



India's #1 Self-Study Notes

crack
IAS.com

92170 70707
crackiasquery@gmail.com

www.crackIAS.com

Introduces the most scientific & easiest way of preparing

CURRENT AFFAIRS

SUBJECT-WISE NEWS

← SOURCES →

**PIB » The Hindu » Live Mint » HT » TOI » RBI ET » Indian Express
PRS Blog » IDSA » Government of India & UNO Official Sites
NASA & Nature into these subject separately.**



**Subject-wise News for
GS (Pre-cum-Mains) 2019
every Month**

Download your copy from crackIAS.com

Monthly Archive on subject wise news for **GS Pre & Mains**

Index

GEM launches National Outreach Programme - GEM Samvaad.....	2
Strengthening the family system is the need of the hour: Vice President;.....	4
UGC issues norms for ethics in higher education.....	8
The difficulty of being honest.....	10
New citizenship law goes against Gandhi's idea of civic nationalism.....	13

GEM LAUNCHES NATIONAL OUTREACH PROGRAMME - GEM SAMVAAD

Relevant for: Ethics | Topic: Utilization of public funds

Ministry of Commerce & Industry

GEM launches National Outreach Programme - GEM Samvaad

Posted On: 17 DEC 2019 4:34PM by PIB Delhi

A national outreach Programme, **GeM Samvaad**, was launched by Anup Wadhawan, Secretary, Department of Commerce, Ministry of Commerce & Industry, Government of India and Chairman, GeM in New Delhi today. The outreach programme will take place with stakeholders across the country and with local sellers in order to facilitate on-boarding of local sellers on the marketplace while catering to specific requirements and procurement needs of buyers.

The outreach programme will take place from **19 Dec 2019 to 17 Feb 2020** and will cover all the States and UTs of the country.

GeM has more than 15 lakh products and around 20,000 services, more than 3 lakh registered sellers and service providers and more than 40,000 Government buyer organizations. In its short journey of three years, GeM has processed more than 28 lakh orders worth Rs. 40,000 crores in Gross Merchandise Value out of which 50% has been transacted by MSMEs.

State Departments and Organizations and Public Sector Enterprises (PSEs) have been using GeM for their buying needs. Sellers from the State are also benefitting through the access to national Public Procurement market using the portal. Through GeM Samvaad the marketplace is looking forward to receiving feedback from users which shall be used for making improvements and advancements in the system.

Government e Marketplace (GeM) is the national public procurement portal offering end to end solutions for all procurement needs of Central and State Government Departments, PSUs, autonomous institutions and local bodies. Since its commencement on 9th August 2016, GeM has transformed public procurement in the country by leveraging technology and making procurement contactless, paperless, and cashless.

schedule for GeM Samvaad available on GeM website <https://gem.gov.in>

MM

(Release ID: 1596732) Visitor Counter : 456

Read this release in: [Marathi](#) , [Hindi](#) , [Bengali](#)

END

Downloaded from **crackIAS.com**

© **Zuccess App** by crackIAS.com

CrackIAS.com

STRENGTHENING THE FAMILY SYSTEM IS THE NEED OF THE HOUR: VICE PRESIDENT;

Relevant for: Ethics | Topic: Role of Family, Society and Educational institutions in inculcating values

Vice President's Secretariat

Strengthening the family system is the need of the hour: Vice President;

Indian family system and values are the USP of Indian civilization;

Shri Naidu calls for a societal and attitudinal change towards elderly;

Vice President expresses concern over abuse and abandonment of the elderly people;

Suggests setting- up of more Geriatric Departments in medical colleges;

Releases a book on Health and Wellbeing of the elderly.

Posted On: 21 DEC 2019 1:13PM by PIB Delhi

The Vice President of India, Shri M Venkaiah Naidu today stressed the need to promote the family system, and its values right from school days and teach children the need to respect elders. He urged immediate family members of the elderly and community at large to accord the highest priority to their care and wellbeing.

Addressing the gathering after releasing the book, "**Health and Well Being in Late Life: Perspectives and Narratives from India**" written by Dr. Prasun Chatterjee, a specialist in Geriatric Medicine, AIIMS, he described Indian family system and family values as the USP of Indian civilization.

Deploring the tendency to ape western culture, Shri Naidu called for a societal and attitudinal change and said that we must go back to the Indian family system, values, culture, and traditions. Respect for parents, Guru, and nature is ingrained in the Indian philosophy.

Expressing anguish over reports of abuse of elders and their abandonment, he said that many elders were forced to stay in old age homes. He said that it was the bounden duty of children to take good care of their parents and grandparents.

