

HARMONY

Connecting the IAS Community

Monthly Newsletter of the IAS Officers' Association, Maharashtra Branch: Postal Reg. No. MH/MR/South-36/2009-11: Price Rs.5

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Harmony 105

January 2011

Turning 10

2011 sees *Harmony* completing a decade of its existence. Ten years of sharing thoughts and experiences of the IAS fraternity in Maharashtra. A short time span indeed for the realization of a single individual's vision. Few would have expected the initiative to survive let alone flourish.

Harmony began its inspirational journey of infusing positivity into the community. It has urged and encouraged the administrators to realize their potential to the fullest and leave their indelible impression in the society. Down the years, it has expanded beyond officialdom to offer an opportunity for sharing interesting information and a forum for exploring creative skills.

A new year is time for the proverbial reflections, retrospections and resolutions. Should *Harmony* continue to be expansive, or should it limit itself to administratively allied articles? Should it address the larger community or ought it to be a professional newsletter? Should it play a more pro-active role as an arm of the Association? How do the younger officers perceive its future road map? These are questions that visit the editorial team from time to time.

A new year is a good time for new beginnings. We hope that the year 2011 will see new ideas flowing into the stream of *Harmony*, new hopes for the fraternity, and new minds for the newsletter. ■ (ET)

Gaikwad Takes Over as New Chief Secretary

Mr. Ratnakar Gaikwad, IAS 1975, has joined as Chief Secretary, Government of Maharashtra on 4th January 2011. He was Metropolitan Commissioner, MMRDA prior to this posting.



We wish him success in his new assignment. ■

Sarangi is ACS (Home)

Mr. Umesh Sarangi, IAS 1977 has joined as Additional Chief Secretary (Home). He was earlier Chairman and Managing Director, NABARD. ■



Subodh Kumar is the New Municipal Commissioner

Mr. Subodh Kumar, IAS 1977 returned from his deputation to Government of India and has been posted as Municipal Commissioner, Municipal Corporation of Greater Mumbai. ■



Santa Claus

I remember my first Christmas adventure with Grandma. I was just a kid. I remember tearing across town on my bike to visit her.

On the way, my big sister dropped the bomb: "There is no Santa Claus," she jeered. "Even dummies know that!"

My Grandma was not the gushy kind, never had been. I fled to her that day because I knew she would be straight with me. I knew Grandma always told the truth, and I knew that the truth always went down a whole lot easier when swallowed with one of her "world-famous" cinnamon buns. I knew they were world-famous, because Grandma said so. It had to be true.

Grandma was home, and the buns were still warm. Between bites, I told her everything. She was ready for me.

"No Santa Claus?" she snorted ... "Ridiculous! Don't you believe it! That rumor has been going around for years, and it makes me mad, plain mad! Now, put on your coat, and let's go."

"Go? Go where Grandma" I asked. I hadn't even finished my second world famous cinnamon bun.

"Where" turned out to be Kerby's General Store, the one store in town that had a little bit of just about everything.

As we walked through its doors, Grandma handed me \$10. That was a bundle in those days.

Continued on Page 6

Book Review

Fareed Zakaria's "The Post-American World"

By Deepak Kapoor

Uncle Sam invites both bouquets and bricks in equal measure, leaving one breathless or, to be more precise, gasping for breath. There is no doubt about the sterling contribution made by this nation of ideas towards the Holy Grail of modern democracy, i.e. liberty, equality and fraternity for all. But this remarkable record has been consistently sullied by the recent wars entered into by Uncle Sam at its own will. The fault line, as the great historian Arnold Toynbee put it so remarkably, is the great American tendency to see everything in black and white (American political Pundits call it the "zebra phenomenon"), while the world around us has evolved into grey long ago. The seminal works of Samuel Huntington and even Francis Fukuyama are both victims and testimony to the same bias.

In this melee, two American writers stand out for being exceptionalists. Both Thomas Friedman and Fareed Zakaria have embarked upon writing a sub genre of books that have considered, like the great Roman Empire, the rise and fall of American hegemony with an objectivity that would have made Mathew Arnold proud.

