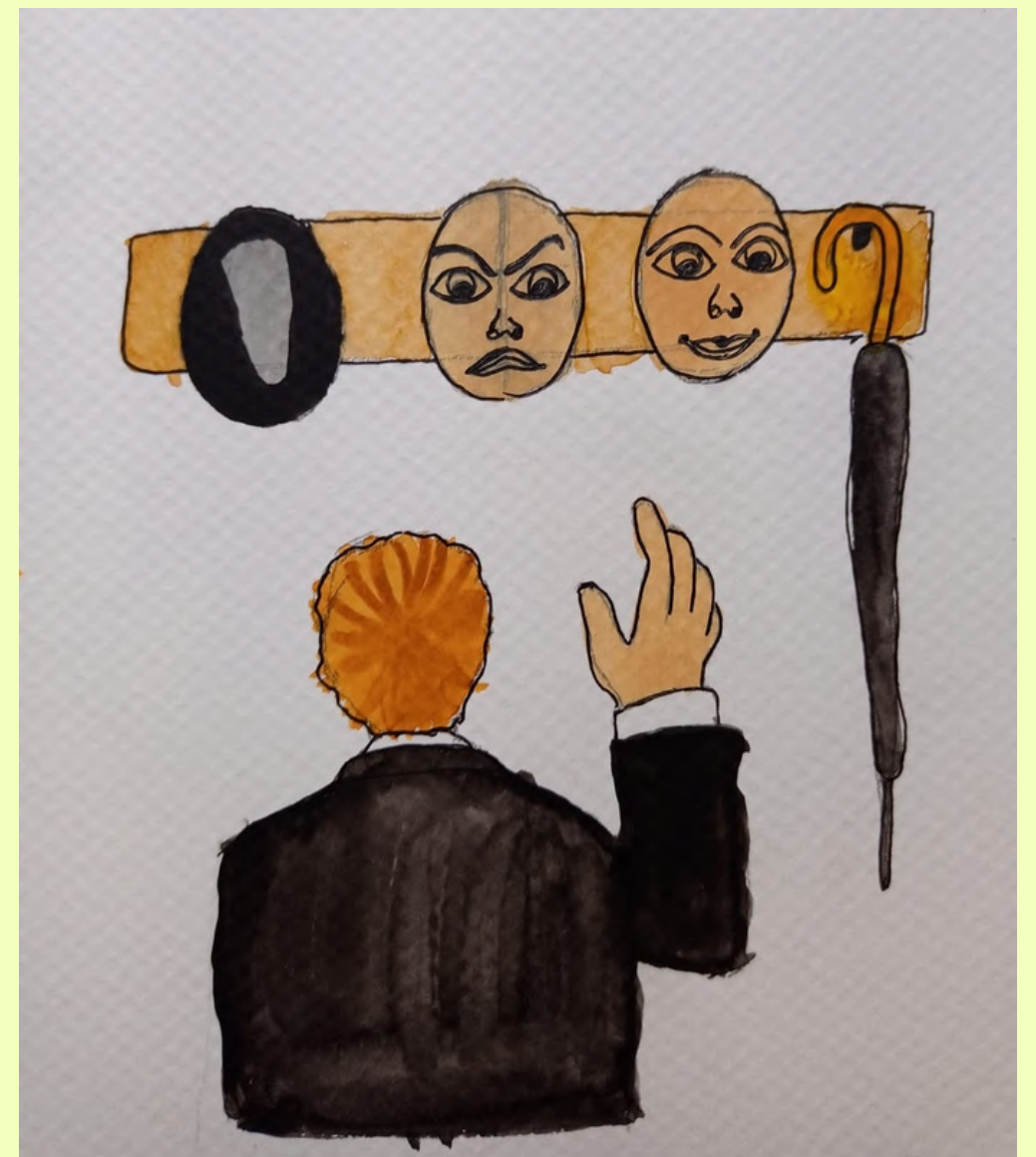


Cartoonish drawing of aristotle (reference from pinterest).

By: Anjali Mishra, 3rd year

Women are not mere victims of Patriarchy, men have en victimized as well. They are captivated in the care of 'masculinity'. The drawing represents how men are taught to not show their true emotions, except for rage and happiness. Men are presumed to be strong for the reason that they are " MALE".

