

## Service For Swachhata

In the run up to the third anniversary of the Swachh Bharat Mission (SBM) on Gandhi Jayanti, the prime minister called for an accelerated, nation-wide campaign termed Swachhata Hi Seva, from September 15 to October 2. He made an appeal to all Indians to put in a burst of energy during this 18-day period by way of shramdan for swachhata, and thereby give a fillip to the SBM's efforts to achieve an open defecation free (ODF) and Clean India by October 2, 2019, the 150th birth anniversary of [Mahatma Gandhi](#).

After the PM launched the ambitious five-year SBM programme in October 2014, the accelerated strategy adopted to achieve this goal was a distinct departure from the drip-drip approach which the country had followed till then. In the three years since the SBM was launched, significant progress has been made, with rural sanitation coverage increasing from 39 per cent to 70 per cent. As many as 250 million people, almost equal to the population of Indonesia, have stopped defecating in the open since the SBM began. Usage of the toilets built is over 90 per cent, according to a survey by the Quality Council of India. Good progress is also being made in urban areas.

But every successful time-bound programme needs to be fuelled by spurts of momentum to take it to the next level. The SBM is presently at an inflection point. Now is the time for a momentum shift to make everyone rededicate themselves to the cause of cleanliness. The prime minister's call for Swachhata Hi Seva in the fortnight running upto Gandhi Jayanti has been met with an unprecedented response and has the potential to push sanitation and cleanliness over the tipping point to a self-sustaining trajectory.

The President of India administered the Swachhata Hi Seva pledge to all Indians on September 15 at an event in rural Kanpur. Since then, we have seen mass mobilisation for swachhata like we have never seen before. In the past two weeks, over 2.5 crore people have participated in the movement across the country through some form of shramdan. People have come together and cleaned public places like bus stands, railway stations, parks, monuments and places of historical and cultural importance. People also helped to construct twin-pit toilets for those who were unable to do so themselves.

Through the fortnight, and especially on September 17, seva diwas, several cabinet ministers, chief ministers, state ministers, MPs, MLAs and sarpanches offered shramdan. The vice president too joined an ODF declaration event in Karnataka on September 26. The PM himself offered shramdan for the construction of a twin-pit toilet in a village in his parliamentary constituency Varanasi on September 23, setting an example for every Indian.

Movie stars, sports personalities, corporates, artists and faith leaders have offered shramdan in different parts of urban and rural India. The Ministry of Drinking Water and Sanitation, along with the Indian Railways, also did its bit by participating in a cleanliness drive at the Nizamuddin Railway Station. Perhaps the most inspirational contribution to the Swachhata Hi Seva movement came from the officers and jawans of the Indian Army at the Siachen glacier, who carried out a cleanliness drive at the world's highest battleground.

Schoolchildren and youth groups like the NCC, NSS and Nehru Yuvak Kendra have led the movement. Young people have come out in large numbers and taken swachhata pledges, held cleanliness drives, swachhata rallies and have written essays, drawn paintings and short films on Swachh Bharat. A whopping 2.6 crore essays and three crore paintings on the theme of swachhata for the national Swachh Bharat competition were received through the Department of School Education. Three lakh short films were also received, mainly from NCC cadets.

The Swachhata Hi Seva campaign has re-invigorated the spirit of swachhata in everyone's heart, harking back to the moment the PM announced the mission from the ramparts of the Red Fort on August 15, 2014. It has already succeeded in making SBM a true jan andolan. The fortnight concludes today, the third anniversary of the SBM, with the giving away of the National Swachh Bharat Awards by the PM. Stellar contributions to Swachhata Hi Seva will also be recognised.

There are still two years to go before the Swachh Bharat Mission concludes. Let us all build on the immense momentum and energy generated by crores of Indians during the Swachhata Hi Seva fortnight and continue to make our individual contributions, however small, towards a clean India.

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

crackIAS.com

## Leadership competencies for effective public administration

Public administration plays a major role in governing modern-day society. The government without the support of able public administrators is like a vehicle without wheels. Public administration is significantly different from the management of private-sector organizations. While the public sector is authorized and controlled largely by law, its mandate is ultimately the collective public good, and it has a long-term horizon; the private sector uses the market as its source of creation and control, the customer as its focus, and has a short-term horizon. The duties of public administrators are multifaceted and often very complex. Public administrators around the world are under increasing pressures to perform and provide quality services with ever-fewer resources and face additional stress emanating from increasing global economic, social, political, and cultural integration.

Meeting the demands of public administration requires a unique combination of knowledge, skills, attitudes and behaviours, commonly referred to as competencies. Competency-based management is being adopted as an efficient tool by the public organizations in various countries today. The department of personnel and training (DoPT) of the government of India initiated the project titled 'Strengthening HRM of Civil Service' in the year 2011 in collaboration with the United Nations Development Programme (UNDP). (HRM is short for human resource management). A primary outcome of this initiative was the creation of a 'Competency Dictionary' (Government of India-UNDP 2013). The competency dictionary was developed in consultation with a large number of civil servants in the centre and state governments. These included secretaries to the government of India, cadre controlling authorities, chief secretaries of the states and winners of the prime minister's civil service awards. The overarching purpose for developing a competency dictionary was to foster more effective, efficient, and transparent and accountable public administration at the national and state levels. Towards this end, the Civil Services Competency Dictionary identified 25 core competencies across the various roles and positions of civil service employees. The core competencies were further divided under four categories: ethos, ethics, equity, and efficiency.

Recently, the author was a part of a study conducted by the Lal Bahadur Shastri National Academy of Administration (LBSNAA) —the nodal institution for training Indian Administrative Service (IAS) officers —to identify the competencies needed for the district-level public administrators (referred to as district magistrates, or DMs, in India). Based on focused group discussions and a survey of 218 IAS officers, the study identified eight competencies out of the 25 core competencies listed in the Civil Services Competency Dictionary, namely people first; leading others; integrity; decision-making; planning, coordination and implementation; problem-solving; self-awareness and self-control; and innovative thinking. The eight competencies were further clubbed under four meta-competencies, namely stakeholder analysis and decision-making, managing change and innovation, team building and positive administrator personality (The study was [published](#) in the *Journal of Asian Public Policy*. A detailed description of the behaviours included within each meta-competency is provided next.

The first meta-competency was 'Stakeholder Analysis and Decision-Making'. To be successful, a public administrator should be able to listen to the voices of multiple stakeholders and take a decision in keeping with their diverse perspectives. Understanding the multiple needs of the citizens, listening to the viewpoints/perspectives of others and then being able to balance the priorities of different interest groups is a critical behaviour of a successful public administrator. Decisions and solutions should be made in a manner that takes care of not only the short-term but also middle- to long-term interests of the citizens and the people concerned. Proper analysis of the pros and cons of the alternatives is necessary before a decision is taken. Efforts should be put in to collect the relevant data for decision-making. A public administrator should be able to sift through a large set of information, break down complex issues into smaller problems, identify

critical elements for decision-making and find solutions to problems. In times of conflict, public interest should guide the administrator in decision-making.

The second meta-competency that emerged was 'Managing Change and Innovation'. While leadership is an important driver of change in the public sector, little attention is given to its study in public-sector organizational change process. Being ready for change and willing to redesign and innovate in the public delivery systems is an important characteristic of an effective public administrator. They should be on a lookout for situations where innovations can be made to the existing public delivery systems. Use of technology in bringing about change/innovation, in rigorous data analysis for decision-making, in forecasting of the impact of the decisions and in monitoring the effectiveness of the public systems is essential for successful implementation of change.

'Team Building' was the third theme that emerged. Today, the leadership context in public sector is inter-organizational and is shifting away from a focus on hierarchy, towards a focus on networks and partnerships that cross traditional boundaries. Almost all surveyed IAS officers emphasized the need for teams in public administration. Public administrators need to empower their officials and team members, listen to their viewpoints, be open to new ideas and counterpoints, encourage out-of-the-box thinking, share information with team members, understand the power dynamics between team members and inspire them to achieve the goals set before them. In order to inspire the team, an administrator should lead by example; be a role model; and establish a culture of openness, honesty and integrity.

'Positive Administrator Personality' was the last meta-competency that emerged. Often the pressures and constraints on public administrators are very high. Given the same, they should be able to honour the commitments that they make and should be ethical. They should be able to work under tremendous stress/adversity and demonstrate decisiveness when under pressure or faced with uncertainty. They should be able to manage the inherent complexity and uncertainty that exists in the work of a public administrator. They should be resilient in times of failures or great difficulty and should have the will to keep working even when things are not very conducive for action.

The competencies and meta-competencies identified in the study can help training academies and consultants who often wrestle with the task of identifying appropriate behaviours that can ensure effectiveness of public administrators. Development of training modules around these competencies should lead to better return on investment and will make training programmes more useful for public administrators. The set of competencies identified can also be used to appraise the performance of public administrators. Officers who exhibit such behaviours while performing their duties may have a higher chance of producing better results. Alternatively, the list of behaviours presented here can help officers understand possible reasons for their failure and in determining remedial steps. Appraising agencies may go through the competency inventory, evaluate and provide feedback to the officers on how often they display each of the behaviours reported within respective competencies. This can then help them better understand the areas where they can improve.

*Vishal Gupta is an associate professor in the organizational behaviour area at the Indian Institute of Management-Ahmedabad.*

*This article presents the author's personal views and should not be construed to represent the institute's position on the subject.*

END

crackIAS.com

## Missing the point of Swachh Bharat Abhiyan

In 2014, more than half of India's population still practised open defecation. Prime Minister Narendra Modi set his government the goal of making the country open defecation-free in five years, by the 150th anniversary of M.K. Gandhi's birthday in 2019, by launching the Swachh Bharat Abhiyan (SBA). Three years later, we are more than halfway into that period, and there is good reason to be sceptical about its method.

The primary strategy of the SBA has been the construction of toilets. The programme has increased the money to be spent per toilet from the previous Rs10,000 to Rs12,000, and it mandates that water storage tanks be built alongside government latrines. Strategically, however, there is hardly any difference from the previous government's Nirmal Bharat Abhiyan, and the Total Sanitation Campaign and the Central Rural Sanitation Programme before that.

The problem with this strategy is that access to toilets is not the reason why India has alarming rates of open defecation, nor is lack of education or access to water. India's per-capita gross domestic product, level of educational attainment and access to water predict much lower levels of open defecation than it actually has. The question is why, in 2011, had 70% of rural Indians not built toilets when their contemporaries in other developing countries could afford to do so?

What exacerbates the puzzle is evidence showing that not only do Indians not build toilets, they avoid using those that have been constructed already. India doesn't collect individual data on latrine usage; there is only household data that notes the presence or absence of latrines. Therefore, there is no way to know exactly how many people defecate in the open. But a survey by the Research Institute for Compassionate Economics in 2014 found that over 40% of the households in its survey of 3,235 that had a working latrine, had at least one member who nevertheless defecates in the open. Thus, even if the government does build the remaining toilets, it is not certain that people will use them.

Why rural Indians refrain from using latrines has much to do with the kind of latrines that can be built in villages and traditional norms that define purity and pollution. Villages don't have sewage systems because of which pit-latrines are constructed. These latrines collect the faeces in the pit; the moisture percolates in the ground and the faeces dry. This is a tremendous improvement in terms of public health over dry-latrines, which require manual scavengers to pick up the faeces, or for faeces to be washed away and potentially pollute water sources.

The idea of having a pit-latrine, however, is disgusting to millions of Indians. According to religious beliefs, physical cleanliness is not always the same as ritual purity. For example, cow dung and vegetable peels strewn on the floor are physically dirty, but ritually pure. Newborn babies, even if clean, are considered ritually impure. Human faeces and menstrual cloths are both physically dirty and ritually impure. Rural Indians commonly complain that it is dirty to have a pit latrine in the house; what they are emphasizing is not physical cleanliness, but ritual purity.

For the English-speaking elite, it is easy to forget that for a caste-conscious society, social mobility depends on emulating the practices of the so-called higher castes. This is done by imposing on oneself stricter standards of ritual purity and cleanliness. Manually cleaning pit-latrines, usually equated with the most degrading forms of Dalit labour, does not augur well with that aspiration.

India cannot become free of open defecation by only building more toilets. Unfortunately, more than 97% of the SBA-Gramin's budget has been spent on the construction of individual household toilets.

