



Towards a Great India

A magazine of the Freedom Team of India

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Care for India? Then lead India:

India's governance can be reformed, but the best Indians must come together and agree to a common policy platform, first. At least 1500 leaders are needed. Consider joining the Freedom Team.

Target/ achievement

Year	Number of leaders wanted <i>(excluding observers)</i>	Number of initial FTI members <i>(including observers)</i>
2008	100	38
2009	500	91*
2010	1500	
2011	2500+	

*It is likely that less than half of these will join the Team as formal members in compliance with FTI's strict requirements.

Join the war against corruption and bad policy

<http://freedomteam.in>

info@freedomteam.in

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Message from the Team

Social justice does not belong to the category of error but to that of nonsense. ... [T]he prevailing belief in 'social justice' is at present probably the gravest threat to most ... values of a free civilization.

F.A.Hayek

Given that most educated people chant the *mantra* of social justice, it must have taken quite a bit of courage to argue – as Hayek did, years ago – that the idea of 'social justice' is nonsense. The 'derivatives' of social justice: things like 'justice across generations', 'economic justice' (economic redistribution), even affirmative action; must equally be placed in the category of nonsense.

It is impossible for anyone to provide a coherent definition of 'social justice' since it is impossible to arrive at a general rule or principle that clarifies what it stands for in every possible case. It should also be obvious, upon reflection, that the concept of justice and accountability is an attribute of *individual human conduct*. Entire groups can never be accountable for anything. Thus children, always born innocent, can never be implicated in the misdeeds of their forefathers. We must deliver justice to individual adults, not to entire societies. Only guilty individuals must be punished, not innocent parties.

There does exist, however, a general principle to reduce relative disadvantage across society, a principle that can be applied unequivocally in every case: the principle of reasonable equality of opportunity (*not* perfect equality of opportunity). This is ensured by providing (not by directly managing the delivery of) school education to the children of the poor. After that is done, individual initiative and luck should determine the achieved outcomes.

Adharshila

Considerable thinking has gone into the idea of establishing branches of Adharshila on the ground to undertake the task of building citizenship in India. If you wish to start a branch, please visit: <http://adharshila.freedomteam.in>.

Key strategies of FTI

The main strategies of FTI are now available as a Power Point slide at: <http://freedomteam.in/blog/content/1146>. FTI aims to find good leaders, get agreements on policy, and establish Adharshila branches. In due course, once everything is ready, FTI members can (separately, not as FTI) launch a political platform offering the policies of freedom to the people of India.

Outreach programs

FTI is desirous of organising outreach programs on the pattern of its [Indore](#), [Mirzapur](#) and [Allahabad](#) outreach efforts. If you can help us organise these events, please write to us. At least one or more members of our team – and (possibly some) speakers from our [Speakers Panel](#) will speak at these events.

Support FTI

Please click [here](#) (or go to our [website](#)) for opportunities to support FTI. The simplest way to support FTI is to pass on this magazine to all your friends.

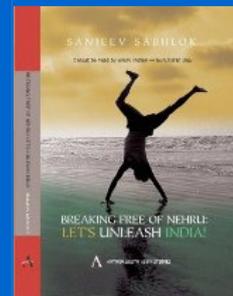
Recommended readings

1. **Capitalism and Freedom** by Milton Friedman
2. **Capitalism: The Unknown Ideal** by Ayn Rand, Nathaniel Branden, Alan Greenspan and Robert Hessen
3. **The Ultimate Resource II** by Julian Simon
4. **Breaking Free of Nehru** by Sanjeev Sabhlok
5. **Economics in One Lesson** by Henry Hazlitt
6. **The Use of Knowledge in Society** by F.A. Hayek
7. **The Constitution of Liberty** by F.A. Hayek
8. **India Unbound** by Gurcharan Das
9. **On Liberty** by John Stuart Mill
10. **The Law** by Frédéric Bastiat

11. **Liberalism** by Ludwig Von Mises
12. **Two Treatises of Government** by John Locke
13. **The Triumph of Liberty** by Jim Powell
14. **Growth Triumphant** by Richard Easterlin
15. **Roots of Freedom** by John W. Danford
16. **Good to Great** by Jim Collins

