

Total Quality Management Cell  
 Lal Bahadur Shastri National Academy of  
 Administration, Mussoorie - 248 179  
 Uttarakhand (INDIA)  
 Tel. : +91 135 2632236, 2632489, 2632405  
 tqmcell@lbsnaa.ernet.in

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# The ACADEMY

Lal Bahadur Shastri National Academy of Administration

Vol. 3 Issue 1 January 2010

## Vision of LBSNAA

*"We seek to promote good governance by providing quality training towards building a professional and responsive civil service in a caring, ethical and transparent framework."*

shots, and trudging the surrounding areas, all to soak in the enchanting ambience. The regularity and intensity of snowfall has dwindled over the years. The locals are quite puzzled over this. Do the climate experts have an answer? Starting this January 'The Academy' Newsletter will be rolled out every month. We once again request you to send us original articles, interesting write-ups, photographs, etc., reminiscent of your days at LBSNAA.

## Jottings from the Editor

Greetings! January was a relatively cool and quiet month in the Academy. The 83rd Foundation Course (FC) culminated in early December. With that the officer trainees of the services other than the IAS left for their respective service training institutions. Heartening to see the hesitant handshakes of the initial days of FC turn into backslapping bonhomie and much more! A week later, the IAS officer trainees of the 2009 batch, onto their Phase I of training here, embarked on the winter study tour, to traverse the length and breadth of the country, to see, experience, understand, and appreciate the paradox that is the quintessential India - in a classic journey popularly know as the *Bharat darshan*. After months of intense activities - academic, sports, and cultural - and a packed training calendar with overlapping courses and hundreds of people, the Academy premises seemed to echo with birdsongs and silences. The crisp and biting Mussoorie winter kept the multitudes at bay. There were no regular courses running except for a workshop or two. Most members of the faculty took turns to review work of the officer trainees currently undergoing training in districts. This time was also used for intensive planning for the year ahead. The nitty-gritty of Phase I, Phase II, Phase III, Phase IV, and Phase V, apart from the Induction Training Programmes and other short-term programmes were worked out in meetings of the Academic Council. Moreover, major infrastructure development works and refurbishment of the establishment were executed 24/7, with upgradation of hostels and other facilities.

The surrounding mountain ranges did not fail to awe even as they assumed a grander façade, with layers upon layers of fresh snow. The first snowfall of the season on 13th January was an occasion to celebrate. The Academy fraternity, young and old alike, were out playing snowball, taking memory

## News Sparks

**Republic Day** : Families of the Academy fraternity gathered in the Directors Lawns on the morning of 26<sup>th</sup> January to celebrate the country's 61st Republic Day. The tricolor was hoisted by the Director, Padamvir Singh. In a brief speech, Shri Singh called upon the LBSNAA staff to adopt ever higher standards at work. To keep up its position as a premier institute of the country, the Academy has to continuously upgrade itself, and the fraternity has a definite role to play. Drawing from his experiences of a recent visit to the China National School of Administration, he said that there is much to learn from the Chinese way of functioning. The meticulous work-habits and rigorous standards they had set for themselves are key inputs in China's remarkable growth story.

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## The Academy Team

### Editor

Moana Bhagabati  
 moana\_bh@lbsnaa.ernet.in

### Managing Editor

Dr. S.H. Khan  
 shkhan@lbsnaa.ernet.in

### Associate Editor

Melanie Hilton  
 melhilton@lbsnaa.ernet.in

We welcome articles and write-ups from our readers and subscribers. These can be sent to the Editor.

## Tit Bits

**Adieu Officer Trainees :** The 83<sup>rd</sup> Foundation Course (FC) wound up on 11<sup>th</sup> December 2009. The 15 weeks of intense foundation training in academic, physical, and co-curricular activities were wrapped up with a series of subject tests and assessments. The Foundation Course sees the Academy at its liveliest best. Hesitant introductions in the first week of September at the commencement of the Course, when the nearly 300 officer trainees (OTs) come together, turn into life-long friendships, many of them translating into marital alliances! Come December, and it is time to move on. The officer trainees of the Indian Police Service (IPS), the Indian Foreign Service (IFS), and the Indian Forest Service (IFoS), left for further specialized training with the respective service institutes.



