



**“We learn from History that we  
don’t learn from History.”**

**Friedrich Hegel**

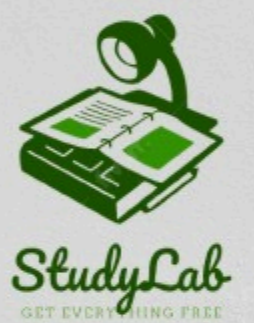
## Answers for 1st March MCQs

### Q-1 Ans- A

First statement is incorrect- SWIFT neither holds funds on its own nor manages external client accounts.

### Q-2 Ans- D

Second statement is incorrect- India is not member of OECD, rather it is a key economic partner, but it does participate in selected OECD committees and their subsidiary bodies.





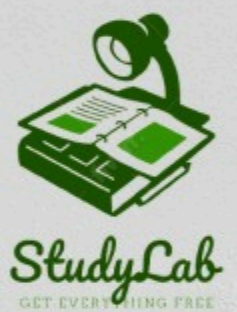
## MCQs 2nd March

**Q1. Consider the following statements regarding the United Nations General Assembly (UNGA) -**

1. Decisions on the questions, such as those on peace and security, admission of new members and budgetary matters etc are requires simple majority of the General Assembly.
2. UNGA, is the only UN body with universal representation.

**Which of the statements given above is/are correct?**

- a) 1 only
- b) 2 only
- c) 1 and 2
- d) None



## MCQs 2nd March

**Q2. Consider the following statements regarding the Silverline project:-**

1. It is a joint venture between the union government and the Union Ministry of Railways created to execute big railway projects.
2. The project involves laying of semi high-speed trains linking Thiruvananthapuram in the south to Kasaragod in the north.

**Which of the statements given above is/are incorrect?**

- a) 1 only
- b) 2 only
- c) Both 1 and 2
- d) None













## Why sea route Turkey controls is key for Russia

NEHA BANKA  
KOLKATA, MARCH 1

RECOGNISING THE Russian invasion of Ukraine as a "war", Turkey on Monday announced that it would implement the Montreux Convention Regarding the Regime of the Straits – a 1936 international treaty that regulates maritime traffic through the Black Sea. This would limit the movement of Russian warships between the Mediterranean Sea and the Black Sea.

### WAR IN UKRAINE

#### The route & the treaty

Turkey controls the Bosphorus and Dardanelles straits. With borders on both sides of the two straits, Turkey has almost complete control over international access to the Black Sea.

This Montreux Convention, which came into effect in July 1936, put to rest the ques-

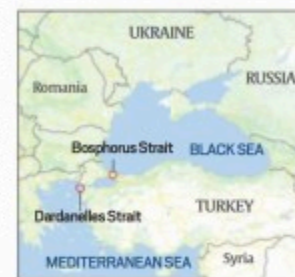
tion of who would control these two strategic straits. During peacetime, the agreement guarantees freedom of passage for civilian vessels, including trade vessels, but battleships face certain restrictions.

Some researchers believe that the Convention has been a major driving force in Moscow's repeated demands that it be given greater control of the straits, dating as far back as the 1930s during Stalin's Soviet Union.

#### Importance for Russia

These straits are the only maritime passage through which Russia's ports in the Black Sea can access the Mediterranean Sea and the waters beyond.

In a Master's thesis for Ohio State University, 'The Black Sea and the Turkish Straits: Resurgent Strategic Importance in the 21st Century', Andrew M Hascher writes: "Modern maritime shipping in the Black Sea and Turkish Straits is responsible for a wide



variety of goods being brought to the global market. Perhaps most notable are the energy products of Russia, the South Caucasus region, and Turkey. Oil and natural gas are brought from as far away as the Caspian Sea via pipelines, then transit the Black Sea in both ships and further pipelines."

Besides being an important global maritime shipping route, this route is directly

linked with Russia's naval power, Hascher writes. "Because Russia's only warm-water naval ports are on the Black Sea, in order to effectively project naval power the Russians must not only exert control of the sea, but also have unrestricted access to the Dardanelles and Bosphorus Straits."

