

#WORK-LIFE BALANCE

Gen Z is the Job-hopping Generation

A whopping 92% of those who invested in the extra years of schooling still aren't staying put.



When it comes to their jobs, Gen Z workers aren't planning on sticking around for long. A huge majority, or 83%, of Gen Z workers consider themselves "job hoppers," according to the results of a survey released by ResumeLab. Perhaps more surprising: A lot of those job hoppers are workers with master's degrees.

The survey found that 92% of master's-degree holders consider themselves job hoppers, but interestingly, 77% of folks with no degrees also consider themselves job hoppers.

The group surveyed 1,100 workers belonging to Gen Z, defined as the generation born between the mid-1990s and early 2010s.

While those workers aren't planning to stick around in the same jobs for long, they do intend to spend at least a couple of years in each position. The survey found that 78% of Gen Z workers plan to spend somewhere between two and five years with their current employers. The majority of those respondents, 43%, plan to stay put for just two years; 22% of workers are willing to stick it out for three years; and a mere 13% plan to stick around for four years or more.

While the majority of Gen Z workers might be thinking about their exit plans, the survey also noted that many of those same workers are still relatively early in their careers.

Other factors rank much higher for the age group. The most important thing to Gen Z, according to the survey, is a healthy work-life balance, with 73% of respondents saying that balance is more important to them than a high salary. Satisfying job duties and a good relationship with coworkers are also both more important than salary for 72% of workers, and 70% of workers care more about having a meaningful job and career development than having a big paycheck.

The top reasons Gen Z workers leave their positions: working too much overtime; a clash of values with their employers; and feeling unhappy because of their jobs; while 75% of workers would be willing to leave their positions even if they didn't have other jobs waiting for them. As for what you can do to help Gen Z workers stick around? Flexible work schedules, healthcare packages, and regular pay raises top the list of what Gen Z workers are looking for-but still, don't expect those workers to stick around forever.

An astounding 97% of Gen Z respondents say that work is part of their identity. So what's making them leave? It's not money: While 70% of respondents say that a competitive salary is important to them, several



Some scholars see an execrable design in this act of usurpation. Akbar S Ahmed and Joseph L Soeters, for example, believe that the British used Islamic titles to address subordinate positions as a way to humiliate Muslims. "Khalifa – caliph – the highest political authority in Islam, and Khandasa – one of the highest officials in Mughal India – were bestowed on the lowest functionaries of the British administrative structure: the barber, bouncer at the dens for drugs and junior field clerks became khalifa and the cook became khandasa," wrote Ahmed in his 2002 book *Discovering Islam: Making sense of Muslim history and Society*.

Khandasa More Than Cooked



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Ruskin Bond is a treasure trove of tales, all imaginative and delightful, but none perhaps as delectable as those of Mehmo

ud the khandasa. A family cook at Bond's childhood home, Mehmo came to work with a refer

ence from none other than the legendary hunter-turned-conservationist Jim Corbett. Mehmo's eccentricity leaps off the pages of Bond's *Tigers for Dinner*. He claimed to have shot leopards and wrestled cobras as easily as he cooked kofta curries, pies and duck roasts. But, while his stories were comical and quirky, his job was not. In colonial India, being a khandasa was serious business.

Back then, British homes were microcosms of the Raj itself. Just as the Empire required a byzantine bureaucracy to function, so too the British mewsahib needed a legion of native domestic workers – khidmatgars, bawarchis, masalchees, among others – for her home to run smoothly. With so many cogs in the wheel, the hierarchy was predictably complex, but at its undisputed top stood the khandasa.

Popular culture would have us believe that the khandasa was just a professional cook. But in reality he was a lot more. In *The Hand-book of British India* (1854), journalist Joachim Hayward Stocquer describes the unique position of the khandasa in a typical Anglo-Indian home: "The khandasa, or butler, acts the part which, in a moderate English establish

ment is acted by the mistress and the cook together; that is to say he markets, prepares the pastry and the made dishes, makes preserves, superintends the whole kitchen arrangement and in general leaves nothing to the cook except the actual cooking." The khandasa was invariably a "Mussulman" or "Parsee", Stocquer says, and was expected to be "intelligent, respectful and well-mannered". His raiment would be of white linen and his demeanour dignified, writes civil servant CT Buckland in the essay *Men-Servants in India*. He had "a capacious turban on his head and voluminous folds of muslin

around his waist," says Buckland. Although the liveried khandasa became a symbol of the Raj-era opulence in post-colonial imagination, the khandasa existed long before the British occupied the country. The word khandasa comes from Persian, khand meaning master and saman meaning household goods/materials.

