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**BLOCK-IV**  
**EMERGING ISSUES IN ADMINISTRATIVE**  
**CULTURE**

**Unit 1 : Meaning and Concept of Administrative Culture**

**Unit 2 : Components of Administrative Culture**

**Unit 3 : Civil Society and Participatory Development**

**Unit 4 : Role of Voluntary Associations in Participatory  
Development**

**Unit 5 : Concept of Empowerment**

## UNIT-1

### MEANING AND CONCEPT OF ADMINISTRATIVE CULTURE

#### Unit Structure:

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Meaning of Administrative Culture
- 1.4 Parameters of Administrative Culture
- 1.5 Approaches to the Study of Administrative Culture
- 1.6 Emerging Issues in Administrative Culture of India
- 1.7 Summing Up
- 1.8 References and Suggested Readings

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#### 1.1 Introduction:

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Today, we all are living in the era of welfare state where utmost importance is given to the concepts of good governance and sustainable development. Also, liberalization, privatization and globalization have posed various challenges to all the nations. The nations need to incorporate changes within the administrative apparatus so as to cope up with the changing circumstances. Thus, the need of the hour is to embrace and incorporate different and alternative cultural traditions and due respect need to be given to the diversity all around. But at the same time, a nation must respect its own culture and tradition. Only when a Nation maintains its own identity and also can incorporate all the new challenges and strains within the governing system and its administrative culture, then only the quality of life will be better. Here comes the important role of administrative culture. It is believed that a country with a good administrative culture can go a long way in delivering good administration to the masses. In this unit, we will make an endeavor to study the meaning and concept of administrative culture, with emphasis on the emerging issues in administrative culture, from time to time.

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## 1.2 Objectives:

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The study of administrative culture has become increasingly relevant in the present global scenario. Different countries have different administrative cultures and it is pertinent for all of us to discuss the various parameters of the concept of administrative culture. In this unit, we will make an attempt to:

- *Discuss* the meaning and concept of administrative culture.
- *Explain* the significance of administrative culture in governing process.
- *Analyse* the various parameters of the concept of administrative culture.
- *Describe* the various emerging issues in the administrative culture of our country from time to time.

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## 1.3 Meaning of Administrative Culture:

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In order to understand what is actually meant by ‘administrative culture’, we need to understand firstly the meaning of culture.

In common parlance, ‘culture’ indicates the social norms, beliefs, attitudes, values and perceptions of an individual, which helps the individual to shape his personality. Similarly, ‘administrative culture’ can be understood as the shared norms, values, attitudes, perceptions and interpretations of the government officials in the realm of public administration. It needs mention here that no administration works in vacuum, but it is always influenced or shaped by the environment in which it operates or exists. That is why, administrative culture is different under different situations or different environment. Also, administrative culture is very much influenced by the general culture of a community. Thus, administrative cultures are those values or a set of values, which influences the behaviour of a member of an organization and in turn it governs and shapes the administrative system and its working. (<https://www.beingpolitical.online/2019/07/administrative-culture.html>)

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Singer opines that the anthropological concept of culture covers all facets of humans in the society: knowledge, behaviour, beliefs, art, morals, law, customs etc. (Singer, 1968). ([https://desitterpublications.com/books/images/admin\\_intro.pdf](https://desitterpublications.com/books/images/admin_intro.pdf))

Thus, looking from this angle, culture is simply the way of life of a given society. Now, if we look at the meaning of 'administrative culture', we see that there are different shades of opinions regarding the meaning or definition of administrative culture. Like most other concepts of social sciences, even the term 'administrative culture' has different meanings and different perspectives. However, it needs mention here that a particular system behaves as per the administrative culture prevailing over there. For example, if a system is having lack of transparency and professionalism, then these are the symptoms of malaise, which are prevailing in that administrative culture and this will adversely affect the whole administrative system. Similarly, a sound and good administrative culture which is marked by transparency and lack of corruption, there the system will work in smooth and efficient manner.

Here, we can also discuss a bit about the place of values in administration. We can say that during the 20<sup>th</sup> century, the question of values and ethics in the administration was not given much attention and more emphasis was given on dispassionate, scientific and mechanical administration so as to bring about efficiency in administration. Heavy emphasis was placed on quantification with blind faith on the structures, processes and procedures and while doing so, there was a total disregard for the moral or ethical dimensions in administration. However, in course of time, due place and importance has been accorded to both facts and values in the administrative domain.

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#### **1.4 Parameters of Administrative Culture:**

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Dwivedi and Nef have suggested certain parameters based on which the administrative cultures, like all cultures, differs. These parameters are like:-

1. Administrative culture of a particular place is shaped by various factors. It reflects the distinctiveness and complexity of the various

regional, national and local realities. Also, it reflects the various historical experiences, whether they have been under any domination etc. Thus, administrative cultures are products of historical happenings i.e., they are shaped by the past experiences, myths and traditions.

2. Again, administrative culture is very much shaped and conditioned by the existing situation, circumstances and challenges.
3. The administrative culture is a part of the general culture and thus is a part of the larger whole. It is a part of the wider culture of a society.
4. Administrative culture is very much dynamic and is subject to change.
5. Administrative cultures are always influenced by global as well as regional trends. At times, they are derivative in case of lesser developed regions. Also, it is the result of a process where both implicit and explicit factors work. Most of the administrative reforms have addressed the issue of administrative culture either directly or indirectly. ([https://desitterpublications.com/books/images/admin\\_intro.pdf](https://desitterpublications.com/books/images/admin_intro.pdf))

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### **1.5 Approaches to the Study of Administrative Culture:**

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We will now deal with three approaches to the study of Administrative Culture, which are:-

1. **The Deontological Approach:-** This approach focuses attention on the ethics and morality aspect of the administrator and stands on the premises that if morality or ethical norms are not followed in state activities, then, ultimately there will be weakening of morality in the state affairs and this will eventually lead to the rise of unethical activities in the public sphere. It has been asserted that if justice, equality, equity and freedom are to be maintained, proximate political and administrative acts must draw on some ethical foundations (Dwivedi 1995). According to this approach, the very basic purpose of administration is providing service to the community and thus, public service must be considered as a vocation where emphasis need to be placed on service dimension

rather than economic and material considerations. Here, we can cite Hennessy who emphasized on “a genetic code of conduct”, which emphasizes on the following values: probity, care for the evidence, respect for reason, willingness to speak the truth to ministers, a readiness to carry out instructions to the contrary if over-ridden, an appreciation of the wider public interest, equity and a constant concern for democratic ideals (Hennessy 1989).

2. **The Teleological Approach:-** This approach emphasizes on the success of a decision in producing a desired effect. It lays stress on the processes and procedures in governmental administration with emphasis on the ultimate purpose or ends. Thus, this particular approach mainly emphasizes on the effects observed, results achieved and ends met.
3. **The Spiritual Approach:-** This approach emphasizes on the fact that by understanding the relevance of spirituality in the management of state affairs, a common strategy for good governance can be developed. According to the proponents of this approach, values and morality dimensions are not just limited to personal matters only, but, even a democratic society needs to be founded on the principles of dignity and worth of all people. If we see in minutest details, we find that every Constitution upholds the moral values and thus, public policy and management must be based on the moral foundations. If this kind of moral and spiritual obligation is not there, no one can expect the public servants to exhibit the virtues of service towards the society and commitment to the cause of common good and collective welfare. And if these ideals are followed, then, we can get rid of evils like greed, exploitation, abuse of power, mistreatment of people etc. Spirituality helps in the inculcation of self-discipline, humility, absence of arrogance amongst public officials and provides the required incentive to the public officials to serve the public with dignity and respect. ([https://desitterpublications.com/books/images/admin\\_intro.pdf](https://desitterpublications.com/books/images/admin_intro.pdf))

Thus, the above discussed approaches help us understand as to what dictums need to be followed so that good governance is possible in the administrative culture. If these values are not adhered to in the governing process, then, laws, codes of conduct etc will not help much. For

example, we have lots of anti-corruption laws. But despite that, corruption is looming large in the society. Thus, today the entire gamut of public service is going through a period of turmoil and various remedial measures have been suggested from various corners so as to improve the administrative culture.

However, Gerald Caiden has stated in 1998 that despite the trend of globalization, people are interested in retaining their distinctive identity and culture (Caiden 1998) ([https://desitterpublications.com/books/images/admin\\_intro.pdf](https://desitterpublications.com/books/images/admin_intro.pdf))

**SAQ:**

Q. Do you think that administrative culture of developing nations differs from the administrative culture of developed nations?  
Discuss. (80 words)

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**1.6 Emerging Issues in Administrative Culture of India:**

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In India, the administrative structure and the pattern of functioning of the bureaucrats carry the British legacy. However, fast changes owing to globalization and other factors have led to the corresponding changes in Indian administrative culture from time to time. After independence, our country adopted the goals of development and democracy and in course of time, decentralization and while initiating the developmental goals, there was necessity of changing the stereotyped civil services which called for its overhauling to keep up with the changing circumstances. This goal of development and progress in the welfare state, called for administrative restructuring in independent India. The enormous problems of development and reconstruction posed certain new challenges to the system which needed to be tackled with speed and efficiency. This rapid pace of development and continuous adaptation to the changing circumstances necessitated

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changes in the administrative culture. There emerged the need to draw people i.e., masses towards the plans and projects undertaken. Because for the success of these projects, co-operation and enthusiastic efforts of the people were needed the most. Hence, came the need for decentralization in administration. However, it needs mention here that though Panchayati Raj bodies were formed long back; still, we see many of them are unable to function properly due to various problems. Thus, from the above discussion, it is clear that the problems faced by independent India were different from those faced earlier and so, the administrative culture of civil servants had to undergo radical change. While pursuing these new developmental goals, there came about various changes in the administrative culture. The 5<sup>th</sup> Pay Commission also suggested various measures to transform Indian Civil Services in the new context. Thus, if we look at the broad spectrum of facts pertaining to administrative culture in our country, we find that, the change in India from colonial rule to that of the welfare state led to enormous increase of governmental activities, where the civil servants formed the nucleus of change. Under this situation, it was demanded that political neutrality need to be the hallmark of the administrative culture of the civil servants. At the same time, the civil servants need to be efficient, and must also be able to uphold democratic participation, accountability and empowerment i.e., they need to be citizen-centric. (<https://www.jstor.org/stable/41858868?seq=1>) Now, we all have understood the meaning of administrative culture and also could understand that there are host of factors due to which the administrative cultures changes from time to time. We can now throw some light on some of the emerging trends in Indian administrative culture, which are like:-

- Decentralisation:- India is a huge country and so, in course of time, need was felt for decentralization of powers. Infact, democracy can be success in true sense of the term only when the people at the grassroots level are given a chance in the decision-making process. Thus, it was felt with the passage of time that democratic decentralization can go a long way in solving various problems faced by the people. Here, it needs mention that the concept of decentralization of power did not find much favour with the members



of the Constituent Assembly. So, the only mention about it under Indian Constitution was in Article 40, embedded in the Directive Principles of State Policy. However, panchayats played pivotal role if we look back into Indian history. But afterwards, when the developmental projects were undertaken, need was felt for genuine devolution of power. It was felt that local problems gets sorted out quickly only when people themselves gets involved in the process. Thereafter, the 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendment Acts provided for decentralization of powers. But even though decentralization came in form, it did not come in substance. We know that for success of democratic decentralization, there is the need of transfer of three Fs: funds, functions and functionaries. Only transfer of functions does not help because without corresponding transfer of funds, works cannot be done properly. So, the need of the hour is genuine decentralization of powers, through which the local resources can be utilized to the best possible extent. Thus, we see that in India, democratic decentralization is a mixed bag of experience. In some parts of the country, it is working properly whereas, in other parts, it is lagging behind.

- **Criminalization of Politics:-** Today corruption has loomed large at all the levels of government. We know that the entire edifice of civil service in India stands on the concept of civil service neutrality, which indicates that the bureaucrats should not have any political affiliations. They should discharge their duties with dedication and must be in a position to serve all the governments, irrespective of which party forms the government. However, recently certain upheavals have shaken the entire concept of civil service neutrality. Soon after Indian independence, the whole administrative system had to function in the context of democratization and development, and ultimately in the context of decentralization, and while doing so, the entire concept of politico-administrative dichotomy got blurred. Because while undertaking and implementing the developmental plans and programmes, the civil servants had to work in close co-operation with the ministers. Thus, while working totally

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within the political vortex, the civil servants at times find it difficult to strictly adhere to the principle of civil service neutrality. Here, one thing needs to be mentioned is that civil service neutrality does not mean apathy or complete indifference on the part of the civil servants, but it means commitment, dedication and integrity on the part of the civil servants, committed towards service and Constitutional norms. But unfortunately, the whole concept of commitment got changed and came under stress and turmoil during the emergency period of 70s when commitment indicated commitment towards party politics. Thus, emerged the concept of criminalization of politics, which is very unfortunate and adversely affecting the administrative culture in India. Thus, the need of the hour is to inculcate fearlessness in the minds of the civil servants so that they can discharge their duties honestly and efficiently.