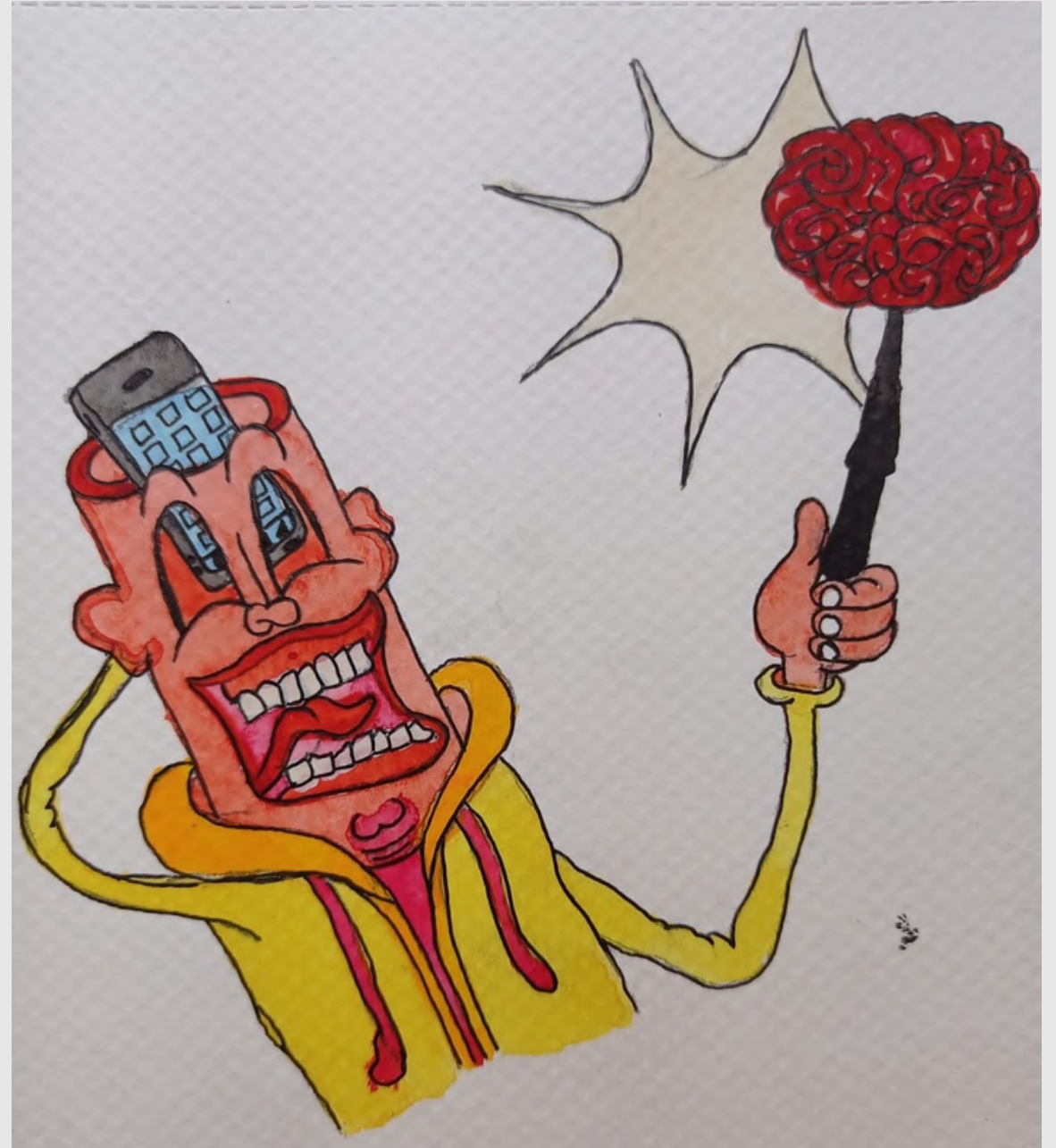
By: Jaya Choudhary, 3rd year



By: Anu, 3rd year

Technology was introduced to make complex things easier. However, in this generation, people seem to be enslaved by it. Technology is overpowering over human beings and we seem to bow down ourselves in front of it instead of using our own rationality, morals, values, etc.

