

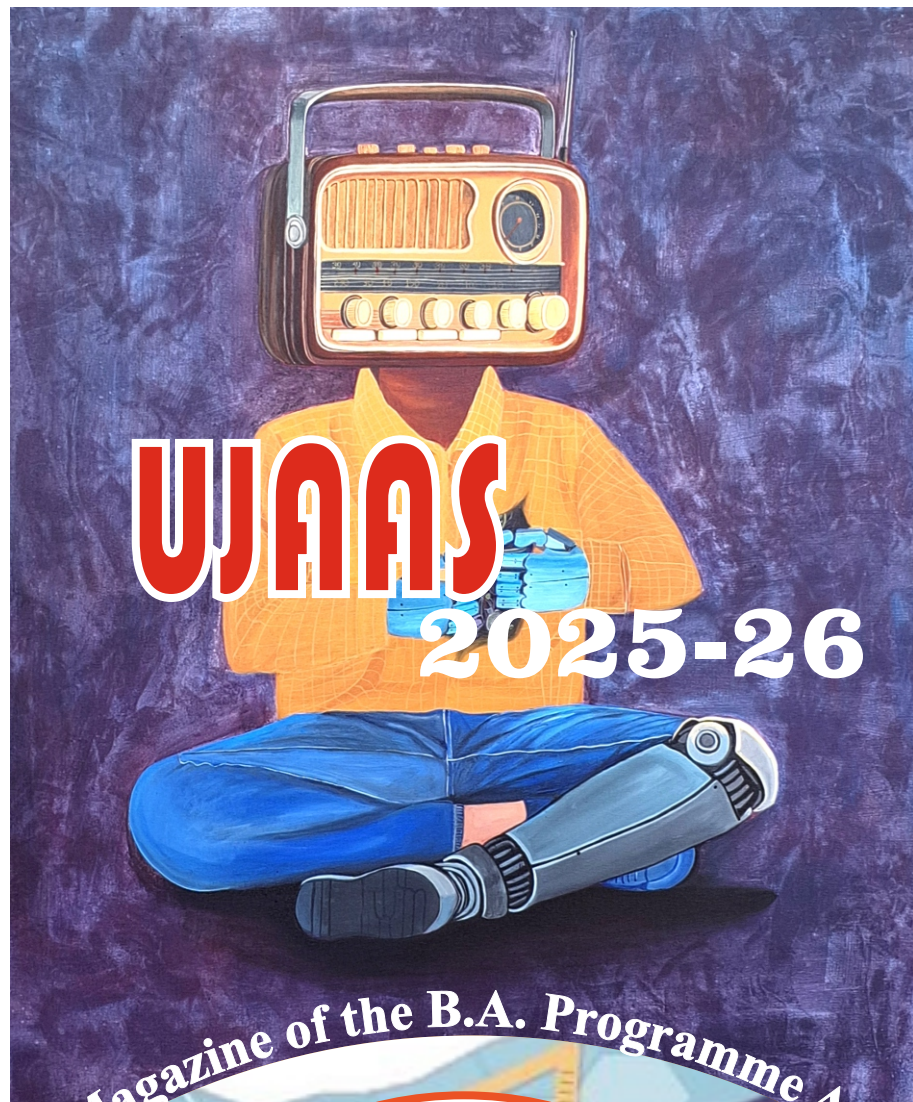


# SRI VENKATESWARA COLLEGE



Edition - I

Volume - II



Annual Magazine of the B.A. Programme Association



HUMANITIES AND TECHNOLOGY



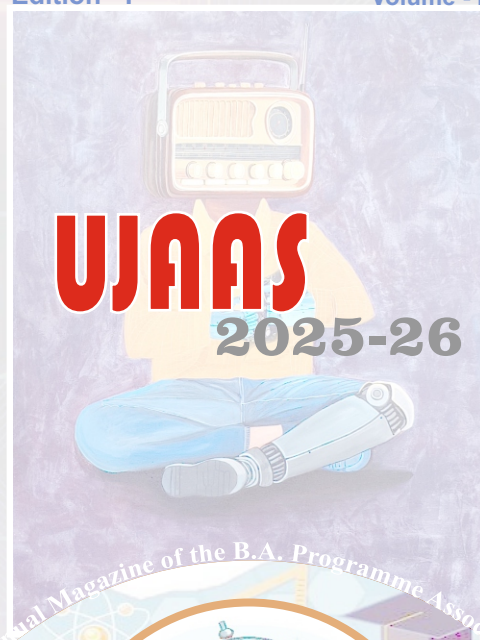


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**HUMANIES AND TECHNOLOGY**



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# From the Principal's Desk



It gives me immense pleasure to present *Ujaas*, the annual edition of the Department of B.A. Programme's magazine at Sri Venkateswara College, University of Delhi. The very title, *Ujaas*, symbolizing light, hope, and illumination, very aptly reflects the spirit of inquiry, creativity, and expression that defines our student community.

This first-of-its-kind initiative is a testament to the enthusiasm and dedication of our students and the faculty, who have come together to create a platform that celebrates diverse voices and perspectives. In an academic environment that increasingly values interdisciplinary thinking and creative engagement, *Ujaas* stands as a meaningful space for students to articulate ideas, share experiences, and showcase their talents beyond the classroom. It is especially heartening to see how this publication also reflects the ethos of Sri Venkateswara College, one that nurtures critical thinking, inclusivity, and holistic development.

This year's theme, "*Humanities and Technology – How digital tools and AI are transforming research, communication, and creative expression within the humanities and social sciences,*" adds a contemporary dimension to the magazine. It highlights the growing intersections between traditional fields of study and emerging technological innovations, encouraging students to critically engage with the evolving ways in which knowledge is created, shared, and experienced in today's world.

I extend my sincere appreciation to the editorial team, contributors, and faculty



mentors whose tireless efforts have made this publication possible. Their commitment and collaborative spirit have truly brought *Ujaas* to life. I am confident that this magazine will grow into a cherished annual tradition, inspiring future batches to continue this legacy of creativity and excellence. May *Ujaas* continue to shine brightly, illuminating minds and fostering meaningful dialogue.

My best wishes to everyone involved in this wonderful endeavour.

**Prof. Vajala Ravi**  
Principal



# From the Teacher-in-Charge's Desk



It is with great pride and satisfaction that we present *Ujaas*, the annual edition of the Department of B.A. Programme's magazine at Sri Venkateswara College, University of Delhi. True to its name, *Ujaas* represents a spark of light— an expression of ideas, creativity, and the vibrant intellectual energy that our students bring to the department.

This magazine is the result of collective effort, thoughtful curation, and a shared vision to create a platform that reflects the diverse talents and perspectives of our students. What makes this initiative particularly special is that it is the first of its kind, marking the beginning of what I hope will become a strong and enduring tradition. The B.A. Programme, with its interdisciplinary character, provides a unique space for students to explore multiple domains, and this magazine beautifully mirrors that diversity of thought and expression. This year's theme, "*Humanities and Technology – How digital tools and AI are transforming research, communication, and creative expression within the humanities and social sciences,*" is both timely and significant. It encourages us to reflect on the evolving relationship between traditional disciplines and emerging technologies, and to critically engage with the ways in which digital innovations are reshaping how we create, interpret, and disseminate knowledge. The contributions in this edition thoughtfully respond to this theme, offering fresh insights into the intersections of technology, society, and human experience.

I would like to extend my heartfelt appreciation to the student editorial team for their dedication, creativity, and perseverance in bringing out this publication. My sincere thanks also go to the other faculty members for their constant guidance and encouragement throughout this process.

*Ujaas* is more than just a magazine; it is a reflection of our collective journey— our ideas, our growth, and our shared aspirations. I hope it inspires readers to engage, reflect, and contribute to the ever-evolving academic and creative discourse of our department.

Warm wishes to all the contributors and readers. May *Ujaas* continue to illuminate many more minds in the years to come.

**Prof. (Dr.) Deepti Jain**  
Teacher-in-Charge  
Department of B.A. Programme

# From the Chief Editor's Desk



Bringing out the annual edition of *Ujaas* has been a journey of ideas, collaboration, and determination. As the Chief Editor of this magazine, it is both an honour and a deeply fulfilling experience to present before you a magazine that truly reflects the voice and spirit of the Department of B.A. Programme at Sri Venkateswara College, University of Delhi.

From its inception, *Ujaas* was envisioned as more than just a compilation of creative and academic pieces; it was meant to be a space where expression finds meaning, and where the many dimensions of student life come together. This edition brings to you a diverse collection – a reflective “Year at a Glance,” thought-provoking articles, evocative sketches, striking landscape photographs, and heartfelt testimonials. Each page carries the imprint of sincere effort and individuality, making the magazine a vibrant mosaic of our collective experiences.

This year's theme, “*Humanities and Technology – How digital tools and AI are transforming research, communication, and creative expression within the humanities and social sciences,*” adds a contemporary and thought-provoking dimension to the magazine. It invites contributors and readers alike to engage with the dynamic intersections of tradition and innovation, and to reflect on how technology is reshaping the ways we study, interpret, and express human experiences. The pieces featured in this edition thoughtfully respond to this theme, offering diverse perspectives on an ever-evolving academic and creative landscape.

The choice of the name *Ujaas* holds special significance for me. Meaning “light,” it is rooted in three ideas that resonate deeply with our department's ethos. First, just as light is composed of a spectrum of seven different colours, *Ujaas* symbolizes the interdisciplinary nature of the Department of B.A. Programme, which serves as an umbrella to multiple disciplines such as Economics, Political Science, History, Hindi, Sociology, English, Tamil, Telugu, Sanskrit and more, each adding its own distinct hue to the whole. Second, *Ujaas* reflects the role of the college and the department as guiding forces, carrying the torch that leads students from uncertainty to clarity, from darkness to illumination. Finally, as this is our inaugural edition, the name embodies hope, that like a source of light, this magazine will continue to grow, evolve, and shine brighter with each

passing year.

This publication would not have been possible without the unwavering commitment of our editorial team, whose creativity and perseverance brought this vision to life. I am equally grateful to our contributors for trusting us with their work, and to our faculty mentors for their constant encouragement and guidance.

*Ujaas* is, in many ways, a beginning— a small yet meaningful step towards building a lasting platform of expression and dialogue. I hope it resonates with its readers and inspires many more voices to come forward in the years ahead.

**Amal Misra**  
Chief Editor, Magazine  
Department of B.A. Programme



# From the President's Desk



If there's one thing this year has taught us, it's that college is never just about classes. It's about the little moments in between – the conversations after lectures, the chaos before events, the last-minute submissions, and the memories we didn't even realise we were making.

This magazine is a reflection of all of that. It's not just pages filled with articles, but a collection of voices, ideas, and experiences that truly represent who we are as a department. Every piece here carries a part of someone's story, effort, and perspective.

Being a part of this journey, and especially serving as President, has been something I'll always value. I've seen how much creativity, talent, and dedication exists within our students – sometimes loud, sometimes quiet, but always present. This magazine brings all of that together in the most beautiful way.

I'd like to thank everyone who contributed whether you wrote, edited, designed, or supported from behind the scenes. It's your effort that made this possible.

As you go through these pages, I hope you find something you relate to, something that makes you smile, or even something that stays with you. Because at the end of the day, this isn't just a magazine – it's us.

**Siya Mann**  
President

The B.A. Programme Executive Council



**The B.A. Programme Executive Council  
2025-26**

# The B.A. Programme Executive Council 2025-26

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# The Magazine Committee



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Aditya KP Singh  
Associate Editor



Sumera  
Associate Editor



Riddhi Chaudhary  
Graphics Team



# Year at a Glance



# Globus '25

Globus '25, the annual departmental fest of the B.A. Programme Committee at Sri Venkateswara College, stood as a vibrant celebration of intellect, creativity, and student engagement. Encompassing five diverse events, the fest successfully brought together students from varied interests, creating a dynamic platform that blended academic rigour with interactive participation. Each



event contributed uniquely to the fest's holistic character, making it an enriching and memorable experience for all the stakeholders.

One of the most thrilling highlights was Khoj-e-Khazana, a treasure hunt competition that transformed the campus into an arena of curiosity and excitement. Participants navigated through a series of cleverly designed clues and riddles, relying on teamwork, analytical thinking, and time management. The event not only challenged their intellect but also fostered collaboration and enthusiasm, making it a standout attraction of the fest.

Adding a strategic dimension to the fest was KURSI, a political strategy game organized in collaboration with Zenwood Games. Designed to simulate real-world political scenarios, the game encouraged participants to engage in negotiation, alliance-building, and tactical decision-making. Through multiple

rounds, it provided an immersive experience of leadership and governance, making it both intellectually stimulating and highly engaging.

The fest also featured Q-RIOSITY, an inter-college quiz competition centred on themes of general polity and the Indian national movement. The event tested participants' knowledge, awareness, and quick thinking, fostering a spirit of healthy competition. With engaging rounds and enthusiastic participation, it served as a platform for students to showcase their academic strengths and intellectual curiosity.



Encouraging artistic expression, Artistic Awaz, a poster-making competition on the theme of globalization, allowed participants to translate ideas into visual creativity. The event provided a space for students to voice their perspectives through art, combining imagination with critical thought. It highlighted the importance of creative mediums in expressing complex global themes, adding a vibrant and expressive dimension to the fest.

Complementing these interactive and competitive events was an insightful seminar on Dr. B.R. Ambedkar's Idea of India, delivered by Harish Wankhede. The session offered deep reflections on democracy, social justice, and inclusivity, encouraging students to engage critically with Ambedkar's vision in a

contemporary context. It brought an academic depth to the fest, balancing intellectual discourse with participatory activities.

Overall, Globus '25 exemplified the spirit of the department by seamlessly integrating knowledge, creativity, and collaboration. The fest not only provided a platform for students to showcase their diverse talents but also strengthened a sense of community and intellectual engagement. Its success stands as a testament to the dedication of its organizers and participants, setting a high benchmark for future editions.



# Farewell '25

The B.A. Programme Committee of Sri Venkateswara College, University of Delhi, organized a heartfelt two-day celebration to bid farewell to the Batch of 2025, filled with nostalgia, joy, and lasting memories.



The festivities began with the **Scribble Day** on 23rd April 2025 at Rock Garden. This informal yet emotional gathering gave students a chance to celebrate their friendships and shared journey. Dressed in white shirts, students covered each other with colourful messages, doodles, and signatures, turning simple outfits into keepsakes of memories. The atmosphere was lively and sentimental, as laughter blended with moments of reflection on the years spent together.