Breaking Free of Nehru – Let's Unleash India! NOW FREE

This book (December 2008, Anthem Press) introduces the idea of a Freedom Team of India, and proposes policies that such a Team could consider. Now a **free e-book**: <http://bfm.sabhlokcity.com/>



Indian institutes

India Policy Institute (indiapolicy.org)
Centre for Civil Society (ccs.in)
Liberty Institute (libertyindia.org)
Janaagraha (janaagraha.org)

International institutes

Ludwig von Mises Institute (mises.org)
The Mont Perlin Society (montpelerin.org)
Centre for Independent Studies (cis.org.au)

Friedrich Naumann-Stiftung für die Freiheit (southasia.fnst.org)
International Policy Network (policynetwork.net)
Institute of Economic Affairs (iea.org.uk)

Political parties in India with policies that are broadly consistent with liberty

Lok Satta, Jago Party, Bharatiya Democratic Party, Yuva Party, Lokayat

Note: FTI does not necessarily endorse all policies of these parties.

Articles by Team Members

Only FTI members write for this magazine (non-members who want to write on policy issues can contribute to [India Policy Update](#)). Given resource constraints (noting that FTI members are volunteers with full time jobs), and to ensure freedom of expression of our members, these articles are very lightly edited (if at all). Please note that the views expressed in these articles may not represent the views of FTI.

Facebook groups of FTI, and related initiatives, causes, and books

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Group: Adharshila

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Group: One Rupee Freedom Movement

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Page: Rajaji, the great Indian Liberal

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I think it is likely that we Indians are finally becoming more than what is defined by caste, religion, region and family, and are linking ourselves more closely with the notion of Indianness.

India ... is young, impatient, vital, awake – a country that may finally be coming close to its early promise.

Nandan Nilekani

1. Indian democracy needs liberalism!



Ajitabh Das worked for two years as lecturer of French at Delhi University. He is currently pursuing MBA at Ecole Supérieure de Commerce de Lille in France. He can be contacted at [das.ajitabh AT gmail.com](mailto:das.ajitabh@gmail.com)

There is no doubt that we should take great pride in calling ourselves the world's largest democracy. But we should not forget that it is not enough:

- Even after 62 years of independence, we are one of the poorest and most corrupt nations on Earth.
- The world's largest number of malnourished children lives in India. Many of them die young. Female feticide is rampant.
- Schemes for the poor hardly reach them. Many farmers have at least partly in consequence committed suicide.
- When attacked or cheated we hesitate to enter a police station to report the matter for that could bring us greater trouble. The legal system is equally daunting and ineffective.
- Not all citizens enjoy the same rights (freedoms) irrespective of region, religion or caste.
- India's internal security is threatened in twenty states by Naxalite movements. And the less said about chronic terrorism in many states, and separatism, the better.

Our political representatives have dashed the hopes of millions of Indians. Instead of competent and caring leaders, we get criminals and the incompetent sons and daughters of former politicians. Clearly something is seriously wrong.

Socialism, the bane of India

Democracy works well only where citizens can exercise their freedoms and rights. Unfortunately, in post-independence India we got the democratic right to elect our leaders but the right to produce wealth and retain our property was denied to us. Well meaning but misguided Nehru established a Soviet style state-centric system, and private enterprise was strangled by the License Raj system. Government bureaucrats became extremely powerful and to get even small things done, the blessings of Sarkari babus were needed.

India thus went to rot for six decades. According to a recent survey the Indian bureaucracy is one of the most inefficient and corrupt in Asia. This culture of deception and corruption has entered our daily life, and our civic sense; even our moral sense, has got corrupted.

The socialist state remained the single most important source of job-creation till 1991. This inevitably led to huge unemployment. Consequently, the prevalence of poverty remained virtually unchanged. Indeed, socialists made India poorer through corruption ridden and ineffective welfare schemes which wasted and drained out precious national resources.

Liberalism: the only way to prosperity

To eliminate poverty, corruption, and unemployment – among many other such evils – India needs to reduce the role of the state on the daily life of citizens. That is the essence of liberalism: i.e. self-reliance. And the state must be subservient to us: a servant; not our master.