"The Post American world" as the title suggests, describes the current scenario where the horror of horrors, the tallest building and the



largest factory and the biggest refinery and the richest person on earth are all non-Americans and countries like Brazil, Russia, India and China (BRIC countries) are setting the global agenda furiously. It is against this background that Zakaria's scenario in "The Post American World" makes perfect sense.

The book is neatly titled into seven chapters.

The first chapter underlines the basic and fundamental principle of the book that a new post American world order is slowly taking shape where U.S. will remain the most powerful nation on earth but with political powers diminished. The power shape, in Zakaria's view will take place in favour of two emerging global powers i.e., China and India.

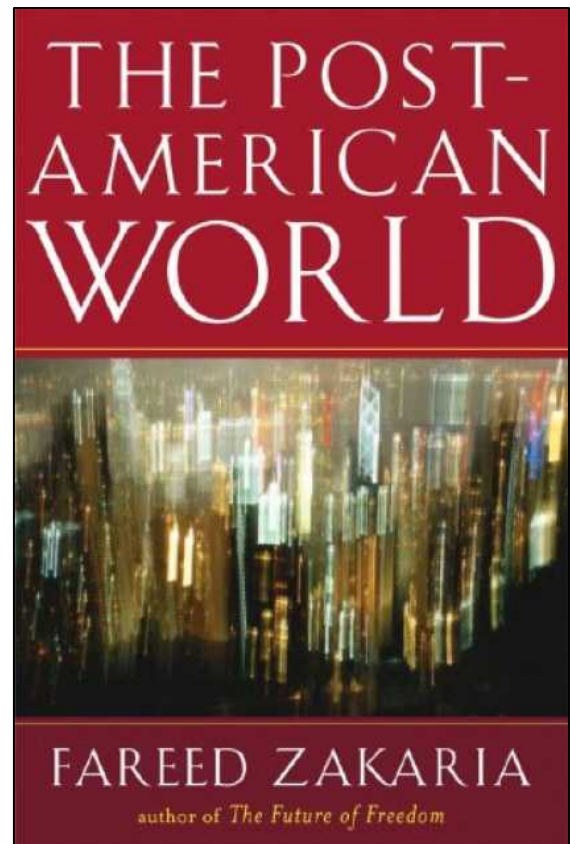
The second and third chapters deeply and critically examine the reasons that have led to the current power balance. In fact, Zakaria here has a brilliant story, arguing that the very success of U.S.A. in promoting free market capitalism has in fact led to its very own power declining and tilting towards other countries such as Brazil, Russia, India and China. Unfortunately, this shift of power balance has coincided with a post 9/11 world in which Americans are increasingly becoming distrustful of other communities and nations.

The fourth chapter centres around the great power that is emerging i.e., China. The great

economic miracle which China has shown over the last three decades has astounded the entire world. But at the same time, China is deeply resentful and distrustful of its own people, and social unrest and demand for political freedom from its own population has made China a vulnerable nation.

As against this, as argued in the fifth chapter, India has been consistently subjected to social unrest but has never abandoned the principles of thriving democracy, free press, encouraging private sector and fiercely independent judiciary. These are the strengths which will stand India in good stead despite its trials and tribulations and its global image of being a "soft nation".

The sixth chapter compares, in a beautiful contrast, the American



rise to super power status with that
Continued on Page 6

To do just the opposite is also a form of imitation

Memoirs

By BN Bhagwat

It is a privilege of 'elders' to reminisce.

While one does not remember dates and forgets names, some memories of service life long past remain fresh in the mind. The use of Marathi in government notings and correspondence has become routine now (though *shasakiya* Marathi can be a subject by itself) but I am writing about the time when Sachivalaya had not become Mantralaya.



The early Sixties saw the path-breaking emergence of democratic decentralization in our State with the establishment of Zilla Parishads and Panchayat Samitis. The use of Marathi in discussions as well as correspondence began to increase gradually. Mr. Abasaheb Khedkar, a dynamic and highly respected politician from Vidarbha was the Minister for Rural Development. Mr. V Prabhakar was a very competent and articulate Secretary. There was a healthy relationship between them based on mutual respect.

