



# NEWS & VIEWS

Estd. 1964



*“There is no greater agony than bearing an untold story inside you.” – Maya Angelou*

**Dear Readers,**

It is that time of the year again, when school seems most daunting. After two months of air-conditioned rooms, 24/7 internet access, and well-rested eyes, the month of August feels like a sharp pin that has popped our bubble of complacency. Welham bustles again — with debaters and MUNers practising their speeches till they lose their voices, houses strategising for Interhouse Sports, and the looming shadow of college applications keeping the SCs on edge. The days are long, the schedules relentless, and Tang is never the right amount of sweet — and yet, somewhere between the dinner table conversations and the chaos of finishing last minute prep in the middle of the night, we are reminded why we keep coming back. We may miss home, but it is here, in the thick of it all, that we begin to find our rhythm again.

This issue of the News & Views is a glimpse into the whirlpool of politics, paradoxes, and personal reflection that shape our world and, often, our very selves. We explore how soft power shapes nations, the psychology behind celebrity culture, and how existentialism and nihilism continue to strike a balance in today’s world. Most of all this issue reminds us of the multitude of opinions, problems and beliefs surrounding us and where we fit in the equation.

In the constant frenzy of the much larger events, we realise, we tend to find comfort in the smaller aspects of life. Be it in the macrocosm, or in the nitty-gritty of this mini ecosystem that we are a part of, it is often the quiet, unnoticed moments that stay with us the longest. Amidst a global order in a state of flux and an excruciatingly sleep deprived routine, we still somehow manage to find hope. It is there in the echoes of laughter in the corridors, in the silent reassurance passed between friends and in these pages that you hold in your hands.

Even in the most gruelling schedules, there is something quietly hopeful about seeing someone pause, flip through these pages, and smile. Maybe hope is not always a big idea. Maybe it is just finding time to read the N&V — and realising that you are a part of something huge.

***Under fatal deadlines,  
Aahana Gupta & Gauri Nanda***

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## India's Soft Power Politics

In the early 1990s, an American newspaper headline referred to India as a country of snake charmers and beggars. Years later, we 'charmed' the world, harnessing a seismic nudge of nuclear whispers, silencing those who dismissed us. There is an inherent influence that comes with traditional hard power, but when cultural influence takes centre stage, when Mysore Pak meets Ayurveda, the quintessence of statecraft is realised.

Since time immemorial, India's soft power diplomacy has been leveraging its cultural heritage and democratic values, drawing on its ancient civilizational roots to build global influence. Through strategic moves of redefining twisted Western perceptions of India, we have become a country that has learned to adapt. Such a narrative is encapsulated by '*Vasudhaiva Kutumbakam*', derived from ancient Indian texts, which means the earth is one family, has largely inspired international actors, summits, and organisations.

India's soft power has deep roots in its ancient cultural exchanges. These exchanges helped shape relationships with neighboring regions, fostering mutual respect and understanding. The trade routes, such as the Silk Road, facilitated not just commerce but also the sharing of ideas, art, and philosophies.

When Western celebrities caught wind of yoga and spirituality in the 60s and most notably, when The Beatles visited Maharishi Mahesh Yogi in Rishikesh, yoga became a cultural symbol that aligned with the "peace and love" hippie movement in the West at the time.



On the diplomatic front, India shadows ancient philosophical wisdom with contemporary pragmatism, building relationships that transcend politics to foster genuine people-to-people connections. At the same time, this notion of soft power is further built upon by the wide range of Indian diaspora in the global sphere of influence. Indian communities abroad, whether in Silicon Valley or Kenya, are storytellers and bridge-builders, showing the world India's talent and values firsthand. Their entrepreneurial spirit is massive: contributing billions via remittances and startups, they keep India both economically and culturally vibrant.

As global politics seem to be at a crescendo in this tumultuous era of shifting power dynamic, India's foreign policy of individualism aligns seamlessly with its soft power narrative. As power structures in the West continue their attempts of domination, India radiates a powerful message of resilience. We continue to emerge as the very face of the Global South, simultaneously bridging differences between power blocs. What stands out undeniably is that India, today, shapes its own narrative, showcasing its stories in fresh, authentic voices as soft power evolves into a dynamic, living dialogue.

