

Easterine Kire's *When the River Sleeps*: A Perspective

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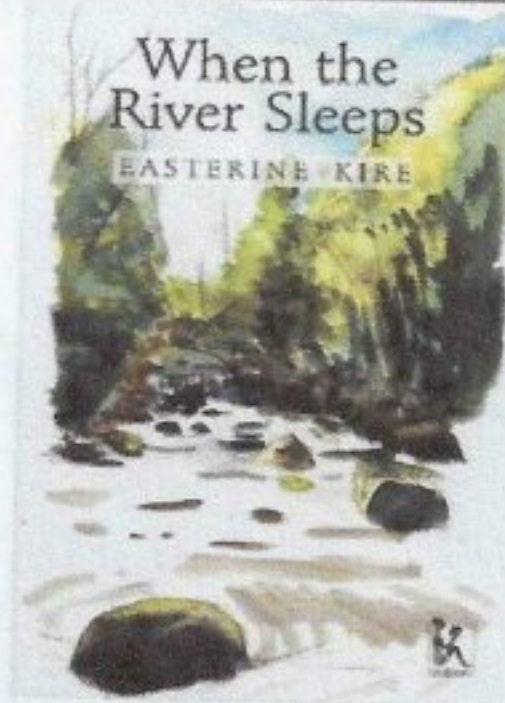
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Oral tradition, bewitching, nightmares, surreal, ironic, mysterious, ecocriticism, personification, spirits, magic realism.

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ABSTRACT



matters more is inexplicable natural world that hovers at the edge of human experience, where wisdom extracts its cost.

The present article is an attempt to discuss the techniques and other aspects employed by the writer.

The second half of the twentieth century witnessed a large scale proliferation of Indian English fiction across continents and cultures. Today, it spread to the North-East India too. Writers from the North-East have gained mainstream recognition. One such writer is Easterine Kire. Her novel "When the River Sleeps" wins the 2015 The Hindu Literary prize. It is a great work of art that tells the story of Vilie, an Angari man in Nagaland, who is obsessed with the sleeping river and the magical stone it contains beneath the water. Vilie sets out an epic journey in the quest for the stone, encountering men and spirits.

Kire's aim in the novel is not to narrate an adventure story, but to chart a man's journey from ignorance to experience. What

occupied a significant place in the recent years. She summed up her motivation behind taking up writing as a career. She said in an interview, "I felt we needed to create written Naga Literature. We have so much oral narrative but with oral dying out, it's all going to be lost."¹ She acknowledged that "The 'native individual' is my raw material and I can write with confidence about their context because I have lived it too."³

Born on 29th March 1959 in a conflict-plagued Nagaland, India, to an Angari Naga family on Easterine Kire (Iralu) translator, poet, novelist, short story writer, writer of children books, and the Nagaland's first writer. She did her schooling from Kohima, graduated from Shillong followed by a course in Journalism from Delhi. She won her doctoral scroll from Savitribai Phule Pune University. Later she actively involved in working to create better opportunities for the Naga youth and nurturing and evangelizing the Naga folktales.

Kire was a voracious reader. She was resonated by reading African writers while pursuing at the University. She loved the reading of the poetry of Hans Børli, Dylan Thomas, Matthew Mouse, and the early novels of Chinua Achebe and Thomas Hardy. She began her writing career as a translator from her native language, Tenyidie, into English. She published her first collection of poetry entitled *Kelhoukevira* in 1982 when she was at the age of 22. She then started writing short stories and novels. Soon, she became one of the finest story tellers from the region. She has written six novels, three collections of poetry, and short stories. She has translated over 200 oral poems from Tenyidie into English. Her project on *Narratives Silenced by War: Naga Folktales and People Stories* brought a new life into the literary heritage of the Naga people. Her works translated into German and other languages.

In the postmodern era, novel is the most suitable literary medium to express thoughts, feelings, exploitation, agony, violence, and other aspects. It gained much viable and vital form, compared to drama, poetry, and prose, in world literature especially in the Indian Writing in English.

Indian English novel has occupied a unique place in the contemporary literature. It gained much popularity with the solid contribution made by Mulk Raj Anand, R.K. Narayan, and Raja Rao, who are popularly known as the Bio Trio. Taking queue from them women writers like Kamala Markandaya, Nayantara Sahgal, Jai Nimbkar, Shashi Deshpande, Anita Desai, Arundhati Roy, Kiran Desai, Manju Kapur, C.B. Divakaruni, and men writers like Salman Rushdie, Amitav Ghosh, Vikram Seth, Manju Kapoor, Aravind Adiga, Amit Chaudhuri, Vikram Swarup, and other literary icons have used the form to express the conditions and the situations of India thereby keeping it in the literary canon of contemporary world literature.

Today, especially in this post-modern period, its influence has fallen on the North East Indian States which were absent from any discourse on Indian literature over the years. Writers hailing from these States are coming out with multiple aspects to bring awareness on the present condition that prevails in those States. They are trying to transform oral literature to written literature by producing it into English so that the readers across the world recognize their contribution. The English that these writers use is not the same as writers from the mainland use. Easterine Kire is a North-East writer who



Easterine Kire

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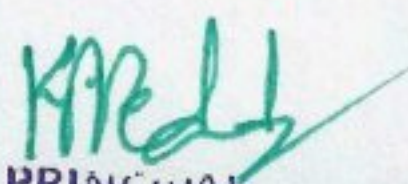
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IMP – A Strategy to Hone Learners' LSRW Skills

Abstract: Nobody in the world never said 'teaching is the easiest profession.' Most of them strongly believe that teaching is the toughest job as it involves a lot of mental activities. The recent survey conducted by TES Connect, a website that is helping the teachers share the burden of their jobs, unearthed surprising results. The report by destroying the myth that the teachers are spending an easy life says that the teachers are found among the hardest workers in the country. The poll also found that 81 per cent of teachers believed the 'hidden hours' of work they do went unnoticed by employers, parents, and pupils – leading to the 'lazy teacher' myth.

Teaching in the modern era has become more difficult with the advent of technology. Today, the teachers need multiple approaches to improve learners' basic skills. They are expected to use a wide range of strategies in the classroom. They should have deep subject knowledge and also need to develop a rich repertoire of teaching strategies which include direct instruction to the whole class, guided discovery, group work, supporting self-study, and individual enquiry. They need to reflect on their practices, collaborate with other individuals, develop supportive networks, and acquire strong skills in the use of technology for effective teaching and tracking learner learning.




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Cattle Breeding In Madras Presidency – Some Measures During The British Rule

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This paper focuses on the measures taken by the British administration to improve cattle breeding, especially Ongole breed in the Madras presidency. It is a well-known fact that Indian sub-continent is a treasure house of cattle-breeds that are well suited for live-stock production in the tropics be it for their drought power, milk, meat or others economic gains.

From time immemorial, India possessed the largest cattle population. The statistics reveal that of the 690 million World's cattle population estimated in 1930, 215 millions belong to India, which accounts for nearly one-third of the World's cattle population. Interestingly, England possessed only seven million animals, coming closer to one-third of the cattle population in Madras Presidency alone during the same period.(1)

Economic value of cattle in Indian agriculture is enormous. Cattle are used for cultivating millions of our acres, for drawing water from wells and for transporting produce from field to market. It is in fact, extremely difficult to derive a definite monetary value on cattle labour. Rough estimates regarding the cost of cultivation of crops carried out by imperial council of Agricultural Research and similar enquiries in India and elsewhere have shown that between 15 to 25 per cent of the cost of cultivation is contributed by cattle.(2) These investigations did not include the contribution of cattle in providing natural manure which maintains soil fertility and other incomes derived from horn, hides and skins from dead cattle.