By: *Jaya Choudhary, 3rd year*



MADHUBANI PAINTING: TO DEPICT ART AND APPRECIATION CONCEPT OF PHILOSOPHY



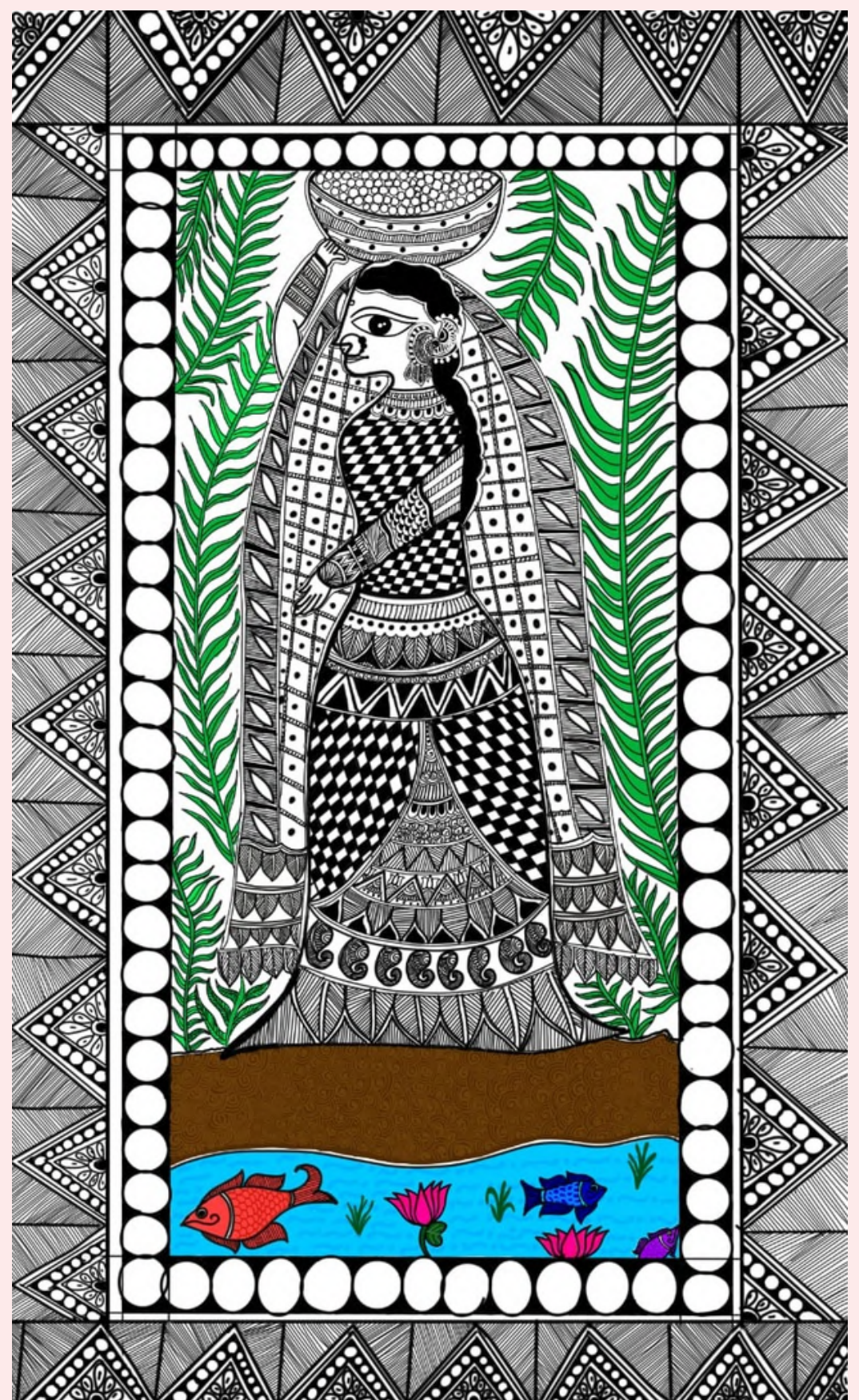
Madhubani art (also Mithila art) is a style of painting practiced in the Mithila region of Nepal and North India. Since, this painting as a part of Nepalese Art and Indian Arts are passed on to generations from generations, its place of origin is not exact but it is named after Madhubani, Nepal and Madhubani district of Bihar, India where it is most practised till date in Nepal and India respectively. Lord Ram and Goddess Sita, if legends are to be believed, saw each other for the first time in the forest of 'Madhuban' (forest of honey) in Dhanusha District — from which the word Madhubani is said to have been derived to name this painting.

The paintings are characterised by their eye-catching geometrical patterns. There is ritual content for particular occasions, such as birth or marriage, and festivals, such as Holi, Surya Shasti, Kali Puja, Upanayana, and Durga Puja.