**Tamanna Baid**  
Class 12

### MOVIES

- 🎬 A Silent Voice (2006)
- 🎬 The Breakfast Club (1985)
- 🎬 The Truman Show (1988)
- 🎬 Life in a... Metro (2007)
- 🎬 Somebody I Used To Know (2023)

### BOOKS

- 📖 1984 by George Orwell
- 📖 Happening by Annie Ernaux
- 📖 The Book Thief by Marcus Zusak
- 📖 Where The Crawdads Sing by Delia Owens



### ALBUMS

- 🎵 Burgandy Red by Sunset Rollercoasters
- 🎵 Pal Pal Dil Ke Pass by Kishore Kumar
- 🎵 Something by The Beatles
- 🎵 Could You Be Loved By Bob Marley

### TV SHOWS

- 📺 House of Cards (2023)
- 📺 True Detective (2025)
- 📺 Full House (1995)
- 📺 The White Lotus (2025)

### A Tale of Two Welhamites

*“It was the best of times, it was the worst of times.”*

Dickens may have been describing the French Revolution, but he might as well have been talking about the first day of Welham — especially for the new PreSCs.

It is ridiculous how different school can look when you see it through a pair of fresh eyes. For us old PreSCs, the chaos has become familiar- strangely too familiar. There’s a weird pressure to have it all together — to be the “sorted seniors” who somehow never cry during prep (*we do*). The routine, which once felt grinding, can suddenly feel like a treadmill you forgot how to get off. But somehow, a hug after dinner, an unsolicited “You okay?” in the washroom can remind you that especially here you are never really alone. Homesickness is real, but mostly shows up disguised as exhaustion, hunger, or a random emotional breakdown before a Bio test.

Welham is not built on structure. It is built on borrowed (*okay, stolen*) house-tees, communal skincare, and collective delusion. Privacy is fictional. Personal space? Conceptual. But somehow, friendships form in this madness — usually over cold pizza and an emotional support *Doreo*.

For the new PreSCs, the adjustment is almost always steep. The idea of fries for breakfast seems absurd — until it is not. The schedule is relentless, the pressure high, and the urge to run away mid-week? Very real. But somewhere, something clicks. The absurd begins to feel like belonging. Slowly we *even* start learning how to time our showers so we actually get the last drop of hot water, along with how to cry and laugh and snack all at once.



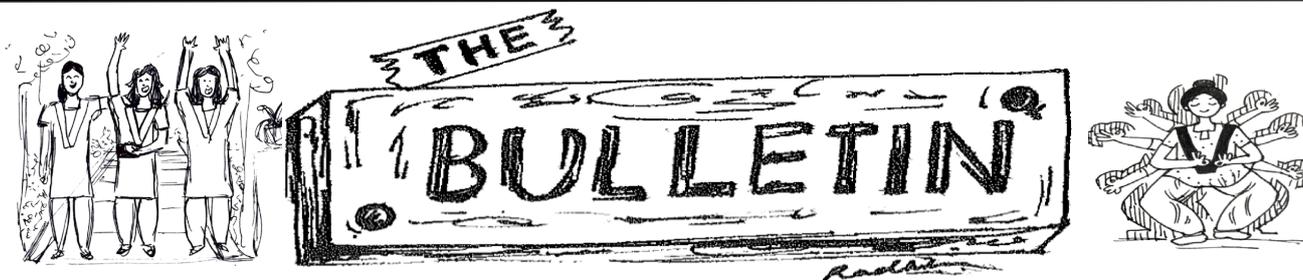
But it is not all so light, the pressure to reinvent yourself in a place where everyone else seems to already have a “thing.” The strange loneliness of being surrounded by people all the time — and still feeling like you haven’t quite found your place.

In the end, the newcomers and those of us who have been here longer, both live out their own version of *The Tale of Two Welhamites*— some entering the chaos, others navigating it with a weary familiarity. Either way, if you are here, you are already part of the story.

And honestly? That is the *best of times*.