What the evidence shows is that traditional norms associated with caste and untouchability are keeping people from using latrines. This means that the solution requires a concerted effort to change people's views about open defecation. While the SBA-Gramin allocates only 8% of the budget to information, education and communication activities, the actual expenditure is even lower, dropping from 4% in 2014-15 to 1% in 2015-16 and 2016-17. Latrine ownership should be promoted as a matter of prestige and affiliation with the modern world. At the same time, there should be more effort to inform people about the mortality burden of open defecation. Modi has made efforts to instil a new sense of civic pride in throwing garbage in trash cans. This is a laudable strategy, but it should be accompanied with an effort to change the attitudes towards caste hierarchies.

*Do you think Swachh Bharat Abhiyan is the right response to India's sanitation problem? Tell us at [views@livemint.com](mailto:views@livemint.com)*

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

crackIAS.com

## Media must take positions to strengthen democracy, secularism

Digital disruption in news media is bringing about a major change. That even traditional print media has started to publish online editions is a sign of this shift.

If we keep aside the technical and economic aspects of moving from print to online newspapers, a noticeable aspect is that news can be published faster on online media.

The times when people used to get news only from newspapers delivered to their homes in the morning are changing. Television channels compete to take news to the public as soon as it happens. Without having to undergo the inconvenience of watching television, news will be delivered to us wherever we are on our mobile phone. Even the difference of a few seconds adds to the competition. The competition is so intense that the claim made is "we are the ones to report this news first", not "here we have this news" as it was in the past. The urge is to report even before confirming the facts. This is the first step. The second stage is to exaggerate and spin stories. Media practice is shifting from taking news to the public to ensuring that viewers stay glued to the channel.

It is true that the growth of technology has led to faster reporting. It should also have helped to enhance the quality of news. However, it can't be said technology has enhanced the media's credibility. The progress of technology should have helped that happen. Media owners need to change their approach to enable such a change. The criterion should not be whether "it (news) was given first", but whether truth was presented. Today's measure is a race to telecast, even if what is given is false. This must change.

At the same time, it can't be forgotten that certain media houses do recognise the seriousness and maturity journalism calls for. This is the time of online platforms and social media where news travels by the second and readers react instantly. The Indian Express Group's portal is entering this world of abundant debate. This is definitely a good thing.

There are many online news portals. But whether these are serious and responsible in their work is something they should judge for themselves. The media that claims to be the fourth pillar of democracy should remember that the role entrusts it with some responsibilities. Good journalism is about telling the truth. Business interests will have to take a backseat to make it possible. It is perhaps impossible for many to totally disregard the market. But effort should be made to balance the two. There should never be an unfortunate situation where the needs of the market completely overshadow truth. Today we see many media organisations ignore issues that affect the society and instead serve the forces of market and capital.

### [READ IN MALAYALAM](#)

Many media organisations have become the platform for the government and corporates to engage with the public. It is a fact that there are people in the media who undertake the role of middlemen in the corridors of power. The news organisation becomes a fraternal unit of the entertainment establishment. For the news industry, it is not easy to be profitable on its own. That job is done by the entertainment channel.

Occasionally, the line that divides the two starts to blur and the interests of the entertainment industry begin to influence news. The channel then looks to entertain its viewers rather than tell them the truth. When that happens, the entertainment value of news takes precedence over objectivity. When how-to-tell-the-truth makes way for how-best-to-entertain, media ethics is pushed back. The profit motive starts to lead from the front. Fake news shaped by preconceived

notions, emotions and interests is now rampant on many media platforms. Many media houses are in competition to build a world of fake news to serve political and corporate interests.

We have discussed a lot about paid news. A situation has developed where money has become the criterion for news to be published, withheld and manufactured. Institutions are threatened with destruction - by publishing negative news - if advertisements are not given. P. Sainath once pointed out an incident when there were no reporters to cover farmer suicides while journalists flocked in large number to report a fashion show in Mumbai. Sainath is one of the few media professionals who records the realities of rural India. In his opinion, 75 per cent of India's villages do not find a mention in the news. According to a CMS survey, national media provides only half a per cent of the total news space to agricultural issues. This situation has to change. The media has a responsibility to reflect the concerns of the country's entire population.

In the past, the big business groups at the national level did not use their newspapers to protect their interests. Today something called private treaties journalism has emerged. This is a new approach born out of the unholy nexus between business and media establishments. The newspaper publishes a report in which a company in financial distress is touted as a financially sound one. The company's valuation receives a boost in the stock market. In return, the newspaper gets shares of the company. These are times when media practice is degenerating in many new ways.

Many online news portals are being set up because these do not require large capital investment. Like any sector, online journalism too can be used for positive and negative purposes. Many online media follow click-bait journalism and forge headlines with rumours and half-truths. At the same time, some good initiatives are also coming up. The platform also offers the unparalleled freedom to do journalism without being bothered by business interests. Media professionals and activists ought to make better use of these opportunities. These spaces are becoming useful to protect values like democracy and secularism that define our social life. A unique aspect of social media is that anybody can post their opinion without having to get permission from an editor. Anyone who has a smartphone is today a journalist. It is because of the intervention of such journalists that thousands of people mobilised in a single night to protest the Nirbhaya incident in Delhi. In this manner, it has now become possible for every person to have their say on social issues. Many things are being brought out in such a way that mainstream media can no longer hide them. These avenues ought to be explored for the benefit of our democracy and secularism.

The Indian Express has a history of fighting the suppression of democracy. It is a newspaper that dared to leave the editorial space blank during the Emergency. Believers in democracy and secularism will naturally rejoice when a newspaper with such a legacy brings out an online newspaper in Malayalam. A lot will be expected from it. This online news outlet should rise to the expectations. It goes without saying that democracy and secularism are facing their biggest challenge today. People from Govind Pansare to [Gauri Lankesh](#) had to die. Others like K.S. Bhagavan are facing a death warrant. It is a time when someone can dictate to you what to write, what to read, what to enjoy and what to eat. It is a time when the bestiality of a monolithic communalism is threatening to annihilate the plurality of our culture. In such a time, The Indian Express online news outlet must take positions that strengthen democracy and secularism. Remember, if these are threatened, press freedom will not survive. The Indian Express must distinguish itself with courageous positions. It must strive to expose the toxic elements of our times. There is no need to be neutral on those who threaten the country's unity and the people's oneness. Your positions on these issues must be unambiguous.

END

**English rendering of text of PM's Speech at 3rd Anniversary of Swachh Bharat Mission****English rendering of text of PM's Speech at 3rd Anniversary of Swachh Bharat Mission**

All the Swachchagrahi brothers and sisters present here,

Today is 2<sup>nd</sup> October; it's the birth anniversary of venerated Bapu, and also the birth anniversary of Lal Bahadur Shastri. How far we have come in the last three years? I still remember that I was in the United States to attend a meeting at United Nations and I came back very late in the night of the 1<sup>st</sup> October and in the morning of the 2<sup>nd</sup> October I came out to clean with a broom. However, at that time all the news papers, media and all our friends from allied parties, I mean all political parties, all of them criticised me so much saying: the 2<sup>nd</sup> October was a holiday and we had spoiled the holiday of kids. Whether the kids will go to school or not? Why kids were engaged in this work? Lot of such things happened.

And it's my nature that I tolerate lot of things silently because my responsibility is such that I should tolerate and gradually I'm also improving my capacity for forbearance. However, today after three years; we kept working on this thing without wavering, without any reluctance and we persisted on this thing because I had full faith in the teachings of Bapu, because the path shown by Bapu can never be wrong.

I still have the same belief, however, it doesn't mean that there are no challenges. There are challenges but can we allow the country to remain like this just because there are challenges. Just because there are challenges, shall we only take up those things that will ensure regular praise for us? Shall we run away from this kind of work, shall we? And I feel that, today, those citizens who have been saying this thing in one voice. It's not like that there was no dirtiness in front of our eyes. It's not like that we too were not responsible for spreading the dirtiness in some way and it's not like that we don't like cleanliness either. There cannot be a human being who doesn't like cleanliness.

If you go to a railway station and there are four benches but two of them are not clean then you don't sit there, you sit on a good place. Why? Because our basic nature prefers cleanliness. However, the only gap that remains in our country is the lack of feeling that I myself should do this thing. There are no differences in the country over the issue that there should be cleanliness. The problem was always like that who should do it? And let me tell you one more thing and I have no hesitation in saying this thing, and it's possible that tomorrow I may face even more criticism but why should we hide anything from our countrymen? Even if a thousand Mahatma Gandhis come, even if a lakh Narendra Modis come, all the chief ministers come forward, all the governments join hands even then the dream of cleanliness can never be realised, it can never be realised. However, if 1.25 billion Indians come forward then this dream can be realised in no time.

Unfortunately, we have made plenty of things the responsibility of the government, we take them as the government's duty. As long as these are considered the responsibility of common man till then there will no problem. You see, Kumbh fair is being organised. Every day the people equal to the population of a small country of Europe gather on the banks of river Ganga. However, they manage all these things themselves, they do their own things and it is going on from centuries.

If we move forward by accepting the strength of the society, move forward by accepting the people's participation, move forward by reducing the government's role and increasing the society's role; then this movement will continue to succeed despite questions being raised. I'm confident of this thing. And today I'm happy that there are some people those still make fun of it, those who criticise it and they are the ones who never came forward to participate in the cleanliness campaign. It's their choice, they may have some reservations. And I'm confident that by the time of completion of five years the country's media will not publish this thing that who were working, who have been participating in the cleaning programme. The photos of those people are going to be published who were running away from this campaign, who were against it. Their photos are about to be published because when the country accepts something then you may or may not like it but you are forced to associate yourself with the issue.

Today, this cleanliness campaign, it no longer belongs to venerated Bapu, it no longer belongs to Government of India or state governments or municipalities. Today, the cleanliness campaign has become this country's common man's own dream. And whatever success has been achieved so far, it's not my slightest claim that that success belongs to the government. This success doesn't belong to Government of India or to the state governments, this success belongs to those countrymen who crave for cleanliness.

We have got self rule, and the tool for this self rule was passive resistance. The tool for great India is cleanliness. If Satyagrahi was at the centre of self rule then Swachhagrahi (who insists on cleanliness) is at the centre of a great India. And we too know this thing that whenever we visit some country of the world and when we see the cleanliness of that place then after coming back we discuss this that how clean it was, I was so impressed by the cleanliness. And when people tell me these things then I ask them: You must have felt good after seeing the cleanliness of that country. Did you see anyone throwing the garbage? They reply that we didn't see any such thing. Then I tell them precisely that is our problem.

And that is why we did not discuss the issue openly, I don't know why were we afraid to discuss this thing. Politicians and governments did not discuss the issue as they were apprehensive in case it becomes their responsibility. Oh brother; if it becomes your responsibility then let it be so. What's the problem? We are accountable people, our accountability is there.

And today what is the situation due to cleanliness? This ranking for the cleanliness that is taking place: which city is cleanest of all, which ones are the second and the third? And when their rankings are declared then it is being discussed in every city. A pressure is being created on the politicians, on the governments from the bottom that look that city got good marks in terms of

cleanliness. What are you doing? Then civil society also comes in the picture saying: look, this was behind us, it has beaten us; let us do something. A kind of positive, competitive atmosphere is being created. And a positive result of that thing is also being reflected in this entire system.

It's true that the toilets were constructed but they were not used. But when these kind of news come in then it's not something bad. They wake us up, we should not get angry due to them. Yes, it would have been better if they mention this thing that: look, this is the responsibility of the society, of the family, of the individual that they stress upon using the toilets.

I'm always there, earlier I used to work with a social organisation, I joined politics very late. I was working in Gujarat, there was an accident involving Machu Dam in Morvi, thousands of people were killed, the entire city was submerged in the water so I was deployed for service, for cleaning the city. All the work related to cleaning the city were going on, they went on for nearly a month. Later, we people, some members of the civil society and also through the NGO it was decided that we will construct houses for those whose homes have been destroyed. So we adopted a village. We collected the money from the people and we wanted to rebuild the village; it was a small village, there might have been some 350-400 houses. When we were designing the layout then I insisted a lot on this thing that in any case there must be a toilet. Then the villagers used to say that: we don't need toilet, we have a big open field here, please don't construct the toilet, instead just increase the size of the room little bit. But I told them that I would not compromise on this thing. We will construct a room as per the funds available with us but the toilets will be constructed in any case. So, in any case they were going to get it free of cost therefore they did not argue much and it was constructed.

