

## Free Will and Determinism

- Mujahid Shaikh, S.Y.B.A.

Free will versus determinism is a topic that is debated quite extensively. The concept of free will advocates that a human being has the ability to freely choose his action. The concept of determinism advocates that our actions are determined by the forces beyond our control, those forces could be identified as the whims of gods.

In the circle of philosophers, two declared opponents on this topic are Peter van Inwagen and Daniel C Dennett. Dennett in his book *The varieties of Free Will Worth Wanting* argues that we do have free will. Their difference lies in the nature of its relationship to determinism. Van Inwagen presents three premises in his main argument - that free will is in fact incompatible with determinism, that moral responsibility is incompatible

with determinism, and that (since we have moral responsibility) determinism is false. Hence, he concludes, we have free will.

The argument for the first premise runs as follows, "If determinism is true, then our acts are the consequences of the laws of nature and events in the remote past. But it is not up to us what went on before we were born, and neither is it up to us what the laws of nature are. Therefore the consequences of these things (including our present acts) are not up to us."

The argument for the second premise "If no one is morally responsible for having failed to perform any act, and no one is morally responsible for any event, and no one is morally responsible for any state of affairs, then there is no such thing as moral

responsibility."

And in the third premise van Inwagen does not present a concise summary of his line of argument. He takes it as being self-evident that we have moral responsibility, as we do, after all, continue to hold people morally responsible for their actions.

To conclude van Inwagen states that we know we have free will because free will is entailed by moral responsibility, and we know that people are morally responsible for their actions. Dennett claims there are cases of responsible action when one could not have done otherwise. That is the purpose of a moral education - to make one incapable of, say, torturing an innocent person in exchange for a thousand pounds. We may have been trained since birth to consider such an offer unacceptable, yet most of us

would not claim when we rejected the offer we were not doing so freely. Dennett asks, what is it we want to know of a person when we wonder, could he have done otherwise in a particular situation? Are we asking, given the exact brain states he had and the exact state of the universe as it was at the time of the act, could the person have done otherwise? Dennett rejects this formulation of the question as unanswerable, and even if answerable as unhelpful in determining responsibility.

Thus, Dennett argues, we would still hold people morally responsible whether we accepted van Inwagen's concept of free will or not, because the considerations we have in mind when we ask whether someone "could have done otherwise" are irrelevant to issues of free will and determinism.

## What does the current union budget have for education sector?

Dr. Sujata Khadilkar (Faculty, Dept. of Economics) and Ms. Komal Phutane (TYBA-Economics)

Transcending from being coined as 'One of the oldest civilizations in the world' to have developed into the 'World's largest democracy and the World's largest economy'; our motherland in definitive terms has taken a leap of courage and perseverance. India is an amalgamated cluster of heritage and international confidence.

India's progress in the recent years has been immensely promising. The planning commission and its successor, the Niti Aayog's establishment during the reign of the NDA government have been instrumental in bringing in reforms. The Modi Government and the Union Budget work towards a New Digital India. While the Principle remains, "Reform, Perform, Transform"; we envision to create a US \$ 5 Trillion Economy by 2024 while currently being a US \$ 2.7 Trillion Economy. The aim is to develop into a US \$ 3 Trillion Economy by the end of 2019.

After the table, we would now focus particularly on the budgetary allocation made for education. With the New Education Policy envisioning outcome based learning for school education and promoting International Standards for HEIs in India, it would be pertinent to introspect whether the budget allocation for the Education Sector would be sufficient. To traverse the gap between today's reality and the ambitious dream of tomorrow in education, a strong financial support in the form of investments in Education Infrastructure and Fiscal Provisions for education would be a necessity.

### Highlights of the New Education Policy

#### Youth

- **New National Education Policy** to be brought which proposes
- Major changes in both school and higher education
- Better Governance systems
- Greater focus on research and innovation.
- **National Research Foundation (NRF)** proposed
  - To fund, coordinate and promote research in the country.
  - To assimilate independent research grants given by various Ministries.
  - To strengthen overall research eco-system in the country
  - This would be adequately supplemented with additional funds.
- Rs. 400 crore provided for "**World Class Institutions**", for FY 2019-20, more than three times the revised estimates for the previous year.
- '**Study in India**' proposed to bring foreign students to study in Indian higher educational institutions.
- Regulatory systems of higher education to be reformed comprehensively:
  - To promote greater autonomy.
  - To focus on better academic outcomes.
- To prepare youth for overseas jobs, focus to be increased on globally valued skill-sets including language training, AI, IoT, Big Data, 3D Printing, Virtual Reality and Robotics.

