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Voluntary Associations in a New Society

"...To market, to market, a gallop a trot, To buy some meat to put in the pot; Three pence a quarter, a goat a side, If it hadn't been killed it must have died" goes an English rhyme.

As is typical of many rhymes, this one also ends with a violent note. Market started challenging the fabric of social relationships and the writ of the State with the advent of industrial age. In the earlier times, economic transactions were embedded in social relationships and strictly regulated by institutions of religion, State and through customary or codified law in both oriental and occidental societies. Rise of market was synonymous with freeing of labor and capital to compete and deal with each other with an unprecedented gust.

Creativity, morality, aesthetics, mathematics everything that was distinctly human got subordinated to the momentum and new rules of economics.

Market economy generated new forms of relationships and social as well as cultural response. Nineteenth century saw beginning of turmoil in all parts of the world. Often things were connected. There was huge churning within social, political and economic order with massive consequences for the world. A huge displacement of populations – particularly from the countryside to cities took place. Alongside these movements were

taking place path-breaking scientific discoveries and technological

from the
editor's desk



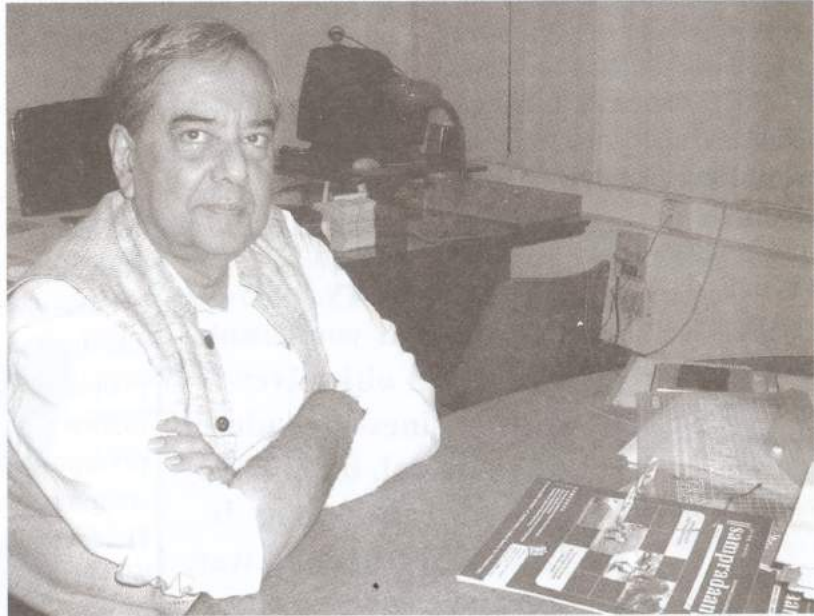
inventions. Though science and technology essentially served the interests of the *high bourgeoisie* in its newfound valor and suited the aesthetic tastes of the traditional elite nevertheless it also helped in creating a democratic space.

The same inventions of science and technology that provided impetus to market and industrial forces interestingly also served as detached recorder of 'truth'. Ironically what was supposed to be the first photograph of man, depicted on the cover of this newsletter, and clicked by Louise-Jacques-Mondé Daguerre in 1839 on a Paris street, showed a figure giving a shine to the shoes of a man!

The same posture embodying patron-serf relationship and desperation of the destitute, his drudgery is replayed umpteen number of times on the streets of flourishing cities in our country day and night. This is reflected in the picture of the little shoeshine boy of Delhi clicked 167 years after the first photograph of man. Though we have spent lots of steam in mouthing slogans against the ills plaguing human society, those seem to be never-ending. Even the potential

Make development good business that's my motto' - Dr. Ashok Khosla

Dr. Ashok Khosla, Chairperson and Director Emeritus, Development Alternatives, in conversation with Dr Sandeep Deshmukh, Executive Director, Sampradaan Indian Centre for Philanthropy:



Question: You had a lucrative academic and marketing career to begin with. What motivated you to change tracks and get deeply involved in the development sector? Was it a well thought out decision, or did it happen naturally'?