And when I again visited that area nearly after 10-12 years then I felt the need to meet old associates as I had worked in that area for several months, so I went to see them. And after visiting that place, I regretted a lot as goats were kept in all those toilets constructed by us. So this is the tendency of the society. It's not the fault of that person who constructed it, neither it is a fault of the government if it insists on this thing. The society has its own nature. We are required to bring about the changes while understanding these limitations.

Can anyone tell me that whether all the schools in India have been constructed as per the requirement or not? Whether teachers have been employed as per the requirement or not? Whether all the facilities, books etc. have been provided to the schools as per the requirement are not? They are there in large quantities. However, given the status of facilities the status of education is low. So the government after making all these efforts, after spending the money and constructing the buildings, after appointing the teachers; and if it gets the cooperation of the society then it won't take much time to achieve 100% literacy. The same infrastructure, the same number of teachers can achieve 100% literacy but it is not possible without the cooperation of society.

If the government thinks that the task will be accomplished if we construct the buildings, if we pay salary to teachers. Yes, we can take satisfaction that earlier it was this much and we have done

that much. But if there is people's participation, if a kid takes admission in a school then it stops attending the class. And now even parents don't ask him to go to school. The issue of toilet is also similar to this. So cleanliness as a responsibility, the more we create this kind of atmosphere then everyone will also think 50 times before doing something wrong.

And you see, our kids, small children, the households that have sons, grandsons and granddaughters. In a way they are the biggest ambassador of my cleanliness mission. These kids, if grandfather throws something somewhere then these kids ask them to remove it, they tell them not to throw those things there. This kind of atmosphere should be created in every household. If kids accept something then why can't we do the same?

How many kids have been dying just because of not cleaning their hands, because of not being able to clean their hands with soap before having their meal? But as soon as you mention this topic, people will say: how can we buy soap; how can we get water; Modi will only deliver lecture; how the people will wash their hands? Oh brother, if you can't wash your hands then leave it, but those who can wash their hands, at least, let them do that.

Look, there may be thousand reasons to criticise Modi. Everyday, I give you some or some other reason, you should utilise that. But we should not make fun of such things or do politics over the need to bring about the change in the society. We should follow a collective responsibility and you will see that things will change.

You see, these kids have done a great job. I had been posting the pictures of these kids on social media on daily basis, I used to post them with a lot of pride. I, personally, don't not know these kids. But when I saw the picture of that kid who has shown enthusiasm for cleanliness, I used to post them and they used to reach to millions and millions of people. It's okay brother! Why is he doing that? This essay competition, whether the cleanliness can be ensured through essay competitions? An immediate response would be that it can't ensure cleanliness. Cleanliness can be ensured through drawing competition? No.

Ideological movement is also necessary for cleanliness. Development does not take place by mere development of the system unless an ideological movement is also being launched. So this effort to produce films, the efforts to bring creativity, essay writing; all these things are an attempt to provide an ideological basis to cleanliness. And when something finds a place in our minds in the form of an idea, finds a place as an essence then it becomes very easy to follow that thing. So this is the reason behind associating these activities with this campaign. And I would like; you see, there was a time when I felt a lot of pain; and it's not the fault of those who were doing those things therefore I don't blame them. However, it's a commercial world, everyone has a tendency to push those things where there is a possibility of making some money and everyone will be interest in making some money.

If you watch the television programmes that were produced four-five years ago in which if some kids were shown performing the job of cleaning in a school then it used to become a news story; teachers were criticised for making the kids to do the cleaning job in the schools. And it used to provide the opportunities to parents; they used to rush to the school asking: 'Will you educate our kids or will you make them to do the job of cleaning?' Today, this has brought about such a big change that if kids are doing the cleaning of a school then it becomes the headline of TV news. It's not a small thing.

And I think what would have happened if the media had not made this entire movement its own agenda? It's three years since then and the print and electronic media of this country has completely associated itself with the cleanliness programme; and at times they are two steps ahead of us.

And I have seen that these kids, the films about these kids have been given regular slots by some TV channels. This is the issue: how to involve all the people? The more they get involved, and you see that now we got that opportunity for the progress of our country, we must take our country to that destination by 2022. We don't have to remain silent like this. And if want to do this thing then it's a big thing.

Any person, if our house is not clean and some guest visits us; even if they come for some marriage proposal but if things are scattered here and there then he will think that everything else is fine, the boy is also well educated but the house is in such a poor shape; so why should we marry our daughter in this family? And he will go back. If someone comes from outside and visits India, sees Agra, Taj Mahal, what a wonderful places, but if he looks around the monuments then he will be puzzled. So how can we tolerate such a situation?

Who is at fault? My point is not this. And it is possible if all of us work together; this thing has been demonstrated by my countrymen in the last three years; it's been demonstrated by the civil society and by the media. And if there is so much support and even then if we are not able to build momentum in these things then one day all of us will have to hold ourselves accountable.

I want that all of us should stress upon these things, we should take them forward. With the help of

data, we just explained our progress to you people, but even now, despite building the momentum this is something which must be done on regular basis only then it will succeed.

There are temples in the villages but not everyone goes to the temple. It's human nature, some don't go to temples. Despite a temple being there in the villages, some people don't go. Same is true about mosques and gurudwaras. People may attend one or two functions there. So this is the tendency of the society, the life goes on and such people move on in their own world. We have to involve them, we have to make efforts. And when we make efforts then things will happen.

As per the data, it appears that the speed is fine, direction is fine too. A campaign to construct toilets in the schools was launched. And when our daughters go to school then they are mindful of these things. They ask questions, they check the facilities and after that they take admission. Earlier it was not like this, it was like that: we will manage. Why should we manage? Why should our daughters tolerate these things?

And you can never realise the power of cleanliness unless you look it from the point of view of a woman. You think about that mother in whose house everyone has a right to throw waste material and other things here and there. That mother does it all alone, when all other go out for work or go to school, she keeps cleaning the house for two hours, she keeps doing this back-breaking work for hours, two hours. You should ask that mother: how do you feel when we put our things in order before going out? That mother would certainly say that it was back-breaking work, it's good that you put your things in order so I'm able to finish the work in 10 minutes. You please tell me, be it a mother of middle class, higher-middle class or lower middle class or be it a poor mother whose half a day was spent in cleaning; if all the members of the family keep their things at right place, they may or may not help that mother in cleaning the house but if they just keep their things in order then what a big relief it will be for that mother? Whether we could not have done this thing earlier?

And that is why I have only one yardstick about cleanliness in my mind. You can imagine this thing. I want to ask the men. You urinate on any intersection. Please forgive me for using this kind of language. You must have seen the situation of those mothers and sisters who sometimes go out to market to buy something. They too will have to face nature's calls. But they don't relieve them in the open, they suppress these things till the time they get back home. What are these values? And if these values are there in her daughter, in her sister in her family then how it is that men don't have them? Because, as a man we believe that we have all these liberties. And unless these changes take place we cannot understand the cleanliness in real terms.

You see that those mothers and sisters living in the villages, even the mothers and sisters living in slums in cities, they wake up early and go out, go into woods to relieve themselves. Since there are risks then they go out in a group of 5-7 people and if they feel the nature's call after the day break then they wait till the evening; you just imagine what kind of suppression of the body it is. What will happen to the health of that mother who needs to defecate at 9-10 in the morning but she is not able to go out due to daylight, who continues to wait till 7 in the evening thinking she would go out to relieve her in the dark. You tell me, what would be the situation of that mother? If you have this kind of sensitivity then you don't have to watch TV channels, don't have to listen to a TV anchor, you will not need a Prime Minister or a state government to understand cleanliness; this in itself will become a part of your responsibility.

And that is why I'd like to call upon the countrymen. Unicef has released a report recently, it has conducted a survey of nearly 10,000 those households who have constructed toilets, they compared the present situation with the earlier one. And it is their estimate that on an average it entails the expenditure of 50 thousand rupees per annum over treatment of diseases per family due to lack of toilet or lack of awareness about cleanliness. If the head of the family falls ill then all other things just stop. And if the ailment is severe then two members of the family are required to look after him. He needs to borrow money at a high interest from a money lender for the treatment. So in way, a burden of nearly Rs. 50 thousand falls on a poor family.

But if we adopt cleanliness as our religion, if we accept cleanliness as our own responsibility then we can save the burden of Rs. 50,000 on a family and also lessen the burden of those difficulties that fall on the family due to that disease. We may or may not put money into his pocket but these fifty thousand rupees are of great help to him in his life. So these surveys, this information that is given to us, all of us should follow that as a social responsibility.

A lot of people meet me after becoming the Prime Minister. Political workers, retired officers and also some of those who work in the social sector meet me. They are very polite and very affectionate. At the time of leaving, they politely hand over their bio data and ask me to get back to them if I need their assistance for anything. They say: 'I'm always there for anything.' They are so polite that I also ask them politely to spare some time for cleanliness. And they don't come back again.

You please tell me, they had come to me seeking some work, they came with nice bio-data but after considering all these things if I just asked them to do this thing then they don't come back again. See, no work is small or big, no work is lowly. If we lend our support then it will become big so we should give it that respect.

I'd like to heartily congratulate all those who have worked hard in these 15 days to once again provide momentum to this thing. However, all these things, and I still say that it's just a beginning, a lot still needs to be done. Those kids who have participated in this thing with enthusiasm, those school teachers who encouraged them – some would have produced films, some would have written essays, some of them dedicated themselves in the cleaning, some schools even went out,

spent up to half an hour in the morning to create atmosphere in different parts of villages.

I'm surprised; some people; statues of great souls; we, all the politicians, all the political parties fight so much for installation of the statues of great souls. However, after the installation no one is willing to take the responsibility of cleaning that statue. Everyone feels that he or she follows those leaders and their statues should be installed. However, the people from the same community, their own followers are not interested in cleaning the statues; and then it is open for any bird to sit on top of it and do whatever it feels like.

These, these are the evils of our social life. And that is why it is responsibility of all of us. It is not my point of view that someone is good or bad. We all have to think this thing. And if all of us will reflect then results will be certainly there. And that is why I convey my best wishes to all the countrymen, to all the Satyagrahis and Swachchagrahis. We should once again dedicate ourselves to the nation on the occasion of the birth anniversaries of venerated Bapu and Lal Bahadur Shastri; we should give priority to cleanliness; and cleanliness is something that can be done by anybody who may not be capable of, who cannot do anything else for the service of the country. This is such a simple thing. As Gandhi Ji had said during the freedom movement: 'If you can't do anything else then you just spin the wheel, this is your contribution towards freedom.'

I feel that every Indian can do such a small thing to make a Great India (Shreshtha Bharat) that I will spare 5, 10, 15 minutes, half an hour, I will do something. And you will see that there will be a natural change in the country and one thing is very clear that in the world we will have to look at India through the eyes of the world. We must do that and in any case we will accomplish that.

Thank you very much.

\*\*\*

AKT/SH/SK

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

## India needs a new IAS

India is at the confluence of two trends that are fundamentally challenging the world: The rise of Asia, with the growing importance of the Asian consumer, and digitisation. The Asian consumer's rise between 2010 and 2020 will in dollar terms add a new United States to global consumption. Digitisation (ubiquitous connectivity, unlimited storage, massive and growing computing power, enormous growth in data, artificial intelligence, robotics, blockchain, computer capable mobile handsets) is profoundly changing not just how people live and interact, but also how businesses and governments are, or will need to be in future. The modern era's need for specialisation fundamentally challenges Macaulay's notions of a well-rounded generalist on which the Indian civil service was founded.

How should our bureaucracy evolve to navigate the challenge this creates? Is it an apposite time to question the set-up of the Indian Administrative Service (IAS) in India? I argue the need for a high-powered committee to do a comprehensive review.

I believe our government is spread thin, in that it attempts to do too much. It is understaffed when compared with governments in developed countries and many important government departments are staffed by people who do not have the requisite skills to discharge their increasingly specialised jobs.

The discussion in this piece is restricted to the IAS because of its primacy though everything should apply to the entire bureaucracy. Till 1991, the IAS would have perhaps been the most attractive service in India. The entry exam was among the most competitive and those who qualified were truly bright people. The IAS had great prestige, enormous power, job variety, fairly good perks and assured career progression. Even currently, IAS officers inhabit all central ministries and most top positions in the states. Are they well suited to do so? To answer this question, I examine whether the job remains as attractive as before and attracts the best people? Whether it recruits all the skills the government needs in this increasingly specialised world? And finally, whether the experience IAS officers gather over their normal careers equips them for all the jobs they are asked to do?

