

with branches and a continuous dialogue with state governments for providing larger facilities to the branches.

The national and international scenes are changing fast, changing even as we look at them. The discipline of Public Administration, its philosophy, concepts and techniques cannot remain immune to the broad sweep and operational impact of these changes. This Institute has the role of comprehending, analysing and interpreting the new streams of thought which eventually affect the daily life of the common man whom public administration and administrators profess to serve. I am happy to be able to say that the faculty of the Institute does not live in ivory tower of abstract ideas but is involved in translating, and transmitting these ideas to the administrators through the Institute activities of training, research, consultancy and publications.

I would like to conclude on a hopeful note that the Institute is set on a course of reconstruction, renovation in regard to the availability of infrastructural facilities; on the academic programmatic side, we can look forward to the fruition of various ideas and implementation of various projects for faculty development to subserve larger objectives set by our founder President, Pandit Jawaharlal Nehru, in collaboration with national and international agencies and state training institutions and a renewed tempo in associational activities.

Item 4: Address by the President of the IIPA, Dr. Shankar Dayal Sharma

Shri S. B. Chavan, Dr. B. Venkatappiah, Prof. M.V. Mathur, Shri P. K. Umashankar, Director of the Institute, distinguished administrators, members of the Institute and distinguished friends!

I am happy to be with you on this occasion of the 35th year of your existence, which coincides with the centenary celebration of Pandit Jawaharlal Nehru, under whose inspiration this Institute was started, which laid, to my mind, the broad framework for development of public administration in India, for which the main thrust and direction was given by Pandit Nehru, according to me. His breadth of vision and his capacity to foresee was visible all over. It also shows his confidence and faith in the administrative machinery of India, even though it was the inheritor of a great deal of the British system of administration. His capacity to distinguish between the different roles and his appreciation of the role that they played

during the British regime are also clearly visible. That is why I say that we owe a great deal to him.

There is also his appreciation of the concept that the bureaucracy in a democracy has got a dual role. One role is to implement whatever is decided by the elected political leadership; but, at the same time, there is the important role of guiding the elected administrators, the elected people, to carry on the administration, according to certain settled norms, certain tested norms, and bringing the two together.

He had in him the capacity, if I may say a sort of heritage from Bapu, of not minding what the administrators did during the British regime. I know this from my own personal experience of having with me, with his blessings, an officer who had arrested him in his capacity at that time, as the Superintendent of Police. Panditji's remark was: "yes, that was his duty; he was a dutiful person who carried out his duties".

This shows his faith that the administrators will adapt themselves with the changing circumstances to the changed duties, they will have a changed perspective also, they will look at things from a changed angle, the angle of carrying on from the colonial regime to the changed welfare state, where in his view there will be development with social justice. He has been able to foresee that we have got to fulfil all this.

Of course, even though I mention only Pandit Nehru, I am not ruling out his great colleagues, the giants. Some of you who have worked with them know how intellectual and administrative giants those of his colleagues were. I will mention only one. I am sure, some of you may have worked with Pandit G. B. Pant or Sardar Patel. Though they spent their years in jail, they showed that they were capable of not only administering but also leading the administrators.

Just now Shri Chavan was speaking, among other things, the great role which is expected from those who come here, to give a new lead and a new thrust, in accordance with the objectives to which the country got committed during the days of the freedom struggle. This is one role. When I am reminded of Pandit Nehru, permit me to say that the role now is two-fold. It becomes more important, as the panchayati raj institutions are given more power, in accordance with the desires or wishes of both Bapu and Panditji. The leadership that is coming from the higher echelon to the lower echelon must be in a particular direction, which has the capacity to

identify itself with the common man, which is a very difficult job. To my mind, whatever experiment we may do, its success will depend on this one basic fact, how far are we able to reach the common man. When I say 'we', I do not mean politicians, or even people like me; we are not the people; it is you who are in the field. You are experienced and so your word carries more weight. When a politician speaks, there is a feeling that he is a person who is a professional speaker in that direction. But when an administrator speaks, it carries more weight.

I am reminded of a circular from the Ministry of Home Affairs that the civil servants should be asked to put on *Khadi*. I know some of you were in administration at the time at higher positions. It was somewhere in 1953-54. Naturally, there was resistance to the suggestion that the bureaucrats should put on *Khadi*, and that resistance was obvious. A very good answer came, which only a bureaucrat could give, from an ICS officer. He said, "if we put on *Khadi*, people will call us 'turncoats'." This is an answer which stuck in my mind. Then it was the turn of another bureaucrat, the Chief Secretary of one of the major states, to quip: 'tell me, when we have not been turncoats!'