Answer: This was a pattern which started much earlier. I was a refugee from Lahore but not a normal one as I had chosen my parents well. I was not really a deprived one, in the sense that my father became a diplomat and I was sent to study

abroad for nearly 24 years. During my stay abroad, India to me was a beacon that I was going back to. There was no question in my mind that I would not return to India one day. So all through my study abroad my focus was on becoming a better

Continued from page 2

and promise of capitalist and socialist political orders could not restore the human dignity. We are still in quest of human dignity. 'Charity is no substitute to social intercourse' observed Robert Putnam. Increase in charity does not guarantee human dignity. That dignity is the basis of democracy. Dignity can not be imported, it comes from within. Voluntary associations represent that inner urge of a society to enshrine dignity in human relations. Thus the existence and strengthening of voluntary associations is vital to the issue of democratic governance. Any attempt to cram the voluntary associations and voluntary movement in a cast by those

who have wealth or intellectual advantage and the State would be detrimental to democracy. Thus, one can only hope for better and more and more dialogue between voluntary associations and present power holders. The dialogue would help build a new national community.

This issue of the newsletter also comes on the occasion of beginning of a major joint venture by SICP and PACS Management Consultants in the year 2007. It also marks a new step by *Sampradaan* – parts of this number are in Hindi. In future we may try to reach out to a wider segment of philanthropists and voluntary associations in regional languages.

Dr. Sandeep Deshmukh
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Indian citizen, to study subjects and gain knowledge which would be of great value to me when I returned. I was a student of hard sciences like physics which I enjoyed very much and was driven by it intellectually. In 1989, my professor even got a Nobel Prize for his work, and he gave all his students US\$1000 each including me. However when I was studying, I soon realized that there was no scope of conducting that kind of cutting edge physics in India, I would not be able to garner funds for it. So while I was doing my Ph D work I started looking at other subjects - economics, etc., in order to be a better Indian citizen. Then an opportunity came up in the 60s to look at the subject of

environment closely at Harvard. I was deeply concerned about these issues by now and I was invited to be part of the faculty at Harvard to set up the first department in environmental studies in 1964. It was a very high profile course and we had students like Al Gore and Benazir Bhutto. By the mid 60s we had developed a whole new thinking about environment on a positive note. Environment was really about human beings and how they relate to the resource base. So we developed a lot of course material. So while all my fellow students were busy trying to become American citizens, I was busy trying to stay a student to learn as much as I could before I returned home.

Eventually my professor wrote to Mrs Indira Gandhi and discussed my

desire to come back here. This is when Mrs Gandhi was trying to set herself up as a global statesman in 1971. Interestingly, she was the only head of the state to have agreed to go to the Stockholm Conference other than the host. And I arrived in India at the right time. I was invited by her to set up the environment ministry, which was then just a department in the Ministry of science and technology.

Although every body... told me that you cannot mix social objectives with business agenda, it is suicidal, but I have proven them wrong. In fact this is the only way to work.

I traveled a lot in those days talking to people about Indians perception of environment. Here it really meant the quality of life of people who lived every day in contact with nature. I did that for five years and we developed a completely different conceptual framework. Eventually I got seduced into joining the UN to set up their environment programme, where I spent five more years.

But I soon realized that by doing all of this I was actually being side tracked. There were more poor people in the country and fewer trees, despite 12 years of working in the government and the UN, I realized it was time to try out a different kind of institutional framework. So in 1981-82, I set up what was the first social enterprise. Although received wisdom and universal advice at the time was that you cannot mix social objectives

with business methods, twenty five years of experience shows this not be true. In fact, for many issues this may be the only way to achieve results.

It seemed it me that in the existing scenario, the business sector, government and NGOs all had their own strengths but they could not solve the problems that I wanted to solve related to innovation and sustainability. Both had to be done in the market place, with good science and technology and good management. I paid for a lot of my education abroad by working as a door-to-door salesman selling books and was always involved with some business or the other to sustain myself there. So I had some bit of experience which meant that I was not like a normal NGO person, over skeptical about what businesses can do. I know that they could do a lot of good things. That is how I set up Development Alternatives. Make development a good business – that is my motto.