#### Turkey's move

Last week, Ukraine's Ambassador to Turkey, Vasyi Bodnar, in a television broadcast, appealed to the Turkish government to close its key straits to Russian warships, invoking the provisions of the Convention. On February 27, Turkey's Foreign Minister Mevlüt Çavuşoğlu announced the country would now recognise the invasion as "war", which provides Ankara the grounds for implementing the Convention with regard to military vessels. Turkey's pro-government daily, the *Daily Sabah*, quoted Defence Minister Hulusi Akar as saying, "We will continue to implement the 19th, 20th and 21st articles of the Montreux Convention like we have until today."



● The Bosphorus and Dardanelles straits, also known as the Turkish Straits or the Black Sea Straits, connect the Aegean Sea and the Black Sea via the Sea of Marmara. It is the only passage through which the Black Sea ports can access the Mediterranean and beyond. Over three million barrels of oil, about three per cent of the daily global supply, mostly produced in Russia, Azerbaijan, and Kazakhstan, pass through this waterway every day. The route also ships large amounts of iron, steel, and agricultural products from the Black Sea coast to Europe and the rest of the world.

● According to the 1936 Montreux Convention Regarding the Regime of the Straits, often referred to simply as the Montreux Convention, Turkey has control over both the Bosphorus and Dardanelles straits. In the event of a war, the pact gives Ankara the right to regulate the transit of naval warships and to block the straits to warships belonging to the countries involved in the conflict.

● Article 19 of the treaty contains an exception for the countries on the Black Sea that can effectively undermine Turkey's power in blocking the Russian warships entering or exiting the Black Sea: "Vessels of war belonging to belligerent powers, whether they are Black Sea Powers or not, which have become separated from their bases, may return thereto."



# Early introduction of accountability Bill sought

Activists participating in dharna say protest will continue until statute is enacted

**SPECIAL CORRESPONDENT**  
JAIPUR

Information and livelihood rights activists in Rajasthan have shifted their emphasis from enactment of a transparency and social accountability law to an early introduction of the Bill on the subject, following a budgetary announcement in the Assembly.

The ruling Congress had, in its manifesto for the 2018 Assembly election, promised to bring the legislation.

Chief Minister Ashok Gehlot announced the decision to bring a Right to Service Gua-

rantee and Accountability Bill and launch the Indira Gandhi Urban Employment Guarantee Scheme to provide 100 days of employment with an outlay of ₹800 crore in his budget speech on February 23.

Activists participating in a *jawabdehi dharna* at Shaheed Smarak here have demanded early tabling of the Bill in the Assembly, followed by its enactment into a law. They have also announced that the dharna would continue until the statute is enacted, while pointing out that

Mr. Gehlot had made a similar announcement in his budget speech in 2019.

Mazdoor Kisan Shakti Sangathan (MKSS) leader and right to information activist Nikhil Dey said the enactment of the legislation on social accountability would not only help the people struggling to get the benefits of government schemes, but would also ensure effective implementation of other budgetary announcements at the grassroots level.

Barmer-based right to information (RTI) activist Amra

Ram Godara, who was kidnapped and assaulted in December 2021 after he complained about irregularities in the village panchayat, said at the dharna that he was still getting threats. State Information Commissioner Narayan Bareth extended support to Mr. Godara.

Chhaya Pachauli of Jan Swasthya Abhiyan said ignoring the Right to Health Care Act in the budgetary announcements had raised a question mark on the State government's intention to bring the legislation.



## A cautionary tale

India must heed the warning of the IPCC report and shore up adaptation measures

Amidst global turmoil, the Intergovernmental Panel on Climate Change – the largest international consortium of scientists analysing and reviewing the evidence on the present and future man-made impacts of climate change – has a message that is predictably dire. The world faces unavoidable multiple climate hazards over the next two decades with global warming of 1.5°C; even temporarily exceeding this warming level would mean additional severe impacts, some of which will be irreversible. The report points out that the rise in weather and climate extremes has led to some irreversible impacts as natural and human systems are pushed beyond their ability to adapt. Alluding to the Conference of the Parties (COP26) in Glasgow, in November 2021, the report notes that most of the targets that countries have set for themselves are too far in the future to have an impact in the short term at meaningfully reducing the climate impact.