Stating that India was ageing much faster than previously thought and expected to have nearly 20 percent population of the world's 60 years and above by 2050 with the largest number of older adults in the world, the Vice President said that one must be prepared to address all challenges and be prepared to give elders a joyous, healthy and happy late life.

Pointing out that ageing increases one's susceptibility to many diseases and conditions, the Vice President said that there was an urgent need to set up more Geriatric Departments in medical colleges across the country in view of the increasing population of the elderly. He also asked all stakeholders in the health sector to work for the well being of the elderly and stressed that good health was the right of all, irrespective of age.

Shri Naidu appreciated the government of India for implementing the National Programme for Health Care of the Elderly (NPHCE). He said that the government was proactively working on lifestyle modification, non-communicable disease management, vision and hearing problem management, and accessible health care through Ayushman Bharat.

Keeping the rise in demand for specialized care for elderly people, the Vice President wanted institutes like AIIMS to be at the forefront in promoting healthy ageing.

Talking about the book, he said that it discusses preparedness for an aging individual as well as the society in the Indian context. Apart from highlighting the health issues like depression and dementia, Shri Naidu said that the book provides a detailed analysis of solutions that are practicable in low resource settings.

The President of IGNC, Shri Ram Bahadur Rai, Director, AIIMS, Dr. Randeep Guleria, Head of Department of Geriatric Medicine, AIIMS, Dr. A. B. Dey, the Managing Director of Springer Nature, Shri Sanjiv Goswami and others were present.

The Following is the full text of the speech:

I am delighted to release the book "Health and Well Being in Late Life: Perspectives and Narratives from India" written by Dr Prasun Chatterjee, a specialist in Geriatric Medicine and an Associate Professor at the Department of Geriatric Medicine, AIIMS.

It is a timely and important book as Geriatric Medicine deals with healthcare issues in the elderly people.

Today, the world is ageing as a result of unprecedented success of the medical science, adding almost 20-30 years of life expectancy to humans as compared to the last millennium.

I am told that by end of this year (2019), the number of older adults aged 65 and above would be more than the children aged five years or less for the first time in the history of mankind on this planet.

India is ageing much faster than previously thought and expected to have nearly 20 per cent population of the world's 60 years and above by 2050 with the largest number of older adults in the world.

The patterns of aging vary greatly among older people. Yet we are seldom prepared for ageing. Somehow, it is a topic that we all fear to talk about. Each elderly person is a living snapshot of everyone's tomorrow. Due to the aging process, the old people often feel depressed, lonely and find it difficult to adjust to the changes taking place as a result of aging.

It should be noted that ageing increases one's susceptibility to many diseases and conditions. Older people often suffer from multiple health issues from chronic conditions to dementia.

In this lucidly written evidence-based book, Dr. Prasun Chatterjee talks about the less discussed topics and issues like frailty in elderly, fall in elderly, living with failing memory, complexity of diagnosing cancer, constipation, stroke and treating a terminally ill patient, among others.

The author describes how one should navigate the path of ageing. This is a topic which touches our lives, our aging parents or people who are aging. With stories from real life cases, Dr. Chatterjee not only writes for the practitioner, but also provides an insight for the ordinary person to understand the medical and social problems of this greying population.

This book provides a holistic understanding on the issue of old age, and situates the aged person within the context of family, caregivers, clinical and other institutions. All through the book, the author discusses preparedness for an aging individual as well as the society in the Indian context.

Apart from highlighting the health issues like depression and dementia, the author also provides a detailed analysis of solutions that are practicable in low resource settings.

The book uses narratives of elderly patients which makes it interesting to even non-academic readers.

I feel it is a must read book for all to have a correct perspective on ageing. How you live your life at the age of 40 will decide the health condition of later years. A chronic smoker of 40 years cannot expect to have a healthy lung and heart at the age of 70.

I am told that six medical colleges, at present, are imparting the special skill to the doctors to cater to geriatric population. I feel that there is an urgent need to set up more Geriatric Departments in medical colleges across the country in view of the increasing population of the elderly.

With the WHO declaring 2020 to 2030 as "Decade of Healthy Ageing", I expect Institutes like AIIMS to be in the forefront in promoting healthy ageing. I am happy to know that Dr Prasun Chatterjee is not only spreading the message of active ageing but also participating in community building by promoting Active engagement of older adults.