It is thus understood that rural economy is mainly sustained by livestock. However, the productive value of the livestock industry is not commensurate with its numbers because of the poor quality of the Indian cattle. For ex., India had as many milk cattle as Europe had but the milk production was only one-fifth of that of Europe.(3) In spite of the poor cattle owned by the average cultivator, there are also fine cattle in Madras belonging to certain well recognized breeds like Ongoles, Kangayams and Alambadis.



ABSTRACT

From time immemorial, India possessed the largest cattle population. The statistics reveal that of the 690 million World's cattle population estimated in 1930, 215 millions belong to India, which accounts for nearly one-third of the World's cattle population. Economic value of cattle in Indian agriculture is enormous. Cattle are used for cultivating millions of our acres, for drawing water from wells and for transporting produce from field to market. It is in fact, extremely difficult to derive a definite monetary value on cattle labour. Rough estimates regarding the cost of cultivation of crops carried out by imperial council of Agricultural Research and similar enquiries in India and elsewhere have shown that between 15 to 25 per cent of the cost of cultivation is contributed by cattle.

It is thus understood that rural economy is mainly sustained by livestock. However, the productive value of the livestock industry is not commensurate with its numbers because of the poor quality of the Indian cattle. Like most livestock breeds around the world, the Ongole bulls take their name from the region of their main breeding area-the Ongole region. Until 1904, this tract was in the Nellore district, hence the breed was called "Nellore" by foreigners. However, the natives always called them Ongole after the region in which they are predominantly breed.

The Royal Commission on Agriculture, 1928, was of the opinion that the aim should be to provide on an average at least one Veterinary Assistant Surgeon for every 25,000 cattle. On this basis, the total number of Veterinary Assistant Surgeons required for the Province of Madras was 880 but there were only 300 Surgeons. But the improvement of the vast cattle population of the Province continued to be a major problem on account of the paucity in the number of approved bulls available for service. The general neglect of the cow and her female calf, which are starved from birth, had a very deleterious effect on the breed of the cattle. What was required was a sustained drive towards increasing the number of breeding stock.



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Resuscitating Indian Ailing System: A Modern Man's Commitment

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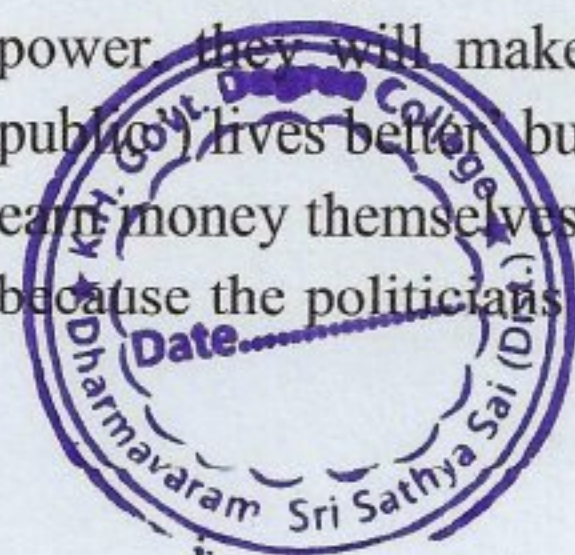
Abstract

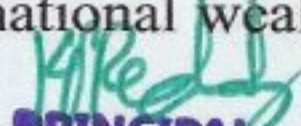
Moral values and graciousness, in the past, were prominent in most teenagers. Majority of the youths then learnt respect, courtesy, consideration, decency, propriety, honesty and righteousness from a young age, and had enough self-discipline to hold to these values. However, these moral values and self-discipline are slowly diminishing over the years, as most of the younger generation are gradually disregarding these ethics. The listed values have slowly faded away, as they mean little to these adolescents, as moral values and self-discipline are on the verge of disappearing. Slowly and gradually, all political and executive powers have gone into the hands of incompetent and corrupt individuals and groups.

The objective of the present paper is to discuss the present situation that prevails in the country, highlights the pathetic condition of men and women, examine the corrupt practices of politicians and bureaucrats. The paper closes with an invitation to the modern man to wake up to build a strong nation.

Keywords: Ethics, morals, politics, younger generation, governance

In the 21st century men and women are living an unhappy and a miserable life without any hope as they witness massive corruption, demonic greed, despotic hunger for power, mis-governance, policy paralysis, nepotism, criminalization of politics, daily rape stories, crimes/atrocities against women, monumental disparities of incomes, abundance of malnourished poor people and children, discord between religious groups, caste clashes, regional difference, and so on and so forth. They strongly believe that their lives will not change even though there is a change of governments over a period of time. They vehemently argues that the administrators, the policymakers, the people's representatives are doing nothing to create confidence by providing multiple opportunities. At the time of elections, the power mongers woo the voters, make umpteen promises that 'if they come into power, they will make their (here 'their' refers to 'the lives of politicians' and not 'the public') lives better, but ignore those promises once they come to power and ask the youth to earn money themselves instead of depending on the governments. They have lost confidence because the politicians after coming into power exploit the national wealth, mint money, run




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An over view of the problem of Eve-Teasing

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Abstract

Eve-teasing is a widespread social evil and a complex problem. We are used to see the girls subjected to teasing from television screen to nearby street. It starts at the face of a girl much before she reaches adolescence. Eve-teasing is often known as sexual harassment. It is an act of humiliating or sexual harassment of a girl on the road or other public places like in buses, in malls, parks, shops, hospital, markets, work place, etc. "Eve teasing" is used in India to refer to a wide variety of behaviour including molestation, "flashing" or any verbal, physical sexual street harassment that falls short of rape. It's an archaic term. The "Eve" part comes from the Old Testament and describing harassment as "teasing" makes it sound almost like a mild romantic overture that should be tolerated which of course it should not.

There are many forms of eve teasing, which are power-player, intellectual seducer, mother-father, one-of-the-gang, unintentional and the eve-teaser are conducting eve teasing toward girls by these forms. Therefore, eve-teaser may be anyone, such a client, a co-worker, a teacher or professor, a student, a friend, or a stranger and eve-teasing may occur any place such as beaches, roads, cinema halls, buses and sadly even in educational institutions. It is a crime easy to commit but difficult to prove.

Violence does not need to be in physical form always, sometimes verbal violence is more painful and hurting than the physical which leaves one emotionally wrecked and psychologically disturbed. And there is where a person feels emotionally and psychologically so disturbed that one can even choose to do something as serious as suicide. As such it is the utmost responsibility of the society, parents, community stakeholders, local officials and opinion makers, teachers, political leaders and public officials to step up community vigilance and bring about positive social norms in respect to establishing the dignity and respect of girls and women in society in particular and create a safe place for women so that she can she can live and breathe free without any inhibitions.

Keywords: eve-teasing, sexual harassment, flashing

Introduction

Eve-teasing is a widespread social evil and a complex problem. We are used to see the girls subjected to teasing from television screen to nearby street. It starts at the face of a girl much before she reaches adolescence. Eve teasing is not depends on the how the woman looks or what she has wears or where she goes even aged woman are facing such kind of teasing. Everyday every woman faces the some kind of the eve-teasing. School and college going girls and female garment worker are at top of the list of victims of eve-teasing. Adolescent girls are the main victims eve teasing. Whistling, catcalling, touching or groping, flashing, blowing kisses, stalking, sexual gesturing or unsolicited photography are all instances of eve-teasing suffered by all sorts of women. Usually the young men, especially when associated with friends are mainly responsible for eve-teasing.