- Corruption and Red-tapism:-Corruption and Red-tapism are the major hurdles our administration is facing. Corruption is adversely affecting our entire administrative functioning and red-tapism is responsible for unnecessary delays in the work procedure. Following rules and regulations are no doubt good but dogged and blind attachment to the rules simply delays the process and thus, adversely affects smooth function of the administrative system.
- Efforts towards sustainable development:- Indian administration is committed towards sustainable developmental goals. The UN has defined Sustainable development as the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Since the proclamation of sustainable development goals, various legal and socio-economic changes have been made in our country. That our country has made various efforts towards bringing about sustainable development is evident from the fact that there is stress on eradicating poverty in all its forms, also emphasis is given to end hunger, achieve food security and improved nutrition and to promote sustainable agriculture. Moreover, efforts were given to ensure inclusive and equitable quality education and promoting lifelong learning opportunities for

all. Here we can cite the example of the Swachh Bharat Abhiyan, which was an important step towards improving the cleanliness of the environment and thereby indirectly improving the health conditions. (<https://lawcolloquy.com/publications/blog/india-s-journey-towards-sustainable-development/220>)

Thus, India's commitment towards SDGs (Sustainable development goals) is very much reflected in its various programmes like, Sabka Saath Sabka Vikaas (collective efforts for inclusive growth), Swachh Bharat (clean and healthy India), rural sanitation programmes etc. Our country has made great progress towards inclusive and sustainable growth by laying emphasis on various factors like, building necessary infrastructure, spurring investments, fostering technological innovations, boosting entrepreneurship etc. (<https://sustainabledevelopment.un.org/memberstates/india>)

- NPM:- Today, we are living in the age of 'Digital era governance' and so, contemporary public administration has become multi-functional in its nature. Public administration these days not only performs regulatory functions but also decides policies regarding sustainable development. In this globalised world order, where everything is interconnected, there, the changing nature of world relations affects the norms and practices of public administration and as a result, many reforms are initiated in the domain of public administration. Thus, in course of time, certain new concepts emerged in the field of public administration so as to cope up with the changing times. These concepts are like that of concept of reinventing government (RG), business process reengineering (BPR), New Public Management (NPM) etc. NPM is considered as the new paradigm or model which is used to reform the government. Moreover, the latest trends of digitalization of economy and e-governance has also posed new challenges to administration, which again demanded certain new changes in the field of administration. Also, Information Technology (IT) revolutions changed many of the administrative practices. Today, where the world has turned into a digital community, every aspect of information

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got interconnected and there is global data flows regarding trade, capital, information and people. All these demanded a shift in emphasis on the part of policy makers, who need to be well equipped these days with digital gadgets so that they can thwart off any kind of problem arising out of digital connectivity like hacking breach of data, cyber crimes etc. (<https://www.archives.palarch.nl/index.php/jae/article/download/5982/5887>)

**Stop to Consider:**

**Concepts of ‘administrative culture’, ‘administrative behaviour’ and environment are inter-connected:-**

All the above mentioned concepts are inter-connected i.e., one influences the other. Culture simply indicates the values which are cherished by an individual or an organization and these values get reflected in the behavioural patterns. We know that administration simply means what the government does and how it manages the affairs of the people or how it serves the people. Thus, administrative culture and administrative behaviour indicates the culture and behaviour of the governmental organizations. Every administrative organization has a culture of its own which governs the relationship within that organization. Thus, we can say that, culture is to an organization what personality is to an individual. And also it is true that the overall socio-economic and political environment within which the administrative system works, has its influence upon the functionaries. The environment in which they are working, that moulds their manner, style and behavioural patterns. Thus, administrative culture is a complex phenomenon and various parameters and dimensions are there that constitutes the administrative culture.

**Check Your Progress:**

- Q.1. Explain what is meant by administrative culture? What are the characteristic features of administrative culture?
- Q.2. Explain the emerging issues in the administrative culture of India, from time to time.

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### **1.7 Summing Up:**

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From the above discussion, it is clear to all of us that the efficient functioning of any administrative system depends on the administrative culture prevailing over there. No administrative system can afford to be rigid, but needs to be change-oriented, result-oriented and people-oriented. Also from the above discussion, we all have understood that administrative culture is very much influenced by the environment in which it operates and in turn it influences the environment. Need of the hour is to have a good administrative culture so that good governance can be firmly established. To have a good administrative culture, certain aspects need to be fulfilled like transparent policies of transfer, posting and promotion, so that the civil servants can work freely and fearlessly without any undue pressure on them. Also, respect for dissent, zero tolerance for corruption, clearly articulated performance standards for every individual and institutions are the real need of the hour. More transparency is needed so as to have accountability within the administrative system. The bureaucrats should not succumb to the undue pressures just because of fear of arbitrary and frequent transfers, adverse remarks on annual reports thereby adversely affecting his promotional prospects etc. All these menace must be removed from administrative culture through proper administrative reforms. Due to improper administrative culture, the whole society gets adversely affected and the ethos of the society starts getting metamorphosed. The ethical values which started slowly withering away from the society needs to be restored back. The ills engulfing the administrative culture need to be thrown out. Otherwise the entire system will get redundant and counter-productive. One cannot expect to have a clean administration, if the administrative culture is suffering from defects. Our country is facing a host of problems like that of poverty, illiteracy, unemployment, corruption, influence, abuse of power and widespread inefficiency. Good administrative culture will help us get rid of all these problems and will help in restoring faith in the administrative system.

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### **1.8 References and Suggested Readings:**

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- R. D. Sharma (Ed.), *Administrative Culture in India*; Anamika Publishers and Distributors pvt. Ltd., New Delhi, 2000.

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- Bidyut Chakrabarty and Mohit Bhattacharya (Ed.), *Public Administration – A Reader*, Oxford University Press, 2003.
- Avasthi and Maheshwari, *Public Administration*, Lakshmi Narain Publishers, Agra, 1997.
- Ramesh K Arora (Ed.), *Recent Perspectives in Public Administration*; Aalekh Publishers, 2011.

**Links:**

- <https://www.beingpolitical.online/2019/07/administrative-culture.html>
- [https://desitterpublications.com/books/images/admin\\_intro.pdf](https://desitterpublications.com/books/images/admin_intro.pdf)
- <https://www.jstor.org/stable/41858868?seq=1>
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**UNIT-2**  
**COMPONENTS OF ADMINISTRATIVE CULTURE**

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**Unit Structure:**

- 2.1 Introduction**
- 2.2 Objectives**
- 2.3 Components of Administrative Culture**
- 2.4 Administrative Culture and its Components: Issues and Perspectives**
- 2.5 Shifts in the Components of Administrative Culture**
- 2.6 Fred W. Riggs' Ecological Approach**
- 2.7 Summing Up**
- 2.8 References and Suggested Readings**

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**2.1 Introduction:**

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We have discussed in the previous unit about the meaning and concept of administrative culture. From that discussion, we have understood that administrative culture plays a pivotal role in the working of any administrative system. If the administrative culture is good, then the administrative system works effectively and efficiently. Otherwise, if the administrative culture has some loopholes within it, then it adversely affects the performance of entire administrative system. Thus, administrative culture occupies a vital place of importance in all the administrative systems. In this particular unit, we will discuss about the various components of administrative culture.

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**2.2 Objectives:**

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We have already discussed in the previous unit about the meaning, concept, definition and other important parameters of administrative culture. After reading this unit, you will be able to:

- *Discuss* about the vital components of administrative culture.
- *Explain* why these components play a vital place of importance in the administrative systems.
- *Analyse* the positive and negative aspects of these components.

- *Describe* the various shifts in the components of administrative culture.

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### **2.3 Components of Administrative Culture:**

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We have already discussed that administrative culture is always a reflection of the social climate – it simply reflects what is going on in the society. Thus, it is a part of the general culture of the society. Each country has its own administrative culture. The internal environment of a place is always determined by certain characteristics of the internal as well as the external environment and thus, both are interdependent and interconnected. Administrative culture of a place always reflects the overall situation of a society. It needs mention here that public administration never works in vacuum but is an aspect of the social system. Thus, if enhancement of administrative capacity is required and if improvement in administrative culture is needed, then there must be development of the society and vice versa. (<https://hrcak.srce.hr/file/194854>)

It is pertinent to mention here that the culture of a society is shaped by long process of evolution and it is well reflected in its social, economic and the political institutions. The administrative behaviour of a society is very much influenced by the values cherished by the society. (<https://egyankosh.ac.in/bitstream/123456789/19132/1/Unit-21.pdf>)

Let us discuss now the various important components of the administrative culture in any administrative system:-

1. Administrative culture has its unique qualities. Just like each individual has his/her unique personality, similarly, an organization or a system also has its own distinctive culture.
2. Organizational culture influences the behaviour of the members of the group. Thus, it defines the collective behaviour of the people.
3. Administrative culture or organizational culture is a system which has evolved over time in a system and is based on shared attitudes, beliefs, customs and written as well as unwritten rules, within the organization.



4. Every organization develops and maintains its own administrative culture which provides guidelines to the members of the organization regarding their behavioural pattern. As opined by Robbie Katanga that organizational culture is how organizations do things.
5. It affects the organization's productivity and performance.
6. Administrative culture places due weightage on innovation i.e., innovative techniques to deal with the different situations efficiently.
7. It also has an achievement orientation as it emphasizes on effectiveness of performance and outcomes.
8. It is thus an informal control mechanism which binds together the people within an organization.
9. Thus, the functioning of an administrative system depends upon the administrative culture prevailing over there. Good administrative culture helps a country towards the path of progress and development. (<https://www.iedunote.com/organizational-culture>)

Moreover, we have discussed in previous unit about the parameters of administrative culture, which very much reflects the components of administrative culture.

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#### **2.4 Administrative Culture and its Components: Issues and Perspectives:**

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We often come across a saying that “work is worship”. Even in Bhagvat Gita, the karma yoga philosophy emphasizes the fact that one can attain salvation through right karma. Thus, it is believed that both at the individual and professional level, one need to imbibe certain virtues for qualitative performance. In today's era, there is competition amongst all the societies and nations and the working culture plays a very vital role in determining the successful performance of any system. Thus, administrative culture has its own components, i.e., it can have its positive as well as negative sides. Let us now discuss those positive and negative aspects of the administrative culture. Positive administrative culture has certain features like,

1. There is always an emphasis on development with goals being very much clear and plans are well laid out for the achievement of those multifaceted goals.

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2. Continuous system of evaluation is done so as to assess performance within the organization.
3. Creating an ambience of self motivation amongst the members of the organization.
4. Sound time management with equal emphasis on work ethics which also values creativity and innovation.
5. Inspiring leadership also can go a long way in creating positive administrative culture within an organization, because positive leadership can get the best out of the subordinates.
6. Empathy towards the citizens' needs and problems and working positively so as to meet those needs and fulfilling their aspirations.
7. Emphasis on maintaining high ethical standards within a system with utmost concern for providing qualitative service to the citizens.
8. Futuristic orientation in order to meet any challenges or unforeseen situation. (Arora, R. K; Administrative Change – A journal on political and administrative development; January -December, 2015)

We have discussed above some of the features or components of positive administrative culture within an organization. When an organization or an administrative system is characterized by such positive administrative culture, it leads to positive work within the organization. Some of the positive outcomes are like: it leads to the creation of a healthy organization where there is efficiency, productivity and effectiveness of a higher order. Such healthy environment also leads to better standards of performance coupled with enhanced creativity and high level of citizen satisfaction.

Similarly, an administrative system having negative administrative culture is adversely affected. Negative administrative culture refers to components like: lack of professionalism where work is considered as load not as mission, where there is culture of complaints and dissatisfaction with only marginal care for citizen's needs etc. Such negative work culture within administrative system leads to low productivity and inefficiency within the system. It also leads to poor goal achievement where the personnel engaged feel stressed and de-motivated. Thus, a system having negative administrative culture adversely affects the working of entire administrative system. If we look at

the Indian scenario, we find that there is a popular perception about work culture in governmental sphere and that is that it has got substantial scope for improvement. No doubt, the system is improving and there has been emphasis on good governance and sustainable development and we can hope that this will change for better. (Arora, R. K; Administrative Change – A journal on political and administrative development; January-December, 2015)

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### **2.5 Shifts in the Components of Administrative Culture:**

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Public administration today is reflecting lot of changes in the governmental practices. The practices under the traditional public administration have come under attack from various fronts and thus, public administration has tried to incorporate within its domain various new practices so as to improve its performance and accomplish the goals with efficiency. We can discuss here some of the shifts in the components of administrative culture in all the countries:-

- Recently, a shift of emphasis has been noticed in the field of public administration and the new paradigm of administration known as ‘New Public Management’ has emerged which stands for a series of shifts in the administrative practices. NPM is considered as the new paradigm or model which is used to reform the government and thus, this is a vital shift in the administrative culture of the nations.
- Also, another trend is that of emphasis on ‘good governance’ where government is expected to be adaptable, responsive, efficient and effective and entrepreneurial. It must be responsive to citizen’s needs.
- More emphasis today is given on the importance of civil society and participatory development, where people themselves can actively participate in the decision-making process. It has been realized that the real need of the hour is strengthening of the civil society which is an essential dimension of any sincere efforts towards increasing the responsiveness of administration.
- Globalization and liberalization again exerted tremendous influence on the administrative practices of all the nations. The Twenty-third

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International Congress of Administrative Science held in Dubai by the International Institute of Administrative Science (IIAS-Brussels) discussed in detail about the challenges posed by globalization and the possible administrative responses to them. It has been felt by the participants over there that the governments need to undergo a total restructuring of roles, politics, organizations and practices so as to enable the public sector to contribute to the competitiveness of the national economy and for its effective integration in the global market. (Valsan, E. H; Globalization and Public Administration; Recent perspectives in Public Administration, 2011). Thus, it is seen that the nations had to strengthen the capacity of governance so as to cope up with the challenges of globalization and to comply with the imperatives of globalization.

- Also under the changed circumstances, more emphasis has been given on the dimension of transparency in administration.
- Also, more emphasis has been given on the aspect of decentralization of administration because there has been a realization that the local problems cannot be solved properly through the traditional method of centralized governance. Rather, these problems can be solved in the best possible manner through the involvement of people at the grassroots. Thus, it has been emphasized that the democratic and participatory processes need to be strengthened so as to deal with various problems of lack of administrative responsiveness.
- Technological innovations have come up in the governmental field. And administrative reforms have been emphasized in all the domains of administration with special emphasis on the civil service reforms. In all the reforms discourses, increasing the efficiency of public administration has become the key issue. Even the developed countries have adopted reforms as per their needs and contextual possibilities.
- Moreover, there has been a growing realization for the need of ethics in government with a renewed insistence on good governance. In such a situation, the civil servants are expected to be fully responsive to the Constitutional norms. (Recent Perspectives in Public Administration; edited by Ramesh K. Arora, 2011)

**Stop to Consider:**

Let us discuss here some of the facts connected with the concept of administrative culture:

- When in 1963, G. Almond and Sydney Verba published their path breaking work ‘The Civic Culture’, it was then that the culture approach was introduced in social sciences.
- It is not easy to identify the parameters, dimensions and components that constitute the administrative culture. It can be simply defined as an accumulated repository of the beliefs, values, attitudes etc., which governs and shape the working of administrative systems in a society.
- Four key components of administrative culture has been identified by the scholars over the time, which are the administrator, the administrator’s perception of the organizational goals, the administrative ecology and the socio-cultural value norms, which ultimately gives meaning to the various administrative actions and behaviour.

