
Crisis and Hindrances of Good Governance in Jammu and Kashmir: A Study

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Abstract:

The delivery of good governance in Jammu and Kashmir is portrayed with violence and terrorism since post-independence, these issues hold on because of the inside logical inconsistencies innate in nature, which is clear in the way they allocate resources, approach execution and conventional esteems. With the high level of violence and terrorism in the environment, the outcome is negative effect on political establishments and the administrator's performance. The citizens anticipate that the legislature will give their requirements through their delegates. The higher the desires, the more their dissatisfaction become higher. At the point when good governance is close achievement and the profits of democracy are not delivered as expected, these could prompt citizens developing lack of concern towards the legislature and political estrangement.

Keywords: Accountability, Corruption, Terrorism.

Objectives:

This paper tends to find out the reasons of violence and terrorism endures and ruins good

governance in Jammu and Kashmir, good governance and possible hindrances to its effective delivery, the essentials of good governance, corruption plays a major role of bad evil of in the society, nepotism a major hindrance, the method of reasoning behind violence and terrorism in the system, and to recommend a route for a proper democratic practice and target of good governance in order to minimize violence and terrorism in the state.

Introduction

Governance is the exercise of authority to address public affairs. This authority can be political, economic or administrative. The use of this authority is always based upon certain rules and laws of society established by its members. Good governance is to run administration according to these defined laws for the welfare of the people. Bad governance means digression or subversion from these laws. Good governance guarantees safety and security of the people and creates an atmosphere conducive to progress and prosperity. Bad governance begets a number of social crises.

Good governance comes through strong and independent institutions of the state. These institutions need to be built, sustained and stronger than individuals. Unfortunately, a little effort has been made to build institutions on a stable footing in Jammu and Kashmir since independence and individuals have taken precedence over institutions. Jammu and Kashmir suffers from a number of crises but the crisis of good governance is on top because it is the core of all other problems. Our state is suffering from weak institutional set-up, political instability, rampant corruption, lack of accountability and transparency and bad law and order situation. All these issues have seriously pushed off the state to an abysmal state of poor governance. Every government looks down upon the policies of the previous government, throws those away and establishes new ones. Due to bad governance education, health, civic services, agricultural infrastructure are all in bad state. Even the most basic social needs of citizens are not fulfilled. Law and order situation is deteriorating and people are being robbed and killed in bright day light. People don't feel safe and secure. Places of worship have to be guarded for the fear of terrorism. This sorry state of law and order scare the investors away from the state thereby severely harming the economy.

One of the most damaging effects of bad governance is the prevalence of corruption that ultimately results in lawlessness and the biggest hindrance in the way of development. The absence of impartial and independent accountability has resulted in the growth of this monster. It has become a norm in our society rather than an exception.

Good Governance stands for poverty alleviation. It has always been a favourite buzzword in our economic and social development circles. Almost every democratic government has launched poverty reduction programs but all proved futile and ended in corruption. Accountability is a crucial point in good governance – the rulers and the institutions of the state are accountable to people. But, it is very hard to find it in Jammu and Kashmir's weak institutional set-up.

Merit or fairness is essential for good governance and the both support each other. But in our country merit is given least importance. Nepotism and favouritism are the order of the day. All the cities in any province is not getting equal share of development. Developing one city in any province at the cost of basic facilities, like hospitals, schools and colleges, clean drinking water etc., of the other cities is another example of bad governance. One city gets the road

network, underpasses and overhead bridges and the others don't have the basic road network. This disparity has created bad feelings among people living in small cities. Similarly, unemployment, illiteracy are other aspects which speak volume about sorry state of governance.

Objectives:

This paper tends to find out the reasons of violence and terrorism endures and ruins good governance in Jammu and Kashmir, good governance and possible hindrances to its effective delivery, the essentials of good governance, corruption plays a major role of bad evil of in the society, nepotism a major hindrance, the method of reasoning behind violence and terrorism in the system, and to recommend a route for a proper democratic practice and target of good governance in order to minimize violence and terrorism in the state.

Methodology:

This paper is principally in view of data gathered from different books, diaries, news paper, and magazines and web sources. This article is mainly based on secondary information. The technique for this study is fundamentally descriptive.