In meetings involving non-officials from the districts, the Minister began to urge officers to speak in Marathi. In one such meeting when Mr. Prabhakar was giving some lengthy explanation, Mr. Khedkar found his Marathi expressions jarring and playfully chided Mr. Prabhakar for the poor quality of his spoken Marathi. Upon which the latter immediately said "Sir, we have been suffering your English for so many years, now you

better tolerate our Marathi". The minister had a hearty laugh.

On the whole, the south Indian officers of our cadre gained proficiency in Marathi quite fast. Occasionally, a section officer would try to put up a lengthy Marathi note on the file in the hope that the IAS Under/Deputy Secretary will pass on the file with cryptic "*prastav manya karava*" but usually there was a small but studied noting by the officer. Some of them even excelled themselves. I remember, years ago, while talking to Ramamoorthi about PL Deshpande being my favourite author, I was stumped by Ramamoorthi's question, "don't you think PL's style of writing changed perceptibly after the initial *Khogirbharti*?"

While on the matter of language and communication I must conclude by recounting an episode. In 1971 I was posted to Parbhani as Collector. Though I was familiar with the Marathwada region generally from my stint with MIDC, I did not know much about the revenue traditions of those parts. Before proceeding to Parbhani I called on the Divisional Commissioner at Aurangabad Mr. Sounderrajan and dropped in on the Assistant Commissioner Nizamuddin Ahmed who was an old hand in the Revenue Service.

In the course of conversation, he said that he was very particular about correct drafting of official letters and correspondence and did not hesitate to point out mistakes even to superiors. He did not mind telling me how this habit affected him some years ago. It seems he had been waiting for a government quarter in Aurangabad for a fairly long time and had been

making repeated written submissions to the Commissioner's office. I think he mentioned Mr. Yardi, ICS as the name of the Commissioner. Finally a letter came granting his request for suitable accommodation.

He acknowledged and thanked in writing but added the following "I however beg to submit that the word 'allotted' has been wrongly spelt in your communication." When this was shown to Mr. Yardi, he wrote in the margin 'Correct the spelling and cancel the appointment'. That was the end of Mr. Ahmed's pursuit of government accommodation. ■

(Mr. BN Bhagwat, IAS 1961 Retd., can be contacted through email at bhagwat2005@yahoo.com.)

Annual Essay Competition by IIPA

The Maharashtra Regional Branch of the Indian Institute of Public Administration has organised an Essay Competition (2010-2011) on the following subjects:

- i) Bureaucratic Dissonance in Indian Polity;
- ii) Indian Policy of Population Planning and its Inadequacies and Possibilities for Future;
- iii) Issues in the Debate on Climate Change – Problems and Policies for India – After Copenhagen Summit;
- iv) Educational Policy of the Govt. of Maharashtra;
- v) Delivery of Public Services through E-Governance in Maharashtra;

2. There will be four prizes - first prize of Rs. 5000, second prize of Rs. 4000, third prize of Rs. 2500

Continued on Page 7

Knowledge in the Real Sense

By BG Wagh

Know then thyself presume not God to scan,

The proper study of mankind is Man
- Alexander Pope

When I think of truth I realize that it is not a scientific and logical statement supported by facts and evidence. I realize the truth through my inner mind. It reveals within, and the Self remains awakened, even at late night, and whispers about some knowledge it got. It is not knowledge in the real sense. It seems to be hallucination many times. Then I look at the sky, the earth, and I think about Nature's plan, the origin of man and his development, and the prospects for this universe. Then I realize that there is a definite plan of evolution and that man is bound to attain perfect enlightenment.

I believe in science but I do not condemn religion. Both are two eyes of mankind to realize the truth. The ancient religion has seen much change and a new religion has evolved. The religion has now transcended the limits of caste, communities and nations.

Christ is no longer a God for Christians only. Mohammed is not the treasure for Muslims only. Buddha is the symbol of enlightenment. There is a galaxy of great men in Hinduism who condemned communalism and casteism and tried to establish the ultimate truth for the welfare of



mankind. The belief that my religion, my God is only true, is childish and people no longer uphold it. Those who destroy the mosque and desire to build a temple are far away from the Truth. They are building their blind beliefs on the sands of untruth. I don't say that they are the enemies of humanity or the killers of Truth. They are living in the distant past and they are not aware of the dawn of the Truth. In the same way those Muslims who believe only in Koran and hate other religions are also far away from the Truth.

