



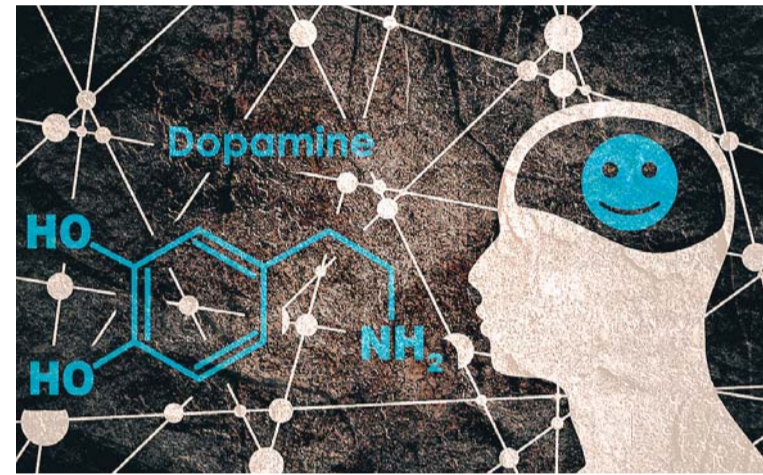
Skyscraper Day

Skyscrapers have an interesting history that date back to the late 1800s, when the first building to be in this category was constructed in Chicago, Illinois, USA. Skyscraper Day provides the opportunity to learn more about the architects who commit a dream to paper and the construction crews that make it reality. The day is celebrated on September 8 each year, as this is the anniversary of the birth of Louis H. Sullivan, the American architect, who was influential in the world of building tall buildings and was even called the 'father of skyscrapers.'

#BRAINPOWER

Controlling Feel Good

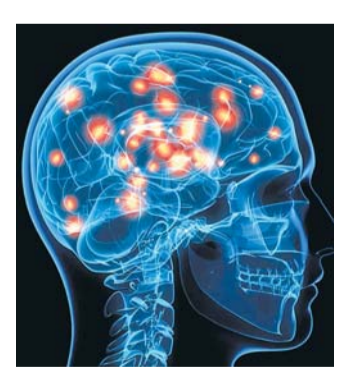
A ubiquitous neurotransmitter that carries signals between brain cells, dopamine, among its many functions, is involved in multiple aspects of cognitive processing.



From the thrill of hearing an ice cream truck approaching to the spikes of pleasure while sipping a fine wine, the neurological messenger, known as dopamine, has been popularly described as the brain's 'feel good' chemical, related to reward and pleasure. A ubiquitous neurotransmitter that carries signals between brain cells, dopamine, among its many functions, is involved in multiple aspects of cognitive processing. The chemical messenger has been extensively studied from the perspective of external cues, or 'deterministic' signals. Instead, University of California San Diego researchers recently set out to investigate less understood aspects related to spontaneous impulses of dopamine. Their results, published in the journal *Current Biology*, have shown that mice can willfully manipulate these random dopamine pulses.

Rather than only occurring when presented with pleasurable, or reward-based expectations, UC San Diego graduate student, Conrad Foo, led research that found that the neocortex in mice is flooded with unpredictable impulses of dopamine that occur approximately once per minute.

Working with colleagues at UC San Diego (Department of Physics and Section of Neurobiology) and the Icahn School of Medicine at Mount Sinai in New York, Foo investigated whether mice are aware that these impulses, documented in the lab through molecular and optical



"They are a nasty, stinking, dirty race and nothing more can be said of them"

PART:2

In their advice manuals, *memsahibs* reiterated physical, moral, sexual, and intellectual inferiority of the Indian servant, and from the 1850s onwards, wider political and scientific discourse on 'race' fuelled feelings of British supremacy and legitimacy of imperialism. Speaking to his parliamentary colleagues in 1849, Disraeli claimed that *Race* implies difference and *Difference* implies superiority, and *Superiority* leads to predominance. By the end of the 1850s, discussions over 'scientific' grounds of racism and the Indian rebellion of 1857, an event which *memsahibs* described as the Sepoy Mutiny, made racist comments increasingly acceptable. *Memsahibs* became increasingly hostile in their criticism of their servants.



Anjali Sharma
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During the nineteenth century most *memsahibs* in India could barely speak or understand Hindi or any Indian language, so, they often miscommunicated with and misunderstood their servants. The linguistic barriers between British women and Indian servants contributed to the intolerance by *memsahibs* of the habits of the indigenous domestics, and their perceived image of servants as lacking in intelligence. Emma Walter wrote in her journal on 28 November, 1839 that she found her servants very attentive but slow, and sometimes, extremely dull in comprehension. Prescriptive literature written by *memsahibs* also painted Indian servants in similar derogatory terms. In an advice manual of 1864, one *memsahib* claimed that where it is possible to cheat, they (Indian servants) will generally do so. A friend of mine firmly believes a native never speaks the truth except by accident. One of the most disagreeable feelings in India is that of constant suspicion indeed, of the native characters. Another former *memsahib* aired similarly unfavourable remarks about Indian servants, "They may tell you stories, tis their nature to, and is not the heinous crime in their eyes that it is in yours."