Terrorism: Failure of democratic politics in Kashmir

Lack of institutionalization of democracy in Jammu and Kashmir has been cited as one of the major reason for the discontent and political alienation in Kashmir.¹It was after the 1987 Assembly elections that armed militancy started manifesting itself in Kashmir. As early as May 1987, there was an attack on Farooq Abdullah's motorcade. The frequency of attacks increased in 1989-besides the attacks on TV station, telegraph office and other targets, there was an attack on the Director General of Police. However, it was in 1989 that militancy manifested in its full blown form. This was the time that a large number of young Kashmiris recruited by JKLF, who has crossed border soon after the 1987 Assembly elections, had returned to Kashmir as trained militants. Two massive bomb blasts in the heart of Srinagar, the capital of the state on July 13, 1989 heralded the launching of the armed struggle. Attacks on governmental infrastructure including bridges, buses and offices as well as selected targets, mostly those seen as the agents of the state, became a routine after this.

However, armed militancy did not operate in a vacuum. There was an intense mass response that manifested deep rooted sense of alienation and anger of people. It was this mass response that legitimized the armed militancy and became the basis of separatist politics that was to acquire

central political space of Kashmir in the next decade. Much before the armed militancy had asserted itself, the popular resentment was reflected through frequent protests and demonstrations. To begin with, these protests were not directly linked with the separatist politics that was to manifest itself in 1989, but reflected the growing anger in Kashmir. Gradually this anger was articulated in a more ideological form. From anti-government and anti-state stance that was usually asserted in Kashmir since 1953, it took more definite form by 1989.²

The spontaneous mass protests over all kinds of issues throughout the period between 1987 and 1989 provided the space for mobilization of people. Apart from the set dates like Independence Day of India and Pakistan and the Indian Republic Day, which became the occasions for extensive mobilization of anti-India sentiments, there were many other situations that turned quite volatile during this period. By the time, the armed militancy overtook the state; the mass response had become so coherent and expressive that it seemed that the whole valley was swayed by the sentiments of aazadi.

The massive procession with thousands participating reverberated with the slogan ‘hum

kya chahte? Azadi’ (what do we want? Independence). These processions were visible not only in Srinagar but almost in all towns of Kashmir, including Baramulla, Sopore, Anantnag and elsewhere. Among those who participated in these processions included young people, students, shopkeepers, women and even government employees. Almost as a routine, the Kashmiris would gather in thousands, shouting slogans demanding the implementation of UN Resolutions of Kashmir march towards the office of UN Military Observers Group (UNMOG). Referring to a massive demonstration during the month of January 1990, it was noted that even the JKLF’s still relatively few underground militants were initially stunned by the spectacular scale and emotional intensity of the protests, Despite the fact that the state would respond to these processions by placing the major town of the valley under curfew, the people would disregard it and join the processions in large numbers. One such procession held in the town of Charar-e-Sharief in March 1990 registered the participation of over three hundred thousand people.

The response of mass of Kashmiris towards armed militancy was quite positive. Rather than being opposed to it, they were very sympathetic and provided the moral and emotional support to

it. Militancy was romanticized and militants were treated with a lot of respect.³

The militants in these initial years quite integrated with the society. They used to move openly in the streets and evoked both awe and inspiration. Seen as heroes, their deaths were celebrated as that of ‘martyrs’ with their funerals acquiring political significance. Referring to the funeral of Ashfaq Wani, a well-known militant of JKLF, Sumantra Bose notes that it was the largest gathering ever seen in Kashmir, easily surpassing even Sheikh Abdullah’s funeral in 1982.

What was peculiar about the initial stage of resistance politics and armed militancy, women were very much part of it. The mass demonstrations had large number of women participating in it. The mass demonstrations had large number in it. So large was their number that they became the face of the mass politics. However, their was not restricted to the day to day protest demonstrations, but they actively supported the militancy was legitimized in Kashmir, owing the militants as ‘our own boys’ they opened their doors for them and even offered their own sons for martyrdom. It was women only who celebrated the death of a militant by singing ‘wunwun’, the traditional Kashmiri wedding songs. These wedding songs

were reinvented with political meanings and political terminology. To quote Sikandar:

In the early 1990s the women were in the forefront of the protests demanding secession from India, helping the mujahideen morally, economically and emotionally. The women used to join the funeral processions of the dead militants chanting *As-salaam-As-salaam Aye Shahido As-salam, Aaj Teri MautPe Ro RihaiYehZameen Ro rahaAasmaan.* (Felicitations and farewell to you o martyr, today even the sky cries at your martyrdom) and encouraging their men with *Aye Mard e Mujahid Jaad Zara Waqt e ShahadatHaiAaya* (wake up o warrior, the time for martyrdom has come).⁴

The separatist space that was created in post 1987 period, therefore, was extensive. It comprised not merely the Kashmiri militants who challenged the Indian claim on Kashmir but also of the common Kashmiris who fully sympathized with the cause undertaken by the militants. Though armed militancy formed an important part of separatist politics, it was the popular resistance that lay at the core of the separatist politics of Kashmir. It is from the popular separatist sentiment that armed militancy drew its legitimacy. The later-day separatist organisations and leaders also defined

their politics with reference to this popular sentiment.