Zara Khan and Meher D’souza  
Class 11

Roses	Raspberries
 A velvet rose garden for Dr. Ritika Uniyal and the entire team for turning Jazbaat into an astounding success.	 Bucketloads of foul stinky raspberries to Junior School for getting so many changes made in our perfect school menu.
 A single, freshly-picked dewy rose to each one of the newly appointed vice-captains. Congratulations!	 Sour squishy fungus covered raspberries to Dr. Neera Kapoor for always extending English DebSoc SUPW by an hour.
 Gallons of sweet-smelling ethereal roses to the student council for convincing the school to give us Maggi and Fries again.	 Jungles filled with wild poisonous raspberries to the hospital staff for being so strict about hospital chits and rest hours..
 A bouquet of dewy pink roses to the sports department for organising interhouse sports so seamlessly.	 Cloud bursts of stinky fiery raspberries to the weather Gods for making the weather so unfathomably confusing.
 Auditoriums filled with beautiful red roses to Ms. Mamta Govil for being the kindest, most understanding House mistress, teacher and mentor to us all. We will miss you ma’am!	 Tennis courts of squelchy slimy festering raspberries to the sports department for insisting PreSCs have sports ( <i>both morning and evening</i> ) during their first term exams.



**22<sup>nd</sup> April:** A delegation of 12 students participated in the 13<sup>th</sup> edition of the Mayo College MUN, earning several awards in their respective committees.

**26<sup>th</sup> April:** At Wynberg Allen's 'Le Mot Juste' literary festival, the WGS team won the final round of the T.W. Phillips English Debate, and the trophy for the Best Team Rebuttal too. *Well done!*

**27<sup>th</sup> April:** Twenty-eight students participated in the Uttarakhand State Yoga Championships at Mount Litera Zee School, Dehradun, returning with numerous well-deserved medals.

**29<sup>th</sup> April:** Ten students participated in the BSAI Opportunity Summit 2025 at Chitkara University, Chandigarh. Their policy towards affirmative action in education will be published in a national journal and considered for real-world implementation.

**5<sup>th</sup> – 8<sup>th</sup> May:** The WGS hockey team-A lifted the trophy at the 9th Invitational Hockey Tournament, where various local schools participated.

**6<sup>th</sup> May:** Six students participated in the IPSC Shooting Competition held at Daly College, Indore.

**20<sup>th</sup> May – 3<sup>rd</sup> June:** Seven students from Welham, accompanied by two escorts, scaled new heights with their expedition to the Everest Base Camp. *Kudos!*

**22<sup>nd</sup> – 27<sup>th</sup> June:** Students and delegates from the Groton School, USA, The Doon School, and WGS came together for the G-PIE Conference 2025, where they engaged in culturally rich exchanges of ideas, skills, and experience.

**17<sup>th</sup>-19<sup>th</sup> July:** 8 students attended the IT IPSC fest held in BK Birla School, Pune.

**18<sup>th</sup>-20<sup>th</sup> July:** Welham Girls School hosted the BSAI leadership conclave attended by student leaders from various schools.

### SPOTTED

- ✂ A3s sneaking into the senior mess on Sunday to get fries. *(can't even do that anymore)*
- ✂ Anisha typing out her Delphic article on the class smart board. *(#DedicationForDelphic)*
- ✂ Neera Ma'am fully fighting a flying bug in PreSC-C. *(P.S. the bug won)*
- ✂ Also Rekha didi fighting a monster bug in the Hoo-poe dorm. *(P.S. Rekha didi won)*
- ✂ Ms. Diwija Pande, still waiting for proof that Rudrani and Aanya are actually on the N&V ed-board. *(Even the Editors-in-Chief are)*
- ✂ Ms. Geetanjali Bhatia having to explain to Rudrani the difference between Taiwan and Taliban.
- ✂ Ananya and Riyana throwing corn at juniors during fruit break *(#Let'sSeeWhoGetsTheShotIn)*
- ✂ Captain Body and N&V Ed-Board fighting for the Principal's porch.
- ✂ SCs practising for the Social dance more religiously than for the IPSC Dance Fest. *(Where is the real win?)*
- ✂ Vidushi and Nandini drinking water out of a beaker during their chemistry practicals. *(#hydrated)*