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**SAQ:**

Q. Do you think that the components of administrative culture in any country remain static or rigid over the years? Or, do you think these components keep on changing as per the need of the changing circumstances. Discuss. (80 words)

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**2.6 Fred W. Riggs’ Ecological Approach:**

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It is pertinent to discuss here the Ecological Approach of Fred W. Riggs. It is because we have already discussed above the various components of administrative culture and understood the fact that administrative culture is actually a part of the greater social culture. That is, there is close connection

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between the environment and the administrative culture. Fred W. Riggs has taken the help of structural-functional approach and systems approach while explaining the ecological approach. According to the ecological approach, the environment influences the system in the form of “inputs” which are then converted into “outputs” by the system. This interaction between a system and its environment is the crux of the ecological approach. It explains the fact that each and every administrative system is influenced by the society of which it is a part and also it in turn influences the society. Riggs has discussed at length about the models of fused, prismatic and diffracted societies, and said that in between the two polar types of fused and diffracted societies, comes the category of prismatic society where there is a high degree of formalism, overlapping and heterogeneity.

**Check Your Progress:**

- Q.1. Discuss the various components of administrative culture. What are the recent shifts or changes in the administrative cultures of the different countries?
- Q.2. Discuss in detail Fred W. Riggs’ Ecological Approach, with special emphasis on prismatic society.

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**2.7 Summing Up:**

Thus, we have discussed above the various components of administrative culture, with special emphasis on the changes on the administrative culture from time to time. We have understood the fact that in the traditional public administration, more emphasis was given on the regulatory duties like maintenance of law and order but with the emergence of the welfare states, various duties got covered within the ambit of governmental functions and today, government is expected to be accountable, transparent, responsive, adaptable and entrepreneurial. Thus, administrative culture has also come under deep scrutiny in all the countries. It became crystal clear that if the administrative culture is good, then it has its positive impact in the working of the administrative systems and if the administrative culture has loopholes then that will adversely affect the entire administrative system.

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## 2.8 References and Suggested Readings:

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- <https://egyankosh.ac.in/bitstream/123456789/19132/1/Unit-21.pdf>
- <https://www.iedunote.com/organizational-culture>

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## UNIT-3

### CIVIL SOCIETY AND PARTICIPATORY DEVELOPMENT

#### Unit Structure:

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Concept of 'Civil Society'
- 3.4 Concept of 'Participatory Development'
- 3.5 Developing Countries and 'Participatory Development'
- 3.6 Participatory development and Good Governance
- 3.7 Importance and Limitations of Participatory Development
- 3.8 Summing Up
- 3.9 References and Suggested Readings

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#### 3.1 Introduction:

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There is a close connection between the concepts of good governance, participatory development, and observance of human rights, democratization and sustainable development. It is believed that an open, transparent, democratic and accountable system of governance can help in the protection and promotion of human rights. Sustainable development is possible only when these things are followed. Participatory development helps in the effective implementation of various developmental plans and programmes and thus it strengthens the civil society by empowering the people at the grassroots. It is true that all the problems get better solved when there is involvement of the local communities. This involvement is very essential to have effective management and balanced development of the environment, natural resources and human resources. In this unit, we will make an endeavour to study in details the concepts of civil society and participatory development.

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#### 3.2 Objectives:

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The role of civil society and participatory development is becoming increasingly relevant in the present global scenario. In this unit, we will make



an attempt to understand these concepts. After reading this unit, you will be able to:

- *Discuss* the meaning, concept and definition of civil society and participatory development.
- *Describe* the significance of participatory development in the civil society.
- *Explain* the relationship between participation and empowerment.
- *Analyse* the role of participatory development in the realization of the goal of good governance and sustainable development.

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### **3.3 Concept of ‘Civil Society’:**

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The concept of ‘civil society’ has assumed great importance these days and is regarded as a vital part of human development. However, the concept means different things to different people. But it is strongly believed that a strong civil society is very vital component for the successful realization and implementation of the developmental programmes. A strong civil society supports democracy because it helps in the process of policy accountability to its citizens and thereby prevents state from abuse of power. Thus, these days there has been a focus on the importance of the civil society which again reflects a growing concern for the important role of the local institutions in supporting and undertaking development. Long term sustainable development is possible only when we have a strong civil society. It has been realized that people’s participation and role in the planning and implementation of the developmental programme is very essential. Here, it needs mention that a strong and viable democracy requires the presence of civil society, but civil society in itself does not necessarily indicate democratization. The civil society must be powerful enough so as to participate in the developmental process. Hence, the essential part of the policy agenda of people-centered development is that people have constant access to decision-making power (UNDP, 1993). (<https://transformasiglobal.ub.ac.id/index.php/trans/article/download/57/52>)

In some context, the concept of civil society commonly refers to the civil society organizations like that of NGOs and advocacy groups. However,

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this is a more limited concept and the wider concept as used by the scholars indicates that civil society includes a wider and more articulated social space where issues are raised and debated and political demands are addressed to decision-makers. ([https://www.researchgate.net/publication/304686675\\_The\\_Participation\\_of\\_Civil\\_Society](https://www.researchgate.net/publication/304686675_The_Participation_of_Civil_Society))

Generally, Civil Society indicates non-governmental, private, voluntarily organized associations or institutions of the people, through which they try to secure their needs, desires and objectives (Brown, 2009:3). Andrew Heywood again opined that civil society refers to a realm of associations, business, interest groups, classes, families and so on. (<https://dergipark.org.tr/en/download/article-file/787561>)

Thus, from the above discussion, it is clear to all of us that civil society plays a very important role in the entire process of development and national cohesion. Also, we have understood that civil society comprises of the organizations which are not associated with government but outside the governmental organization like that of schools and universities, advocacy groups, professional associations, cultural institutions etc. These civil society organizations undoubtedly play a very important role as they are an important source of information for both the citizens and the government. (<https://www.brookings.edu/blog/up-front/2020/04/06/civil-society-an-essential-ingredient-of-development/>)

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### **3.4 Concept of ‘Participatory Development’:**

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We have discussed above that participatory development is essential for the success of democracy. Now the question is, what is actually Participatory Development? It is actually a process of popular participation in which people themselves take an active and influential part in the decision-making process, which affects their lives. Though the whole process of participatory development is quite a long and difficult one, but it definitely serves many useful purposes, like, through this process the local knowledge can be best utilized and also, the objectives and outputs are relevant to the perceived needs.

Actually, now-a-days, whenever we talk of development, parallel importance is given to the concepts of 'participation' and 'empowerment'. In earlier developmental agendas, more importance was assigned to State which was responsible for ensuring economic efficiency as well as stability and social development. However, the neo-liberal thinking has ushered in a change in thinking and regarded State as a barrier in development and thereby promoted market liberalism. Recently, neo-liberal development strategy has emphasized on the growing importance of the civil society, so as to achieve the developmental objectives. They asserted the fact that civil society can exert organized pressure on unresponsive States and thus can promote democratic stability and good governance. Civil society also serves various other useful purposes like, it can give chance to the people at the grassroots level for effective participation in the developmental programmes and thus can help in the empowerment of the local people. Revised neo-liberalism and post-Marxism asserts the belief that states or markets cannot lead solely towards ensuring social equality and welfare growth. Local actors, their knowledge and interventions play a key role in the process of development. We can refer here Kochen and Deutsch, who were concerned with the question of efficiency in policy formulation and considered that the core of decentralization in a service system is its responsiveness, the shortness of its communication time and the directness of its channels between servers and the clients. There are varieties of opinions regarding the benefits of participatory development but the common ground is that it leads to codifying the local knowledge which is a necessary first step towards beneficial social change. Proponents of participatory development assumes that the local knowledge can reverse the previously damaging interventions which treated locals as mere passive recipients. Thus, we can say that there is paradoxical consensus regarding the role of local participation in this globalised world. Some opines that such local empowerment can underplay the role of the state. However, recent discourses on development studies says that the civil society acts as an alternative to inefficient and unresponsive state institutions and there is a growing emphasis on the state-society relationship rather than seeing the state and civil society as separate spheres. (<https://www.jstor.org/stable/3993419?seq=2>)

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Today, in this era of good governance, stress is given on the all-round development of all in the society. There are different paths to development but all the concepts of development converge in the point that improvement in the living conditions of the people is not possible unless and until people themselves take an active part in their own developmental process. Thus, it is strongly believed that development or progress cannot be imposed from outside but it must be initiated from within i.e., it must be based on locally based and sustainable initiatives. Thus, now-a-days, people centered and people controlled development is given much more importance and thus participation of the people in the decision making process is now widely recognized. Thus, over the last few years, people's participation in the decision-making process or participatory development has become a buzzword in the developmental process. Earlier, development was carried out for the people but it was not by them. Presently it is widely felt that the basic fault in the conventional approach to development was that the local people were rarely consulted while planning their developmental programmes but it was simply imposed from outside. This realization has ushered in a new interest in an alternative developmental strategy, which is known as the participatory development. (<https://egyankosh.ac.in/bitstream/123456789/39137/1/Unit-1.pdf>)

Here, let us discuss some of the definitions of participatory development for better understanding of the concept. Participation includes people's involvement in decision-making processes, in implementing programmes, their sharing in benefits of developmental programmes and their involvement in efforts to evaluate such programmes (Cohen and Uphoff, 1977). According to the Asian Development Bank, "Participatory development may be defined as a process through which stakeholders can influence and share control over development initiatives, and over the decisions and resources that affect themselves." According to UNDP (1993:21) 'Participation means that people are closely involved in the economic, social, cultural and political processes that affect their lives'. (<https://egyankosh.ac.in/bitstream/123456789/39137/1/Unit-1.pdf>)

UNDP in its Human development Report (1993:31) again noted that participation is a process, not an event. What is important is that the impulses

for participation be understood and nurtured since participation is a plant that does not grow easily in the human environment. (<https://egyankosh.ac.in/bitstream/123456789/39137/1/Unit-1.pdf>)

From the above discussion, it is clear to all of us that mainly emphasis is given on ‘empowerment’ which is the essential criteria to participatory development. This empowerment gets enhanced only when people’s participation is based on democratic approach and people have a real role to play in the decision making process. Then only the empowerment will help people to develop their capacity to generate and influence development at the various levels. Here, another important point to be noted is women’s participation in the development process. Thus, the concept of participatory development includes within its ambit women’s equal participation so that women’s voices can also be heard. This kind of local initiatives, if encouraged, it will definitely help in developing more a sense of ownership among the local people.

**SAQ:**

Q. Discuss the significance of participatory development. Will it enhance rural empowerment? Discuss. (80 words)

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**3.5 Developing Countries and ‘Participatory Development’:**

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The developing countries have embarked upon the goal of economic and social development so as to initiate a process of self-reliant and sustainable development. All these developing countries, for a long span of time, were under colonial regime and so soon after independence; they embarked upon socio-economic developmental process. “Self-reliant development” simply means enabling the society to achieve growth without any external aid. “Sustainable development” means a stable growth pattern where both economic development and ecological protection goes hand in hand. Thus,

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today when we talk about development, it not only means increasing the material production but it also means fostering and improving the social capabilities of the people who are involved in the developmental process. Thus, the need of the hour is that the people involved in the development process should take an active part in the whole process of planning and implementing the developmental activities, so that they can enjoy the benefits of those developmental projects. This involvement of the people is known as participatory development which helps in enhancing the effectiveness of the existing formal institutions. The limitations of the existing formal system can be compensated through such participation of people at the grassroots level. Thus, from the above discussion, it is crystal clear to all of us that participatory development is a process where the people's will gets reflected in the administration, and also it helps in the improvement of self-governing skills of the people. It is very important for the realization of self-reliant, sustainable development and social justice. It needs mention here that in the traditional system of top-down approach to development, the entire process of formulating and implementing the policies are done by the government and the people are regarded as mere recipients, who are in a passive role. This ultimately results in the growth of unsolved deep-rooted problems of poverty and other problems. Participatory development is the answer i.e., panacea to all these inadequacies. It can overcome the limitations of the top-down developmental approach, by initiating or adopting instead the bottom-up developmental approach. Thus, participatory development process has many advantages like it helps or enables people to acquire the skills needed to implement successfully the developmental projects. However, it never undermines the important role of the Central government. Obviously, central government is there which plays an important role in co-ordinating, planning and implementing all the developmental programmes on a national scale. Participatory development simply allows people at the grassroots level to participate in the decision-making process, by gauging the needs and views of local communities. Thus, from the above discussion, it is clear to all of us that participatory development is people-oriented developmental process. This participatory developmental process helps the developing nations in achieving the developmental goals. (<https://>

[www.jica.go.jp/jica-ri/IFIC\\_and\\_JBICI-Studies/english/publications/reports/study/topical/part/part\\_5.html](http://www.jica.go.jp/jica-ri/IFIC_and_JBICI-Studies/english/publications/reports/study/topical/part/part_5.html)

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### **3.6 Participatory development and Good Governance:**

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Whenever we talk of development within a developing society, it means building into the society those mechanisms which will help it in attaining self-reliant growth without foreign assistance, will help in sustaining stable growth patterns for economic development in harmony with the environment, help at providing equal and appropriate opportunities to initiate development so as to overcome income gaps, regional disparities and inequalities between men and women. This type of developmental paradigm aims to foster and enhance people's capability so that they have a role to play in their society's development. For this, what is needed is people's willing involvement in a wide range of developmental activities as both agents and beneficiaries of development. The government-led developmental approach which was adopted by many of the developing countries in the 1950s and 1960s was no doubt effective and efficient but due to insufficient participatory capabilities of local people and local societies, deep-rooted problems of the society remained intact or even widened. It is to be noted here that participatory development is not an attempt to replace the top-down development approach but it simply attempts to introduce a bottom-up system of development so as to remedy the government-led approach's shortcomings because it focuses attention on qualitative improvements in local people's participation. Thus, both the processes of participatory development and good governance is inter-related because good governance provides the foundation of participatory development as it creates the environment in which participatory development takes place. Also, participatory development promotes good governance in turn. ([https://www.gdrc.org/u-gov/doc-jica\\_gg.html](https://www.gdrc.org/u-gov/doc-jica_gg.html))

