Introduction
Introduction

Voluntary organizations¹, often called NGOs, have many expressions - trusts, foundations, non-government developmental organization (NGDO), trade unions, self-help groups and other formations under the broad category of 'the third sector'. After the failure of the first and the second sectors, namely, the government and the corporate, it has played a significant role in relation to concern for social responsibility, nation-building and other development process. This sector has grown by leaps and bounds, particularly in the last two decades, both within the country and at the global level. The UN General Assembly in its 52nd session also declared the year 2001 as International Year of Volunteers (IYV). The proclamation of IYV was meant to recognize the vital contributions and achievements of volunteers and voluntary organizations in the past, and to promote their outstanding work in the non-governmental fields of activities.

The increasing trend of voluntarism both in national and international contexts is marked by two contrasting viewpoints. The first extols the contributions of the voluntary sector, that is, it is sincere, dedicated and successful in making a dent into solutions of the problems of poverty and exploitation. In taking education and health facilities to the neglected regions and sections of society, providing the instant relief measures to the families affected by natural calamities and disasters, voluntary sector has regarded yeoman's service. The increasing concern of human rights and social justice is a result of the increasing involvement of voluntary organisations. For instance- child labour, social security for the old and the handicapped and efforts for ensuring equality and social justice to the needy have been applauded². The second view looks at the NGOs as foreign agents, who swindling money in the name of helping the poor, and undertaking activities relating to development, national integration and socialist transformation. The growing number of NGOs and declining

¹ The terms organizations, associations, groups and institutions are used interchangeably. In place of 'voluntary', other terms like 'non-profit', 'non-government', etc., are also frequently used. However, etymologically there are differences among these terms.

² Alexis de Tocqueville, 1956; D. C. Korten, 1990; Andre Betteile, 2001; K. D. Gangrade and R. Sooryamnoorothy, 1995; B. S. Baviskar, 2001; Sachchidanand, 1984; P. N. Pimpley, 1990; Anil Bhatt, 1989; S. L. Sharma, 1992; and many others have observed NGOs as an important component of Civil Society.
of people's movement are viewed as safety valve for government's ineffectivity and apathy. Secondly, the growing foreign assistance to the NGOs has led to dependency on the non-governmental agencies for social welfare.

The emergence of these two contradictory roles of voluntary organisations indicates some sort of changes in the development planning process. Despite these contradictions there is also some agreement that the increasing role of NGOs in society. The growing pace of voluntary organisations in terms of their role, size, structure and strategies needs to be urgently examine and understood. Unfortunately, there is scant attention paid by the academia, research institutes, and other agencies to explore the third sector as a whole. Literature on the NGOs is related to their evaluation in terms of funding; and to the self-assessment for popular and positive perceptions\(^3\). No effort has been made to know the voluntary sector as a system, an alternate to the government. Today, we have very little knowledge about the voluntary sector, even the exact number existing of the NGOs is not known. The study is an effort to understand and explore the structural and functional aspects of the NGOs in a particular social setup, that is South Rajasthan, the Mewar region of Rajasthan.

A voluntary organisation is a form of social organisation and it exists across time and space. The emergence of the NGOs and changes with time and space are very much shaped and determined by given political conditions, economic contexts and socio-cultural milieu of a particular society. NGOs are definitely connected with economy, polity, and society and the ensuing connectivity shapes structure and functions of the NGOs and their impact on these societal components.

**Polity**

The State and the voluntary sector are closely intertwined particularly in the developing countries. The nature of the State, government, political parties play a definite role in relation to the non-governmental institutions. The State has always differs authority and power than the individual, family and voluntary groups. Perhaps Durkheim was aware of this fact, and therefore considered the role of State as

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political society, where a set of civic morals determined the relationship between the individual and the State\textsuperscript{4}.

J Faring and D. J. Lewis in their study in Asian sub-continent found three different forms of the nature of the State and vis-a-vis the growth of NGOs. The three categories of political conditions are: political repression, non-democratic conditions and relative democratic setup. However, the political conditions are not static, because political changes brought about succession of regimes one after another, and at times even within the regimes, new opportunities for the NGOs corresponding to the political changes. They further illustrate that NGOs working in environment of political repression- the Philippines under Marcos, and Indonesia in early 90's are apt examples. The NGOs working with relatively non-antagonistic bureaucratic governmental agencies, under stable but non-democratic conditions, which prevailed in Thailand, Bangladesh (before 1990), were used for the purpose of control rather cooperation. Unlike the two, a favorable political climate for voluntary action is in the country like India where democracy is practiced as a way of life\textsuperscript{5}.