**Valedictory Function :** The valedictory function of the 83<sup>rd</sup> FC was presided over by Governor of Uttarakhand, Her Excellency, Smt. Margaret Alva. The Director, LBSNAA, Padamvir Singh, members of the faculty and staff, and guests of the OTs were present. Awards and certificates were presented to the officer trainees for various events conducted during the course.

**Phase I :** The 121 officer trainees of the Indian Administrative Service (IAS) stayed on in the Academy for the Phase I of the IAS Professional Course beginning 12th December. The 26 week course covers eight weeks of winter-study-tour, the *Bharat darshan* in popular parlance. After a week of introductory sessions in the Academy, the OTs embarked on their *Bharat darshan*, literally a discovery of India.

**NICTU :** The National Informatics Centre Training Unit (NICTU) of LBSNAA trained officers of the Indian Railways at the Indian Railways Institute of Transport Management, (IRITM), Lucknow. These sessions were conducted in December and January, 2009-10. The training inputs included MS Project and advanced features of MS Excel.

## Faculty News

- On behalf of the National Centre for Urban Management, **Gaurav Diwedi** and **Professor H.M. Mishra** attended a workshop on 'Service Level Benchmarking' organized by the Ministry of Urban Development, GoI, at New Delhi, 14-15 December 2009. In this workshop, 27 cities adopted benchmarks for various urban services in four sectors - water supply, sewage and sanitation, solid waste disposal, and storm water drainage. They attended another workshop on 'National Street Vendors Policy' organized by

the Ministry of Urban Poverty Alleviation in Bhubaneswar, Orissa, 24-25<sup>th</sup> December 2009. The Government of India is in the process of finalizing legislation that enables street vending and hawking.

- Professor Sudip Ahluwalia**, Professor of Law, completed three years in LBSNAA and got relieved on 15 January. He has since reverted to West Bengal and joined as District and Sessions Judge in Alipur. The Academy wishes him and his amiable family well.

## Research Centres in Action

### Centre for Urban Management

There is a growing need to strengthen urban inputs in various courses at LBSNAA as well as to help states and ULBs in implementing urban reforms. This motive impelled the creation of the National Centre for Urban Management (NCUM) at LBSNAA. The newly established NCUM aims to prepare urban managers in order to strengthen local self governments by making them more vibrant and promote inclusiveness through good governance. It aims to provide capacity and capability enhancement opportunities to stakeholders involved in urban development and management through quality improvement in training and research in the urban sector.

The Centre organized a national consultation on this issue in September 2009. In this consultation it was decided to develop urban training modules relevant for different stages of training of civil servants, namely the Foundation Course, Phase I, Phase II and District Training, Phase III, and Phase IV. In order to develop these urban modules, a second round of national urban consultation was held on 26<sup>th</sup> - 27<sup>th</sup> November 2009 at LBSNAA. It was a forum to bring together diverse perspectives for identifying the needs of executives and urban local self governments for improved governance, identify subject areas for inclusion either as modules or as underlying themes for strengthening urban inputs in courses, as well as to identify urban experts as module writers and resource persons to deliver the proposed training at different levels. The participants critically evaluated and gave inputs on learning units, contents, aims and objectives, methodology, tools and resource persons for different urban training modules. They further helped in setting the future agenda for NCUM in alignment with international agendas.

### Centre for Disaster Management (CDM)

One-week training on 'Scientists and Administrators Interface Training Programme' was conducted from 21<sup>st</sup> to 25<sup>th</sup> December 2009. The programme was sponsored by Department of Science and Technology, GoI, under the scheme 'National Training Programme for Scientists and Technologists working in Government Sector'. Held at Indira Bhawan Campus of the Academy, the training was attended by 22 participants, a blend of middle level scientists and administrators drawn from various government organizations all over India.

### National Gender Centre (NGC)

The NGC has planned its activities for 2010, which are listed below.