Unfortunately, liberalism is often misrepresented in India. It is said that it is the same as crony capitalism. But that is false. Liberalism is, instead, a philosophy of individual sovereignty and responsibility that asks us to use our reasoning with an open mind, and to respect (or at least tolerate) differing opinions. It therefore enables us to pursue our happiness through appropriate economic, social, and spiritual actions without unnecessary restrictions from the state.

The liberal does not demand total liberty. In fact, the moment anyone's way of pursuing happiness collides with the interests of other individuals, the state should, and must, intervene to sort out the matter. Having done that it should get out of the scene and monitor the situation as protector of everyone's freedom.

Liberalism promotes prosperity through free markets, free trade and free enterprise subject to accountability of one's actions.

Liberal ideas have a long history although modern liberalism began in the 17th century with thinkers like Thomas Hobbes, John Locke, Voltaire, Montesquieu, Adam Smith and many others. But we must not forget that the tradition of peaceful debate and questioning was always a part of India's life thousands of years ago. The ancient Indian texts like the Upanishads ask us to have a free and fearless mind. Buddha's teaching was also based on reasoning and asking the followers not to believe in anyone without questioning.

India followed the stream of modern liberalism in the 19th and 20th centuries, with liberal activists like Raja Ram Mohan Roy and Gopal Krishna Gokhale, and later, Gandhi. This ultimately led to the nationalist movement for independence. To Mahatma Gandhi goes the credit of putting his new theories into practice. "Hind Swaraj" did not mean to him simply attaining independence from foreign rule but achieving freedom from all sorts of domination which includes the unsolicited interference of state into citizens' affairs.

He also believed that rights alone can't render us freedom. They need to be matched with duty or responsibility (Dharma). His theory of freedom through rights and duty was influenced by Bhagwat-Gita. Unfortunately Gandhi's vision of 'Hind-Swaraj' was fully forgotten in post-independence India.

Purification of Indian politics

The dark cloud of socialism still looms over our politics even after the 1991 economic liberalization. In order to rid India of the disease of socialism we need a political movement to spread the message of freedom. Only that will create a society free of corruption, poverty: a society where every citizen will have equal opportunity but equal responsibility too.

In order to realize this dream, we must purify our political system by electing leaders with a clean background, unquestionable integrity, and determination to bring positive change through promoting liberal democracy.

While our present party-politics may not give any hope, the Freedom Team of India (<http://freedomteam.in/>) is an entity which offers hope. It is a platform to build leaders who will take a plunge into active politics. Our forefathers gifted us a free republic in 1947. Now it is our responsibility to build a liberal democratic and prosperous India.

2. The challenge of building a national liberal political alternative



Sanjeev Sabhlok, PhD, former member of the Indian Administrative Service, currently works as a public servant in Australia. This article was published in the November 2009 (Volume 3, 2009) issue, *South Asia eNewsletter* of FNF. He can be contacted at sabhlok@yahoo.com.

Indian political liberalism has been blossoming in the last few years but is still very fragile. The demand for freedom is still largely confined to the fringe of India's mainstream political debates. The mantra of socialism refuses to die out despite the success of economic liberalisation. Indeed, India's politicians continue to preach socialism as they practice their ugly mix of statism, crony capitalism and corruption.

The idea of freedom as the most basic political good is still struggling for relevance in a nation where over six decades socialism has created a strong culture of relying on the government for everything. And there has been very poor communication. As a result most Indians simply don't understand what freedom means, mixing it with democracy or even independence.

Freedom never came in a silver platter. It has had to be fought for and won. By each generation. Today it is our turn, and we must give battle to socialism and corruption irrespective of whether we win or lose. Sadly, Indian liberals have not recovered from the demise of the Swatantra Party in 1974. They are fragmented and seemingly incapable of combining together to lead India to freedom. But there are good tidings. It is possible, even likely, that a national liberal political front will take shape in India in the next few years. Let me tell you about this good news.

