



“Statesmen often confuse great power with total power and great responsibility with total responsibility.”

J. William Fulbright

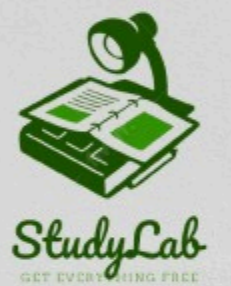
Answers for 3rd March MCQs

Q-1 Ans- A

Second statement is incorrect- as IPCC is the UN body.

Q-2 Ans- C

Second statement is incorrect- as it regulates maritime traffic through Black sea- not Mediterranean sea.



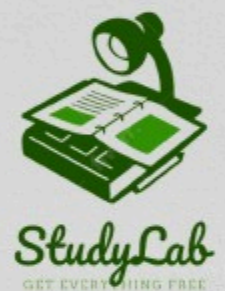
MCQs 4th March

Q1. Consider the following statements regarding the Power of Governor-

1. According to the 42nd Constitutional amendment act, 1976 ministerial advice has been made binding upon Governor.
2. In the Constitution, there are no guidelines for exercise of the Governor's powers, including for appointing a CM or dissolving the Assembly.
3. Under article 161, Governor has the power to pardon a death sentence.

Which of the statements given above is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 2 only
- d) 1, 2 and 3



MCQs 4th March

Q2. Consider the following statements:-

1. The Sunrise industry is typically characterized by high degree of innovation, long-term growth prospects but low growth rates.
2. Food Processing Industries, Healthcare, Fisheries, steel and shipping industry are some of the important sunrise industries in Indian economy.

Which of the statements given above is/are correct?

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



A.P. govt. can't change capital: HC

P. SAMUEL JONATHAN
GUNTUR

The Andhra Pradesh High Court on Thursday directed the State government to construct and develop Amaravati, the capital city of the State, and the capital region within six months.

In a significant observation, the High Court held that the State legislature

lacked the competence to make any legislation for shifting, bifurcating or trifurcating the capital.

A three-judge Bench, headed by Chief Justice Justice Prasanth Kumar Mishra and consisting of Justices M. Satyanarayana Murthy and D.V.S.S. Somayajulu, gave the final verdict after hearings in a case relating to a

bunch of writ petitions filed by landowners of Amaravati to declare that the State government had no legislative competence to change the capital or remove Amaravati from being the capital of the three civic wings – legislature, executive and judiciary – of the State.

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● On January 20, 2020, the state government passed the AP Decentralisation and Equal Development of All Regions Act which paved the way for establishing three capitals.

● The Andhra Pradesh Cabinet decided to relegate Amaravati as the legislative capital and make Visakhapatnam the executive capital where the secretariat and Raj Bhavan would be located. Kurnool in Rayalaseema would be developed as judicial capital where the AP High Court would be shifted.

● However the bill got repealed in November 2021.

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CM Jagan Mohan Reddy Likely To Shift Andhra Pradesh's Capital From Amaravati To Visakhapatnam in April

Andhra Pradesh Chief Minister YS Jagan Mohan Reddy is likely to shift the state's capital from Amaravati to Visakhapatnam in April.

Published: February 11, 2022 5:19 PM IST

By India.com News Desk

Edited by Snigdha



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CM Jagan Mohan Reddy Likely To Shift Andhra Pradesh's Capital From Amaravati To Visakhapatnam in April

Quad meets amid tensions over Ukraine

SUHASINI HAIDAR
NEW DELHI

Prime Minister Narendra Modi and leaders of Japan and Australia took part in a suddenly convened “Quad Summit” hosted by U.S. President Joseph Biden on Thursday to announce a new mechanism for humanitarian assistance in the Indo-Pacific, and the impact of the Ukraine crisis on the region.

The meeting came amid deep divisions within the Quad grouping, as India has chosen to abstain from every vote at the UN and other organisations that criticised the Russian attacks on Ukraine in the past week, while the U.S., Japan and Australia have been calling for a tough line on Moscow. A U.S. State Department cable that appeared in an online news report on Thursday – that was subsequently retracted as an “error” – said India’s abstentions place it in “Russia’s camp”.

“The Quad leaders discussed the ongoing conflict and humanitarian crisis in Ukraine,” a joint statement from the White House said.