The political situation as it evolved in the background of militancy and separatism resulted in the collapse of power politics. By early 1990s the normal political processes had totally collapsed, and it had become almost difficult for the government to provide effective governance or even to maintain law and order. There was a total breakdown of the state machinery. With massive demonstrations in which thousands of people participated, the authority of the state was challenged almost on a daily basis. With the gap between government and people becoming wider by each day, its capacity to enforce its writ was gradually being lost. Even with the imposition of curfew, the last instrument in its hands, it could not control the mass upsurge. While defying the curfew, people would show their complete compliance to the call for civil curfew given by any of the militant organisations. Situation on the whole was anarchic with a total collapse of law and order. With most of the political space captured either by the militants or by the protest politics, there was no space for 'normal' political processes. Daunted by the intensity of separatist sentiments, the main stream politicians themselves had withdrawn from the scene. They faced the resentment of people and were held responsible for denying people their democratic

rights and also for collaborating with the state against Kashmiris. In this kind of situation that evolved, the very nature of Kashmir's politics changed. While there was a major shift in the way resistance was manifested, there was also an emergency of a variety of leaders and organisations. All this led to a discontinuity with the politics of identity as it was reflecting from 1930s to 1980s.⁵

Cause of Pandits/Brahmins migration from Kashmir:

On 14th September 1989, Tika Lal Taploo, president of the Kashmir unit of the Bhartiya Janta Party was gunned down by armed militants at a few hundred meters from his home. His cold blooded murder sent shivers through every spine. People became extremely sad and acutely worried. Kashmiri Hindus were ever more acutely fearful, and thought that any time the guns could turn on them. The Jammu and Kashmir Liberation Front, JKLF which had emerged as a frontal and leading organization of the militants, announced through the newspaper that their assassination attempts will be strictly confined to political people only. However, their assurances did not seem to carry much weight as the spate of killings increased. It did not matter any longer what the JKLF had decreed because already there was a mushroom growth of new

organisations with their own command and system which carried out activities in accordance with their separate agendas. Ultimately it became impossible to apportion blame to any particular group.⁶

On the 15th September Tikka Lal Taploo's last rites were performed. A huge procession of people, Hindus and Muslims, followed his coffin through the crowded parts of Srinagar city up to the cremation ground. L.K. Advani of the B.J.P flew to Srinagar to pay his party's homage to Mr. Taploo and he addressed a press conference in which he criticized the gruesome murder. He also expressed grave concern about the armed interference instigated by the Pakistan in the valley. He blamed the government of both Dr Farooq in the state, and Rajiv Gandhi at the centre for the anarchy in Kashmir. It did not take sensible people of the locality a long time to understand who were behind the whole drama and what their hidden motives were.

By now the people had got used to "hartals", bomb blasts, cross firing, and gunning down of people, every now and then.⁷ Now, there began another phase of organized activity. People were warned through letters written to them, pasted on their homes, or published in the local newspaper about their fate. People associated with national political parties or the National Conference was

sent death warrants or similar warnings in very harsh words. Besides, similar warnings and warrants were sent to those who were working in Central Government departments, intelligence agencies of the police, telecommunications, All India Radio, Doordarshan and so many other similar organisations. With the spread of these threats of death to all and sundry the whole of Kashmir trembled with fear. The newspapers published the names of all those who were on the so-called hit-list of the various extremists groups. Every town, city, mohalla or lane had someone or the other who figured in such lists and therefore became victims of grave fear and anxiety. These problems were made even more complex by those who used this cruel methodology, purely for selfish reasons, to wreak their vengeance from relatives, neighbours, superiors or masters. For them too it seemed a golden opportunity for seeking their pound of flesh. Thereby they aggravated the tragic situation even further.⁸