Eve-teasing is often known as sexual harassment. It is an act of humiliating or sexual harassment of a girl on the road or other public places like in buses, in malls, parks, shops, hospital, markets, work place, etc. It covers a range of sexually aggressive behaviour, verbal, non-verbal and physical. It is a universal phenomenon. Many people consider the term "eve teasing" as rooting from the word "eve" which literally means early. So it is generally concluded that "eve

teasing" means "teasing girls who are at their early age of youth or at the early age of puberty". However, the fact is that the term does originate from the word "eve" but it actually refers to our first mother "Eve" from whom we, human kind came from. So "Eve Teasing" means "to tease girls, at any age, who hold the characteristics of Eve or of a mother". Therefore, it actually means teasing and dishonouring the whole "nation mother".

Concept of eve-teasing

Eve teasing is a euphemism used in India for sexual harassment or molestation of women by men. The concept of eve-teasing vary among and within societies, depending on whether individuals are born and socialized as men or women in a specific socio-economic class in a society. Universal consensus exists on the key characteristics and definition of sexual harassment or eve-teasing. This is a common phenomenon in work places and education institutions and goes mostly unnoticed and unreported. Despite the existing provisions for legal protection of girls and women and the regular fight against eve teasing, it is still widely prevalent.

The United Nations Declaration on Violence against Women provides a basis for defining gender-based violence. According to Article 1 of the Declaration, violence against



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Women Human Rights – A Perspective

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Abstract

Attaining equality between women and men and eliminating all forms of discrimination against women are fundamental human rights. Women, all over the world, regularly suffer violations of their human rights throughout their lives, and realizing women's human rights has not always been a priority. Achieving equality between women and men requires a comprehensive understanding of the ways in which women experience discrimination and are denied equality so as to develop appropriate strategies to eliminate such discrimination.

Human rights are those minimum rights which are compulsorily obtainable by every individual as he/she is a member of human family. The constitution of India also guarantees the equality of rights of men and women. However, in the sphere of women's human rights in India, there exists a wide gulf between theory and practice. Indian society is a male dominated society where men are always assumed to be superior to society. The women in India very often have to face discrimination, injustice and dishonour. Though women in India have been given more rights as compared to men, even then the condition of women in India is miserable.

The paper will throw light on the human rights of women in India and that how all the fundamental rights given to the women are being violated in India, by focusing on the various crimes done against them. It also analyzes constitutional rights, legal rights, and other most important rights that women should know. The paper concludes with the suggestion of few measures that should be adopted to make the life of women happier than the present.

Keywords: Violence, Human rights, forms of discrimination, atrocities, crimes

*"Human rights are women's rights and women's rights are human rights,
once and for all."*

- Hillary Clinton



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ORIGINAL RESEARCH PAPER

Ayurveda

VALUE EDUCATION: THE NEED OF THE HOUR

KEY WORDS:

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Living is common to all beings. Right living is given to only a few. It causes friction nowhere and lubrication everywhere. It is right or rightness living that becomes highly fruitful and helpful to all. Indulgent living is wrong, restrained living is right. Right living means life of values 'values', treading on the path of purity, path of principles and spread gospel of love, fraternity service, empathy, forgiveness and values.

The happiness and health of any country depends quality of life of its people. Ethics is the core of all religions even education some ethics is disasters', devastating and dangerous not only to the individual but also to the society around him the epic villain Ravana being deficient in ethics/morality landed himself in peril and also landed the whole country in the trouble all the scriptures replicate with values legendary hero Sri Rama and other characters like Vibhishana, Hanuman are outstanding examples for ethical values. Even a small of quoted rhyme in kindergartens speak of values i.e., 'Eating sugar no papa // Telling lies no papa.'

Aristotle says 'educating the mind without reducing the heart is no education at all.' It is rightly said that the educated must 'rise above' the unthinking herd of common humanity. According to Swami Vivekananda,

What is education? It is book learning no. It is diverse knowledge? Not even that. It is the training by which the current and expression of will or become fruitful is called education.

The education that is being imparted in schools and colleges is only producing a race of dyspeptics – rendering the individual working like machine merely and living jelly – fish existence.

Man's onward march in the sphere of science is highly commendable. Man has unveiled many things. Significant achievement has been made on several fronts impossible things have become possible. There is a revolutionary and radical change in all walks of life. But the sense of insecurity stalks the human beings. 'The sword of Damocles' is hanging over his head. Man's glorious mind clouded by material wealth. It shatters the personality, the clouds the understanding and ruins the talent. Selfishness reigns supreme. Hypocrisy has become sovereign tenet to modern man. Society is full of 'liars'. Man is not what is being the statue worshippers of mammon appears to be. He lost his core content and stoops down miserably to make early money. Being the inhabitant of knowledge world man is ought to be a man at least of not divine. But he became a tool in hands of wealth. Every being in nature retains its original state. But the very character of man today is obnoxious. But man has lost his original character by becoming monster in guise of man.

Three hundred and thirty millions of mythological Gods fall to make man human. Man should not turn in to 'intellectual dust bin'. Mind should not be caught up with envy, anger, greed, hypocrisy, selfishness and lust. These negative qualities render man a mere creature on this earth. Prof. D.K. Subramanyam puts it, 'We are human beings. We are also rational and social beings. We have therefore formulated human values. They promote a harmonious co-existence of all of us. We are of the divine origin. But the inferior animal in us drags us to be sub human and the satanic evil drives us to be inhuman. Resisting both we should evolve to be super human and manifest the latest divinity. Value Education retains the human ness and promotes purity and helps us unfold the divine unity.'

Cent percent purity in mind and body is ethical excellence. Ethics is inevitable to evolve further. The rational human being draws ethics for the welfare of humanity all over the globe. Money mars the purity victory comes into those who are committed to the professional ethics. Recognition, remuneration and rewards are only by-products. It is the responsibility of every individual in society to abide by the moral codes of conduct, so that there will be an aura of ethical excellence in the social environment.

The Bhagavad Gita preaches that 'the embodied soul is privileged to own that is grand, great and useful. Pomp, power, property, pedigree and all such coveted endowments do then seem empty and purposeless. Understanding becomes clouded. Mind becomes overwhelmed with despondency. Life then becomes a phantom. In order to preserve and protect the greatness and grandeur of life, value based life is the sovereign remedy to overcome the crisis of the society.'

Animal impetuosity is still dominant in man. In a normal man both virtue and vice are formed intermingled in varying degrees. Man is constitutionally a combination of good and bad inclinations. Evil habits are born of blind ignorance, whereas good inclinations originate in the whiteness of purity. These two sets of tendencies try to dominate the bodily domain. The evil ones among them are ever adopts at mobilizing in their favour of all possible resources. So, self-perfection is the acme of human aspirations. Change of body effect no more change in the personality than doe's change of clothing. Mode of action that makes a person what he is. The attitude with which it is performed brings about magical change. All actions become sacred in the hands of ethically elevated man on the contrary a man with material outlook drags down even a sacred act to the vulgar plane. It is rightly said that 'the vegetable kingdom thrives prompted by impulse,' 'birds and beasts get on well goaded by instinct.'

Man progresses guided by intellect perverted intellect arrests his onward march. The Gita further says 'Man blunders due to ignorance and love for material wealth. Right understanding is panacea for all maladies. That man who endorses people with knowledge is the true benefactor. Money can be misused. But wisdom can never be misused.' Even in The Mahabharati, aptly written 'Birds and beasts came into this world in true colours and quit the world in their true colours. Sometimes they shed their animosity and become mild, modest and sublimate their bore nature. But man alone is not faithful to his make observe a hundred tigers. All of them reveal the tiger nature. Do the same with snakes, doves and cows. They are all formed faithful to their species. But man is an exception. In human physique are engaged tigers, serpents, doves, and cattle. Common sense has become most uncommon. Man goes on causing wounds.'