Some migratory birds travel in a V or J formation called an echelon. This makes it easier for the flock to communicate, and the vortex helps the birds in the rear save energy.

Budget at a Glance (in Rs. Crores)

Particulars/ Items	2018-2019 – Revised Estimates	2019-2020 – Budget Estimates
Revenue Receipts	1729682	1962761
Capital Receipts	727553	823588
Total Receipts	2457235	2786349
Total Expenditure	2457235	2786349
Revenue Deficit	410930	485019
Effective Revenue Deficit	210630	277686
Fiscal Deficit	634398	703760
Primary Deficit	46828	43289

Source: Budget at a Glance

### Sectoral Distribution of the Union Budget

SECTOR	AMOUNT ALLOCATED – (in Rs Crores)
Agriculture	1,38,563.97
Rural Development	1,19,874.43
Education	94,854
Health	64,559.12
Infrastructure	1,00,000
Defence	4,31,010.79
Jal Shakti	28,261.59
Women and Child Development	29,164.9

Source: India Today

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The current status of Education in India can be explained as

CRITERIA OF MEASURE	FIGURES
Drop-out Rate (2014-15)	Primary Education (1st to 5th grade)- 4.13 Secondary Education (9th and 10th grade)- 17.06
Literacy Rate (2014)	Rural- 64.7 Urban- 79.5
No of beneficiaries under the Adult Education Programme (2016-17)	Males- 6,057,019 Females- 13,226,056 Total Males and Females- 19,283,075
Enrollment of Foreign Students in Indian Higher Education (2015-16)	Males- 30151 Females- 15273 Total Males and Females- 45424

Source- Ministry of Human Resource Development Educational Statistics at a Glance

The government through its multitudinous schemes and the required

## Silence of the Youth

- Neha Sheikh, T.Y.B.A.

Silence is the act of being uncommunicative. It can be wielded as a weapon or tool to destroy the unwelcomed and build the necessary. It is the most disastrous and sophisticated weapon of all the lethal weapons that humans create. In the 21st century, we talk of silence as a welcomed bliss from the cacophony of material development. The middle aged and senior citizens are always in search of silent and tranquil hilltops on the far outskirts of the city which they consider as a spiritual retreat. Urbanization has painted for us quite a sweet and serene picture of silence. However, silence at its core, is not so. It has taken a negative connotation when it comes to the institution of society and government. It is nothing less than a sin in these times of social, political & economic turbulence in India.

One cannot and should not remain silent when:

- Persons belonging to any religion, caste, creed or social status are lynched by enraged and ill-informed mobs. Mobs that are not endowed with judicial powers by the Constitution of India.
- The Judiciary itself expresses its discontent over its functioning. Functions which are obstructed by external or internal politics. (4 senior most judges of the Supreme Court of India in a press release stated that cases were being allotted to judicial benches based on "preferences" of the Chief Justice and rules set out for the same were not being followed by him). A citizen loses faith in the ideal of Justice his or her country professes to uphold when he or she comes to know that it's Judiciary is not "independent" by all means (especially of the judge's own subjectivity).
- The information they are presented with is served in a golden plate carrying ambiguous statistics, sautéed with colourful beans of ultra superficially successful government policies, well cooked in the oil of unrequited love and praise for their political leaders. Not to forget the garnish of upcoming foreign visits of the Head of State/Government.

The news of the triumphs of the November 2016 economic reforms of India, reported by the so-called "independent media house"-es, do not go in accordance with its resulting effects as far as the economic slowdown the country is experiencing currently is considered.

- A state of the democratic Union of India was suddenly and very undemocratically divided without the consent and consultation of its residents or their representatives. and in many more situations.

This silence is all the more frightening when exercised by the technologically empowered youth of the nation. The youth of India is preoccupied with getting good grades when in High School followed by cracking entrance test of a premier University and irrespective of their success or failure at it, they are struggling to get internships and job placements of their choice (due to the employment crisis prevailing in the country). Some are not even fortunate enough to get good education. Any free time that they get is spent in internet engagements like movies, games or social media. Among all this, they very conveniently ignore the responsibility of being an active citizen of the nation. They neither acquaint themselves with the current affairs nor do they involve themselves in expressing their scepticism/support/protest toward government activities.