In the nabab's court too, the khandasa were key officials, so much so that a few of them were promoted to higher political offices. For instance, on becoming the ruler of Awadh in 1814, Ghazi-ud-Din Haidar Shah appointed his father Nawab Saadat Ali Khan's khandasa Agha Mir as prime minister. "Khandasas were integral to the feudal Indian structures, where housekeeping, particularly in royal and aristocratic establishments, was elaborately organized," said Ananya Jahanara Kabir, professor of English literature at King's College London. "In India, the British were keen on reimagining these feudal, medieval structures steeped in what I call Oriental gothic grandeur. So, like the durbars, hazzees and other such vestiges of

those times, the khandasa became a part of the British establishment in India." Some scholars see an execrable design in this act of usurpation. Akbar S Ahmed and Joseph L Soeters, for example, believe that the British used Islamic titles to address subordinate positions as a way to humiliate Muslims. "Khalifa – caliph – the highest political authority in Islam, and Khandasa – one of the highest officials in Mughal India – were bestowed on the lowest functionaries of the British administrative structure: the barber, bouncer at the dens for drugs and junior field clerks became khalifa and the cook became khandasa," wrote Ahmed in his 2002 book *Discovering Islam: Making sense of Muslim history and Society*.

But even within the colonial domestic establishment, the

#FOOD



khandasa wasn't a strictly culinary title. Colonial writings through the 19th century make a distinction between the khandasa and the bawarchi. The bawarchi slaved in the kitchen, preparing the food, but it was the khandasa who acted as the conduit between the mewsahib and the kitchen staff, including the bawarchi. In this sense, Kabir says, the khandasa was an influential cultural broker and creolising agent: he orchestrated crucial negotiations between the ways of his employer and his native land, and from these exchanges emerged a new culinary and domestic culture.

"This [exchange] happened in two directions," Kabir explained. On one hand, the khandasa adapted local habits and foodways to suit British preferences, helping the colonisers navigate the cultural milieu of a foreign land. On the other, he introduced to Indian aristocratic households everything he learned from his employer – how to cook European dishes, how to set the table, how to use cutlery. "The khandasas were in a unique position to control the flow of cultural traffic both ways," said Kabir. "They were both cultural and culinary dabash (inter-

preter)." It is perhaps no coincidence then that in colonial Madras, butlers were called dabash instead of khandasa. A slew of hybrid dishes that married British food with native spices and cooking techniques was born from these interactions – roasts and steaks perked up with native spices, immaculately-shaped minced cutlets spiced with a hint of chilli, and caramel custard cooked on charcoal fire. An iconic dish of this genre is Country Captain or Countree Koptan. A simple curry cooked with minimal spices, it got its name from the skippers of country ships, who presumably liked it a lot.

In the early 1950s, Prime Minister Jawaharlal Nehru was scheduled to visit Bilaspur and Raja Saheb of Sarangarh was entrusted with his care during his stay at the Circuit House. Naturally, Bernard, who "had been at his post for as long as anybody in the town could recall", was called upon to cook for Nehru.

Whatver the accuracy of that tale, it is true that khandasas' proximity to their colonial masters bestowed on them an enhanced status, even celebrity in old Calcutta, several streets and lanes were named after them. Among the ones that still bear the names are Nemoo Khandasa Lane, Chakku Khandasa Lane, Karim Bux Khandasa Lane or Pachu Khandasa Lane.

For many khandasams, the journey that began in colonial homes meandered into dak bungalows, the network of rest houses built by the British under the imper-

postal service. In many dak bungalows, khandasams filled the double role of caretaker and cook. "In some cases, the servant in charge, usually called the Khandasa, has been in the service of English officers, and will prove to be a good cook," wrote John Murray in *A Handbook for Travellers in India, Burma and Ceylon* (1911). "In small and out-of-the-way places, it is best to confine his efforts to a curry or pilau, which he is sure to prepare well."

Indeed, not all dak bungalows were competent cooks. Colonial writings are strewn with woeful accounts of the insipid food at dak bungalows. Most often, the khandasams would lazily rustle up a curry with freshly slaughtered chicken.