Women were advised to regard the annoying acts of servants as they would those of children. British women could justify enforcing their personal rule over the servants through disciplinary practices, utilized by parents with children. In Victorian Britain, they ranged from giving or withholding of food to praise or verbal abuse. In India, British families did not provide food for their ser-

vants, so, *memsahibs* could not withhold food as punishment. Although beating of servants became illegal in Britain in 1860, most scholars agree that families generally did not use physical violence against their domestics in Britain during the nineteenth century. In sharp contrast, the beating of servants in India was mentioned and commented upon frequently. In her diary for 3 June, 1827, Mary Wimberley noted the flogging her carriage-driver received. In January 1859, Minnie Wood wrote to her mother from Rawalpindi that she could not find a decent ayah because her last ayah left and went around telling people that Minnie had flogged her. Whether Minnie was guilty or not, the making of such a charge and the presumed hope that it would sound plausible suggest that flogging may not have been an uncommon practice among *memsahibs*.

Flora Annie Steel, novelist and author of *The Complete Indian Housekeeper and Cook*, whipped one of her servants for mistreating her mule. Not all *memsahibs* used physical violence against their Indian servants, but some tacitly approved these acts by others, either family members or friends. In 1822, one *memsahib* wrote to her husband, "I told Dr. and Mrs. Dallas about the man disappearing just when he had to go with you because you had been angry with him in the morning, but, of course, I did not say you had struck him." Some *memsahibs* commented negatively on the apparently prevalent practice of beating servants. One former *memsahib*, advising her readers against using physical force, reasoned in a manual, "I am often told that the better a native is treated, the more ungrateful he is, but I cannot divest myself of the idea that he is if a very bad specimen of the 'man and brother' at all events, a fellow creature, and I really cannot persuade myself or others that it does well to treat him like a brute."

Although works of *memsahibs* like *The Letters of Eliza Fay* had been available to the public since 1817, from the late 1860s, there is

#THE RAJ



an increase in the number of publications by *memsahibs* and to some extent in the hostility with which they described Indians. The Indian rebellion of 1857 directly and indirectly accounts for this change. During the rebellion British men, women, and children were massacred as were Indians. Obviously, outrage at the massacre of the British provoked a change of attitude in writers and created a market for personal narratives of domestic 'heroism' in the Empire. Once the rebels were crushed, the administration of India was transferred from the East India Company to the Crown, and more British wives came to India with their husbands and wrote about their experiences. By publishing their private writings for the female reading public, they identified themselves, as one *memsahib* wrote, as 'part of the Great Empire.'

On 1 March, 1857, Minnie Wood wrote to her mother, "You, I am sure, would never stand them (servants)." Emily Short Wonnacott expressed similar sentiments, as noted earlier, when on 18 April, 1870, she wrote to her

mother, "You would never like India." What these women implied was that by maintaining a domestic life in a hostile environment, they like their husbands, participated in Britain's imperial venture. In their advice manuals, *memsahibs* reiterated physical, moral, sexual, and intellectual inferiority of the Indian servant, and from the 1850s onwards, wider political and scientific discourse on 'race' fuelled feelings of British supremacy and legitimacy of imperialism. Speaking to his parliamentary colleagues in 1849, Disraeli claimed that *Race* implies difference and *Difference* implies superiority, and *Superiority* leads to predominance. By the end of the 1850s, discussions over 'scientific' grounds of racism and the Indian rebellion of 1857, an event which *memsahibs* described as the Sepoy Mutiny, made racist comments increasingly acceptable. *Memsahibs* became increasingly hostile in their criticism of their servants. Emily Short Wonnacott wrote to her mother from Poona on 15 August, 1868, "No one must expect to find it an easy matter to

manage a number of native servants, who will have different castes, not one of whom have anything in common with their employers, whose ideas of honesty, cleanliness and truthfulness are not merely vague, but do not exist. Their delinquencies must be taken philosophically." Emily Short Wonnacott wrote again to her mother on 27 July, 1870, about her ayah (nurse), "The native women are, as a rule, very immoral, but then, religion encourages them in that, for I have read that the *Hindoo* religion is nothing else but obedience from first to last." During the post-Mutiny period, Hindus were routinely characterized as 'heathens.' One *memsahib* asserted, "It is a painful thing to any Christian heart to be surrounded in one's very home by heathens and Mahometans, especially when one is unable to speak to them of the faith that makes us to differ." When the sepoys, who were perceived as subservient, mutilated in 1857, the British were shocked for many reasons. The Sepoys' slaughter of British women and children in Cawnpore horrified

