



World Coconut Day

Coconuts are a food that humans have found sustenance in, for at least 2,000 years. Probably native to Indonesia, the name coconut translates to 'walnut from India.' While coconuts would have travelled throughout the Indian subcontinent and even to Africa in the early years, they didn't make it to Europe until sometime around the 16th century. A popular fruit, consumed around the world, the coconut is healthy and tasty, and it grows in tropical regions. *World Coconut Day* celebrates everything that has to do with this delicious and nutritious fruit!

#HISTORY

Calendar Adjustment Day

It marks one of the most significant dates in our history, a date that led to the current calendar system.



Calendar Adjustment Day may seem like it is a date for you to simply make a few adjustments to your calendar. While this is certainly one of the ways that you can honour this date, Calendar Adjustment Day is a lot more than this. It marks one of the most significant dates in our history, a date that led to the current calendar system.

Learn about Calendar Adjustment Day

The British Calendar Act of 1752 resulted in some considerable changes being made to our calendar. This is what this date is all about. We celebrate the changes that happened as a consequence of *Calendar Adjustment Day*. Between the years of 1582 and 1752, there were two calendars that were in use across Europe. This includes the *Gregorian* Calendar and the *Julian* Calendar. Despite the fact that the lawful year started on the 25th of March, the use of the Gregorian calendar by other countries in Europe resulted in the 1st of January being commonly celebrated as the *Julian* Calendar. Despite the fact that the lawful year started on the 25th of March, the use of the Gregorian calendar by other countries in Europe resulted in the 1st of January being commonly celebrated as the *Julian* Calendar. Despite the fact that the lawful year started on the 25th of March, the use of the Gregorian calendar by other countries in Europe resulted in the 1st of January being commonly celebrated as the *Julian* Calendar. Despite the fact that the lawful year started on the 25th of March, the use of the Gregorian calendar by other countries in Europe resulted in the 1st of January being commonly celebrated as the *Julian* Calendar.

History

Following the British Calendar Act of 1751, Britain adopted the Gregorian Calendar in 1752. However, the current Julian calendar system required them to drop eleven days in order to sync themselves with the proposed Gregorian Calendar. So, on the evening of 2nd September, 1752, the population of Britain and its American colonies went to sleep and awoke the next morning to 14th September, 1752.



Memsahibs and their 27 servants

PART:1



But then, how did memsahibs justify having this relatively large staff of domestics? Higher income was not a factor. They claimed that religious and social practices of the indigenous population forced them to hire numerous servants. Because of their religious commitment, Muslim servants did not touch pork, often refused to serve wine, and were unwilling to remove dirty dishes from the table or wash them. Arguing that the caste system among the Hindus multiplied the number of servants, one memsahib asserted in 1878, that the number of servants required for only two people must strike those not well acquainted with Indian habits and customs as absurd. A married subaltern requires almost as many servants as married colonel. A certain staff of domestic is usual. Here, caste asserts its power. To have a cook willing to touch different sorts of meat and to serve wine, Anglo-Indian families often hired Goanese Catholics (descendants of the Portuguese and Indians) or lower caste Hindus.



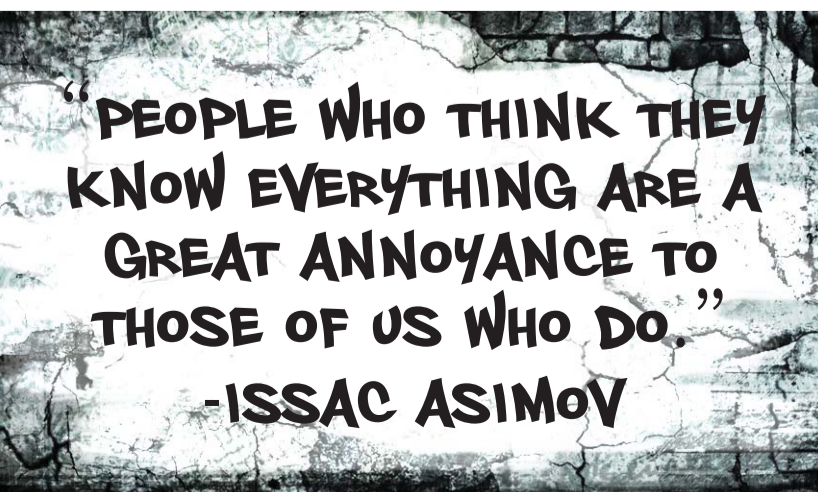
Anjali Sharma Senior Journalist & Wildlife Enthusiast

The nineteenth century British memsahibs, the wives of officials, military officers, missionaries, and merchants, consistently expounded an image of Indians to the female reading public in Britain. Through their letters and diaries to female relatives, and through published autobiographies, advice manuals, articles, and advice columns in women's periodicals.