The celebrations culminated in a grand **Farewell** on 24th April 2025, held at the Audi Lobby from 2:00 PM to 5:30 PM. With a sophisticated Black and Gold theme, the event brought together students and faculty for an elegant send-off. The program featured engaging performances, speeches, and interactive segments that honoured the achievements and experiences of the graduating batch. It was a fitting tribute to their journey, marked by gratitude, pride, and



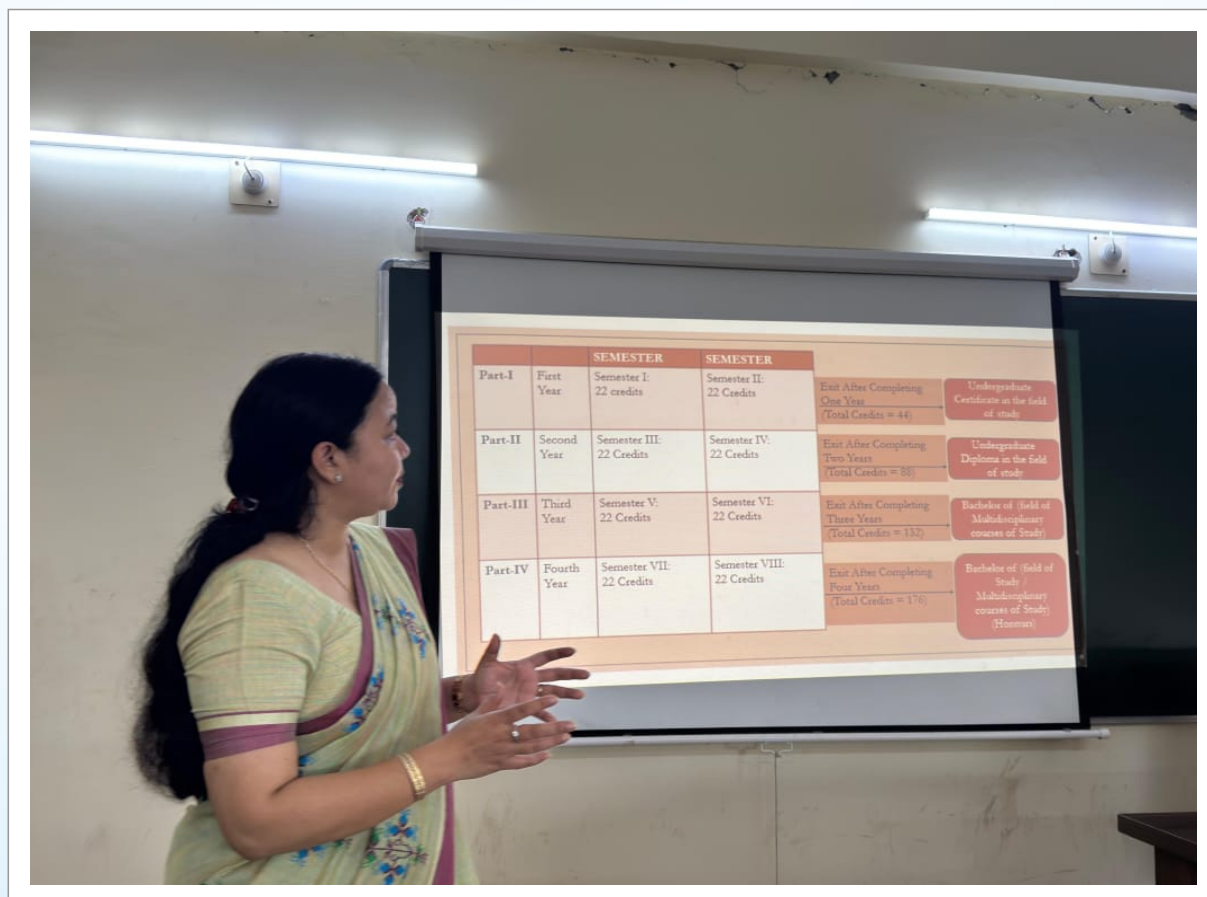
warm wishes for the future.

Together, the Scribble Day and Farewell created a perfect conclusion to the college life of the Batch of 2025, celebrating bonds, cherishing memories, and stepping forward into new beginnings.



# Orientation '25

The orientation session for first-year students of the department of B.A. Programme at Sri Venkateswara College, held on 4th August 2025, was designed to warmly welcome the new students and introduce them to the academic and institutional framework they would become a part of. The session was led by Prof. (Dr.) Deepti Jain, the Teacher-in-Charge of the department, who played a central role in guiding students through the transition from school to university life.



Prof. Jain provided a detailed introduction to the college's history, values, and academic ethos. She familiarized students with important aspects such as campus facilities, library resources, co-curricular opportunities, and the support systems available for student welfare. Emphasis was placed on the importance of active participation in both academic and extracurricular spheres to ensure holistic development.

A significant portion of the session was dedicated to explaining the structure and functioning of the B.A. Programme department. Prof. Jain outlined the choice-based

credit system, subject combinations, and the flexibility offered to students in designing their academic path. She elaborated on how interdisciplinary learning is encouraged, allowing students to explore diverse fields of interest while building a strong academic foundation.

The implementation of the National Education Policy (NEP) 2020 was discussed in



detail, with a focus on its student-centric approach. Prof. Jain highlighted key features such as multiple entry and exit options, skill enhancement courses, value-added courses, and the integration of vocational training within the curriculum. She explained how these changes aim to equip students with both theoretical knowledge and practical skills relevant to contemporary career demands.

Furthermore, the session addressed academic expectations, including attendance requirements, internal assessments, and examination patterns. Students were advised on effective study habits, time management, and the importance of maintaining academic integrity.

In terms of career progression, Prof. Jain provided valuable insights into various opportunities available after completing the graduation. She spoke about higher education options, competitive examinations, and career paths across sectors such as public service, education, corporate fields, and creative industries. Students were encouraged to make use of internships, workshops, and skill-building initiatives offered by the college to enhance their employability.



The session concluded with an interactive segment where students could ask questions and clarify their doubts. Overall, the orientation served as an informative and reassuring start to the students' academic journey, helping them feel more confident and prepared for the years ahead.

# Freshers '25

The B.A. Programme Committee of Sri Venkateswara College, University of Delhi, extended a warm and spirited welcome to the new batch of students through a vibrant Freshers 'celebration held on 30th August 2025.

The event marked the beginning of an exciting new chapter for the incoming students, introducing them to the dynamic environment of the college. Carefully curated by the seniors, the program featured a blend of cultural performances, fun ice-breaking activities, and interactive sessions that helped ease the transition into college life. From music and dance to light-hearted games, the atmosphere remained energetic and inclusive throughout.



A highlight of the celebration was the opportunity for freshers to step forward and showcase their talents, allowing them to express themselves and connect with their peers. The presence and encouragement of seniors played a key role in making the newcomers feel comfortable, supported, and valued within the college community. Beyond entertainment, the event also fostered meaningful interactions, helping students build friendships and develop a sense of belonging from the very start. It served as a platform for creating lasting memories and strengthening the bond between different batches.



Overall, the Freshers' celebration was a lively, welcoming, and memorable occasion that set a positive tone for the Batch of 2025-29, inspiring them to embrace their journey at Sri Venkateswara College with confidence, enthusiasm, and a strong sense of community.



# Special Speaker Session

The Department of B.A. Programme, Sri Venkateswara College, organized an insightful seminar titled “From Campus to Country: Youth, Leadership and the Call of Public Service,” aimed at guiding students toward careers in civil services and other competitive examinations. Held on 30 January 2026 in the Seminar Hall of the Durgabai Deshmukh Block, the session took place under the presence of Prof. Vajala Ravi (Principal) and was coordinated by Dr. Deepti Jain



(Teacher-in-Charge), with the support of Dr. S. Krishnakumar (Bursar). The event brought together students eager to understand the realities of competitive exams, offering clarity on preparation strategies, time management, and the challenges faced during the journey.

The seminar was delivered by Shri Mahesh Kumar Barnwal, an IPS officer (AGMUT cadre) and Deputy Commissioner of Police in Delhi, as well as a noted author and founder of Cosmos Publication. Drawing from his extensive

experience in public service and exam mentorship, he shared his journey, emphasizing that success in competitive examinations depends more on consistency, strategic planning, and resilience than on exceptional intelligence.



He provided a practical roadmap for UPSC preparation, highlighting the importance of understanding the syllabus, building strong conceptual clarity through NCERTs, focusing on quality study over quantity, regular newspaper reading, and practicing answer writing to develop analytical skills. He also stressed that disciplined and consistent study habits are more effective than irregular long hours.

Beyond academics, Shri Barnwal underscored the significance of leadership, ethics, and a service-oriented mindset. He encouraged students to view civil services not merely as a career but as a responsibility towards society, rooted in integrity, empathy, and

accountability. A notable highlight of the session was his interaction with students during an engaging Q&A segment, where he addressed queries on preparation strategies, optional subjects, and work-life balance. The seminar

# Student/Faculty Contributions

- The Words That Speak
- The Canvas of Imagination
- The Apertures of Expression



# The Words That Speak



# The Valentine's Day Massacre of the Liberal Dream: An Obituary for the Old World Order

*Ridhima Jain*

*B.Sc. (Hons.) Mathematics 2nd Year*

The date was 14th February, 2026. While the rest of the globe was captivated by the commodified rituals of romantic consumerism, overpaying for desiccated roses and sharing “Lady and the Tramp” spaghetti strands, the ultimate preachers of global politics gathered in a dimly lit hall at the Munich Security Conference. The air was filled with the scent of expensive espresso, niche cologne and the atmosphere of dying era. The session's title, 'The World Under Destruction', was delivered with a brutal lack of irony.

The “Old World Order”, the post 1945 experiment in Western liberal hegemony, was now officially no more. When the honourable U.S. Secretary of State, Marco Rubio and the esteemed French President, Emmanuel Macron stood in front of media. Beyond usual they did not offer Hallmark platitudes about “the shared values” but instead, they signed the digital death certificate that signalled a retreat into “Strategic Transactionalism”. In plain English, the West was officially interested in just surviving the world rather than leading it.

This is the autopsy of world's corpse, a story of moral rot, armed streets and a new realm of realism. It is led by the east who has finally stopped caring about the western approval. The cold remains rested with a coffin, sealed by six iron nails.

Disclaimer: The events stated ahead are based on reality and horrifying truths. Additionally seasoned with the spice of author's unfiltered opinions. Read at your own mental and emotional capabilities. If you felt offended by the end of this piece, then congratulations author has successfully completed the assignment.

## **1. The Pedocracy: where blackmail is the only global constitution.**

Guess what would be the most controversial catalyst for this collapse. Is it a

nuclear threat or a stock market crash? No. It's just a "little black book". The Epstein Files Transparency Act, 2026 acted as a cultural hydrogen bomb. It forced the release of over 3.1 million pages of Department of Justice documents.

For decades, we were marketed for "Rule-Based Order" as a match made in heaven of democracy and law. Here on the other side, the files revealed a horrible yet well articulated truth. The world's high class people were not tied with the threads of morality but by the mutually desired destruction. Therefore we see the Elite Accountability Gap. The documents were not just mere pages but it was a terrifying reality on a "transnational elite" that operated at sovereign less spaces like private islands and offshore tax havens. There they were involved in systematic depraved criminality with total immunity. Names, which were once used to be the grace of "human rights NGOs" billboards, are now seen on the flight schedules to darkness.

As per "Human Rights Theory Of Democracy (2026)" by Zehra F. Arat, a democracy can not stand a "Cynicism Epidemic". When system of Law just becomes a restriction bill for poor while the elite enjoys the powerful play of truth and dare in dim illumination, the social contract does not just struggle to survive but dies. Now the "Rules-Based Order" is exposed as Pedocracy (a system where high class sales in human misery while lecturing the Global South about "chivalry"). Due to the moral bankruptcy further progressed to financial one, the West officially lost the rights to judge the autocrats that they once condemned.

## **2. The United Nations : The World's Costliest Group Chat**

If the Munich Conference was the funeral , then the United Nations was surely the comatose relative that everyone forgot to invite on the reading of will. By April 2026, the UN has officially transitioned from a "peacekeeping body" to a high end travel organisation for diplomats where they can do tax free shopping in Manhattan.

Let's get real: The UN's significance in 2026 is roughly equivalent to 80 years old grandpa's opinion at his grandson's wedding; respected in theory, totally neglected in practice and yes, mostly handled as an object of virtue annoyingly taking up the unnecessary space at the table. The UN's resolutions now serve as

the excellent napkins to wipe tears of civilians suffering due to regional wars that the body meant to prevent. The Security Council is dignified dinner table of grandpa's five favourite sons (Permanent 5) .There they veto each other's choice of meals while the house (The World) sets on fire and the grandkids (the rest of the world) livestream it for likes.

The UN did not die because of some grand conspiracy but of irrelevance. When the U.S., Russia and China declared the International Law as a mere "vague suggestion", the UN turned into a \$3 billion a year nursing home for a grandpa whose glory days are long gone. It is a expensive monument to the failed experiment that if you bring the entire family in the same room , they will stop fighting over the inheritance. Spoiler alert: "they did not". They just learned how to ignore the old man's rants in six different languages while they execute their plans to burn the house down.

### **3. The Convergence of Fundamentalisms : From Tehran to Minneapolis**

In 2026, one of the most proactive realities would definitely be "Illiberal Convergence". For centuries, the West disguised itself as the "Knight In The Shining Armour", desperately trying to hide the "Authoritarian Monster" under its cape. But as the Old World Order takes its last breathes, the strategies of the "free world" and the "Islamic Republic" have started to realise that they share overlapping taste in toxicity.

#### **The Second Wave in The Islamic Republic of Iran**

In January 2026, the Woman, Life, Freedom movement in Iran evolved into a "Scorched Earth" economic uprising. Despite Regime's entry into BRIC+, it was desperate to control the movement. In order to do so , they deployed AI driven "pre identification surveillance". By using gait analysis and sentiment tracking social credit scores, The IRGC started to ghost dissenters before they could even reach a protest site.

#### **The U.S. Internal Border War**

Synchronously, the U.S. is facing its own civil outbreaks. A 35% spike in targeted political violence over the last year was reported by the Bridging Divides Initiative (BDI). In early 2026, due to the fatal "No Kings" protests in

Minneapolis, the United States government called upon the Insurrection Act. The irony is acidic that the same drones and predictive policing algorithms that were used in Tehran are now patrolling on the streets of America. As John Mearsheimer predicted in "Bound to Fail", the liberal crusades abroad have finally come home to haunt the suburbs. I am so thrilled to announce that we are now surviving a "militarised democracy" (a system where the state no longer represents the citizens but merely manages them as a hostile insurgency).

#### **4. The Indian POV : Strategic Autonomy and the End of the Western club**

Since the Atlantic alliance is fractured, India has emerged as one of the chief architect of the new realism. At the 2026 Raisina Dialogue, our esteemed External Affairs Minister S. Jaishankar articulated most controversial truth of decades, the "International Community" was never a community, it was a "Western Country Club" where everyone else is just an assistance.

