A black and white watercolor illustration of a river scene. A small boat is positioned on a narrow section of the river, which is flanked by dark, textured banks. The water is rendered with light, flowing strokes. The title 'ત્રિવેણી' is written in a bold, stylized font across the middle of the image, with a horizontal line passing through the characters.

ત્રિવેણી

# EDITOR'S NOTE

Serendipity comes from the old Persian name for Sri Lanka, "Serendip," and the fairy tale "The Three Princes of Serendip", a tale of princes finding wonders by chance. It fits this moment perfectly. This magazine dropped into my life unexpectedly, a treasure I didn't seek but am so thankful for.

Dear readers,

Whether you study Social Science or not, it is crucial for you to understand your past to make sense of your present (clichéd? I know). As much as I sound like a teacher advertising their subject, it's true! Please don't shy away from the fact that our very existence is political of course in the bigger picture, voting rights, right to education, etc, but also in the smaller picture.

McDonald's to Nike shoes everything is a political statement.

Welcome to the Jazbaat'25 issue, compiled under the constraints of time (I can still hear the clock) and with the passion of a dedicated team.

Everything in the pages of these magazines is a collective effort. If things feel a bit raw or imperfect, know that we are new to our roles but have tried to pour our best into these pages.

The magazine cover, beautifully designed by the art editor, shows the theme "Triveni - Confluence of Three Rivers" in a very thoughtful way. Just like three rivers meet and flow together at a confluence, many things in the political and historical world also come together and mix— ideas, events, and beliefs.

The cover shows how these different elements can overlap, just like river waters do. Sometimes they flow smoothly together, and other times they clash, but they always shape something new. In the same way, history and politics are full of moments where different forces meet and create change.

Happy reading!

-Tushti Arora

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# The Left Roots of Our Stolen Threads

*"It's better to fail in originality than succeed in imitation"*

*-Herman Melville*

How I truly wished the West practised what they preached. This frustration comes from the recent controversy about the 'Scandinavian Scarf'. Please don't let your minds wander off, picturing some very fancy European garment, its nothing more than a 'chunni', the one you (most of you) and I are wearing at this very point in time.

Scandinavian Scarf is just another addition to the long history of appropriating South Asian heritage and sidelining the original creators.

To begin with — '**Madras Checks**', Originating in South India, this checkered pattern was commonly found on lungis. It was made with natural dyes from turmeric and indigo, which were very unstable and would bleed when washed. Hence forward the fabric gets its name—Bleeding Madras. It was exported to Middle East and Africa as cloth for turbans. British obviously didn't fail to recognise the potential of the cloth and started exporting them to their colonies. Elihu Yale, then governor of Madras, was so in awe of the fabric he sent some thousand metres of the fabric to the university, Yale. The demand for the fabric in America grew without decline, for a whole century. It gained multiple local name like Hyde Park, Pembroke and Murray Hill. It was associated with 'Ivy League Affluence'. In 1950s, if you were to cross a luxury sport club you would be sure to spot a Madras Check blazer. Audrey Hepburn, Elvis Presley all can be found wearing it too. It's such a timeless fabric adapting to modern day styles too.

## 'Chint'

Kalamkari, made with tamarind pens and originating in Andhra Pradesh, gave rise to Chintz. Chintz comes from the Hindi word Chhint or spray. India has been producing and exporting chintz for millennia, but it wasn't until the Portuguese explorer Vasco da Gama successfully reached Calicut in India in 1498 that Indian chintz really started to create a stir around the globe.

It gained immense popularity, especially in France and England. It was associated with 17th century luxury, used for wallpapers, upholstery, garments and what not. Europeans who have never learnt to appreciate but only appropriate couldn't stand the wide profit margins that Indians gained with export of Chintz and banned it in England. Yes, they did try to produce it in their newly installed machines and they succeeded—in making a low quality cheaply produced harsh Chintz. The Britishers were so pleased with this version Chintz that the demands for Indian Chintz immediately fell and exporters didn't risk their life at all to smuggle in Indian produced Chintz (if not sensed already, that was sarcasm). When everything failed they resorted to turning our skilled artisans into low paid workers.