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Care informed by data

India must pursue schemes for rehabilitation of children orphaned by the pandemic

Numbers can often be hustled to tell many tales; but it is the story that is picked on the basis of the desire to do what is morally right that sets the course for meaningful action. The recent *Lancet* estimates of COVID-19-associated orphanhood, which put the number at over 19 lakh children orphaned as a result of COVID-19, has raised India's hackles. The *Lancet* study generated numbers based on modelling, and therefore only estimates and not actual numbers are available. Globally, it estimated that 52 lakh children had been rendered orphans by the pandemic. The study, in its original period, March 1, 2020 to April 30, 2021 was revised, with updates based on excess mortality and fertility data used to model increases in estimates of COVID-19-associated orphanhood between May 1 and October 31, 2021 for 21 countries. Orphanhood was defined as the death of one or both parents; or the death of one or both custodial grandparents. The authors claimed their findings showed that numbers of children orphaned by COVID-19 had almost doubled in six months compared with the data after the first 14 months of the pandemic. India has objected strongly to the estimate of 19 lakh, terming it as "sophisticated trickery intended to create panic among citizens". As per data collected by the National Commission for Protection of Child Rights and collated on the Bal Swaraj portal, the number of children orphaned during COVID-19 in India was far lower, at 1.53 lakh.

While the study does include revised estimates for all the nations, the message that it seeks to convey is the absolute urgency with which governments must incorporate childcare into any COVID-19 management programme. The state should proactively draw such children into the umbrella of care to save them from numerous adversities – poverty, violence, destitution, and lack of access to education and health care. The Indian government, to its credit, announced a grand plan of support for children forced into orphanhood by COVID-19. Many States announced rehabilitation plans, including provisions for adoption, foster care, education and health care; some admittedly more progressive than others, but the momentum was certainly built up in the country. It is time to update the status of such programmes, and information on the number of cases where intervention has occurred, and where it is pending, must be put out in the public realm. Well begun is half done, but the Centre and the States must expand efforts. The Government would do well to allow interventions for children to be informed by a 'whole-life' care paradigm, and fresh data from time to time, especially in a pandemic that is not only rapidly evolving, but by all accounts, is nowhere near ending.

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Find space for new science, its ethical dilemmas

In election-obsessed India, there is hardly any time to discuss the advances of modern science and the repercussions



PETER RONALD DESOUZA

In India, because of the election cycle, and because political events oscillate between their significance for an elected democracy or their implications for an electoral autocracy, we spend little time discussing the advances of modern science and their repercussions for public life. There have been such fascinating developments in science and in technology, such as in artificial intelligence, but these have merely been reported and then have quietly faded from public view.

For India to ponder over, for example, there has been little discussion on the privacy implications of the new Ray-Ban/Facebook smart glasses/spectacles branded as 'Stories'. These allow the wearer to video record or take photos of events and conversations without the permission or knowledge of those in the wearer's vicinity, she has only to press an ambidextrous button and the recording starts. Each video recording can last 30 seconds. It is an elegant device that combines both high technology and high fashion. Reviews of the glasses were as unequivocal as a boo. They soon get normalised without their ethical implications even being debated. This is because the election cycle, a low hanging fruit, dominates our attention. We do not have to, therefore, deal with complex ethical questions that result from advances in science and technology and get we need.

Ethical dilemmas of medical science
The advances in science that I would like to place for public discussion have come from the field of medical science. It is an area labelled 'xenotransplantation', to refer to technical name. I am a student of the human sciences and not of medicine and so I shall place the facts as I understand them, which I have culled from popular news sources such as BBC, Nature, The New York Times, and The Guardian.

In the last four months, three news reports have caught my attention. The first case comes from a successful experiment, in September 2021, at the NYU Langone hospital in New York, one of the most advanced research hospitals in the field of medical science. A medical team there attached a kidney from a gene-edited animal to a person declared brain dead to use it as the animal kidney was also to do the job of processing waste and producing urine. It did. The details are in the NY Times, January 20, 2022.

The family of the person had given its permission for this experiment since the individual had donated her body for medical science. In the United States there are approximately 90,000 persons waiting for a kidney transplant and this successful experiment would go some way towards meeting that need. The Guardian, October 20 2021, another estimate is

that there are 128,676 people waiting for living organ transplants in the U.S.