No religion is above the Truth. The language of Truth is the same everywhere. A dumb or deaf person can realize and understand this language as it does not consist of mere words. Light has no language. It is only communicated, received and realized through the light alone. This garden of humanity has millions of flowers having different shades and variety of colors but the gardener is the same. When one flower quarrels with another and boasts of its superiority, either of colour or of fragrance, the gardener only smiles as he alone knows the ultimate truth of life.

The world is full of poverty, ugliness and wickedness as man's lust has no limits. Death is not the end of all. Life is full of miseries as one person robs another. One man wants to construct a palace of pleasures on the tomb of another. How can he be happy? If he is happy, then he does not know what true happiness is. One man cannot be happy if the rest of his family members are not happy.

If my neighbour's house is burning I cannot enjoy the air conditioned room of mine. If a beggar is dying of hunger and I

realize that he is there in front of my house, I cannot enjoy the sweets on my table. I can enjoy the true happiness only when all others are happy. I cannot be a lotus eater. I cannot live in isolation. If I got all the pleasures of the world even then I will never be happy in the true sense.

Happiness comes only with knowledge. If I do not understand what life and death really are I am bound to die from fear of death. Man is basically corruptible in his body and soul and is bound to rust. He has to direct his body and mind towards happiness.

Science frees man from physical labours, troubles and toils. It gives him comforts and provides protection against the whims of nature. It enhances the longevity of his life. It produces wealth. It minimizes hardship at work. It reduced poverty. It gives work to unemployed.

Whatever religion has promised in heaven, science has offered it on earth. Science taught mankind that all things happen according to some specific rules of cause and effect. If the flower blooms there is science. If leaves fall from the branches of trees there is science. Nothing happens haphazardly. Everything happens according to the definite plan of the nature which science alone could reveal.

Science thus directly attacks the false faith in miracles. It explodes all religious myths. It questions the concept of God, religion and God men about their origin and existence. No God, no Religion and no God man could now satisfy the 'reason' of man.

Human reasoning power is

There are two ways of spreading light: to be the candle or the mirror that reflects it

not contradictory to Nature. When religion and reason contradict each other, one must submit to the commands of reason.

Buddhism is the only religion that believes in reason alone. However, even in Buddhism many irrational things have crept in. All other religions believe in God, the Almighty, which controls the universe according to his supreme will. God plays a role in the mundane affairs of the society. And here, God is likely to fail as the society is an ever changing reality and God-made laws are permanent. Reason alone can interpret the rules made under the ancient religion. If society denied 'Reason' and relied upon the old scriptures, chaos would result.

Nobody would now recommend caste system in the name of religion. Nobody would now dare to deny science which has brought many comforts in the form of TV, phone, radio, gas and a host of other things including life saving drugs, modern hospitals, and railways. Science is now the most worthy and capable friend of mankind. How can one live without support and guidance of science?

Why are people not happy even in the midst of luxuries? Poverty stricken people cling to religion because they are helpless and they find solace in God and religion that they will be protected and saved from the atrocities of the rich and powerful. God knows their miseries and He will punish those persons who trouble the poor. With this belief, miserable people find hope in their life. On the other hand, rich people are caught in the vicious circle of frustration. They enjoy all the heavenly pleasures - wine, women and wealth, and ultimately

surrender to religion and God for mental peace and inward happiness. This is the hypocrisy of the rich as they want to avoid their liabilities and duties towards mankind. If they had not exploited others, definitely they would have got the mental peace which they are now prepared to purchase from the Almighty God and God men.

Life is full of uncertainties and everything changes so rapidly that the most intelligent people cannot grasp the world as it is. All the great 'Minars' of ideals are now crumbling down. The Great thinkers like Marx and Gandhi are now outdated. Societies and nations have been disintegrated on the ugliest issues like caste, community and religion. People are losing their faith in goodness, character, sincerity, loyalty and truthfulness. Stabbing a friend in the back is considered diplomacy. Killing an enemy is bravery, capacity to exploit the situation and encashing the helplessness of others are the most important virtues of a successful man.