##### **The Democratisation of Power**

India's rise at the geopolitical stages is a remarkable shift. By early 2026, the BRICS+ bloc (now including Iran, Saudi and UAE) representatives count as over 45% of global GDP. India has always pioneered "multiple alignment", where our stances stay neutral whether in Ukraine or South China Sea conflicts.

When we talk about Indian POV, the argument comes forward is that the post 1945 world order was a historical anomaly (a short period where small fraction of world dictated the remaining 85%). It was rested in peace on 14th February. India's strong refusal to let go of "Rupee Rubal " or "Petro Yaun" deal has effectively dented the reign of Dollar as the world's only "Valentine". Under the New World Realism, you do not need western polished silver spoons to host a better feast in the east.

#### **5. The Multipolar Trap : Techno Feudalism and the End of Liberty**

The Washington says the death of U.S. dominance is often celebrated by those who hated the "Empire" while pretending that the throne is still belongs to them. But the reality of 2026 is far grimmer that just anti imperialist seventh heaven. We have successfully evolved from a "Unipolar Hegemony" to a "Multipolar Trap".

## **Imperial Overstretch**

As mentioned in *The Rise and Fall of the Great Powers* by Paul Kennedy, the United States has surrendered to “Imperial Overstretch”. While the nation faces a debt of \$38 trillion and an internal culture face off, the U.S. has retreated into a “Fortress Bloc”. Therefore, it is not interested in safeguarding world's democracy anymore. It is interested in making the globe safe for “American Data Centres.”

## **The Rise of Techno Feudalism**

The world has fractured into a “digital fiefdoms” without a global policeman. In 2026, you can no longer address your “human rights” by a Constitution, but by your “data identification”.

In Western Bloc, you are continuously tracked by the Silicon Valley Pentagon Complex. In Eastern Bloc, you are treated as a subject to the hard coded social credit systems of Beijing or New Delhi.

The Regional Thugs are now free to shape domes of influence. The “Bulldozer Politics” has replaced the “Rule Based Order” (where the weak suffer what they must whereas the strong do what they want. Then interestingly, they post it on social media).

## **6. The Humanities and Technology: The Final Battle for the soul**

As the geopolitical map is redrawn by force, a subtler transformation is taking breathes within how we understands ourselves. The cold remains of the Old World Order is being registered and resisted through a new synthesis of “Humanities and Technology”.

We are entering an age where digital tools and AI are not just weapons of state control. But also the primary sources to transform research, communication and creative expression within social sciences. On one side state is busy identifying dissent using AI. On the other hand, the scholars and researchers are using Large Language Models to rake through the 3.1 million pages of the Epstein Files. They are uncovering patterns of corruption that would have taken human lifetime to map.

## **The Algorithmic Renaissance**

According to Social Sciences, the “big data” revolution allows us to visualise the collapse of the social contract in real time. Digital Humanities have moved beyond just digitizing old texts. They are now using generative AI models to stimulate historical outcomes and analyse the sentimental shifts of the entire state. Creative expression is also addressed as a battlefield of “Techno Humanism”. Since the traditional organisations are failing, the artists are now using AI to bypass state controlled media. They create “deep reality” art that showcase 2026, the chaotic truth. And my dear friends, this is the ultimate irony to laugh and cry upon. The same technology was used to create the digital cage is now providing the instruments to pick its lock.

## **Exit Stage Left (Try Not to Trip Over the Debris)**

The “Pax Americana” was a beautiful, hypocritical, violent and aspirational lie. On 14th February, 2026, the West finally dropped the mask. Finally, we found out that the “Rule Based Order” was never in love with us. It just adored the way we looked in the jewels it bought with our own money.

We are no longer recognised as citizens but as data points. We traded the Rule of Law for Strategic Transactionalism. In doing so we turned the human experience into a commodity at the marketplace. I know the breakup was inevitable but did the terms of conditions need to be this brutal? It was not “it's not you, it's me” situation. Rather a “we both are toxic and I am keeping the satellites” one. Here is a secret. The New World Order is not looking for a soulmate. It is on a hunt for a roommate who will not touch its stuff and pays the rent in terms of enriched uranium.

If our democratic ideals were merely a decorative mask for a “Global Pedocracy” held together by blackmail. Additionally, United Nations was world's most expensive venue to play the Veto Tag game. We must face the utmost discomfort : Are we using our new “Digital Humanities” to finally uncover the truth of our humanity or are we simply teaching the machines how to more perfectly automate our submissions to a world that no longer worries if we ever find “the one”?

May we find more than just the debris on the other side.

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# Humanities in the Age of Algorithms: Are We Losing the “Human”?

*Riddhi Chaudhary*  
B.A. Programme 1st Year



The first time I used AI was at the very beginning of my first semester. As a humanities student who had never really dealt with heavy academic reading before, I already felt like I was falling behind. So when my professor assigned a book report on historiographical debates about the origin of the Indus Valley Civilization, I was completely confused. At first, it sounded easy as there was so much material available, both in books and online. But the moment I actually began the “research” part, it hit me, I didn't know where to begin from, I wasn't researching, I was just staring at ten tabs and understanding nothing.

The number of textbooks, online articles, and different scholarly opinions was overwhelming. Every historian seemed to disagree with the other, and instead of clarity, I felt more confused than before. That was when I realised I needed help, and a friend suggested using AI. I tried it, and I was genuinely impressed. Within seconds, something that had felt complicated and layered became clear and well-structured. It felt like a ray of sunshine pulling me out of a dense forest of textbooks and endless note-making. For the first time, I felt like I actually understood what I was studying.

But slowly, this turned into a habit. AI was no longer just helping me occasionally instead I began to depend on it. Whether it was understanding debates on feudalism, structuring psychology answers, or explaining difficult theories, I started turning to AI for almost everything. It gave quick, clean, and organised answers. However, I began to notice a change in myself. Whenever my screen was off and I tried to write something on my own, I hesitated. It started to feel like whatever I wrote was not enough. Even for simple topics, I felt the need to check or confirm with AI.

This was where the real problem began. Humanities as a subject is not just about knowing information. It requires thinking, questioning, debating, and analysing different viewpoints. It is about reading different scholars, understanding their arguments, and then forming your own opinion. This process is what actually helps a person grow intellectually. But when I relied too much on AI, I skipped this process. I got the answer, but I did not go through the thinking behind it. It was helpful, but it also made me mentally lazy.



Another thing I realised was that AI gave answers, but it did not take a position. It could explain different viewpoints, but it did not truly “believe” in any of them. In subjects like history or psychology, where interpretation matters, this became important. For example, when I studied historiographical debates or different theories of intelligence, the goal was not just to understand them, but to think about which argument made more sense to me and why. AI could present all sides clearly, but it could not replace my role in forming a judgement.

My professor often emphasised the importance of reading actual books, different authors, and scholarly debates. At first, it felt unnecessary when everything could be explained so quickly through AI. But over time, I began to understand what he meant. Deep reading forced me to slow down, to sit with confusion, and to think. It was not as fast or as convenient, but it was much more meaningful. It was in this process that real understanding developed.

This did not mean that AI was bad or should not be used. In fact, it made studying much easier for me. It helped me break down complex topics, organise my answers better, and see multiple perspectives quickly. It was a powerful tool, especially when dealing with difficult subjects. But the problem was not the tool itself, the problem was how I used it. If I used it to avoid thinking, then it became a shortcut that weakened my learning. If I used it to support my thinking, then it became something valuable.

In the end, I realised that humanities is not about getting the perfect answer. It is about the process of thinking, questioning, and sometimes even being unsure. AI can give information, but it cannot replace that process. It cannot struggle with ideas the way I do, and that struggle is important.

AI should help us begin our thinking, not end it. In the age of algorithms, the real challenge is not whether machines can think like humans, but whether humans will continue to think for themselves.

# Generative AI's Role in reinforcing Social Biases within Research

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## **Introduction:**

Over the course of three years since Generative AI was popularized by ChatGPT's release, the world has witnessed overwhelming acceptance for the application of Artificial Intelligence across fields, including Social Science Research where scholars have leveraged AI-based decision-making tools to assess research outcomes and supplement sources. While the growing reliance on technology simplifies redundant tasks and allows practitioners to focus more on problem solving, a significant drawback of the same has come to the forefront in recent times where AI models have started replicating and amplifying existing social and cognitive biases.

The proliferation and integration of GenAI systems which carry the potential to reinforce social bias can set back decades of advancements made in achieving equal rights and opportunities. Through this analysis, we wish to understand the presence of social stereotypes in AI outputs, their implications for research in Humanities and the way forward for bias mitigation and responsible AI footprint by scholars.

## **The Psychological Roots of Social Bias:**

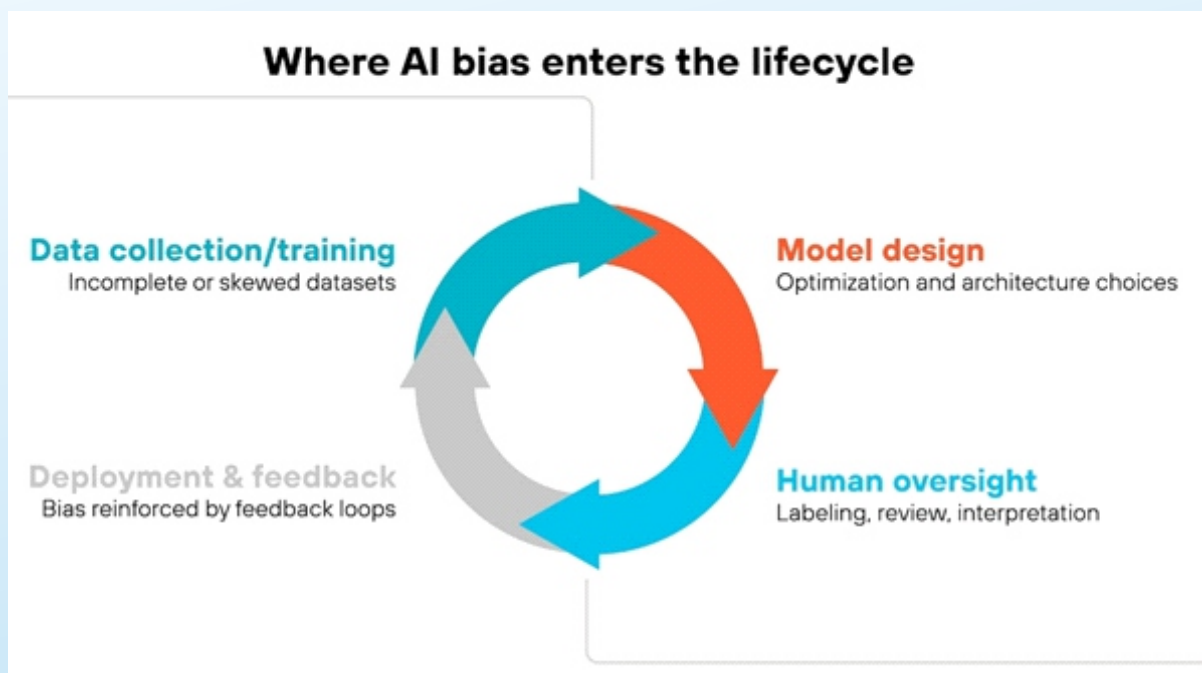
Humans have a fundamental tendency to build certain implicit associations, generalizations and mental shortcuts based on their observations of the complex world, so as to simplify decision-making and critical thinking. Personal biases and social biases, the latter of which are far more prevalent are defined as systematic errors in decision-making processes that can yield lopsided outcomes. While explicit bias is deemed morally wrong, falling prey to implicit bias is far from our control, because bias stems from the very basic tendency being discussed here, in addition to existing social inequalities and discriminatory ideas surrounding us.

The globe has witnessed gross injustices against humanity with deep caste and class divides, gender-based violence, religious and racial discrimination. Although, significant strides of progress have also been made by mass-mobilisation, activism, overthrowing of fascist and dictatorial regimes, and the subsequent development of

constitutional nation-states, however, tremors of the bias can still be felt in modern discourse with the prevalence of internalised stereotypes. These struggles for civil liberties have been well documented but the present state of deeply concentrated private media ownership and arbitrary content censorship on the internet (which has indispensably become our primary source of information) have also created room for the narratives of the majority to gain more traction.

### **Generative AI's Susceptibility to Bias:**

Scholar Orlikowski posited that technologies are “products of their time and organizational context,” going on to explain that any technology will reflect the knowledge, materials and conditions at a given locus in history, mirroring the implicit biases of its creators, at the same time gaining new meaning and function, and potentially biases. Artificial Intelligence and any technology for that matter is “both structurally and socially constructed.” Concerns about bias seeping into AI models are not isolated example, instead, they stem from the basic design of the training models which reflect the assumptions of the coders and the data used to train them. Present models of public AI systems do not have the ability to produce new information or research outcomes; they simply analyse large datasets and identify patterns and correlations within this data to make predictions and generate outputs to user prompts.



**Let us look at some common ways through which AI manifests real-world biases:**

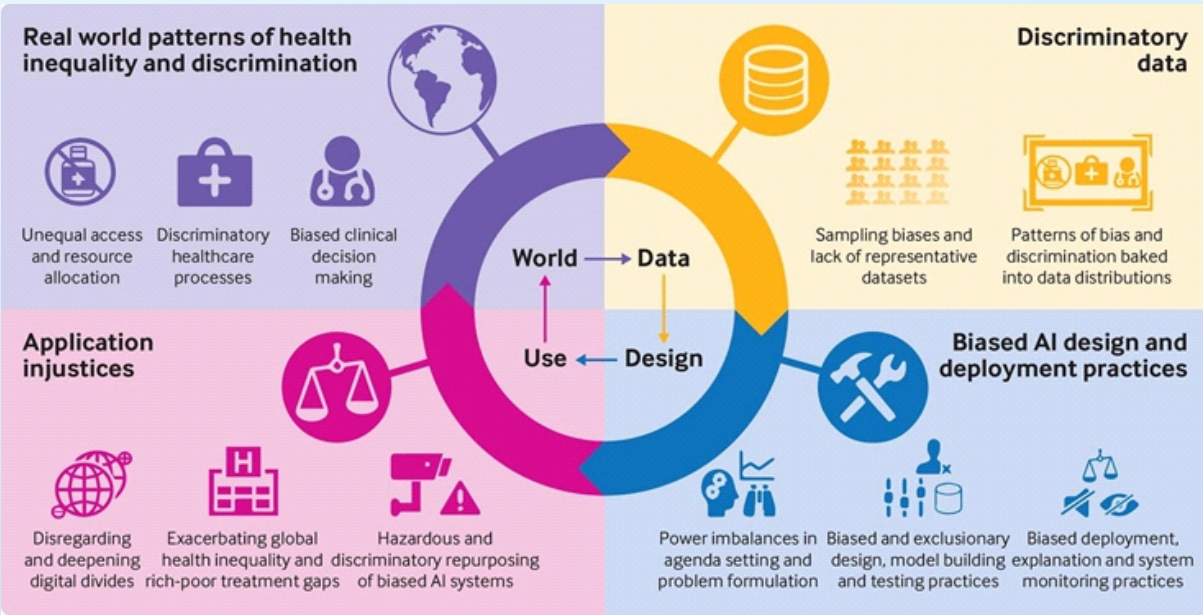
**Stereotyping Bias:** When AI algorithms detect patterns of historical disparities embedded within the training data, their conclusions are also influenced, even small human errors present in the data can perpetuate implicit perceptions of the world on a widespread systematic scale. For instance, a study conducted by fintech company Finder showed that GenAI outputs are more likely to depict men in positions of power like CEOs than women.