#### Conferences and Workshops

- |   |                     |
|---|---------------------|
| 1. Conference on 'Mainstreaming Social Sector Issues'- UNICEF | 14-16 April 2010    |
| 2. Training of Trainers on Gender Budgeting- MWCD             | 30 April-1 May 2010 |
| 3. Conference on 'Mainstreaming Social Sector Issues'- DoPT   | 19-23 July 2010     |
| 4. Conference on 'Integrated District Approach'- UNICEF       | 2- 4 August 2010    |
| 5. Conference on 'Mainstreaming Social Sector Issues' UNICEF  | 23- 25 Nov. 2010    |
| 6. Conference on 'Gender Budgeting' MWCD                      | 13-14 Dec. 2010     |

## Achieving Global Standards of Governance - Benchmarking Governance

*Padamvir Singh\**

Global agreement on standards of governance is at present a distant call. Until countries accept such standards, it becomes difficult to set a direction for achieving the

standards. The World Bank research program on Governance Indicators led by Kaufmann, Kraay and Mastruzzi, has spelt out elements of Governance and

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## Benchmarking Governance

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benchmarked them for the first time. This is a landmark achievement in the process of developing standards of governance. However, whether nations have accepted these standards through processes of deliberation or legislation is anybody's guess. By and large few would have major disagreements with the World Bank position on Voice and Accountability, Political Stability and Lack of Violence, Government Effectiveness, Regulatory Quality, Rule of Law and Control of Corruption as important defining features of a well governed state. However, these characteristics reflect the values inherent in capitalist democracies which unwittingly ignore values such as equity from the benchmarking process. Order, equity, freedom and efficiency are perhaps the most significant values for a political regime to choose from. After all, Thomas Hobbes based his justification of the state on the human need for peace and order. Marx and the socialists emphasised social justice and equity. The democratic tradition maintained the importance of voice and accountability which in some sense is a subset of equity and freedom. And the economists led the value of efficiency. Rule of law, control of corruption and the regulatory quality are more in the nature of instrumental values which impact on the achievement of terminal values of order, equity, freedom and efficiency. In some senses efficiency too is more of an instrumental value rather than a terminal one.

Moreover, the six dimensions of governance as measured by the World Bank program appear to have been developed from the Bank's perspective and thus need to be understood in that context. In the wake of economists dominating the intellectual climate of the day, this limitation is understandable. However, when countries begin parroting the Bank's paradigm, it is important to remind those at the helm of governance, that it is the evolution of political thought and ethics more than economics, which has crystallized the values incorporated in the constitutions around the world.

Benchmarking exercises presuppose a theoretical framework. When enterprises are benchmarked, whether by the European Foundation for Quality Management (EFQM) or the US-based National Institute of Standards and Technology for the Baldrige Awards, there is a clear management framework on the basis of which the assessment criteria are developed. A similar theoretical foundation would be in order to assess performance of states. Let us take the EFQM model. The model attaches equal weightage to the enabling and the results side of an organisation. The enabling side includes elements such as

leadership, people management, policy and strategy, resource and partnership management and process management. The results side includes people satisfaction, customer satisfaction, and impact on society and performance results. And each of these elements is given different weightage. Customer satisfaction gets 20% weightage, leadership gets 10%, process management 14% and so on. What this means is that on the one hand the achievement of ends, that is the results side is given due importance. At the same time the means to achieve the end are given equal importance. The ends could not be achieved unless the enabling side was in position and performing.

Let us examine how a similar approach could be applied to assessment of states. On the results side we could have achievement of liberty, equality, welfare and order with suitable weights for each of them. On the enabling side we could have voice and accountability, political stability, quality of public service delivery, regulatory quality, rule of law and control of corruption. It all depends on how we establish the causal relationship between the ends and the means. Some could argue that measuring performance of the economy, the political executive, the bureaucracy, judiciary, and civil society could be a more meaningful way of measuring the enabling side. Performance of the private sector, the government sector and civil society could together be another way of measuring the overall governance of a state. Bureaupathologies outlined by many thinkers also offer clues to measure governance. If corruption, nepotism, red tape, wastage, inefficiency, opaqueness, arrogance etc. are the diseases that plague administration, then these could be surrogates to measure the health of the government sector. Rule of law cuts across the public, private and civil society domains. Vision, leadership, decisionmaking capabilities, process management and quality of service are other measures to evaluate the three sectors. Structural attributes of society could be other aspects to be studied. Hierarchical, centralised and feudal societies deny liberty, equality, transparency, voice, speed and well informed decision making. Theocratic states have a handicap with regard to tolerance. Pluralistic, multi-cultural and inclusive societies have advantages with respect to tolerance but may be relatively inefficient when it comes to decision making and efficient performance.