### BIRD BRAIN

- 🗨️ Vedanshi: Rudrani, can you name 3 IPL teams?  
Rudrani: Rajasthan Royals, Chandigarh Cheetahs, Mumbai High. (and Uda Punjab)
- 🗨️ (during the G-PIE conference)  
Max (a Chinese-American student from Groton): Do you have a lot of Chinese people in India?  
Gauri: Yes! We have tons of fusion recipes. *(One plate of hakka noodles for Gauri please)*
- 🗨️ Gayatri: If one debater is asking another to marry them, will they say 'So so so proud to propose'?  
Siddhika: Ya, and the answer to that will be 'So so so proud to oppose.'  
*(#DebatesAreNotSocialEvents)*
- 🗨️ Tehzeeb: VCs, please take the minutes of the student council meeting  
Riyana: (whispers to Sara) Sara, do you have a stopwatch? *(#YourTimeIsUp)*
- 🗨️ Shaurya: We went to see the President's residence during IAYP.  
Navya Munjal: The White House??  
*(All this for a US Visa, Navya?)*



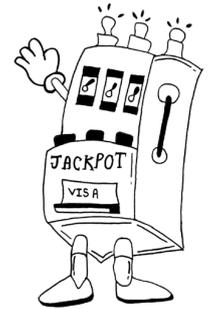
**BIRD  
BRAIN**

## The American Paradox

“Make America great again” was the campaign slogan that won Trump the election, amidst torrential waves of immigrants that shape more than 51 percent of its living, breathing identity. But the question that now takes the centre stage of global geopolitics and one that is most likely haunting the American electorate is – does Trump’s definition of a great America even remotely match the ground reality of the trail-blazing changes that are shaking up the very industrial, commercial and educational core? With the recent **ICE** raids carried out in cities such as Los Angeles, frenzied immigrants have turned to voicing their concerns.

Policies, as stringent as these, which cause families to separate at the border, have gained greater momentum after Trump's "zero tolerance" policy. What is to be noted is that the very fabric of America’s origin is far from what the notion of “Make America Great Again” entails.

Over the years, the USA has rapidly become the global face of cultural appropriation- having not only adopted but claimed traditions different from their own. Thanksgiving, for example, was brought by the Pilgrims who migrated from England to North America. The US, without this festival, seems unimaginable for all those families who look forward to reuniting after a long year. Even Mardi Gras, a European Christian Festival brought in by French Settlers into North America goes on to show the magnitude of US’ dependency on foreign cultures.



From the late 90’s, countries part of the Global South witnessed rapid migration to the USA, following the narrative of the American Dream. Despite the many oppressive policies from the migrants who have resided in the US continually over the years, there is a clear adoption of their cultures, and these build up the America we know today. Further, this poses an idea of the ever asked question of assimilation. Is assimilation really about mixing well with the natives or does it have a far more xenophobic approach to it? For decades, immigrants find themselves being categorised on the basis of their ability to mix with the host country’s culture. In a country like the US with its varied immigrant population, this notion takes on a paradoxical meaning.

As debates regarding immigration policies rage across the globe, it becomes imperative to acknowledge the sheer impact they hold on American society. These people have not only influenced the cosmopolitan culture of America but built it, brick by brick (*quite literally*). In times of conflict, it thus becomes imperative to stand for acceptance before the very foundation of the nation comes crumbling down.

**Aashvi Sanjay Gupta**  
Class 10

WHAT’S PLAYING	WHO’S LISTENING
 Expert Jatt	▶▶ Riddhi Agarwal
 Pyaar Hota Kayi Baar Hai	▶▶ Rudrani Rajya Laksmi/ Aahana Gupta
 Tauba Tauba	▶▶ Ms. Sukanya Chatterjee
 Bhaag Milkha Bhaag	▶▶ SC Batch
 Wavy	▶▶ Ms. Vibha Kapoor
 Ratta Maar	▶▶ Manini Yadav
 Roke Na Ruke Naina	▶▶ B2 Batch