My lost decade

At this stage I need to introduce myself briefly to you. I worked as an Indian bureaucrat from 1982 to January 2001. I now do similar things in Australia. Like most Indians of my generation who were encouraged to take up science and technology in their school days at the expense of the liberal arts, I had only a feeble understanding of economics, political science or political philosophy when I joined the Indian civil service. I therefore assumed that (the socialist) policies set by the government were well researched.

But dissonance soon arose. For if these policies were so good why was there so much corruption, inefficiency and waste? Public money was being destroyed and entrepreneurship choked. There was a great disconnect between highly talented bureaucrats on the one hand and pathetic results on the other.

Therefore, from 1984 to 1999 I studied economics and management and sought answers to this riddle. In 1998, at age 38, while completing my PhD, the haze finally cleared. When it did, it became also clear to me that the required reforms must start from the top. A political mandate was needed. Another thing became clear: that we need to stop pointing fingers at others and take responsibility for our country. We must *become* the leaders we want to see.

The Swatantra Party had died without a trace, and it was not possible to join existing corrupt or communal political parties. So I determined to establish a liberal political party, knowing very well the challenges involved. Between 1998 and 2000 I met many Indians across the world to advance the idea of a liberal political movement. Most people I met were cynical, without much hope. But I kept trying. During this process many shortcomings of Indians became clear – our lack of leaders (or rather, the lack of citizenship); and among the few 'leaders' we have, the lack of strategic thinking. No Rajaji did I find. I also found that our industrialists and businessmen live solely for themselves. They are happy to bribe their way through the corrupt system. The country means absolutely nothing to them. No JRD Tata did I come across.

And failure dogged my steps. Finally, after three failed attempts, not yet being a persistent leader, I grew disheartened and gave up. That was mid-2005.

Freedom Team of India

But by December 2007 I was back in business, with a totally different approach. What happened? As I worked within the government machinery while living in Melbourne, it was impossible not to think of India and its colossal waste of human resources. I learnt how an effective governance system looks like and wanted to transmit this learning to India. So I kept writing the book I had started in 2005. This book, *Breaking Free of Nehru* (published by Anthem Press in 2008 and now available as a free e-book at <http://bfn.sabhlोकcity.com/>), is more a political pamphlet than a book.

In it, after much reflection, I proposed the concept of a Freedom Team of India (FTI).

The idea behind the Team is simple. It aims to bring together at least 1500 outstanding liberal leaders who are willing in-principle to contest elections. After policy agreements are achieved, such a team could give serious battle at the hustling to corrupt socialist forces and ultimately deliver freedom and good governance to India.

Started as an electronic group in December 2007, FTI it has now begun to take serious shape. In July 2009 FTI (<http://freedomteam.in/>) was registered as a not-for-profit organisation.

FTI has placed itself squarely in the classical liberal mould, steering away from conceptions of social democracy or libertarianism. Over 80 excellent leaders have joined so far, although not all may contest elections in the end.

One thing that distinguishes FTI from efforts like Lok Satta or Jago Party is this, that it will *not* launch a political movement until all ingredients are in place. That includes leaders, agreed policies, funds, and local supporters. There is little point in making a Quixotian assault against misgovernance by trying to win a handful of seats. There must either be a full-fledged national alternative, or nothing.

Given the great importance of building a support base, FTI has floated the concept of Adharshila – of liberal groups across India to take the liberal message to the people and undertake a wide range of activities.

I believe that the strategy chosen by the Team offers a real chance to change the corrupt Indian

political landscape. The good news is that those who have joined the team so far are truly excellent people. I am gaining confidence by the day about the possibility that India will finally get its national liberal political party in the coming years.

Of course, this is a herculean challenge and FTI needs all the support it can get. It needs serious commitment from all Indian liberals. You can either join as a leader or help find someone to join it. If you can't do either, then please support it in some other form or shape. If you have any questions please write to me sabhlok@yahoo.com.

I look forward to your interest. In conclusion I would also like to invite you to read my draft manuscript entitled, *The Discovery of Freedom*, at <http://discovery.sabhlokcity.com/>. This book, when finished, will complement *Breaking Free of Nehru*.