Unlike until a quarter century ago, most IAS officers today do not want their children to follow them into the service. It is widely recognised that the prestige of the service has fallen since the 1991 reforms - the reduced controls and the accompanying reduction in licensing reduced their power. Reforms also saw the emergence of alternative professions in the private sector whose pay was considerably higher. The equation between the politician and the bureaucrat also changed decisively in favour of the politician. The service, therefore, lost a lot of its allure.

The recruitment examination, though extremely competitive, is not targeted. Candidates can choose any two subjects and have one common general knowledge paper. Thus, people who get in are from disparate backgrounds. While most people in business recognise that a brilliant scientist (even in pharmaceuticals) is the wrong person to hire for sales, the IAS does not differentiate based on academic qualification. The nature of jobs that are performed in the state secretariat and the Centre encompass disparate departments (education, health, finance, public works department, urban development etc). Many of these require specialists like accountants, town planners, environmental experts, economists, architects, management degree holders, but if they are hired, it is by pure chance and then, too, are likely to be asked to do jobs outside their specialisation. Generalists today perform all these disparate roles.

Finally, it is not as if customised training is on offer for the different specialist roles that are undertaken. In the open market, these skills are priced differently. But the government does not

differentiate on this count and all recruits are paid the same. The experience obtained in the first 10 years in the IAS is similar. All the officers get a year-long training at the Mussoorie Academy and then are posted to a district. They get trained to become good administrators. In today's highly specialised world, it does not prepare them well for many of the roles they are expected to perform in the secretariat, whether in the state or at the Centre. After a few years in the state secretariat, there is a race among them to get the plum jobs at the Centre. There is a pecking order here, with a posting in finance, home, defence, being preferred to minority affairs, culture or sports. Further, most jobs in the states are not as attractive as the posting in Delhi.

This is damning in two ways. First, it proves few state capitals in India are attractive to live in and second it shows that the best officers prefer to do jobs for which they have not been explicitly trained rather than do the jobs they are actually good at in the states. It is not obvious, as an illustration, that the skills and aptitude that will serve you well as district magistrate are the same experience required to become an effective joint secretary, capital markets, at the Centre. We still come across some outstanding officers in these positions but that cannot be the norm. What is expected of them is unreasonable and therefore on average there is a challenge in delivery.

Would we not do better if we moved away from the colonial paradigm? Is it right to staff specialised ministries, at the Centre or in the state, with people without the requisite skills, however bright they innately may be? As I argue at the start of this piece, the time has come to set up a high-powered committee to work out the correct bureaucratic structure for India. This is no mean task but it is urgent.

This can be India's century. But to make it ours we need the instrumentality of the state to be able to address the challenges we face and facilitate the changes we need. This requires, more than anything, a qualified and effective bureaucracy. We must ask: Is our bureaucracy in its current form, equal to the task? Can we even blame them if they are not? We expect them to do what they were never trained to do in an increasingly specialised, complex and changing world. We need to fix this now.

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

## In good faith: If you know what's good for you

The young lacking experience of the world, wrote Aristotle, should not study ethics, for ethics is not a science. Although Aristotle may single-handedly be responsible for the disaster known as western civilisation, his dismissal of the young is not a dismissal of ethics. Rather, for him, the young need to learn what is good, even though they lack understanding. They learn by imitating their elders and other role models. Society is the first repository of value.

If ethics truly is not a science it cannot be taught the way such disciplines are (by rote and repetition it would seem). The task, in India, as in Greece, was left to the poets (the media of the day): Praising the deeds of the praiseworthy and decrying the blameworthy, through song, dance and drama, the moral compass of society was controlled by the stories people heard. Ethos, from which the word ethics derives, was tradition.

Philosophers in India may not have interfered in the work of the poets, because abstruse philosophical writing was restricted to an intellectual elite those who preferred, and had time (and patience) to ponder the imponderable than deal with the complex problems of interpersonal relations. Morality, however, cannot be limited to any one group. That is why to find what is praised or blamed we looked, as the Greek philosophers did, to the poets.

Human conduct operates in two broad spheres: Transactions with the gods (prayers, rituals etc) and those with other humans (including women, animals and by extension, even plants). Broadly it's a question of who gets to eat whom and how. While there is deep connect between religion and morality, the overlap of their intricacies must await an Alexander. Both spheres, however, are concerned with the good, a general adjective of commendation, whose meaning is usually determined by the class of things it applies to. While philosophers have wrestled with this angel for a couple of millennia, we have a rough idea of what it means. In the plural, goods, refers to material things, those which everyone either needs or desires.

It is easier to determine the good by looking at what is clearly (at first) not good: Death is an evil, so are old age and sickness, as the Buddha noticed. Nor was he alone. The earliest prayers to the gods concern these very things. But the living must focus on life, where needs and desires reign supreme. Law and ethics, the visible face of politics, were designed to keep self-seeking men in check. Poetry was the charm that enthralled them, leading them gently into both sense and sobriety. The poets then (like intellectuals at other times), were caught on a cleft stick. Being poets, they required patrons (the government of the day). The poet had to be clever and accomplished, he had to please, while at the same time as "the unacknowledged legislator of mankind", he alone had opportunity to speak truth to power. Naturally, poets protected themselves by resorting to enigmatic sayings. Not only the rudiments of ethics, but out of such ambiguous speech were born all the tropes of indirection and oblique reference: Irony for blame, hyperbole for praise. But the poets had to struggle with conundrums: Wealth was good, but what about that which was dishonestly acquired? Wealth, honestly acquired, was a godsend. But often the gods did not send wealth to the deserving. Why do the right thing when its opposite seems to pay? The poets wove stories in which the good guys eventually overcome the bad ones. Being good, they emphasised, is good for you.

Aristotle described ethics as the study of what is good for man. His book opens with an unlikely truth: "All men by nature desire the good". Unlike his equally famous teacher, he clarified: While everybody desired the good, they did not always know what was good. This is where philosophers could help. Early philosophy was a bit like self-help writing today - to live ethically was simply living smart and healthy. Not surprisingly, it was compared with medicine. As the physician catered to the body, the philosopher cared for the soul.

Given the uncertainties of life, and human short sightedness, teaching people to look after their interests could not be done overnight but required the help of society at large. This is what a good education was all about, teaching people not only how to live but how to live well. Building character by emulating the good man - though initially without understanding, eventually coming to grasp that what is right and just and noble - is actually in one's own interest. Thus, the importance of role models. In consequence, a return to and critique of the poets, who depicted the gods and heroes doing terrible things and remaining unpunished. Greek philosophers were critical ("Homer ought to be flogged"); their Indian counterparts more circumspect, here the poets were left to solve their own problems.

If being moral is in the agent's interest, then that is a powerful reason for being moral, yet not entirely convincing. Otherwise we wouldn't still be talking about morality. How can people know what is good for them and still not do it? In any case, is acting morally always good for me? Surely there are occasions when a little deception will be more advantageous. The conflict between the right and the expedient is not new. "Be practical" is a familiar advice, asking us to suspend our better judgment for the sake of self-interest. In fact, self-interest seems to conflict most with the demands of morality as equitable behaviour - giving the other, rather than oneself, their due. Nevertheless civilisations have been built on the idea of self-interest as the driving force not only of economics but also of ethics.

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

## China to step up war on corruption

China is set to launch the next phase of its anti-corruption campaign following the upcoming conclave of the Communist Party of China (CPC), held every five years.

The final preparations for the new edition of the anti-graft drive began in the Chinese capital on Monday. About 120 members of the Central Commission for Discipline Inspection — the party's anti-graft arm — are participating in the two-day plenum.

The meeting will review the agency's work report for the past five years. The final document will be submitted for endorsement to the party congress, which begins its session from October 18.

Analysts say that having already cracked down on the king-pins of corruption, called "tigers" in semi-official parlance, the next round of the campaign will mainly focus on "flies". These are the lower level officials, whose names may have surfaced after the extensive patronage networks of the high-flying "tigers" were exposed.

During his signature clean-up drive that began after he took over office in 2012, Chinese President Xi Jinping went after top guns of the party, including Zhou Yongkang, the former security czar. Mr. Zhou also belonged to the all-powerful seven-member standing committee of the Politburo, headed by President Xi.

### Unwritten rule

His conviction and life-sentence broke an unwritten rule of sparing top leadership from criminal investigation. Other heavyweights felled by the sweeping campaign included former military leaders Xu Caihou and Guo Boxiong.

Both were Vice-Chairmen of the powerful Central Military Commission, the apex body of China's military establishment. In fact, the clean-up followed by restructuring of the People's Liberation Army became one of President Xi's boldest, and probably unfinished, moves, during his first term in office.

China's anti-graft drive has so far netted more than 250 senior officials, military generals and corporate executives. Nearly 1.4 million cadres have been "disciplined," official figures say.

While Mr. Xi's unprecedented attack on corruption has been hugely popular, it has apparently threatened the momentum of economic growth. It is widely perceived that the fear of anti-corruption inspectors raiding their offices or homes has discouraged officials to clear major investment projects.

### Economic impact

The disruption of networking between corporate executives and party officials over lavish parties has, presumably, fractured the economic decision making cycle.

Aware of the problem, a recent article in *Qiushi* journal — the flagship of the Central Committee of the CPC — warned officials not to avoid business dealings, fearing that they could become victims of the anti-graft drive. It asserted that "the consequence [of this attitude] is equally serious — and the impact equally damaging" as corruption.

### New commission

Analysts say a new overarching anti-corruption architecture is expected to be cleared during 19th Party Congress, though its formal launch may have to await the annual session of the National People's Congress (NPC) — China's Parliament — in March. That includes the formation of the National Supervision Commission, subordinating similar bodies at the provincial level.

Unlike the Central Commission for Discipline Inspection (CCDI), which has jurisdiction only over the party members, the new commission will have powers to investigate all, including non-Communist Party members.

At the end of the party congress, a change of guard in the CCDI is expected. Having attained the unofficial retirement age of 69, current CCDI head, Wang Qishan, one of Mr. Xi's trusted allies, is likely to be replaced by Li Zhanshu — the President's chief of staff.

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

crackIAS.com

## Fixing the steel frame

When we attained Independence in 1947, like British dominions such as Canada and Australia and colonies such as Malaya and Kenya, we continued to adopt the civil service system inherited from the British. The first Prime Minister, Jawaharlal Nehru, was aware that the colonial civil service system was unsuitable for a politically free, socially feudal and economically poor country such as ours. Lord Mountbatten, the “last Viceroy of India”, did little about it. Yes, we renamed our civil services, calling them the Indian Administrative Service (IAS) and the Indian Audit and Accounts Service (IAAS), etc, but there has been only little change in practice. The IAS has continued to be deeply hierarchical and rule-bound rather than being driven by domain knowledge. Seniority is the basic criterion. We set up a brand new National Academy of Administration at Mussoorie, later to be called the Lal Bahadur Shastri National Academy of Administration. It was meant to train young recruits for the administrative services. The goal of the training imparted was still that of creating the all knowing “intelligent generalist”.

Over the last 70 years, many incremental changes were made. Meanwhile, our erstwhile “mother country”, the U.K., went ahead even as early as the 1950s to radically restructure its civil service. The famous Fulton Commission shifted the focus from a system based only on seniority and “experience” to one which gave pride of place to domain knowledge. This would avoid such ‘atrocities’ such as the secretary, water resources becoming the defence secretary, and the joint secretary, health being promoted as additional secretary, home ministry, which are commonplace today. When a non-commissioned officer or a soldier joined the Indian Army as an infantry man, he remained one throughout his career. He never became an artilleryman, a member of the armoured corps, or even a member of the signals (communications), corps. Moreover, when an officer in one of these disciplines reached the level of a brigadier, he was required to go to the Defence Services Staff College (DSSC) to undergo a stiff examination. There were many objectives to those examinations, key among them being inculcating leadership qualities and a degree/level of domain knowledge. If he passed the examinations he became a major general and joined the elite of higher defence managers.

I am strongly of the view that we need to adopt such a system for the IAS, at the director level. The equivalent of the DSSC would be the academy at Mussoorie. However, faculty from the Indian Institutes of Management and the Indian Institutes of Technology should also be brought in to deal with their areas of expertise.

But changing the character of the personnel system would not by itself be enough. Organisational changes in the area of government ministries departments are also needed.

The core of those changes lies in the creation of “clusters/sectors” which are:

Security cluster: home, defence, security and intelligence and maybe even the foreign service, atomic energy, space and information technology.