*After intense research, the N&V Editorial Board has concluded that the following are the major causes, effects and coping strategies of Stress amongst Welhamites. You are kindly requested to fill this form for an extremely important study. (No, this has not been copied from the SC Psychology Project)*

Name-  
Class-

Age-  
School-

Gender-  
City-

### Checklist 1- Causes of Stress

Sr. No.	Stressors	Very Often	Often	Some-times	Rare-ly	Very Rarely
1	Unexpected Founder's choir practices after dinner					
2	Absence of Sunday fries					
3	Rain stopping before morning sports					
4	Multiple interhouse matches at the same time					
5	His/Phys/Math block					
6	Library printer not working					

### Checklist 2- Effects of Stress

Sr. No.	Symptoms or Effects of Stress	Very Often	Often	Some-times	Rare-ly	Very Rarely
1	Asking someone to get your fruit share to class					
2	Not taking senior garden rounds after dinner					
3	Not sleeping during a free period					
4	Recurrent crying					
5	Not waiting for extras after every meal					
6	Not being the first in line to collect the N&V					

### Checklist 3- Coping strategies to deal with Stress

Sr. No.	Coping behavior	Very Often	Often	Some-times	Rare-ly	Very Rarely
1	Overeating Thai curry and aloo					
2	Seeking Dr. Ritika Uniyal's help					
3	Pretending you're okay :(					
4	Faking a headache to escape to the hospi (not possible anymore)					
5	Taking an extra outing					
6	Ranting to your favourite senior					

## Psychology of Fandoms

If you have ever queued with strangers for concert tickets, argued endlessly about a favorite character online, or felt your heart race at the sound of a signature intro, then you know fandom runs deeper than a casual hobby. For many, it is where passion, identity, and community collide.

Fandoms are far more than simple enthusiasm for a shared interest. As a teenager, this mostly online community you belonged to did not just reflect your music or movie preferences, it became an integral part of your identity.

At its core, being in a fandom is about emotional investment. It draws you into a tight-knit community, offering belonging and connection. Psychologists call this **social identity theory**, which essentially means that being part of a group helps people define who they are.

The relationship fans share with the artists or performers they idolize is often unrequited, something that can be termed as **parasocial interactions**. While these connections may go unreciprocated, they offer inspiration and a sense of emotional stability. However, fandoms can also create echo chambers. The stronger your emotional investment, the harder it becomes to accept criticism of what you love. Some researchers even go so far as to call fandoms the *modern-day tribes*.

The art itself becomes more than a simple pop culture reference; it acts as a mirror onto which we project parts of ourselves—the values we admire, the traits we wish we had, and the emotions we need help processing. This aspect of fandoms makes space for individuality and subjectivity, helping us feel more connected. That is why two people can love the same story for completely different reasons: someone might watch *Dead Poets Society* for its poetry and aesthetics, while someone else might resonate with its portrayal of academic pressure and repressed individuality. What we really connect with is how a fandom reflects us, even in the strangest ways.

Then there is the onlooker, the one watching from the sidelines. To them, fan behavior can seem overbearing, dramatic, or too much. But often, that judgment says more about them than about the fans themselves. Psychology calls this **out-group bias**, where people mock what they do not understand to feel superior or more 'normal'.

In the end, fandoms transcend mere community; they constitute intricate cultural ecosystems, forged through collective enthusiasm, creativity, and a profound desire for connection. Beyond casual admiration, participants become co-creators of nuanced traditions, language, and rituals—transforming ephemeral interests into enduring cultural phenomena.



Tushti Arora  
Class 12



*We extend a warm welcome to all students, teacher escorts and guests who are attending Jazbaat.*

*Best of luck!*

## On Intercultural Competence

Most of us, at some point, have tried to high-five someone who went in for a handshake. Or greet someone with “*Bonjour!*” only to find out they were Italian. Or worse, tried to make conversation with people at an international conference by confidently declaring, “*I love tandoori chicken!*” amongst a delegation full of vegetarians.