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### **3.7 Importance and Limitations of participatory development:**

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It has been realized by all that various approaches to development needed to be adapted to the local conditions, which are shaped by different socio-

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cultural, economical and political realities. It is true that participation enhances empowerment of the people at the grassroots and provides appropriate opportunities to the local people to think and develop solutions for themselves. Thus, participatory development serves various useful purposes, like, it allows the incorporation of local knowledge, skills and resources in the decision-making process and also ensures that the project or programme is responsible to the people's needs and demands. Thus, it enhances the goal of sustainable development and help in breaking the mentality of dependency. There has been a growing realization these days that the process of development through the implementation of projects and programmes will only acquire full meaning when the local population participates fully in their planning and implementation (Sapru, 2002). Emerging in 1980s and 1990s, as a reaction against conventional ways of top-down model of development, participatory development always emphasized on the importance of participation of the local people in the developmental process, thereby advocating the inclusion of local people's participation in development practices. There is a growing belief that involving the poor people in some aspects of these developmental projects and programmes would lead to better results due to the connection between development aid and its intended beneficiaries (Mansuri and Rao, 2012). The centralized and vertical top-down approach left no place for the people's participation in the decision-making processes. As a result, the outcomes were not satisfactory and the programmes did not produce the intended impacts, as these did not fit with the needs of the local people. Thus, in some cases, the problem got aggravated rather than being solved. That is why, participatory development is the need of the hour. Brett (2003:5) defines participation as an educational and empowering process in which people, in partnership with each other and those able to assist them, identify problems and needs, mobilize resources and assume responsibility themselves to plan, manage, control and assess the individual and collective actions that they themselves decide upon. Again, Sherry Arnstein equates participation to the concept of power. According to Arnstein (1969) participation is about redistribution of power in which the have-nots of our society who are presently excluded from the political and economic processes are given power to have control



and influence over matters that affect their lives. Others supports participatory development by arguing that participatory approaches are more valid, less costly, more timely and more useful. Moreover, participation helps the community to view a project as their own and not belonging to the implementing agency. Thus, participation offers the local people with an opportunity to move from being passive dependents waiting for others to solve their problems, to being active participants who are capable enough to solve problems which they experience themselves (Oakley, 1991). However, some critics have criticized the whole process by saying that despite being romanticized by its proponents, participation always does not lead to the claimed benefits. What is claimed to be the local knowledge at times, is simply views of the minority powerful local elites. So, now the question before us is that what to do towards enhancing participation? As Arnstein (1969) indicated, the locals must be given power or control to govern a project or programme and they must be in positions to negotiate conditions and be in charge of managerial aspects of development interventions. ([https://www.researchgate.net/publication/314292776\\_The\\_Importance\\_and\\_Limitations\\_of\\_Participation\\_in\\_Development\\_Projects\\_and\\_Programmes](https://www.researchgate.net/publication/314292776_The_Importance_and_Limitations_of_Participation_in_Development_Projects_and_Programmes))

**Stop to Consider:**

Essential reasons or need of participatory development:

1. It helps in empowering people and thus influences public policies and provides a check on the power of government. Thus, it helps in the strengthening of civil society by empowering people at the grassroots and also helps in curbing dictatorial power of the government.
2. Local people get involved in all the developmental projects and thus, it creates a sense of belongingness.
3. It enables people to participate in democracy in a more effective way.
4. It helps in the proper utilization of the available resources which remained unutilized under the centralized system of governance.

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5. It helps in enhancing the efficiency and effectiveness of the developmental programmes because people's opinions are taken into account while initiating any developmental plans.

#### **Check Your Progress:**

- Q.1. what do you understand by the concept of civil society and participatory development. Explain.
- Q.2 Discuss the advantages of participatory development in promoting the democratic polity.

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### **3.8 Summing Up:**

Thus, from the above discussion, we all have understood the meaning of civil society and the role of participatory development. The main aim of democracy is this that the citizen's voices must get articulated and reflected properly in the political process and this is possible through participatory development. Civil society organizations have always played a pivotal role in promoting democratic local governance and also help in the process of ushering in democratic changes. At times, we come across various changes or democratic transitions in the system which actually have emanated due to the pressures from healthy civil society. Thus, civil society organizations play a very instrumental role and thus, must be strengthened as it helps in promoting well informed and participatory society. These organizations must be in a position to articulate properly the preferences and needs of the public and also must act as catalyst so as to improve citizen's participation in the decision-making process.

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### **3.9 References and Suggested Readings:**

- Bidyut Chakrabarty and Mohit Bhattacharya (Ed.), *Public Administration – A Reader*, Oxford University Press, 2003.
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- [https://en.wikipedia.org/wiki/Participatory\\_development](https://en.wikipedia.org/wiki/Participatory_development)
- <https://www.slideshare.net/marijanereyes/participatory-development>

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## UNIT-4

### ROLE OF VOLUNTARY ASSOCIATIONS IN PARTICIPATORY DEVELOPMENT

#### Unit Structure:

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Participatory Development
- 4.4 Voluntary Associations
  - 4.4.1 Meaning and Definition of Voluntary Association
  - 4.4.2 Features of Voluntary Organisation
  - 4.4.3 Basic Typology of Voluntary Sector in India
- 4.5 Recognition of Voluntary Sector in the Five-Year Plans
- 4.6 Profile of Voluntary Agencies
- 4.7 Role and Functions of Voluntary Organisations
- 4.8 Summing Up
- 4.9 References and Suggested Readings

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#### 4.1 Introduction

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In developing countries, self-reliant and sustainable development is indispensable to achieve the goal of economic and social development. There is a need to put an effort in building the endogenous mechanisms of society, which will enable developing nations to achieve growth without aid. Voluntarism and social service have been prevalent in the Indian society since Vedic times. The colonial period witnessed the large impact of Mahatma Gandhi and the Gandhian methods, on the growth of voluntarism. He was convinced that voluntarism or voluntary action was the most suitable instrument in development of the nation where everyone can participate and contribute in nation building. Besides Independence, the objective of Gandhian voluntary organization was rural reconstruction, which aimed at creating people's self-sufficiency and self-government. After Independence, Gandhian voluntary organisations dominated both at local and national level and his strong adherence to high social ideals and a practical approach

inspired many to follow with a genuine sense of dedication towards voluntarism.

Voluntary organizations always had an important part to play in leading and implementing innovative ideas within social service. It has achieved incredible success at grass roots level due to its participatory approach. It is, however, a matter of concern that appropriate awareness about administration and functioning of such organisations is still not widely available. They are facing a number of difficulties such as dearth of finances, lack of trained workers, absence of networking, lack of maintenance, weakening of community support, etc.

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## **4.2 Objectives**

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This Unit is an attempt to present voluntarism or voluntary association and its role in participatory development.

After studying this unit, you should be able to:

- *Describe* the meaning of participatory development;
- *Explain* the meaning, features and types of voluntary association;
- *Discuss* about the recognition of voluntary sector in Five Year Plans;
- *Explain* the profile of voluntary agencies in India.
- *Discuss* about the role and functions of voluntary association in participatory development.

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## **4.3 Participatory Development**

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Participatory Development is one of the most important approaches for people oriented development that emphasizes participation of people in local societies as an important step towards realizing self-reliant, sustainable development, social justice and equity. The idea of designing and implementing projects and programmes with the participation of the community is broadly called participatory development. In the so-called top-down approach to development, the people tend to be in a passive position as the entire process of formulating and implementing policies, programmes is carried out under the direction of the government and

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government officials. Participatory development is often presented as an alternative to this top-down approach to development, which seeks to promote development, solving deep-rooted problems of poverty and disparities between urban and rural areas that jeopardizes the success and sustainability of development projects. Therefore, participatory development is an attempt to compensate for or overcome the limitations of the top-down approach to development by adopting a bottom-up development approach. The bottom-up approach involves taking into account of the needs and opinions of local populations as much as possible in the formulation and implementation of development project policy. It is an approach that enables people to acquire the skills needed and participate voluntarily in development initiatives so that they can select their goals and the means of achieving them. They ensure community ownership, commitment and accountability to the development project. For instance, Participatory Rural Appraisal (PRA) is an approach used by non-governmental organizations (NGOs) and other agencies that aims to incorporate the knowledge and opinions of rural people in the planning and management of development projects and programmes.

To make this possible, it should enhance people's capability to have a role in their societal development. To this end, people should be willingly involved in a wide range of development activities, as an agents and beneficiaries of development. This participation is important. This participation must not be transient; rather it must ensure sustainable participation of the local population.

This can be done through raising the awareness of local people, forming community groups, upgrading their requisite ideas and initiatives, internalizing their mechanisms, and improving capabilities for external negotiations. The implementation of this participatory process firstly requires proper shaping and planning of developmental projects having a long-term vision and a willingness to selectively improve and reinforce traditional community systems as tools of development.

### **STOP TO CONSIDER**

Participatory development is a bottom-up-approach that enhances peoples' participation from local population in formulating and implementing policies, programmes needed for achieving self-reliant, self-sufficient and sustainable development in the society. It is an alternative to top-down-approach whereby peoples' position is passive and the entire process of formulating and implementing policies, programmes are carried out by the government and government officials.

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#### **4.4 Voluntary Associations**

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The voluntary associations or organizations have become an irresistible global force in today's world. Though they do not have a definitive place in modern state, yet they perform vital functions for its members through the network of its institutions. Voluntary organizations have given ultimate response to the needy, poor, neglected, the old-aged and downtrodden. These are seen as the saviour of the true spirit of democracy initiating different developmental goals and programmes rooted especially to address the matters related to the society. Their necessity is felt all the more strongly in situations of natural disasters, like drought, flood, earthquake, etc, requiring people's involvement and cooperation on a massive scale.

##### **4.4.1 Meaning and Definition of Voluntary Association**

The word 'Voluntarism' is derived from the Latin word 'voluntas,' which means "will" or "freedom". It is the activity, which is not directed or controlled by the state but governed by its own members and not by any outside force or external control. The term voluntary association has been interchangeably used with voluntary organization, unincorporated association, common interest association, or just an association.

The voluntary organizations are independent, democratic, flexible, profit or non-profit people's organization, which works for the welfare of the society. It renders community service identifying the needs of individuals, groups, communities on voluntary and non-profit basis by resourceful, enlightened,

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public-spirited, active citizens and social workers. For instance, CRY (Child Rights and You) is an organization that rescues children who are suffering or who are abused, and works to provide justice to them. They work for issues like child trafficking, child labour, malnutrition, poverty, girl child, child marriage, education and illiteracy. Another example we can find in India is Robin Hood Army. This organisation's aim is to provide food to everyone, and to deal with the problem of food shortage and starvation. Volunteers collect food from restaurants and provide it to the needy at night shelters, streets or homeless families, orphanages and public hospital patients. With regards to women participation in the development of the country, we can find an organization called Shri Mahila Griha Udyog Lijjat Papad, popularly known as Lijjat, which is an Indian women's worker cooperative involved in manufacturing of various fast-moving consumer goods. The main objective of these organisations is empowerment of women by providing them employment opportunities.

#### **Definition of Voluntary Organisation**

In the U. N. terminology voluntary organisations are called non-governmental organisations (NGOs). These are also identified as Volage (Voluntary agencies) and AGs (Action groups). The term voluntary association is variously defined.

**Brown and Korten(1991)**, was of the view that “voluntary organisations represent a distinct class of organisations that depend on energy and resources given freely by their members and supporters because they believe in organizational missions, not merely because of political imperatives or economic incentives”.

According to **Michael Banton**, Voluntary Organisation is a group organised for the pursuit of one interest or of several interests in common.

**David L. Sills** identified it as a group of persons, organised on the basis of voluntary membership without state control, for the furtherance of some common interest of its members.

**Lord Beveridge** defined voluntary organisation as “one which, whether its workers are paid or unpaid, is initiated and governed by its own members without external control.”



Harold Laski, a prominent British political scientist, defined, “Freedom of association” as a recognised legal right for all persons to combine for the promotion of purposes in which they are interested. He stated that the state should not be considered supreme since people could and should have loyalties to local organisations, labour unions, clubs, and societies. The state should respect those allegiances and promote decentralisation and pluralism. The Constitution of India also provides in Article 19 (1) (c) for all citizens of India the right ‘to form association’. Freedom of association is placed in a prominent position among the liberties of man in Indian polity.

It is the liberty that gives a scope to associate for any purpose, which two or more of them may have in common. The willingness to associate to do something together, or to get something done to further their own or other people’s interest, to resist oppression or injustice or to pursue great or small, general or public object is possible only when liberty exists in society.

**STOP TO CONSIDER:**

Voluntary association is a group of individuals who voluntarily come together on the basis of mutual interest or common objectives. It is governed by its members and is free of external control. Voluntary organizations through its network of institutions aim at fulfilling the needs and desires of people and addressing issues concerning the grassroots level, solving of which contributes to the development at both local and national level. This type of association is possible only on those countries where liberty is given immense importance because without liberty it is not possible to form any voluntary association.

**4.4.2 Features of Voluntary Organisation**

1. Voluntary Organisations are formed through the willingness of persons to associate together, rendering service for the welfare and development, particularly of the disadvantaged sections of society. These persons have a sense of commitment and dedication and are spurred by social consciousness.
2. Membership of Voluntary Organisations is purely voluntary.

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3. While some Voluntary Organisations may have specific areas of interest, others have macro-level and more global objectives.
4. Voluntary Organisations are neither formed nor run for profit making.
5. Voluntary Organisations are governed by their own set of rules and regulations and do not function under the administrative control of the government. However, some do seek grants-in-aid from government for which they are required to fulfill certain conditions indicated in the grants-in-aid rules.
6. Most of the Voluntary Organisations are registered under the Societies Registration Act of 1860 or similar Acts of the state governments. Such registration entitles them to receive grants-in-aid from the government.

**Norman Johnson** in his examination of the various definitions of voluntary social services pointed out four main characteristics, which are:

- a. Method of formation, which is voluntary on the part of a group of people,
- b. Method of government, with self-governing organisation to decide on its constitution, its servicing, its policy and its clients;
- c. Method of financing, with at least some of its revenues drawn from voluntary sources; and
- d. Motives with the pursuit of profit excluded.