In the Indian context, the role of State and its relationship with voluntary sector can be visualized in four ways- as regulator, as funder, as development actor and as moderator of power. All such roles have created a complex relationship between the two, and have also diluted the concept of voluntary action. This has led to ‘the government owned NGO’ (GONGO), the politician’s NGO (PONGO), the party NGO (PANGO), the quasi NGO (QUANGO). All these forms of the NGOs are directly involved in political activities and serve the interests of government or political parties.

Therefore, the State, political parties and Panchayati Raj Institutions are three important instruments to understand the relationship between the NGOs and the political sub-systems. A few studies, such as ‘The NGO-Government Relations: A Source of Life or A Kiss of Death’ (2000) by Rajesh Tandon, ‘Non-Governmental organisations and Panchayati Raj’ (1998) by Philip Oldenberg, ‘Decentralised Institutions- Governmental and Voluntary Sector’ (1999) by George Mathew, etc.

\textsuperscript{4} Emile Durkheim, 1957, \textit{Professional Ethics and Civic Morals}, (Translated by Cornelia Brookfield), London, Routlege and Kegan Paul Ltd., p. 44-45

\textsuperscript{5} J Faring and D. J. Lewis, 1993 (ed.), \textit{Non Governmental Organisations and the State in Asia}, London, Routlege and Kegan Paul, pp. 33-34
have explicated the connectivity between the NGOs and the Indian polity. Three collaborative efforts in 1984, 1994 and 2002 as well as few conflicting moments, like emergency and the Kundal Commission have tone into the relationship between the Indian government and the NGOs.

**Economy**

As a result of liberalization and globalization, developing countries have highest penetration of foreign assistance from developed countries. During 1985-86, the Indian NGOs received Rs. 350 Crores of foreign assistance, and it increased to Rs. 4535.63 Crores in 2000-01. This increase is more than twelve times and the major donor agencies are from United States of America, United Kingdom and Germany. The number of voluntary organisations with the FCRA accounts has increased enormously. According to Ministry of Home Affairs, there were 7000 NGOs during March 1985-86 with FCRA account and the number has increased to 22924 till March 2001.

Among the states and Union Territories Delhi has been reported as the largest recipient of funds (Rs. 763.05 Crores) followed by Tamilnadu (Rs. 649.45 Crores) and Andhra Pradesh (Rs. 589.52 Crores). The United States of America (Rs 1492.62 Crores) heads the list of donor countries, followed by the United Kingdom (Rs 677.59 Crores), and Germany (Rs 664.51 Crores). The largest amount was received for rural development (Rs 547.74 Crores) followed by health care & family welfare (Rs 432.98 Crores), and relief for natural calamities (Rs 339.77 Crores). However their functioning doesn’t give very clear picture of their focus of rural development and health care. As the highest funding and priority given to AIDS Programmes rather essential issues.

The Third World countries receiving funds from global agencies as well as industrialized countries. The inflow of each of the funds has its own dynamics. The

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7 web site- www/http/mha.nic.in (the official website of Ministry of Home Affairs, Government of India)

8 Ibid
underlying motives, the terms of funding, use of funds and the impact are not uniform. Indira Hirway and Uttara Chauhan\(^9\) have conducted a study in Gujarat, and have conclude that economic and political interests of the developed countries are the predominant considerations behind the flow of foreign funds to the Indian NGOs. They further argue that the statewise distribution of the amount is highly uneven with the poorest states have received the least, and the funds are predominantly used for capacity building, education and training for the NGOs rather than for the welfare of the target groups.

**Society**

A Voluntary Organisation is either a non-governmental organisations (NGO) or a non-profit organisation (NPO). As such it is neither a political entity nor an economic organisation. It has a purely social concern. We can say that it is a miniature of a given society as a whole. In order to ensure social semblance it works as a mediating institution between individual and society (Hegel 1837; Andre Betteile 2001). Here society or collectivity is very much similar to 'political society’ as coined by Emile Durkheim\(^10\).

The relationship between the State and voluntary organisations has been debated for long, and it is still alike. However, my assumption is that voluntary organisations are reflections of social ramifications. For instance, social distinctions and dominance influence participation in and leadership of NGOs. This is the focal point of the present study within the socio-cultural perspective. I have examined the NGOs vis-a-vis society in South Rajasthan.