Question: In your address of acceptance of the Sasakawa Environment Prize in 2002 you said about yourself “as a person who spends much of his life with peasants and third world villagers...” and then you have been formally associated with the development sector since early 1970s. In the light of this do you see a major change in the life of average villager of our country? Your views please as a technologist.

Answer: As a person with scientific background, I would say there has

een a lot of technological change in he society. But it would also be fair o say that much of the technology hey people are using is not good for hem. It may be good as hit and run peration, 3-5 years. But the Indian griculture has begun to show the mits of the technology. Although rich armers have managed to make huge novations, otherwise the production f food grain would certainly not ave gone up as much as it has done ut the problem is that hit and run pproach has its limits /hich have now egun to show. n one hand there ave been significant hanges in technology nd there is not a ngle farmer in the ountry who does not

now about chemical fertilizer, esticides and micronutrients etc, at is not the question, but the uestion really is - the does average dian farmer know how best to deal ith the onslaught of information that chnology is good for you. echnology has had another istressing impact of increasing the isparity among farmers. It is not just n environmental issue, but a social sue too. Green revolution could ecome greed revolution. And once does that it begins to produce other oblems like unemployment, isparities etc. The real question is hether the farmers are able to use hnology for their best interest. ich farmers can make use of hnology which is being provided ubsidized rates, increase oduction, make lots of money buy

a plot in Delhi and live happily ever after. However in doing this they may be serving only their own interest and not that of the country at large. The figures show that the land under cultivation, being irrigated, foodgrain production are all piquing, if not coming down. There is lot to worry about. Many of these technologies are the opposite of what we want.

Question: So would you say that we have reached a point of saturation as far as this experiment with technologies is concerned?

Answer: I suppose you can say that. The limits of nature are being transgressed now at the rate that it is going to rebound on us.

Question: Do you think the policy makers in the country are aware of these issues?

Answer: Indian administration is one of the most knowledgeable species in the world however they are not necessarily good at making decisions. Political leaders are worse, not ready to risk it either. They are mostly looking over their shoulder to see whether it will translate into their vote banks. There is an exception here and there, but mostly the answer is no. There is no interest in doing the right thing as it does not pay off, some way or the other.

Question: Development Alternatives is one organization that puts a premium on Innovation and Sustainability. Do

you agree with observation of some that we as a people often lack innovativeness and sustainability is the last word in our repertoire?

Answer: Indian society has sustained itself over the last 5000 years, so the idea of sustainability is deeply ingrained. However since the last 40-50 years, partly due to the advent of communications technology, and sudden expansion of consumerism, a lot of this has been forgotten. Earlier generation was extremely conservative and conservation oriented and was able to see the world in much more holistic terms and was concerned about the impact on nature. But the next generation, our children, now have not been able to keep a good memory of the cultural heritage that people are part of nature. Hence today we are most unsustainable creatures on the planet. We are likely to face food and water scarcity in a decade's time. We have virtually no energy resources. There lies a lot of trouble ahead. Cities after cities are being built all over the country side with no provision for side walks or cycle paths while 80% of the population does not have motor vehicles. I am not a doomsday person, but I feel if we carry on the way we are going, we will reach there very soon. Although I must say that we can certainly change our tracks, if we want.

Question: So this calls for a very strong innovative approach, which need to translate into practice?

Answer: Yes. Our country is being run by two breeds of people who



have zero understanding about things. It is the IAS officers and economists who are running the country. Economic planning is not what you need. Money is not a resource, water is. Resource issues are more important. So we are heading for real problems.

Question: Since the last three years again there has been a renewed interest in certain economic ideologies particularly in a section of political establishment and also

extensively among civil society organizations. For example, the employment guarantee right. Again some people feel that this thinking was

suitable to the recession economies of Post World War I Europe (Keynesian theory of employment). Do you think this doctrine is suited to a pre-dominantly peasant India after almost a century? In your view 'guaranteed employment' or 'free labor organized through entrepreneurship' - which of the two is going to see us through?