Such random thoughts do not imply neat and well considered theoretical frameworks. But they do suggest elements which need to be examined when we attempt to assess governance. Before attempting to build a model incorporating the above mentioned elements, let me again recapitulate the aims of governance, if indeed governance is understood to be the enabling side of the equation. The aims of good governance are to be seen in the quality of life of the

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## Benchmarking Governance

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citizens. A state in which people are happy, healthy, having a perception of freedom and equality, where they are able to realise their potential and creativity, where symbols of authority do not emasculate the individual, where fear does not traumatise the citizens, where the citizens feel at home and in harmony with nature and the world around, that perhaps is the well governed state.

Where as the great Indian poet Rabindranath Tagore said "...the mind is without fear and the head is held high; where knowledge is free; where the world has not been broken up into fragments by narrow domestic walls; where words come out from the depth of truth; where tireless striving stretches its arms towards perfection; where the clear stream of reason has not lost its way into the dreary desert sand of dead habit; where the mind is led forward by thee into ever-widening thought and action, into that heaven of freedom my father, let my country awake."

\*Director, LBSNAA

## Assault on Dignity : a Viewpoint

Harveen Kour\*

When we talk of dignity and human rights, one tries not to distinguish between the genders and equality seems the most plausible word. Whenever I have come across a discussion on various social issues, there is an attempt at neutrality, lest one is labelled a feminist. But somehow when time and again one hears of crimes against women - rape, molestation, dowry, female foeticide, domestic violence, sexual harassment, eve-teasing, harassment at work, etc., this neutrality goes for a toss. Indians take pride in calling themselves a progressive society where they are breaking down barriers of caste, creed, religion, gender and are living in a growing economy where there is reservation for women, increased women participation, etc. However, the stark realities of the day to day life of a woman are hushed under the garb of assuming that women from all walks of life are getting their fair share.

**Article 11 of Convention on the Elimination of all forms of Discrimination against Women ratified by India says:** 'Sexual harassment includes such unwelcome sexually determined behaviour as physical contacts and advances, sexually coloured remarks, showing pornography and sexual demands, whether by words or actions. Such conduct can be humiliating and may constitute a health and safety problem; it is discriminatory when the women has reasonable grounds to believe that her objection would disadvantage her in connection with her employment, including recruiting or promotion, or when it creates a hostile working environment. Effective complaints procedures and remedies, including compensation, should be provided.'

'Eve-teasing' does not exist in Indian penal code but stands for behaviour aimed at humiliating through staring,

### Statistics from India

Every 26 minutes a woman is molested  
Every 34 minutes a rape takes place  
Every 42 minutes sexual harassment incident takes place  
Every 43 minutes a woman is kidnapped  
Every 93 minutes a woman is burnt to death over dowry  
A quarter of rape cases involve girls under the age of 16  
Penalties are severe, convictions are rare  
**Source : Coonrod, Carol S. (June, 1998) 'Chronic Hunger and the Status of Women in India'**

### 'Googling' eve-teasing produces interesting statistics as well:

- 32% of eve teasers are students, 35% are anti-social while 33% are middle aged men.
- Registered cases of sexual crimes against women in India increased from 67,072 in 1988 to 84000 in 1993
- It is estimated that 80 % of the sexual crimes go unreported.
- 90% of college women in New Delhi have experienced sexual harassment in some shape or form.
- It is estimated that only about 1 in 10000 eve teasing occurrences are reported to the police.
- 98% of the women have stated that sexual harassment on roads has affected their personal or academic development in one way or the other.

**Source : Kiran, B.Jyoti 'Eve teasing in India and Tortious Liabilities'**

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## Assault on Dignity: a Viewpoint

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winking, passing of lewd comments, brushing against, standing too close in spite of space, groping, etc. in public places. 'Gender segregation from childhood, lopsided parental relationships as well as the representation of man-woman relationship in literature and popular cinema all serve to reinforce the patriarchal model of masculinity in the mind of the growing male child' (Kiran). Even though these are the actions that one might not always be able to prove and there are instances of false accusations, one cannot deny that a large number of women educated or not, professional, student, irrespective of age, marital status or what she wears, whatever time or place, are subjected to harassment at some point in their lives including eve-teasing, obscene telephone calls, stalking, advances, etc.