I would also like to appreciate the government of India for implementing the National Programme for Health Care of the Elderly (NPHCE). I am also glad to know that the National Centre for Ageing at AIIMS, a state of art 200-bedded exclusive geriatric care centre, will be functional by next year. I am told that apart from providing international standard of care, it will also undertake cutting-edge research on ageing.

However, I would like every stakeholder in the health sector to work for the well being of the elderly as good health is the right of all, irrespective of age.

[The book underlines the importance of the leading a healthy lifestyle to prevent various chronic diseases. What I understand from this book is that nutritional intervention and some form of exercise always helps. The author tries to dispel the myth that "ageing population would invariably develop dementia or forgetfulness". He lays stress on preventable risk factors like smoking, hypertension and diabetes, among others.

I am happy that the Government is proactively working on life style modification, non-

communicable disease management, vision and hearing problem management and accessible health care through Ayushman Bharat.

Taking proper care of the elderly should be accorded highest priority by immediate family members and the community. I get anguished when I come across reports of abuse of elders or their abandonment. Many elders are also forced to stay in old age homes. I feel that there is an urgent need to promote family system and its values.

I was most touched by the last chapter in which the author mentioned about the 'secret of successful ageing'. This chapter presented the stories of people, who led healthy and happy lives and explained how to be happy in late life.

Lastly, I am told that the royalty of this book would be used to empower elderly through engagement with underprivileged school children. I hope this model would help to curb drop out in schools and promote active ageing.

I congratulate Dr Chatterjee for writing this informative and inspiring book. I also appreciate his devotion to the cause of geriatric medicine.

Thank You!

JAI HIND!

VRRK/MS/MSY/RK

(Release ID: 1597143) Visitor Counter : 433

Read this release in: [Urdu](#) , [Marathi](#) , [Hindi](#)

END

Downloaded from **crackIAS.com**

© **Zuccess App** by crackIAS.com

UGC ISSUES NORMS FOR ETHICS IN HIGHER EDUCATION

Relevant for: Ethics | Topic: Role of Family, Society and Educational institutions in inculcating values

Ramesh Pokhriyal Nishank

Human Resource Development Minister Ramesh Pokhriyal 'Nishank' on Thursday launched new guidelines for values and ethics in higher education.

In a section on the role of different stakeholders, the guidelines prepared by the University Grants Commission (UGC) has the following advice for student unions: "Support the administration for right and timely decision [and] raise legitimate issues in dignified manner."

The guidelines also call for students to "observe modesty in their overall appearance and behaviour", "maintain good health and refrain from any kind of intoxicants" and "maintain harmony among students belonging to different socio-economic status, community, caste, religion or region".

In another development, with regard to professional ethics, the UGC now requires all Ph.D. candidates to complete two compulsory credit courses on publication ethics from the coming academic session.

In a letter to all Vice-Chancellors, UGC secretary Rajnish Jain said the 30-hour courses would provide awareness on publication ethics, misconduct and research integrity.

Special discount offer on The Hindu subscription only for Today's paper readers

Already have an account ? [Sign in](#)

Find mobile-friendly version of articles from the day's newspaper in one easy-to-read list.

Enjoy reading as many articles as you wish without any limitations.

A select list of articles that match your interests and tastes.

Move smoothly between articles as our pages load instantly.

A one-stop-shop for seeing the latest updates, and managing your preferences.

We brief you on the latest and most important developments, three times a day.

*Our Digital Subscription plans do not currently include the e-paper ,crossword, iPhone, iPad mobile applications and print. Our plans enhance your reading experience.

To continue enjoying The Hindu, You can turn off your ad blocker or [Subscribe to The Hindu.](#)

[Sign up for a 30 day free trial.](#)

END

Downloaded from crackIAS.com

© **Zuccess App** by crackIAS.com

CrackIAS.com

THE DIFFICULTY OF BEING HONEST

Relevant for: Ethics | Topic: Human Values - Lessons from the lives and teachings of great Leaders, Reformers and Administrators

Written by Ashok Lavasa

“Honesty is the best policy” was a favourite topic of debates in school. It is another matter that both sides — for and against — ended up supporting the motion; the only point of difference being whether honesty was its own reward or it came with an avoidable cost.

One could wonder at the wisdom in this dictum. A policy by definition is something that is adopted after weighing the pros and cons of various alternatives. It is defined as “a way of behaving that you think is best in a particular situation”, or as “prudent or expedient conduct or action”. In either case, it is a well-considered approach, not merely the ingrained response of an individual based on inherent values.