India will achieve net zero emissions latest by 2070, that is, there will be no net carbon emissions, Prime Minister Narendra Modi declared at the COP26 summit. By 2030, India would also ensure 50% of its energy will be from renewable energy sources. However, none of this can help the 1.5°C mark from being breached. A major point of emphasis of the report, particularly for South Asia, is the trend in the ‘wet bulb’ temperature – an index of the impact of heat and humidity combined – and its effect on health. Lucknow and Patna, according to one of several studies cited in the report, were among the cities predicted to reach wet-bulb temperatures of 35°C if emissions continued to rise, while Bhubaneswar, Chennai, Mumbai, Indore, and Ahmedabad are ‘at risk’ of reaching wet-bulb temperatures of 32°C-34°C with continued emissions. This will have consequences such as a rise in heat-wave linked deaths or reduced productivity. Global sea levels will likely rise 44cm-76cm this century if governments meet their current emission-cutting pledges. But with higher emissions, and if ice sheets collapse more quickly than expected, sea levels could rise as much as 2 metres this century and 5m by 2150. India is one of the most vulnerable countries in terms of the population that will be affected by sea-level rise. By the middle of the century, around 35 million of its people could face annual coastal flooding, with 45 million-50 million at risk by the end of the century if emissions are high. Experience has shown that partisan economic calculations trump climate considerations, but India must shore up its adaptation measures and urgently move to secure the futures of its many vulnerable who have the most to lose.







# A history of clothing and why it matters

Understanding clothing and defiance of dress codes can build greater civility and respect for difference



JANANI NAIR

At a time when history is aggressively being redefined as social science, and where its only purpose is to fit out the 'villains' and 'heroes' of the past, in order to identify and vilify large sections of our society today, nuanced social/cultural histories must be restored to centre stage. Now more than ever, children need to learn ways of thinking historically, from which there may emerge some understanding, some tolerance, and hopefully, new forms of civility. This is the most urgent necessity of our times.

How would a history of clothing, for instance, be of any value at a time when young women are being deprived of an education and acrimonious debates are raging about whether or not the hijab has any meaning and place in the classroom? Since pedagogical efforts take time to bear fruit, this suggestion may even appear quite trivial. Yet, such a chapter on the complex histories of clothing over the last two centuries was indeed a part of the revised NCERT books of 2005-06. (Standard 9), before it was finally withdrawn in 2019.

## Signifying power structures

A history of clothing can do several things: it will introduce students to thinking more about what 'dress codes', and opposition to them, have done in the past, and what they signify. For one, dress codes symbolised and affirmed power structures – whether these were colonial, upper caste, religious or patriarchal power structures. By using their power and even violence, states, religious authorities, upper castes, or even male heads of families could insist that people conform to prescribed ways of dressing. Societal hierarchies were thus sustained and perpetuated.

But this is where the history of the last 200 years is crucial, since it equally reveals the numerous and continual attempts made, often with success, to challenge these hierarchies, and adopt new codes of clothing. We need to understand both



Students in a school, Karnataka. © Reuters

these processes in order to make sense of an almost irresolvable predicament: when a specific community is under siege, and the language of uniformity is used to naturalise majoritarian choices, the prohibition on the hijab imposes the choices of the majority community on a minority. Yet also know from history that wearing the hijab has not always been the choice made by young Muslim women, who have spent a good part of the 20th century throwing it off, in a rejection of patriarchal community authority. Thinking historically allows us to see the interrelationship of both these kinds of actions, i.e., enforcing the hijab and throwing it off, depending on the context within which the women make their choices.

Thinking historically allows us to understand what is disturbed when we read, who are supposed to be only the bearers of 'culture', tradition and history since history is always the property of men, war or civilisation, or even of those with no 'war' or 'civilisation'.