Everybody wants success at the cost of values, ideals and the basic principles of life. Naturally, the result is that all the 'Good' within the man has been crushed all the 'Bad' within a man has risen to therefore.

Man has lost his conscience and reason and is taking recourse to religion and faith. He is neither a man of science nor a man of religion. He does not believe in the goodness of man and the goodness of society. He is afraid of his neighbor if he belongs to a different religion. He has lost the confidence in the law and the men who enforce the law.

It is not 'Reason' which leads this world but the 'vested

interests'. The most selfish people are the leaders of the society. And the ordinary men have not the capacity, confidence to fight against the evils of corruption and communalism. Where would they go? They compromise. They become sycophants.

It is now time to create confidence and faith in the ordinary man. For the welfare of these ordinary men, great men sacrificed their lives and for the happiness of these ordinary men, science and religion have been invented. Science and religion both are merely instruments for his happiness. He should not believe in the scriptures, as the truth is not in the books.

The only absolute and ultimate truth I know is the man i.e., an ordinary man. That Truth which does not bother about the pains and miseries of the mankind is not the truth. My truth must be based upon the human conscience, reasoning and the consciousness of man. I am on the voyage of truth. I pray to the God if he exists. I pray to the Truth if it is already there and waiting for its expression. I pray to the mankind which is finding its path in the wilderness. The inner lamp of conscience and awareness will alone lead the mankind towards the Truth.

This morning is full of light which awakens every corner of my heart and leads me towards that supreme consciousness which engulfs the whole universe. It is better to close my eyes and see that wonderful world which is blooming within my heart. ■

(Mr. BG Wagh, IAS 1999, is Chief Executive Officer, Zilla Parishad, Nashik and can be contacted on his Cell 9890126766)

Santa Claus

Continued from page 1

"Take this money," she said, "and buy something for someone who needs it. I'll wait for you in the car." Then she turned and walked out of Kerby's.

I was only 8 years old. I'd often gone shopping with my mother, but never had I shopped for anything all by myself.

The store seemed big and crowded, full of people scrambling to finish their Christmas shopping. For a few moments I just stood there, confused, clutching that \$10 bill, wondering what to buy, and who on earth to buy it for.

I thought of everybody I knew: my family, my friends, my neighbors, the kids at school, and the people who went to my church. I was just about thought out, when I suddenly thought of Bobby Decker. He was a kid with bad breath and messy hair, and he sat right behind me in Mrs. Pollock's grade-two class.

Bobby Decker didn't have a coat. I knew that because he never went out at recess during the cold weather. His mother always wrote a note telling the teacher that he had a bad cough but all us kids knew Bobby Decker didn't have a cough, he didn't have a good coat.

I fingered the \$10 bill with growing excitement. I would buy Bobby Decker a coat! I settled on a red corduroy one that had a hood to it. It looked real warm, and he would like that.

"Is this a Christmas present for someone?" the lady behind the counter asked kindly, as I laid my \$10 down.

"Yes ma'am," I replied shyly. "It's for Bobby." The nice lady smiled at me as I told her about how

Bobby really needed a good winter coat. I didn't get any change, but she put the coat in a bag, smiled again, and wished me a Merry Christmas.

That evening, Grandma helped me wrap the coat (a little tag fell out of the coat and Grandma tucked it in her Bible) in Christmas paper and ribbons and wrote, "To Bobby, From Santa Claus" on it.

Grandma said that Santa always insisted on secrecy. Then she drove me over to Bobby Decker's house, explaining as we went that I was now and forever officially one of Santa's helpers.

Grandma parked down the street from Bobby's house, and she and I crept noiselessly and hid in the bushes by his front walk. Then Grandma gave me a nudge. "All right, Santa Claus," she whispered, "get going."

I took a deep breath, dashed for his front door, threw the present down on his step, pounded his door, and flew back to the safety of the bushes and Grandma.