He was referring to the basic concept that the political government comes and goes, but the bureaucracy remains. They have got to act in accordance with the wishes of the political leadership. He made one more remark, which is wiser. He added, "the question is not whether we are turncoats; the important thing is, in whose coat we are! In this case, if it is in the Gandhi's coat, should we have an agitation?" It worked; it decided the whole thing. The Chief Minister and other Ministers had no answer to what was said by the dyed in the wool bureaucrat; what he said had meaning and so the proposal was given up. According to me, this leadership has to be provided by you, which has got to percolate to the village level, the panchayat level, you have got to identify yourself with the common man and you have got to work for their good.

The other day, I was reading Lord Butler's address at the Cambridge University. He was mentioning about Gandhi and about Nehru. He said that the appeal of Nehru was mirror-like, because he had identified himself with the masses, after 1920, with his own experience of the common man and with his commonality of outlook; that is why Bapu mentioned, says Butler, that people come not so much to hear Jawaharlal Nehru, but to see him. Throughout it was so. Then he has quoted from Panditji's *Autobiography* to

show how he was reacting. According to Lord Butler, the basic thing was that he was able to identify, to react to the aspiration and the feelings of the common man.

I have just repeated this, because I think it becomes the duty of this Institute to act in accordance with the aspirations and wishes of the founder of this Institute, whose centenary we are celebrating, whom we were lucky enough to have as our founder, whom I consider as the greatest statesman of the 20th century. Bapu is also a great man; that is why I am using the word 'statesman'. He fulfils all the conditions. It was mentioned in Delhi itself, in a conference by one of the Prime Ministers: a politician thinks of the next election; a statesman thinks of the next generation; but our statesman was talking, not of the next generation, but the generation after that also; and that generation you have to look after.

Nehru's philosophy of socio-economic development got its expression in the Preamble of the Constitution. Nehru had been the creator and builder of a large number of professional and academic institutions. Apart from the setting up of the Planning Commission, he was associated with the setting up of the Institute of Economic Growth, the Indian Institutes of Technology, Indian Institute of Management, the Institute of Applied Manpower Research and many others.

Nehru gave importance in the initial stages, naturally, to the State initiative in the process of planned development. He rightly believed that the development of science and technology can be effective instruments and should be effective instruments to help eradicate poverty in India. He believed that through the public sector we can bring about industrialisation of the country, and we have to do it because the industries require heavy investment and needed a long gestation period, which he knew would not be taken in hand by the private sector. That is why he took the lead and took that risk also of having heavy investments in the public sector.

I still remember, when the steel plants were being planned and established, economists from other countries were coming and talking to me that this is a great blunder that Pandit Nehru is committing, your country cannot afford it, if you go in for the basic industry the result will be that there will be inflation, because of so much of investment. My answer was, "yes, that is true; but, if we have got to do it, we can do it when he is at the helm of affairs, because he is so much trusted by the people".

I am referring to this in a special sense. He wanted the public sector to achieve the commanding heights of India's economy, as he used to say, to work as a sort of lever, so that other industries could come up. Sometimes we confuse it with his ideas of socialism. According to me, as far as I know, the basic reason was that he wanted to start the ball rolling. So, he had to have these rolling mills in Bhilai and in a few other places, he had to have a huge Ranchi complex. All these were needed to serve as the infrastructure.

There is a talk of the public sector failing or not being run in profit. Why? I do not know whether you have discussed it. What is the remedy? We have got to work it out. It will not do to say merely that we are part and parcel of the public sector, when we run it, it will make losses. Public money is involved and it should give results. Is there something lacking in the administration? I want you to think and give an answer. I have no answer. I can speak in general terms like getting the involvement of workers and employees in it and so on and so forth. That is all. But that is not enough. That would not do. I want your institution to go in detail, in depth, about it. This is a challenging question which you have got to answer. So much money of the country has been involved here. Why is it, what is the reason, why is it not yielding results which are expected, why are our projects running in loss? Various answers would be there. We have got to study it. Your institute must have a project study and come to proper conclusions.

One answer which has been talked about is consultative and participatory management in the public sector. How far it is possible, what methods have got to be adopted, this is what you have got to think about. I am talking one of your jargons. Of course, that initiative will succeed only within climate of total involvement of all those who are engaged in these enterprises. Sound personnel policies for human resource development will have to be looked into to find the answers. This requires deep analytical study for which your institution is suitable. In fact, you must develop a proper form of organisation, which can ensure complete accountability on the one hand and operational autonomy on the other. It is a very difficult job, because there will be two masters. One master is public accountability, which means the answers given by the Ministers on the floor of the House. At the same time, if that is to be successful, one of the remedies provided is operational autonomy, more participation at different levels by the workers and so on and so forth.

Of course, there is one thing which you must have thought of. It has become quite obvious that there has to be less and less of interference by the political leadership. He should be able to resist the temptation to interfere in the day-to-day working of these bodies, which falls to a large extent on his responsibility. But they are answerable on the floor of the House. So, they have to take into account all that. Therefore, their accountability and your accountability, both have to match and they have to be adjusted.

