

Editorial

To Be Free

Varen Talwar

Having been a part of the *Weekly* for over three years, and having expressed quite a few unpopular opinions in various fora, I have thought and learnt a lot about the idea of freedom that has allowed me to do so. With social unrest throughout the country, and a rapidly changing political landscape, I think that this Independence Day is a good time to remind ourselves of the responsibility left to us by our predecessors who fought for our country's independence. Therefore, this issue of the *Weekly* primarily presents an overview of the freedom struggle, as much of this narrative has been increasingly overlooked with the adoption of international curricula and globalised mindsets. It is important for us to never forget our past, for however advanced and westernised we may become, being Indian is an irrefutable identity all of us carry with us, and there can be no better description of the Indian identity than the efforts that it took to establish it.

However, while the rest of the issue deals with this narrative, I would like to go down a different, more abstract path, and discuss the very idea of independence. As I said, my experience with freedom of speech over the years has led me to introspect quite a lot about this idea. One of the most important observations I made was that I really don't know how

it is to live under another's rule. I have known only to be free, and I have taken that for granted. It seems like the most efficient and sensible way to live and let live from my perspective, so it is hard for me to imagine how someone can just claim control over others. This normalisation of freedom that enables us to be able to have lively debates in School, and people to express unpopular opinions in the *Weekly* or the School Council, is perhaps the most precious achievement of India, and the world, after the horrors of the past few centuries.

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Transitioning from a colonial government to a democracy with extensive rights and liberties in a span of just 73 years is a testament to the determination and vision of our founding leaders. Of course, there is still a lot to be desired, but we must never forget what we have been able to achieve in less

than three-fourths of a century: a democracy, the establishment of metropolitan and cosmopolitan cities, and one with some of the finest educational and professional facilities for engineering, software, and medicine in the world. Thinking about this makes me feel grateful, and I realise the immense responsibility that we all have in upholding the basis for this progress: freedom. It is important to never take our independence for granted, for then we will be oblivious to any encroachments on it. For that, we must always be aware of our past, which will serve as a reminder of the price that had to be paid for our present.

Last year, during my exchange programme, I was in England. The exchange coordinator took me to a museum in Oxford, and we had an awkward moment as we glanced at British loot from the Anglo-Mysore wars. I particularly remember a hat that belonged to Tipu Sultan, and as we both stood quietly in front of the glass casing, I could feel the heavy weight of our histories weighing down on us. Personally, I would have liked it if we had been able to talk about it, but both of us were unwilling to offend each other. In the age of political correctness, this problem is ubiquitous, which is very counter-productive if our aim is to promote tolerance and problem-  
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resolution. I am sure if we had talked about it even for five minutes, we would have assured each other that we were past our contentious history, and things would have been much more relaxed.

In conclusion, I think that this Independence Day, we should keep in mind how privileged we are to be free, so that we safeguard it. This does not mean that we extrapolate the past to the present and hold

grudges; we were given this independence by our leaders with the responsibility to ensure that the gross injustice which our ancestors suffered does not occur ever again. Skirting around the subject or entirely reducing it to memories of the past is simply not the solution. Let us exercise our freedom, and be aware of its immense worth.

Happy Independence Day!

# The Indian Flag

Shreyan Mittal describes the evolution of the Indian Flag.

Usually, on Independence Day, we tend to talk about the history of India and the various martyrs who sacrificed themselves for the love of this country. However, one aspect that largely goes under everyone’s radar is how the Indian national flag has evolved through the decades, and how each change was made to reflect the state of our country at that point in time.

**The saffron stood for courage,  
the white for peace and the  
green for growth.**

The earliest known flag of India, called the Calcutta Flag, was said to have been hoisted on August 7, 1906, in the Parsee Bagan Square in Calcutta. It was the first unofficial flag of India and had been designed by Sachindra Prasad Bose and Hemchandra Kanungo. The flag consisted of three equal stripes-- orange on top, yellow in the centre and green at the bottom. There were also eight half-opened lotus flowers on the top stripe representing the eight provinces of India, alongside a picture of the sun and a crescent moon on the bottom stripe. This flag also had “Vande Mataram” inscribed in the middle.