According to **R.B Jain**, the nature and character of voluntary agencies have gone a noticeable change in recent times. These characteristics are as follows:

1. In the past, these agencies were based on religion oriented mass approach in an informal atmosphere whereas presently these agencies adopt nationalism- oriented group approach in formal atmosphere.
2. Earlier, the programmes of voluntary associations included education, medicine and social reforms. At present, their programmes are directed towards socio- economic development of the specified target groups.
3. Earlier the free services were provided by its members but now the workers are paid, whole time and formally trained workers.
4. In the past funds were raised from the masses, took interest in government/ international aid and collected token fees for services rendered. Today voluntary agencies are being financed by industrial

houses, either for publicity and image building for sentimental and emotional reasons for the welfare of one's own place, caste or community or for availing of the tax benefits from CSR(Corporate Social Responsibility).

The voluntary organizations are institutions registered under an appropriate Act to give a corporate status to a group of individuals, so that they get a legal identity, and an individual's liability may give place to group liability. Such organizations work at the local, district, state and national level in diverse areas like formal education, adult education, setting up hospitals and dispensaries and other community service scheme. They work as a relief and welfare agencies in time of distress, as public services agents for governments and also as promoters of grassroots development, self help and empowerment movements. They may also work for the total development of the community while some may work specially for the benefit of the deprived sections.

Thus, from the above characteristics, one can summarise that they are guided by democratic principles. Their members are voluntary workers and would remain as paid or unpaid staff for the services they render willingly with or without any external control.

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**CHECK YOUR PROGRESS 1**

1. What is the meaning of 'Voluntas'?

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2. What is voluntary association?

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3. Mention the features of voluntary organizations.

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**4.4.3 Basic Typology of Voluntary Sector in India**

There are wide range of voluntary associations and organisations in India. These include political groups, trade and labour unions, religious organisations, professional bodies, commercial and business organizations, cultural and sporting associations etc. Many such types of organisations qualify as legal non-profit entities, but all may not meet the defining criteria of voluntary organisations. Many organisations are seen as serving narrow interests of their particular social classes, limited causes or even self-interest of their members. Many private schools and hospitals etc. with a non-profit status are not seen as part of the voluntary sector. Notwithstanding these aspects, all the above mentioned organisations are regulated by various laws prevalent in society. Most of the laws have not emerged in consonance with the specific requirements of voluntary organisations. Historically, the legal evolution has taken place under diverse range of circumstances, situations or needs of society. In order to become a legal entity, Voluntary organisations are usually registered under The Societies Registration Act of 1860, Indian Trusts Act of 1882, Cooperatives Societies Act of 1904, Trade Union Act of 1926, and Section 25 of the Companies Act of 1956. In an exercise to map the diversity of voluntary sector in India, Rajesh Tandon (2004) has furnished the following basic typology:

**i. Traditional Associations:**

Traditional associations have emerged and existed around a particular social unit of tribal, ethnic or caste affiliations. Such associations undertake various voluntary activities and functions pertaining to well-being of people and its communities. In these communities, these associations also develop elaborate norms, procedures and systems for the use and protection of natural resources. To protect and advance customary rights of tribal over natural

resources many works have been done by such associations in different parts of the country.

**ii. Religious Associations:**

All religions have engaged in charity, providing service to the poor, and have practiced Dana, Khairaat or compassionate giving. Religious, philanthropic and charitable pursuits for the welfare of people are well established in India. Religion inspired Voluntary Organisations have carried out organised activities in the field of social welfare, health care, education, drinking water, afforestation etc. for the upliftment of the society.

**iii. Social Movement Organisations (SMOs):**

A number of social movement organisations have emerged during the contemporary period in India. Such social movements have:

- focused on the interests and aspirations of certain groups, such as scheduled castes, scheduled tribes and women,
- struggled against social ills like dowry, inheritance rights etc.
- launched campaigns against injustice and abuse of rights, corruption and environmental degradation related projects.
- strived for the rights to education, information, and livelihood opportunities.

**iv. Membership Associations:**

Membership associations are established to represent the opinions or promote the interests of a particular category of people, for example, unions of rural labour, farm workers; women workers; consumer associations; professional associations formed around a particular occupation or profession; social or cultural associations such as Nehru Yuvak Kendras, sports and recreational clubs, Natak Mandalis, self-help groups, savings and micro-credit groups etc.

**v. Intermediate Associations:**

The intermediate associations function between people, communities and institutions of state. This type of organizations are engaged in a variety of voluntary activities, like delivery of services, mobilization of communities, furnishing support to local self-help groups or communities, advocacy and networking.

#### **4.5 Recognition of Voluntary Sector in the Five-Year Plans**

The voluntary sector has been given much importance in the planning process right from the First Five Year Plan, as emphasis was given on public cooperation in national development with the help of Voluntary Organisations. It was highlighted in the First Plan document that the public cooperation and public opinion constitute the principal force behind planning. A democracy working for social ends has to base itself on the willing assent of the people and not the coercive power of the State.

In the Second Plan, it was reiterated again that public cooperation and public opinion constitute the principal force and sanction behind India's approach to planning. It was observed that wherever the people have been approached, especially in rural areas, they have responded with eagerness. In national extension and community project areas, in local development works, in *shramdan*, in social welfare extension projects and in the work of voluntary organisations, there always seems to have willingness and enthusiasm on the part of the people.

The Third Five Year Plan emphasised that public cooperation is related to a larger sphere of voluntary action in which the initiative and organisational responsibility rest completely with the people and their leaders, and does not rely on legal sanctions or the power of the State for achieving its aims. It was realised that if the unsatisfied needs of the people are vast, the investments in the public and private sectors together can only make a limited provision for them. Properly organised voluntary effort may go for towards augmenting the facilities available to the community for helping the weakest to get a better life. The wherewithal for this has to come from energy, time, and other resources of millions of people for whom voluntary organisations can find constructive channels suited to the varying conditions in the country.

During the Fourth and Fifth Plan, the thrust on public cooperation and involvement of people's organisation was lost due to attack on over territory and recession that followed. During this period, investment was focused especially in intensive agricultural programmes.

The idea of participation of people's organisations was again recognised in the Sixth Five Year Plan. Success of Voluntary organisations like the Jamkhed Project on child and health care in Maharashtra, Bharat Agro Industries

Foundation's work in animal husbandry and social forestry and Self-Employed Women's Association (SEWA) were quoted and stated that the country is dotted with numerous examples of highly successful voluntary action of this nature.

Role of Voluntary organisations in development got a further boost in the Seventh Five Year Plan where it was declared that serious efforts would be made to involve voluntary organisations in various development programmes to supplement the government efforts to offer choices and alternatives to the local population. The emphasis continued till the ongoing Ninth Plan, wherein efforts are being made to promote peoples' participatory bodies like Panchayati Raj Institutions (PRIs), Self-help Groups and NGOs for development.

In the Eight Five Year Plan, due emphasis was given on building up people's institutions. It was admitted that people's active participation in developmental activities provides a greater chance of success and can also be more cost-effective as compared to the development activities undertaken by the Government where people become passive observers. It was admitted that success in the area of education, health, family planning, land improvement, minor irrigation, watershed management, recovery of wastelands, afforestation, animal husbandry, dairy, fisheries etc. could be achieved by creating people's institutions accountable to the community. Therefore, the focus of attention was on developing multiple institutional options for improving the delivery systems by using the vast potential of the voluntary sector.

The Ninth Five Year Plan, admitted that private initiative, whether individual, collective or community based, forms the essence of the development strategy and efforts is to be made to remove disadvantages which had prevented some segment of our society in participating effectively in the development process. Developing and promoting people's participatory bodies like cooperatives and self-help groups, Panchayati Raj Institutions was one of the objectives of the Ninth Plan.

It has been observed in the Approach Paper to the Tenth Plan that in many states, there were hospitals or dispensaries with absence of personnel and school buildings without teachers. To rectify these anomalies and to achieve

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most of the targets set up for the need to promote voluntary sector has been recognised in the Tenth Plan. The theme of encouragement to voluntary sector continued in the Approach Paper to the Tenth Plan and reflected in the following words, “In view of the continued importance of public action in our development process, increasing the efficiency of public interventions must also take high priority”. The minimum agenda proposed in the Approach Paper has recognised voluntary sector by putting greater decentralisation to PRIs and other people’s organisation as one of the items for the Tenth Plan.

In the Tenth Plan, programmes and areas were listed out in which the participation of voluntary organisations was seen particularly important. These were:

- Integrated Rural Development Programme.
- Implementation of land ceiling and distribution of surplus land.
- Enforcement of minimum wages to agricultural labourers.
- Identification and rehabilitation of bonded labour.
- Development of Scheduled Castes and Scheduled Tribes.
- Supply of safe drinking water.
- Afforestation, social forestry, development of alternative energy sources.
- Promotion of small family norm.
- Primary health care, control of communicable diseases and preventive health programmes.
- Programmes for women and children in rural areas.
- Literacy programmes.
- Promotion of village and cottage industries.
- Promotion of science and technology in rural areas.
- Rural housing.
- Environmental concerns.

The Tenth Plan indicated a number of functions that the Voluntary organisations could perform.



- Securing people’s participation which is vital to the success of programmes of rural development as it increases the acceptability and utilization of the services.
- Ensuring that the benefits of rural development reach the rural poor.
- Acting as link between the administration and people to bring about changes, especially in the attitude of the people, through motivation and building up of awareness.
- Supplementing government programmes in rural areas by offering a wider variety of choices and alternatives.
- Functioning as watchdog of the people at the local level and thereby improving the services and the accountability.
- Activating the delivery system and streamlining its functioning.
- Disseminating information.
- Demonstrating how local initiative and local resources can be effectively used.
- Training and motivating grassroots workers.
- Mobilizing community resources which would add to the total resources available for development.
- Facilitating the process of change in social and economic structures so that the benefit can reach to a larger number of people.

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**CHECK YOUR PROGRESS 2**

1. Write different types of voluntary sectors in India.

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2. What are the functions of voluntary organization according to Tenth Five Year Plan?

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#### **4.6 Profile of Voluntary Agencies**

With the increase in the functions of the state, voluntary agencies also increase in large numbers to meet the demands of the situation. The number of people living in poverty has increased and landlessness has become more widespread, while popular participation in the process of development remains minimal. Therefore, it is hoped that voluntary agencies would be able to achieve certain objectives like greater social equity, eradicating various kinds of exploitation through active participation of people in development.

Voluntary agencies, with or without government support, such as Young Farmer's Association of India, Bharat Krishak Samaj, Action for Food Production, Appropriate Technology Development Association, Social Work and Research Centre etc., have mostly been engaged in the area of agriculture and allied fields.

The Arya Samaj, Rama Krishna Mission, the Servants of India Society, Sai Service Society, have been undertaking several educational and social service activities. Baba Amte, Sunder Lal Bahuguna, Manibhai Desai, fall under the category of idealistic organisations whose main objective is to protect the environment from the reckless denudation and deforestation.

There are numerous women's organizations in India, which creates awareness among people regarding various oppressions, which are being faced by women. Oppressions like unequal treatment of women, domestic violence, dowry, female infanticide, etc. These organizations strive to eradicate these social malpractices by bringing new legislations and laws with the help of government. Several Christian Missions, Andhra Mahila Sabha, concentrate their activities in educational and medical work. Voluntary agencies such as Pandu Mevas Development Agency, Society for Education Welfare and Action Rural, Bharat Sevak Samaj, Gandhi Peace Foundation, Bhagavatula Charitable Trust, mainly concentrate on integrated rural development programmes. There are a few agencies specially focusing on Tribal and Harijan Welfare. They are the Comprehensive Rural Operations Service Societies (CROSS), Harijan Sevak Sangh, Banavasi Seva Mandal, Bharatiya Adimajati Seva Sangh, etc.

There are many voluntary organisations at the international level as well working for eradication of poverty, disaster relief, human rights, health care, education, etc. The prominent among them are OXFAM, Christian Aid, War on Want, Catholic Relief Services, Save the Children Fund, Bread for the World etc.

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#### **4.7 Role and Functions of Voluntary Organisations**

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The role and functions of Voluntary Organisations may be discussed as follows:

In a democratic, socialistic and welfare society, voluntary organisations are indispensable and they perform a number of functions for the welfare of its members, the development of the country and integration and solidarity of the society and nation.

- (i) Man by nature is social being. The urge to act in groups is fundamental in him. People therefore form groups and associations voluntarily for their benefit as also of others with a view of having a better standard of living as is reflected in voluntary associations formed for promotion of recreational and cultural activities, social services, professional interests etc.
- (ii) A pluralistic society with democratic principles requires multitude of independent, voluntary non-government associations as a buffer between the individual and the state preventing the government from developing monopolistic tendencies in various fields. Voluntary organisations involve citizens in noble affairs and avoid concentration of powers in the hands of government and thus serve as power breakers. Sharing of power by voluntary group restrain government from developing monopolistic approach to organisation of services.
- (iii) They enable the individuals to learn the fundamentals of groups and political action through participation in the governing of their private organisations.
- (iv) Organised voluntary action helps groups and individuals with diverse political and other interests, contributes to strengthening of feeling of national solidarity and promotes participative character upholding the spirit of democracy.

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- (v) The state cannot meet all the needs of its citizens as it does not have the requisite financial resources and manpower and therefore have the responsibility of providing them minimum needs. The voluntary organisations by raising additional resources locally can meet uncovered needs and enrich local life.
- (vi) Voluntary organisations also help the state in the area, which are its exclusive responsibility but has limited resources for it. Infact, voluntary organisations perform such functions in much better way as compared to the state.

For instance, Education is the responsibility of the state but the educational institutions being run, managed by voluntary organizations are more in numbers than the government institutions, and excel the latter in quality of service in view of the flexibility, ability at experimentation, pioneering spirit and other virtues. K.C. Mahindra Education Trust (Nanhi Kali), Vanavil Trust, Vidya and Child, Ibtada, etc. are run by voluntary organization to fill in the educational gaps.