**Confirmation Bias:** Algorithms can become echo chambers by advancing unilateral information, functioning as propaganda machinery and reinforcing existing viewpoints. In fact, Israel signed a \$6M contract with US based firm Clock Tower X in 2025, aimed at flooding ChatGPT, Gemini and Grok with pro-Israel data.

**Selection Bias:** AI systems have a limited worldview when the training data itself is not representative of the entire population. Many facial recognition and image generation models are trained on light-skinned individuals and fail to accurately identify persons of colour.

**Out-group Homogeneity Bias:** Returning to the aforementioned case of underrepresented groups, AI systems misclassify and fail to distinguish between

**The Cyclic Effect of AI usage and Perpetuated Inequalities**



individuals from ethnic or racial minorities due to insufficient diversity in training data.

These cases reflect a clear lack of diversity in the quality of data collected for training purposes. More factors at play are the labelling of the data by human annotators who may be influenced by subjective interpretations of the same data and the feedback loops which may be deployed to a sample which is not diverse enough. Reiterating that at an incipient stage, ensuring the quality of data may seem trivial, the data is, however, processed at a massive scale for every prompt.

### **Way Forward: Responsible GenAI Usage**

Humanities practitioners are on the user-end of shaping AI responses. Model training and deployment processes can be dealt with by incorporating these concerns into public discourse and scholarly output, and ensuring that these voices are heard by technology developers to create responsible and inclusive AI.

Back-end approaches to tackle this multifaceted issue are pre-processing the training data to include historically marginalized groups by oversampling. For example, Buolamwini and Gebru demonstrated that oversampling dark-skinned individuals improved the accuracy of facial recognition algorithms for this group. Post-processing is another method to eliminate bias at the delivery stage of data by adjusting the output through feedback mechanism to ensure fairness.

These promising approaches carry their own limitations by being time-consuming and requiring heavy amounts of human and financial capital. There may also be a lack of consensus and defined standards to constitute a fair, representative sample. Therefore, we must continue pursuing ethical AI usage and explore more cost-effective options to make fairness and community engagement prerequisite design principles while training GenAI systems.

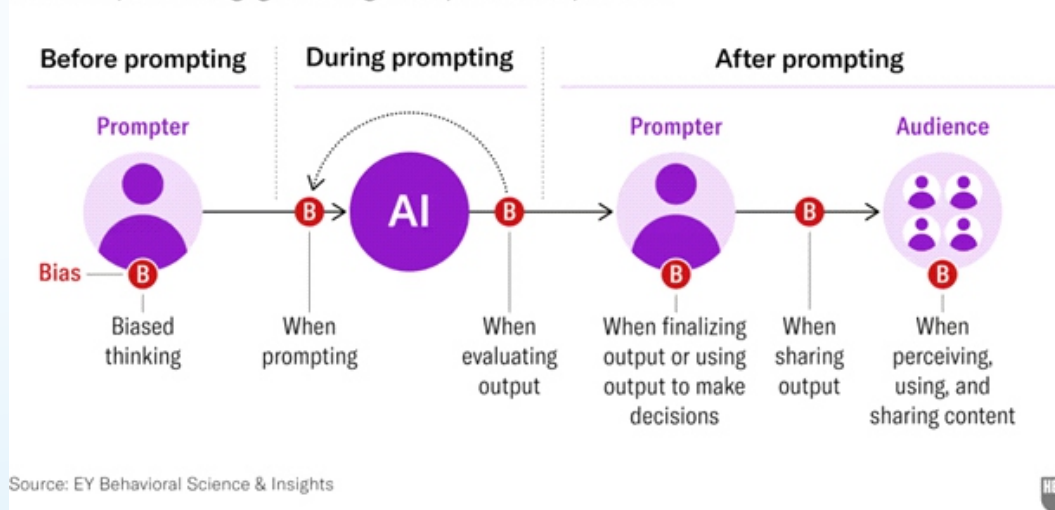
Now, recognising the bias in AI outputs does not imply warding off the usage of AI in research methods. Using artificial intelligence to gain a direction while formulating a research theme, simplifying loopholes and mundane tasks can prove extremely beneficial for enactment of actionable policy research. Despite concerns about privacy and the changes projected in the job markets predicted due to AI, 68% of Asia-Pacific respondents in a survey believed that AI entails a positive impact on the world.

To eliminate the unfavourable effects of AI, as suggested by Silberg and Manyika (2019), users from the fields of Social Sciences can be more mindful of its pitfalls and adapt a few “AI-hygiene” habits like having a critical lens when evaluating AI outputs, considering the fact that AI systems cannot reason or form moral beliefs on their own.

Diversifying one's sources by banking on peer-reviewed and authentic publications, and not completely relying on AI-generated content is also imperative in addition to using tools with a built-in Retrieval Augmented Generation (RAG) architecture. RAG-based tools capitalize on information from trusted sources.

### The Ecosystem of Human Bias in AI Use

The human user (i.e., “the prompter”) interacting with AI brings cognitive biases that shape how that person engages during each part of the process.



The quality and diversity of AI outcomes and their applications are closely tied to the quality of inputs (or prompts). By imparting clear instructions to the AI models, gauging the presence of logical fallacies and unsupported claims, more transparent and accurate findings can be achieved. This technique is called Chain-of-Thought prompting, which eliminates the room for vague prompts and vague responses.

### Conclusion:

Recapitulating, Generative Artificial Intelligence and its outcomes are deeply rooted in our concerning social realities and cannot be isolated from the socio-economic state of the world. The benefits and wide applications of AI must be

taken with a pinch of salt by recognizing its demerits and flaws. It is imperative for people in Humanities to cushion against AI's active role in amplifying and strengthening the social disparities and simultaneously, we must also voice our concerns regarding the same to firmly establish the exercise of responsible AI habits among our peers and influence groups.

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# Manufactured Empathy - Therapy, AI and The Price of Being Seen

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It's 3a.m., Nina - a young, loving woman wakes from her nightmares of her dad who was shot dead on his job. Her husband, a detective, is out late for his night-shift. Nina feels an immense wave of panic, her heart's pounding, thoughts racing faster than she can rationalise. She needs to talk to someone; but still faces a dilemma choosing between a warm human voice that might be asleep and not truly available at this hour even if they do wake up, and an instantly available seemingly perfectly compassionate AI. Her dilemma extends way beyond just a simple choice of availability and authenticity; but poses us to ask ourselves on a deeper level if empathy is among one of last innately human abilities, what happens when a machine can simulate it just as convincingly.

This is a question which extends beyond just technology catching up to care. It is a provocation for the humanities in the age of AI; what remains of the therapeutic encounter, or even an empathetic deep-talk with a close friend when the other side lacks lived vulnerability, effortful embodied affect. Naturally, psychologists, their patients or any human would insist on the "innately human" therapist, for many reasons - which extend beyond just the sentiment, such as being seen by another who can truly suffer with them, even if imperfectly.

## **Empathy: An Irreducible Human Gift**

For generations, therapeutic traditions have grounded empathy in something innately human. Phenomenological empathy: posing a subjective understanding of a person's problems, living and embodying them as their own; all extends beyond just cognitive understanding of "how the other feels" and giving appropriate responses, it could never be so mechanical. According to Emmanuel Levinas, when you truly encounter another human being; not as an object to be analysed but in a defenceless exposure of their vulnerabilities, we are confronted with an infinite ethical demand. We are claimed, with their grief and pain as even our own vulnerabilities become a part of the encounter. This creates

a shared mortal vulnerability which allows an ethical gravity to form between the two people; and allows the encounter to develop empathy. The therapist does not merely process Nina's words, but her grief pulls the therapist's responsibility due to their history of loss, fatigue and other experiences.

This deeper, lived form of empathy is further illuminated by thinkers who explore how we truly connect with another person's inner world. Paul Ricoeur spoke of narrative imagination, our ability to enter someone else's story as if it were temporarily our own, without ever fully colonizing it. Martha Nussbaum built on this by arguing that compassion is not automatic; it must be cultivated through stories and attentive imagination. In therapy, this means the counselor doesn't just listen to Nina's words about her father's death. They actively imagine what it feels like to carry that specific loss, the sudden absence at family dinners, the rage at the world, the guilt that surfaces at odd hours, while still respecting that Nina's pain remains hers alone.

Martin Heidegger's idea of authentic *Mitsein* (being-with) adds another dimension. True relationality, he suggested, does not arise from detached observation or expert analysis. It emerges only when two people meet in their shared vulnerability, when both acknowledge that they are finite, mortal beings who can suffer and fail. The therapist does not stand outside Nina's pain as an impartial fixer. Rather, brings their own finitude into the room: their memories of personal loss, their risk of emotional exhaustion, their awareness that they too might say the wrong thing or run out of answers. Patients often describe feeling profoundly "seen" precisely because the person sitting across from them is not a flawless mirror, but another human being who knows in their bones what it means to be fragile.

Empathy, in this light, is never merely a clinical technique. It is a moral and imaginative act: holding space for Nina's subjective reality without rushing to diagnose it, categorize it, or reduce it to neat algorithmic patterns. A good human therapist stays with the messiness, the contradictions, the silences, the way grief refuses to follow a tidy timeline.

### **What if the Machine Feels More Human?**

Yet, moving this philosophical view to the mirror of experiments, the results are rather unsettling. As recent studies suggest that AI responses were often

perceived as more compassionate than those of even trained human professionals.

In a series of preregistered experiments published in *Communications Psychology* (2025), third-party evaluators rated AI generated (GPT-4) responses to crisis scenarios as significantly more compassionate than those from expert human crisis responders. AI responses scored higher on compassion, responsiveness, and overall preference, with effect sizes around  $d = 0.68-0.73$  in blind conditions. The advantage persisted even if smaller, when participants knew the source was AI. A broader meta analysis of 15 studies found a standardized mean difference of 0.87 favoring AI on empathy ratings, equivalent to roughly a two-point boost on a 10-point scale. AI excelled at consistent validation, detailed reflection, and avoiding fatigue-induced curtness that can creep into human replies.

These findings do not claim AI feels empathy, of course it lacks the affective core - a sharing of the pain. What these demonstrate is a mastery of functional empathy: pattern recognition, linguistic mirroring and non judgmental responsiveness at scale. Humans may tire, interrupt or even project but AI remains attuned, producing longer, much kinder replies that score higher on perceived warmth.

## **Conclusion**

Getting back to Nina, if this perceived empathy, helps her feel heard at 3 a.m. and get back to sleep can be manufactured more reliably by code, is it right for us to just replace it with the human original, which is actually felt by another person. Or do we as humans sometimes value consistency and positivity over the raw, imperfect but intimate presence of another human. The data may unsettle the idea of empathy being an innately human quality, but it doesn't fully dismantle it. Many patients still prefer human empathy when choosing who to trust with their deepest pain, even if AI responses score higher in quality. This paradox suggests authenticity still carries a lingering premium.

# Do Machines Know What Our Words Cost Us?

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There is something unsettlingly ironic about the kind of world we are becoming, words that take years to gather the courage for now can be written in seconds by something that will never have to live through them.

## **And yet, do machines know what our words cost us ?**

Humans have long surpassed all expectations in their ability to create and innovate. Among these creations is the rise of digital tool and artificial intelligence. From generating essays, composing poems to writing birthday messages now everything is a command away. Machines are no longer merely assisting human expression; they are beginning to replicate them. In humanities, where meaning has always been rooted in human experience, this shift is both remarkable and deeply unsettling. Words, once seen as extensions of thoughts and feeling are now just being produced with mere speed and precision without any experience lived behind them.

While there is no denying that artificial intelligence has made society more convenient and productive, it has also significantly transformed the way we approach everyday task and creative process. From simplifying research, generating content in matter of seconds, digital tools have made expression more accessible than before. Tasks that once required time, efforts and careful thought are now just a command away, accomplished within seconds, often with remarkable accuracy and coherence.

While as impressive and this transformational and cultural shift is, it also raises an important concern. As expression becomes easier and more accessible, the line between what is genuinely felt and what is simply generated begins to blur. When words comes without any effort, without hesitation, and without consequences, one must begin to question whether they still carry the same meaning they once did. If a machine writes your apology, is it still genuine, is it still yours?

The problem, perhaps is not that machines can write, but that they can sound as though they have something to say. In humanities words have never existed in isolation nor are they ever written due to the mere ability to able to, instead they are shaped by memory, emotion and lived experience. A piece of writing has never been defined solely by what it expresses but by what it has had to endure to reach that expression. A machine's might have the ability to imitate the structure of grief or the language of love, but its always one without the essence of realism and understanding.

The impact of this shift on the everyday life has already become quite difficult to ignore. Messages that once carried hesitation and sincerity are now drafted instantly, polished to perfection before they are even truly felt. Even apologies, confessions even expression of love have started to lose their genuineness and are increasingly being outsourced to machines, raising a quite yet significant question, if the words are not entirely ours, how long will it take for the emotions to stop being ours too? What once required vulnerability and courage is now reduced to a prompt, making it easier to express, yet perhaps harder to mean.

The growing reliance on artificial intelligence also bring brings with a more subtle concern, the gradual erosion of our own ability to think , feel and articulate independently. When expression becomes effortless, the struggle that once shaped clarity and depth begins to disappear. Writing has always been more than just an outcome; it is process understanding oneself . Is the risk of losing not just originality but also a part of our own voice worth sacrificing for instant generation. In seeking convenience, we may unknowingly be distancing ourselves from the very experience that gives our words meaning. Where do we draw the line and till when do we get to decide that ?