On November 4th, Nil KanthGanjoo a former judge of the court in the state was killed by the bullets of a militant in the Hari Singh High Street of Srinagar. The incident took place in broad daylight and in a very busy marketplace in the heart of Srinagar's Civil Lines. This event further shook all the courage out of the minority of Hindus in the valley who were very anxious and fearful, not knowing what to do in this situation. It was in the court of Nil KanthGanjoo

that the trail of Maqbool Butt had been conducted and having found him guilty of murder, the judge had pronounced the death sentence against him. The militants however, considered Maqbool Butt to be their leader. He had been responsible for the hijacking of an Indian Airlines plane to Pakistan some years before.⁹

There was utter chaos in most districts of the valley. Processions, killings, arson, rioting and loot were the routine. Bullets, lathis and tear gas were the weapons in use everywhere.¹⁰ On the 18th December when the curfew was slightly relaxed there were bomb blasts, acts of arson, and destruction of government transport buses at several places. Youths were running around to mosques in order to get details about the next day's programme. Those who would not like to go had to go lest they be the victims of the wrath of the extremists.¹¹

Many homes were made targets in a series of bomb blasts that happened almost every day many beauty parlours were bombed. A large number of schools were burnt to ashes. As of now, terrorism had taken a big leap forward. People did not know who were working from within in league with the new breed of revolutionaries.

On the 27th December, P.N. Bhat, a well known advocate of Anantnag was riddled with bullets and killed on his way from the court to his home. This incident created tremendous fear and grave apprehensions in the minds of Kashmiri Hindus. The Jammu and Kashmir Liberation

Front which was the main front of the militants at that time issued press statements to the effect that they were eliminating only people who were either connected with some political parties or were "Mukhbirs" (informers of the government working against and spying on the militants). As far as the question of P.N Bhat was concerned. It is quite well known that he was neither connected with any group nor was he an informer. He was an innocent man and every one wondered why he should have been made a target of wanton killing. This was a million dollar question which every frightened Kashmiri Hindu was trying to find an answer to.¹² This story did not end here government employees began to receive severe threats for not toeing the militant's line and the officers of radio and television were the first victims of these executed threats. By now every child was caught up in this severe cyclonic storm. The dream of "freedom" was now alluring everyone, children, youth, men and women, were all caught up by a vision of the wonderful bird "freedom".¹³

True that every Kashmiri Pandit left the valley out of fear as the armed revolt began against Indian rule. But before blaming the Muslims, a majority in the valley, we need to take a holistic view of the circumstances at that time. There was no civil society, government machinery had collapsed and the state was under president's

rule, represented by governor Jagmohan. While most of these killings happened after January of 1990, there has been no plausible reason given to why most of the Pandits fled on the night of 19th January 1990. The only coincidences close to this date are joining of Jagmohan as governor of J&K one day prior and the repeated massacres by Indian forces right after 19th January. Sadly many facts in India have been twisted to create a demonic image of every Kashmiri Muslim, blaming them for every crime of this conflict.

“All Pandits will remember the night of January 19 — the night when their Muslim neighbours, friends and colleagues turned against them. The night when they kept awake all night, as frenzied mobs on the streets and inside mosques called for their extermination.’¹⁴ . This claim aims to make you believe that on the night of 19th January 1990 Pandits houses were surrounded by hostile and ‘blood seeking’ Muslims, resulting in their migration. How would it be possible, under unrelenting curfew from 17th January itself with shoot at sight orders, Muslims managed to assemble and surround Pandit habitations on the night of 19 January, and then within minutes of this Pandits managed to pack their belongings, seek friendly passage from ‘this hostile crowd’, call up state run SRTC and then drive away under armed escort’? Logic and reason surely fail here.

As protests kept swelling, Muslims believed ‘Azadi’ was just round the corner while Pandits got scared by the sheer quantum of this rebellion. It was this fear in Pandits that many agencies (including some armed men) exploited for own interests. While most Pandits from Srinagar, already under a fear psychosis, were escorted in state buses on 19th January curfewed night, right after Jagmohan had taken over, Pandits from rural areas migrated in later months and years, trailing the exodus trend in fright and scare.

“Most Pandit killings (219 killed in 20 years) happened after later part of 1990 while the repetitive massacres right after 19 January. Gaw Kadal massacre happened one day after 19th January (on 21st Jan 1990, 52 killed and more than 250 critically injured), the Alamgari Bazar massacre on 22nd January 1990 (killing 10 civilians and fatally injuring scores), the Handwara massacre on 25th January 1990 (killing 25 civilians and critically injuring dozens others). The list of such massacres by Indian forces seems unending while the reasons of 19th exodus strangely linking to their occurrence.