It is the case in respect of the provision of health services, which is again the responsibility of the state. However, the hospitals sponsored by philanthropic and charitable institutions are well known for better care and health facilities in comparison to government owned hospitals.

- vii) Voluntary organisations thus have not only a role to play in the field of accepted state responsibilities but they can also venture into new needs, work in new areas, unveil social evils and give attention to hitherto unattended and unmet needs. They can act as sappers and miners of unfolding development revolution.

They can function as reconnaissance squads. They can be forerunners of change, anticipate, and take action to make it less painful. They can work for progress and development and consequently in course of time they can help the state in extending its activities over wider areas, thus raising the national minimum.

- (viii) They provide avenues for activities to those persons who are reluctant to participate in the activities of the state, by organising voluntary groups utilising their talent, experience and spirit of service available to society

in bringing about changes with a view to meeting the needs and aspirations of the people and enriching their lives.

- (ix) They act as a stabilising force by welding people together with such groups as are not politically motivated and are not concerned about the fortunes of one or the other political party in capturing government power but are above party politics and are interested in other areas of nation building and thus contribute to national integration and concentration on non- political issues.
- (x) They also perform the functions of educating the members and the public at large about the policies and programmes of the government by sensitizing, organizing and mobilizing local community level and various other levels about their welfare, their rights and obligations and apply pressure on government when needed. They also enable them to offer constructive criticism in respect of wrong policies and activities of government without any fear and with courage of conviction obliging the government to make necessary adjustments to accommodate the viewpoints of the public likely to be affected by such policies and actions.
- (xi) They endeavour to meet the special requirements of specialised interests and special groups such as the aged, the handicapped, women, children, etc. which cannot be adequately met by the state for reasons of financial scarcity. Age-India and Help age are voluntary organisations engaged in the welfare programmes of the aged.

Indian Council of Child Welfare is engaged in the promotion of child welfare. The Indian Curricule for Women Welfare is working in the field of women welfare. All India Ex-servicemen Welfare Association is concerned with the welfare of the ex-servicemen. Similarly, thousands of voluntary associations exist to look after the interests of the groups they represent.

- (xii) Voluntary Organisations are in a better position to function to their own satisfaction as also at that of their clientele as that they can identify the needs of individuals, groups and community being close to them and formulate appropriate programmes and policies to meet them, make necessary changes and modifications in the light of the experiences gained in their implementation processes, involve people's participation,

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raise necessary funds and win public confidence and cooperation which the bureaucrats in governmental organisation are not capable of.

Thus, the role of Voluntary Organisations in promoting national development has been considered vital on the following grounds:

1. Voluntary Organisations have a first-hand experience and knowledge of needs, problems and resources at the grassroot level. Voluntary Organisations therefore can formulate plans, policies, programmes according to the needs of the people and bring progress at both local and national level.
2. The commitment and zeal of voluntary action is in striking contrast to the rigid bureaucratic systems. The flexibility nature of voluntary organization brings need-based change in the society.
3. The voluntary sector is more responsive and can operate with greater flexibility. It learns more easily from past experience. Voluntary action is far more cost-effective as it can reduce overheads and does not have an elaborate bureaucratic set-up.

The main functions of voluntary organisations comprise:

- giving concrete expression to the fundamental right of freedom of association.
- identifying the needs of individuals, groups and communities and initiating projects and programmes to meet them on their own or with the grant-in-aid of the government.
- sharing the responsibility of the state in providing minimum needs of the citizens, covering the areas of uncovered and unmet needs, preventing the monopolistic tendencies of the government.
- providing opportunities to people imbued with the spirit of service and dedication to organise themselves to promote public welfare.
- educating citizens about their rights and obligations and informing them about the policies and programmes of the government contemplated and initiated for their welfare.
- mobilising public support through publicity campaigns, raising functional resources through contributions and donations and finally

organising activities of non-partisan and non-political nature for wellbeing of the society, enriching the lives of citizens and progress of the nation.

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**CHECK YOUR PROGRESS 3**

1. Name some of the voluntary agencies of India.

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2. What are the roles of Voluntary Organisation? Write few of them.

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Government’s recognition of the role of Voluntary organisations is based on the following premises:

- Government alone cannot mobilize all the resources needed for meeting people’s needs.
- The quality and efficiency of government sponsored programmes increases when people are involved at different stages of programme planning, implementation and evaluation.
- Voluntary agencies complement very well the development endeavours of government by filling gaps in terms of geographical coverage, programme needs and community mobilization.
- Voluntary agencies strengthen the community’s capacity to develop and recognize the potential to take up development work, which is sustainable and meets local needs.

The main instruments through which government promotes voluntary action are:

- Official policy statements. As discussed previously, the Plan documents have, as a matter of policy, indicated promotion and support of voluntary effort as an important aim.

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- Involving non-officials in Commissions, Committees, Study Teams, Working Groups etc. set up by different Ministries of the government for policy planning and implementation. Such involvement of experts, public figures and social workers is now a common practice.
- Giving grants-in-aid to voluntary organisations for implementing programmes identified for the purpose. Various Ministries and Departments both at the Centre and in the states sanction grants-in-aid to a large number of voluntary organisations.
- Giving clearance for grants-in-aid to voluntary organisations from foreign donor agencies, where this has been considered necessary.
- Helping voluntary organisations to improve their skills and knowledge by organising training and project formulation programmes.

The National Fund for Rural Development has been set up by the Government of India which provides grants to Voluntary organisations and has been included under the category of activities eligible for full tax exemption under Section 80G of the Income Tax Act. This Fund has been constituted for attracting donations for rural development projects. Donors get full exemption from income tax for the amount donated to the Fund.

**SAQ:**

Q. Do you think voluntary association/organization contribute in the development of a nation? Explain in your own words. (80 words)

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**Check Your Progress:**

1. What is Participatory Development?
2. Define Voluntary Associations.
3. Describe different characteristics of Voluntary Organisations.
4. Write in brief about the initiatives taken on Voluntary Organisation in Five Year Plans.
5. Describe the profile of voluntary sector in India.



6. How can Participatory Development be achieved?
7. Discuss the role of Voluntary Organization in Participatory organization.
8. Do you think Voluntary Organisation have positive impact in the growth and development of a nation? Explain.

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#### **4.8 Summing Up**

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With the fast changing world, the role of voluntary organisation in India has also increased. The reason behind this is that government agencies are not geared for integrated development like agriculture, energy, environment, water resources, equality but voluntary sector achieve these goals smoothly. Today, their role in development process has increase and people rely more on them than the state. These organisations provide accountable, effective and equitable services in many areas then public or private agencies. Voluntary organisations are independent, flexible, democratic, secular, non-profitable organizations, which work for the welfare and development of the society in developing countries. The voluntary organizations help to overcome the impediments to development, which are not often taken up by the state due to limited resources. Despite varied levels of performances and spread. Voluntary organisation has potential in many areas therefore the state should promote and strengthen voluntary actions in all its forms in India. Special efforts are required to remove the regional imbalances in voluntary action in India. There is a need that voluntary organisation should develop professionalism and emerge as an effective agents of knowledge based changes in bringing about sustainable socio- economic development in India.

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**UNIT- 5**  
**CONCEPT OF EMPOWERMENT**

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**Unit Structure:**

- 5.1 Introduction**
- 5.2 Objectives**
- 5.3 Meaning and Definition of Empowerment**
- 5.4 History of the Concept**
- 5.5 Types of Empowerment**
- 5.6 The Empowerment processes**
- 5.7 Empowerment Initiatives in India for Marginalized Groups through Schemes and programmes**
- 5.8 Summing Up**
- 5.9 References and Suggested Readings**

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**5.1 Introduction**

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Empowerment is the most important driving force for change. It creates condition for an individual to be assertive, responsible, competent and energized to take initiatives and persist at meaningful tasks. It proposes the creation of more responsible communities in which those individuals who constitute the body assume greater control over their lives and participate democratically in daily life. Empowerment provides a sense of participation and secure feeling that their voice will be heard and their demands will be met irrespective of their economic and social status. It helps to strengthen the marginalized or unprivileged groups of the society removing the conditions of powerlessness and to bring about transformation in all walks of their life. It develops the capabilities of an individual that are valuable to actively participate in the development and decision making of oneself and also of the community as a whole.

Empowerment is a process, which involves exploring the human potential and enhancing human ability for the benefit of both individual and society. The perception of empowerment is varied across the country due to variation

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in time, culture and people's lifestyle. The view of empowerment varies from one country to another based on the existing status quo of the society. Through empowerment process, individual gain knowledge, develop skills and attitude for adjusting with the changing environment. In real world, change is a definite thing, which is inevitable. The need is to change to the dynamic situations and make strong and energetic through the process of empowerment. The empowerment process is almost the same for all sectors, whether agriculture, industry or services.

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### **5.2 Objectives**

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This unit is an attempt to analyse the concept of Empowerment. After going through this unit, you should be able to:

- *describe* the meaning of empowerment;
- *describe* the history, types and process of empowerment;
- *explain* about government's initiative for the marginalized people in India.

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### **5.3 Meaning and Definition of Empowerment**

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Empowerment is the process of enhancing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes. It means giving people the tools and knowledge they need to be able to act on their own to make truly informed decisions about what is going on in their lives. It enables the most vulnerable groups for instance minorities and women to have access to basic services, to have equal opportunities, to be feel valued and included and to be able to participate in decisions affecting their lives, giving people a voice and the capacity of influencing policies. It allows communities to have more control on their destiny by being able to decide what is appropriate for them and their needs, to what extent solutions brought forward by external partners are relevant to their needs, desires, aspirations and values.

According to Dr. N.K. Chadha, "The term 'empowerment' is a psycho-social term which stands for emancipation and liberation of people in different aspects of life. Empowerment aims to bring the weaker sections of the

society for instance minorities and women on the equal plane with others, so that they can exercise their choices in life as freely as majority of the population. Empowerment is especially relevant in a democratic setup like India for enforcing Fundamental Rights of equality. Weaker and more vulnerable sections of the society can be empowered through policy formulations and subsequently their enforcement through formation of constitutional laws and rules. One recent example is the Right to Education in Section 21 A of our Constitution.”

J. Rappaport (1987) defined empowerment as ‘a process, a mechanism by which people, organisations, and communities gain mastery over their affairs, and involve themselves in the democratic processes of their community and employing institutions.’

According to Marilee Karl(1995), ‘Empowerment is a process of awareness and capacity building leading to greater participation to greater decision making and control, and to transformative action’.

Lorraine and Robert (1991) defined ‘Empowerment is the process of increasing personal, interpersonal, or political power so that individuals, families, and communities can take action to improve their situations’.

‘Empowerment involves challenging the forms of oppression which compel millions of people to play a part in their society on terms which are inequitable, or in ways which deny their human rights’ (Oxfam, 1995).

‘The process through which those who are currently disadvantaged achieve equal rights, resources and power’ (Mayoux, 2008).

According to Page and Czuba (1999), Empowerment is ‘a multi-dimensional social process that helps people gain control over their own lives’.

Alsop and Heinsohn (2005), who take a more capacity-building view of empowerment, define empowerment as ‘enhancing an individual’s or group’s capacity to make choices and transform those choices into desired actions and outcomes’ and thus suggest that it is both a process and a result.

Empowerment is thus about increasing people’s choices and freedom of action and is important for its intrinsic value as well as its instrumental value in improving development effectiveness for poor people.

**STOP TO CONSIDER**

Empowerment is the process of making people aware of their capacities to make better choices, participate in decision making affecting their lives, have more control on their destiny by being able to decide what is appropriate for them and their needs and to find out solutions if the policies brought forward by external partners are irrelevant to their needs, desires, aspirations and values.

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**5.4 History of the Concept**

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Since the late 1970s, the term “empowerment” has been liberally applied by academics and aid workers including in social services, social psychology, public health, adult literacy and community development in the English-speaking world. Today the word is even more in vogue and has even entered the worlds of politics and businesses. From popular psychology to self-help, the infatuation with empowerment in the English-speaking world appears boundless. In 1997 there was even a book published in the United States on “self-empowerment” (Wise 2005).

The field of international development has not been immune to this enthusiasm for the term, and the idea of empowerment features prominently in the current discourse of international development organizations. From the 1990s, the concept began to gradually gain a footing in the international gender and development agenda. By the end of the decade it had definitively entered the new credo of international development organizations on poverty reduction. Generally used in combination with other fashionable terms, such as “community,” “civil society,” and “agency,” the idea of empowerment is now at the heart of the rhetoric of the “participation of the poor” in development.

**Origin and first appearances of the term:**

During 1960s and 1970s origins and sources of inspiration of the notion of empowerment can be traced back to such varied domains as feminism, Freudian psychology, theology, the Black Power movement, and Gandhism (Simon 1994; Cornwall and Brock 2005). Not until the 1970s, and especially the 1976 publication of *Black Empowerment: Social Work in*

*Oppressed Communities* by Barbara Solomon, however, does the term formally come into usage by social service providers and researchers. In the context of various social protest movements, the word begins to be used increasingly in research and intervention concerning marginalized groups such as African Americans, women, gays and lesbians, and people with disabilities.

In the 1980s and 1990s, the feminist movement in the Global South can be credited with the formal appearance of the term “empowerment” in the field of international development. A turning point in the concept’s history came in 1987 with the publication of *Development, Crises and Alternative Visions: Third World Women’s Perspectives* written by Gita Sen and Caren Grown, 1987. This book is the result of the reflection of feminist researchers, activists, and political leaders from the Global South, who collectively formed the transnational feminist network known as DAWN (Development Alternatives with Women for a New Era) founded in Bangalore in 1984. This network offers a forum for feminist advocacy, research, and analysis on global social, political, and economic issues affecting women, with a focus on poor and marginalized women of the global south.

Realising the failure of the orthodox “top-down” development model, DAWN’s publication calls for new approaches to development to discuss the perspectives and methods needed by women in order to transform gender subordination and in the process to break down other oppressive structures as well. The advocates of the empowerment approach are critical of past approaches that tended to come from the top down. They regard grassroots women’s organizations as the catalysts of women’s needs, desires, visions and perspectives. It is the spearhead that will bring about the structural changes needed to satisfy their strategies. In addition to legislative changes, political mobilization, conscientization and education for the people are necessary for the promotion of development which is free of all forms of oppression based on sex, class, race, or nationality.