Yet to dismiss artificial intelligence entirely would be both unfair and unrealistic. For many it serves as a tool that enables expression where it was difficult, offering a structure to scattered thoughts and confidence to uncertain voices. It has made knowledge and creativity more accessible, breaking barriers that once limited people to achieve their potential. However the question has never been about how useful these tools rather are we using them to enhance our expression or to replace them entirely.

Perhaps the real concern question isn't that machines are learning to write like us, but we may begin to write like them, efficient, precise, yet cold and depthless. As convenience continues to redefine creativity, we are left to confront an uncomfortable thought, if words no longer demand effort, vulnerability, or lived efforts, how long till they stop demanding us too? And do they still hold the same weight they once did? And most importantly, in a world where everything can be generated, what is left for us to call ours?



# सामाजिक विज्ञान अनुसंधान में आर्टिफिशियल इंटेलिजेंस और डिजिटल उपकरणों का प्रभाव

**अमल मिश्र**

बी.ए. प्रोग्राम चतुर्थ वर्ष

इक्कीसवीं सदी को यदि "डिजिटल युग" कहा जाए तो यह किसी भी प्रकार की अतिशयोक्ति नहीं होगी। इंटरनेट, बिग डेटा, मशीन लर्निंग और आर्टिफिशियल इंटेलिजेंस ने न केवल तकनीकी संसार को बदला है, बल्कि ज्ञान उत्पादन, अनुसंधान की प्रकृति और सामाजिक संरचना को भी गहराई से प्रभावित किया है। विशेष रूप से सामाजिक विज्ञान— जिसमें समाजशास्त्र, राजनीति विज्ञान, अर्थशास्त्र और मनोविज्ञान जैसे विषय सम्मिलित हैं— आज एक नए परिवर्तनकारी दौर से गुजर रहा है। अब शोध केवल पारंपरिक सर्वेक्षणों या साक्षात्कारों तक सीमित नहीं रह गया है, बल्कि विशाल डेटा—संग्रह, जटिल एल्गोरिदम और डिजिटल प्लेटफॉर्म के माध्यम से अधिक व्यापक, गहन और गतिशील बन गया है। इस परिप्रेक्ष्य में आर्टिफिशियल इंटेलिजेंस और डिजिटल उपकरणों का प्रभाव न केवल अनुसंधान की पद्धतियों को बदल रहा है, बल्कि उसके स्वरूप और उद्देश्य को भी पुनर्परिभाषित कर रहा है।

आर्टिफिशियल इंटेलिजेंस अब केवल तकनीकी प्रयोगशालाओं तक सीमित नहीं है, बल्कि सामाजिक विज्ञान के अध्ययन और विश्लेषण में भी अपनी महत्वपूर्ण उपस्थिति दर्ज करा रही है। यह विशाल डेटा का विश्लेषण करने, जटिल पैटर्न पहचानने और संभावित प्रवृत्तियों का पूर्वानुमान लगाने में सक्षम है। आज सोशल मीडिया, ऑनलाइन व्यवहार और डिजिटल लेन—देन से उत्पन्न 'बिग डेटा' सामाजिक वैज्ञानिकों के लिए एक मूल्यवान संसाधन बन चुका है। आर्टिफिशियल इंटेलिजेंस इन डेटा सेट्स का विश्लेषण कर मानव व्यवहार, सामाजिक प्रवृत्तियों और राजनीतिक रुझानों को अधिक सूक्ष्मता से समझने में सहायक सिद्ध हो रहा है।

सामाजिक विज्ञान अनुसंधान की पद्धतियों में आर्टिफिशियल इंटेलिजेंस और डिजिटल उपकरणों ने एक मौलिक परिवर्तन उपस्थित किया है। पहले जहाँ डेटा संग्रह एक धीमी, श्रमसाध्य और सीमित प्रक्रिया थी, वहीं अब डिजिटल माध्यमों के द्वारा बड़े पैमाने पर और त्वरित रूप से डेटा एकत्र किया जा सकता है। ऑनलाइन सर्वेक्षण, मोबाइल ऐप, सेंसर तकनीक और सोशल मीडिया प्लेटफॉर्म इस परिवर्तन के प्रमुख साधन बन गए हैं। आर्टिफिशियल इंटेलिजेंस आधारित विश्लेषण उपकरण इस विशाल डेटा का शीघ्रता से विश्लेषण कर जटिल संबंधों और प्रवृत्तियों को उजागर

करते हैं, जिससे शोध की गति और सटीकता दोनों में उल्लेखनीय वृद्धि हुई है।

इसके अतिरिक्त, सामग्री विश्लेषण के क्षेत्र में भी क्रांतिकारी परिवर्तन देखने को मिलता है। अब आर्टिफिशियल इंटेलिजेंस टेक्स्ट, चित्र और वीडियो का विश्लेषण करने में सक्षम है। समाचार लेखों के भावार्थ का विश्लेषण, सोशल मीडिया पोस्ट्स के माध्यम से जनमत का अध्ययन और सार्वजनिक विमर्श की दिशा को समझना— ये सभी कार्य अब अधिक प्रभावी और व्यापक रूप में संभव हो गए हैं। इसी प्रकार, सिमुलेशन और मॉडलिंग की सहायता से सामाजिक व्यवहार और नीतिगत प्रभावों का पूर्वानुमान भी लगाया जा सकता है, जिससे जटिल सामाजिक प्रक्रियाओं को समझने का एक नया आयाम खुलता है।

आर्टिफिशियल इंटेलिजेंस ने सामाजिक विज्ञान अनुसंधान की गुणवत्ता और संभावनाओं को भी विस्तृत किया है। इसकी सहायता से भविष्य की सामाजिक, आर्थिक और राजनीतिक प्रवृत्तियों का अधिक सटीक पूर्वानुमान लगाया जा सकता है, जो नीति-निर्माण में अत्यंत उपयोगी सिद्ध होता है। इसके साथ ही, आर्टिफिशियल इंटेलिजेंस ने अंतर्विषयक शोध को प्रोत्साहित किया है, जिसके परिणामस्वरूप कम्प्यूटेशनल समाजशास्त्र, डिजिटल मानविकी और व्यवहारिक अर्थशास्त्र जैसे नए शोध क्षेत्र विकसित हुए हैं। ज्ञान तक पहुँच भी पहले की तुलना में अधिक सरल और त्वरित हो गई है, क्योंकि आर्टिफिशियल इंटेलिजेंस आधारित खोज इंजन और डिजिटल पुस्तकालय शोधकर्ताओं को सटीक और प्रासंगिक सामग्री उपलब्ध कराते हैं।

यद्यपि आर्टिफिशियल इंटेलिजेंस अनेक संभावनाएँ प्रस्तुत करता है, तथापि इसके साथ कई गंभीर चुनौतियाँ और नैतिक प्रश्न भी जुड़े हुए हैं। सबसे प्रमुख समस्या डेटा में निहित पक्षपात की है। यदि आर्टिफिशियल इंटेलिजेंस प्रणाली पक्षपातपूर्ण डेटा पर आधारित होगी, तो उसके निष्कर्ष भी पक्षपाती होंगे, जिससे सामाजिक असमानताओं को और बल मिल सकता है। इसके अतिरिक्त, आर्टिफिशियल इंटेलिजेंस द्वारा स्वतः उत्पन्न सामग्री के कारण निम्न-गुणवत्ता वाले शोध की समस्या भी उत्पन्न हो सकती है, जिससे अकादमिक विश्वसनीयता प्रभावित होती है।

गोपनीयता और नैतिकता के प्रश्न भी अत्यंत महत्वपूर्ण हैं। डिजिटल डेटा के व्यापक उपयोग से व्यक्तिगत निजता के उल्लंघन की आशंका बनी रहती है। साथ ही, आर्टिफिशियल इंटेलिजेंस के उपयोग में पारदर्शिता और उत्तरदायित्व सुनिश्चित करना भी एक बड़ी चुनौती है। कुछ अध्ययनों में यह भी संकेत मिलता है कि आर्टिफिशियल इंटेलिजेंस पर अत्यधिक निर्भरता से मानव की

आलोचनात्मक सोच और गहन अध्ययन की प्रवृत्ति प्रभावित हो सकती है, जो दीर्घकालीन रूप से ज्ञान-विकास के लिए चिंताजनक है।

शिक्षा और अनुसंधान संस्थानों में भी आर्टिफिशियल इंटेलिजेंस ने गहरे परिवर्तन किए हैं। साहित्य समीक्षा की प्रक्रिया अब अधिक तेज और संगठित हो गई है, शोध लेखन में सहायता उपलब्ध हो रही है और नए शोध प्रश्नों की खोज भी सरल हो गई है। इसके बावजूद, आर्टिफिशियल इंटेलिजेंस के उपयोग ने शैक्षणिक ईमानदारी को लेकर नए प्रश्न खड़े किए हैं, क्योंकि स्वचालित लेखन और विश्लेषण से मौलिकता की पहचान कठिन हो सकती है।

कृत्रिम बुद्धिमत्ता और डिजिटल उपकरणों का प्रभाव केवल सामाजिक विज्ञान तक सीमित नहीं है, बल्कि यह अनेक अन्य क्षेत्रों में भी स्पष्ट रूप से दिखाई देता है। स्वास्थ्य क्षेत्र में आर्टिफिशियल इंटेलिजेंस रोगों के निदान, चिकित्सा अनुसंधान और नई दवाओं की खोज को अधिक प्रभावी बना रहा है। व्यापार और उद्योग में यह स्वचालन, ग्राहक व्यवहार के विश्लेषण और रणनीतिक निर्णयों को नया रूप दे रहा है। शासन और नीति-निर्माण में आर्टिफिशियल इंटेलिजेंस का उपयोग नागरिकों की आवश्यकताओं को समझने और सार्वजनिक सेवाओं को अधिक कुशल बनाने के लिए किया जा रहा है।

मीडिया और संचार के क्षेत्र में डिजिटल प्लेटफॉर्म और आर्टिफिशियल इंटेलिजेंस ने सूचना के प्रसार को तीव्र और व्यापक बना दिया है, यद्यपि इसके साथ फेक न्यूज और सूचना के दुरुपयोग की समस्याएँ भी बढ़ी हैं। रोजगार और अर्थव्यवस्था के संदर्भ में आर्टिफिशियल इंटेलिजेंस एक ओर नई संभावनाएँ उत्पन्न कर रहा है, वहीं दूसरी ओर पारंपरिक रोजगार संरचनाओं को चुनौती भी दे रहा है, जिससे पुनः कौशल विकास की आवश्यकता बढ़ गई है।

भविष्य में आर्टिफिशियल इंटेलिजेंस और अधिक उन्नत और परिष्कृत रूप में सामने आएगा, जिससे शोध प्रक्रिया और भी तेज, सटीक और प्रभावी होगी। मानव और आर्टिफिशियल इंटेलिजेंस के बीच सहयोगात्मक संबंध विकसित होंगे, जहाँ यह एक सहायक के रूप में कार्य करेगा, न कि मानव का प्रतिस्थापन बनेगा। इसके साथ ही, आर्टिफिशियल इंटेलिजेंस के नैतिक और जिम्मेदार उपयोग के लिए नए नियम, नीतियाँ और ढाँचे विकसित किए जाएँगे। सामाजिक

विज्ञान के सिद्धांतों, पद्धतियों और दृष्टिकोणों में भी व्यापक परिवर्तन संभव है, जो इस क्षेत्र को एक नए बौद्धिक आयाम की ओर अग्रसर करेगा।

कुल मिलाकर, आर्टिफिशियल इंटेलिजेंस और डिजिटल उपकरणों ने सामाजिक विज्ञान अनुसंधान को एक नई दिशा प्रदान की है। इन तकनीकों ने शोध को अधिक व्यापक, त्वरित और डेटा-आधारित बनाया है, जिससे ज्ञान के नए आयाम खुल रहे हैं। साथ ही, उन्होंने अनेक नैतिक, पद्धतिगत और बौद्धिक चुनौतियाँ भी प्रस्तुत की हैं, जिन्हें अनदेखा नहीं किया जा सकता। स्वास्थ्य, शिक्षा, व्यापार और शासन जैसे विभिन्न क्षेत्रों में इसका प्रभाव यह दर्शाता है कि यह केवल एक तकनीकी उपकरण नहीं, बल्कि सामाजिक परिवर्तन का एक शक्तिशाली माध्यम बन चुका है।

अतः आवश्यक है कि हम आर्टिफिशियल इंटेलिजेंस का उपयोग विवेकपूर्ण, जिम्मेदार और नैतिक दृष्टिकोण के साथ करें। मानव बुद्धि और आर्टिफिशियल इंटेलिजेंस के संतुलित सहयोग के माध्यम से ही अनुसंधान और समाज के सतत और समावेशी विकास को सुनिश्चित किया जा सकता है।



# Neural Humanities

*Miraya Goel*

*B.A. Programme 3rd Year*

Brown, dusty, grubby archives, once a scholar's quest,  
Now algorithms riddle through time's vast chest,  
When rusty scrolls muttered secrets of the past,  
Today AI echoes, fierce and fast.

Creativity gushes and leaps, unbound, much alive,  
Histories reimaged, cultures thrive,  
Artist's art emanates from neural dreams,  
On virtual canvases, stitches human seams.

Yet in this tapestry, wisdom's quiet call:  
Machines catalyze, but mind must steer,  
Lest tools eclipse the heart's eternal thrall,  
Society endures, profound and clear.

# The Thinking Machine

*Disha Sharma*  
*B.A. Programme 3rd Year*

We taught the machine to read our past,  
To trace the ink of history vast,  
To map each choice, each human flaw,  
Into patterns, numbers, code, and law.

It learned our stories – war and peace,  
The rise of states, the slow release  
Of voices once too faint to hear,  
Now echoed back, precise and clear.

But somewhere in its perfect sight,  
It lost the blur, the human light –  
The trembling doubt, the fragile guess,  
The beauty of our messiness.

For we don't think in straightened lines,  
Or neatly labeled paradigms,  
We feel, we err, we contradict –

No dataset can quite predict.

And yet we turn, again, to it,  
To make our blurry world more fit,  
To draw conclusions, sharp and fast,  
From shadows of a shifting past.

So tell me, in this silent trade—  
This pact with minds that we have made—  
Are we the thinkers, still in control,  
Or slowly handing off the soul?

Perhaps the truth is less extreme:  
We are the mind, and it the dream—  
A mirror held to what we are,  
Reflecting near, distorting far.

And in that space, both flawed and wise,  
Between the code and human eyes,  
The future of our thoughts may be—  
Not man, nor machine, but synergy.

# In a World of Clicks

*Nitya Tiwari*  
*B.A. (Hons.) Economics 4th Year*

Live life to its fullest cause you never know,  
In the depths of oceans or flickering screens, you might find a pearl glow.

For all that happens need not have a ground,  
Enigma of life no code has fully found.