The second case, reported on January 18, 2022, is from the University of Maryland where a team of doctors used the heart of an animal, which had genetically modified features, as a replacement heart on a patient who had run out of available options. By all accounts, the operation seems to have been successful. The Director of the Cardiac Xenotransplant Program of the University of Maryland, Dr. Mohammod Mohtashim, originally from Pakistan had this to say about the significance of the operation: "This is a game-changer because now we will have these organs readily available ... and the technique of genetically modifying them ... We can thereby circumvent the heart or the organ for the patient" (the BBC, January 18, 2022).

The third case is the news report that a doctor in Germany, who has been working in the area of xenotransplants, plans to develop a farm to cultivate genetically modified organs for such transplants. In his view, this will ease the pressure on the medical system. In Germany alone there are 8,500 patients waiting for organ transplants (The Guardian, February 2, 2022). In all three cases the animal from which the tissue or organ had been taken was the pig. It is regarded by medical science

as the animal whose organs are currently best suited for humans.

Moral and social issues
At the very least there are three ethical issues that these medical advances raise for human societies. In India these developments carry an additional sting, should we discuss them or given that they involve community sensibilities, should we pretend they are not there? To these ethical issues pertain only to the individual or do they also concern the community? Which gets precedence? Are we obliged to discuss them, because Article 51A of the Constitution requires us "to develop scientific temper", or can we ignore them?

The animal rights movement has objected to these advances in medical science, of xenotransplantation, because it ignores the rights of animals. They are hostile to the idea of animal farms with genetically modified animals for the purpose of harvesting organs for humans requiring transplant. Animals, they argue, also have rights and it is our moral responsibility to support these rights. We must, therefore, not walk down the road of organ farms. Such thinking, they argue, stems from the philosophy of anthropocentrism which places human beings at the centre of nature and regards all other living creatures as having only value if they can be of use to humans. Such anthropocentric thinking, they rightly declare, has been the basis of the ecological crisis of climate change. Mahatma Gandhi, they add, was opposed to the practice of vivisection.

The animal rights perspective places us on the classic utilitarian dilemma of whether it is better to kill an animal and save a human

being or to save an animal and let the human die. Medical science is having to work through such moral dilemmas. In India, where such questions do not even enter the portals of regulatory bodies, such as the Indian Council of Medical Research (ICMR), I think the time has come for us to ask such questions (Nature, January 18, 2022).

But it is the third set of questions that is so necessary in India. In a society where the pig is considered a dirty animal, where eating pork is considered disgusting, where those who deal with pigs are given low social status, where even asking such questions is taboo, what should the medical authorities recommend to the government? Imagine that such a patient is a Jain, or a Jew, or a Muslim or just a vegetarian. Should they be allowed to die since their belief system forbids them to have anything to do with a pig, or should they be offered a choice of life?

Further, would not the wide adoption of xenotransplant procedures diminish the threat and the moral murder in human organs where people, even children, are subjected so that their organs can be harvested? In school we were taught to remember Gandhi's words quite understood the saying, "You cannot make a silk purse out of a sow's ear". Now I do. You can.

How should Indians in the U.S. handle this? Please see my commentary.

The views expressed are personal.

Find space for new science, its ethical dilemmas

- Article discusses the advances of modern science and their repercussions for public life. There have been some developments in science and in technology, such as in artificial intelligence, but these have merely been reported and then have quietly faded from public view. Complex ethical questions resulting from advances in science and technology requires sufficient discussion.

Assessment

- There hasn't been much discussion on the privacy implications of new RayBan/Facebook smart glasses/spectacles branded as 'Stories'. These allow the wearer to video record or take photos of events and conversations without the permission or knowledge of those in the wearer's vicinity.

- In India, such advances of science and technology get adopted without even a boo. They soon get normalised without their ethical implications even being debated. This is because the election cycle, a low hanging fruit, dominates our attention.

Ethical issues with major advances

- Author talks about 3 cases of 'Xenotransplantation', first attaching a kidney from a gene-edited animal to a person declared brain dead to see if the animal kidney was able to do the job, second using the heart of an animal, which had genetically modified features, as a replacement heart on a patient, and third plans to develop a farm to cultivate genetically modified organs for such transplants.