## Lastly, 'Jamdhani'

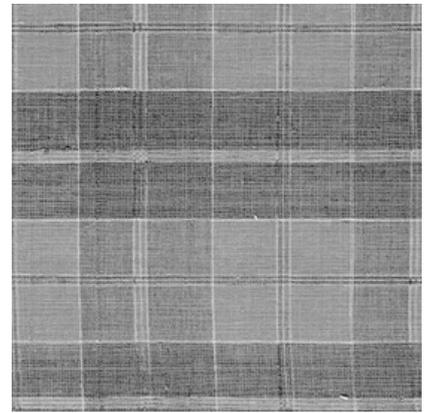
A muslins textile, made out of special cotton which grew on the banks of rivers in the then Bengal region. It was one of the most valuable fabrics of its time and was exported only to the aristocratic class of Europe. Then the same old story begins. Yes the British came in again, did they force our weavers to produce Jamdhani with low quality thread? Yes. Did they lower their wages and raised prices for personal profits? Yes. Did they force them into a deadly debt cycle? Absolutely did.

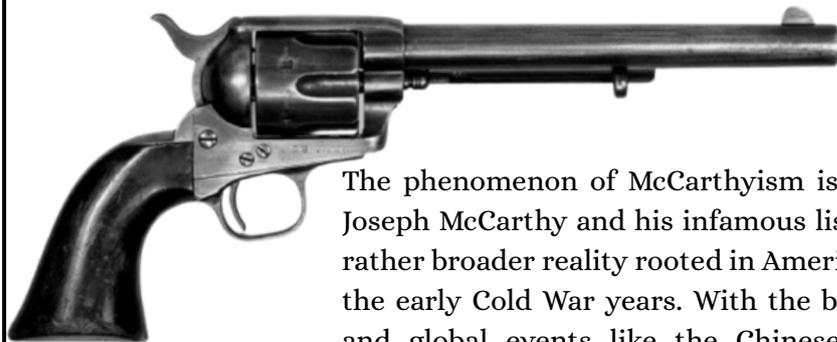
Take some more examples your lovely cashmere sweater is nothing but an anglicised name of Kashmiri wool, cummerbunds are nothing but kamarbands rebranded, Paisley Mill in England came as a result of high demand of stitched paisley motifs from India which was often worn by the Beatles.

So, the next time you drape a 'Scandinavian Scarf', wear Prada's Kohlapuri Sandals or spot a 'Bleeding Madras' blazer, pause and give a nod to the South Asian artisans who wove these treasures long before they were rebranded for Western runways. Celebrate originality over imitation.

-Tushti Arora

SC





# SENATORIAL SHADOWS

The phenomenon of McCarthyism is often narrowly defined as the work of Senator Joseph McCarthy and his infamous lists, but to view with such narrowness obscures a rather broader reality rooted in American society during the early Cold War years. With the breakdown of the alliances with the Soviet Union and global events like the Chinese Communist Revolution and the Korean War, Americans found themselves thrust into a crisis where ideological loyalty was under threat.

But the story goes back much before Senator McCarthy's fame, rooted in President Truman's 1947 Executive Order 9835, of loyalty screening for federal employees. This policy did not merely affect high-profile or bureaucrats, it had other undulated events, requiring an estimated one in five American workers to undergo some form of loyalty review by 1958. At the state and local level, anti-communist sprits took even more draconian forms, with statutes ranging from mandatory loyalty oaths to severe penalties such as life imprisonment or, in some cases, the death penalty for advocating violent government overthrow.



The FBI played an interesting role in shaping the era's climate of repression. They executed the government's loyalty reviews, and additionally conducted extensive illegal surveillance, break-ins, and wiretaps in pursuit of suspected communists and left-wing dissidents. The era's logic suggested that to be different was to be suspect; the individual was subordinated to a collective standard of heteronormative conformity.

The psychological impact of McCarthyism disrupted the American sense of democracy. This ecosystem encouraged Americans, whether government employees or ordinary citizens, to take refuge in conformity, to report on colleagues and neighbors, or to stifle their own intellectual curiosity for fear of condemnation. In the arts and literature, profound censorship took over. The fear of attracting unwanted scrutiny shaped the production and dissemination of culture, narrowing the range of acceptable ideas and pushing artists and writers into self-imposed silence or exile.

The support for McCarthyism attracted a broader coalition opposed to perceived threats from internationalism, social reform, or the erosion of traditional social structures. Even as some Americans celebrated McCarthyism as an upstanding defense of morality, others, including figures of the political left and center, criticized its abandonment of constitutional protections and due process. The resulting polarization lasted long after the Senate censured McCarthy.