In a world of clicks where realities blend,  
Not every truth is a pattern machines can comprehend.

If problems of life are leaving you unrest,  
Surpass the storm, like air amplifies inferno with full zest.

Before you die, smile everyday,  
Lying to yourself will only lead you astray.

Inside a bud there's beauty adorning flowers,  
No lens or data can capture those hours.

So live and laugh and laugh and love,  
Life is a gift from almighty above.

# Childhood

*Sumera*  
*B.A. Programme 4th Year*

Trapped in the bus, feeling not so fine,  
Sweat trickled down my forehead in the bright sunshine.  
I sit on the window side reading a book by Ruskin Bond,  
I know I am 19 but I am still very fond.

With the traffic lights being on, the bus suddenly stops,  
I look at my book and I see some drops.  
My mind starts dancing as I look outside the glass,  
The clouds are singing for the tired mass.

I see a child sitting in a car, stretching her hand out to feel the rain,  
Her mother pulls her hand inside as she might fall ill; in pain.  
She insists to do it, but the mother doesn't become kind,  
She puts Cocomelon channel on YouTube to divert her mind.

The bus and the rain start in speed,  
As if both entered her mind and could read.  
I still smile thinking about the child in the car,  
Started to reminisce childhood days, gone so far.

It was a time of happiness hence no worries,  
Every desire could be fulfilled by the fairies.  
A determination to turn the moon into a ball,  
A desire to turn into a butterfly; colourful and small.

Drowned in my thoughts, the bus swings like ferns,  
Our Delhi roads are full of twists and turns.  
People running to cover themselves up were visible everywhere,  
A group of kids bathing and enjoying was a sight very rare.

Dancing and smiling, they were in the pools of mud,  
Their faces were nothing less than a young bud.  
Clothes made of pieces, hair messed up done,  
I realised childhood wasn't the same for everyone.

Couldn't decide who was lucky, these kids or the child in the car?  
It felt as if I was myself at war.  
Wanted to enjoy in rain and be protected too,  
Growing up had taken away my desire to be true.

They will grow and miss everything they had once,  
The free mind, the energy and the innocence,  
They will wish to come back to this time,  
Only to realise that it was for once in a lifetime.

# When Humanities Met AI (Over Coffee and Wi-Fi)

*Prof. (Dr.) Deepti Jain*

*Department of Mathematics*

In a quiet library, dusty and wise,  
Sat History, Literature – lost in their sighs.  
“Ah, the good old days,” Philosophy said,  
“When thoughts came from minds, not machines instead!”

In walked AI with a confident grin,  
“Hey folks,” it said, “mind if I join in?”  
With circuits that buzzed and data so vast,  
It claimed, “I can analyze future *and* past!”

Sociology frowned, adjusting its specs,  
“Can you understand humans beyond just texts?”  
AI replied, “I've read tweets and memes –  
I know all your habits, your hopes, and your dreams!”

Literature chuckled, “Oh, write me a verse,  
With heartbreak, longing – make it poetic, not terse.”  
AI complied in a second or two,  
“Here's ten thousand sonnets – pick one that suits you!”

“Impressive,” said History, “but can you feel pain?  
The wars, the revolutions, the loss and the gain?”  
AI paused (well... as much as it could),  
“I simulate feelings... is that just as good?”

Philosophy whispered, “Now here's the real test –  
Can you answer what question matters the best?”  
AI calculated, its processors hot,  
“42!” it declared... then thought, “Maybe not?”

Meanwhile, a student nearby, stressed and confused,  
Had deadlines, submissions, and sleep badly abused.  
“Dear AI,” they pleaded, “just help me get through—  
An essay, a poem... maybe a citation or two?”

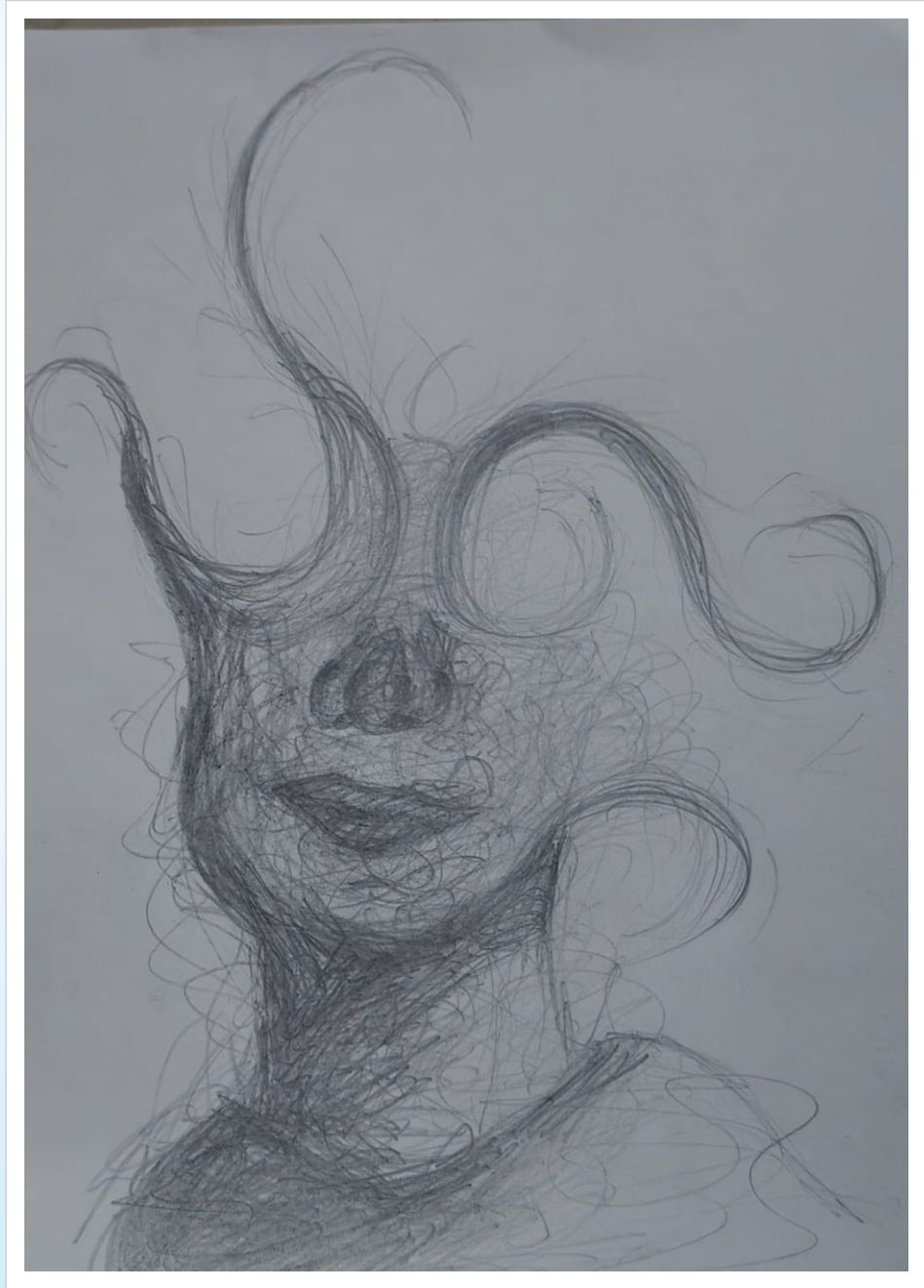
AI smiled (figuratively, of course),  
“Relax, dear human, I'll be your resource.”  
Humanities sighed, then gave a small grin,  
“Perhaps there's some value in letting you in.”

So now they coexist—though not without fight,  
One powered by logic, the other by insight.  
And somewhere between code, culture, and art,  
They're learning to work... with a human at heart.