“Credence to this also comes from other statements; Jagmohan in an interview to *Current*, May 1990, “Every Muslim in

Kashmir is a militant today. All of them are for secession from India. I am scuttling Srinagar Doordarshan's programmes because everyone there is a militant... The bullet is the only solution for Kashmir. Unless the militants are fully wiped out, normalcy can't return to the Valley." "Most of the scholars recalling how Muslim groups appealed to the Governor to stop Pandits from leaving, their suggestions to Governor Jagmohan through various means of communications, a television (and radio) broadcast of requests from hundreds of Muslims to their Pandit neighbours not to leave Kashmir, being rejected by Jagmohan.

On the contrary Jagmohan announcing that the Government cannot guarantee any safety of Pandits. If Pandits decided to leave, refugee settlement camps had been set up for them and also that departing civil servants among the Pandits would continue to be paid their salaries. The state was clearly pushing for an exodus.¹⁵

Corruption as a major hindrance in good governance:

Good governance is said to exist just when the level and extent of corruption is at a fairly low and least level. How does corruption influence society? What are its expenses? A careless perusing of history would uncover that corruption has dependably existed at any phase

of human advancement and that pay off, nepotism and underground market economy have flourished well profiting and benefitting a select fragment of the general public. Subsequently, most of the populace has endured. Kautiliya's Arthashastra and Aristotle's talks about corruption that antagonistically influences political and financial development subsequently. It is hostile to national interests and against poor. Like disease, it is especially inescapable in our general public and it cuts into the business and wage of many meriting individuals. Like expansion, it additionally harms destitute individuals more than any other person, as they are battling for essential wage products and least levels of presence and occupation. Misusing of open office for private pick up inevitably occupies potential speculation and in this manner expands wastefulness. It is extremely hard to measure corruption as it is harder to characterize it. Be that as it may, social researchers have built a corruption file and contended that there is a negative connection amongst it and mechanical development/economic development. It causes loss of open assets through avoidance of duties and other leakages.¹⁶ The following damaging consequences for governance due to corruption have been spelled out.

Firstly, in third world societies it has been seen that corruption prompts the misallocation of economic resources and along these lines mutilates open arrangement. As this went towards bending of improvement needs, the effect has been on the poorest groups in the third world countries.

Secondly, it harms financial advancement and development as it mutilates investments.¹⁷ It brings motivating forces down to contribute and subsequently the nature of open framework and administrations is influenced.

Thirdly, it has undermined the government institutions, for example, custom, taxation, revenue generating departments and thus reduces public revenues. In this manner it has mutilated creation of government consumption and administration conveyance systems.¹⁸

Fourthly, it misallocates talents to the rent seeking activities. Thus a layer of civil servants and mediators have emerged, depending totally on taking rewards, that is all the more respectably known as transaction cost. This turns into the main strategy in which the wheels of commerce are greased.¹⁹

Fifthly, corruption has prompted gigantic human and capital flight.²⁰

Finally, all the above outcomes have undermined social and political stability, social and political fabric conducive to invest and economic development.

Corruption has been seen not as an outer or shallow component but instead as being installed inside political and economic frameworks. Therefore, its precise role and effect depends upon the configurations and dynamics of such systems and moreespecially the comparing varieties in various political frameworks. Consequently, steadiness, estimate, area, diverse levels and types of monetary and political development, distinctive degrees of financial progression, sorted out wrong doings; tax evasion and diverse hostile to corruption techniques all have their effect on structures and examples of corruption in the third World countries.²¹

Corruption in any framework or society relies upon three variables. The first is the arrangement of people feeling of qualities; the second is the arrangement of social esteems which is acknowledged by the general public all in all and third, the system of governance or administration. There are two expansive components which decide the degree of corruption or the absence of honor out in the

open life: (I) the social foundations of corruption and (II) the arrangement of governance.²²

Black Money- - the Fuel for Corruption:

People have democracy and the need of elections. Be that as it may, decisions require a considerable measure of money and this money must be in real money. This money is mostly blackmoney. Blackmoney, by definition is created by illegal means. Illegal means include corruption. Thus the citizens find that at the root of the present system of elections in India lies an essential reason, i.e. corruption. Also, there is business which developed in the Permit-License raj on the basis of corruption.²³

When there is question why businessmen are corrupt, they say that they need to bolster the corrupted authorities and hence, they need to have blackmoney. 40% of India's economy is blackmoney.

