

### Take a Walk Outdoors Day

Take a Walk Outdoors Day, celebrated annually on 20 January, encourages people to step outside, stretch their legs, and reconnect with nature. Walking outdoors not only promotes physical health - boosting cardiovascular fitness and strengthening muscles, but also supports mental wellbeing by reducing stress and enhancing mood. Whether it's a stroll in the park, a hike through the hills, or a simple walk around the neighbourhood, this day reminds us to appreciate the fresh air, sunlight, and natural surroundings. Embracing even a short outdoor walk can spark creativity, improve focus, and foster a deeper connection with the environment, making it a simple yet powerful wellness habit.



# WHEN CALIPHS FOUGHT LIPGLOSS



Aditi Mehta.

Young, articulate and subject experts - they were everything that the new era of JLF ought to be. The session opens evocatively on a picture of a run-down tomb - built for the last Caliph of the Ottoman empire, whose remains unfortunately never made it. Anished from Turkey, but having found a new life in the French Riviera, Abdulmecid II brokered the marital alliance between the Ottomans and the Nizam of Hyderabad, the world's richest princely state. Abdulmecid's grandson, the Ottoman prince and the designated Nizam-in-waiting, was perfectly placed to claim the Caliphate. But the Partition in 1947 and the annexation of Hyderabad in the following year spelled the end of this prospect.



The Royal Paintings of Jodhpur.



Debra Diamond.



Uma Sharma  
Arbit Correspondent

Aditi Mehta is not to be honest, neither actually lost. This modern avatar of JLF, hosted at the Clarks Amer, is a testament to the peaceful and colourful coexistence of both the kurta-bindi clad literary seekers who are there to exercise the selfie bug in their left temporal lobe, as well as the crop top, lip-gloss and goggle wearing hipsters who are there to exercise the selfie bug of their right temporal lobe. As someone succinctly but judgmentally put it to me the other night over a drink - JLF is where the young go to be seen, and the old go to be heard.

Walking into the last day of Jaipur Literature Festival, I couldn't help feeling an overwhelming sense of nostalgia. As a young bride in Jaipur over a decade ago, my first introduction to LitFest was at the Diggi Palace. As I was getting ready to have my first taste of this literary world - of which until then I had only heard of - a place where one rubbed shoulders with the famous, I was advised by Dalrymple, Fry Roy, Akhtar, Seth - I was told to wear a saree, as it was



Rakhee Roytalukdar

is the centre of our beings now. For me, instead of touching grass, the most feasible way is to find pockets of space like being with someone you love, or intelligent conversations, travels, where you practically forget that you have been offline.

But we are doom scrolling different things at the same time. At the end of the day, constant scrolling online is like 'everything will kill you but how you want to get killed actually changes everything', said Nung, whose book The Great Indian Brain Rot focuses on that slow hypnosis of our brain and mind and traces how India's psyche has changed in the age of algorithm.

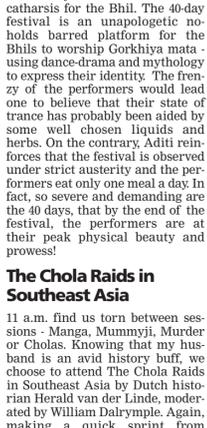
There is a good side to being online as well. Like Gen Z spend their time on developing selfhood, developing their personality on social media. Each generation has used the Net from a different perspective. Said Ria, who is a Gen Z herself, said, "Like the earlier generations already had a solid sense of self. For them, it became a space for identity expression. For Gen Z, they were at an impressionable age when the Net exploded and hence identity creation, social engagements, social behaviour were all shaped by our online habits. How we relate to each other often coincides more online than offline because we are the generation that has grown up in what we call the Internet years."

Touching grass is an Internet slang, often used by Gen Z (born between 1997 and 2012), which is like the online version of a reality check - a way of cautioning someone that they need to step away from the screen and experience life beyond.