I spoke to 16 women in the last week from India (5), Lisbon (3), US (2), Netherlands (1), Russia (1), Nigeria (1), Uganda (1), Slovakia (1), Canada (1). These women narrated their own stories of various kinds of sexual harassment that they have been through since childhood. They talked of the facts, the after effects, action or no action taken and why. Though it is a small sample and extremely diverse it makes one realize how common harassment is not just in India but in other countries too. No matter where they are from, all these women shared fear, anger, feelings of disgust and humiliation and most importantly helplessness. While in cases of eve teasing, some responded back when in public places by commenting back, others tried to ignore it. But no matter what action or inaction was taken, it did not shake off the fear that crept inside and the feeling of vulnerability was impossible to get rid of in spite of being educated career

women as it was an assault on their self-esteem and dignity. Not all women might experience harassment but the fear of the occurrence still governs a number of decisions in their lives on how they live, where they go and what they do.

It seems that our society by calling it a mere commonality acknowledges eve teasing and further through social conditioning creates a fear psychosis. By treating sexual harassment as 'normal', 'this happens', and 'it is not a

big deal', it legitimizes sexist violence of any sort<sup>1</sup>. Instead of outrage towards such intolerable incidents there is denial or a passive acceptance of 'this is how things are' and that one needs to adapt given the situation. The psychology here is rooted in the patriarchal structure of our society. The fact that no action takes places adds to the power of the perpetrators. Eve-teasing becomes a way of ego trip and pursuing the masculine agenda whereas the woman is left to feel helpless and weak. It is the worst form of trespass constituting both battery and assault intended at hurting a woman physically or emotionally or spiritually affecting a victim physically and mentally is an encroachment on her dignity.<sup>2</sup>

In a fast-paced urban Indian city, an educated career woman today on one hand feels content with her independence but these undercurrents of Indian society get to work places as well where harassment occurs from bosses and colleagues. Humiliation, fear of losing ones job and reputation are reasons why the cases go unreported. Legal provisions of Fundamental Rights of Right to Life (life with dignity), Article 19(1)(g), Section 298 (A) and (B) of the Indian Penal Code, Section 292 of the IPC and Section 509 of the IPC have very relaxed punishments laid down for offenders. The attitude of the constables to whom one would go with a complaint is casual and

### Interesting Indian points of view :

'You are a female and unmarried, your first priority is security. You never know the kind of people that may come and go', woman A. This almost makes a woman feel like a **liability**.

A guy sharing his approach to a woman on Channel V, the guy was Mr. Dehradun for the last 2 years- '**WOH DEKH MAAL AARAHAI HAI**'

A company on Zero Tolerance to Harassment at workplace- 'It's a lot of **JHANJAT**'

**Police booklet on women dressing :** (Source: Sharma, Aug, 2007)

"In an introduction by Deputy Commissioner of Police, Robin Hibu, IPS officer from the Northeast: on dress code it suggests: "When in rooms do as Roman does" (whatever that means). Under security tips: "Revealing dress to be avoided." "Avoid lonely road/ bylane when dressed scantily". And "dress according to sensitivity of the local population." The fact that for the male half of the local population, your being a woman is enough provocation to tease, fondle or attack irrespective of how you are dressed does not seem to count."

The **Maitrayani Samhita** (*Yajurveda*) repeatedly says that a woman's body is not her own, so she cannot prevent herself from being molested.

<sup>1</sup> 'Impact of Sexual Harassment on Women' Deepali Chandhoke, Source : <http://www.legalserviceindia.com/helpline/help6.htm>, accessed on 28<sup>th</sup> January 2010

<sup>2</sup> Kiran, B. Jyoti 'Eve teasing in India and Tortious Liabilities', Source : <http://www.legalserviceindia.com/articles/etea.htm>, accessed on 28<sup>th</sup> January 2010

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indifferent where they would smirk and make it clear that they do not believe a word of what you say or rather do not care. In spite of pervasive sexual harassment in all walks of life, in case someone complains they are often labeled as hyper-sensitive. Hence, it is a different story altogether to look into the matter of how many cases are reported and how many get punished.