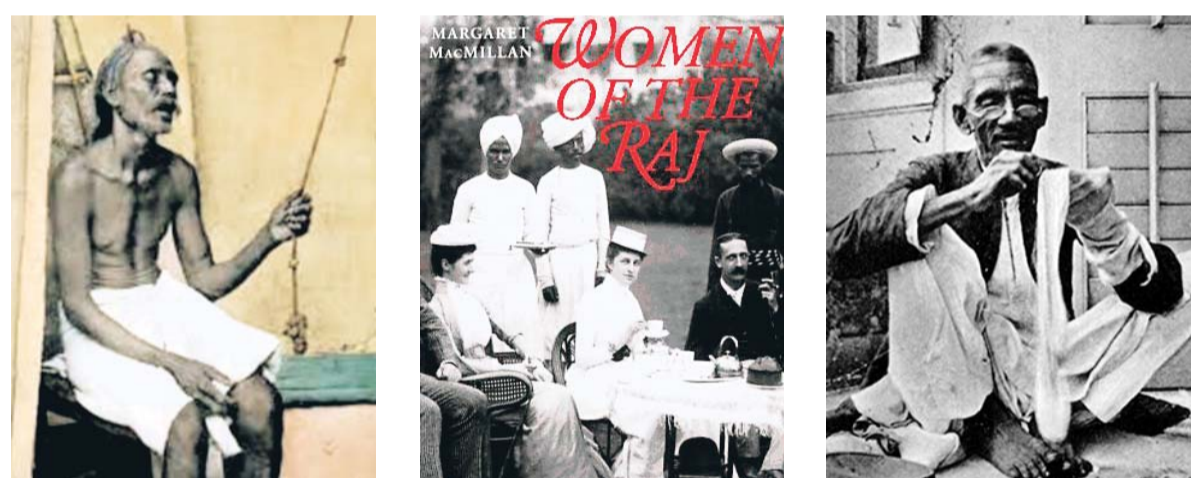
Throughout the nineteenth century, memsahibs arrived in India with assumptions about how many domestics to employ, what to expect in the way of service from them, and how to deal with them, all based, at least to some extent, on instructions from manuals intended for families in Britain. In India, only the very wealthy kept a large number of domestics. A family with an annual income of £1000 to £1500 could afford to employ 5 to 6 servants, but lower-middle and middle-middle class families were able to maintain no more than three servants in Britain. The majority of the memsahibs, who came to India, were of middle to lower-middle class background. After their arrival, memsahibs were astonished to discover that in India British families, irrespective of their income, kept a large number of servants. In 1806, Mrs. Sherwood (following the common



THE WALL



#THE RAJ



practice of not providing her full name) wrote that while she and her husband lived in Fort William, Calcutta, they had 15 servants. In 1839, Emma Walter, of Dusa Cantonment in Bombay Presidency, recorded in her journal that they had only the servants they required and yet they had 19 servants. When Anglo-Indians spent the hot season from March to October in the plains, they needed more servants to pull *punkahs*, or fans.

In 1871, E. C. P. Hull, author of *The Europeans in India*, wrote that a childless British married couple in Madras usually had 23 servants, but the same size couple in Calcutta would have employed about 25 to 27 servants, or in Bombay would have hired 16 domestics.

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In Britain, a housewife assumed that a servant's normal duty began at 7 A.M. or earlier, and usually lasted until 10 P.M. or later. In India, the situation was different. Each domestic job was specialized and a particular person would perform it, the task, perhaps, requiring only a few hours. Following the completion of their particular task, servants would rest. Consequently, memsahibs believed that servants were not working hard, and they concluded that Indian servants were lazy. Mary Irvine Wimberley noted in her diary on 14 March 1826 that her servants sleep half the day.

During the first half of the century, a number of memsahibs felt rather patronizingly that *Hindus* were superstitious and that British children, left in their care, would learn superstitious beliefs from these servants. Julia Thomas Maitland clearly described this fear when she wrote on 9 January 1839, "If my child were to stay long in the country, it would be worthwhile to send for an English nurse, but as it is, I hope to bring her home before it becomes, of any consequence, and meanwhile, I keep her as

much as possible with me, so that the child would not learn native languages and all sorts of mischief with them and grow like *Hindus*." To avoid dealing with Indian servants, some memsahibs chose Indian Christian domestics, and many memsahibs especially preferred Christian ayahs. But Christian servants also posed problems. Being descendants of the Portuguese settlers and Indians, a substantial number of the Christian servants were Roman Catholics instead of members of the Church of England or Scotland or of Protestant evangelist sects. On 3 November 1809, while travelling through Bombay, Maria Graham described *Roman Catholic Portuguese servants* as dirty black men who eat pork and wear breeches. Based on the activities of her Roman Catholic Goanese ayah and cook, Mrs. Guthrie concluded that Christian servants were the most unprincipled set of people, for they were hypocrites who professed any religion to serve a purpose. In 1864, one former memsahib, who had lived in India for seven years, advised India-bound memsahibs to "as much as possible, secure for your servants a set of unmitigated heathens. Converts are usually ardent humbugs. It is also possible that many memsahibs held such a discriminatory view towards Indian Christians for fear that the common ground of religion might set the masters and servants on similar footing instead of emphasizing the class and social differ-



ence between them.