Multiplying the desire is the bane of humanity. Day in and day out man suffers from the disease called 'GREED'. Basically animals fight for needs, but the man in spite of his great wisdom, fights for greeds. So the world is at cross roads being haunted by discontentment, violence, hypocrisy, selfishness, vandalism and Nepotism. All negative 'isms' are dominating the world except 'humanism'. But man forgets to realize that humanism is the greatest religion. The sword of Damocles called insecurity and fear hangs on the hands of the mankind. Kailas Sathayathi, Nobel Peace laureate says, twenty people have been killed by raging mobs on the suspicion of being child lifters across the country in the last few weeks.

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A Brief review on the social evil – Corruption

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ABSTRACT

Corruption is a disease, a cancer that eats into the cultural, political and economic fabric of society, and destroys the functioning of vital organs. Corruption is found almost everywhere, but it is stubbornly entrenched in the poor countries of Sub-Saharan Africa, it is widespread in Latin America, it is deep rooted in many of the newly industrialised countries, and it is reaching alarming proportions in several of the post-communist countries.

Corruption in India has become deep-rooted and is galloping unchecked and unhindered. Very often, we hear the top politicians at the centre and in the states talking of 'waging war against corruption', 'fighting the evil of corruption', 'no compromise on corruption', 'not to spare any corrupt person, howsoever high', yet it is well known how our country appears to be sinking deeper and deeper in corruption. There is little doubt that corruption in present-day India pervades all levels and all services, not even sparing the Indian Administrative Service and Judicial Service. The bureaucracy of the British India was considered to be largely untainted with corruption.

India's experience with corruption has shown that laws, rules, regulations, procedures and methods of transaction of government business, however sound and excellent cannot by themselves ensure effective and transparent administration if the political and administrative leadership entrusted with their enforcement fails to do so and abuses its powers for personal gain.

Corruption is opposed to democracy and social order, being not only anti-people, but also aimed and targeted at them. It affects the economy and destroys the cultural heritage. Unless nipped in the bud at the earliest, it is likely to cause turbulence shaking of the socio-economic political system in an otherwise healthy, wealthy, effective and vibrating society. Corruption has a corrosive impact on our economy. It worsens our image in international market and leads to loss of overseas opportunities. Corruption is a global problem that all countries of the world have to confront, solutions, however, can only be home grown. The gradual swing towards middle ground has taken place due to recognition of the limitations of



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DALIT SOCIAL MOVEMENT IN INDIA - A BRIEF REVIEW

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ABSTRACT

A social movement is a collective term used to describe all enterprises that establish a new style of life. They originate from a condition of unrest and derive their motive power from dissatisfaction, with the current form of life and from wishes and hopes for a new scheme or system of living. Social movements are generally seen as phenomena of the modern era and industrialized society whether located in the "First" world or not. Social movements can be defined as collective challenges based on common purposes.

The Dalit movement has been considered as the most prominent and event-changing social movement in the history of Independent India. It is a caste struggle of lower class against the brahminical hegemony. The movement has been used as a front of organized political resistance against caste oppression in Hindu society. The origin of this movement can be traced to the colonial rule in India.

Mahad Satyagraha can be considered as the starting point of Dr. Babasaheb Ambedkar's movement for the Dalits. Mahad Satyagraha has been portrayed as a landmark of his political activism and his work for the betterment of Dalits in India. Dr. Ambedkar launched a social revolution on 20 March 1927 to remove the ban on the Dalits using the Chawdar tank in the Mahad town of Maharashtra. This movement showed a permanent solution to the problem of segregation among the social classes and societal stratification in India.

Key words : Social Movement, Dalit,



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MAHATMA JYOTIBA PHULE - A SOCIAL REFORMER

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ABSTRACT

Jotirao Govindrao Phule occupies a completely unique position most of the social reformers of India during the nineteenth century. even as different reformers focused more on reforming the social establishments of own family and marriage with unique emphasis at the repute and right of ladies, Jyotiba Phule revolted in opposition to the unjust caste system underneath which thousands and thousands of human beings had suffered for hundreds of years and developed a critique of Indian social order and Hinduism.

A philosopher is that person who contributed in more than one knowledge discipline. In modern Indian philosophy we can consider him and also include in the core philosophical courses which can be teach at graduation and postgraduate level. This is the tragedy of our Indian education system that those thinkers who really contributed in the educational, socio-political and other aspects of Indian peoples are remained far from core academic environment. Jotiba Phule was one of the first persons to rebel against the traditional social system in India. From where did he find the inspiration for this revolt considering that the prevailing social laws had taken a firm hold on the Indian mind for thousands of years.

He wants that religion which gives man a true freedom to grow socially and spiritually. Phule influenced by radical religious ideas of Thomas Paine could succeed in doing this kind of a theoretical exercise. Phule believed in one God (Nirmik). He regarded God as a creator of this world and all men and women his children.

Key Words: Social Justice, Equality. Religion, Women Empowerment



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Women Empowerment through Education

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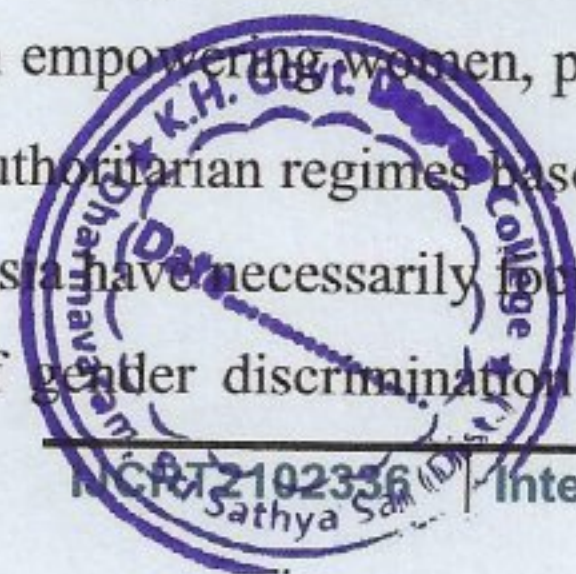
Introduction

Dependent women are not empowered women. If women think just that being highly educated and employed they are empowered, it is a myth. Women have to awake from deep slumber and understand the true meaning of empowerment. Everyone must understand that empowering women doesn't mean empowering them in technical area only. Women should remember that they are also rational, intelligent and thinking human beings.

For centuries, women were treated as less-than-equal to men in many ways. Women were not allowed to vote, own property, or work in many jobs. This situation is due to strong addiction to culture and tradition. Such patience is exercised not only for the sake of society and children, but also due to lack of confidence to live as a single woman and face the challenges of life. Women have to awake from deep slumber and understand the true meaning of empowerment. Now that we are out of those dark ages, women are more EMPOWERED to do whatever they want. This means that they have the ability to choose their own destiny, job, vote, and do anything a man can do.

The **Oxford American Dictionary** defines "empowerment" as "to make (someone) stronger and more confident, especially in controlling their life and claiming their rights." When we talk about women's empowerment, we talk about women taking more of a leadership role. Whereas until very recently, women were subordinates.