Economic cluster: finance, commerce and industry.

Engineering cluster: public enterprises, heavy industries, electronics, telecommunications, and micro, small and medium enterprises.

Energy cluster: petroleum, coal, power and new and renewable energy.

Chemical cluster: chemicals and petrochemicals and pharmaceuticals

Transport sector: roads, ports, shipping and civil aviation, railways.

Social sector: health including the Indian Council of Medical Research, education, social welfare and social justice and empowerment, women and child development.

Rural sector: rural development, agriculture, agricultural research and education, Khadi and Village Industries Commission, water resources.

Science and technology sector: science and technology, scientific and industrial research, biotechnology, Council of Scientific and Industrial Research, earth sciences, and environment and forests.

A key component of the new training programme would be to assess and develop domain knowledge, and the director being trained for the sector. Once “streamed”, the civil servants can then spend the rest of their careers “rotating” within the sectors concerned.

Questions may be raised about the feasibility of such an idea. My answer is this. If the defence forces have shown that it can work, and with positive results, why not apply it to the civil service?

*Ashok Parthasarathi was S&T Adviser to Prime Minister Indira Gandhi*

The new U.S. Fed Chairman is unlikely to opt for policies that might upset the President’s plan

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by crackIAS.com

## Learning from history

On January 30, 1948, at a time when northern and eastern India continued to be devastated by the horrors unleashed by the Partition, another appalling event rocked the newly independent and still fragile nation, the assassination of Mahatma Gandhi. Detective novelists tell us that hapless people are murdered for mainly three reasons: greed, ambition and lust, not necessarily in that order. But Nathuram Godse of the Hindu Mahasabha assassinated Gandhi because the Mahatma stood for a world view implacably opposed to the hate-filled rhetoric of the religious right. Gandhi was a powerful moral exemplar — therefore, he posed a distinct threat to the dark forces of doom and destruction. He had to be removed physically.

An individual called Mohandas Karamchand Gandhi was not murdered, an entire perspective committed to ahimsa, toleration, and respect for other religious traditions was sought to be obliterated. Ironically, his killers failed, because Gandhi continues to live in our hearts, he inhabits our imaginations. We continue to hold right-wing groups responsible for the death of a man who defied an empire as well as obscurantism within India.

Sixty-nine years down the line, Pankaj Phadnis has appealed that the Supreme Court reinvestigate the death of Gandhi, and holds that Gandhi was killed by a fourth bullet fired by someone else. His motive becomes clear the moment we recognise that Mr. Phadnis is a trustee of the organisation Abhinav Bharat, which is a part of the religious right. We also know that the complex of right-wing groups under the umbrella of the power wielded by the Bharatiya Janata Party seek to reduce the art of history writing to a tale told by knaves and fools on a stormy night. They labour in vain, for history does not go away at the wave of a wand, or by a PIL filed in a court of law. The past will sneak in on silent feet, relentlessly intrude into the present, and compel us to recollect murders and murderers most foul.

No country is more conscious of the persistence of the past than Germany. After the Second World War some German scholars spoke of the need to forget. The project was simply not doable, and soon enough intellectuals began to acknowledge the importance of coming to terms with the Holocaust. Theodor Adorno, the noted philosopher of the Frankfurt School of Critical Theory, spoke of the impossibility of writing poetry after Auschwitz, or philosophising after Auschwitz, or even living after Auschwitz. We cannot, he concluded, break free of the past. All we can do is to come to terms with the past. More importantly, we must learn to critically reflect on our failure to prevent groups which trade in social hatred from dominating the present. The renowned philosopher Jürgen Habermas continues the task of acknowledging the past, and learning from it. A refusal to address the past results in social pathologies.

Remember the past we must, but how do we remember history? How do we remember Gandhi, a man of whom Albert Einstein is said to have remarked that “generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth”? For a long time, scholars did not write biographies of the man, they wrote hagiographies. Today it is acknowledged that he made mistakes, he seriously misunderstood caste discrimination, he went wrong in his debate with B.R. Ambedkar, he could be authoritarian, and he had peculiar ideas on crucial issues. But we also remember that Gandhi would rather suffer himself than impose suffering on others. When he walked the streets, he was regarded as the embodiment of non-violence. In contrast, when cadres of the religious right appear on our streets, they evoke trepidation. Confronted by threats of violence, people shiver, they run for cover. For the religious right nothing has changed since Gandhi was killed because of his world view. Indians continue to be murdered for the same reason — therefore, the murder of a Gauri Lankesh here, of a Narendra Dabholkar there, of a Govind Pansare here, and of an M.M. Kalburgi there.

How on earth does it matter who killed Gandhi? We are not reading a detective novel. Nor are we concentrating on discovering clues that will lead us to the murderer before our beloved detective, for example P.D. James's Adam Dalgliesh, does so. What matters is why Gandhi, and now other dissenters, are killed. Gandhi was killed because he defended an alternative notion of politics based on swaraj, non-violence, pursuit of the truth, and subordination of power to ethics. Putative assassins should recollect that there is a nasty phrase for those who prefer extermination of the opponent to debate, it is called moral cowardice.

What do we learn from two historical narratives, of violence and of non-violence? Violence is based upon the certainty that we know all there is to know, and that is why others who do not conform to our views have to be eliminated. Non-violence is based on the philosophical virtue of doubt. Socrates, who was condemned to drink hemlock by the Athenian jury, knew he did not know. Gandhi, who was assassinated, also knew that no one knows the truth. I, he wrote, have been striving to serve the truth and have the courage to jump from the Himalayas for its sake. But, he added, I know I am still very far from that truth: "As I advance towards it, I perceive my weakness ever more clearly and the knowledge makes me humble."

This does not mean that we stop searching for the truth. But we are seekers, not finders. We would do well to seek together. If persons have the moral capacity to know the truth, but not the entire truth, then no one person or group can claim superiority over others because their truth is the ultimate. We also realise that just as our (partial) truth is dear to us, others' (equally partial) truths are bound to be dear to them. There is simply no point in comparing world views, in grading them, or in pronouncing one conception of the good as superior to the other.

Gandhi himself was what he was, a great moral leader and a giver of remedies for the maladies of the human condition, because he drew inspiration from a variety of sources. His philosophy is indebted to four great spiritual and moral traditions: Hinduism, Jainism, Buddhism, and Christianity. Gandhian philosophy is constituted as much by the *Bhagavad Gita* as it is by the Sermon on the Mount. And he drew inspiration as much from Tolstoy and John Ruskin as much as he drew inspiration from Vivekananda and other spiritual leaders in India. Gandhi's truth led inexorably in the direction of toleration.

And it is precisely toleration that we need in today's world where dissent is suppressed through annihilation. This lesson, the religious right, indeed fundamentalists of every hue, need to learn. We do not tolerate others because we alone know the truth, we tolerate because we do not know enough. Confidence that we know the truth leads to violence, doubt that we know enough leads to non-violence. We come to terms with history by learning from it, not by erasing it.

*Neera Chandhoke is a former Professor of Political Science at Delhi University*

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

## Behaviour tips for Swachh Bharat

The neurologist, Antonio Damasio, once wrote, "A brain that can't feel, can't make up its mind". Examples abound where ostensibly rationally thinking human beings with perfect information and foresight choose collectively to defy the fundamental tenet of classical economics. They tend to succumb when the dessert cart trundles by, to the great consternation of economic theorists and clairvoyants. We all break our diets.

My own experience with policy and its delivery allows me to cite a few more such scenarios where pure economic policy-making crumbled at the event horizon - the policy was of little use to communities it was designed to help. As an implementer, I found programmes requiring normative behavioural change distressingly difficult to deliver, and admittedly, success was moderate.

Let's take the case of Swachh Bharat, a proverbial horse and water scenario. Building toilets and creating infrastructure has not proved to be enough to make people use them. Naming and shaming has met with limited success to change preferences here. In the absence of social disincentives with everyone indulging in the same behaviour, and the practice being a collective habit perfected over the years, something more than building toilets (mostly without water supply) needs to be done here.

Another of many such examples is the "win-win-win" incentive whorl created by our agricultural policy owing to the MSP guarantee to a limited number of crops, mainly rice and wheat. It's a winning scenario for farmers growing crops underwritten by the MSP. Fertiliser subsidies encourage more use and productivity in the short term - a win-win for both farmers and suppliers. Government procurement further fortifies overflowing FCI godowns, adding to our confidence of being sufficient in grain, adding the third win. In this system of self-perpetuating incentivisation, where is the scope to wean away farmers from cereal crops towards cash crops and ensure a better agro-climatic fit?

So what is that new perspective? Let's understand through a few examples again. Singapore is so spick and span, they say, you could eat out off the road. Locals file at the Tokyo metro entry and exit in perfect straight lines like automatons without a prompt, every single day of their commute. In fact, Japan is so low on public misdemeanour, more force and resources are deployed for the community service bureau than the crime bureau in the National Police Force. People behaving well save these governments billions in enforcement costs. In another example of a government harnessing normative insight, the British government called in game theorists to help design auctions for 3-G mobile telecoms' operating licences in 2000, and ended up raising a cool \$35.4 billion, exploiting the competitive gaming behaviour of the bidders. In short, understanding strategy requires a perspicacious look into social norms and habits, and into human behaviour guiding such norms and habits. Policy needs to be informed thus.

Guided by such principles, the British government now has a full-fledged "Behavioural Insights Team" (BIT) also called the "Nudge Unit" working with the Cabinet Office. The two mantras informing all policy are: If you want to encourage someone to do something, make it easy (here is a case for simplifying tax returns), and we can't do evidence-based policy without evidence (perhaps a case for more decentralised planning tailored to local needs). Their five-year old "What Works Network" to encourage the government to test new ideas is already available in some manner in an indigenous avatar of the PMO's website welcoming crowdsourcing of ideas for better insights and policy design. Another stellar example to emulate is the public connect network established by the Gujarat government through BISAG (the Bhaskaracharya Institute of Space-Applications and Geo-informatics), the brainchild of our prime minister. The institute has done great work in sustainable development and inclusive growth through communication, information

and direct public connect.

The US too has an SBST Team (Social and Behavioural Sciences Team) in the White House, which conducts randomised controlled trials to test the effectiveness of federal policy. It has helped veterans make choices for better pension plans. It has also helped people to pay off their educational loans and also helped the IRS to increase tax compliance using simple nudges instead of hard (dis) incentives.

Policy design in India thus stands to gain by being behaviourally-informed especially in the realm of policy outcomes like clean India. Working in a normative space with communities, instead of an antiseptic economic sphere, shall ensure the achievement of desired policy outcomes in the long run while minimising costs to the exchequer. This calls for the inclusion of their choices and preferences in policy and using nudges, that is continuous subtle suggestions and subliminal prompts, so that behaviours that are beneficial are reinforced and those which are damaging are extinguished.

Remember, in the long run, we are all humans.

END

Downloaded from [crackIAS.com](https://crackIAS.com)

© **Zuccess App** by [crackIAS.com](https://crackIAS.com)

crackIAS.com

## 530% jump in assets of seven parties

The average total assets of seven national parties increased by 530% between 2004-05 and 2015-16, from about Rs. 62 crore to Rs. 388 crore, according to a report by the Association of Democratic Reforms (ADR).

The report said the BJP's assets increased by 627.15%, from Rs. 122.93 crore to Rs. 893.88 crore, while the Congress recorded an increase of 353.41%, from Rs. 167.35 crore to Rs. 758.79 crore. The CPI (M) and the Trinamool Congress are the only two national parties which have registered a steady increase in their annual declared assets. The total assets of CPI (M) between the same period increased by 383.47% (from Rs. 90.55 crore to Rs. 437.78 crore), while that of the Trinamool Congress increased by 17,896% (from Rs. 0.25 crore to Rs. 44.99 crore). Between 2012-13 and 2013-14, the BJP declared the highest increase in assets of Rs. 317.11 crore. The largest decrease was declared by the NCP.

The assets declared by national parties fall under six major heads: fixed assets, loans and advances, FDR/deposits, TDS, investments and other assets. During 2004-05, the maximum assets were declared under the FDR/deposits, amounting to Rs. 183.44 crore. It constituted 42.53% of total assets under various heads, said the report. During 2015-16, the highest category was "other assets", under which the parties declared holding Rs. 1,605.114 crore. and it formed 59% of the total assets,

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

## Why make a show of patriotism: SC judge

Justice Misra had reasoned that the practice would “instil a feeling of committed patriotism and nationalism.”