A history of clothing will allow students to understand how such debates arose in the past and how they were resolved. Consider the issues that arose about headgear and footwear. At the beginning of the 19th century, it was customary for British officials to follow the Indian etiquette and remove their footwear in the courts of ruling kings or chiefs. There were some British officials who were comfortable in Indian clothes, but in 1830, Europeans were forbidden from wearing Indian clothes at official functions. Indians, meanwhile,

were far from uniform even in late 19th century Kerala, where it remained customary for women, including upper caste women, to keep the upper body bare. There is a well-known recollection of a married woman who longed to wear a blouse, if only for her husband, but was scolded and threatened by her mother for wanting to look like a prostitute. In Bengal, on the contrary, there were an-glished ones heard from as early as 1872 to reform the scandalously fine and transparent clothing of women, worn without petticoats and under-wear, and to urgently produce a more modest and decent attire. To Gramscianist Dev Jagan, goes the credit for bringing the first style of saris wearing into widespread subcontinental use, adding layers to the draped sari, a blouse and a skirt as well as shoes and socks.

So, there is strength in thinking historically, and in understanding the great differences that have gone into the production of styles of dress – and their defiance – over the last two centuries alone. Should our students not learn and understand the symbolic strength of M.K. Gandhi's experiences with clothing, and his adoption of the peasant costume after more than 30 years of dressing like his colonial masters? He came to the long hair of Indians who had experienced with styles of self-representation, ranging from Ramesh Babu to others adopted Mahatma Gandhi to understand Indian better in the Indian context. Ambedkar, who all chose very different but deliberate ways of communicating their spirituality or Indianism through their sartorial choices. Should our students also not learn why B.R. Ambedkar's decided to adhere to the three-piece (western) suit as a sign of social mobility, of modernity, and in defiance of upper caste prescriptions on lower caste dress, as did many self-assertive sailors at the Ruler Gold Field beginning in the 1930s?

These rich, varied, and contradictory pasts, which are our heritage, must be brought back into the classroom, for discussion, debate, and above all for building greater civility, and respect for difference.

Janani Nair worked as professor at the Centre for Historical Studies, Jawahar Education University.

# A history of clothing and why it matters

Article highlights how understanding clothing and defiance of dress codes can build greater civility and respect for difference.

## Assessment

- The chapter on the complex histories of clothing over the last two centuries was indeed a part of the revised NCERT books of 2005-06 before it was finally withdrawn in 2019. Article mentions that children need to learn ways of thinking historically, from which there may emerge some understanding, some tolerance, and hopefully, new forms of civility.
- A history of clothing can do several things: it will introduce students to thinking more about what 'dress codes', and opposition to them, have done in the past, and what they signify. For one, dress codes symbolised and affirmed power structures – whether these were colonial, upper caste, religious or patriarchal power structures.
- By using their power and even violence, states, religious authorities, upper castes, or even male heads of families could insist that people conform to prescribed ways of dressing. Societal hierarchies were thus sustained and perpetuated.
- However, the history equally reveals the numerous and continual attempts made, often with success, to challenge these hierarchies, and adopt new codes of clothing. There is a need to understand both these processes in order to make sense of an almost irresolvable predicament: when a specific community is under siege, and the language of uniformity is used to naturalise majoritarian choices, the prohibition on the hijab imposes the choices of the majority community on a minority.
- A history of clothing will allow students to understand how such debates arose in the past and how they were resolved. Consider the issues that arose about headgear and footwear. At the beginning of the 19th century, it was customary for British officials to follow the Indian etiquette and remove their footwear in the courts of ruling kings or chiefs. However, It took 20 years of petitioning for the strict 'shoe respect' rules to change.
- Should our students also not learn why B.R. Ambedkar's decided to adhere to the three-piece (western) suit as a sign of social mobility, of modernity, and in defiance of upper caste proscriptions on lower caste dress?
- Article mentions that the rich, varied, and contradictory pasts, which are our heritage, must be brought back into the classroom, for discussion, debate, and above all for building greater civility, and respect for difference.