I was associated with the Community Development Programme from 1952 onwards, when we ushered in a number of rural development programmes. Most of these programmes were aimed at ushering socio-economic infrastructure, development relating to agriculture, animal husbandry, cottage industries, anti-poverty or beneficiary-oriented programmes. In the Eighth Plan, a major thrust has been given to rural development. A new package has been announced. You have got to discuss how it is going to work. Because, as you know, the community projects were ushered with great fanfare and big hopes. But, I have no hesitation in accepting that they failed to come up to the expectations. Why? Where did we fail? If the earlier expectations were high, we have to work out now some new formula in a modified form.

Effective implementation of the rural development programme can be best achieved if there is participative management and coordinated implementation, with due regard to adequate decentralisation of financial and administrative power. Making the administration more responsive to the needs of the people has been the focus of attention at the highest level in the government. To achieve this objective, along with political and administrative decentralisation, there is a need to simplify the rules and regulations, with results taking precedence over procedures, which includes financial procedure also.

Another issue which is of great importance is the problem relating to law and order administration. That is one thing which is bothering every one of us. I think everyone of us must be worrying all the time as to how the elections will go on and whether the law and order will break down. Any day you open the paper, you read reports about break down of law and order in one part of the country or another. Owing to the multiplicity of disruptive forces at work throughout the country, the problem of law and order administration has assumed unprecedented dimensions. Religious fundamentalism, labour unions adopting an agitational attitude,

agrarian reforms, industrial disputes and inter-communal interaction add to the vulnerability of the law and order situation. In the midst of political and socio-economic challenges, the law and order administration has become both difficult and delicate. It is hampering the effective implementation of developmental plans and it is creating political and social instability.

The maintenance of law and order at the State level is therefore a basic prerequisite to development. This calls for administrative reforms, aimed at establishing new institutions, introducing new techniques of administration, which are in the interest of growth. All these are connected with law and order administration, which is vital, if the dreams and aspirations of the people at the time of India's freedom have to be made into a reality.

Similarly, national integration can be brought about if the administration has adequate capacity in dealing with and coping with potential or existing frustrations consequent on deprivations to solve the conflict. In the matter of these frustrations consequent on deprivations, the role of the administration is to assert effectively, resolve the problems between conflicting groups, to maintain order in the system. How it is to be done, you have got to work it out. The administration is expected to curtail and control the forces of disintegration, implement the various socio-economic programmes, so that it leads to equity and justice. It ultimately comes to that point. They require a new orientation, inculcation of the values of secularism, tolerance, objectivity and rationality in public services. There is need to bring about re-orientation in the minds of public servants. Surely, the modern training system can play an important role in this task.

I am sure, the IIPA, as a premier training institution, will continue to give an effective lead in this direction, which includes working out new methods. I may add here—I am not told otherwise, but I want to add—you have to work out methods where the possibility of graft is eliminated; if not eliminated, at least reduced. That is one thing which we have got to see. Merely saying it will not do. We have to work out some procedures whereby the possibility of graft is reduced, if not eliminated.

This is where Pandit Nehru's vision about inculcation of moral and ethical values becomes most important. If anything brings us down in the estimation of the world, it is this. Intellectually, we are not inferior to anybody. Administrative capacity we have in plenty. Technologically we are very well-off. You may well ask how does

the administrator come in the inculcation of moral and ethical values. Here I will only say what Pandit Nehru said. When the 1964 resolution on economic development was being talked about and passed in the Bhubaneswar session of the Indian National Congress, he was insistent that the concept of moral and ethical value should be brought in. But there were rationalists and theoreticians, you may call them, who wanted everything to be classified in a particular manner. Their objection was, how does this fit in with the resolution on economic development of India. Pandit Nehru continued to hear them for sometime. After that, he got fed up and said "without this, the whole resolution has no meaning for me".

That is what is happening here. We talk about excellence in technology. Only three years ago, a children's hospital in Jammu collapsed, killing so many children. What face have we got to talk about our progress? We know that it is not because of any lack of technology or technical skill of our people. It is because of the fall in our values. How can the position be improved? You have got to work it out---be it by your example or by the establishment of some methods. Can they be worked out or we have to throw up our hands? In the maze of many things, this basic question comes up. This is old man's talk. But I do want you, for the sake of the younger generation, coming generation, to think about it; work out something concrete; not only harangues like the one I have talked, but some concrete method to tackle these basic questions.

I am sure, your institution has progressed well and we are all happy. I have gone through the report and I find you had a very successful year. You are all determined people, responsible people. I am sure, you will continue to remember the older people. I am requesting you to remember the responsibility to carry on what you have got from that generation. This is the tradition which they have passed on and this has got to be worked. We cannot fail, we cannot afford to fail. Your Institution is well suited for this task. I hope all of you will put your heads together and find solutions to these and other intricate problems which come up before the country.

Thank you very much for hearing what I had to say.