The next evolution of the Indian flag took place during the Home Rule movement between 1916-1918. It consisted of five red and four green stripes,

aligned horizontally. It also had the Union flag in the upper left-hand corner, which symbolised the dominion status that the citizens were trying to get. Seven white stars and a white crescent moon adorned it, with the stars being arranged in the shape of the Saptarishi constellation, which is considered auspicious to Hindus. This flag was the first one that Indians used to identify themselves with, and become known as a symbol of the people.

For decades the All-India Congress, under the leadership of Mohandas K. Gandhi, struggled to unite the millions of British-ruled peoples in India. Like many other movements around the world, it felt the need for a unique symbol that could represent its objectives. In 1921 a student named Pingali Venkayya presented a flag design to Gandhi that consisted of the colours associated with the two principal religions, red for the Hindus and green for the Muslims. To that, Gandhi added a white stripe in the middle to represent the remaining communities in India and also a spinning wheel, which represented nation’s progress and was simultaneously associated with Gandhi himself.

**When you see it hoisted,  
remember the sacrifices made  
to keep it aloft and free.**

It was not until 1931 that an actual resolution was passed that adopted the tri-colour as India’s national flag. The forebearer to the present flag, this one too consisted of saffron, white and green stripes with Gandhi’s spinning wheel in the middle. The saffron stood for courage, the white for peace and the green for growth. Finally, on July 22, 1947, the official flag of India was recognised, with no changes to the colours except for the removal of the spinning wheel and in its place, the Dharma Chakra of Emperor Ashoka.

This is our flag today: when you see it hoisted, remember the sacrifices made to keep it aloft and free.



## Online Orators

A team comprising Gurmehar Singh Bedi, Shreyan Mittal, and Vivhaan Kothari participated in the **BVC PDC 2020 Inter-School Debating Competition**.

The team emerged as **Runner-up** and Gurmehar Singh Bedi was adjudged **Best Speaker** of the tournament.

Congratulations!

## This Week in History

**1898:** An armistice is signed between The United States and Spain in which the The United States formally agrees to the secession of Cuba and Puerto Rico.

**1919:** The Weimar constitution is formally declared, establishing Germany as a republic.

**1945:** Japan accepts the Potsdam terms, and agrees to unconditional surrender after two atomic bombs are dropped on the cities of Hiroshima and Nagasaki.

**1961:** The Berlin Wall is created after the East German government closes the border between the East and West sectors of Berlin.

**1965:** Singapore declares its Independence from Malaysia

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One individual may die for an idea; but that idea will, after his death, incarnate itself in a thousand lives. That is how the wheel of evolution moves on and the ideas and dreams of one nation are bequeathed to the next.

Subhash Chandra Bose

## Storytellers in Science

Following are the results of the **B.G. Pitre Science Fiction Short Story Contest 2020:**

In the **Seniors Category**, Adit Khosla and Advaita Sood were adjudged the **Winners**, and Varen Talwar was **Runner-up**.

In the **Juniors Category**, Krishay Sutodia was the **Winner** and Rachit Jain was **Runner-up**.

Well Done!

## THE WHO?

### Who is Montero Lamar Hill?

**Krishnav Sachdev:** A rapper artist

**Advay Kajaria:** A drummer

**Keshaw Singhania:** An artist

**Bhai Kabir:** A golfer

**Montero Lamar Hill**, better known by his stage name **Lil Nas X**, is an American rapper, singer and songwriter. He is known for his country-rap single **"Old Town Road"** which topped the Billboard Hot 100 chart. His other famous singles include **"Panini"** and **"Rodeo"**.

## Around the World in 80 Words

Mark Zuckerberg's net worth reached 100 billion dollars making him the fourth richest man on Earth. Champions League football matches resumed on August 8th, with Manchester City beating Real Madrid 2-1. Russia claimed they had found a cure for the coronavirus and were supposedly successful in inoculating President Vladimir Putin's own daughter. US President Donald Trump issued a ban order on Tiktok, effective in 45 days. Joe Biden picked Kamala Harris to be his running mate for the 2020 elections.

Do Sco Doodle

## Digital Disorientation

Paras Agarwal





# Remembering Manto

**Armaan Rathi** reflects on the work of Pakistani writer Sa'adat Hasan Manto.

*"If you cannot bear these stories then the society is unbearable. Who am I to remove the clothes of this society, which itself is naked. I don't even try to cover it, because it is not my job, that's the job of dressmakers."*

-Sa'adat Hasan Manto

Every year, Independence Day kindles a sense of unadulterated patriotism within me. Although, dear reader, we are not standing shoulder to shoulder at the Circular Garden, I hope we share similar feelings. However, this year that usual feeling is dampened and hollow-- it doesn't feel the same to me.