3. A liberal perspective on taxes - Part I

By Sanjeev Sabhlok. This article was published in the November 2009 issue of *Freedom First*.

This month and the next I will outline a liberal theory of taxation: something that, surprisingly, does not yet exist (indeed, there are many arbitrary assertions about taxes in the liberal literature but nothing that is fully integrated with the liberal social contract).

Before I propose such a theory, let me thank Mr. S.V. Raju for his generous review of my book, *Breaking Free of Nehru*, in *Freedom First* last month. I'd also like to remind you that the book, as published, is now available as a free e-book at <http://bfm.sabhlokcity.com/>.

Paying for the social contract

The idea of a liberal social contract to defend our life and liberty harks back to Thomas Hobbes. The contract authorises governments to provide us with public goods like defence, police, justice, and infrastructure. Taxes are then the fees paid for these goods. The liberal thus considers the proper funding of government activity as an integral part of the free society. This perspective is dramatically different from the 'New Classical' or anarchic approaches which consider government activity to be a waste.

The liberal notes that it is citizens who, implicitly or explicitly, authorise the social contract (and not companies or other legal entities). Therefore citizens, individually, must pay taxes: not companies or other such entities. Second, it must be mandatory on all citizens to pay taxes except when someone is simply too poor to pay.

How much should these citizens pay? Should there be one flat fee per citizen (poll tax) or should different citizens pay a different amount? There are basically two different price models in the marketplace. (1) In a perfectly competitive market everyone pays the same unit price (such as for a kilo of onions) irrespective of his or her willingness or ability to pay. (2) Monopolistic control, however, allows circuses to fix different prices for different seats for the same performance. Price discrimination (PD) of this sort is based on consumers' differential willingness to pay (note that willingness to pay is the same as the ability to pay under most circumstances). PD is commonly used in markets, and includes student discounts and different fees charged from Indians and foreigners to enter the Taj Mahal.

Price discriminating taxation by the monopoly state

Economic analysis (made from the demand side) of public goods provision leads us to "Lindahl prices" as the proper solution. According to this each person must pay a different price equal to the worth of the public good to him. From the supply side the opposite problem becomes: what should the monopoly state (Leviathan) charge for its services to ensure that everyone gets what they really want?

The theory of monopoly tells us that where PD is feasible, the monopoly will increase its output to accommodate all preferences and thus produce "the same level of output as would a competitive industry". It does so by skimming off all consumer surplus. Both these analyses lead us to reject outright the poll tax solution: thus, a "tax structure that levies the same tax on all citizens cannot in general be Pareto efficient". But which of the two: flat tax or progressive tax is a better way to deliver the optimal level of public goods?

Consumer surplus generally increases disproportionately with income for (as illustrated by auctions)

the rich are willing to pay disproportionately more than the poor for a given product, since each incremental unit of money has a relatively lower value for them. A flat marginal tax will therefore lead to sub-optimal provision of public goods by not capturing the entire consumer surplus of the rich. A level of progression is therefore more appropriate. In general, tax levels should be set at the point where the rich and poor get equal disutility from taxes.

A few other arguments reinforce this conclusion. First, the liberal requirement of a social minimum (basically a universal insurance scheme funded through the tax system) adds an apparent measure of progression to the liberal tax system. More commonly, progressive taxation is needed to offset the many indirect taxes usually imposed, such as consumption and excise taxes which are highly regressive, hitting the poorest the hardest in relative terms. Even F.A. Hayek, the great advocate of flat taxation, accepted that a modicum of progression would be needed for these two reasons.

But there is one more very important reason that is often neglected. PD is optimal only when the same good is provided by a government. If an extra product is delivered to the rich, then a further increment must be charged. It is self-evident that the rich do receive a greater share of government services than the poor do. For instance, they use the court system disproportionately more. They also receive a higher quality of services. Thus, if a rich person's daughter is kidnapped, the head of Police gets involved, but a similar complaint from a poor slum-dweller may not even get registered. Governments treat the rich as being of value, and the poor of no value. That is totally contrary to the social contract, and even the slightest such discrimination means the rich must be charged progressively.