Expressing does not necessarily mean carrying out rallies or other such extravagant gestures. Discussions among friends and fellow classmates could be a great start. Discussions that are enlightening and spread awareness to the needy, in which participants enter with the only objective of learning and educating themselves, their fellow participants and listeners, if any.

We all know that youth are the future of any country. Today, we, the youth of India, are technologically quite empowered, we now have to empower ourselves intellectually for the needs of our country, society, and family.

finance apportioned for the same, aims to prosper and hence transform the country into a highly revered destination for education and enrichment. The budget allocation for the Education Sector for 2018-2019 was Rs 85,010 Crores which has experienced an increase of 9.4% which grew to Rs 94,854 Crores for the year 2019-2020. Rs 94,854 Crores of Educational Budget is a cumulative figure of Rs 56,537 Crores for Elementary Education and Rs 38,317 Crores for Higher Education. Rs 400 Crores from the Budget are allocated to develop World Class Institutions. This is one of the largest growths in the outlay for education sector in the recent times.

Basic questions that arise are:

How realistic are the aims of the policy considering the current status with the high drop-out rates, rural-urban disparity etc.?

Is the budgetary allocation sufficient in view of the ambitious goals of the New Education policy?

Are the budgetary allocations adequate mechanisms to achieve the targets of the new education policy? Have we identified the linkages or facilitators towards the immaculate implementation of the goals envisioned in the new education policy?

A more comprehensive and cohesive approach along with multi stakeholder involvement and positive mindset that would enhance quality changes in the education scenario will be a requisite for the success of the policy.

*Potatoes were the first food to be grown in space. In 1996, potato plants were taken into space with the space shuttle columbia.*

## Indian Tradition and Psychology

- Sneha Nair, S.Y.B.A.

One can look at knowledge systems other than one's own in two ways: sympathetically, as a source of insight that can potentially enrich, complement or even replace one's own way of looking at reality, or objectively, as a curious cultural characteristic of others than oneself. The latter is the approach of most historical and ethnographical studies. These disciplines study non-Western knowledge systems not for their intrinsic value, but in order to develop insight into the people and cultures that have produced them. Within modern science, Indian knowledge systems have been studied almost exclusively from such a third person, historical or ethnographical perspective. It is true that since a long time Buddhist and Hindu Art are accepted as part of our collective heritage. It is even bon ton to admit that Buddhist and Hindu scriptures contain nuggets of truth that can help people with a certain disposition in their personal life, but the contribution Indian thought can make to mainstream modern science is largely ignored. A prime example of the subject, to which the Indian tradition can make extremely valuable contributions, is Psychology.

There are many specialised areas of psychology in which the Indian tradition can make major contributions. One can for example think of Bharata's detailed study of aesthetic pleasure and emotions; cognition, perception and awareness; language; personality types (gunas, varnas); life-cycles (ashramas), etc. One of the most interesting for modern psychology is perhaps the Indian approach to developmental psychology. In this field, the contributions from the Indian and the modern Western tradition are clearly complementary. Western developmental psychology has done a lot of work on what is unique to early childhood. Just as in pre-modern Europe, the peculiarities of early childhood have not received

much attention in the Indian tradition, and what happens during this period of life is taken largely as not more than a specific application of general principles. But what the Indian tradition can add to developmental psychology are its insights in the evolving soul. While the debate in modern Europe has been largely between nature and nurture, the Indian tradition brings in a third element, the self, the soul. In the Indian tradition our biological endowments, what we would now call the genetic foundations of the personality, are not taken as part of the self, purusha, but as part of Nature, prakriti, and as such as part of the circumstances of life. The real "I" is the eternal soul, and the focus is first about what the soul does to create the environment it ends up living in, and second how this soul subsequently should deal with that "environment" (which includes the peculiarities of its own character). Though we do get here into an area about which the different religions have strong, sometimes contradictory and often dogmatically defended opinions, this area is too important to be ignored entirely by psychology. To me personally the Indian idea of souls that grow slowly over many lifetimes seems to fit perfectly with experience and can explain much about the huge differences between people and especially young children that is very hard to make sense of otherwise. Luckily, most of the practical consequences for upbringing and education remain the same whether life is seen as a one-time affair for the individual soul or not. The main point, on which the major religions all agree, is that there are individual souls, that they are not in all respects identical, and that they should be helped to grow and flourish. The Indian tradition has an incomparable wealth of insights in the details of this process of growth and development.