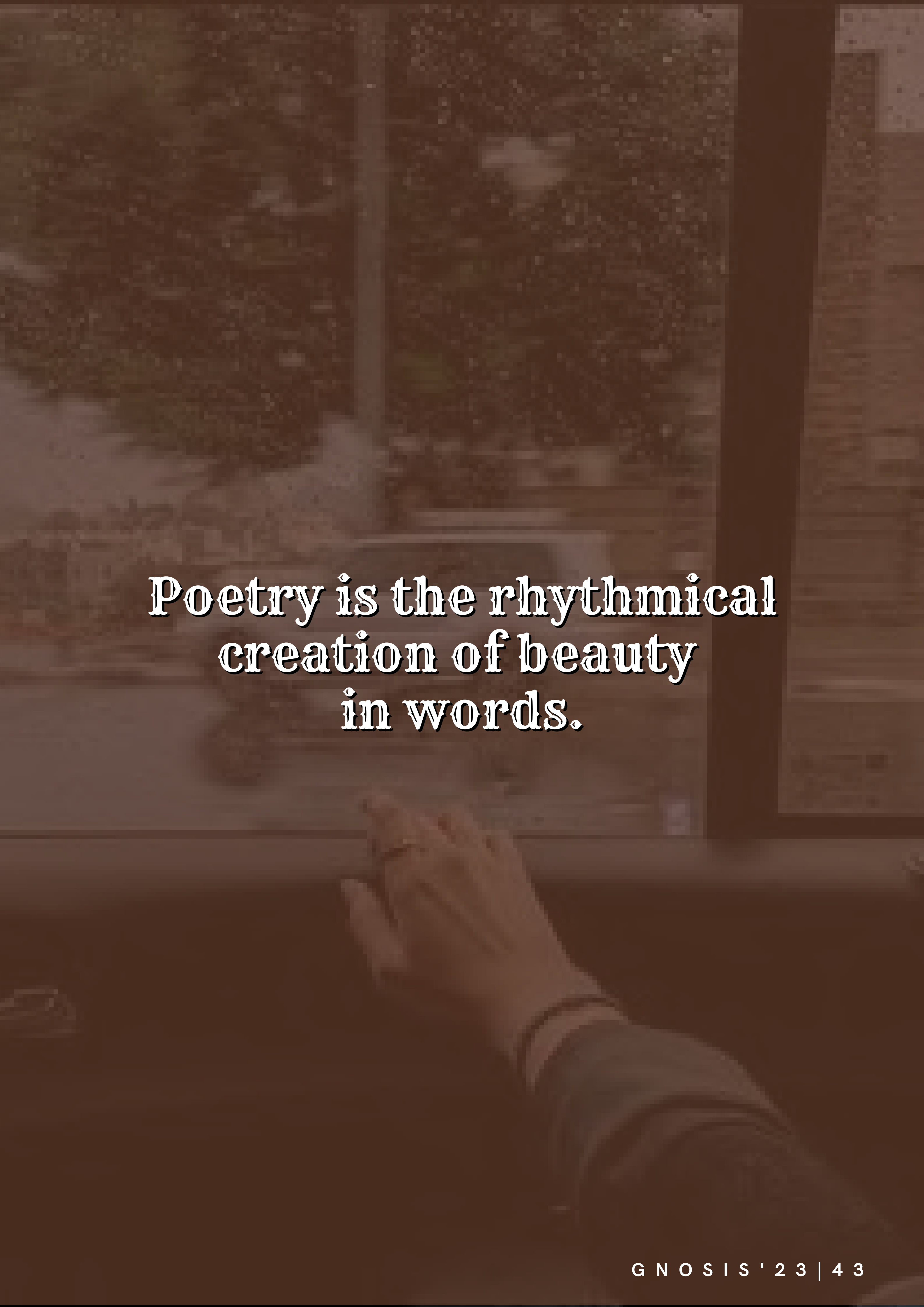




By: Khushi Kumari, 3rd year



By: Jaya Chaudhary, 3rd year



Poetry is the rhythmical
creation of beauty
in words.

THE VOID

Passing by an empty lane!
I got reminded of the emptiness I have in my
brain!.

It will take some time to decide
That's what's killing me from inside.
Despite having many people by my side,
I don't know what's missing that makes me
feel this way!.

But there's a hope I will find a solution to
this void someday!.

Till then I need to move on,
Keeping a smile outside and my void inside!.

Just like every other day!.

Just like most of them out there,
Counterfeiting their smiles right there!.
Yes, there is a void that needs to be filled,
But till then everything remains unfulfilled!

Shalini Tiwari

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This poem is written on ideologies of the left and right wings. How generations have fought over ideologies that at the end, they realise only divert them from the truth. Here what I mean by truth is Truth, which may be interpreted as Brahman for Advaitins and so on: the highest end of what each person or religion seeks.

दाएं कि बाएं?