Together we waited breathlessly in the darkness for the front door to open. Finally it did, and there stood Bobby.

Fifty years haven't dimmed the thrill of those moments spent shivering beside my Grandma in Bobby Decker's bushes.

That night, I realized that those awful rumors about Santa Claus were just what Grandma said they were: ridiculous. Santa was alive and well, and we were on his team.

I still have the Bible, with the coat tag tucked inside: \$19.95.

Give back - what you can, where you can, whenever you can. ■

Book Review

Continued from Page 2

of the British Empire. The difference is that during their heyday, the British had immense political power but little economic power, whereas the U.S. now still has huge economic power but failing political power.

The final chapter is more academic in nature where Zakaria outlines the broad principles by which the American Empire responded to various global crises. The style of the book, seen against Fareed Zakaria's immensely rich background as the Editor of "News week" is succinct and comprehensible, full of sharp wit. In fact, several newspapers published photographs of President Barack Obama reading this very book during his campaign for the presidential elections in 2008. The book might have a brilliant overview of the current "Post American World" but has its own weaknesses. Zakaria completely ignores the fierce protectionism which America indulged in for its industries to throttle other economies.

Despite its slightly partisan thinking, Zakaria's book is intelligent, moving, elegant and brilliant. It is not just a run of the mill account of the flaws of American power. The book, like Fukuyama's treatise on modern history, is a clinical analysis of what has gone wrong with America and herein lies the irony! Isn't it surprising that it took a Mumbai born, naturalized Indian American to remind this giant nation of not only its towering strengths but also of its faltering fault lines! ■

(Mr. Deepak Kapoor, IAS 1991, is the Vice Chairman & MD, MSRTC and can be contacted on his Cell 9870484000.)

From a commercial point of view, if Christmas did not exist it would be necessary to invent it

Answer to Crossword No. 33

M	A	N	I	A	C	C	O	A	L	E	S	C	E
N	O	N	S	E	O	H	R	S	H				
R	U	F	R	U	A	L							
I	N	H	E	R	I	T	O	R	S	T	O	L	L
G	R	A	D	I	E	N	T	D	E	C	A	N	T
S	P	L	I	N	T	D	E	P	A	R	T	E	D
C	I	T	F	U	N	D	R	A	I	S	E	R	
C	A	R	A	F	E	A	Q	U	A	R	I	U	S
F	E	E	D	B	A	C	K	B	E	E	T	L	E

Annual Essay...**Continued from Page 3**

and a consolation prize of Rs. 2000.

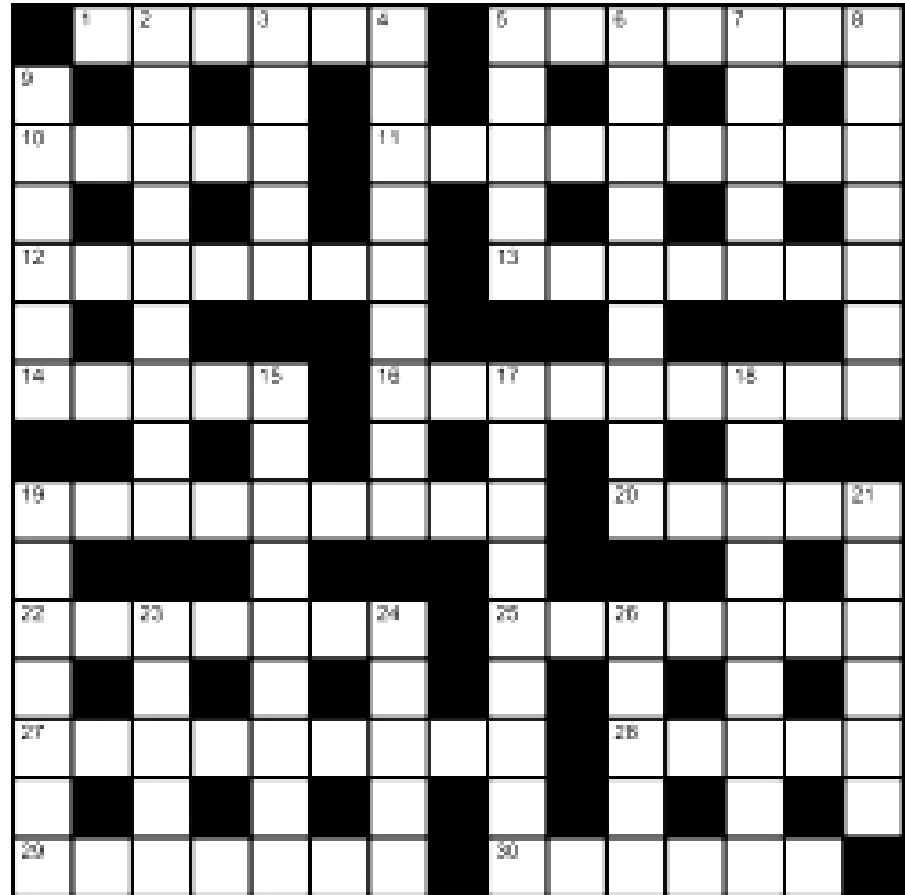
3. The Essay should be in English, Marathi or Hindi only and be not less than 3,000 and not more than 5,000 words in length.