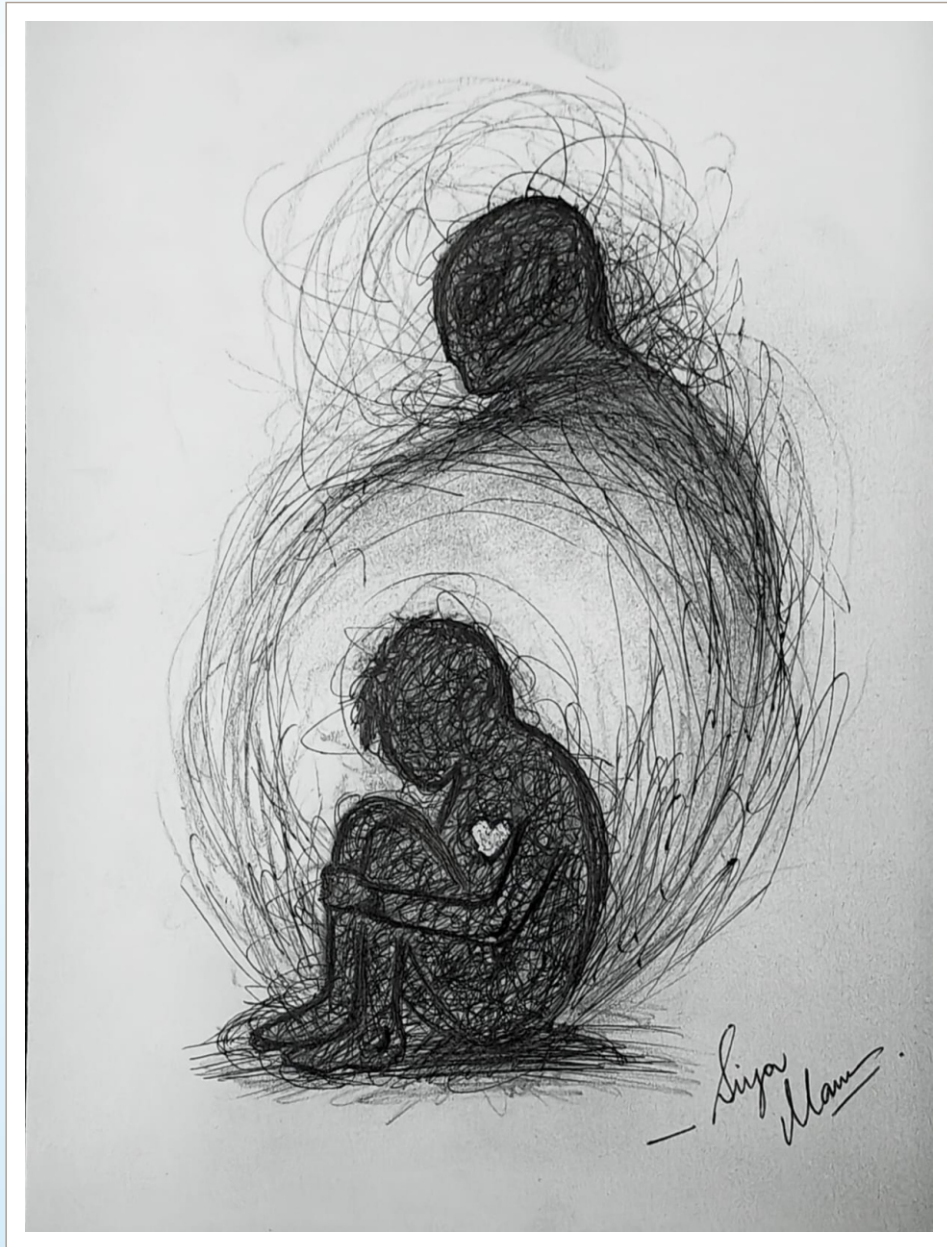


# The Canvas of Imagination

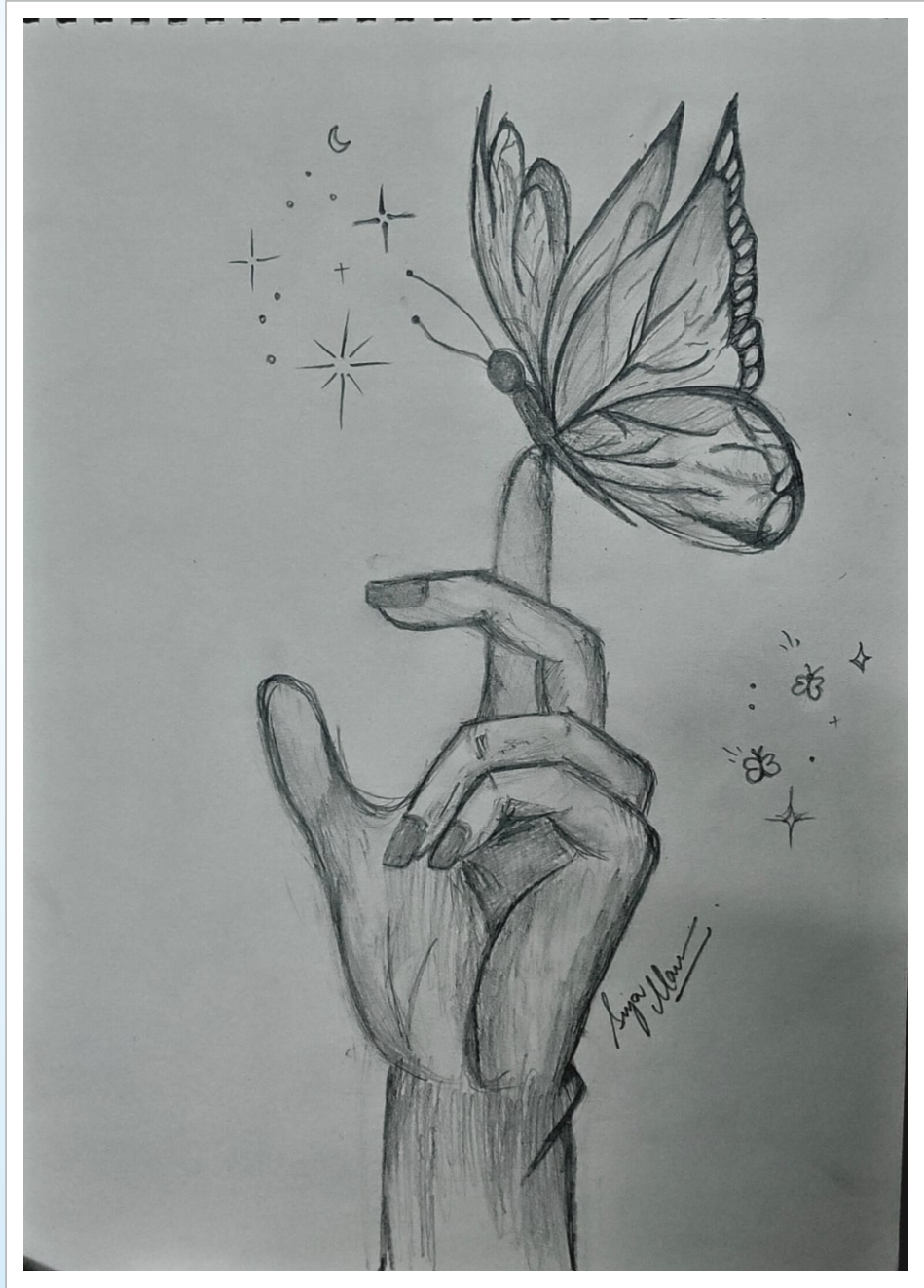




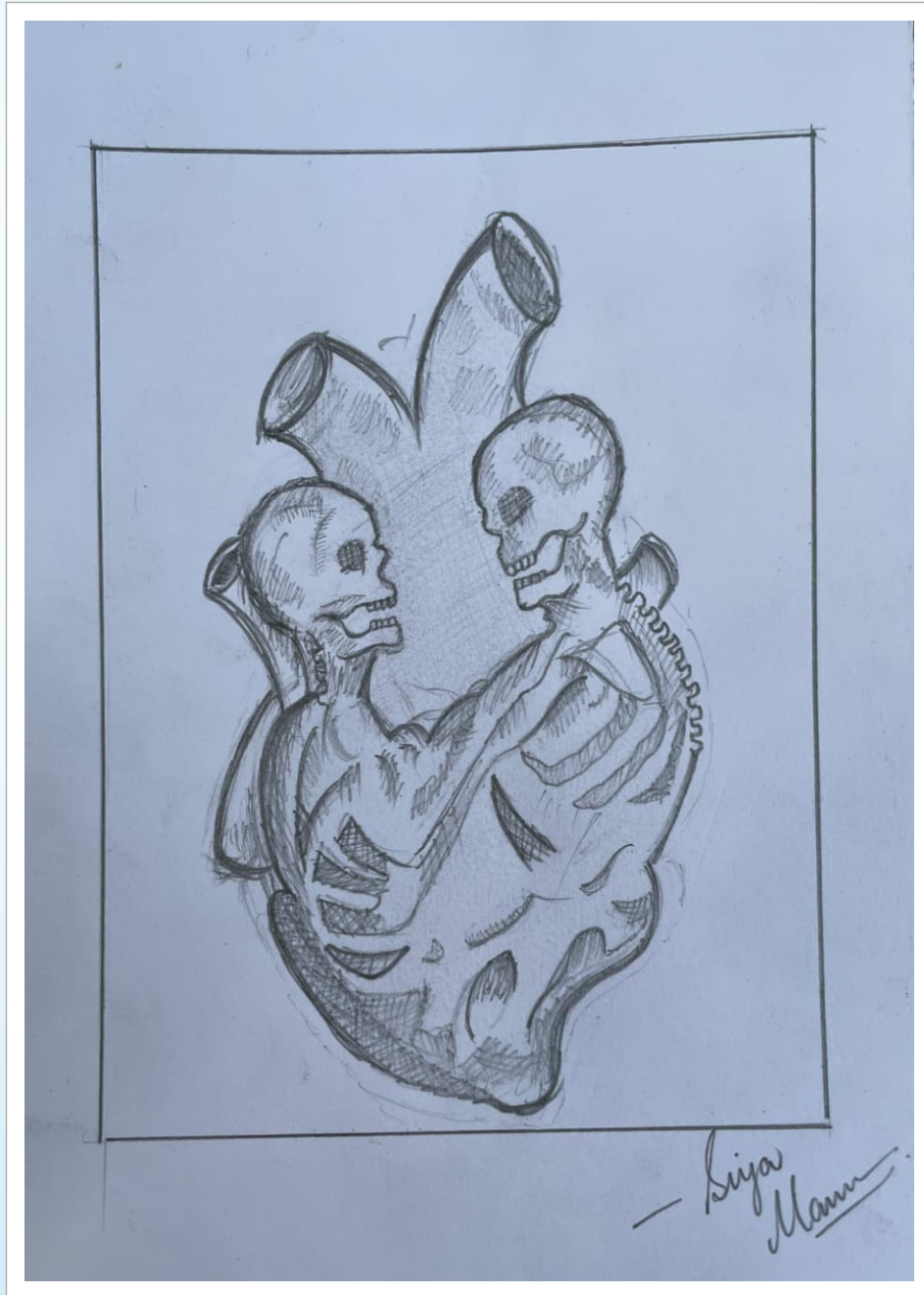
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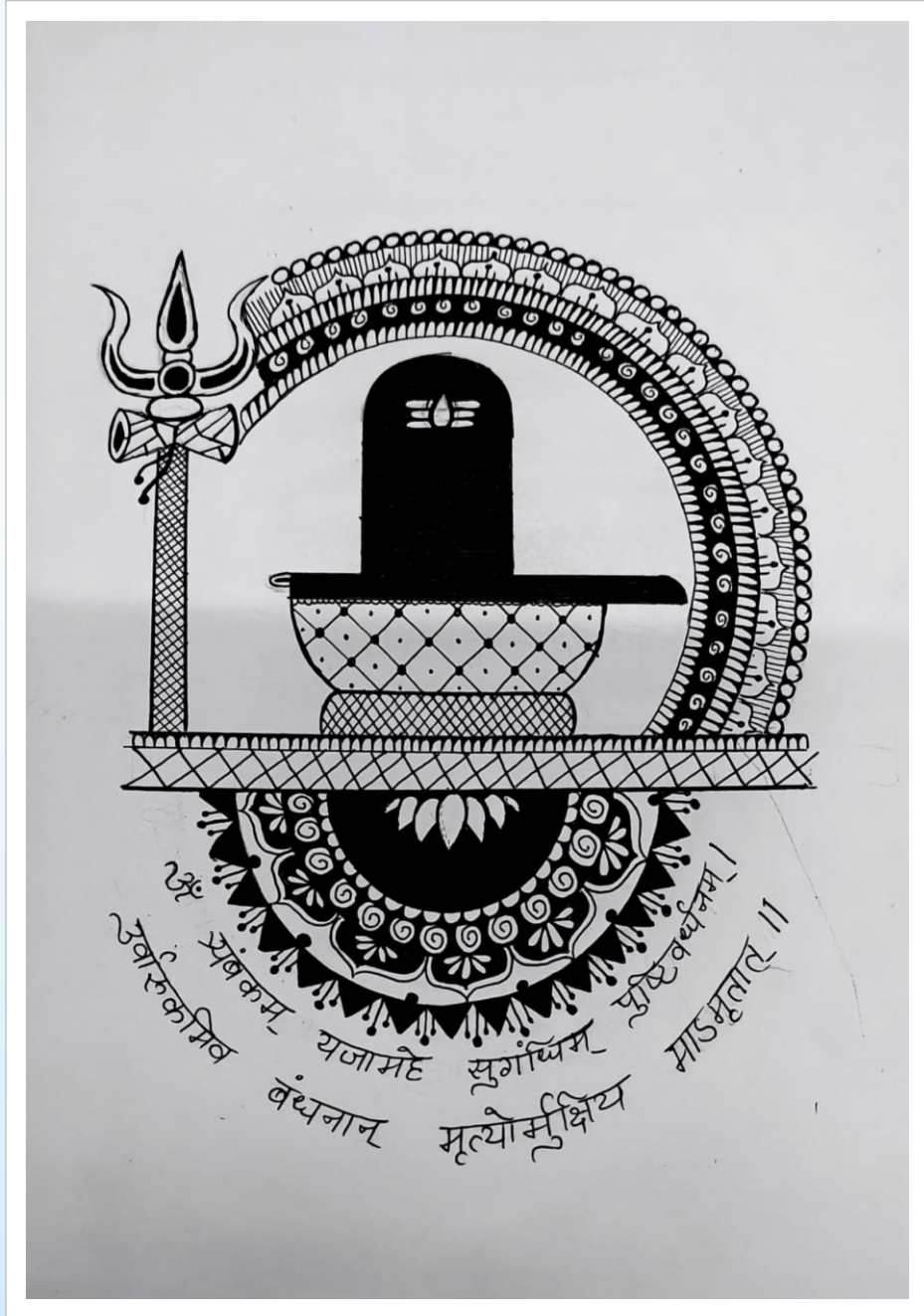


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Credits- Yamini, B.A. Programme 1st Year



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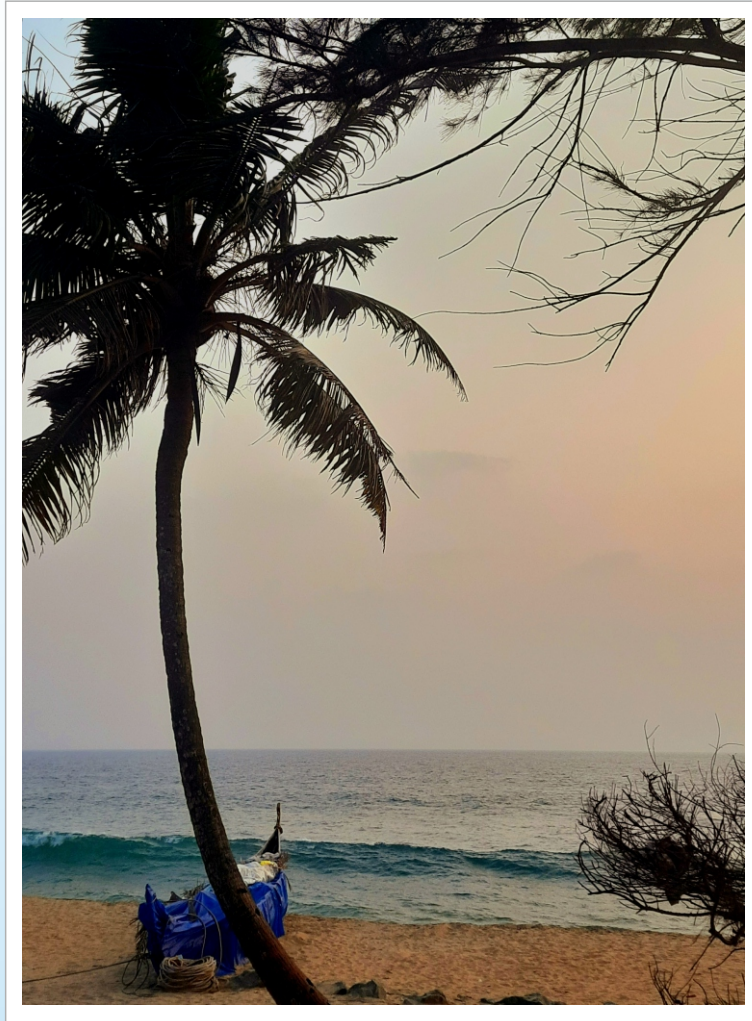
Credits- Ujjwal Jhavar, B.A. Programme 3rd Year



