



THE MARIAN WIRE

VOLUME 3

SUMMER EDITION - 2023

HIGHLIGHTS

Panel Discussion



Onam Assembly



Pookalam



Shradhanjali Diwas

In terms of the premise, the Sara Mathew Memorial Lecture series aims towards enshrining individuals who have actively chosen the “Road Less Traveled” in various aspects of their lives. The annual occasion not only provides students with valuable experiences and learnings, but also helps us remember our late honorable founder and her efforts towards fostering and nurturing



future minds. This year, for the 18th Sara Mathew Memorial Lecture, visionary founder as well as Ramon Magsaysay awardee, Mr. Anshu Gupta gave us the privilege to hear his address, while he shared his learnings with everyone. For contextualization, Mr. Anshu Gupta founded the NGO ‘Goonj’ in 1999. It works tirelessly towards social integration, and empowers members of marginalized communities. Among various initiatives undertaken by the organization lately,

'Goonj' is well known for recycling used clothes and other goods into hygienic and useful products such as sanitary napkins. Majorly, these efforts are directed towards the financially weaker sections of society, so they may also avail such facilities confidently. In addition, 'Goonj' consistently fights against inhumane practices, advocating for dignity as well as equality. Mr. Anshu Gupta initiated the lecture by elucidating upon the contrasting atmospheres of smaller cities, as opposed to the larger, densely populated ones, and how his journey truly started when he had to move across states to fulfill the demands of his professional life as a journalist. From our inference, this experience further facilitated his



understanding of the social divisions present at a large scale, laying in front of his eyes multiple major differences in terms of utilization of resources amongst various sections of people in the Indian society. Referring to the visible presence of disparities and increased seclusion in larger cities, the next part of his address largely focused upon the

events which led him into this field of work. For years, his personal experiences, accompanied by his experiences of working closely with those adversely affected by poverty and the burdens of working odd jobs, made him realize how an artificial barrier of privilege can distort our lenses, making us lose sight of discomfort, and underprivileged sections of our own society. An extremely essential and important learning highlighted by our chief guest is that no one is born inferior; rather it is our thoughts and actions that we utilize to treat each other differently, which have caused various social ills to persist till modern times. Notably, a part of his speech also brought about a subtle yet very effective mention on the importance of a pragmatic and practical approach to life. Mr. Gupta also gave a relevant example to explain this standpoint. Nowadays, we tend to believe that we understand the gravity of situations, along with their impact, through a mere Google search. Yet no matter how useful such tools may be to acquire information promptly, Google tends to oversimplify multiple issues at hand and beyond. Especially in the context of our existing societal situation, it is of high importance that one extends an authentic and practical approach towards the same. Overall, the lecture was extremely intriguing and thought-provoking. It was truly an eye opener for the students to get an insight upon the complexities in the societal sphere, and to the little albeit appreciative contributions, through which we, too can lend a hand to our societal

circumstances. Mr. Anshu Gupta is an inspiration for all St. Marians and remarkably many outside this educational institution, considering his selfless initiatives towards empowering those being drowned in misery, as we only struggle in our own tiny spheres of privilege to see the nation develop. We should certainly strive towards bringing a similar impact in society.

~Pranshu Narain

Sansad

The Indian Parliament has set up a huge pile of images in each of our minds. The thought of it might be exciting, but it is too vulnerable to conflicts, especially in recent years. And we, as the youth of the country and the future parliamentarians, perhaps, take the responsibility to create our own experiences of conducting and taking part in a civilized and well-organized parliamentary debate



session. We call this the Youth Parliament or the SMS Sansad 2023. On 27th of July, 2023, the first session of SMS Sansad 2023 was held in the St. Mary's School Auditorium. A parliamentary set-up of chairs and desks was a key to the initiation of the session. We then lit the lamp, as a ceremonial task that we hold quite specific to the school. This is the lamp that has always shown St. Marians the path to enlightenment, and it did so even as we solemnly took the oath to uphold the principles of and, with

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Ajanta House Bags the Trophy!



Middle School Children secure 1st Position in Zonal Chess Competition



Sansad: The opposition wins on both days!



due respect, our responsibilities in the Mock Parliament. Seated in the hall, we witnessed the Question Hour, coming up with criticism and critique, so the opposition could trap the proposition, only to observe in awe the latter promptly replying back with their apparent effort into research with a broader perspective. This hour was full of seemingly the most appealing moments for speech, wherein even those who did not have their names on the list of final speakers got an opportunity to show up with enthusiasm. Interestingly, we must have run out of space on the list, for nearly all of the fabulous counter points that came flying at the proposition by those members who were not even asked to make speeches! And of course, the sound of tables being banged in agreement from both the sides of the hall was the bliss of the event. Then came around the discussion round, wherein both sides – the opposition and the proposition – alternatively debated the topic of whether Delhi should be given full statehood or its special status as per the constitution must be maintained. This was the beginning of true fascination. It was quite unimaginable that each member of the parliament would have done enough research to bring in points that few could have responded to – they were much beyond the topic yet so related. It all had, quite expectedly, started peacefully. But the fury of being countered and the urge to respond with better points rose amid both the groups as the session progressed. A short break that halted our discussion, along with our heightened emotions for a bit saw much kiddish "bribing" to win the other side's votes. The end of the break seemed to energize the groups further, as the discussion of the resolution met a tragic end and the counting of votes resulted in a marginal majority of 39-42. One government fell and another party rose to its position followed by much celebration and congratulation. All that we awaited now was another day in the parliament, and of course, another debate on Day 2 of Sansad 2023.