Meaning of Women Empowerment: The absence of a democratic context has contributed to slow progress in empowering women, particularly in South Asia. Women's empowerment movements have not survived in authoritarian regimes based on gender subordination and ideologies of male dominance. Approaches in South Asia have necessarily focused on opportunities and services rather than on political power. Conceptualizations of gender discrimination and male domination have been over simplified and focused on elimination of





Impact of Covid-19 on India's Tourism

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ABSTRACT

The Corona Virus pandemic has posed a devastating effect on the Indian travel and tourism sector. The economic impact of such pandemic is assessed to be in crores of rupees, particularly when government is suspending all types of visas. According to the CII assessment report, with the spread of the news about the virus from November'2019, there is an exponential increase in the percentage of cancellation and it reached the peak of around 80% in March'2020 in many locations in India. World Tourism Organization defines tourists as people who travel to stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited. India is the land of numerous understandings and interesting locales. It is a world of magnificent colors and rich cultural locales are its splendid monuments, heritage temples or tombs. The Country's ancient cultural heritage is inextricably connected to its technology determined current survival. The coexistence of a number of religions and cultures, together with an admiration in sparing topography makes it the perfect place for organization of an inclusive vacation. Covid-19 has now become everyday buzzword so the results of the study immense uses in various fields across the world. As the world faces its biggest pandemic in a century, almost all the sectors of the economy are hit and will take a long time to recover. The tourism sector lookout will really depend on how rapid this virus spreads, or how it is contained. If the virus starts subsiding in the third and fourth quarter this year, we can predict that the tourism sector will recover partially in 2021, but will take a long time to recover completely.

INTRODUCTION

Development implies change. It reflects a process of economic and social transformation within countries. Tourism is both incoming and outgoing economic phenomenon directly influencing national, regional and local economies. Tourism development leads to positive influence in the process of economic development in the destination. It is often considered as a development opportunity, as a contributor to economic growth, and as a catalyst of favorable structural changes within the local economy. To develop the tourism sector some of the important factors are: infrastructure, products, trekking, winter sports, wildlife and beach resorts; facilitation procedures at the airports and railways, e-booking and e-ticketing facilities, development of different category of hotels, better transportation and bread and breakfast schemes.


The Corona Virus pandemic has posed a devastating effect on the Indian travel and tourism sector. The economic impact of such pandemic is assessed to be in crores of rupees, particularly when government is suspending all types of visas. According to the CII assessment report, with the spread of the news about the virus from November'2019, there is an exponential increase in the percentage of cancellation and it reached the peak of around 80% in March'2020 in many locations in India. This is regarded as one of the worst crises ever to strike the tourism sector in India. Its impact can be seen on all the tourism verticals- heritage, adventure, recreation, cruise, MICE, corporate and niche segments and also on all geographical segments- foreign and domestic (Both Inbound and outbound). It has affected the entire value chain that exists in tourism industry, including tour operators, travel agencies, hotels and all types of transportation modes whether it is air, water or road.

Definitions of Tourism

According to the W.T.O, Tourism is the movement of people away from their normal place of residence and work for a period of not less than 24 hours and not more than 1 year. United Nations World Tourism Organization (UNWTO) definition is "Activities of persons traveling to, and staying in places outside their usual environment; not more than one consecutive year for leisure, business, and other purposes."

Walter Hunziker, a Swiss professor who founded the Tourism Research Institute, defines tourism as "the sum of the phenomena and relationships arising from the travel and stay of non-residents, in so far as it do not lead to permanent residence and is not connected to any earning activity".




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Research Paper

A Brief Review on Tribal Education in India

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I. INTRODUCTION

The term 'tribe' is derived from the Latin word 'tribes', meaning the 'poor or the masses'. In English language the word 'tribe' appeared in the sixteenth century and denoted a community of persons claiming descent from a common ancestor. The word 'tribe' is generally used for a socially cohesive unit, associated with a territory, the member of which regards them as politically autonomous. Often a tribe possesses a distinct dialect and distinct cultural traits.

Concept and Definition of Tribe: There is no exact definition or the criteria for considering a tribe as a human group. However researchers defined it in various forms at different times. Sometimes they called "Tribe" as "aboriginal" or "depressed classes" or "Adivasees".

According to **the Imperial Gazetteer of India**, "a tribe is a collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous, though originally it might have been so".

As per the definition of **Oxford Dictionary** "A tribe is a group of people in a primitive or barbarous stage of development acknowledging the authority of a chief and usually regarding themselves as having a common ancestor".

D.N. Majumdar defines tribe as "a social group with territorial affiliation, endogamous with no specialization of functions ruled by tribal officers hereditary or otherwise, united in language or dialect recognizing social distance with other tribes or castes".

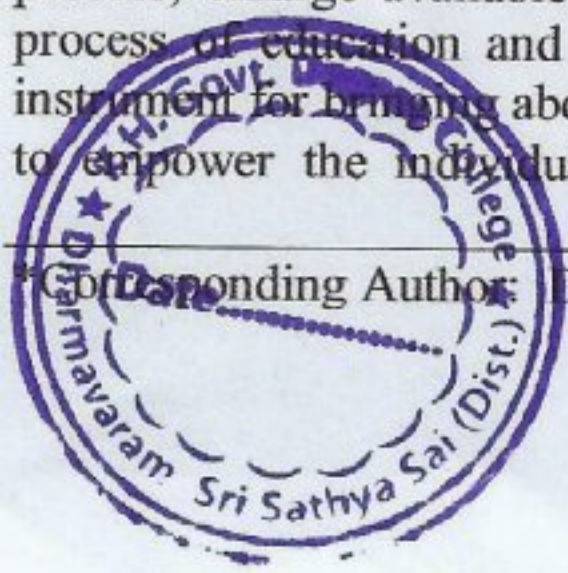
As per **Ralph Linton** "Tribe may be a group of bands occupying a contiguous territory or territories and having a feeling or sense of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests".

According to **R.N. Mukherjee**, "a tribe is that human group, whose members have common interest, territory, language, social law and economic occupation".

Tribe can be defined as a "collection of families bearing a common name, speaking a common dialect, occupying or professing to occupy a common territory and is not usually endogamous though originally it might have been so".

India is a home to a large variety of indigenous people. The Scheduled Tribe population represents one of the most economically destitute and marginalized groups in India. There are about 550 tribes in India. As per 1951 census, 5.6% of the total population of the country was tribal while at present according to the census of 2011, the number of scheduled tribes in India is 10,42,81,034. It is 8.6% of the total population of India. A total of 9,38,19,162 people belonging to scheduled tribes reside in rural areas whereas 1,04,61,872 people in urban areas. India has the single largest tribal population in the world. This constitutes 8.6 per cent of the total population of the country (Census of India, 2011).

Education is a process of controlling the behaviour of an individual. Education is one of the most important means to improve the personal endowments, build capabilities, overcome constraints and in the process, enlarge available set of opportunities and choices for a sustained improvement in well-being. The process of education and attainments thereof has an impact on all aspects of life. It is a critical invasive instrument for bringing about social, economic and political inclusion of people. Education can be used as a tool to empower the individual. Through child centered learning, students are able to see their own role in





BABASAHEB Dr. BHIMRAO RAMJI AMBEDKAR AND HIS VISION OF SOCIAL JUSTICE FOR THE MARGINALIZED GROUPS

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Abstract

The present paper attempts to discuss the Babasaheb Dr. Bhimrao Ramji Ambedkar and his vision of social justice for the marginalized groups. Dr. B.R. Ambedkar, who was born in 1891 was an outstanding leader of our freedom struggle and a staunch crusader for the rights of the down-trodden and backward sections of our society. A recipient of the Bharat Ratna, he was a scholar, journalist, educationist, legal luminary, social reformer and political leader. He was the principal architect of the Indian Constitution and shall always be remembered for his role in painstakingly drafting our founding document.