## BETWEEN THE COVERS

# EXPLORING DYSTOPIA

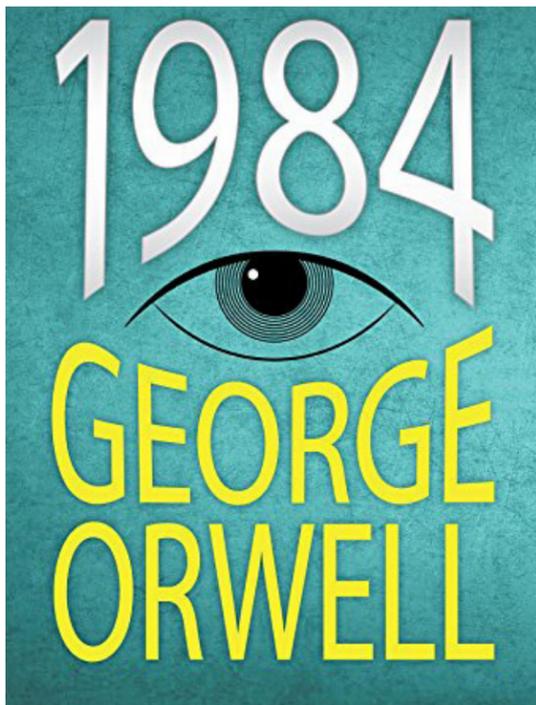
- Harshita Nair, S.Y.B.A.

Truth is like that spot on your wall that, once seen, cannot be ignored. Every time you walk by that wall, it is there, staring down at you. You cannot remove it and you cannot ignore it. It is that unsettling little thing that tarnishes your perfect view. Once you settle into Orwell's worldview, the exhilaration is rather impossible to shake off. Having read *Animal Farm* and his various essays, I was expecting the story to be dark and thought provoking. But it was more, far more than I ever imagined. It was sinister.

*1984* is a dystopian novella by George Orwell published in 1949, which follows the life of Winston Smith, a low ranking member of 'the Party', who is frustrated by the omnipresent eyes of the party, and its ominous ruler Big Brother.

Winston Smith is an honest man, not an overly intellectual type, but sufficiently intuitive. He is an ordinary man with moral courage and once he has seen that truth, he can't shake it off. He is a witness to the murder of history, to the mutilation of facts and the manipulation of man, and he has

the moral courage to revolt against it. And party doesn't want men/women with moral courage or critical faculties, but, to use the Christian metaphor, a herd of sheep that is to be directed to the right path. And the thing about sheep is that they don't ask questions.



Winston lives in a bleak, totalitarian world where his job is to rewrite newspaper articles to support present political propaganda. He has no joy and no love. His world is grimy,

regimented, and callously violent. His conversations with other people are functional remarks or rituals of allegiance to Big Brother and the Party. Armed with ubiquitous surveillance and tools to indoctrinate the populace from the cradle, the Party seems to control everything. But they do not control Winston's thoughts, and he secretly begins to rebel.

He writes a diary, he purchases antique remnants of the forgotten past, he forms an illicit romance, and he starts trying to remember and question what is real. He knows that if he is caught, he will be tortured and ultimately 'vaporised', but once he has started, he knows he cannot stop. These small gestures of self-expression—thoughtcrimes, his world calls them - are addictive, and Winston desperately searches for any hint that organised rebellion against the Party is possible. He longs to exist, not as a mindless drone, but as an individual. But what chance does he have in a nightmare of social control so complete that it does not just suppress free speech, it suppresses free thought?

In the end, what is most chilling about the social control in Winston's world is its objective. Whereas *Animal Farm* was about a cycle of revolution

and corruption, *1984* imagines that complex social mechanisms have been put in place to halt that cycle by detecting, containing, and eliminating dissent. The system is so 'fair' that no one is in charge. It is social control for its own sake. The people in the novel work feverishly against one another to maintain the status quo, which is 'a boot stamping on a human face - forever'.