the British community but what astounded them the most was that the Sepoys did not act like the submissive, docile, and unreliable creatures, that many Anglo-Indians had perceived them to be. The British could not accept that such inferior people could attack British men's possessions, their women or their empire. *Memsahibs* and most of the British community viewed the Indian rebellion as 'mutiny' and as acts of Indian savages. Their mistrust of their domestics increased, and they became more negative in their general opinion of Indian servants. Brantlinger observes that Victorian accounts of the Mutiny show an absolute polarization of good and evil, innocence and guilt, justice and injustice, moral restraint and sexual depravity, civilization and barbarism. Letters and various other accounts of *memsahibs*, regarding their servants, reflected to some degree, the behavioral extremities, described by Brantlinger. After the rebellion of Indian troops in Jhelum, Minnie Wood wrote to her mother that the Mahomedans were the cause of all their miseries in India, and their servants were mostly Muslims. She continued, "I, who have been so short a time here, now begin to see the creatures one has to deal with. I think they are a nasty, stinking, dirty race and nothing more can be said of them." The Indian rebellion also popularized the term 'niggers.' Social Darwinism, used as a taxonomy of human race, was applied to the situations in India where indigenous people were often cast as 'nigs' or 'niggers.' The atmosphere of racial prejudice was strong enough to prompt E.J., a former *memsahib*, to advise her readers, "Treat your servants as fellow creatures, not as 'nigs', a term too often applied, and very incorrectly to the Indian native. Look after them, show that, though of a different race and colour, you do not, for that senselessly, despise them, but have sympathy with them for them." When the Governor of Madras invited Indians to a reception, Florence Maryatt, author of *Gup*, wrote, "The gentleman, who by way of propitiating the natives,

issued invitations to a lot of niggers (I know they are not really 'nigger' but I liked to call them so) to attend." In the 1860s and 1870s, *memsahibs*, for the first time, referred to the Indians as 'monkeys,' reflecting the influence of Social Darwinism into their discourse. Mrs. Guthrie described her ayah as very small, and very black, and as she sat in her low chair, or on the ground, with her skinny arms round the fair child, she looked exactly like a monkey wrapped up in white muslin. Another *memsahib* wrote that a great majority of Indian merchants have arms, legs, and body bare, and squat upon their shopboards or their doorsteps, in attitudes, strongly reminding one of the monkey tribes. Because the servants were of other religions, *memsahibs* described them as morally inferior. Furthermore, as male domestics were performing women's jobs, *memsahibs* perceived them as effeminate. During the last three decades of the nineteenth century, the number of domestics, employed by the *memsahibs*, declined. With the decrease in number of servants should have come less diversity in the composition of indigenous domestics, which, in turn, should have lowered the number of different sources of irritation for *memsahibs* in their dealings with the domestics. Then, one might expect to find less hostile representation of the Indian domestics in *memsahibs*' private and public writings during the later years. But that did not happen. Rather, the intensity of anti-Indian feelings remained strong, even if it did not increase. How did the *memsahibs*' feelings of dislike persist despite their having less contact with the domestics during the later years? The body of literature with derogatory comments about Indian domestics, written by earlier generations of *memsahibs*, was available to the women of these later years. Some of these India-bound women of later generations were socialized to expect the worst of Indian servants, amalgamating these expectations with their own experiences in the writings.

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#DESTINATIONS

Incredible Monsoon Safari Experiences

Most naturalists and park guides strongly believe that the monsoon makes forests come alive. Plan your monsoon getaway in advance.

Safari during the monsoon isn't what one would normally think of for a getaway, but given the geographical expanse of India and the different weather conditions in those geographies, many nature parks and wildlife reserves, around the country, are open all year round, including during the monsoon, and are stunning to visit. Much-awaited sightings of wildlife might be harder but the monsoon safari experience is mesmerising and magical. Most naturalists and park guides strongly believe that the monsoon makes forests come alive, with rare species of plants, elephants reveling in the rain and tigers making their mark. Here are the national parks you can visit, this monsoon.