Intercultural competence starts in the awkward pause, the nervous laugh, the humble realization that not everyone sees the world (or greets it) the same way. But while these moments can be mildly embarrassing, they reveal something far more profound: the intricate web of culture that governs how we interact with the world and the people.

Today, we live in a world on edge where one side becomes increasingly connected, the other dangerously divided. Geopolitical tensions loom, climate collapse nears, and political polarisation deepens. Yet, we are more connected than ever: planes cross oceans in hours, ideas cross in seconds, cultures collide daily. This is the paradox of our time—a global, interwoven world growing more and more fractured. And one truth is clear: cross-cultural understanding is not a luxury anymore; it is survival. Without the ability to listen, adapt, empathize, and collaborate, we risk burning bridges faster than we can build them.

It is in this spirit that Welham Girls’ School hosted the GPIE Conference in collaboration with Groton School, USA, and The Doon School, Dehradun. The conference featured several inspiring keynote speakers who shared their insights on intercultural competence. Darla Deardorff, a leading voice in the field, described it as “*the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes.*” Her talk explored how culture subtly shapes emotions, resolves conflicts, and enriches expression. She drew thoughtful comparisons between cultures and highlighted how culture connects to our own lives in unexpected ways. One key takeaway was that the true nature of intercultural competence is not just responding to what has been verbally voiced, but to notice what is left unsaid, which involves reading behaviours, body language and social contexts.

Over the five days, we realised that culture is not static, that it holds multiple layers of identity and how it shapes the way individuals express belonging. A metaphor that stood out was - ***the iceberg theory of culture***. Though initially confusing, it eventually made sense. When visiting a new place, we often see only the surface: food, language, clothing, customs but we fail to acknowledge what lies beneath that. Deeper, invisible layers like beliefs, values, thought patterns, and unspoken rules. These hidden depths hold the true essence of culture, urging us to look beyond appearances and question our assumptions.



What those five days, and every session in between, ultimately taught us was that in the end what counts is empathy. A willingness to sit in discomfort, to question your “normal,” to trade in quick judgments for real conversations and most importantly the internal pause before reacting, that says, “*Maybe there’s something here that I am yet to discover.*”

Rudrani Rajya Lakshmi  
Class 11



## INTO THE WELHAM VERSE

- ☞ An average day in Welham has more than 24 hours.
- ☞ Aahana has returned her library book.
- ☞ The *N&V* Ed-Board is not featured in *N&V* humour columns.
- ☞ Welhamites care about their cyber-security.
- ☞ Interhouse music and dance was a raging success.
- ☞ Ananta has more to her personality than being tall.
- ☞ You picked up the *N&V* to actually read the articles.

# JUNIOR Samboree

## Inter-House Rivalries

At our school, the houses may be named after seemingly innocent birds, but do not be fooled. These birds have extremely sharp talons.

The air turns electric the moment the word Interhouse is put before any event. Suddenly, house chants are louder, small cliques all over campus echo with strategising whispers, and alliances are formed over ORS tetra-packs and borrowed studs. We get more competitive about what goes on in the Shamiyana than what actually happens on the tracks. These slogans become our battle cries.

Then comes the most intense of them all — participation planning. You would think we were drafting soldiers for war. Who has a decent long jump and a passable 200m? Can our best Basketball player risk a sprain for a silver medal in Hockey? The field becomes a chessboard, the seniors, the grand-masters, the orchestrators —calculating, swapping, whispering, bribing (“We will make our juniors clap for you if you make yours clap for us.”)

House captains stop sleeping. Weeks before the Special Assembly, they turn into manic statisticians, hunched over Google Sheets, figuring out who placed where in what, how many points were awarded for second in western vocals, whether that tie in table tennis actually affected the overall score.

Dancers argue over courtyard spots, debaters rehearse rebuttals with death in their eyes, and teams practice as if they are preparing for the Commonwealth Games. Even us juniors chant with a level of ferocity usually reserved for uprisings.

At night, when the corridors go quiet, you can still hear it, the tension, the pacing, the whispered slogans being tested out under breath. Love and aggression hide beneath layers of eyeliner, knee pads, and *house tees*.

Because Interhouse is never *just* competition.