The Essays are expected to be of Post Graduate or higher standard. The Essay should be typed on one side of the paper and submitted in triplicate under the pseudonym.

4. Three Copies of the Essay, together with an envelope containing the Pseudonym, should be kept in a larger envelope marked 'Essay Competition 2010-2011' and addressed to the Secretary, The Indian Institute of Public Administration, Maharashtra Regional Branch, Room No. 13, Ground Floor, Mantralaya, Mumbai- 400032 and should reach latest by 15th March 2011.

5. For further details please contact Mr. SN Kulkarni on phone nos. 22793430(D), 22024243 / 22854156 Extension 3430 and through Email: sn_kulkarni@yahoo.co.in or iipamrb@gmail.com.

CROSSWORD NO. 34



Compiled by Mr. Mohan Chunkath, IAS (Tamil Nadu-1978), Principal Secretary / Vice Chairman & CEO Tamil Nadu Maritime Board.

Across

- 1 Glowing coals (6)
- 5 Ammunition store (7)
- 10 Pinafore (5)
- 11 A kidnapping incident (9)
- 12 Stain (7)
- 13 Strokes (7)
- 14 Bring about (5)
- 16 Main circus tent (3,3,3)
- 19 Able to accomplish a purpose (9)
- 20 Nick (5)
- 22 Plant with edible root (7)
- 25 Stamen parts (7)
- 27 Aquatic sport (5,4)
- 28 Revolve (5)
- 29 Lessens (7)
- 30 Shoulder gestures (6)

Down

- 2 Delineated boundaries (6,3)
- 3 Boredom (5)
- 4 Long pasta (9)
- 5 Inspection of business accounts (5)
- 6 Solitude (9)
- 7 Horse noise (5)
- 8 Combines (5,2)
- 9 Jumble (6)
- 15 Oddball (9)
- 17 Lifts, in US of A (9)
- 18 Giggling (9)
- 19 Authorise (7)
- 21 Jostle (6)
- 23 Appraised (5)
- 24 Intrigues (5)
- 26 Teacher (5)

Determine the thing that can and shall be done, and then we shall find the way

Who Goes Where

Mr. Swadheen Kshatriya (1980): Principal Secretary, Revenue Department ■ *Mr. Bipin Bihari Mallick (1986):* Resident Commissioner, Maharashtra Sadan, New Delhi ■

(The officers mentioned below, after promotion, have been transferred to the posts indicated against their names but will continue holding their earlier posts also till further orders.)