Ambedkar was the symbol of hope for the millions of depressed, oppressed and exploited people of India. He was fully aware of the pattern and problems of the Indian society. He is also one of the proponents of social justice in modern India. According to Ambedkar, the term "social justice" is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position, and wealth. The social justice brings equal distribution of the social, political and economic resources of the community. He treated social justice as a true basis for patriotism and nationalism. Ambedkar did not accept the theories of social justice as propounded by the Varna

Introduction

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Philosophy and life of Dr. Ambedkar are a profile of courage and conviction. He dedicated himself to the pursuit of knowledge overcoming many adversities on account of his caste and poor economic background. He graduated from Elphinstone College in Mumbai and thereafter was awarded a scholarship to attend Columbia University in New York from where he obtained his Doctorate. Then, he moved to the United Kingdom in 1916 where he studied at the London School of Economics and was subsequently awarded the degree of Barrister-at-Law by Gray's Inn. After his return to India, Dr. Ambedkar became the voice of the depressed classes and started many organisations to promote their cause.

The legacy and contribution of Ambedkar to India can be seen in many fields. His PhD thesis of 1923 titled "*The Evolution of Provincial Finance in British India*" provided academic basis for the Finance





Commission of India which was subsequently established through Article 280 of the Constitution to address problems of vertical and horizontal imbalances in finances. Similarly, the Reserve Bank of India was conceptualized based on the guidelines presented by Dr. Ambedkar to the "Royal Commission on Indian Currency & Finance" in 1925. Commission members found Dr. Ambedkar's book "The Problem of the Rupee- Its Problems and Its Solution" an invaluable reference tool and the Central Legislative Assembly eventually passed these guidelines as the RBI Act 1934.

Dr Ambedkar as labour minister in the Viceroy's Council, successfully led the struggle for reduction of work from 12 hours a day to 8 hours in 1942. He contributed the idea of setting up of Employment Exchanges in India. He was almost single handedly responsible for establishing the Central Technical Power Board, the National Power Grid System and the Central Water Irrigation and Navigation Commission. Dr. Ambedkar played an important role in the establishment of the Damodar Valley project, Hirakud project and Sone river project.

A voracious reader Dr. Ambedkar saw education as a tool for the liberation of the socially backward from illiteracy, ignorance and superstition. He founded the People's Education Society in 1945 with the aim of advancing the educational interests of weaker sections of society. Dr. Ambedkar was also a crusader for gender equality and fought for equal rights for women in inheritance and marriage. He resigned from the Cabinet in 1951 when his draft Hindu Code Bill failed to receive the support of the Parliament.

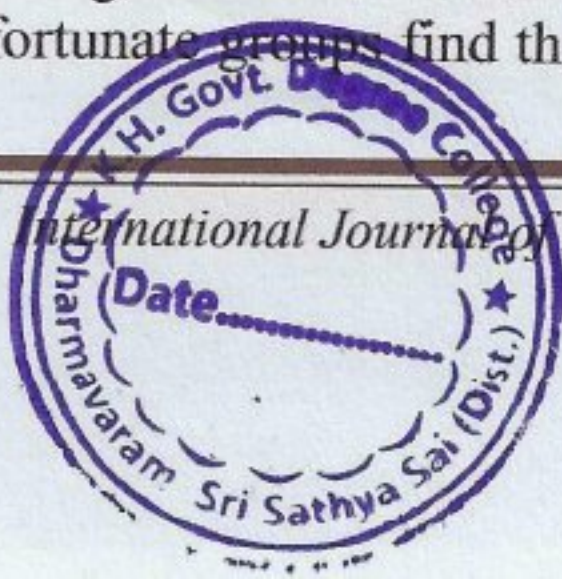
Certainly, Dr. Ambedkar's biggest and most important contribution was in his role as the Chairman of the Drafting Committee of the Constitution of India. With tremendous foresight and erudite scholarship, Dr. Ambedkar not only piloted an outstanding draft through the Constituent Assembly but also outlined the philosophy and wisdom behind the various provisions.

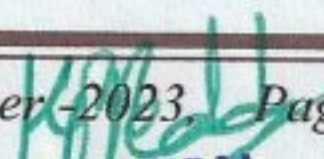
Ambedkar's vision of social justice to Scheduled Castes and Scheduled Tribes

Ambedkar was the symbol of hope for the millions of depressed, oppressed and exploited people of India. He was fully aware of the pattern and problems of the Indian society. He is also one of the proponents of social justice in modern India. According to Ambedkar, the term "social justice" is based upon equality, liberty and fraternity of all human beings. The aim of social justice is to remove all kinds of inequalities based upon Caste, race, sex, power, Position, and wealth. The social justice brings equal distribution of the social, political and economical resources of the community. He treated social justice as a true basis for patriotism and nationalism. Ambedkar did not accept the theories of social justice as propounded by the Varna system.

Ambedkar's concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. He emphasized more on fraternity and emotional integration. His view on social justice was to remove man-made inequalities of all shades through law, morality and public conscience, he stood for justice for a sustainable society.¹

According to Dr. Ambedkar the root cause of social injustice to the Scheduled Castes and Scheduled Tribes is the Caste system in Hindu society. He observed, Castes are enclosed units and it is their conspiracy with clear conscience that compels the ex-communicated to make themselves into a Caste. The logic of their obdurate circumstance is merciless and it is in obedience to its force that some unfortunate groups find themselves closed out with the result that now groups by a mechanical law are




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constantly being converted into Castes in a widening multiplicity. He further maintained that the root of untouchability is the Caste system and the root of the Caste system is religion, the root of the religion attached to varnashram and the root of the varnashram is the Brahminism, the roof of Brahminism lies with the political power.² Dr, Ambedkar's social vision is reflective in his own words. As an economic system permits exploitation without obligation untouchability is not only a system of unmitigated economic exploitation, but it is also a system of uncontrolled economic exploitation. That is because there is no independent public opinion to condemn it and there is no impartial machinery of administration to restrain it, there is no check from the police or the judiciary for the simple reasons that they are all down from the Hindus, and take side of exploiters.³ Dr. Ambedkar said, we must begin by acknowledging the fact that there is complete absence of two things in Indian society, one of these equality is on the social plane. We have in India a society based on the principle of graded inequality which means elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who suffer from poverty.⁴

Dr. Ambedkar was dead against the Hindu Caste structure as he was of the view that this structure has been primarily responsible for committing all sorts of atrocities on the various sections of the society particularly the weaker sections Scheduled Caste and Scheduled Tribes. He was against Manusmirthi as it gives a blank Cheque to the Brahmins to commit all sorts of atrocities on Scheduled Castes and Scheduled Tribes and justify their evil designs.

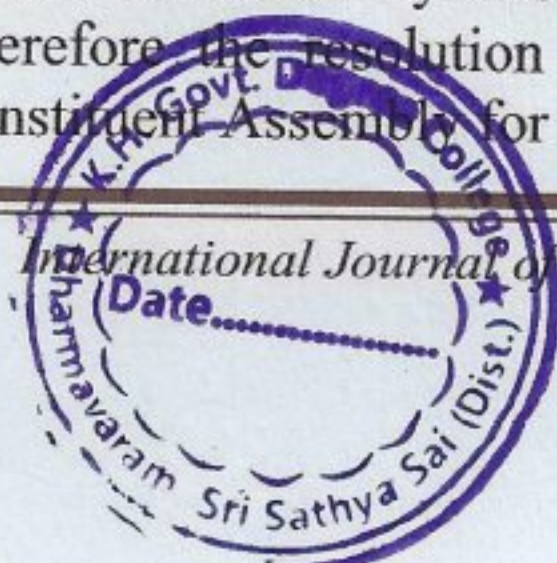
Social justice and Indian Constitution

Social justice is the concept of distribution of benefits to the people of the society. It concerns such matters as the regulation of wages and profits, the protections of person's right through the legal system and allocation of housing, medicine and other welfare benefits. Aristotle described distributive justice as distribution of honors or money or the other thing that fall to be divided among those who have a share in the Constitution.⁵ In every country Constitution is the fundamental and recognized source of social justice Constitution formulates the social justice in definite ways, these ways are status of individual, wants, satisfaction, wealth, education and job etc. these requirements are essential benefits for the full and dignified development of human beings.