Finally, the court left it to the government to bring out any notification, if necessary, to make or not make the playing of the anthem mandatory in cinema halls. The case was posted for hearing on January 9, 2018.

The court had modified the November 2016 order twice, once to exempt physically and mentally challenged people from standing up in cinema halls for the anthem.

Now, sitting beside Chief Justice Misra, Justice Chandrachud referred to the Prevention of Insults to National Honour Act of 1971 to observe that “there is no mandate that people should stand up when the national anthem is sung in a cinema hall. This is obviously because a cinema hall is a place for entertainment ... people go to cinema halls for undiluted entertainment. Society needs entertainment.”

“You don’t have to stand up at a cinema hall to be perceived as patriotic,” Justice Chandrachud observed.

The judge was responding to submissions by Attorney-General K.K. Venugopal, for the Centre, in support of the November 2016 order.

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by crackIAS.com

## Tata vs Mistry a textbook case of the need for a resonant leadership, shared vision

The battle between Tata Sons Ltd and Cyrus Mistry continues into 2017, more than a year after it commenced with Mistry's ouster as chairman of the group holding company. While the final outcome of this battle is anyone's guess, the moot question remains: How should family businesses plan for effective succession and what are the leadership lessons to be learnt from the Tata imbroglio?

The Tata group presents the paradoxical case of a large professionally managed Indian business group, not being led by a direct descendant of Jamsetji Tata—the founder of the Tata group—in recent times, and yet firmly associated with the Tata family legacy and Tata values. Ratan Naval Tata (RNT), appointed Jehangir Ratanji Dadabhoy's (JRD) successor in 1991, was the latter's adoptive nephew. On the face of it, RNT's succession plan in 2012, involving Mistry, seemed fool-proof. Mistry, though an outsider to the Tata family, was the scion of the family that was Tata's largest private shareholder. Further, he had knowledge of the Tata management's style and functioning, having spent six years working as a Tata Sons director prior to his being appointed as RNT's successor.

The Tata succession plan symptomizes most family businesses which concentrate largely on the business aspects, to the exclusion of the dynamics between the family and family business interface. It also points to the peculiar leadership challenges faced by family businesses which have been led by strong patriarchs for extended periods. At the heart of a successful transition of leadership, especially in a family business, is creation of a shared vision by a leader who exhibits 'Resonant Leadership'.

Richard Boyatzis and Annie McKee, in a book published in 2005, described resonant leaders as those who inspire people in their organizations, institutions and communities. Such enduring leaders find new opportunities, create hope through building relationships with those around them which are in tune with the others and thus help create a shared vision.

The creation of a shared vision has been identified as the driver of sustainable change. However, such a shared vision is easier stated as an objective than achieved.

Research in the area of Intentional Change Theory (ICT) distinguishes between the notion of 'ought self' versus 'ideal self' and attributes much of the emotional dissonance experienced by members of the organization, institution or family to the distance between the two selves. The leaders' vision of the organization and how it should be invokes the 'ought self' among members of the organization/family. Such 'ought self', which is essentially based on expectations of others, may be at a dissonance with the individual's 'ideal self'—the core mechanism for self-regulation and intrinsic motivation. The members of the family or the organization, in such a scenario, capitulate to the expectations of the leaders so as to reduce the cognitive and emotional dissonance. However, the distance between the 'ought' and 'ideal' self leads to people feeling lost, without a sense of purpose or giving up on their dreams. There is no shared vision in such cases.

Family business research points to a shared vision as being the most powerful predictor of long-term financial success of family businesses. Such a shared vision comprises essentially of three elements: shared values and philosophy to build on a core identity with the past and distinctive strengths; shared hope built on emotional contagion and the shared image of a desired ideal future. Such a vision is 'shared' not merely in concept, but also emotionally. Resonant leaders can create value by building a shared vision.

The Tata-Mistry imbroglio clearly demonstrates the lack of a 'shared vision' between the

incumbent and the successor. In lesser family businesses, such lack of a shared vision may result in a demotivated and ineffective successor leadership and eventual organizational decline; at the Tatas, it has assumed the form of a full-blown conflict. The lack of such a shared vision is likely to have a far severe financial impact on smaller family businesses than for companies of the size and stature of the Tatas.

In the context of family businesses, it is this cultivation of a resonant leadership and effective succession planning that should constitute the key takeaways from the Tata-Mistry imbroglio. However, a recent survey of Indian family businesses ([pwc.to/2ylqQFG](https://pwc.to/2ylqQFG)) suggests that family businesses do not consider succession planning as a key challenge. Only 25% of the 102 family business respondents surveyed considered succession a key challenge. Consequently, only 15% of family businesses surveyed had a robust, documented and communicated succession plan.

Moreover, ensuring that the business stays in the family appeared extremely low in the order of priorities, with 44% of those surveyed indicating that this goal was not very important. Even more unimportant was the goal of ensuring the creation of employment opportunities for other family members, with 72% considering this unimportant, while only 12% considered this 'very important'. Paradoxically, 78% of family businesses in India have next-gen family members working in the business, with most of them in senior executive roles.

How does one interpret these results? The most plausible explanation for such results may be the perceived relative unimportance of family dynamics when compared to business challenges in achieving long-term business goals. Thus, business challenges such as the need to innovate, keep pace with digital and new technology and dealing with competition were seen as the key immediate challenges by Indian family businesses. Yet, as the Tata-Mistry fight exemplifies, ignoring family dynamics, especially those relating to succession planning and enduring leadership, and concentrating purely on business issues can jeopardize the achievement of any business goal. More importantly, family business leaders will need to understand the relevance of creating resonant relationships and a shared vision for the next gen to own and build on.

The Tata story is a textbook case of the need for a resonant leadership and shared vision.

Tulsi Jayakumar is professor and programme head, postgraduate programme for family managed business, S.P. Jain Institute of Management and Research, Mumbai.

END

Downloaded from [crackIAS.com](https://crackIAS.com)

© **Zuccess App** by [crackIAS.com](https://crackIAS.com)

## CVC to develop Integrity Index of 25 Organizations

### CVC to develop Integrity Index of 25 Organizations

In line with the broader strategy and emphasis on preventive vigilance, the Central Vigilance Commission (CVC) believes that the next level of systemic change can be through the tool of Integrity Index. The CVC has therefore decided to go in for development of the Integrity Index-based on bench-marking of internal processes and controls within an organisation as well as management of relationships and expectations of outside stakeholders.

The Integrity Index will bring out annual scores/rankings of Public Sector Undertakings/Public Sector Banks and Financial Institutions/Departments/Ministries of Government of India by linking the essential drivers of vigilance with long term efficiency, profitability and sustainability of public organizations and create an internal and external ecosystem that promotes working with Integrity in public organizations.

CVC has adopted a research-based approach for creating an integrity index that various organizations can use to measure themselves and which will evolve with changing needs and with this view IIM-Ahmedabad has been engaged to develop the Integrity Index. Being a new initiative, initially 25 organizations have been selected for development of the Integrity Index (as per list attached). Subsequently, it is proposed to extend the Integrity Index concept to all other CPSUs and organizations of Government of India. The management of all 25 organizations have been involved in the development of Integrity Index.

The main objectives for which the Integrity Index is to be established are:

1. Define what constitutes Integrity of Public Organizations
2. Identify the different factors of Integrity and their inter-linkages
3. Create an objective and reliable tool that can measure the performance of organizations along these above factors
4. Validate the findings over a period of time to improve upon the robustness of the tool that measures Integrity
5. Create an internal and external ecosystem that promotes working with Integrity where public organizations lead the way.

### List of 25 Selected Organizations for Development of Integrity Index

Sl. No.	Sector		Name of CPSE/Ministry/PSB etc
1	Oil and Gas	1	IOCL
		2	ONGC
2	Power	3	NTPC
		4	PGCIL
3	Coal	5	Eastern Coalfields
		6	Western Coalfields
4	Steel	7	SAIL
5	Banks	8	PNB
		9	Syndicate Bank
6	Transport	10	NHAI
		11	Mumbai Port Trust
		12	RVNL
		13	M/o Railways
7	Mining	14	NMDC
		15	NALCO
8	Defence	16	BEL
9	Dept of Heavy Industry	17	BHEL
10	Commerce and Textiles	18	CCI
11	Social Sector	19	FCI
		20	EPFO
		21	MCI
12	Communication	22	MTNL
13	Urban Development & Local bodies	23 & 24	DDA and South MCD
11	Financial Sector	25	CBDT

\*\*\*\*\*

KSD/NK/PK

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by crackIAS.com

## #MeToo breaks conspiracy of silence, but social media hashtags aren't enough

#MeToo hashtag came into being as long as a decade ago to build social solidarity among survivors of sexual assault in Canada who may not otherwise have been able to properly access institutional support systems. But since Hollywood's powerful producer Harvey Weinstein was accused of rape and sexual assault by more than 50 women less than a fortnight ago, #MeToo has soared up and away, burning up the social media universe in several languages across the world.

Sexual harassment is as old as the hills, probably older. But something struck a chord with the calling out of Harvey Weinstein—perhaps it was his class or colour, or the fact that he used privilege to shut up women who wanted to climb the ladder or, simply, be. Certainly, Harvey Weinstein used the casting couch to great effect and in the bargain congealed the conspiracy of silence that surrounds sexual harassment on a daily basis.

In the US at least, #MeToo has had precedence. In 2014, a shooting in California triggered the #YesAllWomen social media campaign against misogyny and misogynistic violence. Soon, though, a counter-narrative of 'YesAllPeople' and 'NotAllMen' emerged to argue that violence is perpetrated by "some bad men" only, an attempt to deflect attention from misogyny and patriarchy as structural roots of violence. We have seen similar responses to #BlackLivesMatter with #AllLives Matter — how social media campaigns generate direct political responses and retaliations whenever campaigns against specific oppressions go viral.

The #MeToo campaign appears to be different. A few men have gone into safe, self-reflective 'confessional' mode while others have indulged in paternalistic trivialization. It has triggered a range of responses on print and electronic media. It has also led to questioning who the onus should be on, on survivors to stand up on social media and be counted or on the guilty party in question. But it has not yet generated a backlash of the kind we saw earlier to #BlackLivesMatter or #YesAllWomen.

Here in India, the street protests in the wake of the December 2012 Delhi rape did culminate in relatively stronger laws against sexual harassment in India. Some battles against men in powerful places, for example against Tarun Tejpal, R K Pachauri and Mahmood Farooqui, were launched, but the celebrity cases have not led to a snowball effect in less privileged spaces.

Perhaps the protests in India's urban university spaces like Jadavpur University and Banaras Hindu University as well as the 'Pinjra Tod' movement show that significantly more students are rejecting both silence and silencing to create collectivities against sexual harassment. The #hokkolorob movement started in Jadavpur University in reaction to the University's abject failure to address a case of sexual harassment, is a strong and important example. It culminated in the removal of the Vice Chancellor who had called in the police to assault protestors. But it could not be sustained to allow the creation of an autonomous and uncompromising institutional structure that would address cases of sexual harassment on campus.

In BHU, the outcome so far is similar. While, the recent dismantling of the Gender Sensitization Committee Against Sexual Harassment (GSCASH) in JNU is an example of how institutional authoritarianism in Indian academia is coalescing to dismantle just redressal of sexual harassment complaints by weakening structures that had evolved through collective struggle.

The biggest challenge, of course, is the social impunity of patriarchy that privileges class and social location to its perpetrators. The difficulty of fighting each case also depends upon the class, social and institutional location of survivors and complainants.

Social cultures ensure that assertions against sexual harassment don't take place automatically. Social media, regardless of its many benefits, is an institutional space bounded by class and privilege. Sometimes, it becomes a source of oppression, harassment and violence as much as it also reflects competitive individualism of 'posts' rather than creation of safe spaces through collective endeavour that can provide space for individual expression and solidarity.

In all unequal societies structured by class and social differentiation and more so in grievously unequal societies like India, privilege definitely structures individual assertions on social media. Such assertions cannot ensure safe social spaces to expose perpetrators, leave alone deal with questions like the enormous battle for justice and recovery from physical and psychological trauma. Nor do they challenge perpetrators of sexual harassment.

As for a recent "list of accused" doing the rounds on [Facebook](#) and supposedly calling out academics that are alleged to have sexually harassed women, such "naming" hardly leads to either shaming or makes a difference to the cause of just redressal. So what is the counting for ?