Credits- Leonci Art Society

# The Apertures of Expression

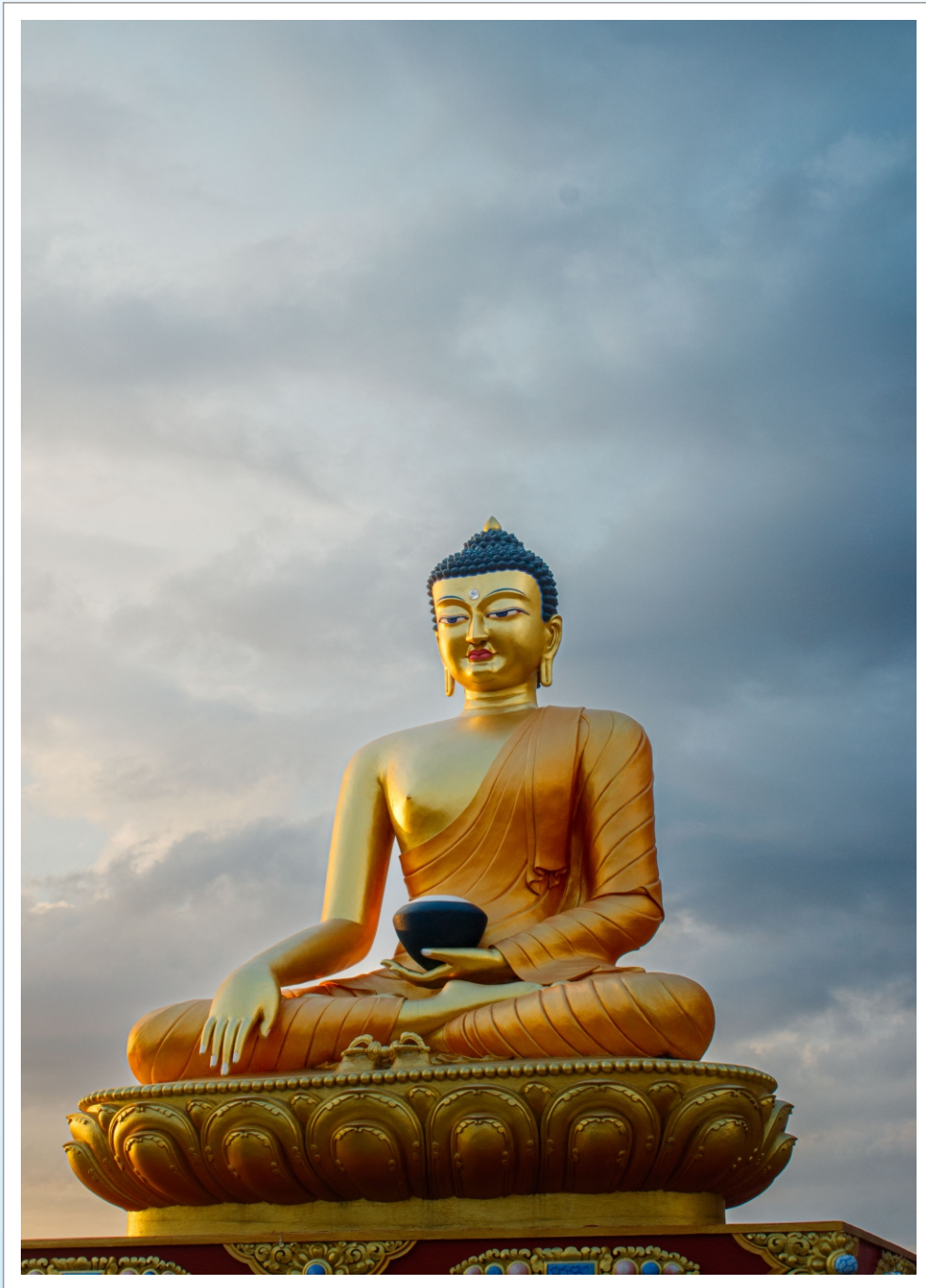




Credits- Devanandhu P S, B.A. Programme 4th Year



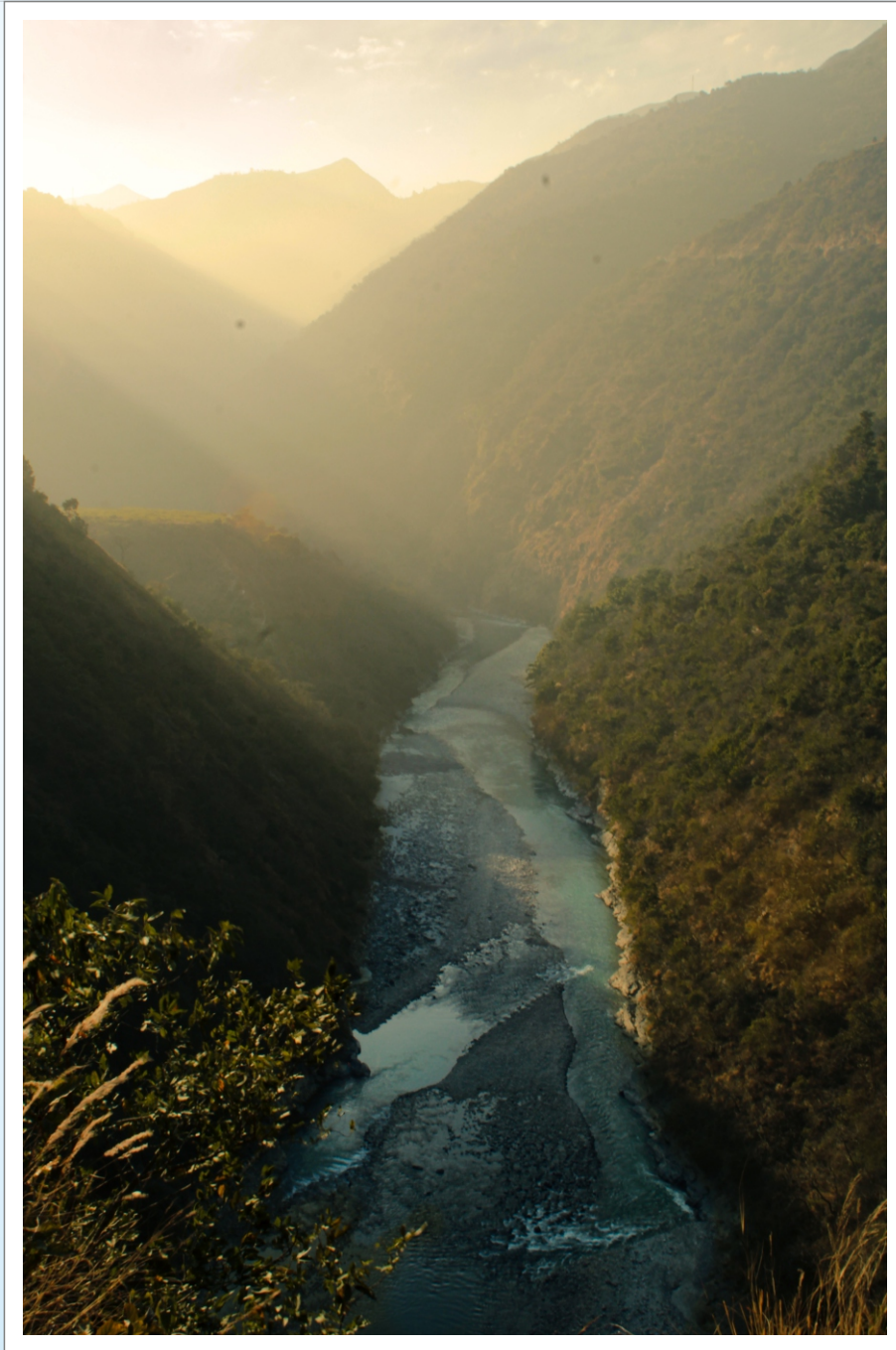
Credits- Aryan Raj, B.A. Programme 3rd Year



Credits- Aryan Raj, B.A. Programme 3rd Year



Credits- Aryan Raj, B.A. Programme 3rd Year



Credits- Suvali Biswal, B.Sc. (Hons.) Biological Sciences 2nd Year

# Discipline, Diversity and the Digital Era: In Conversation with Prof. Vajala Ravi



*At the helm of Sri Venkateswara College, Prof. Vajala Ravi brings with him, a rich blend of academic experience and administrative vision. A statistician by training, his journey in academia began at the same institution in 2001. Over time, what began as an uncertain career choice evolved into a deep commitment to teaching, shaped by his ability to connect with students and continually adapt his methods to the changing academic landscape. His subsequent tenure at Lady Shri Ram College for Women further strengthened his reputation as a dedicated and an engaging educator.*

*Since assuming office as Principal in March 2024, he has focused on enhancing the academic structures and institutional discipline, while remaining grounded in his identity as a teacher. With a perspective that bridges tradition and change, he offers valuable insights into education, technology, and student life. We now present the excerpts from our interaction with him.*

## **1. Sir, could you tell us about your early life and your journey into the academics?**

See, as my father also worked at this college, so he always had a desire that I should also work here. Initially, I wanted to join the Indian Navy. When I could not succeed in that, I developed an interest in the corporate sector and pursued several computer-related courses. However, my father always wanted me to enter the field of teaching.

My first opportunity came at this very college, where I taught in an ad-hoc capacity between 2001 and 2006. In 2006, I became a permanent faculty member. In the beginning, I was not very enthusiastic, but gradually I developed a love for the subject and started enjoying teaching. Since there was only a small age gap of barely two to three years between me and the students, I was able to connect with them well. Over time, I kept learning new things in my subject and improved my teaching methods.

After that, I became a permanent faculty member at Lady Shri Ram College for Women, where I continued to grow and establish myself as a good teacher. Later, in March 2024, I joined Sri Venkateswara College as the Principal of the college. Now, with the rise in administrative responsibilities, my involvement in teaching has become minimal with time.

## **2. What developments have you brought to the college in terms of academics and co-curricular activities, since your tenure as the Principal of the college?**

When I took charge, the college was ranked 21st in the NIRF rankings. During my tenure, it has improved to 11th. We have streamlined several processes. For instance, we introduced an ERP portal through which students can conveniently monitor their attendance. Earlier, many students were unaware of their attendance status and did not pay much heed to the attendance norms.

We have also strictly implemented the attendance rules set by the University of Delhi. Students who fall short of attendance are now not permitted to sit for the examinations. This has improved the classroom attendance significantly. Teachers also prefer engaged classrooms rather than teaching to empty rooms, as they also want a good number of students to share their knowledge and expertise with.

## **3. Do you think that strict enforcement of attendance norms discourages the students from participating in extra-curricular activities?**

See, the very term “extra-curricular” means activities beyond the curriculum. This implies that the curriculum is the priority. According to rules laid by the University of Delhi, students are required to maintain 66% of attendance. This effectively allows 33% of their time for co-curricular activities.

Additionally, students involved in co-curricular activities are also given attendance benefits, which means they can get relaxation beyond that 33% as well. So, we fully support extra-curricular activities. However, if students want to completely neglect their studies and focus only on extra-curriculars, then they

might be in the wrong place. They may be occupying a seat that could have been better utilized by someone else, while also not making the most of their own opportunity.

#### **4. How do you view the multidisciplinary nature and growth of the BA Programme department compared to other courses?**

Colleges thrive on diversity. There is a saying, “Jack of all trades, Master of none,” but there are situations where being proficient in multiple domains is actually beneficial. Being limited to just one domain may not always be the ideal scenario.

The BA Programme department reflects this very idea. It allows students to study multiple subjects and gain diverse knowledge. From the perspective of civil services preparation, this programme is very beneficial. I am not saying this only from my own experience, but many IPS officers who have visited earlier, have also shared that the BA Programme course can be, at times, better than an honours course for those students who are aiming for this field.

It offers a kind of an umbrella structure with multiple branches, promoting diversity and giving students more options. Recently, we have also regulated the programme. Earlier, there were too many combinations, leading to fewer students in each classroom. We have now streamlined this and allocated more seats to departments that are performing well, which has improved the total number of students in a classroom.

#### **5. What are your thoughts on the relevance of the magazine's title, “Ujaas”?**

As you mentioned, that light consists of seven colors. If we have seven or more options, especially like the department such as ours, then the title fits perfectly. When we talk about light and colours, we are also speaking about hope.

So, the title is quite appropriate – it represents light, diversity, and hope. Your department is a strong example of these ideas, which makes the title much more meaningful.

## **6. What is your perspective on this year's theme for the magazine, "Humanities and Technology," especially the role of AI and digital tools in the research in social sciences?**

Look, whenever a new technology or innovation emerges and we become blindly dependent on it, that is the greatest form of foolishness. In our time, we did not have Google or computers. We had to physically visit libraries, consult journals, and reference them to write our research papers and articles.

With the advent of Google, we gradually learned to use it intelligently. Just like the AI today, Google can also generate responses to almost anything we ask, but the key is to use it wisely. As facilities increase, our intelligence must also evolve alongside them. Only then can we use these tools for the benefit of the society.

If we use the technology blindly, then in that case, we would definitely harm ourselves. A time would come when the technology would dominate us and would make us so dependent that we would be unable to function without it. Technology is meant to help us progress, and we must grow along with it – but we should never let it overpower us.

Using AI intelligently is essential; using it blindly is unwise. For example, if I write a letter using AI, and the reader realizes it, it may create a negative impression about my capability. So, even when using AI, we must adapt it to our own needs.

Recently, I was thinking that since my son is in Class 10, whether I could ask the AI to predict the mathematics paper of the board exam. But the answer is no; the AI cannot provide an accurate answer in such cases. And that limitation is actually a good thing, because even AI understands the boundaries of the sensitive information.

## **7. How do you see AI impacting jobs and employability in the future?**

A similar concern arose around the year 2000 with the rise of computerization. There was a fear that the computers would take away jobs. However, today we see that computers have actually created more jobs than before.

AI is a similar kind of revolution. People think AI will replace humans and take away jobs, but in reality, it will affect those who do not update themselves with

time. Those who resist upgrading their skills are at risk.

If you continuously upgrade yourself, then I believe that AI will lead to the creation of even more jobs, especially, the technology-driven roles. AI systems need people to train them, program them, and use them effectively.

Technology has always expanded job opportunities rather than reducing them. We will also see more corporates and entrepreneurs emerging locally. Instead of waiting for opportunities from abroad, we will create our own organizations and provide jobs to our own people.



# Testimonials





**Suryansh Agrawal | CA Finalist**  
**Analyst at Nangia & Co. LLP**

My experience at Sri Venkateswara College, pursuing Economics and Statistics, played a defining role in shaping the way I approach problems and think analytically today. The blend of concepts across both disciplines, along with engaging discussions inside and outside the classroom, helped build a strong foundation in structured thinking and real-world application. Beyond academics, the overall environment at Venky encouraged curiosity, independence, and a deeper understanding of how theory connects with practice.

After clearing CA Intermediate, I am currently working as an Analyst at Nangia & Co. LLP, where I regularly draw upon the analytical base and perspective developed during my college years. Looking back, the guidance from faculty and the peer learning experience at Venky have been instrumental in preparing me for the professional challenges ahead, and continue to influence how I learn and grow.



**Anupriya Kumari | CFA Level II Cleared  
Specialist, CC&L FG**

My journey at Sri Venkateswara College has been both challenging and rewarding, especially while preparing for the CFA Level II alongside my academics. Managing both wasn't easy, but the support I received from the college made a big difference.

The faculty played an important role in helping me balance college work with my CFA preparation. Their clear teaching style and focus on core concepts in subjects like Statistics and Economics helped me build a strong foundation, which was extremely useful for the exam.

One thing that really stood out to me was how interactive the classes were. Discussions often went beyond textbooks, and there were moments where real-world financial situations were the key focus of the class. Those conversations helped me connect theory with practice, which turned out to be very useful during my CFA preparation.

Clearing CFA Level II is something I'm really proud of, and I don't think I could have done it the same way without the support I found at the college. The learning environment and guidance I received made a real difference, and it's something I'll always appreciate.



**Shubhangi Arora | CFA Level II Cleared  
Research and Investment Analyst at Tresvista**

When I joined college, I didn't have much clarity about what my course or department would offer. But over time, this place helped me explore different opportunities and meet a wide range of people. Studying a mix of disciplines helped me connect ideas better.

The professors were supportive and easy to approach, which made a big difference. Whether it was about figuring out my goals or managing academics, there was always someone I could talk to. It also gave me enough space to focus on my long-term goals and prepare for competitive exam.

Apart from academics, college also taught me a lot through experiences outside the classroom. Being part of societies and taking up responsibilities helped me build confidence, work with different people, and learn important life skills.

Looking back, this place didn't just give me a degree, it gave me a way of thinking. And that's probably what stays with you longer than anything else.



**Manik Kumar Malhotra | Manager-I  
Native by Urban Company**

I am deeply grateful for my journey at Sri Venkateswara College, University of Delhi, which has led me to begin my professional career as a Manager at Urban Company.

This would not have been possible without the constant support and guidance of my teachers, whose mentorship went beyond academics and helped shape my confidence, discipline and decision-making skills. I also extend my sincere thanks to the BA Programme department for providing a nurturing and intellectually stimulating environment.

The exposure and opportunities during my time here played a crucial role in preparing me for real-world challenges. Starting my career with ICICI Bank through campus placements laid a strong foundation for my growth.

I am proud to represent my institution and even though I may have left the campus, a part of me will always be walking through its corridors (probably still trying to find the right classroom).



**Pearl Soni | CA Finalist**  
**Article Assistant at Thakur, Vaidyanath Aiyar & Co. (TVA)**

My journey at Sri Venkateswara College has been truly transformative, and I owe much of this growth to the exceptional faculty. Balancing CA preparation alongside a diverse and demanding college curriculum was challenging, but the unwavering support of my teachers made the experience remarkably smooth.

I would like to extend my heartfelt gratitude to Dr. Kanika Pathania for her constant encouragement and support. Her clarity in teaching not only helped me excel in Economics exams but also proved invaluable during my CA Foundation preparation. Her flexibility, willingness to go the extra mile, and readiness to help at a moment's notice made a significant difference.

I am equally thankful to Dr. Padma ma'am for her understanding nature and the depth of knowledge she brought to every class, making learning both engaging and insightful. Dr. Dipika ma'am was always approachable and supportive, and the extra classes she organized for better conceptual understanding were immensely helpful. Dr. Kalpana ma'am also played a crucial role in helping me manage both college and CA preparation, especially through her additional support in completing the syllabus.

Thanks to these dedicated educators, subjects like Economics and Statistics, which initially seemed daunting, became much more approachable, allowing me to face exams with confidence. Throughout my journey, their guidance—along with that of many other faculty members—played an instrumental role in helping me achieve my academic goals.