In the democratic, republican states essential requirements can be achieved by human being through the Constitution of the country, according to the Constitution state is bound to distribute equal share of basic needs to the people of the society. In India, Constitution provides that the state as a form of social welfare organ will distribute these needs to the Indian people.

The concept of social justice has been enshrined in the Indian Constitution. The fathers of the Indian Constitution had the dream of a new social, economic and political order, the soul of which was social justice. Ambedkar was the chief architect of the Indian Constitution. He was fully aware of the pattern and problems of the society and their conflicting interests. The Constitution is a monumental example of social engineering. Social justice is not defined in the Indian Constitution but it is relative concept taking in its wings the time and circumstances, the people their backwardness, blood, sweat and tears.⁶

The preamble of the Indian Constitution is the mirror of social justice. It provides social, economic and political justice to the citizen of sovereign, socialist, secular, democratic, republic of India. The first task of the Assembly was to formulate the objectives and the guiding principles of Indian Constitution. Therefore the resolution of the preamble and objective of the Constitution was discussed in the Constituent Assembly for nine days from December 13 to 19 and January 20 and 22 of 1947.





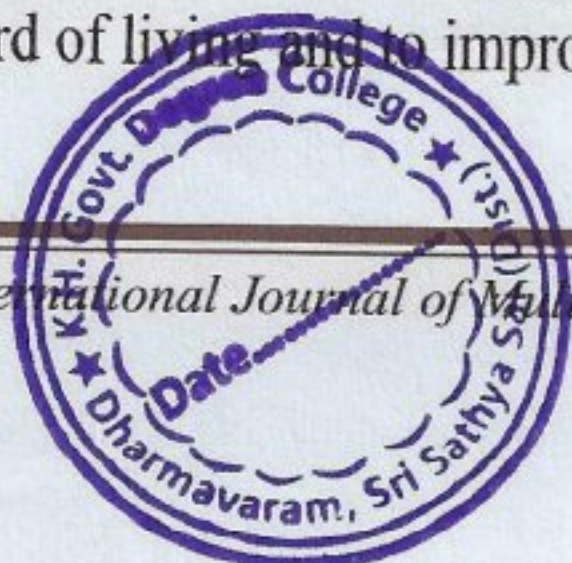
Part III of the Constitution as fundamental rights is related to the social justice. The fundamental rights inculcate the sense of reconstruction and foster social revolution by generating equality amongst all, prohibiting discrimination on the grounds of Caste, religion, sex, creed, place of birth, abolishing untouchability and making its practice punishable by law, banning trafficking in human beings and forced labour. Moreover, the Indian Constitution has empowered the states to make special provisions for the advancement of any socially, educationally backward classes and also for the Scheduled Caste and Scheduled Tribes.⁷

These provisions of the fundamental rights of the Constitution are related to the real concept of social justice. In this regard at the time of constituent Assembly debate Dr. Ambedkar expressed his views that "All of us desire that this unfortunate class could be entitled to the same privileges as members of the other Communities without any let or hindrance from anybody."⁸ He recreated that if any community or person will violate this provision it will impose duty on the state to stop such violation through the law, because the Constitution contains ample provisions.⁹

The ideology of the Dr. Ambedkar influenced the Indian judiciary on the basis of this ideology supreme court of India declared that directive principles of state policy are enforceable with the fundamental rights.¹⁰ Court observed that the provisions in part III should be interpreted having regard to the preamble and the directive principles of the state policy. In addition to these, the directive principles of state policy also express in categorical terms the ideas of social justice article 38 of the Constitution of India requires the state inter-alia to minimize the inequalities in income and endeavor to culminate in equalities in status, facilities and opportunities, not only amongst individual, but also amongst group of people residing in different areas or engaged in different vocations.

According to article 39 of Indian Constitution, the state is required to make available to all the citizens adequate means of livelihood, to distribute ownership and control of material resources. So as to subserve the common good, to operate the economic system in such a way that. It does not result in concentration of wealth and means of production to the common detriment, that there is equal pay for equal work, to protect the health and strength of workers, men and women and the tender age of children against abuse and that citizen are not forced by economic necessity to enter avocations unsuited to their age and strength, that children are not given opportunities and facilities to develop in as healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and mental abandonment.

The state is also required to provide equal justice through the mechanism of free legal aid in order to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities¹¹ to provide right to work, to education and public assistance in cases of unemployment, old age, sickness and disablement and other cases of undeserved want,¹² to make provision for securing just and humane conditions of work ensuring a decent standard of life¹³ and full enjoyment of leisure and social and cultural opportunities,¹⁴ to secure the participation of workers in the management of under taking establishment or other organizations engaged in industry¹⁵, to secure for all the citizens uniform civil code throughout the country¹⁶, to provide free and compulsory education for children below the age of 14 years¹⁷, to promote the educational and economic interests of the Scheduled Castes and Scheduled Tribes and other weaker sections¹⁸, to raise the level of nutrition and standard of living and to improve the public health etc.,¹⁹.





Ambedkar observed that “we do not want merely to lay down a mechanism to enable people to come and capture power. The Constitution also wishes to lay down our ideal before those who would be forming the government. The ideal is economic democracy having regard to the fact that there are various ways by which economic democracy may be brought about we have deliberately introduced in the language that we have used in the directive principles, something which is not fixed or rigid. We have left enough room for people of different ways of thinking with regard to the reaching of the ideal of economic democracy.”²⁰

These provisions are towards social transformation and reconstruction of the Indian society which constitute the gist of social justice. Dr. Ambedkar was of the view that social justice alone could lead to social harmony, social stability and patriotic feelings. He believed that a democracy, which enslaves the working class, a class that is devoid of education which is devoid of means of life, which is devoid of any power of organization, which is devoid of intelligence, is no democracy but a mockery of democracy.

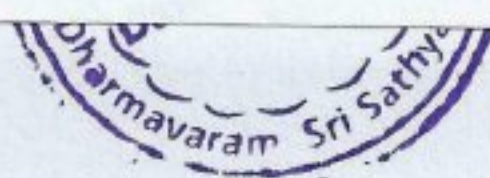
Social Justice in the context of Globalization

India is plural society, multi-ethnic, multi-religious and multi-linguistic for which democracy is most for balanced social and regional development. However, democracy can not survive without social justice. Unfortunately, new economic policy or globalization is bereft of human face, where man is treated as commodity and a person has to compete for the bread and business equally on the “Darwinian socio-economic order” i.e. struggle for existence and survival of fittest. Where as democracy thrives on the co-operative spirit so that strong and weak could survive and co-exist together like tall trees small bushes and grasses growing in the same socio-ecological plain. Therefore, before implementing the new economic reform policies, it was essential for the government to provide “social security net” i.e. full job opportunities, education and Medicare to weaker sections in general and Scheduled Castes/Scheduled Tribes in particular who constitute two-third of India’s population. But government did not pay least attention on these important human problems.