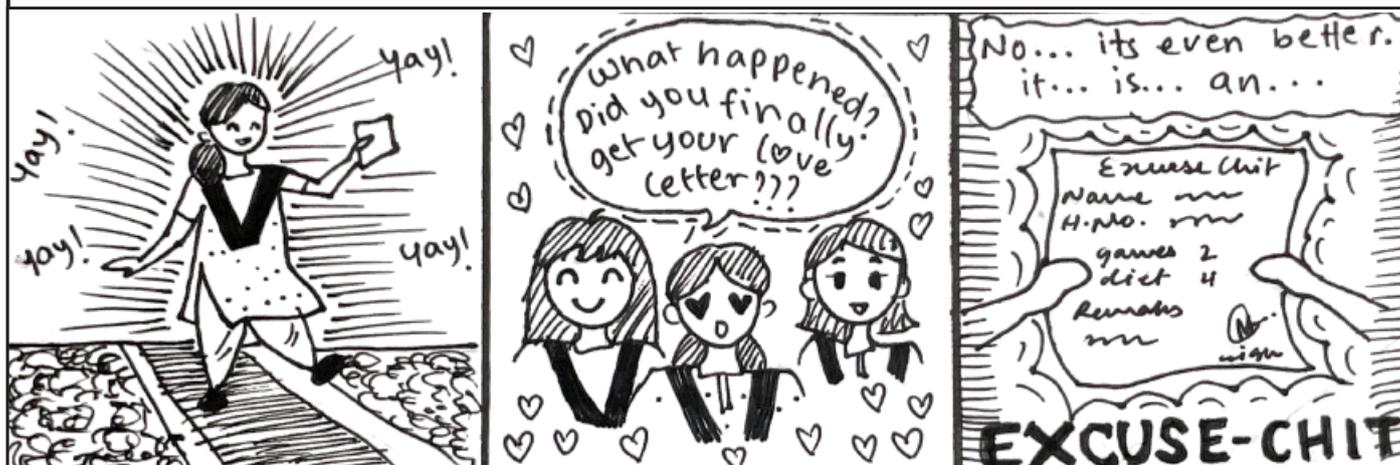
It is a strategy. It is performance. It is politics.

More than anything, it is war. With just a little more *pizzazz*.



Saachi Pahuja  
Class 8

# YELLOW GUMBOOTS



## Is 2025 the new 2015?

If you are scrolling through Instagram in 2025 and suddenly feel like you have stepped into a parallel universe where low-rise jeans, metallic crop tops, and butterfly clips reign supreme, you are not alone. The year might read 2025 but the fashion, slang and even the trends evoke a sense of déjà vu reminiscent of 2015.



In recent years, the internet has begun to look like a vintage thrift store of yesterday's viral sensations. Nostalgia marketing is booming, as we experience a collective yearning for simpler times amid today's digital algorithms and uncertainty. Gen Z, despite being digital natives, crave authenticity and physical connection. Vintage tech like film and polaroid cameras are resurfacing as coveted items, all of this is because Gen-Z adults wish to turn digital memories into physical prints. One has to wonder; are we encountering a regression or is it simply because this generation finds this to be a way of anchoring themselves into reality when everything around them feels algorithmic and ephemeral?

While viral global challenges unite millions in shared moments of spontaneity and have done so since we can remember, the most stark contrast between 2025 and 2015 is its digital culture. Today's online ecosystem thrives on rapid, often fleeting trends that echo those that were once popular. These bite-sized challenges spread quickly and fade just as fast, yet they carry a distinct nostalgic undertone.



An ongoing trend is the *Ice Bucket Challenge*. Freezing water was dumped on people's heads to create awareness for ALS, a disease that affects nerve cells in the brain and spinal cord. Flash-forward, and suddenly this 'viral trend' has been reigniting the old initiative but with a new purpose; this time to raise awareness about mental health. Even music that is ages old like Rick Astley's evergreen song "*Never Gonna Give You Up*" continues to find its way into today's meme scene.