The practical implementation of PD: hurdle pricing

A monopoly can only price discriminate if it has complete information about consumer preferences and is able to keep transaction costs (of calculating different prices for each consumer) low. Without these preconditions, it will prefer to impose hurdle pricing by placing hurdles between 'seats' and pricing them differently. "[T]he more finely the monopolist can partition her market under the hurdle model, the smaller the efficiency loss will be." Governments generally follow a hurdle model with tax brackets based on citizens' ability to pay.

The rich never pay a flat tax

The reality all over the world is that only the salaried upper middle classes end up paying the highest marginal tax rates. The rich pay much less than an overall flat tax rate would require, by influencing politicians to create tax shelters, exceptions, exemptions, and loopholes. Thus, Warren Buffet noted in June 2007 that in 2006 he paid only 17.7% of his \$46 million income as tax, while his employees paid 32.9%. And the rich never pay the worst tax of them all: inflation; because they own real estate and shares which are inflation-proof.

Modest progressive taxation recommended

Since the rich don't even pay a flat tax, introducing a genuine overall flat tax will always be an improvement. But other factors prevent the practical implementation of progressive taxation, as well. First, a government can never determine the precise level of progression that captures everyone's consumer surplus perfectly. Second, progressive taxation can lead to injustice when those with variable income flows (e.g. sports celebrities) are taxed at the highest marginal rate during the few years when they receive high incomes, while others who receive the same total income that is distributed more evenly are possibly (not necessarily) taxed less (in theory, this should not happen as the annualised lifetime worth of individuals must be used as the base of taxation; but this requirement can't be implemented precisely). The third problem is that if a country sets its highest marginal rate too high, its rich will promptly abandon it or smuggle out their capital.

Practical difficulties with progression and the reality that the rich never pay even a flat tax mean that only a modest level of progression can be recommended. Hayek's prescription on taxation can now be extrapolated to yield a broad rule of thumb, namely: that where income taxes are the primary source of taxation (as should be the case), then the highest marginal tax rates should be just above the proportion of taxes to GDP, with two tax brackets equal to, and below, this proportion. In India, this could mean the highest marginal tax of (say) around 21 per cent with two brackets at 18 and 15 per cent each. Of course, such low rates will demolish our tax collections because of our narrow income tax base. But in this article I'm only discussing the theory; the practicalities will be dealt with the next month.

Freedom Team of India

You are hopefully aware of the work of the Freedom Team of India (<http://freedomteam.in/>) to find leaders to contest elections on a liberal platform. A new concept called Adharshila has also been proposed (<http://adharshila.freedomteam.in/>) to promote liberal discussion and advocacy across India.

4. Profit is Charity



Dipinder Sekhon co-founded KritiKal Solutions in 2002. KritiKal took birth as a campus startup while he was completing his M.Tech./B.Tech. from the Indian Institute of Technology, Delhi (IIT-D). He recently completed a Masters in Public Administration in Public and Economic Policy from LSE, London and Sciences-Po, Paris (07-09). After leading the growth of the company as the founding CEO for the first five years, he is now its Director, Planning and Strategy. Contact details: <http://kritikal.in> and <http://freedomteam.in/blog/contacts>

Profit – legally and ethically generated - is one of the best measures of social value add.

Clients buy services and products only when they can extract value from them. Example, if a company sells a soap for Rs 10 when it costs it Rs 8, the customer buys it only because s/he can extract more than Rs 10 of value from it (say Rs 12). Hence while the company generates profit in the transaction, the customer also gains. A company's profits therefore are a measure of the cumulative value it injects into the society. If the soap making company is earning crores of rupees in profits, it is doing so by adding value to millions of people.

A business need not do any traditional 'Corporate Social Responsibility' (CSR) activity for contributing to the society. In fact traditional CSR – like donating to schools or hospitals - may not be a very economically efficient or effective way of impacting developmental outcomes. As long a business keeps generating higher and higher profits ethically and legally, it will be making greater and greater social contributions by injecting value to its customers, and helping them inject value into their own lives or into the lives and businesses of their customers.