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#LEISURE & LUXURY

Stunning Glasshouse Stays in India

Sit back and relax under the stars, while the splendour of the outdoors seemingly mingles with the conveniences of the indoors

There's something magical about sleeping under the stars and dining under the moonlight. But let's face it: a cool, air-conditioned atmosphere, some soft music filling the space and safety from the elements in the silence of the night is always welcome. At these stunning glasshouse stays in India, the best of both worlds comes under one roof, encased in all-glass walls, kitted out with modcons and decorated with stunning views of the wild.



The best glasshouse hotels of India

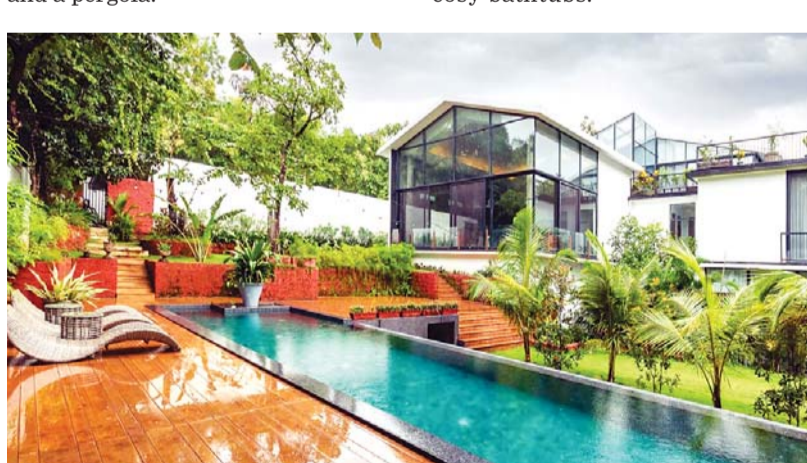


Forest Hills at Tala, Maharashtra

Among the lot of standalone houses, this resort features a two-storeyed glasshouse built on stilts. White curtains shroud the glass and the wooden panels, which look out to the valley. The two floors are divided by a spiral staircase. The rooms come with balconies featuring an outdoor bathtub.

Glasshouse On The Bay, Chapora, Goa

When in Uttarakhand, make the most of the clean air and clear skies at this three-bedroom villa in Ranikhet. The full-length glass windows present 360° views of a valley palisaded by the Himalayas. While a room on the left looks straight out to the rising sun, the other two face gorgeous sunsets. Inside, there's a telescope for stargazing, and outside, there's a glass steam room in the lawn, along with a viewing deck and a pergola.



Glasshouse Celeste, Ranikhet, Uttarakhand

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Shakti 360 Leti, Bageshwar, Uttarakhand

About 8,000 ft above sea level, contemporary design is known by this name. More windows than walls, the minimalist structures are the perfect canvas for the scenery. There are just four rooms here and it's incredibly remote—this is where you go to get away from other humans. Meals are served in a main lounge that you can digest at leisure, while lazing in planter's chairs. During your stay, pack a picnic at least once and go down to the river to try fishing.

The Taara House, Manali, Himachal Pradesh

This boutique two-bedroom mountain lodge is nestled on a hilltop, just a few kilometres from Manali's city centre. The glasshouse at this lodge transforms into a stargazing terrace at night. While the 360° views are speckled with snow-capped peaks gleaming in the cold distance, it remains warm indoors thanks to the bukhari (heater) in the centre of the room. Dine under the stars, or spend your days soaking in the sun.