Written in the late 1940s and ostensibly set in a then-future world, *1984* has not dated despite its title. The society is evoked in a way that avoids relying on contemporary references, and the prose is deceptively simple. The Party's ultimate method of destroying unorthodox thought is to limit language itself, and Orwell revels in the visceral verbs and nouns that the Party disallows. For me, what is most fascinating about *1984* is the way it shows us how dependent we are on language for our collective memory and understanding, and the power of language to empower. The book gave us a new vocabulary to identify and resist the political control of information, with terms such as thought police, Big Brother, doublethink, thoughtcrime.

*1984* is not only a classic of dystopian fiction, but one of the most influential works of fiction ever written.

## CALIBRE CORNER

- Jeena Sam, S.Y.B.A.

- Yogita Singh, F.Y.B.A.



**Sharvari Virkar**

**Q.** What are you currently pursuing?

**A.** I'm currently enrolled in the BA programme in SK Somaiya. I'm a second year student who hopes to major in Political Science and Economics.

**Q.** Why did you choose this subject?

**A.** Anyone who knows me would tell you about my passion for speaking and just how opinionated I can be. Politics was that safe haven that welcomed such discourse and also constantly kept me interested. I am someone who gets tempted by most study topics as long as I don't have to write their exams and politics was probably the only subject where I was okay with the idea of a written test. Economics was more a happy coincidence. The two subjects aren't mutually exclusive and often have a common ground and so, for me, it was a no-brainer.

**Q.** Are you doing something apart from

academics? If yes, tell us what?

**A.** Until recently, I was only involved in a few extra-curricular in and around college. It was only a couple months ago that I started an internship at Harmony Foundation, an international NGO founded by Dr. Abraham Mathai.

**Q.** Can you tell us a bit more about the organization?

**A.** The NGO was founded by Dr. Abraham Mathai, former vice chairman minorities commission along with a board of patrons like Mahesh Bhatt and Tushar Gandhi. Unlike your usual idea of an NGO, mine does not do any ground work. I like to use the term, "auxiliary NGO", simply because we coordinate with on ground NGOs quite often. The main thing that we do is organize an annual conference (Harmony International Conference) and an award ceremony (Mother Teresa Memorial Awards for Social Justice). The conference is meant more for students or just general sensitizing and the latter for felicitating those who have done excellent work in the social sphere.

**Q.** Are there any negatives in balancing work while studying? Would you

recommend others doing it?

**A.** Yes and no. I'm not being wishy-washy when I say that... I'm in a unique position where unlike many internships, my hours are long and almost full time. That means that I have no real social or personal time and I'm alright with that for now. The experience makes it worth it. And thankfully when joining itself, it was negotiated that I would get some time off before she exams. Through sheer perseverance have I held onto the plan of coming back home and studying, and that became super important. Or I lose track of what I'm doing in college very easily. To sum it up, are there negatives? Absolutely! Would I recommend it? Most definitely, maybe something with fewer hours though!

**Q.** How long have you been associated with the organization and what skills have you acquired because of it?

**A.** I joined back in July, so it should be about 2 months now. The main lessons that I learnt were basically professional. I also learned a lot about being delegated work and vice versa. This was a very important lesson, or I think I would have overworked myself about a month

in. Lastly, and most importantly, I learned how to actually voice my opinion without imposing it; to actually understand how to give a perspective and being okay with it being rejected.

**Q.** Where do you see yourself in 5 years?

**A.** I would love to give a concrete answer but I feel like I can't. I want to do a post grad for sure and definitely no PhD. So safe to say I should have joined the employment sphere. My goal is either a UN body or as a liaison in an international organization. I love to travel and am in love with the idea of a job that requires me to do so.

**Q.** What inspires you to keep going?

**A.** I'm not much of a motivational speaker and I don't think I should be. My whole mindset is, "If I have to do it, might as well just do it". Also, I do have a 'treat yourself' attitude. That just means that if I do something I think is worth rewarding, I reward myself- maybe it's a material thing or just downtime with good music or a good book. Sometimes, it can even be reality television shows.

## No More Help

- Pragma Parakh, S.Y.B.A.