Answer: Water, food, shelter, a decent livelihood, education, health are fundamental rights. But being a right does not mean that the government has to provide it. Giving people jobs to dig pits and then fill them! What government need to do is look at its policies to see why the barriers to creation of employment are getting worse and worse. In 1991, when we

adopted liberalized economic policies, we had 10.5 million people working for the industry, and as a result of these policies our industries have grown and we have become a major player in the global economy, but we have ended up with 9.5 million people working in those industries. So we have in effect de-created jobs in the same industry. Indian businessmen that I meet at Davos year after year talk about

We need to have laws and policies instead that encourage entrepreneurial skills, encourage setting up of enterprises that are in sync with nature. So that they can set up businesses that are not in conflict with the environment, nature and resources and create jobs for themselves.

decreasing their workforce and automating their industry to keep away from labour trouble and increasing their productivity. So many more people are unemployed each year. So on one hand you go around de-creating jobs, and on the other you go around giving Rs.100 a day for 100 days as part of job guarantee, that is just nonsense. Every body has a right to a decent livelihood, and it is the government's job to set in place policies that make this possible, not to give them jobs, but to make possible for people to set up their own enterprises so that people can get on with the business of living. **We need to have laws and policies instead that encourage**

entrepreneurship, facilitate setting up of enterprises that are in syne with nature and with the needs of human beings. Only thus will society enable people to create jobs for themselves and help revive community self-reliance and regenerate the environmental resource base.

Answer: Guaranteeing employment in the country is a great idea where anyone who is able can take up a

job, however, as a mechanism to deliver jobs, I think it is crazy. We have a very lopsided economic model. I do believe that every body should have a job, but I don't think that it is the government

who has to make up for the fact that they spend all the time de-creating jobs.

Question: PACS* started in 2001. It is in the last leg of completion. Has the PACS program created a 'critical mass' of experience which can seriously impact the thinking and action of civil society in India? What more is needed if not? How would you like to use the experience gained in the period 2001 - 08 in a post - PACS scenario? Especially, with respect to the issue of sustainability of a momentum generated by PACS?

Answer: My position on PACS was very ambivalent initially, however my colleagues decided to go ahead with it. But despite my initial skepticism, the programme has proved to be an

astounding success. From all the funding programmes that I have seen in my lifetime, it is truly one of the most successful programme we have had. Seeing the way it was negotiated and designed and the tremendous impact that it has had, I decided to continue and even raise funds for it. It would be seen as the most effective use of donor money. It is run by civil society, and our costs are significantly low while the impact is high, because we understand the nature of this animal. There is another reason why we have been a success that is because the whole of Development Alternatives is backing it up, so we have a lot of other stuff to offer. People can buy our technology, look at our management system. They get infected by our work, and the idea that an NGO can do better if it is transparent and well governed. An organization without office politics, an organization that is basically working towards its goals instead of manipulating has an impact whether you are working in Bihar or Chhattisgarh, this itself is very inspiring. This is one aspect. The other is the design element. We have a BPO approach. We have virtually no staff, merely three people from WC and about 10 people from DA managing such a huge set up. The rest is done by our partners in the states, whose capacity we have built to such an extent where they have become as good as DA in raising funds, finance from other places and have become donors in their own rights. So essentially it has been a huge capacity building exercise that by the time its eight year period comes to an end, there would be a

very significant capacity in the communities we have worked with to do philanthropic work, from identifying organizations, helping them formulate projects, writing proposals all the way to networking, peer review, monitoring etc. People who go and see it are quite amazed at how big that capacity building impact has been. The reason we could do that is that my colleagues at the DA managed to negotiate with the British a very solid approach.

Apart from our managerial skills, my colleagues got a substantial fund to lubricate this process, i.e. enough money to train these people, holding meetings, travel, so there was a set amount of money available to do all that our organization had do to. We also had a gestation period, during which we could provide the people with world's best training in what ever they needed. To the credit of DFID they gave us the money which was not really the project money, but way we had built into the design of PACS the issue of sustainability. We had told DFID that we would not get into service delivery. We would not hand out money to people to hand out condoms or any other product. This was going to be a mechanism which would enable the communities to exercise their entitlements. Our approach was to leverage this little bit of money from PACS into a huge impact by raising money out of