People’s participation is the core of voluntary organisations irrespective of their socio-economic background. Voluntary organisations galvanize people’s participation by way of innovative operational devices and informal functioning inputs. Following the socialist pattern of planning, the Indian State has implemented many community participation programs, such as CDP, IRDP, 20-point program, Jawahar Rajgar Yojna, etc. But it has failed to achieve the desired goal. According to

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\(^9\) Indira Hirway and Uttara Chauhan, 2000, *Political Economy of Foreign Funding of NGOs in India*, *Journal of Indian School of Political Economy*, Vol., No., April-June, p. 191

\(^10\) Emile Durkheim, 1957, *Professional Ethics and Civic Morals*, (Translated by Cornelia Brookfield), London, Routleg and Kegan Paul Ltd., p. 48
K. L. Sharma, the State has not only failed to adhere to its ideology and programmes, it has to do more to gain its legitimacy\textsuperscript{11}. Kishore Saint, an environmental activist, looks as an ‘participatory approach of development’ in natural resource management (NRM) is the essential component\textsuperscript{12}.

M. S. Gore describes the major hurdles of people’s participation in the societies that are highly stratified and are culturally divided in different ethnic entities. He also explains that low percentage of literacy and education is also a major difficulty in communication and participation. The participation of various groups is neither proportional nor adequate for development. Low percentage of literacy and education, poor mobilization, lack of motivation, lack of participation by youths and women and the ideas of pollution and purity are some of the reasons for insufficient participation in the NGOs.

The Statement of the problem

Like other social organisations, a voluntary organisation also reflects the features of a society in which it exists. The features of society refers to empowerment of different groups in terms of social background, age, sex, occupation, education, religion, region, etc. Correlation between the features of society and participation in NGOs is an important aspect of the local democratic setup and development. Unfortunately, there is no empirical research to substantiate this proposition. In order to explore the socio-cultural variables of the voluntary sector, the motive is to strengthen the civil institutions. Therefore, it is to examine whether participation is proportional to the local society or not.

Secondly, voluntary organizations have been rendering services to individual, groups and communities to a great extent in India. These voluntary organizations are diverse in principle and practice, though they claim to have a common egalitarian outlook. Their target groups are weaker sections of society, i.e. SCs, STs, the aged, women, children and the handicapped etc. Hence, a large number of voluntary organizations are working among tribal groups in different parts of India. Udaipur

\textsuperscript{12} KiShore Saint, 2002, \textit{Rethinking Participation}, Seminar (August), No. 516, (53-58), p. 54
district is one such area having highest concentration of voluntary organisations in south Rajasthan. However, these agencies have received scant attention from academia, researchers and social analysts. Therefore, the objective of this study is to see the structural aspects of voluntary organisations their functions vis-a-vis tribal policy.

The Study
The present study is divided into five chapters besides 'introduction' and 'conclusion'. The first chapter- 'Voluntarism and Development' deals with the concept of voluntary organisations and the existing paradigms of this institution as components of civil society. It also deals with the interfaces among three sectors namely, the State, the corporate and the NGOs both global and Indian contexts. Also some important empirical studies has of the NGOs illustrated.

The second chapter deals with 'The Area of Study and Methodology' and spelt in two parts, one is the detail information about the study area, Udaipur district and South Rajasthan. Secondly, the method and techniques of data collection are discussed in detail. The area of study is further divided into two parts, the first is about the social structure, geographical location and demographic figures of South Rajasthan, while the other deals with the voluntary organisations.

The third chapter 'Voluntary Organisations in South Rajasthan' is concerned the relationship between society and voluntary efforts, history of voluntary organisations, approaches to the study of NGOs, the pattern of networking and the major NGO programmes in south Rajasthan. In this chapter, the voluntary organisations have discussed in the local setup of Udaipur district as well as it's networking in a wider context.

The fourth chapter 'Social Structure and Voluntary Participation in Grass-Root Organisations' deals with the local (South Rajasthan) social structure vis-a-vis participation in NGOs at different levels. Emphasis is laid upon leadership, workers and beneficiaries. The level of participation has been measured not only through social structure but also in terms of functional parameters and interactional contexts.
The last chapter 'Tribal Policy, Voluntary Organisations and Political Context' focuses upon the existing paradigms of tribal policy vis-a-vis State and NGOs. A detailed account of the established NGOs brings out the implications of the tribal policy. In order to understand this we have looked at the three levels of State agencies- the State, Political Parties and Panchayati Raj Institutions.