ARBIT it happens here.

#HISTORY

Calendar Adjustment Day

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



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this

alendar Adjustment Day may seem like is a date for you to imply make a few diustments to your alendar. While this s certainly one of the wavs that you can honour 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 sys-

SEPTEMBER 1752 MON TUE WED THU FRI S tem and New Year's Day being celebrated at the start of January. Read on to discover everything that you

need to know about it.

to the creation of the

Gregorian calendar. The ini-

tial goal of this was so that

the date of Easter was

changed. The old calendar

had fallen out of sync with

the seasons because the sys-

tem used by the Roman

emperor miscalculated the

length of the solar year by

11 minutes. This was a con

cern for Pope Gregory XIII

because it meant that Easter

was falling further and fur

ther away from the spring

equinox with every year

Protestants believed that the

Gregorian calendar was a

Catholic plot. Despite the fact

that the formation of the cal

the Catholic Church, a lot of

the Catholic countries such as

Italy, Portugal, and Spain

adopted the system quickly.

However, protestants across

endar had no power bevond

At the time, some

that passed by.

Learn about Calendar Adjustment Day

he British Calendar Act of 1751 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 'New Year's Day' as well as being the first day of the year

in almanacs. To avoid confusion and misinterpretation, both the 'New Style' and 'Old Style' are regularly used in colonial and English records to dates that fall between the old New Year (March 25) and the new New Year (January 1). Such dates tend to be identified using a slash mark (/), breaking the Old Style and the New Style year.

There are a few other things to note when it comes

History

r ollowing 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 svnc themselves with the proposed Gregorian Calendar. So, on the evening of 2nd September, 1752, the

26th March.



Memsahibs PART:1 and their 27 servants

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.



Aniali Sharma Senior Journalist & ildlife Enthusias

he nineteenth cen turv British *mem*sahibs, the wives of officials, military officers, missionaries, and merchants. consistently expounded 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 womens' periodicals. Since servants were the group of Indians with whom memsahibs had the most contact, their relationship with domestics shaped British womens' attitudes towards the Indians in general. The servants' dark skin and their religious, social, and linguistic differences contributed to the negative attitudes of the *memsahibs* towards them.

Because of the influence of the letters and diaries, that their female relatives sent back from India beginning in the nineteenth century, many British women were formulating their own opinions about the Indians. By the 1820s. memsahibs had begun publishing their private letters and their autobiographies. From 1850s onwards, others produced advice manuals and wrote articles and Women's History Review, advice columns for women's periodicals, especially in the Englishwoman's

THE WALL

Domestic Journal (EDM) and the Queen, Samuel Orchart Beeton published both these journals, and his wife, Isabella, was a major force in editing EDM. Begun in 1852, EDM cost only

two pence instead of the usual one shilling for a monthly. By 1860, it had a circulation of 50,000. The Queen sought a wide and wealthy readership, and reputedly, Queen Victoria and her daughters contributed to it. Often, the women authors in these journals did not provide their full names, and literary scholars postulate that many women writers avoided publicity by using their initials, pseudonyms, or by writing anonymously. Their writings graphically described the Indian landscape surrounding their homes, their daily domestic routine, and their social activities.

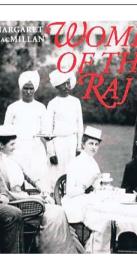
Throughout the nineteenth century, *memsahibs* arrived in India with assumptions about how many domestics to employ, what to expect in the way of service from them, and how to deal with them. all based, at least to some extent. on instructions from manuals intended for families in Britain. In India, only the very wealthy kept a large number of domestics. A familv 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



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.

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



#THE RAJ

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.

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 per son would perform it. the task. perhaps, requiring only a few nours. Following the completion of their particular task, servants

> would rest. Consequently, mem*sahibs* 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.

> 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

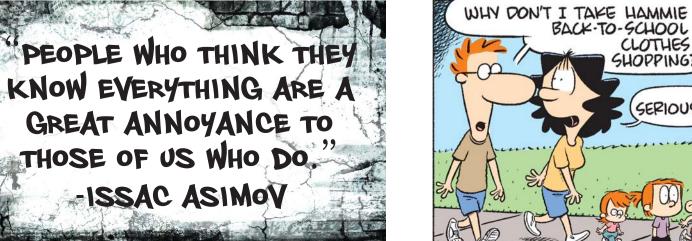
> > CLOTHES

Shopping?

SEPIOUSLY?