- At the very least there are three ethical issues that these medical advances raise for human societies -
 - Should we discuss them or, given that they involve community sensibilities, should we pretend they are not there?
 - Do these ethical issues pertain only to the individual or do they also concern the community? Which gets precedence?
 - Are we obliged to discuss them, because Article 51A of the Constitution requires us "to develop scientific temper", or can we ignore them?

- The animal rights movement has objected to these advances in medical science, of xenotransplantation, because it ignores the rights of animals. They are hostile to the idea of animal farms with genetically modified animals for the purpose of harvesting organs for humans requiring transplant. Animals, they argue, also have rights and it is our moral responsibility to support these rights.

- The animal rights perspective places on us the classic utilitarian dilemma of whether it is better to kill an animal and save a human being or to save an animal and let the human die. Medical science is having to work through such moral dilemmas. In India, where such questions do not even enter the portals of regulatory bodies, such as the Indian Council of Medical Research (ICMR), but the time has come to ask such questions.

- In a society where the pig is considered a dirty animal, where eating pork is considered disgusting, where those who deal with pigs are given low social status, where even asking such questions is taboo, what should the medical fraternity do? If global advances in medical research are moving towards a consensus on the suitability of a pig's heart for patients suffering from terminal heart decline, what should the medical authorities recommend to the government? Imagine that such a patient is a Jain, or a Jew, or a Muslim or just a vegetarian. Should they be allowed to die since their belief system forbids them to have anything to do with a pig, or should they be offered a choice of life?

‘YouTube creators contributed ₹6,800 cr. to economy in 2020’

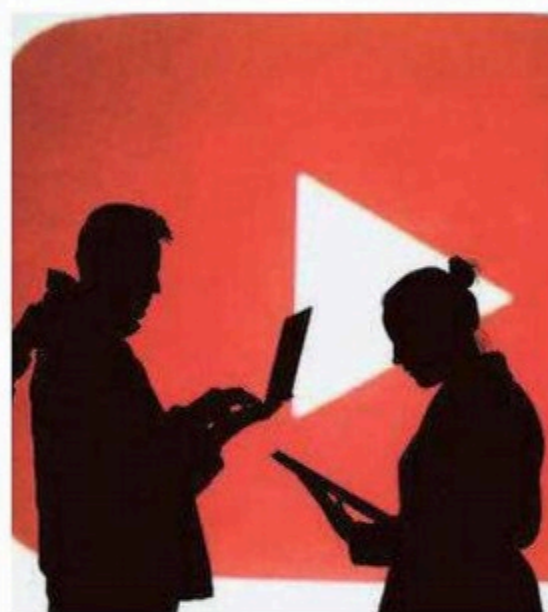
Ecosystem spurred work equivalent to 6.83 lakh jobs: study

SPECIAL CORRESPONDENT
NEW DELHI

The creator ecosystem at YouTube contributed an estimated ₹6,800 crore to the Indian GDP and generated more than 6.83 lakh full-time equivalent jobs in India in 2020, according to a report by Oxford Economics released on Thursday.

The study is based on surveys in 2021, with more than 6,000 Indian users and businesses.

“For the first time we have a deeper sense of how our creative ecosystem connects to communities across the country,” said Ajay Vidyasagar, regional director, APAC, YouTube Partnerships. “We asked the experts at Oxford Economics to measure the



real impact and influence of YouTube’s creator economy in 2020,” he added.

The online video platform company released the report titled ‘A Platform for Indian Opportunity: Assessing the Economic, Societal and Cultural Impact of YouTube in India’.

“The creator economy in the country has the poten-

tial to emerge as a soft power impacting economic growth, job creation, and even cultural influence,” Mr. Vidyasagar observed.

He added that with the number of channels in India having more than 1,00,000 subscribers now at 40,000, marking a growth in excess of 45% year-on-year, more Indian creators were finding audiences on YouTube.

“Today, the number of channels earning at least ₹1,00,000 in revenue has increased 60% year-on-year [as of June 2021]. This continues to motivate more creative thinkers and doers, from across all backgrounds and geographies, to... build new ventures on YouTube,” Mr. Vidyasagar said.