जंग यकीनों की
सदियों से
चलती जो आई
हमको भी आ मिली है
वसीहत में दोपहर से

जियाली रगों की
मिरे कुनबे में
सदियों से
दौड़ती जो आई
घुलने मुसलसल लगी है
फितरत में दोपहर से

फतह यकीं की
ख्वाब में लिए
आंखें बूढ़ी होती जो आई
अब बंद हो,
झांकने भीतर लगी है
गैरत में दोपहर से

नदी सच की
इब्तिदा-ए-अर्ज से
बहती जो आई
न दाएं न बाएं अब तक मुड़ी है
खबर उन बूढ़े सिपाहो को ये
हुई जबसे,
सब के सब हैं
हैरत में दोपहर से

तो एक कविता हमारे दैनिक जीवन में कृतज्ञता के कुछ बीज बोने के लिए -याद दिलाने के लिए कि हमारे पास जो भी थोड़ा है, वो देश के अधिकतर लोगों से बहुत अधिक है। एक तंज हमारे शिकायती रवैए पर, हमारी उन समस्याओं पर, जिनका अस्तित्व हमारे मन के कोनों में है।

एक ये शहर जहां दो हर्फ़ में आंसू टपकते हैं
एक वो गांव जहां लाश बाप की जला
रोटी को भटकते हैं
एक ये शहर जहां वस्ल हिज्र की बातें है
एक वो गांव जहां रहम पे खूँरेज़ के अटकते हैं
एक ये शहर जहां जोशे-जीस्त मारकर खुद बैठे हैं
एक वो गांव जहां जौरो- सितम की कयामत खाए गुल भी
महकते है
एक ये शहर जहां हर शै रब से चाहिए
एक वो गांव जहां सैलाबे-अशक में डूबे ज़बा-बुरीद
दरखास्त इंसाफ़ की करने को झिझकते है

हर्फ़ - अक्षर || वस्ल - मिलन || हिज्र - विरह || खूँरेज़ -
ज़ालिम|| जोशे-जीस्त - जीवन जीने का उल्लास || जौरो
-सितम - अत्याचार|| कयामत -बला|| गुल -फूल || शै
-वस्तु|| सैलाबे -अशक - आंसुओं का तालाब || दरखास्त
-प्रार्थना ||

Vagmi

Third Year, B.A.(H) Philosophy
Gargi College, University of Delhi

The creator wants a world full of diversity. so created a man, woman & trans identity.

Thinking they will coordinate with each other,

The creator was happy like no other.

Provided more muscular strength to men,

Possibly the biggest mistake that happened.

Women were nothing in front of men,

Making them suitable only for bringing up children. Trans were lost in these juggling fights,

As they don't deserve to have any human rights.

The strong muscular people gained superiority. Creating a norm called patriarchal society.

Accepting all the stereotype as a part of reality.

Never know when many become the prisoner of those 'Almighty.

When creator was questioned for all the pain,

Why the unfairness happened with trans & women.

Why were they bind up in a set of rules, Giving men all the freedom without any issues.

Don't you think they deserve all the right.

To wander freely & have their own sky full of light.

Can't we have an equal society.

Where we can uplift each other from disparity.

The creator answered with tears in the eyes,

Have created this world full of love and slice.

For me you all were dear and the child of mine, It was you who divided into male and feminine.