The modern legacy of McCarthyism persists in American discourse. The term now broadly connotes reckless accusation, character assassination, and the abuse of national security rhetoric for political gain. Legal and cultural reforms gradually curbed the worst impacts, but the apparatus of suspicion outlived the 1950s, with loyalty oaths and remnants of McCarthy-era laws continuing in certain jurisdictions. Culturally, the period serves as a touchstone and warning, a reminder of how easily the boundaries of democracy can erode when security, identity, and power converge under crisis.

-Tamanna Baid  
SC



# • Trump's Bans or Ban Trump •

## Imagine this.

You are a man whose country has been at war for 1,148 days. That's over three years of waking up to air raid sirens, of burying your friends, your neighbours, your children. You've pleaded with world leaders, stood before parliaments, begged for weapons, aid, support anything to keep your people alive.

And when you finally sit across the table from the one person powerful enough to shift the course of the war, all they can focus on is your clothes.

Not your grief, not your sacrifice. Just the fact that you're not wearing a suit.

This scene is not fiction. It is the experience of Ukrainian President Volodymyr Zelenskyy. A man who does not wear a suit, not because he's careless, not because he lacks decorum, not because he is trying to 'disrespect the dignity of the American oval office', but because he refuses to put on a 'costume' while his people are dying on the battlefield.

And yet he was ridiculed and shamed by a man who The Americans have elected into the most powerful office in their country, not once but twice.

It really confuses me why Donald Trump is constantly underprepared and erratic in his speeches, but then again most of his time is devoted to making lists of things he wants to ban, from words that he has made illegal, like transgender, asexual, non-binary and practically everything that is a part of the LGBTQIA+ community, including the word LGBT itself.

I must give it to Mr. Trump. He has truly broken the bounds of what we thought possible and rational. He has taught the world that there is nothing that he can't do. Now, Of course, there are things that he shouldn't logically do, such as putting 10% tariffs of the Heard Islands and The McDonald Islands, whose populations consists entirely of penguins. Whatever did the penguins do to Trump?

Adding on the the list of things I never thought a world leader could do would be shutting off F1 Visa applications during peak visa season. This is the season when students who have already been accepted to American schools and colleges apply for their visas. These are students who have committed to their colleges and these students who might not be able to attend their chosen college or any college because the acceptance deadline for colleges has been closed.

I would concede that Trump is making America great for Americans (true to his MAGA policy) but even that is not wholly true. The United States of America runs of foreigners.



This is a well-established fact. The doctors, the lawyers, the engineers, the businessmen are all mostly foreigners. If Mr. Trump decided to 'send everyone back to where they came from', a few years down the line, America might find herself in another Depression, but of course, Mr. Trump would be long gone by then, so what does it matter to him?

The American decision to put Trump in power is not only going to be one of the major catastrophes for the Americas, but it will have consequences for people around the world. There is one thing that remains certain in today's turbulent world, the uncertainty.

-A Trump Supporter.



# Scared in Silence

War doesn't ask who you are before it steals from you. It doesn't care about your age, your name, your dreams, or the people you keep close to your heart. To the rest of the world, a soldier is a symbol of strength, loyalty and discipline. But beneath the uniform lies a heart that few dare to understand: one of unbearable sacrifices and a yearning for home. It doesn't matter if it's the Middle East under a burning sun, or at an air base in Kashmir the feeling is always the same. You always breathe in fear. Bullets don't care how brave you are.

Grenades don't stop to check if it's your first deployment. And when the very man who trained with you, takes a bullet there's no time to cry. You keep moving.

But not all uniforms bear pride. Some come with shame. In the dim corridors of history, you'll find a Nazi soldier. Trained to obey not to question. He stands before a line of innocent Jews, hands trembling. A child looks up at him, confused, clutching her mother's skirt. His rifle is steady, but his mind is guilty. Some did it with pride. Some did it with tears. And some never forgave themselves. There's a myth that soldiers don't feel pain and that they are trained to deal with the worst but pain doesn't discriminate. Not when it torments.

Every soldier fights wars with different weapons but the same wounds. Some hear the screams years after the battlefield and some never return, their body simply cast and wrapped in a flag, adorned with badges.