END

Downloaded from [crackIAS.com](#)

© **Zuccess App** by crackIAS.com

crackIAS.com

## The problem of inculcating honesty

According to the United Nations Office on Drugs and Crime (UNODC), global money laundering transactions are estimated to be between \$800 billion and \$2 trillion per year. According to the Association of Certified Fraud Examiners, companies lose nearly 5% of their revenue each year to employee and executive fraud. Back home in India, just the cost of electricity stolen alone amounts close to Rs15,000 crore.

Dishonesty has a high emotional cost too. An organization that loses trust among its customers due to one dishonest act of their employees will have to demonstrate its honesty in many more occasions just to even stand a chance of conveying to its customers that it has now mended its ways.

Dishonest behaviour has a direct economic impact on a country or an organization. Making humans a bit more honest might be the behaviour change that would bring the highest economic benefit to countries and organizations. Easier said than done, though.

Across the world, several steps have been taken to curb dishonest practices. Stricter regulations have been enacted. More efficient surveillance networks using better technology have been installed. Regular and unexpected audits and raids are being done. Robust data-monitoring tools have been installed. But despite all these efforts, the rate of fraud has only been going up.

Many of the fraud-monitoring systems have gone on to create a dysfunctional environment within organizations. Many honest employees end up believing that the surveillance software and fraud-countering measures are an example of the organization not trusting them. According to an article in *Psychological Review* by L. Jussim, actions that convey expectations of wrongdoing may in fact lead to a rise in misconduct for both honest and dishonest workers by creating self-fulfilling prophecies for the former and self-perpetuating ones for the latter.

Can we develop a fraud-management strategy that is based not just on external monitoring but instead based on monitoring of the moral compass within each individual?

The hope comes from several studies that show that a vast majority of individuals are those who cheat once in a while or cheat only in a few of the transactions in their daily lives. Only 5% of the fraudsters caught have had a prior fraud conviction. We need a deeper understanding of the behavioural contours of fraud activities.

Fraud behaviour in great measure is influenced by the culture and environment in which we live in. A study conducted by Simon Gächter and Jonathan F. Schulz across 23 countries found that people are more likely to indulge in dishonest acts for personal gains if they lived in more corrupt societies.

The perpetrators of most frauds are physically, psychologically and temporarily distant from their victims. This distance makes sure that the fraudster does not relate to the harm they cause the victim. Usually just a feeling that one is going to cause harm to someone is enough to deter a wrong act. But if the party on the other side is the government, or large organizations, the feeling that one could cause harm to them does not easily arise. So there is very little emotional distress when it comes to committing fraud against governments and large corporations. Moreover, in India, thanks to our socialistic background, the common belief is that governments exist only to provide—the norm of paying back to the government is yet to seep in.

It will be very difficult to eradicate all fraud. One needs to choose the easier battles. The initial

focus could be on those transactions where the other party in the transaction and the level of reciprocity involved in the transaction are very clear. For example in a property deal involving two parties, the role of the government in that transaction is not very clear. So the level of reciprocity and the need for paying stamp duty to the government for that transaction is at best ambiguous. On the other hand, in the case of a power company, the transactional relationship between the power company and the consumer who used the power to light up his house is very clear. Therefore, the feeling that the consumer has to reciprocate the power company with regular payment for the power he consumes is easier to visualize and, therefore, to enforce. Policymakers should identify similar transactions where the level of reciprocity is fairly clear to begin our battle against dishonesty.

Several organizations like banks and power companies believe that publicizing the names of the defaulters and shaming them will deter fraud. Shame as an emotion does not exist within in-groups. For that matter, a long list of defaulters will instead reinforce the knowledge that defaulting is the accepted social norm. One should try the reverse strategy: make winners out of those who pay the bills regularly. We need to have many role models of persons and corporates who are very honest.

A vast majority of us will want to inculcate the virtue of honesty in our children. While we tend to present an honest face as a parent, there are a few occasions when we are dishonest. If this dichotomy in people's lives can be exposed, dishonesty levels can come down. Well-crafted programmes in schools can be designed to get children to reinforce the value of integrity among their parents.

Most frauds are a result of occasional behavioural aberrations in the otherwise honest life of an individual. If so, treat fraud as a behavioural problem and the criminal justice system will have much less work to do.

*Biju Dominic is the chief executive officer of Final Mile Consulting, a behaviour architecture firm.*

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by crackIAS.com

**Vigilance Awareness Week to be observed from 30th October to 4th November, 2017 with theme "My Vision-Corruption Free India"**

**Vigilance Awareness Week to be observed from 30th October to 4th November, 2017 with theme "My Vision-Corruption Free India"**

### **Vice-President Shri M. Venkaiah Naidu to be the Chief Guest at the Inaugural Function**

The Central Vigilance Commission (CVC) has decided that this year the Vigilance Awareness Week would be observed from 30<sup>th</sup> October to 4<sup>th</sup> November, 2017. The theme of the week would be "My Vision-Corruption Free India" (" - "). The Vice President of India Shri M. Venkaiah Naidu will be the Chief Guest at the Inaugural Function to be held on 30<sup>th</sup> October 2017.

The observance of the Vigilance Awareness Week would commence with the Integrity Pledge by public servants in the Ministries/Departments/Central Public Sector Enterprises (CPSEs)/Public Sector Banks (PSBs) and all other Organisations on 30<sup>th</sup> October, 2017 at 11.00 a.m.

While addressing a press conference here today, the Central Vigilance Commissioner, Shri K.V. Chowdary said that the purpose of observing Vigilance Awareness Week is to educate the public at large about the corruption related practices and also educating them how to report about it. He said that it acts like a mass movement of involving people in saying no to corruption. Shri Chowdary said that to give recognition to the reforms and good work done by organization in the field of punitive, preventive and participative vigilance, the Vigilance Excellence Awards have been instituted in two categories from this year onwards. He also said that the Commission is developing an Integrity Index based on bench marking of internal processes and controls within an organization as well as management of relationships and expectations of external stake holders. He further said that initially Integrity Index will be developed for 25 organisations including Government organisations and PSUs. This Integrity Index will be developed with technical support from IIM, Ahmedabad, he added. He also informed that the CVC is developing an e-learning module for the benefit of vigilance officers. He said that CVC organizes other events also throughout the year such as Lecture series by eminent speakers on various topics. He added that CVC also provides internship training to the students at the Commission during their summer vacations, which provides them exposure about the functioning of Commission.

The Vigilance Commissioners Dr. T M Basin and Shri Rajiv, Secretary, CVC Smt Nilam Sawhney and senior officers were also present on the occasion.

Observance of Vigilance Awareness Week every year is part of a multi-pronged approach of the Commission wherein one of the strategies is to encourage all stakeholders to collectively participate in the prevention of and the fight against corruption and to raise public awareness regarding the existence, causes and gravity of and the threat posed by corruption . The Commission as part of a multi-pronged strategy to tackle corruption has been stressing on punitive, preventive and participative vigilance measures. Organisations have been advised to conduct activities relevant to the theme both within their organization, and outreach activities for public/citizens as given below:

Activities to be conducted within the organisation include taking of Integrity Pledge by all employees, distribution of pamphlets/handouts on preventive vigilance activities, whistle blower mechanism and other anti-corruption measures, conducting workshops and sensitization programmes for employees and other stake holders on policies/procedures of the organization

and preventive vigilance measures. Other activities include publication of journals/newsletters on vigilance issues, systemic improvements and good practices adopted for wider dissemination and awareness, conducting various competitions such as debates, quiz etc. for the employees and their families on issues relating to anti-corruption and the use of organizational websites for dissemination of employees/customer oriented information.

Outreach activities for public/citizens include the display of hoardings, banners, posters and distribution of handouts etc. at prominent locations/places in offices/field units and also at places with public interface, organization of grievance redressal camps for citizens/customers by organisations having customer oriented services/activities and the taking of the online "Integrity Pledge" developed by the Commission.

Seminars, discussions and other outreach events have been planned involving the private sector, professional associations, trade unions and associations for wide participation of all sections of civil society

"Awareness Gram Sabhas" are being organized for dissemination of awareness in Gram Panchayats (in rural and semi-urban areas) to sensitise citizens on the ill-effects of corruption. Last year, 70,000 such Gram Sabhas were organized during the Vigilance Awareness Week.

Laying stress for creation of awareness on the ill-effects of corruption amongst school and college students, special efforts are being made by each field unit/branch of every CPSE/ to reach out to students in schools and colleges. In this regard, various activities such as lectures, panel discussions, debates, quiz, essay writing, slogans/elocution/cartoon/poster competitions on moral values, ethics, good governance practices etc. are being organized across the country. In 2016, such activities were organized in schools and colleges in more than 500 towns across the country

A new feature is the establishment of 'Integrity Clubs' in schools and colleges as children are the future assets of the country and it is important to cultivate moral values in them.

Organizations will also conduct activities for mass awareness such as marathons, walks, bicycle rallies, human chains, street theatre, etc. in various cities and towns across the country.

Many organizations will extensively use bulk SMS/E-mail, Whatsapp, electronic, print and social media for spreading awareness.

\*\*\*\*\*

KSD/NK/PK

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

## Of bureaucracy and emotions

Eleven-year-old Santoshi Kumari [died of starvation in Jharkhand's Simdega district](#) this month. Her ration card was not Aadhaar card-linked, preventing her from receiving any food ration from the Public Distribution System (PDS) for several weeks. Many of us cringed on reading the news. The resulting politicisation of the debate and the cacophony of who is at fault reminds us again of the hopelessness in public discourse.

A fresh, young mind has been left baffled by this. Why did the PDS dealer not give some food to a dying girl? How difficult can it be? An 'old' mind understands. If the paperwork isn't right, what can the dealer do?

Our society runs on paperwork. Bureaucracy came into being after the birth of scripts in ancient civilisation. When a large amount of administrative data was created, a system was needed to retrieve the stored knowledge, which gave rise to archiving, cataloguing and classifying. More than writing, it was this method of retrieval that led to efficiency. Archaeologists discover new scripts every decade, but what sets the Sumerians, Chinese and Egyptians apart were their investments in building ways of cataloguing, says historian Yuval Noah Harari in his book *Sapiens*.

In our brains, data are organised freely. In libraries, banks and offices, we need librarians, clerks and accountants to organise data. In time, this leads people to be reprogrammed to start thinking like machines, reading and retrieving data, rather than thinking like humans. Modern debates of objectivity make our obsession with paperwork even more brutal. Discretion and free thought are peripheral while forms and filing cabinets become central.

All this took a strong hold rather late in history. With economies growing, this transformation was inevitable. In his book *Cubed*, Nikil Saval gives us a fascinating account of how all-purpose clerks, who ran most organisations in the U.S. until the late 19th century, were transformed under the spell of a specialisation drive, largely influenced by the ideas of Frederick Taylor. In his book, *The Utopia of Rules: On Technology, Stupidity and the Secret Joys of Bureaucracy*, David Graeber writes of how the bureaucracy encourages cultivating helpless stupidity in both state and people. Ken Loach's recent film, *I, Daniel Blake*, tells a horrific tale of a helpless plumber trying in vain to work through the bureaucracy to get welfare benefits. The Taipei Biennial 2016 expressed how bureaucracies have informed the imagination.

As opaque pieces of paper with signatures and seals take hold of our world, pain becomes linear and voiceless. Yet, this has worked out rather efficiently in the West. Societies run by clocks, computer commands and as queues waiting for their numbers to be displayed on the board. Regardless of the horrors, the trading of emotions for the order and regularity of bureaucratic life has paid off in the rich countries. The question is this: why hasn't it worked in poor societies? And how can it?

Bureaucracy is new in developing countries. And we must realise that institutionally, people are not "bureaucracy-receptive". In his monograph, *Danes Are Like That*, anthropologist G. Prakash Reddy writes of his experience of living in a tiny Danish village called Hvilsager in the early 1990s. There, he was struck by the individuality and insularity of people's lives. He writes: "Coming as I do from India, and born and brought up in a village, I am used to seeing people... The doors of all the houses were closed and created a doubt in me, as to whether this village had any people at all."

The Indian villager accesses the state through a local leader. Everyone knows everyone else and independent bureaucracy cannot be executed in the web of interdependent informal relationships

among the stakeholders. When the state creates a new bureaucratic framework that trumps local networks (on which informal societies such as India are built), citizens become confused and find themselves at a loss to negotiate their space. Here is an example. Many of our grandparents prefer to go to the bank rather than call customer care. Any new conduit of relationships makes them recede.