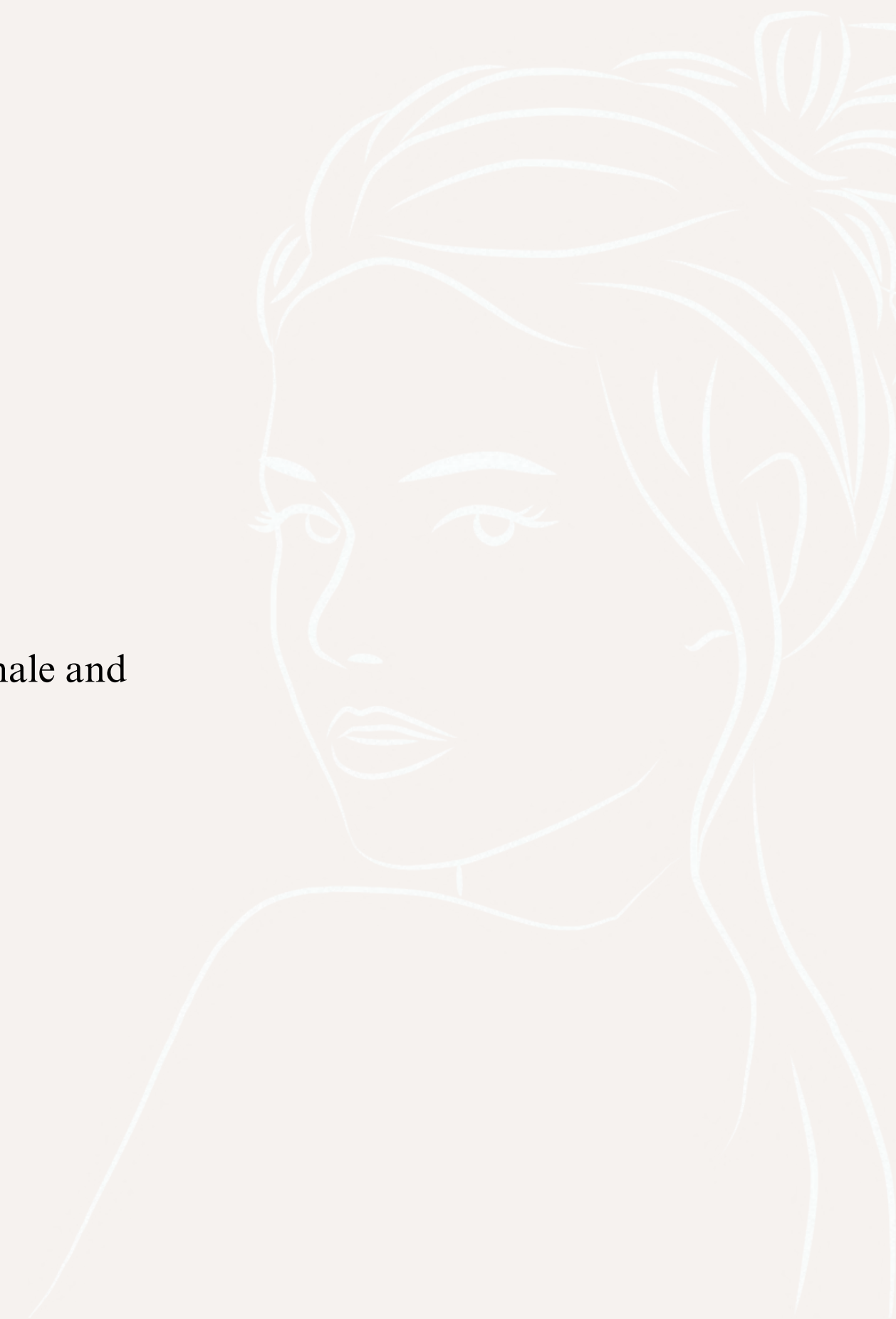
Make this world filled with love and light,

Without being judged for choosing the colour of their kite.

-Kamna Pandey

Second year, B.A(H) PHILOSOPHY

Gargi College, University of Delhi



DEPARTMENT REPORT

The academic session of 2022-23 after facing challenges due to the pandemic has been shifted to physical mode. The challenge of 'new normal' had transformed the teaching-learning process by shifting towards a virtual mode in past two years and now back to physical mode. The Philosophy Department organized various academic sessions and competitions. The Magazine for session 2021-22 was launched online. A farewell for the batch of 2022 was conducted in physical mode. The main aim of the Creative Team was to encourage the students ; it took on the content and graphic needs of the department. Various initiatives like Humans of Philosophy, All Ideas matter, Philosophical analysis, and many more were carried out on the social media handles.

MOOT COURT SESSION:

Students of Department of Philosophy, Gargi college organised Moot court session under our professor Ms Saachi Choudhary based on THE CASE OF THE SPELUNCEAN EXPLORERS.



ESSAY WRITING COMPETITION:

As a celebration of the glorious ideas which earned us our Freedom, Department of Philosophy, Gargi College organized an Essay Writing Competition as a part of 'Azadi Ka Amrit Mahotsav'. Topic for the Competition was "Writing the Mind: Celebrating the Lesser-Known Philosophies of the Freedom Struggle".

SKIT BASED ON BIOETHICS:

Third Year students, Department of Philosophy, Gargi college Performed Skit based on Bioethics.



VĀRTĀ:

A series of lectures conducted by Department of Philosophy, Gargi College to explore ways to nurture with philosophy after graduation.

"HOW TO FIND A RESEARCH QUESTION? A CASE STUDY OF EGO IN DESCARTES, KANT, HUSSERL AND HEIDEGGER."

-BY SPEAKER HUZAIFA OMAIR SIDDIQI

We had a lecture on topic "How to find a research question? A case study of Ego in Descartes, Kant, Husserl and Heidegger" by speaker Huzaifa Omair Siddiqi on 14 October 2022. It was such an insightful session.

About speaker: Huzaifa Omair Siddiqi finished his PhD at Jawaharlal Nehru University's Centre for English Studies and is currently teaching at Ashoka University's Department of English. His research is oriented around phenomenology and the contemporary philosophical movement called Speculative Realism.