Mr. MS Chaudhari (1995): Secretary, GAD and Special Enquiry Officer I ■ *Mr. SB Patil (1995):* CEO, Maharashtra Maritime Board ■ *Mr. MS Devanikar (1995):* MD, Maharashtra State Horticulture and Medicinal Plants Corporation, Pune ■ *Mr. RN Joshi (1995):* CMD, Pune Metropolitan Transport Corporation, Pune ■ *Mr. CN Dalvi (1995):* Director General, YASHDA, Pune ■

Entire 1985 and 1986 Batch is Now Principal Secretary

With the *in situ* promotion of Mr. Praveen Pardeshi, Mr. Arvind Kumar and Mr. Ujjwal Uke, all officers of 1985 batch serving with the Government of Maharashtra have now been promoted to the rank of Principal Secretary. Officers of 1986 batch have also been promoted to the rank of Principal Secretary on their respective posts. ■

Supertime Scale for 1995, Selection Grade for 1998

All officers of 1995 batch have been promoted to the rank of Secretary and all officers of 1988 batch have

been promoted to Selection Grade on their existing posts. ■

ICS Officer Dies at the Age of 104

The doyen of Indian administrators worldwide, Prof. Samuel Martin Burke (1906-2010), died on 9th October 2010 at the age of 104. He was the oldest living Indian ICS officer. He was perhaps the only Indian ICS officer to have 4 careers - as an administrator, judge, diplomat and academic.



He belonged to the 1930 batch of the ICS and was allotted to the Punjab cadre. After serving as Deputy Commissioner, he was District and Sessions Judge for many years. Because of his impartiality as a Christian, he was selected as the Chairman of the First Election Tribunal of Punjab in 1946, to adjudicate between rival claims to seats following the elections of 1946 that returned the Muslim League to power in Punjab.

At independence, he quit the ICS but was immediately recalled by Jinnah to join Pakistan's Foreign Service where he initially headed the India desk in Karachi. He thereafter served in the UK and US as Counsellor, as Minister-Plenipotentiary and Envoy Extraordinary to Denmark, Finland, Norway and Sweden, as Pakistan's Ambassador to Thailand and finally as the High Commissioner of Pakistan in Canada.

He quit diplomacy in 1961,

at the age of 55, to become an academic and was Professor of South Asian Studies at the University of Minnesota. He retired in 1976, at the age of 70, and settled in UK where he lived for the next 34 years. In retirement, he wrote seminal books on Pakistan's foreign policy, the history of India's independence, a biography of Akbar and the definitive biography of Jinnah. He published his last book at the age of 97 !

His passing reduces the number of Indian ICS officers still alive to less than five. ■

DN Capoor is no More

Mr. DN Capoor, IAS 1957 (Retd.) passed away on 30th December 2010 in Hyderabad. He was 83. He leaves behind 3 daughters and a son. He had worked as Collector in Wardha and Thane districts, Commissioner in Aurangabad and Nagpur divisions, and as Secretary Urban Development & Housing, among other postings.

We convey our heartfelt condolences to the bereaved family.

Vacancy in MAT

A post of Member, Maharashtra Administrative Tribunal (MAT) at Mumbai is falling vacant on 8th May 2011. IAS officers, who have worked in the rank of Secretary in Gol or ACS in the State for at least 2 years; or AS in Gol or PS in the State for at least 5 years, and are less than 65 years of age, are eligible to apply. Interested candidates may send their applications to the GAD at the earliest ■

■ RNI No.MAHENG/2004/13546 ■ Vol. XI, Issue 1 ■ Edited, printed and published by **UPS Madan**, IAS (1983), Project Manager, Mumbai Transformation Support Unit, on behalf of the IAS Officers' Association, Maharashtra ■ Printed at Government Central Printing Press, Charni Road, Mumbai 400004, and published from the office of IAS Officers' Association, Chief Secretary's Office, Mantralaya, Madam Cama Road, Mumbai 400032. ■ Ph: 022-22025042, 9820719919 ■ Email: upsmadan@hotmail.com. ■ Associate Editors: **Malini V Shankar**, IAS (1984), Principal Secretary, Water Supply & Sanitation Department, **Prajakta Lavangare**, IAS (2001), Deputy Secretary, Water Supply & Sanitation Department and **Nipun Vinayak**, IAS (2001), Municipal Commissioner, Nanded-Waghala City Municipal Corporation ■ Email: malinishankar@gmail.com, aamchipraqs@gmail.com, vinayaknipun@gmail.com. Ph. 22885144, 22027956 ■

Nothing will work unless you do