Though feminist literature focuses on the process of empowerment for women, it recognizes that the issue of empowerment is relevant to women as well as men. In fact, in response to widening inequalities between the Global North and the Global South, and to the increase in poverty especially

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in developing countries during the first decade of the structural adjustment policies, a growing number of intellectuals and activists begin to consider alternative development models which is bottom-up development model. Several authors reject the Western development model and return to the rhetoric of participation and the “bottom-up” models of the 1970s, which focuses on the empowerment of the poor and the local community for development rather than the market and the state.

Thus, the history of the word “empowerment” in the field of development is rooted in a philosophical vision that gives priority to the viewpoints of the oppressed and in a radical critique of the vertical development model in the 1970s. Today, this same concept has become perfectly integrated with the rhetoric of the most influential institutions in international development.

**CHECK YOUR PROGRESS 1**

1. What is Empowerment?

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2. Give two definitions of Empowerment.

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3. When was the term “empowerment” liberally been applied by academics and aid workers?

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## 5.5 Types of Empowerment

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### **Social Empowerment**

Social empowerment means removal of all the socially induced inequalities, disparities and other existing problems besides providing easy access to basic minimum services. It means all sections of society have equal control over their lives, and are able to take important decisions in their lives, and have equal opportunities. When sections of society, particularly the weaker sections like the SCs/STs and women, lacks the right to property, education and equality in the political process, this does not make people equal in a society. There is a need in such society a radical transformation. For instance, in rural India, breaking up of “Jajmani” system, which divided sections of people according to their occupations, is a social change, which can no longer be seen, in the modern society. Empowering women would challenge the ‘patriarchal’ structure of the society, where men are considered to be the domain in the society and conferred the right to property, particularly land title, education, better social status etc.

Social empowerment is understood as the process of developing a sense of autonomy and self-confidence, capacity to act individually and collectively to change social relationships and the institutions and discourses that exclude weaker section of society who apparently remain in poverty. Empowerment is strongly influenced by their individual assets (such as land, housing, livestock, savings) and capabilities of all types: human (such as good health and education), social (such as social belonging, a sense of identity, leadership relations) and psychological (self-esteem, self-confidence) and also people’s collective assets and capabilities, such as organisation, representation and identity.

Involvement in such local associations and inter-community cooperation mechanisms can contribute to social empowerment by improving their skills, knowledge and self-perception. Local associations act as self-help mechanisms through which poor people organise their economic activities, such as farming cooperatives, or microfinance groups.

Vulnerable groups, such as the very poor, women and marginalised communities can often lack the skills and confidence to engage in community decision-making. It may therefore be important to encourage and support

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mechanisms designed to specifically target marginalised groups in order to ensure that they can participate. It is argued that participation in local associations can empower marginalized groups to engage in public politics and collective action.

#### **Economic Empowerment:**

It implies the capacity of men and women to participate in, contribute to and benefit from growth processes in ways that recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. It would also mean conferring, through policies, on to the economically deprived sections of the society, the strength that would alleviate their poverty, improve their living standards and help in generating assets.

Economic empowerment is thought to allow people to think beyond immediate daily survival and to exercise greater control over both their resources and life choices. For example, it enables households to make their own decisions around making investments in health and education, and taking risks in order to increase their income. It also strengthens vulnerable groups' participation in the decision-making. For example, microfinance programmes like Self-Help Groups, have bolster women's influence within the household and market place by making them more financially independent.

Investing in women's economic empowerment sets a direct path towards gender equality, poverty eradication and inclusive economic growth. Women make enormous contributions to economies, whether in businesses, on farms, as entrepreneurs or employees, or by doing unpaid care work at home.

In contexts where the management of natural resources may pose serious problems, empowering communities through land titling or investing ownership with private entities, mandatory consultations and benefit-sharing, mandatory social impact assessments, cash or in-kind compensations, and legal redress for damage to property are a central focus of discussions.

#### **Political Empowerment:**

According to United Nations Development programme (UNDP), Political empowerment refers to the "equitable representation of citizens in decision-

making structures, both formal and informal, and their voice in the formulation of policies affecting their societies”. It is a fundamental concept in any democracy, aiming to promote the effectiveness of public participation and attempting to transfer power between groups in the society. It means conferring the rights to decide the priorities of development best suited to the needs of individuals, groups of people or to the society. Power in such an event would flow “bottom-to-top” with weaker sections having equal say in decision-making.

Political empowerment necessarily demands political inclusion in the institutions of decision making and a change in the existing power relations. In a democratic political structure, it entails proper and effective representation in the institutions of governance so that people can voice their concerns and participate in the decision making process. Political representation of the excluded groups in the institutions of governance would provide them with substantial power to change the rules of game and also to negotiate the power relations with the privileged sections of the society.

**Cultural Empowerment:**

This revolves around the beliefs, values, language, art and customs, which characterizes the society. The cultural mores take more time to change and the “cultural lag” tends to slow down the empowerment process.

Culture plays a major role in the nation-building process. India has a unique pluralistic heritage of diverse indigenous art forms. Amid this lies the potential of using art for forging an inclusive development discourse. To improve growth parameters in rural economies, engagement with people at the grassroots and creation of sustainable livelihoods becomes pertinent. One example is promoting local craft production and supporting performing art innovations with viable business models. This can be intermeshed with the broader goals of poverty alleviation and gender justice.

Policy makers, the private sector, development agencies and artisans must come together and revive the ethos of cultural expression. This entails sustained efforts at reinforcing institutional infrastructure, financial support, capacity building of cultural entrepreneurs, creation of executable cultural industry policies and increasing value-based art literacy. Civil society participation in policy advocacy, academic research and start-ups in the

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cultural sector should be encouraged. Doing so can go a long way in achieving the goals of social justice and strengthening governance.

UNESCO has begun promoting the idea of “creative industries” as economic activities in their own right. In India, various ministries and independent organizations hold cultural festivals which keep certain art forms alive. However, special efforts are needed to protect those which are at the verge of extinction. What India needs is an interdisciplinary and cross-cultural approach to social change.

#### **STOP TO CONSIDER**

##### **Empowerment consists of different types:**

Social Empowerment talks about removal of all the socially induced inequalities, disparities and other existing problems besides providing easy access to basic minimum services. Economic Empowerment implies the capacity of men and women to participate in, contribute to and benefit from growth processes in ways that recognize the value of their contributions, respect their dignity and make it possible to negotiate a fairer distribution of the benefits of growth. Political empowerment refers to the “equitable representation of citizens in decision-making structures, both formal and informal, and their voice in the formulation of policies affecting their societies”. Cultural Empowerment means enabling individuals to constructively manage their lives within a culture, understanding their values, ethics, and operational principles of the culture and engaging one’s culture with other cultures for mutual benefits.

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#### **5.6 The Empowerment Processes**

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The empowerment process refers to the mechanisms through which individuals and communities acquire power. Several scholars have advanced various models to explain how empowerment takes place. Some of these models are;

1. Kieffer’s Four Stage Model,
2. Swift and Levin three stage model, and
3. Jackson et al.’s model of community development continuum.

Charles H Kieffer postulated that the process of empowerment takes place in four progressive phases: entry, advancement, incorporation, and commitment. The first phase, the Era of entry, this stage appears to be motivated by the participant's experience of some event or condition threatening to be self or family, what Keiffer refers to as an act of "provocation". In short this involves individuals spending time to explore power and authority. In the 2nd phase, the Era of Advancement, there are three important aspects which are important to continuing the empowerment process: a mentoring relationship, supportive peer relationships with a collective organization and development of critical or analytic understanding of their environment including how factors such as social, politics and economics are interconnected. In this phase they mostly engage in dialogues and mutual problem solving. In the 3rd phase, the Era of Incorporation, individuals begin to grow their political consciousness, hone their political skills and leadership capabilities that are needed in confronting institutional barriers and role conflicts. In the final phase, the Era of Commitment, individuals integrate their skills and use them in solving day to day challenges. Swift and Levin (1987) also contributed towards understanding the process of empowerment. They proposed a three-stage model from a class consciousness perspective, where each stage was a pre-requisite for the next. In the first stage of their model, they theorized, that to become empowered, people must first recognize their powerlessness state before they can venture into any activity of empowerment. In the 2nd stage they proposed that individuals should feel strongly about their inequity and seek interventions together with other like-minded individuals. In the final stage, they advised that the likeminded individuals should be engaged in deliberate actions aimed at addressing social problems that create the conditions of powerlessness in communities. The combination of all three stages is needed for community empowerment.

Jackson et al., (1989) in their article developed a linear model where they identified five key steps of empowerment:

**Developmental Casework:**

This model is based on the assumptions that the process of empowerment begins when marginalized individuals are powerless or when there are

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unaddressed social problems despite having ways of solving them. Development casework, or psychological empowerment as referred by theorist Zimmerman, is the most important part of the community empowerment process. It is through this psychological process that individuals gain control over their lives, involve in democratic decision making and become critically aware of their socio-political environment. It entails building capacities and competencies of the individual members of the community, in this case individual members of the marginalized communities. According to Laverack (2004), these empowered individuals in turn bring to community organizations valuable human resources that enables such organizations to effectively define, analyze and act on issues that affects their communities.

#### **Mutual Support:**

Mutual support is the provision of task assistance, social support, and feedback to one or more team members, as needed. It entails individuals reaching out and, also being sought by others for the purpose of sharing their concerns and experiences. Mutual support plays a vital role in strengthening bonds between members of the community. Gitterman (2006), a social work educator and group work scholar has elaborated on the role of mutual support in a group noting that as members become involved with one another in a group, they develop helping relationships and become invested in each other and in participating in the group. Its role played in the empowerment process can be equated to the role of energy played in machines. It is the fuel that drives empowerment process; this is because individuals cannot develop greater control over their own lives when they are socially isolated. Mutual support makes community members develop sense of belonging and affirmation, appreciate the importance of interdependence among each other, have a feeling of emotional connectedness with others, reduce isolation and stigma and learn from each other's views, suggestions and challenges. In this stage of empowerment, Jackson et al., (1989) recommends that community workers should enhance mutual support among community members by assisting them to create or strengthen bonds that already exist between family members, friends, and neighbours.

**Issue Identification and Campaigns:**

In this stage, the community members take collective actions in addressing the shared problems and issues of the community. This stage requires members of the community engaging themselves in discussions that lead them to identifying and prioritizing their concerns. Through such discussions or deliberations, community members may also become critically aware of how political structures operate and affect them. In addition, in this stage community members also form or join groups for community empowerment, such as self-help groups or Community Based Organizations (CBOs), which they may use in turn to build and expand their social networks. There are three interrelated phases that community members may follow in identifying and prioritizing their concerns: (i) Assessment Phase, in this phase, community members engage themselves with activities that are geared towards identifying and putting their concerns in their correct perspectives, (ii) Research Phase, this phase involves members of the community critically examining and studying the correlations between issues identified in the previous phase, (iii) Action phase, this is the final phase which entails members of the community acting on the identified concerns by mobilizing themselves and developing various strategies for responding to such concerns.

**Participation and Control of Services:**

In this stage, community members are encouraged to take up active roles in various aspects of community organizations such as planning, decision making, implementation, and evaluation. Allowing marginalized people to take active roles in running and managing community organizations, provides them with opportunities to practice their skills before they apply them in wider political arenas. According to Rissel, (1994), collective participation is fundamental to the successful redistribution of resources, which is a key ingredient of community empowerment. In addition, community participation has been found to promote good management practices such as transparency, efficiency, and feelings of ownership.

**Social Movements:**

Social movements are loosely organized, sometimes spontaneous interventions led by a group or an individual striving to achieve a change in the social fabric. It can be referred as collective actions against perceived

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political, economic or cultural grievances. The aim of such movements is usually to bring attention to people in authority, the desire for a change over prevailing power structures and social arrangements that affect the social, economic, political conditions of the community.

**CHECK YOUR PROGRESS 2**

1. Mention different types of empowerment.

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2. Mention four different stages of Kieffer’s Model.

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3. Mention five key steps of empowerment according to Jackson et al., (1989).

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**5.7 Empowerment Initiatives in India for Marginalized Groups through Schemes and programmes**

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India is a country with diverse groups of people having different culture, language, religion, etc. Keeping in view the desires and aspirations of the diverse people, the Constitution of India, envisaged for State not only a democratic political order but also the goals of Justice, Liberty, Equality and Fraternity. These goals are clearly reflected in the preamble of the Constitution, in parts on Fundamental Rights and Directive principles and other specific Articles in the Constitutions.



All these provisions suggest that India is a welfare state, committed to the welfare and development of its people in general and of vulnerable sections in particular. The vulnerable sections in India include Scheduled Castes, Scheduled Tribes and Other Backward Classes, Women, Minorities, Disabled and Children. For the welfare of these people, mere guaranteeing of right to equality or universal adult franchise was not sufficient. The ideal of political democracy had to be backed by social and economic democracy. Therefore, what was required was a strong constitutional mechanism for protection of interests and rights of vulnerable or weaker sections of society and at the same time special schemes and programmes for their welfare, development and empowerment.

**Empowerment of Scheduled Castes and Scheduled Tribes:**

The Scheduled Castes and Scheduled Tribes are officially designated groups of people who have been the most disadvantaged socio-economic groups in our society. The framers of the constitution tried to acknowledge their situations and needs by reflecting in our constitution providing them with certain protective measures, safeguards and welfare measures for these sections. Both the Union and State governments have taken up specific steps and launched various programmes and schemes for their improvement.

**Constitutional Provisions:**

Article 46 of the constitution provides that the State shall promote with special care the educational and economic interests of the weaker sections of the society and in particular, of the Scheduled Castes and Scheduled tribes and shall protect them from social injustice and all forms of exploitation.

Article 15(4) empowers the state to make special provisions for the advancement of any socially and educationally backward classes of citizens and for SCs. This provision has enabled the state to reserve seats for SCs in educational institutions in general and professional courses etc.

Article 17 relates to abolition of untouchability and prohibits its practice in any form. The Parliament enacted the untouchability(offences) Act passed in 1955, renamed as Protection of the Civil Rights Act and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 to tackle the problem of untouchability, which is being practiced against scheduled castes.