That sentiment seems to motivate the author of *The Englishwoman in India*, who wrote, "I have resolved never to engage a servant, knowing him to be 'master's caste.'" Memsahibs' reactions to their Indian Christian servants were not unique. In her *Distant Companions: Servants and Employers in Zambia, 1900-1985*, Karen Tranberg Hansen has shown that British settlers and travellers in Africa, at the turn of the present century, felt that African Christian servants were less respectful of their white employers. But the problem was not merely the number of servants to be supervised or their spiritual darkness, it was their physical darkness. Although some memsahibs brought their maids from Britain, the servants whom they employed had to come primarily from the dark-skinned indigenous population. For many, the direct contact with a dark-skinned person occurred for the first time after their arrival in Calcutta, Bombay, Madras, or Ceylon.

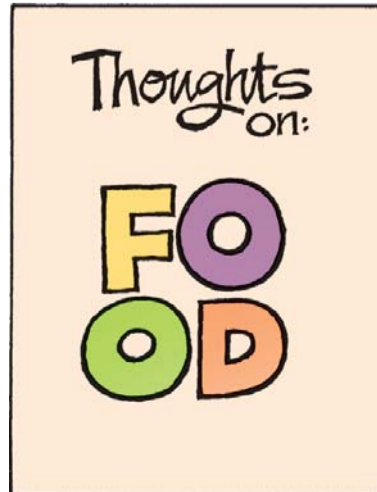
In nineteenth-century Britain, many middle-class families believed that the poor, the 'Great Unwashed,' smelled bad. The authors of British household manuals depicted domestics in Britain as criminals who stole and carried diseases to the employers' homes. Memsahibs maintained similar feelings towards their dark-skinned Indian servants. In memsahibs' minds, 'dirty' and 'immoral' became synonymous as we see in Emily Short Wonnacott's letter of 18 April 1870 to her mother: "You would never like India, I am sure, and the natives are such a strange lot of people, dirty in the extreme and possessed of almost



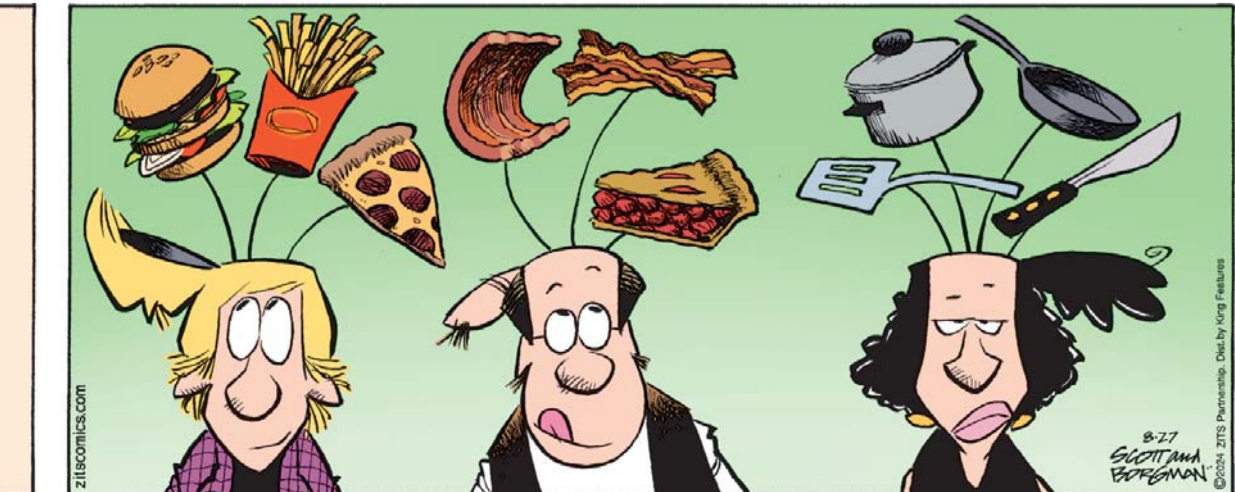
By Rick Kirkman & Jerry Scott



ZITS



By Jerry Scott & Jim Borgman



#RESEARCH

Typing, Mouse Clicking Show Your Work Stress

The connection between stress and our typing and mouse behaviour can be explained with what is known as *neuro-motor noise* theory. People, who are stressed, move the mouse pointer more often and less precisely and cover longer distances on the screen. Relaxed people, on the other hand, take shorter, more direct routes to reach their destinations and take more time doing so.