It isn't as though the politicians or the individuals who take part in legislative issues need to be corrupt. Many of them are great experts and would most likely acquire all the more professionally in the event that they don't spend time in politics. There are additionally other truly dedicated social specialists who dislike dealing with blackmoney. Be that as it may, over a time of years, another culture of

"political trustworthiness" has developed in which while the political pioneer, in any event at the individual level, might be straightforward, he is constrained for the gathering to raise reserves and from faulty sources. This lies at the foundation of political defilement. On the off chance that a more prominent level of straightforwardness in the financing of legislative issues is realized, two advantages will take after. At first, the political procedure will end up noticeably open and responsible. Besides, the reliance on blackmoney will vanish. The net outcome will be a less degenerate political process.

In this way it must be inspected whether any change can be made in the subsidizing procedure for races with the goal that political defilement can be checked at its root. While there are techniques which are being faced off regarding, the least difficult request which can work is to expel the present pietism about political commitments. Under the Income Tax Law, the commitment to the political gatherings by business houses is qualified for assess lessening just if a nexus for business preferred standpoint can be demonstrated. This arrangement overlooks the essential issue that- - all things considered, each commitment which any specialist in his individual limit, or corporate limit makes-is with a view to get at any rate a

few advantages and if nothing else, advantage as an all the more agreeable approach in the passages of power.²⁴

The procedure for expulsion of blackmoney from the economy needs some sensible and dynamic approach. It is difficult to comprehend why blackmoney is additionally called the "parallel economy", on the grounds that in geometry parallel lines don't meet where as blackmoneyconverge essentially all parts of life. Blackmoney presumably is exceptionally prevailing in specific parts like land, legislative issues or the film world. Each degenerate open worker likewise, somehow or the other hoardsblack money.

Effective governance naturally checks corruption and the other way around. At the end of the day, lesser corruption encourages good governance. The position in India today is that the country needs powerful governance. Shockingly, the most vocal and well-spoken pioneers of this reality are the retired civil servants. So long as they are in power they get things done.

When they retire and end up plainly normal nationals, they discover how poor, ineffectual, out of line is the framework over which they directed. This is known as 'power paradox', since when a man is in power, he doesn't know about

the ground substances and when he comes to know the realities, he is out of power.

Inefficiency of Bureaucracy

Bureaucracy of India isn't so productive in administration and organization. The limit of strategy execution of our administration is exceptionally poor contrasted with other creating economies. Responsibility and straightforwardness are new to the common society.

Nepotism and Politicization in Public Administration

Nepotism is another swearword of our political issues and organization. Benefit and unjustifiable favorable position to the relatives, friends and relatives' on open assets is honed broadly, so the mass individuals are denied. Also, Corrupted and wasteful policing increases human rights violation, and false cases.

Inappropriate and non-recognition of the rule of law: It is said that laws exist yet are connected just for benefit individuals or class. Subsequently justices are denied to the everyday citizens in spite of the fact that that is a vital part of good administration.

Improper use of resources

Decentralization and financing to the local government isn't used appropriately and all the time occupied to different purposes. In this way, the target groups are not secured appropriately with the available resources.

Poor planning Strategy

Inappropriate arranging and utilization of resources result in scarceness in resources like electricity, water and fuel. Other than these, Insurgency, terrorism and oppression the minorities and natural corruption around this nation and issues identified with arrive changes and tribal welfare likewise goes about as impediments to good governance. Without good governance, the advantages of open projects won't achieve their objective beneficiaries, particularly poor people. Underscoring the reinforcing of good governance at the national level, including the working of viable and responsible organizations for advancing development and economical human advancement will evacuate the blocks and clear approach to good governance.

Measures for good administration

Since the bad governance is the root cause of all the evils, inside our social orders, henceforth there is a requirement for good governance. The greater part of the highlights connected with

good governance articulated by World Bank are found in the change measures started in India for good governance. These are

1. Decentralization of power among various layers of Government
2. Holding periodic elections
3. Improving the conduct of elections through electoral reforms
4. Passing the Right to Information Act, 2005 to get accountability and transparency in administration,
5. Propelling projects like Citizen's Charter.
6. The Lokpal Bill to curb corruption in organization and to explore assertions against public men.
7. Implement of Demonetization.

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