The next day started off with more enthusiasm than the first. Parliamentarians were apparently keen on bringing their tables to more use than the previous day. We banged hard until, in the middle of the question hour, the speaker prepared us for an unpredictable voice vote. The "aye" and "no" from the sides for and against the new motion alternatively, on the speaker's discretion, resulted in the fall of another government. A no confidence vote had been passed against the newly settled government. As the "youth" parliamentarians swapped their

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Chandrayaan-3 Lands on the Moon



*A very proud
moment for INDIA!*



positions in the Sansad, there was a mixed expression of triumph and loss on the faces of all our companions. It had been another one day government in the course of the Sansad. The sides must have been truly competitive to achieve that, perhaps. As the question hour proceeded, voices were raised against the more recently settled government. At the end, we prepared ourselves to proceed to the motion of the day: India must continue to import oil from Russia. We came up with our best speeches for this day. The speeches were more interactive this time, which may be understood as a result of our experiences from the



previous day. Yet it was only when a Member of Parliament (MP) from the proposition was giving his speech that a fight broke out between the two sides of the tables. The fight, which later turned out to be scripted, made up for a series of enacted blows and chairs being lifted and hauled around for quite some time until the members were suspended from the day's proceedings for a period of 15 minutes. After the succeeding discussion, it was time for a break. The mouth-watering chole-kulchas were certainly worth mentioning. As the youth lifted their eyes for the clock in the hall, it was time for another round of parliamentary applause. Despite the lack of time, it was disturbing yet laughably annoying that speeches were being cut short in the middle of

their climax, and so were the resultant sounds of banging of tables from both the sides. The reading out of the resolution took place side-by-side. At the end, the speaker announced another unexpected voice vote. This time, it was done twice on the discretion of the chair, until the results went in favour of the opposition. And yes, it was the fall of another one-day government. All-in-all, we met conclusions upon various aspects of the parliament, including the ballot box, voice vote – both going in and against the favour of the motion, and even conflicts – both verbal and physical. The set up, the applause, the oath, the language in general, and even the hilarious cross conversations were all parliamentary, yet more enjoyable than one might make of an above average Youth Parliament Session. The learnings from the session, based majorly upon maintaining the decorum of the parliament in order to respect it as well as enhancing our abilities to speech, were gratefully received by each of the parliamentarians. All Sansad members are thankful for the presence of our mentor and guide, Mr. Anshul Verma, all teachers including Ms. Vaishali Bhargava, who made special efforts to make the event a success, 12th graders, who organized most of the event including the appealing setup of chairs and planning the event, the Logistics Management Team, who had a big hand on the occasion and beyond, all participants, along with our Speaker and Headboy, Chihanya Ningshen, who put in quite an effort to guide us and conduct the session through and through.

~Deeksha Nagpal

Strike: The Netflix Adaptation

Changes that alter how content is created and distributed are nothing new for the entertainment industry. In recent times, the writers' protest has grown into a powerful force that has had an impact on major streaming services like Netflix and the whole film business. This article examines how the authors' demands for equitable compensation and creative autonomy are changing how stories are produced and consumed. It also examines how Netflix and the larger cinema industry are being affected by the writers' protest. Essentially, the writers' strike is a reaction to persistent problems that writers have in the entertainment business. These problems range from a lack of proper pay for their profession to a lack of creative control. Concerns concerning equitable remuneration, participation in decision-making, and adequate recognition for their efforts have been raised by writers. The emergence of streaming services like Netflix has changed how content is consumed, but it has also sparked discussions about

how authors are treated in this new digital era. Netflix, often viewed as the leader in the streaming industry, has faced its fair share of difficulties as a result of the writers' strike. To keep its sizable subscription base happy, the corporation significantly relies on a steady stream of interesting



and entertaining material. However, the protest's interference with work schedules has caused delays, which have forced the cancellation or postponing of eagerly awaited television programmes and films. Fair compensation is one of the primary concerns of protesting writers, particularly in an environment where streaming services sometimes use complicated payment arrangements. The Netflix business model of paying writers in advance and then rewarding them with bonuses if a show does well has come under fire. The protest has spurred discussions about whether this model ensures writers an ongoing income and whether the business should change its compensation plan to more accurately reflect writers' efforts. The demonstration has also brought attention to issues with representation and diversity in the media. By promoting a wider spectrum of voices to form storylines, writers are urging for greater diversity in the background. This quest for diversity is in line with changing audience tastes for material that presents society in a more accurate and representative

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The Rajya Sabha on August 7 passed the Government of National Capital Territory of Delhi (Amendment) Bill, 2023