## Book Review

### 'Decoding Intolerance - Riots and the Emergence of Terrorism in India' by Prateep K Lahiri<sup>3</sup>

J Sri Raman\*

If history repeats itself endlessly anywhere, every time as a shameful tragedy, it is in India with its interminably recurring "communal riots." The history of independent India started off with bloody conflicts bearing this description, and the six decades and more that have passed by witnessed hundreds of such episodes. What are the factors and forces behind this phenomenon, which shows no sign of fading away? Is there a way to fight these fires which find us unprepared despite their frequency? Many pundits have attempted an answer to these questions. Deserving of note is the somewhat different response Prateep K. Lahiri has provided in this book.

'Decoding Intolerance' is different because it is more a product of experience than of mere erudition. An officer of the Indian Administrative Service in the Madhya Pradesh cadre, the author had an encounter with communal riots at the start of his career in Jabalpur (1961). He went on to witness and work on similar law-and-order problems of a socially lacerating kind. As Harsh Mander, a former IAS officer who took on communal fascism after the Gujarat pogrom of 2002, says, Lahiri's volume has the value of the views of "a capable, and fair 'insider'...who has handled...communal riots as a civil servant." Lahiri begins by asking, as he should, what this "communalism" is. Elsewhere, the term generally has a positive, communitarian import and is sometimes understood as allegiance to an ethnic group. But, in India, it has a different connotation, which had its origin in the colonial regime and came into vogue in the aftermath of the 'communal award' (announced in 1932) granting separate electorates to minority religious communities. A divisive politics and ideology spoken in the name of the majority religious community - the most dangerous consequence of the divide-and-rule policy of the British masters -has come to be seen as the primary meaning of "communalism" in India's political lexicon. Telling indeed is the observation (quoted by the author) the war-time British Prime Minister Winston Churchill made at a meeting of his Cabinet in February 1940: "...he did not share the anxiety to encourage...unity between the Hindu and Muslim

However, a problem ignored here is justice denied. Better laws may bring some respite but is not enough. In such situations law cannot make much of a difference when we are dealing with much deeper rooted issues of society. Media can play a big role in highlighting this issue because people need to wake up to the fact that eve-teasing is equivalent to sexual harassment and not mere misbehaviour.

\*Research Assistant, Centre for Urban Management

communities...He regarded the Hindu-Muslim feud as the bulwark of British rule in India." This policy had the practical support of political forces that saw the "feud" as their path to power in post-Independence India.

Lahiri cites approvingly historian Bipan Chandra's definition of communalism as "the belief that because a group of people follow a particular religion they have... common social, political and economic interests." The far-right politics seeking to propagate this belief, it follows, aims to make the people forget their more concrete, class interests and fight among themselves instead of their real, common enemy. More importantly, the author discusses the methods by which the far-right has sought to build an unlovable image of India's largest minority among the majority community. Particularly notable is the way he pulverises the far-right platform on the question of uniform civil code. He demonstrates how unacceptable the demand can be even to large sections of the diversified majority society, though he does recognise the unhelpful role of the unreformed Muslim clerics. Effectively exposed, too, is the alarmist propaganda that the growing minority population poses a 'demographic danger.' The same point can be made about the invidious attempt to make a bugbear of the Bangladeshi "infiltrator."

Lahiri records, and draws lessons from, four major riots besides the Jabalpur incident. He notes that, of these conflagrations (in Indore, Bhagalpur, Mumbai, and Gujarat in 1969, 1989, 1992-93, and 2002 respectively), the last three were sparked off by the Ayodhya movement, of which its destructive "architects" claim to be proud even today. In the concluding chapter, taking a "non-astrological peep into the future," he hopes that a "double-digit [economic] growth" can mean the gradual decline of communal politics. It is hard to share his optimism readily after the horrors witnessed in a relatively developed Gujarat. There are few alternatives to a frontal attack on the far-right and its communalist plank in the foreseeable future.

{The above book review appeared in 'The Hindu' (12 January 2010). It was sent to us by P. Alan Nazareth, Ambassador of India (retd.) for wider circulation.}

<sup>3</sup> Lotus Collection, Roli Books, New Delhi, 2009