Societies carry a historical burden of norms and customs. Mostly informal in nature, these institutions cannot be changed overnight. New laws and regulations introduced in any society must recognise the informal social norms society is predicated upon. In societies such as India, citizen-state interaction is historically built on patronage and personal relations; bureaucratic forms of engagement are recent. The 'modern' forms of citizen-state engagement through the bureaucracy do not go well with 'traditional' citizens. Western societies that are individualised, are prepared to function bureaucratically, and can successfully build independent regulatory bodies. But collectivist societies like India cannot, and may be should not, try this. Therefore, shouldn't we build a framework for emotional bureaucracies to emerge?

In diverse societies, bureaucracies have to be contextual, and therefore emotional. They must be designed for everyone, and not just for the urban elites. Regulations force people to change their behaviour and dynamics instantly. If the bureaucracy is not empathetic to those who are slow in responding, it will be hugely damaging to society as a whole. It will leave so many of us distressed, some of us dead, and even worse, most of us devoid of compassion.

*Yugank Goyal teaches economics at O.P. Jindal Global University*

The new U.S. Fed Chairman is unlikely to opt for policies that might upset the President's plan

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

**We must ensure that benefits of democratic governance reach every citizen in our country: Vice President**

**We must ensure that benefits of democratic governance reach every citizen in our country: Vice President**

### **Inaugurates Vigilance Awareness Week**

The Vice President of India, Shri M. Venkaiah Naidu has said that we must ensure that the benefits of democratic governance reach every citizen in our country. He was addressing the gathering after inaugurating the 'Vigilance Awareness Week' with the theme "My Vision-Corruption-free India", organised by the Central Vigilance Commission, here today. The Minister of State for Development of North Eastern Region (I/C), Prime Minister's Office, Personnel, Public Grievances & Pensions, Atomic Energy and Space, Dr. Jitendra Singh, the Cabinet Secretary, Shri P.K. Sinha, the Central Vigilance Commissioner, Shri K.V. Chowdary and other dignitaries were present on the occasion.

The Vice President said that we should go to the roots of corruption and strike at it. He further said that constant vigilance is required to see that the vast beautiful tree of our country is not eaten up by weeds and pests. The tree must be protected, preserved and nourished continuously by rejuvenating the entire eco-system, he added.

The Vice President said that Sardar Patel represents the best values in the Indian tradition so far as governance is concerned and he integrated the country and also was a shining example of integrity and probity in public life. He further said that we must draw inspiration from Sardar Vallabhai Patel's messages and his life. His sense of realism and pragmatic approach to issues allowed him to face challenges and demonstrate his successful leadership qualities, he added.

The Vice President said that honesty and integrity are essential components of social capital. They add value to the economic capital and intellectual capital of any society and country, he added.

The Vice President said that procedures and implementation of laws should become more citizen-centric. Each citizen should be able to access quality services without harassment, undue delays and corrupt practices, he added.

The Vice President said that all out efforts should be made to improve the educational system to inculcate strong values, ethical conduct and commitment towards the welfare of the society at large. He further said that the Central Vigilance Commission is trying to promote "Integrity Club" in schools and colleges and this initiative will no doubt pay rich dividends in future. He commended the Commission for its concerted efforts in battling the blight of corruption.

Following is the text of Vice President's address:

"I am happy to inaugurate the Vigilance Awareness Week, 2017.

I am happy to note that the Central Vigilance Commission is organizing a number of programmes during this week to create greater awareness about corruption and the need to be aware of and combat it at all levels by everyone.

The theme "My Vision-Corruption-free India" has been aptly chosen. If we want India to become a stronger economic power and if we want to create an India in which every citizen will be able to enjoy his/her rights and lead a better quality of life, we need "Su-rajya" or clean polity and good governance. We need to have good governance to take the development to the people. We must translate into reality the grand vision of great leaders like Sardar Vallabhai Patel, whose birth anniversary is being celebrated across the country today.

Addressing the senior civil servants almost seventy years ago, Sardar Patel had said: "Unhappily India today cannot boast of an incorruptible service, but I hope that you who are now starting, as it were, a new generation of Civil Servants, will not be misled by black sheep in the fold, but would render your service without fear or favour and without, any expectation of extraneous rewards. If you serve in the true spirit of service I am sure you will have your best reward."

The "black sheep" in all walks of life are the visible face of corruption. They thrive in a system that has low accountability, low transparency, cumbersome, poorly understood procedures and high discretionary powers. It is this system that we should reform and transform. The Prime Minister has given a three-line mantra – Reform, Perform and Transform. We should go to the roots of corruption and strike at it. Constant vigilance is required to see that the vast beautiful tree of our country is not eaten up by weeds and pests. The tree must be protected, preserved and nourished continuously by rejuvenating the entire eco-system.

One of the instruments for building a healthy polity is the Central Vigilance Commission established in 1964. It was created on the basis of the recommendations of Santhanam Committee for exercising general superintendence over the vigilance administration in Government. The Commission was conferred statutory status through an Act of Parliament in 2003 and it also became a multimember body. In 2004 it became a designated authority to receive Whistle Blower complaints and to give protection to Whistleblowers.

In June 2000, the Commission decided to observe Vigilance Awareness Week every year starting from 31<sup>st</sup> October, the birthday of Bharat Ratna Sardar Vallabhbai Patel. The purpose is to make every citizen realise need to collectively combat the menace of corruption.

Sardar Patel represents the best values in the Indian tradition so far as governance is concerned. He integrated the country and also was a shining example of integrity and probity in public life.

I would like to quote Bharat Ratna Sardar Vallabhbhai Patel who said:

“The negligence of a few could easily send a ship to the bottom”, but with “the whole hearted cooperation of all on board, she could be safely brought to port”.

We cannot afford to allow our ship to sink. We have a collective responsibility to steer this ship through troubled waters.

We must draw inspiration from Sardar Vallabhai Patel’s messages and his life. There are innumerable incidents relating to his iron will and courage, in public and private life. He commanded respect and popularity owing to his integrity, truthfulness and firmness. His sense of realism and pragmatic approach to issues allowed him to face challenges and demonstrate his successful leadership qualities.

Sardar Patel exemplified an ethical approach in his life, behaviour and dealings; personal rectitude and austerity were part of his being. It is these qualities that we must seek to imbibe and strive to emulate in our work and in our lives.

Let me outline a few ways in which we can achieve a new India that is clean, not only by physically removing the garbage from our streets but also by creating a corruption-free governance structure.

**We, in leadership positions, must lead by example.**

Honesty and integrity are essential components of social capital. They add value to the economic capital and intellectual capital of any society and country. They are reflective of our societal norms and attitudes. If we have to live up to the high standards of integrity set by the leaders who have given us freedom, it is imperative that we revive the values of hard work, honesty, empathy and integrity.

We have to ‘live’ these values not merely talk about them.

**We must ensure that the benefits of democratic governance reach every citizen in our country.**

Governance should have citizens as the central focus and try to address the needs of the different segments of population effectively. Procedures and implementation of laws should become more citizen-centric. Each citizen should be able to access quality services without harassment, undue delays and corrupt practices. Information should be freely shared. Standard operating procedures should be in place reducing the amount of discretion.

**Active involvement and participation by all stakeholders and actors is critical.**

The vision of Sardar Patel to see India as a great nation can only be achieved through active involvement of all sections of the population and key pillars of our governance structure. The presence of a strong civil society including a free press and independent judiciary are important pre-conditions for good governance.

The role of the media and of civil society in fighting the menace of corruption is also very important. A media that is objective, balanced and neutral in its reporting and ethical in functioning can have a great impact.

Through their outreach efforts, civil society organisations can play a significant role in educating and creating awareness among the people.

**Sharing of accurate information and universal literacy are key arsenal**

I have always believed that information that has been sanctified with confirmation is the most powerful ammunition to fight corruption. Providing timely and accurate information empowers citizens. The Right to Information Act must be used to inform, enlighten and empower. We need to step up our national efforts to achieve universal literacy. It is virtually impossible to achieve a corruption-free society with more than 25 percent of our citizens being unable to read and write. Once we achieve universal basic literacy, we would have created a literate society that can understand the citizens' entitlements and access public services and benefit from all socio-economic development programmes. We would have then created a critical mass of enlightened citizenry that can more confidently participate in the democratic processes. We would have deepened our democratic roots.

I strongly feel that the most effective antidote to corruption is an active, involved and empowered citizenry. In other words, the most potent weapon against corruption is people like you and me. Each one of us must set new benchmarks by adopting zero tolerance for corrupt practices. Ultimately, it must be understood that all the malpractices, double-dealing, nepotism and other such practices, be it governmental or organizational, hurt us. Therefore we must all join hands and pledge to root it out of the system.

The first step towards empowering the citizens is creating awareness among them. It is extremely important for the common citizen to be aware of what to expect from the Government.

In this context, the efforts and commitment of the Central Vigilance Commission towards awareness generation and ensuring public participation in fighting the scourge of corruption are laudable whether through the display of hoardings and banners or grievance redressal camps for citizens, the awareness gram sabhas or through 'walkathons', 'nukkad nataks' or other means. I am happy to note that the Commission has circulated an Integrity Pledge to be taken by Government officials and the citizens. Such pledges have been found to be quite effective around the world in binding people to follow the path of honesty. Such public commitment by civil servants, students, journalists, educators, NGOs, and citizens, is not only a tool for creating awareness but can act as a force multiplier for the society at large to take the fight against corruption seriously.

### **Simplify, streamline, standardize and digitalize**

Corruption undermines economic development by causing considerable distortion and inefficiency. It increases the cost of business through the price of illicit payments, the management cost of negotiating with officials and the risk of breached agreements.

If India has to welcome investors, the ease of doing business must be considerably enhanced. The Prime Minister came out with a statement, saying that, it is not red-tape, it is red-carpet to the investors. Investments will come if the procedures are simple, if there is no harassment, if there is no corruption, investors will be happy to come here and invest money. The regulatory controls must be minimized and the procedures should be clear, simple, streamlined and digitalized so that there is very little ambiguity or discretion. The regulation should not become strangulation. We must standardize procedures and inform all citizens what these procedures are. Uncertainty and lack of information gives undesirable power to the implementing machinery. Citizen Charters have been a good step forward in this direction.

Apart from this, the cutting edge administration with which the common man comes into contact with the Government or its agencies needs a radical transformation.

The use of Information and Communication Technology has helped create efficient, transparent and accountable systems with no scope for arbitrariness and discretion while enabling better quality and efficient delivery of services.

The Digital India initiative has ensured that Government services are made available to citizens electronically by improving online infrastructure and by increasing Internet connectivity i.e. by making the country digitally empowered.

I am confident that the Central Vigilance Commission will continue this challenging mission to not only point out some omissions and commissions by individuals but also to ensure that the society is free of this malaise of corruption. It can do so, probably in conjunction, with other bodies like the Central Information Commission, the Election Commission of India and the Comptroller and Auditor General of India which have mandates that could potentially contribute to a clean and corruption-free India that we wish to see by 2022.

All out efforts should be made to improve the educational system to inculcate strong values, ethical conduct and commitment towards the welfare of the society at large. The Commission, I am told, is trying to promote "Integrity Club" in schools and colleges. This initiative will no doubt pay rich dividends in future.

Mahatma Gandhi had said that: "As human beings, our greatness lies not so much in being able to remake the world - that is the myth of the atomic age - as in being able to remake ourselves". Remaking the world starts with remaking ourselves, our communities and our country.

We surely have a long way to go. We are slowly improving on the global corruption perception index- from 38 in 2015 to 40 in 2016. But we can make quicker and lasting progress if we identify the key levers that can make a difference and take systematic action on each of them. I am sure that the government is not only aware of the challenge but is also committed to make a difference by 2022. The recent policy interventions including tax reforms could contribute to this societal transformation.

Why the people have welcomed the demonetisation, though it is painful for them. Because, they could understand the temporary pain is for long term gain. And the idea of opening Bank Accounts to all people under Jan Dhan, understood by the public after demonetisation.

I take this opportunity to felicitate the Commission for its concerted efforts in battling the blight of corruption.

Let us resolve to work relentlessly and assiduously to ensure a corruption free India.

Thank you. Jai Hind.”

\*\*\*

KSD/BK

END

Downloaded from [crackIAS.com](http://crackIAS.com)

© **Zuccess App** by [crackIAS.com](http://crackIAS.com)

crackIAS.com