Somewhere in the U.S. a soldier lies on his back, bleeding out. His hands reach into his vest. Not for a weapon. Not for morphine. But for a photograph, crinkled at the edges, the faces fading but never forgotten. A daughter with missing front teeth. A mother smiling like she doesn't worry every second.

Somewhere in Kyiv, a Ukrainian presses record on his phone to say goodbye. His last words:

"Tell my son I didn't run."



Somewhere in Gaza, a boy turned fighter digs through rubble for his younger sister not as a soldier, but as a brother.

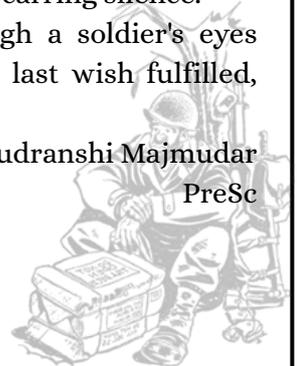
And somewhere in Poland, a German soldier throws away his gun, weeping for every life he took.

Somewhere a soldier carries a letter. Folded neatly, tucked inside the left pocket of their uniform. It's from a wife, a father, a little brother who can't spell. Some letters are stained with sweat, some with blood, others with tears.

But even then the world never truly sees through a soldier's eyes. It doesn't see the child inside the man in uniform. The guilt stitched between medals. The screams echoing, the longing for home and the scarring silence.

The world can never truly see through a soldier's eyes because ultimately every man has his last wish fulfilled, Every man but a wounded soldier!

-Rudranshi Majmudar  
PreSc



# Dancing Queen



The Madras Native Infantry Mutiny of 1806 is well-documented in history, yet the true cause—or rather, the woman behind it—rarely gets the attention she deserves. It was Roshani Begum, a dancer in Tipu Sultan's court whose bravery, art, and determination brought the mutiny to life, alongside the troops in Vellore who initiated it. Roshani's performances were not only demonstrations of grace and skill in the traditional dances of her day but also silent acts of protest. She conveyed messages of resistance, resiliency, and the attitude of defiance against British control through the use of her movements and gestures.

Her dances, held in the royal courts, were attended by many, including those who would later rise in revolt. The symbolism embedded in her choreography, infused with cultural pride and rebellion, inspired the soldiers of Vellore to challenge the oppression they faced.

In 1799, after Tipu Sultan's death at the hands of the East India Company, his women were exiled to Vellore Fort, in the Madras presidency, to ensure the end of

his dynasty. Roshani Begum, born Pum Kusur, was one of the women sentenced to house arrest. A performer from Adoni, she had served Tipu Sultan since his days as a prince. But Roshani was more than just an entertainer; as the mother of Tipu's eldest son, Fateh Haider, she held a high status in court.

Despite being forcibly claimed by a foreign trading company, Roshani Begum remained determined to continue her craft. She understood the weight of ancient traditions and determined not to let them vanish under British rule. She took it upon herself to preserve what remained. In 1804, she adopted and began training a young girl, Goozeib, passing down her heritage before it could be lost in the fortifications of the Vellore Fort.