This is not a love story  
This is me writing out of fury  
For all those who call me their friends  
But what will I be if I no more help?  
Oh! You called me that day I recall  
What was it for? Ahh doubts onerous you call  
I answered it although I wanted to yelp  
But what will I be if I no more help?  
Hey you girl out there, one of the nine  
Why'd you look for me when they outshine  
Coz maybe you know I'll listen you whin  
But what will I be if I no more help?  
Hey that boy out there you call me your sister  
You only approach me when your heart has blister  
Coz maybe I'll understand what you felt  
But what will I be if I no more help?  
I'll be that little girl always ready to help  
Cry, whin, weep, crib one stop solution for all  
your yelp  
In return I ask for nothing but friendship loyal  
Is it too much to ask for will you still give betrayal?

## Shrill, Albeit so frail

- Mohit Vigya, F.Y.B.A.

A quiet, silent and pale,  
Painful, yet so serene,  
A fair maiden, atop the hill,  
A step, a stride, she ran;  
Fleetingly restless and;  
The orbs of pain, of hatred,  
Seemingly amuck of conscience,  
Beaded as trails, on her face.  
It wasn't a shriek of terror,  
A work of fate, of error,  
For she was not irate,  
For she wasn't his fate.  
She dreamed, yes;  
For bliss and happiness, and  
But it wasn't her fault, that...  
The roads that diverged, that.  
When her dreams were sown,  
They were defiled whole.  
It's pain, that hit her first,  
Then it's oblivion...  
For when she jumps, her face,  
A fleeting, bittersweet gaze.

## Sometimes you have to let it go...

- Jinisha Patel, S.Y.B.A.

There is so much to say and tell,  
So may I yell?  
Sometimes people just don't understand,  
It's like a shrill troubling band,  
All the irritating-crazy noise all the way,  
And then there is so much you want to say,  
You just want to choke it all up,  
And then your state is like the  
cute-want-to-confess-pup,  
Sometimes they don't get you,  
It's all out of the blue,  
And then you don't have any sort of clue but  
To just hear those mumbling words,  
Just like those chattering birds,  
When you know you are right  
And you want to fight but alas you know they  
won't understand,  
They will go to any extent to prove that you're  
wrong,  
They'll say it way too long,  
You'll hate it but you'll eventually get it,  
That sometimes people really just don't  
understand,  
You have to let it all go to a piece of land,  
Where you can shout and pour your heart out,  
And just say it aloud what you feel,  
Rather than keeping your mouth shut as a seal,  
Sometimes you just need to let it go,  
Don't keep it low,  
Let your feelings flow,  
No need for any explanations or expectations,  
Just fly high in the sky!

## Utopia

Neha Verma, F.Y.B.A.

Utopia,  
A place where all live in peace,  
A place everyone want to achieve with ease.

The palce of true pleasure,  
The real treasure,  
The place of pure contentment,  
Wit hno need of amendment.

A place of no doubt in life,  
With no lies,  
A place strived to be achieved,  
But none succeed.

A place of expertise  
Whare no one disagrees,  
A place where every one is happy,  
Living in harmony.

Wondering how I know all these?  
Well no one knows likethe ones,  
Living in...  
Dystopia!

## A Caged Princess

- Hrithika Iyer, F.Y.B.A.

It is one of her birth-rights,  
But makes her not sleep for nights.  
Basic human right, we call it Freedom,  
Instead of a Princess, she is a prisoner of her own  
kingdom.  
Fierce and independent is the outer her,  
Recluse and timid is what the society makes her.  
Norms and principles are what we term them,  
Instead of calling it as the list of justifications for  
all the hypocrite men.  
Patriarchy is a culture they think,  
Little do they see their sons reaching the brink.  
Snatching our freedom and they say we are at  
home safely,  
But who cares about the demons we face daily?  
Our mental health is at stake but they name it as  
our well-being,  
Why do they forget, after all? We are human  
beings.  
Rape Culture makes a house in the minds of the  
Indian Patriarchy,  
Victims are we women who give birth to these  
demons as a duty.  
She tends to forget everything and find a million  
ways,  
But do we realize how secretly she stays?  
All that she wants is a little freedom and  
independence,  
Yet we celebrate 15th August as the Independence  
day.

Maitri Gala, T.Y.B.A.



A little space and liberty is what we  
mean by independence,  
Do not misunderstand it by an attitude  
of dominance.  
Motherland 'India' is independent  
since the year 1947,  
Since then, every woman of the nation  
stays unspoken...

© Kapil Joshi, S.Y.B.A.



Siberian stonechat  
(Male)



Butterfly trapped in  
spider web



High-key of Trichodesma



Barn Owl (Tyto alba)

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