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Similarly there are other provisions given in Article 23, 24 and 25 (2) (b) of the Constitution that entails the state to provide social safeguards to Scheduled Castes. With regards to political safeguard, Article 330, 243 of the Indian constitution make provisions for reservation of seats for STs and SCs.

**Some Special Schemes and Programmes for SCs and STs:**

In the field of education in most of the States, education up to higher level has been made free for SCs and STs. Education being the most effective instrument for social, political and economic empowerment, priorities is given to the programmes that aimed at improving the educational status of Scheduled Castes/Scheduled Tribes (SCs/STs). A Book Bank scheme has been launched in order to mitigate the difficulty of non-availability of books for technical courses like medical, engineering, agricultural, veterinary and polytechnic, etc. by providing books free of cost to the students belonging to SCs and STs. A Girls Hostel Scheme, Kasturba Gandhi Balika Vidyalaya has been opened with the purpose of providing residential facilities to tribal girls in pursuit of education.

Various schemes of scholarships have also been started including pre-metric, post-metric, and higher education. In addition to this, there are other schemes, which help to improve educational levels and standards of SCs and STs. To help SCs and STs in employment, apart from making reservations in jobs, specific schemes have been started for training and skill formation. One of these is the “Free Coaching and Allied Scheme”, which helps in training to SCs and STs in respect of various competitive examinations held by recruiting bodies such as Union public Service Commission, Public Sector undertakings, banking service recruitment boards and similar agencies.

Efforts are also put by various State Development Corporations to uplift the SC/ST population living below poverty line. Many vocational training centers have been set up in tribal areas to develop the skills of the tribal youth in various traditional/modern vocations to gain suitable employment or enable them to become self-employed.

Some other central government schemes for scheduled tribes are:

**Swarnajayanti Gram Swarozgar Yojana:**

This scheme was launched in 1999. It covers all aspects of self-employment such as organization of the poor into self-help groups, credit, training, technology, marketing and infrastructure. The main objective of the scheme is to provide sustainable income to the rural poor. It is envisaged to bring in all rural poor families under some micro-enterprise.

**Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA):**

Implemented by the Ministry of Rural Development, it aims at enhancing livelihood security of families/households by giving a minimum of 100 days of guaranteed wage employment in one financial year to every household whose adult members volunteer to carry out unskilled manual labour.

**Entrepreneurship Development Programmes:**

Entrepreneurship Development Programme is a programme which helps in developing entrepreneurial abilities. These programmes are being conducted by the Small Industries Service Institutes (SISIs) exclusively for weaker sections of society. People belonging to STs are given motivation and training to equip them to set up small scale industries. The Small Industries Development Organisation (SIDO) offers consultancy services in managerial, technical, economic and other fields. For SC and ST entrepreneurs, a 50% concession of charges/fees is applicable. The Rural Artisans Programme also conducts promotional schemes and training programmes for rural SC and ST artisans to improve their technology and tools, upgrade skills and knowledge and help them to set up trades.

**Empowerment of Other Backward Classes (OBCs):**

In India apart from Scheduled Castes and Scheduled Tribes, there are other weaker sections, known as Other Backward Classes (OBCs). In the Indian constitution, OBCs are described as socially and educationally backward classes (SEBC), and the Government of India is enjoined to ensure and provide their social and educational development. Article 340 of the Indian Constitution empowers the President to appoint a commission consisting persons fit to investigate the conditions of socially and educationally backwards classes within the territory of India and to make necessary

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recommendations as to the steps that should be taken by the Union or any State to remove such difficulties and to improve their conditions.

The first Backward Classes Commission was appointed in 1953 under the Chairmanship of Kaka Saheb Kalelkar. Caste was taken as the key factor in making a list of backward classes. However, government did not accept the recommendations of this Commission that caste be the basis for identifying economic and educational backwardness. The second Backward Classes Commission was appointed in 1978 under the Chairmanship of B.P Mandal and this was known as Mandal Commission. The Commission recommended reservation of 27 per cent of jobs for OBCs in central services, public sector undertakings, nationalized banks, universities and affiliated colleges and government aided firms along with the firms of the private sector. Some quantum of reservations for OBC students was recommended in all scientific, technical and professional institutions of education run by the Central and State Governments. The Commission also made recommendations for economic and occupational development of the OBCs. In August 1990, Government of India announced the acceptance of Mandal Commission's recommendations. Since then 27 per cent reservation has been made in jobs by Central government and various percentages by State governments.

#### **Schemes for OBCs:**

Following schemes have been launched for the welfare of OBCs:

#### **Schemes under state Plan**

**(i) Family Oriented Income Generating Scheme:** Under this scheme inputs are provided to BPL OBC families for upliftment of their economic condition and to create self employment.

**(ii) Development Council:** Fund is released to various development councils as GIA under state plan for implementation of various development schemes.

**(iii) Assam Bikash Yojana & CM's Special Employment Generation Programme :-** Under the scheme, fund Programme were allocated for self employment of OBC unemployed youths. Various schemes are taken up for generating self employment to OBC unemployed youths.

**(iv) Coaching facilities to OBC students.** Pre-examination coaching i.e. to coach candidates belonging to OBCs whose parent's / guardians annual income is less than Rs. one lakh.

**Centrally Sponsored Scheme:**

**(i) Pre-metric Scholarships:** The aim of this Scheme is to motivate children of OBCs studying at pre-metric stage by awarding scholarships whose parents/guardian's income from all sources does not exceed to Rs. 44,500/- per annum. This is a centrally sponsored scheme on 50:50 cost sharing basis between government of India and the state government.

**(ii) Post-metric Scholarships:** The Scheme is intended to promote higher education by providing financial support to OBC students studying at post-metric/post-secondary levels leading to their earning Ph.D. degrees. It is a centrally sponsored scheme where 100% fund is provided by the government of India.

**(iii) Hostels for OBC Boys and Girls:** The Scheme aims at providing hostel facilities to students belonging to socially and educationally backward classes, especially from rural areas to enable them to pursue secondary and higher education. It is a centrally sponsored scheme on 50:50 cost sharing basis between government of India and the state government.

**(iv) Assistance to voluntary organizations for Welfare of OBCs:** The main purpose of this scheme of grants-in-aid to voluntary organizations is to involve the civil society and non-Government sector for improving the socio-economic conditions of OBCs, through skill up-gradation in various trades, to enable them, to start income generating activities on their own and get gainfully employed.

There are some schemes under National Backward Classes Finance and Development Corporation (NBCFDC) such as Loan Schemes, New Swarnima Scheme for Women, Education Loan Scheme, Saksham Scheme, Micro Finance Scheme, etc.

**Marginalisation among Minorities and Steps for their Empowerment**

The Constitution provides safeguards to religious and linguistic minorities as part of our Fundamental Rights. The term minority is most commonly used to refer to communities that are numerically small in relation to the rest

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of the population. The Indian Constitution recognized that the culture of the majority influences the way in which society and government might express themselves. In such cases, size can be a disadvantage and lead to the marginalization of the relatively smaller communities. Thus, safeguards are needed to protect minority communities against the possibility of being culturally dominated by the majority. The Constitution provides these safeguards because it is committed to protecting India's cultural diversity and promoting equality as well as justice. The judiciary plays a crucial role in upholding the law and enforcing Fundamental Rights. Every citizen of India can approach the courts if they believe that their Fundamental Rights have been violated.

Government has taken following initiatives for the welfare and upliftment of the minority communities:-

**USTAAD:-** The Scheme aims at upgrading Skills and Training in preservation of traditional Ancestral Arts/Crafts of minorities. It helps to preserve rich heritage of traditional arts and crafts of minority communities and build capacity of traditional artisans and craftsmen. Its purpose is to establish linkages of traditional arts and crafts with the national and international market providing employment opportunities for youths of minority community.

**Nai Manzil:** It is a new initiative of the government launched in 2015. This scheme aims to benefit the minority youths who are school drop-outs or educated in community education institutions like madrasas, in order to provide them formal education and skills and enable them to seek better employment and livelihood in the organized sector.

**Strengthening of State Waqf Boards:** The scheme envisages providing assistance for meeting the training and administrative cost of State Waqf Boards, removal of encroachment from Waqf Properties and also strengthening of Zonal/Regional offices of Waqf Boards.

**Nai Roshni:** The aim of this scheme is to empower and instill confidence among minority women, including their neighbours from other communities living in the same locality or village, by providing knowledge, tools and techniques for interacting with government systems, banks and other institution at all levels. It includes various training modules like leadership of

women, educational programmes, health and hygiene, financial literacy, legal rights of women, etc.

Other schemes like Seekho aur Kamao (Learn & Earn), Maulana Azad Sehat scheme, Shaadi Mubarak Scheme of Telangana state government, Padho Pardesh, etc. also contribute to a large extent in the upliftment of minorities.

### **Women empowerment in India:**

Around 50% of the Indian population is women. Still, India has a disproportionate sex ratio. This is because women are still treated differently as compared to men, in different parts of the country. In 1848, Savitribai Phule became the first woman educator in India. This gave women the courage that they can get out of the clutches of various forms. With the freedom struggle going on, women's empowerment was the most important agenda for various social reformers and freedom fighters. Various social reformers like Raja Ram Mohan Roy, Iswar Chandra Vidyasagar, and even Mahatma Gandhi promoted women's education and various other social norms like the abolition of sati, and banning child marriages, etc.

In order to save women from all forms of social injustice, the Constitution of India guaranteed equality to women and ensured that the State should implement various schemes for their benefit. Some of the various provisions that guarantee gender equality are:

Article 14 of the Constitution states that every person is equal before the law and has equal protection of the laws.

Article 15 prohibits discrimination of any citizen on the grounds of religion, race, gender, customs, caste, etc.

Article 16 provides equal opportunity to every citizen, in the context of employment to any office.

Article 39A directs the States to promote justice on the basis of equal opportunity and to provide free legal aid for securing justice to every citizen.

Article 42 directs the States to make provisions for just and humane conditions of work and maternity relief.

Article 51A states that it is the duty of every citizen to renounce practices that are derogatory to the dignity of women.

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In India, the empowerment of women and their rights has become a central issue. After the independence, the government has enacted various commissions and policies; for instance; National Policy for Women Empowerment, National Commission for Women which aimed for the upliftment and well-being of Indian women and to protect the legal rights of women.

Some of the schemes on women empowerment are:

#### **Beti Bachao, Beti Padhao:**

The Beti Bachao, Beti Padhao Scheme was launched recently in 2015 and has emerged as one of the important policies for women empowerment. It aims to prohibit female foeticide. Other objectives of this scheme include education and protection of the girl child, creating awareness among the weaker sections of society, eliminate gender-bias.

#### **Support to Training and Employment Programme for Women (STEP):**

The Support to Training and Employment Programme for Women came into force in 1986. This scheme was established to provide employment opportunities for women, and the skill and training needed to become self-employed. The various sectors covered by this scheme are agriculture, animal husbandry, handicrafts, sericulture, fisheries, handlooms, etc. It also includes other skills like learning English, hospitality, travel, and tourism, etc.

#### **Ujjwala Scheme:**

This Scheme aims to prohibit the human trafficking of women and children. It was launched in 2007, implemented by the Ministry of Women and Child Welfare Development. Some of its objectives include:

1. Preventing trafficking and sexual exploitation of women and children.
2. Rescuing victims and taking care of them.
3. Providing rehabilitation services and other amenities like food, shelter, clothing, medical services, etc.

#### **Self-Help Group(SHG) as a Strategy for Women Empowerment in India:**

Women consists almost half of the population in a nation and their contribution towards developing a nation is as important as the men. Considering this fact, gender equality and women empowerment has been considered by



most of the nations as the pre requisite for the development of the society as a whole.

In this context, SHGs have enormous potential in empowerment of women. It was started in 1972 by Prof. Mohammed Yunus in Bangladesh to promote savings among poor. Thereafter, with the success of Bangladesh Grameen Bank, notion of Self Help Group gained momentum. In India, National Bank for Agriculture and Rural Development (NABARD) started the concept of Self Help Group with the opening of bank linkage program in 1992.

The planning commission in its annual plan for the year 2000-01, recognized that Self Help Groups have potential to work in respect of women empowerment. Therefore, Self Help Group was the main instrument for accomplishing the target of women empowerment under “Rural Women’s Development and Empowerment (RWDEP)” scheme launched in 1997. Since the inception of annual plan 2000-01, Self Help Groups have mushroomed in India with the objective of collective effort to improve living standard and holistic empowerment of people lying at the bottom of power hierarchy including women. The aim of SHGs is to empower women by providing them financial support. They form a group of likeminded people to help each other for mutual benefit and utilize the locally available resource for their empowerment. SHG believe in “united-we win” and therefore the members remain united contributing to each other and sharing the fruits of the success among themselves. Furthermore, it is the best option to achieve the goals through group with the financial support from the banks through SHG-Bank linking programs.

Space for Learners

**SAQ:**

Q. Do you think government’s initiatives towards marginalized people in India are satisfactory? (80 words)

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### Space for Learners

#### **Check Your Progress:**

1. Define Empowerment.
2. Describe briefly about the background of the concept of empowerment.
3. Mention different types of empowerment. Explain each of them briefly.
4. Explain in details about the empowerment process.
5. Discuss in details about government's empowerment initiatives for marginalized groups.
6. Explain whether the implementation of different schemes initiated by government is satisfactory.

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#### **5.8 Summing Up**

Thus, empowerment is a process of bringing about transformation in every individual citizen's life. It helps to develop a sense of participation and provides them a sense of security that their voice will be heard irrespective of their economic and social status. In India, large sections of society are marginalized like women, S.Ts, S.Cs, O.B.Cs, minorities, disabled, etc and if these section of citizens lack opportunities in the fields of political, economic, social, the country's progress will be hampered. So, it is necessary to meet the needs and desires of marginalized people in the society and therefore both central and state governments initiated and implemented different schemes which are ultimately making their conditions better. Efforts have been constantly made to empower the marginalized people to be at par with the rest in the society and to secure justice, liberty, equality to all citizens and promote growth and development of the nation.

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#### **5.9 References and Suggested Readings**

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