"MERLEAU-PONTY'S ESSAY 'THE BATTLE OVER EXISTENTIALISM'"

-BY SPEAKER HUZAIFA OMAIR SIDDIQI

We had lecture on topic "Merleau-Ponty's Essay 'The Battle Over Existentialism'" by speaker Huzaifa Omair Siddiqi on 5 November 2022. It was such an insightful session.



"ROLE OF PHILOSOPHY IN SHAPING DIPLOMACY"

-BY SPEAKER MR. AMBARISH VEMURI (IFS OFFICER)

We had lecture on topic Role of philosophy in shaping diplomacy by speaker Huzaifa Omair Siddiqi on 17 January 2023. It was such an insightful session. About speaker: He is currently serving as Under Secretary in the Foreign Policy Planning and Research Division. He has served at the Indian Embassy in Moscow (2017-18) and the Indian Embassy in Kyiv (2019-22). He holds a Bachelor's degree in Mechanical Engineering from BITS Pilani (Rajasthan) and a Master's degree in Philosophy from JNU (New Delhi).



DEPARTMENTAL ORIENTATION:

Onset of Covid-19 Pandemic has compelled professors and students to meet freshers in online mode through screens. But the year 2022 had initiated its journey by bringing back the earlier way of living. Due to this, department of Philosophy has been able to organise its Orientation Physically on 2nd November for the session 2022-2026.



LECTURE BY DR FRISBEE C. C. SHEFFIELD ON 'SOCRATIC DIALOGUE AS AN ETHICAL PRACTICE':

Department of Philosophy, Gargi College organized a lecture of eminence by a Cambridge University scholar, Dr Frisbee C. C. Sheffield on 'Socratic Dialogue as an Ethical Practice.'

Dr Sheffield was an undergraduate at Bristol University, an MPhil student at Cambridge University and studied for her DPhil at Oxford University. She held a Post-Doctoral Research Fellowship in Classics, at the Institute of Hellenic and Roman Studies, Bristol University, followed by a Research Fellowship at Girton College, Cambridge. She taught at Yale and Kings College London before coming to University of Cambridge, Downing College as the Fellow and Director of Studies and the Associate Professor of Classics.

The session was held in a blended mode with Dr Sheffield joining through the remote mode.



A VISIT TO THE NATIONAL GALLERY OF MODERN ART:

The students of 2nd and 3rd year went for an educational excursion to the National Gallery of Modern Art, New Delhi. Under the tutelage of Ms. Saachi Chowdhry, it was a practical activity. The visit was extremely informative, enjoyable, and special being an outdoor activity. The students were awestruck by the artwork and sculptures. As an additional activity apart from class discussions, it was met with enthusiasm and excitement.



NAAC ACTIVITY:

The Philosophy department of Gargi College has always placed a priority on the rapid development of both academic and non-academic talents as well as a vibrant demonstration of teamwork. During the NAAC visit preparations, all of these abilities were put to use. The students gave it their all, prepared presentations, and creatively represented philosophical ideas on the walls and on the classroom bulletin boards.



MĪMĀṂSĀ : THE PHILOSOPHICAL SOCIETY:

The Philosophy Society of Gargi College, MĪMĀṂSĀ, serves to provide students with a platform where intellect can unite, and learn through each other, the subtle Art of Knowledge. The very foundation of this venture lies in breaking through moulding superstitions and biases, and this can happen only when minds of different making engage together in conversation on the controversial and the unspoken. Mimamsa ventures to become the Agora where students can engage in dialectical philosophy and find their own unanchored beliefs, shaking the world away in the gentle way of the highest making of humankind: Philosophy. In the chapter 2021-2022 of Mimamsa Sessions, students joined

their wits and explored important topics, forming humanitarian rational conclusions. The perplexing question of identity raged and the true meaning of freedom of sexuality was explored. The long-running dignity and glamour of 'Objective' are challenged through the idea of the multi-dimensional nature of meanings. Metaphysical Scepticism stands as the root of the idea of Transphobia understood and dismantled in a sincere discussion amongst the compassionate, and the pro-life veil against abortion seen for its patriarchy.