Using new data and machine learning, researchers have developed a model that can tell how stressed we are at work just from the way we type and use our computer mouse, a new study shows.

In Switzerland, one in three employees suffers from workplace stress. Those affected often don't realize that their physical and mental resources are dwindling until it's too late. This makes it all the more important to identify stress as early as possible where it arises, in the workplace. "How we type on our keyboard and move our mouse seems to be a better predictor of how stressed we feel in an office environment than our heart rate," says study co-author, Mara Nagelin, a mathematician, who conducts research at the Chair of Technology Marketing and the Mobilab Lab for Analytics at ETH Zurich. Applied correctly, these findings could be used in the future to prevent increased work stress early on.

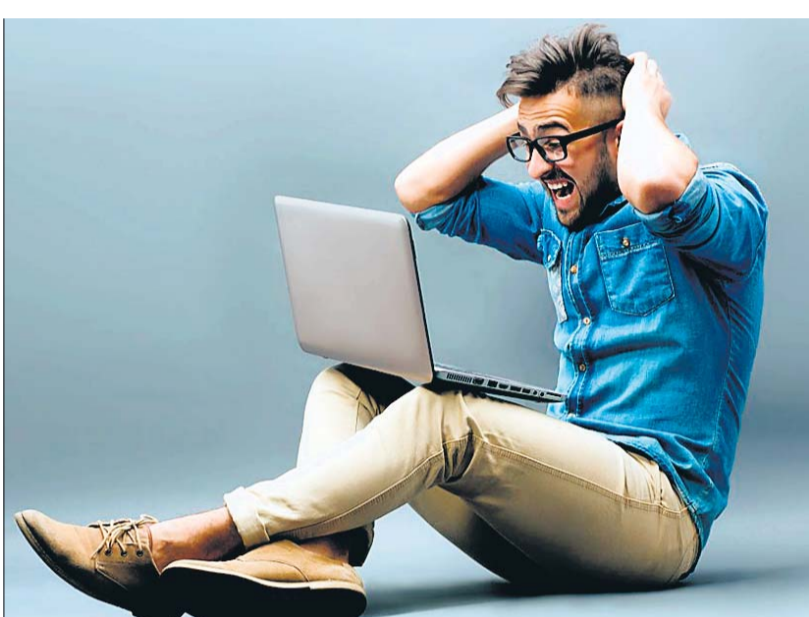
Typing Mistakes

The researchers proved in an experiment that stressed people type and move the mouse differently from relaxed people. "People, who are stressed, move the mouse pointer more often and less precisely and cover longer distances on the screen. Relaxed people, on the other hand, take shorter, more direct routes to reach their destinations and take more time doing so," Nagelin says.

What's more, people who feel stressed in the office make more mistakes when typing. They write in fits and start with many brief pauses. Relaxed people take fewer but longer pauses when typing on a keyboard.

The connection between stress and our typing and mouse behaviour can be explained with what is known as *neuro-motor noise* theory.

"Increased levels of stress negatively impact our brain's ability to process information. This also affects our motor skills," says Psychologist Jasmin Kerr, who researches with Nagelin and is a co-author of the study.



Mouse Movements

To develop their stress model, the researchers observed 90 study participants in the lab, performing office tasks that were as close to reality as possible, such as planning appointments or recording and analysing data. They recorded the participants' mouse and keyboard behaviour as well as their heart rates. In addition, the researchers asked the participants several times during the experiment about how stressed they felt.

While some participants were allowed to work undisturbed, others also had to take part in a job interview. Half of this group were also repeatedly interrupted with chat messages. In contrast to earlier studies by other scientists, where the control group often did not have to solve any tasks at all and could relax, in the new experiment, all participants had to perform the office tasks.

"We were surprised that typing and mouse behaviour was a better predictor of how stressed subjects felt than heart rate," Nagelin says.

She explains that this is because heart rates of the participants in the two groups did not differ as much as in other studies. One possible reason is that the control group was also given activities to perform, which is more in line with workplace reality.

The researchers are currently testing their model with data from Swiss employees, who have agreed to have their mouse and keyboard behaviour as well as their heart data recorded directly at their workplace using an app. The same app also regularly asks the employees about their subjective stress levels. Results should be available by the end of the year.

However, workplace stress detection also raises some thorny issues, the researchers say. "The only way people will accept and use our technology is if we can guarantee that we will anonymize and protect their data. We want to help workers to identify stress early, not create a monitoring tool for companies," Kerr says. In another study involving employees and ethicists, the researchers are investigating which features do an app need, to meet these requirements and ensure responsible handling of sensitive data.



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