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 s. I hope to bring her home before it becomes of any consequence, and meanwhile, I keep her as

BABY BLUES



World Coconut Day



oconuts 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!

every bad quality." Wonnacott

used 'dirty' in relationship to

cleanliness. Florence Marryat

wrote about the Indian sector of

Madras as Black Town (Madras),

Nineteenth-century house-

hold manuals repeatedly warned

housewives in Britain, who

hired domestic help, who came

from the lower classes that they

often took bribes from the

tradesmen and falsified the

account books. *Memsahibs*

believed that, like their counter-

parts in Britain, Indian servants

also took bribes and cheated

their employers. In both Britain

and India. these attitudes

remained unchanged through-

out much of the nineteenth cen-

tury. Martha Conceles Syms

wrote from Madras to her moth-

er in 1806, "If you, my dearest

mother, could but know what

wretches these black servants,

you would nearly pity one that is

plagued with them. They, I near-

believe, think it a merit to

cheat you and they will do it, in

spite of every precaution." In

her diary entry of 14 March 1826,

Mary Irvine Wimberley wrote

that her servants cheat. lie and

steal. The idea of Indian ser-

vants' taking dostoor, or bribes,

in their dealings with trades-

men, on behalf of their mistress-

es, also surfaced in the accounts

of the *memsahibs*. One *mem*-

sahib wrote in 1873, "On every

article purchased in their sever-

al departments, your servants

where all the smells live.

ence between them.

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 evangel ical 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. Gutherie concluded that Christian servants were the most unprinci pled set of people, for they were During the first half of the 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 vour servants a set of unmitigated heathens.' Converts are usually arrant 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-

ACCEPT

YOUR OFFER

much as possible with me, so that

the child would not learn native

languages and all sorts of mis-

chief with them and grow like

Hindus." To avoid dealing with

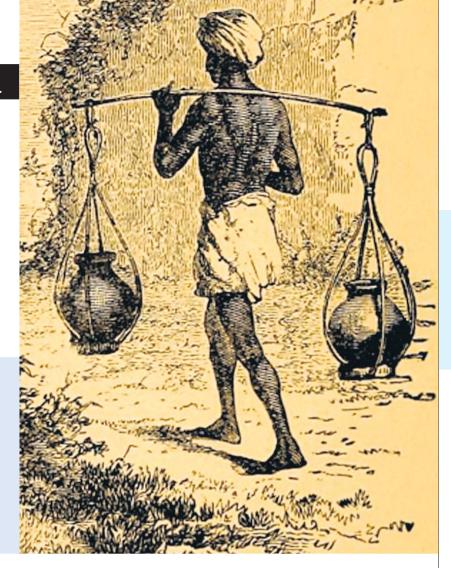
Indian servants some *memsahihs*

chose Indian Christian domestics

and many memsahibs especially

But Christian servants also

preferred Christian avahs.



That sentiment seems to moti-

vate the author of The Englishwoman in India, who wrote, "I have resolved never to engage another, knowing him to be 'master's caste.'" Memsashibs' 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 nysical darkness. Although some nsahibs brought their maids rom 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 middle-class families many 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

have a right to levy a percentage for their own advantage. We hear something of such practices in England, but India is the country to see them in perfection." rajeshsharma1049@gmail.com extreme and possessed of almost



#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.

sing 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 Nägelir a mathematician, who conduct research at the Chair of Technology Marketing and the Mobiliar 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 he researchers proved in an experiment that stressed people

type and move their 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," Nägelin 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," savs Psychologist Jasmine Kerr, who researches with Nägelin and is a coauthor of the study.



Mouse Movements

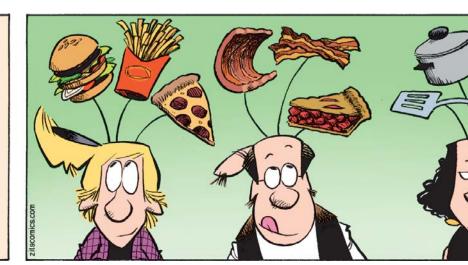
r o develop their stress model, L the researchers observed 90 study participants in the lab, performing office tasks that were as close to reality as possible, such as planning appointments or recording and analysing data. They recorded the participants' mouse and keyboard behaviour as well as their 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," Nägelin savs.

She explains that this is because heart rates of the partic-









ipants 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 real-

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 subjec tive stress levels. Results should e available by the end of the year. However, workplace stress detection also raises some thorny ssues, 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 ethi cists, the researchers are investigating which features do an app need, to meet these requirement and ensure responsible handling of sensitive data

By Jerry Scott & Jim Borgman