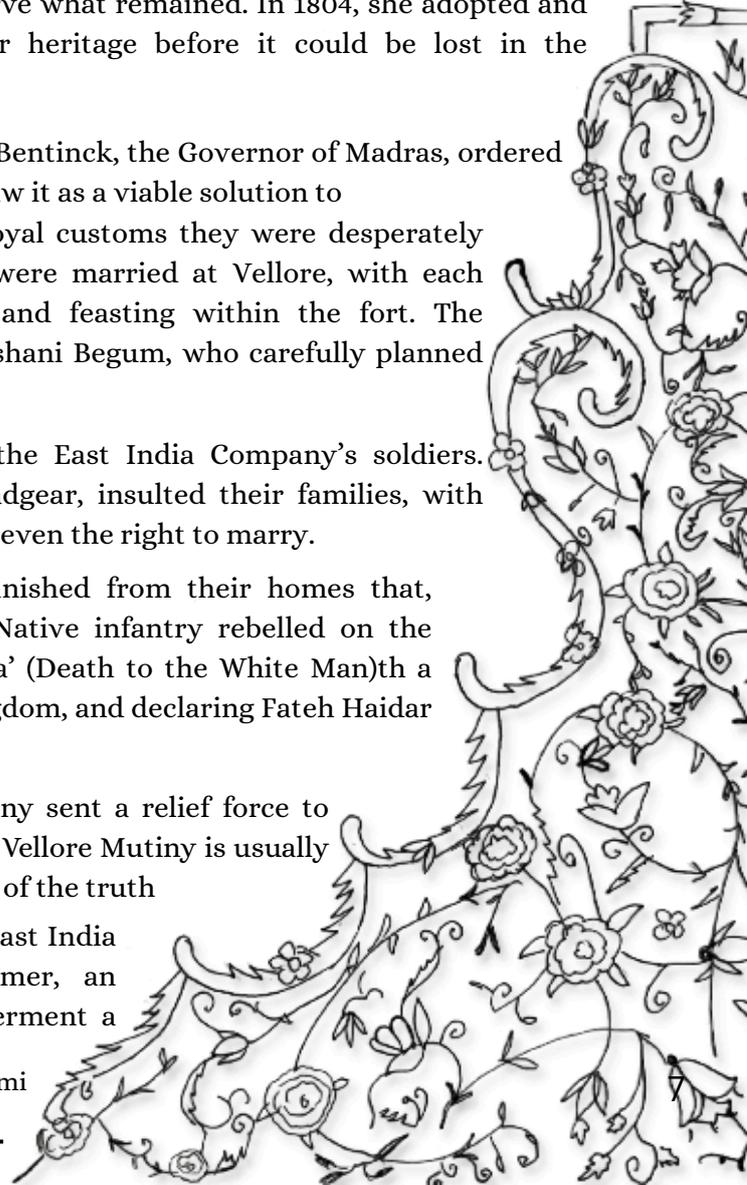
As the population of Tipu's exiled harem escalated, William Bentinck, the Governor of Madras, ordered a sharp reduction in the maintenance budget. While many saw it as a viable solution to overcrowding, for the women, it spelled the end of the royal customs they were desperately trying to uphold. Shortly after, Tipu Sultan's daughters were married at Vellore, with each wedding unfolding over several days of music, dance, and feasting within the fort. The preparation of these festivities was largely the work of Roshani Begum, who carefully planned the lavish celebrations.

These celebrations coincided with growing unrest over the East India Company's soldiers. Rumours spread that their uniforms, particularly the headgear, insulted their families, with threats that wearing them would cost them food, water, and even the right to marry.

The soldiers were so affected by the threat of being banished from their homes that, following a dance performance in the fort, the Madras Native infantry rebelled on the evening of July 9, 1806. With cries of 'Ding Ding Vellaikara' (Death to the White Man)th a hundred men were killed, raising the flag of the Mysore Kingdom, and declaring Fateh Haider as their king.

The intense mutiny was swiftly crushed when the Company sent a relief force to Vellore, resulting in the deaths of nearly 400 mutineers. The Vellore Mutiny is usually regarded as a pure a military conflict, a greater examination of the truth reveals the role of Roshani Begum and her art against the East India Company. She used her influence as a court performer, an accomplished dancer, and a potential queen mother to ferment a dangerous uprising.

-Rudrani Rajya Lakshmi  
PreSC



# War Economies In Age of Global Citizenship

Mussolini once claimed that war and weapons shaped history. In the past, many nations built their identity around conquest and military strength. Today, though the world has changed, defense infrastructure is still treated as a symbol of pride—more a show of power than a tool for protection.

Take Pakistan, for example. While the economy struggles and everyday goods remain scarce, military spending keeps rising. It's what some call a permanent war economy—one where ideological priorities outrank people's basic needs. Instead of improving healthcare, education, or jobs, the focus stays on arms. This isn't national pride—it's stagnation. It's also an infringement on human dignity, where citizens' hopes are sidelined by rigid political agendas.

Even global powers like Russia, Israel, and the United States spend enormous amounts on defense—not just for safety but to show dominance. From the outside, they look strong. But inside, many face inequality, rising discontent, and a wave of emigration. Citizens are quietly turning away from blind patriotism. At its core, this is a violation of our rights as global citizens, because people everywhere deserve better than living under policies that ignore their needs.

Back in the day, militaries defended kingdoms. But today, global citizenship reigns supreme. People now see themselves as part of a larger human story.