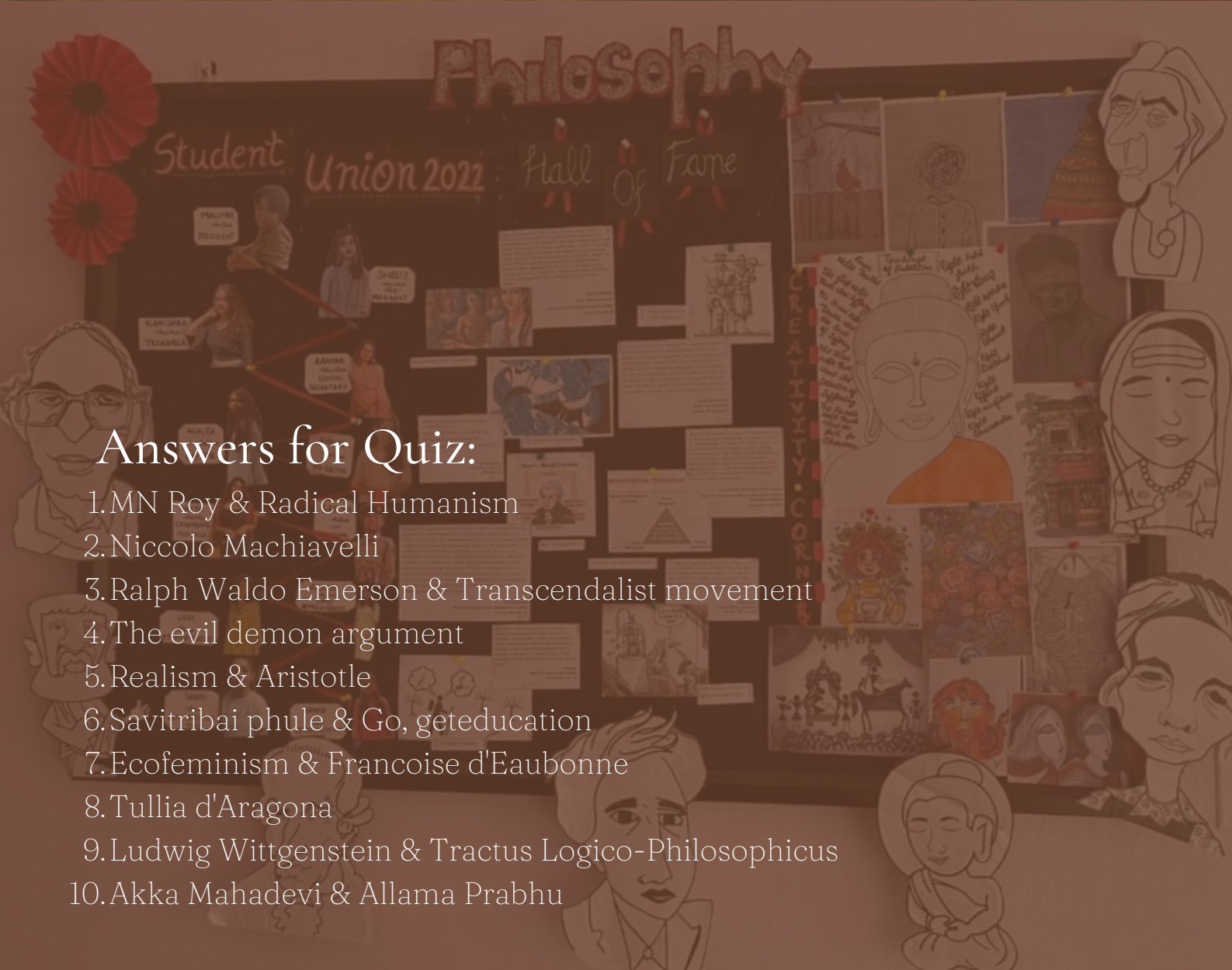
DIALECTICA 2023, THE ANNUAL DEPARTMENT FEST:

The Department's Annual Fest 'Dialectica' was conducted on 19 April 2023 on the theme 'Law and Morality: Norms, Behaviours and responsibilities'. The day consisted of various events along with panel discussions. Our guest speakers in the panel discussion were Dr. Ruplekha Khullar [Associate Prof (Retd), JDMC], Mr Shrutanjaya Bhardwaj (Advocate, Supreme Court of India) and Dr. Bindu Das (Associate Professor, IP college for women). After the panel



discussion, Poster making and Creative writing competitions respectively were held. The winners of all the competitions were rewarded with cash prizes.





Answers for Quiz:

1. MN Roy & Radical Humanism
2. Niccolò Machiavelli
3. Ralph Waldo Emerson & Transcendentalist movement
4. The evil demon argument
5. Realism & Aristotle
6. Savitribai phule & Go, geteducation
7. Ecofeminism & Françoise d'Eaubonne
8. Tullia d'Aragona
9. Ludwig Wittgenstein & Tractatus Logico-Philosophicus
10. Akka Mahadevi & Allama Prabhu



Department of Philosophy Gargi College,
University of Delhi