Donating to a school or a needy child or family produces immediate visible outcomes. Therefore, these are typically more satisfying personally, and may be necessary for keeping one motivated towards social welfare. However, these may not be the most effective and efficient ways for achieving desired outcomes. For example, the same effort, time and money contributed towards governance reforms in education may help create more schools and raise more people out of poverty.

Perfect markets require information symmetry between buyers and sellers, and absence of monopolies etc. Long term complex developmental outcomes – like reduction of corruption, governance reforms, environmental sustainability etc – whose benefits are spread across several people and are difficult to quantify may not find easy market based solutions. Even though these things will be economically beneficial for many individuals and businesses, it may be difficult for these objectives to raise business investments due to complexity of information involved, long term diffused results, collective action problem etc. Such efforts therefore may still largely depend on traditional charitable and philanthropic support.

Please watch the following video interview by Nobel Laureate Prof. F. A. Hayek's to understand more <http://vimeo.com/4063439>

5. Visionary Leadership



Bhuvan Singh has served in Indian Air Force for almost 13 years. He has a post graduation in sociology, besides diplomas in marketing and management. After living in UK for almost 3 1/2 years he is now working as a EEN in Queensland Health in Brisbane. He can be contacted on [bhuvansingh0 AT gmail.com](mailto:bhuvansingh0@gmail.com) For more information: <http://au.linkedin.com/in/bhuvansingh>.

It is very important for leaders to have a clear vision of the future because leadership is about going somewhere and if the people don't know where you are going, your leadership doesn't matter. Since Freedom Team of India (FTI) is looking for 1500 leaders, understanding leadership and vision becomes even more important.

When Alice (of Alice in wonderland) was searching for a way out of Wonderland, she came across the Cheshire cat asked "Would you tell me, please, which way I ought to go from here?" "That depends a

good deal on where you want to get to” the cat responded. Alice replied that she really did not much care. The smiling cat told her in no uncertain terms: “Then it doesn’t matter which way you go.”

It is very important to know where you are going and that does require having a clear vision. A vision builds trust, collaboration, interdependence, motivation, and mutual responsibility for success. Vision helps leaders make smart choices, because their decisions are being made with the end result in mind. As goals are accomplished, the answer to “What is next?” becomes clear vision. The beautiful thing about vision is that it allows people to act from a proactive stance, moving toward what they want rather than reactively away from what they don’t want.

Communicating the vision

Creating a vision for FTI (or any other organisation) is a journey, not a one-time activity. FTI vision lies in the belief that freedom is exactly balanced by accountability which means a government must be fully answerable to all citizens. Some organisations use a framed vision statement on the wall, but it provides no guidance or, worse, has nothing to do with the reality of how things actually are. This turns people off. Visioning is an ongoing process; you need to keep it alive. It’s important to keep talking about the vision and referring to it as much as possible.

Living the vision

The moment you identify your vision, you need to behave as if it were happening right now. The leader’s actions need to be congruent with the vision. If an obstacle or unforeseen event throws you off course, you may have to change your short-term goals, but your vision should be long lasting. Change is bound to happen. Unforeseen events are bound to occur. True leaders find a way to reframe what is happening as a challenge or opportunity on the road to living vision.

Show the courage of commitment- True commitment begins when you take action. There will be fears; feel them and move ahead. It takes courage to create a vision, and it takes courage to act on it. In the words of Goethe, “Whatever you can do, or dream you can, begin it. Boldness has genius, power, and magic in it”.

Please pass this along!

Let’s join hands to break the cycle of apathy among educated Indians.

Supporting FTI is simple: Just pass on this magazine to all your friends and relatives in India so they can help us find the leaders India needs.

Surely, India has 1500 leaders who believe in freedom!



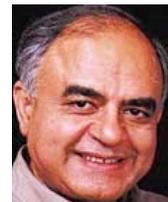
FTI’s Speakers Panel



Swaminathan S. Anklesaria Aiyar



Pavan Choudary



Gurcharan Das



Barun Mitra



S.V. Raju



Ramesh Ramanathan



Parth Shah

(not pictured)

Atanu Dey

(not pictured)

Mohit Saytananda