What matters most is opportunity, fairness, and dignity—not flags or force. National pride is no longer based on power—it's earned through care and connection.

Excessive defense spending, then, isn't just outdated—it's misplaced. It doesn't solve today's problems.

In fact, it distracts them. When nations focus more on weapons than wellbeing, they risk losing the trust of their own people. Real strength today means lifting others up, not standing above them. And if history has taught us anything, it's that what truly moves us forward isn't blood, but progress.

-Prarthana Goenka  
PreSc



The United States accounts for over 35% of global arms exports. The U.S. defense budget in 2024 exceeded \$800 billion.



Israel ranks among the top 10 arms exporters globally, Israel allocates about 4-5% of its GDP to defense— one of the highest in the world



The regime supported key arms manufacturers like Fiat and Breda. Mussolini aimed to revive the Roman Empire, heavily investing in weapons, tanks, and ships.



Arms exports are a major source of foreign currency for Russia. Russia is the second-largest arms exporter in the world

# MUSIC FOR THE UNCAGED

*"Musical innovation is full of danger to the whole state, and ought to be prohibited. When modes of music change, the fundamental laws of the state always change with them."*

*-Plato.*

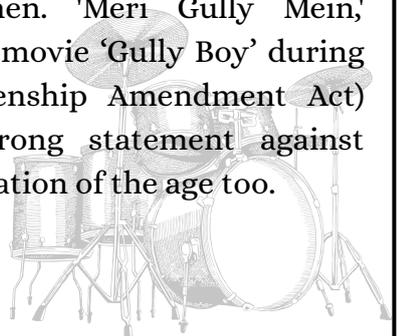
A great part of culture is made up of language. Many a time has language demonstrated how much power it has, whether it be in its role in empowering people or segregating communities. Among all the various languages of our world, the most powerful one is music. Music is appealing in many senses and has served many purposes. So has it served the purpose of resistance. Whether it be the reformation of the Christian Church, or the anti-Apartheid movement in South Africa, our world has seen the face of resistance in various shapes and forms. Music is only one of the many forms of resistance and has demonstrated a silent kind of violence in every word, in every melody.

Nina Simone, the blues and jazz artist, had performed a piano recital at the age of twelve, to which her own parents were not given a front seat, owing to the fact that they were black. On gaining international acclaim as one of the strongest voices in the blues scene of her time, she later went on to write songs like 'Mississippi Goddam' and 'Backlash Blues,' raising her voice against the struggles that she faced in her life. Miriam Makeba, accredited for the famous protest song 'A Luta Continua,' was another prominent Black musician who experienced racism upfront. She rose to be a compelling presence at the time of the anti-Apartheid movement in South Africa, leading to considerable political change and social influence amongst the people of the country.



Joni Mitchell, in her own Californian fashion, wrote the song 'The Fiddle and The Drum' about the Vietnam War as seen through a Canadian perspective, gaining much consolidation from her widespread audience. Similarly, the 60s British rock and roll sensation, The Beatles, also released their album 'Revolver' with numerous songs emphasizing the precedence love took over war. In another aspect of the same conflict, Creedence Clearwater Revival released 'Fortunate Son,' criticizing the class divisions associated with the draft, where some people were relieved from their military service, while others were coerced into the battlefield.

On a more domestic level, even India, through its hardships and age of subjugation, has borne music that fought against oppression. Songs from the British Raj era, like 'Vande Mataram' and 'Chal Chal Chal, Akela Hai Mera Haath', to songs like 'Hum Dekhenge' and 'Jai Bhim Jai Bhim' advocated immediate change for the problems faced by an independent state. There is a plethora of music that has changed the way we view our country's history. Interestingly, 'Dilliwali Girlfriend,' which we recognize for its upbeat and peppy rhythm, was used during the time of the Delhi Gang Rape protests to fight for stricter protection of women. 'Meri Gully Mein,' featured in the 2019 movie 'Gully Boy' during the anti-CAA (Citizenship Amendment Act) protests, was a strong statement against discriminatory legislation of the age too.