Ria said, even while remaining off-line, younger people are making this act of 'touching grass' a trend. "Even when you are offline, you are itching to proclaim in a social media post later that your screen time was such and such. This smugness of being away from the phone exists but you are actually not thinking of the time when you were online or would be online."

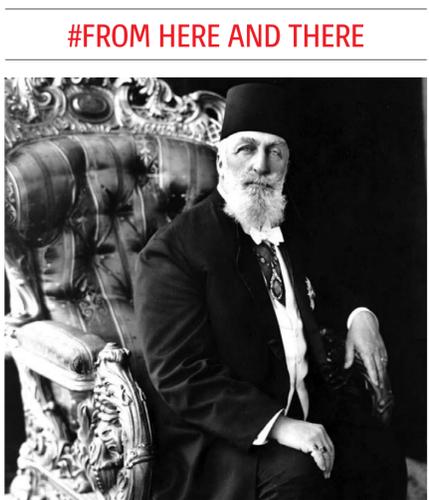
Ria, from Gen Z herself, asserted that it is hard because digitality

### #FROM HERE AND THERE



#### The Chola Raids in Southeast Asia

11 a.m. find us torn between sessions - Manga, Mumyji, Murder or Cholas. Knowing that my husband is an avid history buff, we choose to attend The Chola Raids in Southeast Asia by Dutch historian Herald van der Linde, moderated by William Dalrymple. Again, making a quick sprint from Baithak to Durbar Hall, we're amazed to see the hundreds of youngsters thronging the various stalls. School children and college kids seem to outnumber everyone - and yet, there is not one book in



their hands and not one of them could be spotted actually attending the morning sessions. One school scholar group leader, their teacher was heard cautioning her students about making purchases on their own - "Tell me what you want, and we'll consult your parents before that". Our spirit was paused by multiple halts as people all around

us took a murderous number of selfies. We made it just as the authors alighted on stage.

The two authors, obviously long time friends and collaborators shared an easy camaraderie on stage. Van der Linde, not only a historian, but HSBBC's Chief Asia Equity Strategist, is a self-proclaimed "Indonesiaphile" and is also married to a Javanese woman, and for his last birthday, was gifted a burial plot in Indonesia by his brother-in-law. His love for the land and its history clearly established, he proceeds to give an insightful delve into Java and Sumatra of the 7th-8th century.

His description of the Borobudur temple - the largest Buddhist temple in the world is equal parts poetic and evocative. Not 50 km away is Prambanan, which he hesitantly claimed to be the largest Hindu temple of that time period, a comment which drew some restless looks from the audience. Along with Dalrymple, he lays down a colourful picture of the ancient land, aided by self-made maps and illustrations - charting the maritime voyages of monks and traders across Nalanda, Guangzhou and Srivijaya.

From the Cholas, we head to Garden and Cosmos: The Royal Paintings of Jodhpur - a conversation between Debra Diamond and William Dalrymple. An art historian and currently the curator of South Asian and Southeast Asian

Armed with cameras, mufflers, boots and selfie-sticks and an unending supply of lip-gloss, they are defining the 'vibe' of the festival, much to the chagrin of the old brigade. The sessions, on the other hand (with the exception of the crowd pleasers like the Virs - Sanghvi and Das) are a sea of salt and pepper. Armed with the schedule and comfortable shoes, the four sessions that I attended on the final day had literally the same faces running to and fro!

Getting back to the session at hand - Imran and Sam were ensconced in the most charismatic presence on stage. Young, articulate and subject experts - they were everything that the new era of JLF ought to be. The session opens evocatively on a picture of a run-down tomb - built for the last Caliph of the Ottoman empire, whose remains unfortunately never made it. Banished from Turkey, but having found a new life in the French Riviera, Abdulmecid II brokered the marital alliance between the Ottomans and the Nizam of Hyderabad, the world's richest princely state. Abdulmecid's grandson, the Ottoman prince and the designated Nizam-in-waiting, was perfectly placed to claim the Caliphate. But the Partition in 1947 and the annexation of Hyderabad in the following year spelled the end of this prospect.