Is honesty to be understood as a pragmatic way of dealing with situations or is it simply an ethical response to any given situation influenced by an individual’s character? When an individual is faced with a dilemma of making a choice, he either responds instinctively or makes a well-reasoned decision. For instance, an auto driver finding a passenger’s purse in his vehicle, may decide to look for the passenger, deposit the purse in a police station, or report the matter to his owner. As long as he doesn’t keep the money with him, he may have acted honestly. His honest act may or may not be rewarded, but he has chosen to exchange the pleasure of pocketing the money with the comfort of his conscience.

That, however, is a simplistic example. Honesty as a policy always comes with a price. It demands a premium like an insurance policy, although it might appear not to command a premium or provide any insurance. The path of honesty, like dharma, is straight yet seldom simple. It often turns out to be tortuous, consumes more energy, sometimes even damaging the vehicle because of unfavourable road conditions. The honest, however, go on regardless, perhaps driven by an inner force that borders on recklessness. A society that creates hurdles which exhaust the honest or wound them paves the path for its own perdition.

At the same time, should honesty be an obsession? Should it drive itself so hard that nothing survives save itself? No system would benefit by such a compulsive pursuit of a sacrosanct principle that believes in preserving itself regardless of the outcome of the task at hand. No system can be productive if it is obsessed with defining the idea of honesty narrowly and subjecting everyone to a hidebound, arbitrary ideal. The outcome of such a narrow approach would be a society of persons with their chastity belts seemingly intact but with little else to show.

Honesty is not a fetish to be preserved and worshipped without being practised. It is like keeping a toilet clean without using it. Toilets are meant to be used; if kept clean they will be used more.

The honest, one could say, are those who are honest to their job and achieve the desired result by adopting honest means, being neither unduly swayed by the pressure to perform at all costs nor weighed down by passive principles that shackle performance. For example, in the case of a civil servant, accommodating popular expectations is not necessarily an act of dishonesty; succumbing to the pressure of the present is.

If a public servant decides to accommodate the genuine concerns of an individual without

compromising public interest, it cannot be termed a dishonest act. Interventions to resolve such individual difficulties cannot be treated as favours to individuals. Discretion at senior level becomes necessary because sometimes people find it impossible to wade through the mire of regulations and deal with the cussedness of the system that disregards the peculiarities of an individual situation. Obsession with the appearance of non-discretionary application of rules would create an army of inert bureaucrats who would delight more in the preservation of rules than finding solutions to problems.

The Prevention of Corruption Act is meant to be a deterrent against exercising judgement with malafide intent; if it throttles individual initiative taken in right earnest, bureaucrats would be more servants and less civil. Civil servants have to solve problems without being shackled by the fear that their discretion in resolving a difficulty could be regarded as acts of undue benevolence. If their ability to resolve problems is curbed by such a shining armour around them, civil servants may end up as an unscathed army of defeated warriors.

The essential characteristic of an honest person is that he or she is truthful. His action is based on an inner voice that guides him to make a distinction between what is right and what is wrong, generally influenced by the prevailing law, his moorings and morality. There is seldom a conscious risk analysis of consequences. Therein lies the difficulty of being good. Some would call it foolhardiness, bravado or tactlessness; tact being the “kawach” of successful civil servants.

There is a price for honesty as for everything else in life. Being prepared to pay that price, directly or by way of collateral damage, is part of the honest act. The price depends on who bears the brunt of honest action. The sermon is that honesty is its own reward and it is recognised in the long run. In the real world, “the long run” could be unpredictably long. A quiet and prolonged grind could follow the fleeting drone of feeble praise. It is naïve to expect those that have been opposed by the honest to meekly accept the ascendance of the meek. They strike back and the price for the honest could be in the form of lonely suffering, even noticeable isolation. The honest could be shunned by friends and foe alike. It is an interesting interplay between those who dread the fearlessness of the honest and those that fear the generally dreaded.

It would be mawkish to think that those who do not stand by the honest are dishonest. People are generally good; they are also generally timid. Fear cannot always be associated with evil, just as fearlessness cannot be always associated with good. The absence of fear gives courage. Without courage honesty is a pathetic virtue.

honest may not be physically strong or powerful; they have courage and that courage is their strength. Those that do not stand by them in that hour of grief, need or isolation, might not be courageous. They are like spectators who rise to applaud after the drama. Even if they empathise with the actor, they don't take part in the play. They may watch the protagonist suffer, even shed a tear at his plight, offer a silent prayer in his favour and wait for the denouement before they laud his part. They are either happy at the outcome or rue the tragedy. After all, what is drama if there are no silent spectators? They face the dilemma of “to be or not to be”. As far as the protagonist is concerned, however lowly or mighty he might be, he is convinced that his honest deed, whether instinctive or a conditioned response of his character, is the best policy after all.