Globalization in India means opening doors of our economy to the multinationals in the field of agriculture, industries, communication, transportation, electricity generation and distribution and also education etc. However, before opening the door of economy to the multinational companies, one should know the fact that these multinationals are not coming for charity in India but to make profit by utilizing our reserve resources, raw materials and treasury. They are not concerned with our environment, infrastructure development or to deliver social justice. These are not in their policies and programmes. Their programmes are to make exhaustive exploitation of natural resources on the cost of environment and make them and their country rich.²¹

The Scheduled Castes and Scheduled Tribes are socially and economically infirm and disabled even today. There were provided Constitutional safeguards by providing reservation in services and posts. In private sector, there is no such concession. Therefore, government must take policy decision to provide representation to Scheduled Caste and Scheduled Tribes in “private sector” too; this is must to provide social security to them to protect their livelihood.

The advocates of social justice in the independent India laid main emphasis on “individual” gain through the policy of reservation in services and posts for the socio economic emancipation of Scheduled Castes and Scheduled Tribes, which has been very short sighted vision because in government services posts are very limited and that too needs hard competition. Conclusively





reservation has not served much purpose to alleviate the poverty and living standard of Scheduled Castes because so far hardly 0.5 percent of the Scheduled Castes out of 25 crores of population have got regular job, the remaining 99.5 percent Scheduled Caste masses are still reeling under ragged poverty, hunger, malnutrition and illiteracy because reservation is like a bag of sugar poured in the sea which cannot make the brackish sea water sweet. Reservation thus has done little good by providing job opportunities to a handful of educated elites, but political reservation suppressed a great political revolution.²²

Post-independence, India gained only political freedom “social and economic freedom” was yet to be fought. Because feudal hijacked the economic freedom in their favour, fate of Scheduled Castes remained hanging on the peg of reservation, so that neither they should economically grow nor they should revolt against the non-fulfillment of social justice. Thus social justice is not yet reaches to the Scheduled Caste people in India even today who are subjected to recurrence of killing, burning and gang rape of their women folk. Many people question, why do Scheduled Castes not fight against such atrocities done to them? How can they fight with empty stomach against feudal-land lords who are rich and resourceful, police and courts are also hand in glove with them, therefore, the social justice still beyond their reach even after 68 years of independence. The globalization is no way to help to Scheduled Castes and Scheduled Tribes.

Conclusion

The basic meaning of “Social Justice” is to bring a just society. The main objective of this concept is to uplift the women, Scheduled Castes and Scheduled Tribes in the society and pull them to the main stream of the society. This concept also prevents unjust enrichment at the cost of the weaker sections. As Ambedkar vision of ‘Social Justice’ is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society. His struggle for social justice could be visualized in the ideals and philosophy of the Indian Constitution. Thus the Constitutional ethos of the social revolution running through the ‘preamble’, fundamental Rights and the directive principles expressly emphasize the establishment of an egalitarian social order and based on human values of justice, Social, economic and political, equality of status and of opportunity and fraternity assuring human dignity. Thus Dr. Baba Saheb Ambedkar created a social revolution by awakening the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System. Due to influence of Globalization, liberalization and privatization, the concept of Social justice has assumed a greater significance. Many Multi-National Companies by insisting for merit have discarded the concept of social justice. All Multi-National Companies should be made to work with in the Constitutional frame work so as to ensure social justice to Scheduled Castes and Scheduled Tribes in India. So, the state for ensuring social justice to Scheduled Castes and Scheduled Tribes should make various rules, regulations and procedures. If not, the concept of social justice just remains only on paper not in practical.

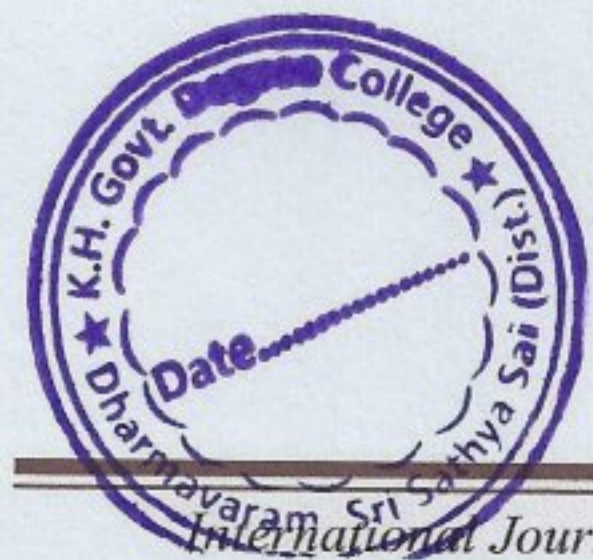
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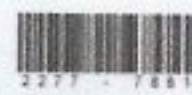




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EFFECTS OF RUSSIA UKRAINE WAR ON INDIAN TRADE AND POLITY

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Abstract

Russia on February 24, 2022, declared war on Ukraine with the announcement of a military operation in the neighboring country. With the world struggling with a deadly pandemic, the latest move by Russia will only add more difficulties for the recovering economies of various countries around the world, including India. Russia Ukraine war in a day resulted in a major loss in the stock market which further prompted an emergency meeting between Prime Minister Modi and Finance Minister Nirmala Sitharaman on the evening of February 24. The Government, reportedly, is trying to come up with strategies that can minimize the loss that the war can bring on the Indian Economy.

Keywords: Military Operation, The Stock Market, Indian Economy.

INTRODUCTION

Russia Ukraine War Impact on India

India imports more than 80% of its oil requirement, however, the share of oil imports in its total imports is around 25 percent. This is worrisome, as the Russia Ukraine war can lead to rising in oil prices which will further pose risk to India's rising inflation.

The rise in oil prices will also have an impact on the current account deficit. It is a difference between the values of goods and the services imported and exported.

- **Rise in Inflation**

The increase in the oil prices resulting from the Russia Ukraine war will have a direct impact on the freight movement because of which food items such as fruits, vegetables, oil, and pulses, among others are likely to be expensive.

If inflation rises in India, it will increase beyond the projected figures and India's central bank will then be forced to increase the rates.

- **Increase in Crude oil prices**

If the experts are to be believed, the prices of Brent Crude Oil are likely to increase to \$105 a barrel. As India imports Crude Oil, it will become at expensive prices, the effect of which will be seen in the form of a price rise.

- **Ukraine Crisis: What are the Economic Sanctions against Russia?**

The impact is also likely to be on the metal sector of India which is exported in a good amount to Russia. However, if the sanctions against Russia continued and metal imports are banned, it will result in a major economic problem for India.

India's gas imports from Russia: What the data says?

As per the data, India imports 0.20% of gas imports from Russia. Recently, the Gas Authority of India Limited (GAIL) has also signed an agreement with Gazprom for LNG.

- **Russia-Ukraine crisis: PM Modi speaks to President Putin, appeals for immediate end of violence in Ukraine**

Under this, an agreement has been signed between the two countries to import 25 lakh tonnes annually for the period of 20 years. However, in what provides some relief, the sanctions on Russia imposed by the United States do not include a ban on the oil and gas exports.

Where is India on Russia-Ukraine dispute?

India has till now maintained a neutral stand on Russia Ukraine war and has also appealed to both countries to exercise resistance.

However, PM Modi in a telephonic conversation with Putin on February 24 appealed to stop violence in Ukraine and also asked to identify a diplomatic and peaceful path to find the solution to Russia's conflict with NATO.

World Bank Chief David Malpass has said that the war in Ukraine is a 'economic catastrophe' for the world at a time when inflation is already rising and this will surely cut global economic growth. He added that the economic impact of the war will result in the rise in prices of oil and gas, which will hit the poor the most.