The easy and articulate conversation between the two young authors, peppered with rare photographs and secret documents was

# The Gen Z Is DEEPLY Connected...



Anurag Minus Verma.



Chirag Thakkar.

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Ria Chopra.



Santosh Desai.

fatigue-a state where the brain struggles to process and filter information efficiently making it harder for individuals to focus. This overload impairs our ability to focus on tasks, increases impulsivity, and makes emotional regulation more difficult.

About the revolutions that

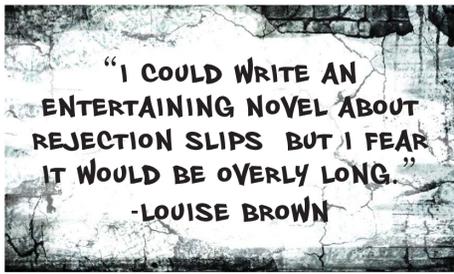
generation may not be able to process it, making us fragmented which is actually called post-truth and that we live in silos.

The digital age has also reinvented love with terms like Situationships, Benching, Orbits and others. Although the emotion of love is the same, the medium of conveying has become different. But panelists felt that Gen Z is actually conservative, because most believe that with the world becoming so inhospitable, things like love can wait. Also, the gender tension online is perceptible as people constantly say real things about other gender and the lack of physical interaction with the other gender in healthy spaces has increased the gender disparity.

On shopping trends, big corporations are breaking down our ability to form social connections to a point that we feel we are connected only when we buy the same things and this is happening on a large scale. Gen Z are buying tickets for concerts on EMI, said Ria.

"So, this lonely generation is filling their void of identity with objects. But it is a never ending process and we need to find better foundations for identity."

### THE WALL



### BABY BLUES



### ZITS



### #LEGACY OF VIOLENCE

# This World Carries A Legacy- Of Violence

"And just to clarify this is not ancient history, with black and white photographs," added Dalrymple. These same laws are being used in Westpack and Gaza



Abha Sharma



prawling across a quarter of the world's land mass and claiming nearly seven hundred million people, Britain's 20th century empire was the largest one in human history.

While it epitomised a national cultural superiority for many Britons, what legacy did the island nation deliver to the world?

Harvard historian Caroline Elkins' book Legacy of Violence: A History of the British Empire tries to "answer many of such unanswerable questions."

In conversation with accomplished author, historian and festival co-director William Dalrymple on the last day of the 19th Jaipur Literature Festival, the Pulitzer Prize winner author Elkins outlined Britain's systematised oppression, which she preferred to call "legalised lawlessness".

She said the legacy of colonialism was one of violence and it had a pattern of systematised violence throughout the 20th century. Violence wasn't incidental but central to the British Empire.

Opening the session, William Dalrymple said her extraordinary achievement was having written this astonishing book based on the real experiences of people who suffered at the hands of the British. Researching documents long buried in bunkers, pursuing a legal battle and bringing out real human stories is really remarkable, he said.

Through chapters covering Kenya (Mau Mau Uprising), India (Bengal Famine, Partition), Ireland, the Middle East, and the Caribbean, Elkins has covered at length the Empire's systemic racialised violence in her book.

Recalling her journey of writing Legacy of Violence, she said it was an "active historical reconstruction of the detention camp systems." She could do so only after surfing hundreds of documents and interviewing hundreds of those who survived these camps.

She said the Legacy of Violence answers questions which had been raised in her previous book Imperial Reckoning: The Untold Story of Britain's Gulag in Kenya.