Daroji Sloth Bear Sanctuary
Karnataka
Spread over 82.7 square kilometres, the *Daroji Sloth Bear Sanctuary* is home to more than 150 sloth bears, and is one of India's first sloth bear sanctuaries. Located near the town of Hampi in Karnataka, the wildlife safari can be enjoyed not only to witness the sloth bears but also a wide variety of wildlife, including leopards, wild boars, jackals and hyenas in the midst of a lush green forest, long grass. The rain also brings with it dancing peacocks, yellow-throated bulbul, painted spurfowl and peafowl. With sloth bears being predominantly nocturnal creatures, the sanctuary is open in the evenings from 4-6 pm each day, with safaris, guided tours and machan sightings available.

Ranthambore National Park
Rajasthan
A favourite for all wildlife enthusiasts, the *Ranthambore National Park*, located in the Sawai Madhopur district of Rajasthan, is partially open during the monsoon season. The monsoon zones include 6, 7, 8, 9 and 10 and remain open all year round, and include three tiger territories. The park offers a perfect blend of dense trees, forming a blanket over the forest, along with dry shrubs of the desert region. Tiger sightings during the season are not uncommon and can be seen along with other jungle cats such as leopard and desert cat, jackals, nilgai and others. The monsoon travel experience at the national park should not be missed with its enthralling scenery and wildlife.



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Mhadei Wildlife Sanctuary, Goa



Ever heard of bioluminescent mushrooms? At the *Mhadei Wildlife Sanctuary* in the northern part of Goa, the advent of the monsoon season brings a wide variety of these mushrooms, which can be spotted by the bluish-green or bright violet light that they emit. The sanctuary is located near the

town of Valpoi and the guided tour is highly recommended to witness endemic orchids, indigenous trees, sambar deer and wild boar among others. Seen on occasion are the black panther, tiger, jungle cat and the 'big four' Indian venomous snakes such as the spectacled cobra and saw-scaled viper.

Hemis National Park, Ladakh



Located just outside Leh, this park is home to the elusive snow leopard. And monsoon might be the best time to visit, especially if you've had enough rainfall by then. This region of Ladakh doesn't get a lot of rain-

fall, making it the ideal time to visit the park. Named after a monastery located within the park perimeter, *Hemis* is home to 200 or so snow leopards but you will have to be very patient to spot one.

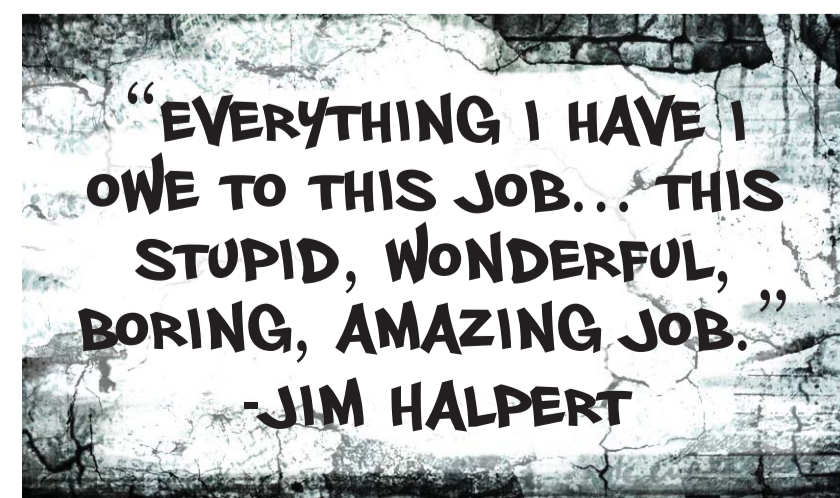
Jim Corbett National Park, Uttarakhand



While most of the park is closed off because heavy rain makes the paths muddy and hard to navigate even in a 4x4, you are welcome to go on safari in the *Jhirna Zone* as well as the buffer area known as *Sitabani Zone* during this time of year. Nature is in fresh, lush bloom,

and you will readily spot wildlife such as deer, antelope and boar, who come out to play in the rain. This is also a great time for bird-watching. So, train your peepers to spot Asian barbets, quail, partridge, owls, pheasants, parakeets and raptors in action hunting for prey.

THE WALL

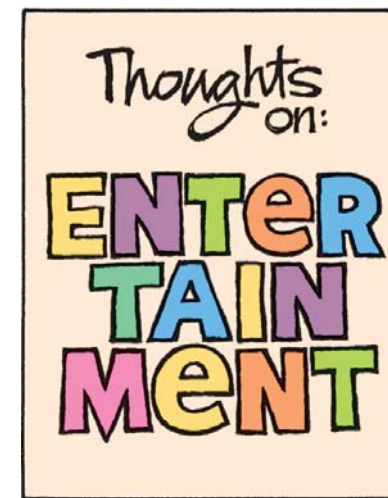


BABY BLUES



By Rick Kirkman & Jerry Scott

ZITS



By Jerry Scott & Jim Borgman