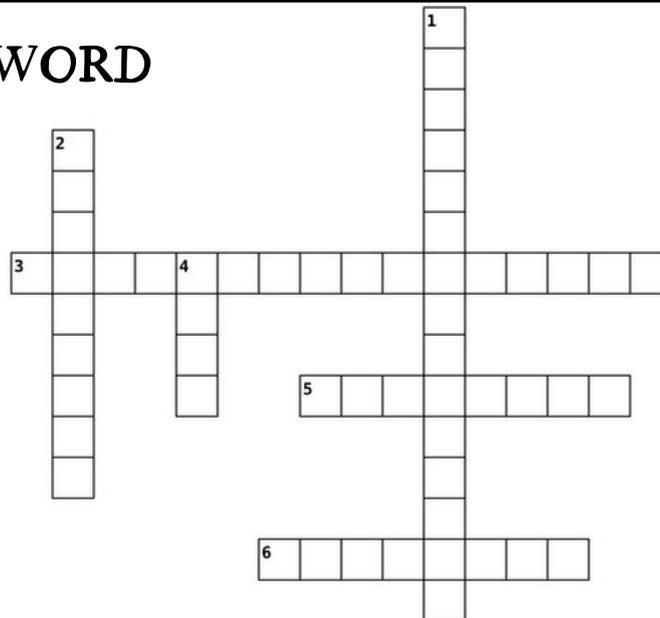
In acknowledgement of unrecognized indigenous communities, songs like 'This Land' by Tanya Tagaq, an Inuit throat chanter, also shaped the way the world looked at neglected minorities around the world.

'Beds are Burning,' by the mainstream rock band Midnight Oil was a prominent voice against the violation of Aboriginal land rights, highlighting the continued marginalization of indigenous Australians. Inti Illimani, a Chilean folk band, produced various songs like 'Soy E/ Pueblo' (I Am The People), particularly in context of the Mapuche struggle for land and cultural rights in Chile.

In our contemporary setting, or in the historical state of our world we constantly learn about, music has always acted as a bridge between people and the connection shared among communities. Resistance is a passive form of conflict, and music has served as a liquid means for the same, helping the waters of melody flow through cultures and educate the world to make love, not war; to embrace peace, not conflict. Even after the voices are buried deep in the trenches of the past, echo the passion with which they sang. As Harry Belafonte once said, "You can cage the singer, but not the song."

-Krishnangi Gariya  
AII

## CROSSWORD



### Across

3. During which 18th century event did the terms "left wing" and "right wing" first become associated with progressive and conservative politics?  
5. to which island are Sinhalese people native to  
6. India signed the 'Indus Water Treaty' in 1960 with...

### Down

1. What type of doctor was Bashar al-Assad before becoming Syria's president  
2. last name of the person who famously said "democracy is the worst form of government, apart from all those others that have been tried"?  
4. The Bay of Pigs Invasion was a failed military land operation on the southwestern coast of which Island state?

### Down

#### 1. Ophthalmologist

Explanation: Before becoming Syria's president, Bashar al-Assad trained as an ophthalmologist (a medical doctor specializing in eye and vision care) in the UK.

#### 2. Churchill

Explanation: Winston Churchill, former British Prime Minister, famously said: "Democracy is the worst form of government, except for all the others that have been tried," highlighting both his skepticism and support for democracy.

#### 4. Cuba

Explanation: The Bay of Pigs Invasion was a failed 1961 U.S.-backed attempt by Cuban exiles to overthrow Fidel Castro's communist government in Cuba.

### Across

#### 3. French Revolution

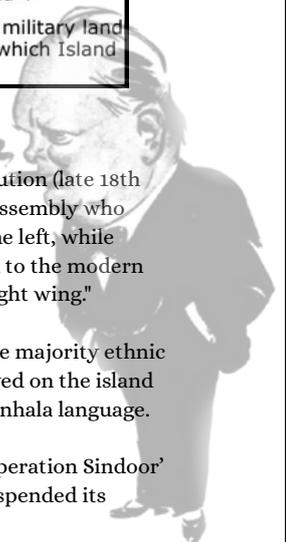
Explanation: During the French Revolution (late 18th century), members of the National Assembly who supported radical changes sat on the left, while conservatives sat on the right. This led to the modern political terms "left wing" and "right wing."

#### 5. Sri Lanka

Explanation: The Sinhalese people are the majority ethnic group native to Sri Lanka. They have lived on the island for over two millennia and speak the Sinhala language.

#### 6. Pakistan

Explanation: The news coverage after 'Operation Sindoor' has covered the treaty as India suspended its participation



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