Sharing her writing experience of the book, she said writing the Legacy of Violence, however, involved intensive research for more than a decade on four continents to be able to cover all sides of Britain's political divide in the creation, execution and cover-up of imperial violence. She had examined human rights violations in British detention facilities in Kenya during the Mau Mau rebellion. She found research for the Legacy of Violence really challenging because there were many missing documents relating to

the detention camps and British controlled colonial Kenya in general.

It was, in fact, four years after the publication of Imperial Reckoning that five survivors of the British detention camps in Kenya had sued the British government and Elkins appeared as an expert witness on the survivors' behalf.

It was revealed during the investigation, the FCO (British Foreign and Commonwealth office) discovered 300 boxes of documents relating to the British detention facilities. She began thorough research with these newly released documents as well as 8,800 files from 36 other colonies.

The British government was sitting on these documents for decades. Responding to Dalrymple's question, what mechanism did work to bring out the real stories, she said, "it was for the first time that the international court of law was there." When the power of the court is behind, things do move.

After a long struggle, "we got the documents for the first time ever, documenting the document destruction." The systematisation of the document destruction was very similar to the systematisation of the violence perpetrated against the minds and bodies of the detainees in the 1950s, she added.

She said when regimes feel ordinary laws are not sufficient to contain uprising, they bring laws of exception. Like, in India, they implemented the Defence of India Act 1915 and the "Ordinance Raj (Bengal)". Such laws of exception gave the state extraordinary power in the hands of the Viceroy, High Commissioners, etc. Elkins said there were a number of emergency regulations, suspension of due processes, censorship of the press, power to deport people, exile them. In the 19th century, they brought in Ireland the Insurrection Acts, Habeas Corpus Suspension Acts and Coercion Acts. In Ireland, it was the Restoration of Ireland act in 1920 followed by the Palestine (Defence) Order in Council, 1931, Palestine Martial Law (Defence) Order in Council 1936 and the Palestine (Defence) Order in Council, 1937.

It is surprising how crucial evidence gets buried and I had to fight at every step to retrieve information. My book has been a big "mapping exercise" she said while highlighting the ways of the British empire's lawless behaviour and the officials involved in rendering it legal.

She said structures and ideologies

don't move on their own-they are moved by the people. And when regimes choose to impose statutory martial laws, acts of violence can't be called to task in the courts. So, the state of exception is a sort of statutory martial law because that gave absolutely free hand to protect the troops and the police officers.

"And just to clarify this is not ancient history, with black and white photographs," added Dalrymple. These same laws are being used in Palestine today, in Westpack and Gaza.

Even Mrs. Indira Gandhi used the state of exception in India during the emergency, she added. She used the state of exception exactly what has been done in Palestine today, she said.

She spoke of Charles Tegart, who was a police commissioner in West Bengal during the British regime and served extensively in the territories of India and Palestine. He was the one who oversaw the construction of a fortified barrier system along the Palestine frontier, including a barbed wire fence equipped with an electrified detection wire. These fortifications came to be known as the "Tegart wall".

She also mapped the years of other British officials such as David Petrie, Henry Hugh Tudor, Arthur Harris and Barnard Montgomery. Her book unravels how ideological foundations of violence deep rooted in the Victorian era meant punishing defiant natives and how with the passage of time, it became increasingly systematized," she added. She also spoke about the "moral effect" of violence with reference to Colonel C.E. Callwell's Small Wars. "The object is not only to prove to the opposing force mistakenly which is stronger, but also to inflict punishment on those who have taken up arms...the enemy must be made to feel a moral inferiority throughout... Fanatics and savages must be thoroughly brought to book and cowed or they will rise again... They must be made to feel the moral effect of punishment."

She said it looks apparent that when Britain could no longer maintain control over the violence it provoked and enacted, it retreated from the empire, destroying and hiding incriminating evidence of its policies and practices.

The book was shortlisted for the 2022 Baillie Gifford prize for non-fiction. It was considered the most academic book of the shortlist, a model of long-term research.

By Rick Kirkman & Jerry Scott

By Jerry Scott & Jim Borgman