The writer is a member of the Election Commission of India

END

Downloaded from crackIAS.com

© **Zuccess App** by crackIAS.com

CrackIAS.com

NEW CITIZENSHIP LAW GOES AGAINST GANDHI'S IDEA OF CIVIC NATIONALISM

Relevant for: Ethics | Topic: Human Values - Lessons from the lives and teachings of great Leaders, Reformers and Administrators

The principle that every Indian is equal before the law — enshrined in the Indian Constitution — is an ideal [Mahatma Gandhi](#) fought for all his life. Gandhi is not alive to criticise supporters of the new citizenship law and condemn the violence that followed demonstrations in Delhi and elsewhere. But we can recall what he taught us.

Gandhi was convinced that despite many social and political contradictions, and the tragedy of Partition, India would become a secular, democratic republic. That it did, though with flaws, is because of the civic and empathetic nationalism Gandhi advocated and practised.

A striking feature of Gandhi's civic nationalism was his insistence that India is not an exclusively Hindu civilisation. His political genius lay in reconciling the complex social and religious fabric of traditional Indian society with the modern phenomenon of nationalism and the struggle for independence. As such, more than being the “father of the Indian nation” he could be remembered as the architect of an inter-faith, inter-cultural India. What Gandhi did was to give different religious communities, for the first time, a sense of involvement in the Indian nation's destiny.

Gandhi did not make the religious element an integral part of his civic nationalism. He abstained from any reference to Hinduism, Islam, Buddhism or Jainism in his definition of swaraj. He continually defined and defended Indian nationalism through his belief in the truth of all religions. One is not surprised, then, to see Gandhi joining the Khilafat movement and calling on Indian Muslims to participate in the independence movement. Gandhi's action was shaped by his conviction that all religious boundaries are arbitrary and false. He was convinced that a mere doctrinaire approach to religion will not help consolidate the foundations of Indian civic nationalism. He knew that independence can't come about by the efforts of the Hindus alone. Gandhi never accepted the argument that Hindus and Muslims constituted two separate elements in Indian society.

Gandhi's involvement with the Khilafat movement helped him secure political authority in the [Indian National Congress](#). He expressed sympathy for Muslims and the Khilafat movement at the Delhi Imperial War Conference in 1918 and later, followed it up with a letter to the Viceroy, Lord Chelmsford. “As a Hindu”, he wrote, “I cannot be indifferent to their cause. Their sorrows must be our sorrows.” Two years later, in response to Maganlal Gandhi who was troubled by Gandhi's involvement with Muslims, he wrote: “If I had not joined the Khilafat movement, I think, I would have lost everything. In joining it I have followed what I especially regard as my dharma... I am uniting Hindus and Muslims.”

The questions of Indian home rule and Hindu-Muslim unity were not separate issues for Gandhi. This was why Gandhi reacted against the spectre of the “Hindu Raj” and the cry of “Islam is in danger”. For Gandhi, the communal dispute between Hindus and Muslims was not confined to religion. According to him, it was due to the lack of truthfulness and transparency in the political realm. It is, therefore, not surprising that he chose to work with individuals whose primary interests were best defined in civic and ethical terms. He once declared that “a true Muslim could not harm a Hindu, and a true Hindu could not harm a Muslim”. It was probably in this spirit that Gandhi developed a friendship and a great esteem for both Maulana Azad and Khan Abdul

Ghaffar Khan. In 1939, while visiting Ghaffar Khan, Gandhi said: "If you dissect my heart, you will find that the prayer and spiritual striving for the attainment of Hindu-Muslim unity goes on there unceasingly all the twenty-four hours without even a moment's interruption whether I am awake or asleep... The dream (of Hindu-Muslim unity) has filled my being since the earliest childhood."

Gandhi's assassin, Nathuram Godse, did not share his dream. Godse said: "Gandhi is being referred to as the Father of the Nation. But if that is so, he had failed his paternal duty inasmuch as he has acted very treacherously to the nation by his consenting to the partitioning of it. I stoutly maintain that Gandhi has failed in his duty. He has proved to be the Father of Pakistan."

Today, Indians have to choose between the Gandhian paradigm of civic nationalism or a second assassination of Mahatma Gandhi.

The writer is Noor-York Chair in Islamic Studies, York University, Toronto

END

Downloaded from crackIAS.com

© **Zuccess App** by crackIAS.com

CrackIAS!