Earlier this year, communal riots shook the streets of Delhi. Reading and hearing about them, I could not help but draw a shocking parallel to a similar world that Sa'adat Hasan Manto had captured more than half a century ago. In his lifetime, Manto published one novel, 22 collections of short stories, and five collections of radio plays. After Partition, when sectarian riots erupted in India, Manto was fired from his job for being a Muslim, and after escaping a riot narrowly, decided to migrate to Lahore, Pakistan.

Manto wrote about the most sordid and foul parts of society. For this, he was even put on trial for obscenity. All his life, Manto hated the partition and felt almost tortured by it. He kept longing for his

beloved Bombay and poured his feelings onto paper. He churned out stories that dealt with sectarian hatred and confusion which he attributed to the partition of India. Stories like Toba Tek Singh, Thanda Gosht, and Kali Shalwaar present in detail the toll that Partition had taken on the common man. Like Bishan Singh from Toba Tek Singh, Manto too was displaced and stateless, always trying to grasp at a transient, blurred identity. It is said that he wrote most of his stories while inebriated, and they revolved around pimps, prostitutes, rioters, gangsters - all living on the fringes of society. They showcased an unexplored beastly side of man forged by the horrors of a benighted identity, an issue he faced all his life. His work acknowledged characters that society chose to forget.

The work of Sa'adat Hasan Manto to me has always been a reminder that "evil is unspectacular and always human"<sup>1</sup>.

Reading and remembering Manto on Independence Day is like looking into a mirror. I can't help but think how long it will take to shake off the horrors of Partition, how long before we finally break out of this Manto-esque reality?

1 Collected Poems, W.H. Auden

## Round Square

**Pankaj Joshi** recounts the online interaction hosted by School for Round Square schools.

On August 11, 2020, The Doon School organised an online interaction among Round Square schools based on the theme of Resilience – the Courage to Bounce Back. This event was attended by more than a hundred student and adult delegates from 24 schools. The participating schools included The Doon School (the host), International Community College (Ghana), Hyderabad Public School (India), Cadet College Hasan Abdal (Pakistan), RKKGPS (India), Pinegrove School (India), Indian High School (Dubai), Indian School al Ghubra (Oman), The Millennium School (Dubai), VDJS (India), Vidya Niketan BPS Pilani (India), Sunbeam School Lahartara (India), Singapore International School (India), Pathways School, Aravali (India), The Sagar School (India), Sunbeam Suncity (India), PPS Nabha (India), SKV Gwalior (India), Seth Anandram Jaipuria School (India), Inventure Academy (India), YPS Patiala (India), Sanskaar Valley School (India),

Assam Valley School (India) and St Andrew's School for Girls (South Africa).

The broad topic of this interaction was the well-being of students in reference to the effects of the current pandemic and in general. We felt that this was a very important issue and needed to be dealt with in a very proactive manner. It included discussion and presentations about the physical, mental, social and emotional wellbeing of adolescents. One highlight was sharing with each other the tools to develop resilience by way of interacting with each other in smaller breakout rooms. The introduction was done by our Headmaster Dr Jagpreet Singh. Expertise and guidance were provided by our resident School Doctor, the School Counselor, and the session was moderated by Doscos. Overall, the initiative and enthusiasm displayed by all concerned were the biggest takeaways from the event.

# Unsung Heroes

**Yashovat Nandan** *outlines India's path to freedom.*

Ninety years before India became independent, Indians across the sub-continent rose in a violent uprising that shook the hold that the East India Company had over its colony in India. The great uprising of 1857 was very different from the later nationalist movement for freedom. It was an armed uprising which was met with an armed response. Regrettably for us, the British army, with their superior arms and organisation, won the war.

The uprising began with sepoys in the army of the East India Company rebelling, eventually drawing into the uprising all those who had grievances with the Company. They fought with remarkable courage against an extremely well-equipped opponent. Even the British spoke in admiration of the indomitable spirit of people like Rani Lakshmi Bai of Jhansi. The sepoys often lacked an experienced leader or a proper battle strategy, but even then, for months they held onto a chunk of northern India.