As far as fashion goes, it has always been cyclical, but Gen Z has turbocharged the nostalgia machine. Y2K style, once the tail end of millennial jokes, is now the blueprint for every "fit check" video. Acid-wash denim, cargo pants, and chrome puffer jackets are everywhere, proving that what was once *cringe* is now *core*. So, being a Bratz doll in the midst of an existential crisis is popular. Meanwhile, thrift shopping, upcycling, and gender-fluid fashion have become mainstream, reflecting commitment to sustainability and inclusivity.

The past's virality had a purity to it: simpler platforms, messy humour, and no AI filters. In a world that's often too fast and too fraught, sometimes the best way forward is to chill out (*literally and figuratively*) and embrace the iconic moments that keep coming back to life.

Amaya Marwah  
Class 12

◦ Gauri Nanda will be the next Prime Minister of India.  
Rudrani flew in from Groton to attend a N&V meeting.  
Prarthana is on 'bro' terms with Bearerjis.

◦ Elon Musk is actually Paul from Ginny and Georgia.  
(at least Naisargi and Dhriti think so)  
Vaishnavi Agarwal is the Commander-in-General  
of the Welham armed forces.  
Discord is a dating app. (at least according to Ritika Ma'am)

◦ Mr. Dora knows our future better than we do. (#PalmReadingForTheWin)  
Navya Verma is a red hair baddie. (#LaalPari)  
Kishore Kumar is teenage girl music. (Dil Ke Paas always)



## This Article Has No Value

At moments when you find yourselves stuck at a crossroads in life, an ever daunting yet liberating question looms up, “*Will any of my actions matter?*” This ambiguity is the cornerstone of the philosophy of nihilism- the belief in nothing. In one aspect, it is liberating; nothing has a cosmic purpose and you are free to choose your own path. In another, it can be crippling; Why bother creating, loving, or hoping if none of it lasts or matters?



Nihilism is always sketched in bleak colours, depriving it of its actual creativity, which lies in this state of uncertainty. At the time of its introduction, it was a bridge to a new way of being, to a life of questioning amidst terrible physical and philosophical exhaustion. As beings that have always sought meaning from the earliest cave drawings to modern algorithms, we constantly look for a concrete definition, a reason to give our existence value, even one that may never exist. Therefore, such an idea obstructs every basis of human thoughts and actions.

In a dilemma of this kind, where perhaps knowledge itself would bring ruin, it was necessary to provide a synthesis to the concerns over nihilism. Picking this thought up, Nietzsche transitioned to the idea of responding to the collapse of old values not with despair, but with creative rethinking and rebuilding. He wanted people to accept the emptiness and tear down traditional doctrines, which were baseless, to bring in something new, authentic, and self-created.



After Nietzsche’s grave assertion, “*God is dead*”, the disorientation became stronger. Yet from that inescapable darkness, existentialism was born. To live existentially was to stop asking what life means, and instead ask, “*What meaning can I give it?*” In the absence of the purpose that once existed, it became a morally driven instinct to act, to choose, to create — not because it mattered to the universe, but because it mattered to oneself.

In times of turmoil and tumult where thoughts of despair have become almost second nature to us, it is imperative to remember that each of our thoughts, choices and decisions belong solely to us. Even when belief in the Almighty disappears, we still long for a presence that acknowledges us. In a very old fashioned way, experience remains the key to strike a balance between the skepticism offered by nihilism and the freedom proposed by existentialism. While nihilism directs us to the void, existentialism instructs us on how to live in it.

**Ridhima Agarwal and Paavni Mahendra**  
Class 10

What’s Out	What’s In
<input type="checkbox"/> SC opinions	<input checked="" type="checkbox"/> BII opinions
<input type="checkbox"/> Sunday Fries	<input checked="" type="checkbox"/> Sunday Sandwiches
<input type="checkbox"/> Pranya	<input checked="" type="checkbox"/> Pranay ( <i>that only</i> )
<input type="checkbox"/> Socials	<input checked="" type="checkbox"/> Inter-school conferences
<input type="checkbox"/> Steel glasses	<input checked="" type="checkbox"/> Stanleys
<input type="checkbox"/> Fake excuse chits	<input checked="" type="checkbox"/> Fake Labubus