131 MPs supported the bill while, 102 members opposed it.



manner. Beyond Netflix, the movie industry as a whole is impacted by the writers' protest. Discussions concerning the larger power dynamics between creators and the platforms that distribute their work are sparked as more writers band together to demand fair treatment and creative freedom. The demon-



-stration also highlights the necessity for the industry to review its pay systems, intellectual property rights, and the distribution of creative power among writers, directors, producers, and platforms. Studios and production companies are beginning to review their policies and procedures in reaction to the outcry. Some are expanding efforts to create a welcoming and encouraging environment for writers, implementing more open remuneration methods, and revising credit allocation. The widespread impact of the protest is forcing a required reformation of an industry that has frequently operated according to conventional norms. Due to the vulnerabilities and inequalities that writers have long endured, the writers' protest is a crucial change factor in the entertainment



industry. The demands for fair compensation and creative control have a special influence on Netflix because it is a key player in the streaming industry. However, the protest's impact goes beyond the limitations of a particular platform, leading to a more thorough review of business practices. The protest serves as a reminder that storytelling is a communal effort

and that the voices behind the stories need acknowledgment, fair treatment, and the ability to alter narratives authentically as it reshapes the connection between writers, streaming platforms, and the film industry. In addition to altering how content is produced and distributed, the new dynamics brought on by the writers' protest are also fostering a more equal and diverse entertainment industry.

~Pratyush Singh

HIGHLIGHTS

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We ran out of highlights

Who Are We?

'Who Are We?' is written by Rajesh Kasturirangan and the most interesting thing about this book is that it is an analysis about the collective Indian Society, written by someone who has a PhD in Mathematics! Mr. Rajesh has constantly displayed his affiliation with science on numerous occasions within his narrative. However, he does it so beautifully that it's not boring or monotone, instead it pulls the reader into hearing what he has to say.



His writing style is analytical and philosophical, but mild, so that it does not confuse the average reader. He starts off with the abstract idea of 'being' and what 'existing' means itself. He posed the argument that we Indians are a 'made being', that is to say we're not natural, we are the product of collective human endeavor, of hope and of struggle. He likes to connect his arguments with classic tales, myths and legends. For example, he used the story of the Elephant and the 4 Blind Men to explain Indian society, how each one of us sees the elephant(India) in our own perspective. Mr. Rajesh proposes the idea of a 'cosiety' instead of society, since he thinks that mind and society are like the mythical creature called the 'Ouroborus', a snake

that eats its own tail. He believes that the term society fails to incorporate thoughts, feelings and sensations. The term, 'cosiety' wishes to establish that along with the goal to arrange the individual and the collective narrative under one spectrum. He elaborates on his idea extensively throughout the book. He seems to be inspired by the Marxist philosophy of life, since he believes it's not just the social aspect of things that's cognitive, but the material aspect as well. He quotes Marxist ideals about how the labourer lacks control of what happens to the fruit of their actions (and how those decisions are left to the capitalists) and how the labourer, who sets the foundation of the process of production, is alienated and disregarded. The question of an object having subject is arised. The labourer is the only person who can see the object subjectively, since they were a part of its production and only they can feel what the object is meant to



be, rather than the capitalists who see it as what it is. He also raises the issue of diversity, how there is no 'Indian Way of Thinking'. Brahmins are forbidden to eat meat as per the caste system but the Bengali Brahmins are known to eat fish. We cannot have an Indian tradition, for we are just way too ,

diverse for that to happen. These things, he says are context sensitive and hence we need to create such elements that unite us as Indians, not as Assamese, Biharis or Bengalis. Mr. Rajesh has this ability to convince people, he provides with the conversation that took place between Tagore and Gandhi about the concept of cultural diversity, then rather than discussing and analysing this exchange, he simply talks about how his idea of cosieties incorporates both sides and hence is the optimal solution, while we as readers are forced to accept it since both Tagore and Gandhi are both respected personas, and hence if his idea is the best of both worlds, we feel obligated to support it. In conclusion, his ideas are way too deep to come from a physicist, and it's weird to be honest, however even though his credibility to talk on the issue, his points are legitimate and should be taken into consideration. His writing style is robust and concise and only if this book was more widely known, a lot of these ideas could be implemented in our society, since they possess tremendous potential and can help alleviate many social issues.

~Fariq Azim

The Slaving Jungle...

A jungle

Where conifers frame the edges
confining the unseen shrubs
to a few meters above the ground and
a thousand below the sky

Where hooting sounds of despair
vanish within as the sun dawns
and cawing too loud in the night rise
for dreams turn into nightmares
Where every crippling creature
sprints to the ground
to win over a single raindrop
only to lose it before it hits the ground

Where blue rivers begin from the crest
flow with the wind in desperation
slacken in the burden of guilt
and then stop all in black

And when the wind whispers in the air
Leaves crawl with no noise
Rivers gushes in quietness
The creatures rest with no snores
Where the sound of silence goes
unheard is The Jungle
A slaving Jungle.

~Suhani Wadhwa

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