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**This spirit of sacrifice and passion for the cause among the people was at the core of the freedom struggle**

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The true struggle for freedom of India in a constitutional manner began with the formation of the Indian National Congress by a band of freedom fighters who were secular, democratic humanists like Dadabhai Naoroji and Gopal Krishna Gokhale. With the partition of Bengal in 1905, the nationalist movement progressed to the next phase. For the first time there was a popular upsurge that included people from every stratum of society. This was when eminent assertive leaders including Aurobindo Ghosh, Lala Lajpat Rai, Sayad Haider Raza, and Bal Gangadhar Tilak – amongst many others - began swadeshi - a mass movement of the boycott of foreign goods. It led to the common people in the cities also becoming part of the nationalist movement and made the old-style constitutionalists edgy. They felt that such a mass movement would be hard to control and would spark violence. This is what led to the Congress split of 1907 and the creation of extremists led by Bal Gangadhar Tilak and the moderates led by Gopal Krishna Gokhale. The split paralyzed the national

struggle for some years and the government, taking advantage of all the confusion, arrested and deported Tilak and other leaders.

The Jallianwala Bagh massacre in 1919 finally convinced even the Moderate constitutionalists that the strategy of the 3Ps – Pleas, Petition and Prayers was not enough to get justice for Indians. At this time Gandhi became the leader of the Congress and unveiled his plans for Satyagrah - peaceful protests by the masses. His experience in South Africa had shown him the futility of a violent uprising against a more powerful government. This spirit of sacrifice and passion for the cause among the people was at the core of the freedom struggle. People were jailed and tortured, wounded seriously at times, and even lost their livelihoods, but they relentlessly marched on, adopting non-co-operation, civil disobedience and satyagraha as their tools against the might of an empire that boasted that the sun never set upon it. Some of the most prominent leaders of this movement were C.R Das, Motilal Nehru, Vallabhai Patel, and C. Rajagopalachari, led by Gandhi's vision and non-violent programmes and protests. The khadi movement also began in a concerted effort, as Gandhi began boycotting foreign cloth and propagated rural self-employment and self-reliance. The British eventually gave in but not before succeeding in driving a wedge between the two major parties in India – the Indian National Congress and the Muslim League. This resulted in an enormous price having to be paid for freedom from colonial rule: the Partition of India. The fifteenth of August 1947 will forever be remembered as the Indian Independence day, but it will also be remembered as a day of great grief and loss of life, the consequences of which impact the two nations to this day.



# Independence Day Movie Checklist

Gandhi	Richard Attenborough
Mangal Pandey - The Rising	Ketan Mehta
Rang De Basanti	Rakeysh Mehra
Sardar	Ketan Mehta
The Legend of Bhagat Singh	Rajkumar Santoshi
Raag Desh	Tigmanshu Dhulia
Lagaan	Ashutosh Gowariker
Raazi	Meghna Gulzar
Uri	Aditya Dhar
Gadar	Anil Sharma
Mother India	Mehboob Khan



## Reading Checklist

Freedom at Midnight	<i>D. Lapierre and L. Collins</i>
Indian Home Rule	<i>Mahatma Gandhi</i>
India After Gandhi	<i>Ramachandra Guha</i>
A Passage to India	<i>E.M. Forster</i>
The Discovery of India	<i>Jawaharlal Nehru</i>
A Train to Pakistan	<i>Khushwant Singh</i>
Midnight's Children	<i>Salman Rushdie</i>
Ice Candy Man	<i>Bapsi Sidhwa</i>
A Bend in the Ganges	<i>Manohar Malgoankar</i>
The Great Indian Novel	<i>Shashi Tharoor</i>
The House of Blue Mangoes	<i>David Davidar</i>
The Radiance of a Thousand Suns	<i>Manreet Someshwar</i>

### Have you begun writing for the Founder's Weekly?'

The *Weekly* will be coming out with a special issue this Founder's as well! We need your help to make the Founder's *Weekly* a special issue even if we aren't in School.

You can contribute by writing short stories, poems, commentaries, or articles on contemporary issues. Please email your ideas to [foundersweekly@doonschool.com](mailto:foundersweekly@doonschool.com)

### Doosco Doodle

### This Time Last Year

Paras Agarwal



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