Primrose Villas, Chikkamagaluru, Karnataka

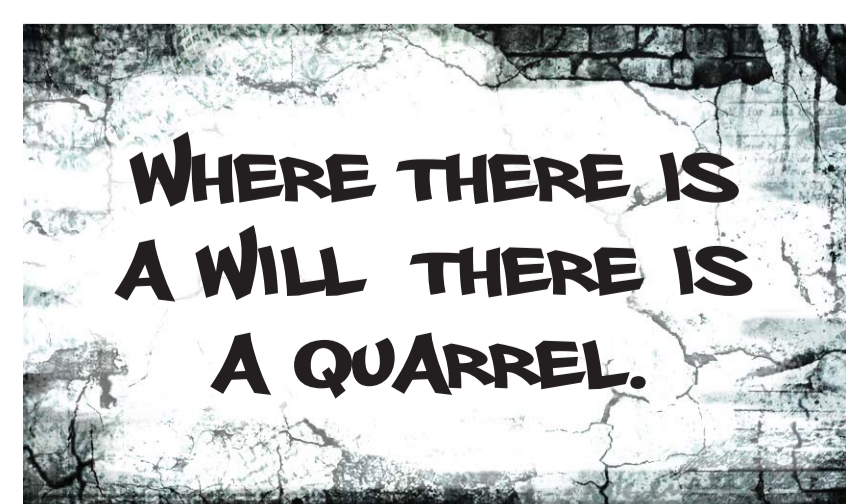
A pleasant four-hour drive from Bengaluru, Primrose Villas stands perched in the ghats of Chikkamagaluru. Each standalone villa boasts glass walls overlooking the scenery. This means the prettiest mountain views all day everywhere, from the bedrooms and dining spaces to the cosy bathtubs.

The Glasshouse, Panchgani, Maharashtra

Imagine an all-glass room in the middle of an orchard, tucked away in the hills of Panchgani. This one-bedroom stay stands in a complex adjacent to a four-bedroom brick villa. Guests can book the villas either together or separately. The Glasshouse comes with French windows for walls, a bedroom with an extended living area and an ensuite bathroom. Outside, there's a space to lounge, head out on fruit trails and engage in some table tennis.

Thanks to a glass facade on three sides, the great outdoors seemingly mingle with the indoors at this two-bedroom property in Nashik. Natural light floods every corner of the space—including the attic and the living room—and every perch offers scenic views of the hills. Guests get access to the private swimming pool as well as indoor games, while the barbecue pit and bonfire are available at a charge.

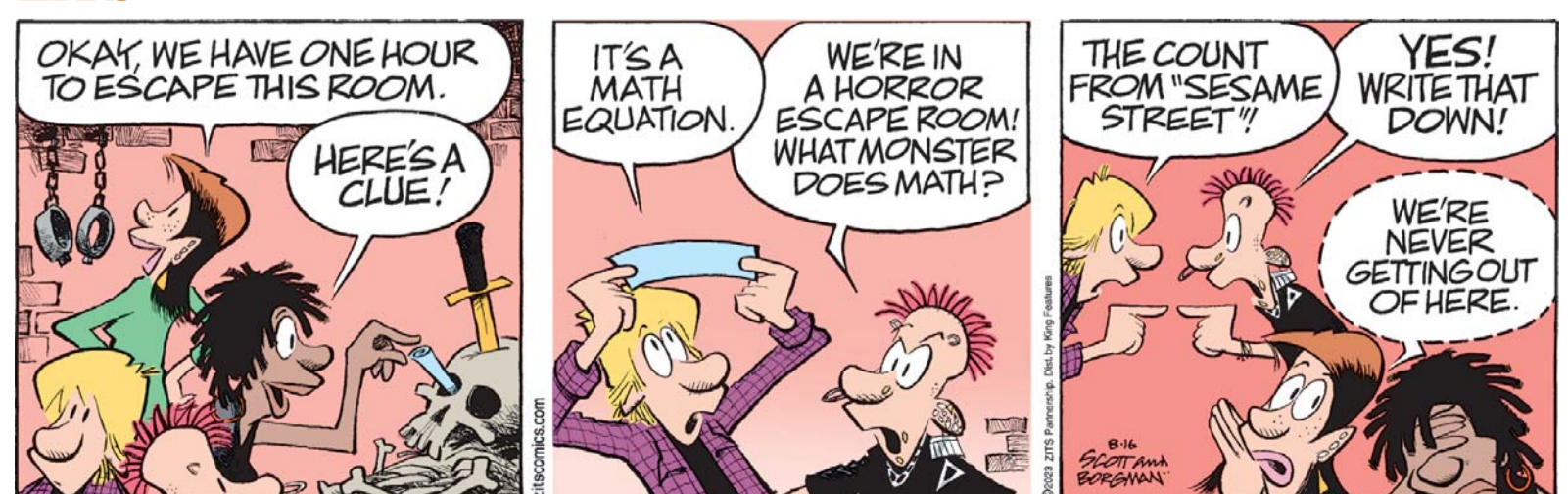
THE WALL



BABY BLUES



ZITS



By Rick Kirkman & Jerry Scott

By Jerry Scott & Jim Borgman