the panchayat, district collectors or other government authorities. So a large part of our money was spent in empowering women helping them figure out how to get livelihoods and positioning in society so that they could be heard and teaching them what it was they were entitled to, so that they could demand what they wanted. And we did not stop at telling people about their rights. We wanted to go beyond and teach them how to get some meaning into those

rights, telling them how to get into political leadership, get most trusted community members into positions of leadership and then to exert pressures on the power. There are other NGOs too who are doing this, however, we were able to do this very systematically and

on a very large scale because there was good money. The DFID programme was paying us Rs. 50-60 crore per year. We were able to run such a huge programme with less than 10 people because we had designed it in a way that we had support systems in place at the village level, district level and state level. PACS will become a DA project rather than a DFID project should they decide to walk out. Although they would be crazy to do so since they have not got such a huge impact from any other project they have been running. Meanwhile I am trying to identify other donors to continue the project after the end of eight year period stipulated by DFID.



Question: Do you think Philanthropy in India has come of age (if one compares it with the Gates – Buffet phenomenon, in terms of strategic giving, accountability of givers and receivers, serious partnership of private wealth for charity with the State and the Public)?

Answer: Indian philanthropy has a long way to go. Indians are either too busy taking care of their self interest or are into self promotion. There are only a few Indian philanthropists, NRIs, who are looking to see how their money could be used for the larger good of mankind. But as long as philanthropies are managed by the families they cannot really do much. We have to understand that. Bill Gates' for instance is not a family managed philanthropy instead it is managed by professionals. That's good. Ours is still constrained by small mind set. People would rather help only their own village or community. Most lack a big vision. We do have Madan Jeet's philanthropy which has a big vision and looks at South Asia as a whole, about peace and harmony in this region, although it suffers a bit by being a family-run philanthropy, but I don't know of many in India who are thinking big. Most philanthropy in India was about giving alms and building temples for salvation instead improving the nation. We have a long way to go. I know a lot of philanthropists who are sitting on a lot of money but they don't know

whom to give. Basically it has not happened.

India has to move in the direction of big time philanthropy, because as wealth is created and becomes

concentrated the responsibility for doing something worthwhile with it also grows. In the US, Ted Turner, Bill Gates and Warren Buffet figured this out. People here too will have to realize that. Some of them have the talent to make a large amount of money but don't know how to

spend it and would like to leave behind a legacy that would be bigger than themselves. And the laws in India would have to change substantially to encourage that kind of philanthropy. What we need think strategically, to encourage people to set aside huge amount of money like Jamshedji Tata did, to build institutions that would transform the country.

How do you set up mechanisms by which the things which neither the government nor the civil society, nor private sector can do.

It is philanthropy in this sector of society that has led to all the revolutions. Be it regarding women's right or human rights, none of that could have happened without the philanthropic support. So the irony is that philanthropy came from the old society and in each case was the

reason of changing into the new society. These changes were brought about by people who themselves had their finger in the pie, fellows like Carnegie and Rockefeller who were

sharks in their time, but they caused all the revolutions, the health revolution, the agricultural revolution. But we in India have not got around to that. In India however, expect a few, most are looking over their shoulder to see how philanthropy will affect them. The newly rich here have yet to think about philanthropy.

India has to move in the direction of big time philanthropy, because as wealth is created and becomes concentrated what else can one do with it. Bill Gates, Warren Buffet figured this out. People here too will have to realize that.

Question: How about community philanthropy?

Answer: Community spirit in India is deeply embedded in our thinking. Community philanthropy is not a recent phenomenon in India. Use of collective money always existed in India, however, it was not necessarily used for development purposes, instead it was used more for salvation! Salvation is also important. But, if I tell a guy who donates Rs 1 crore to the Tirupati temple, to spend it to create 5000 jobs for women, I don't think he would be interested. That is a pity.

** PACS is a DFID supported program in capacity building of civil society organisations for empowering the poor. A consortium of Development Alternatives and Price Waterhouse Cooper manages the programme. For details please log on to: www.empowerpoor.org*



Equitable Distribution of Land and Water: The basis for an alternative development policy

By Late Shri Vilasrao Salunkhe & Dr. Sandeep Deshmukh

Notes for an unfinished book

A government TV channel recently announced that the Union government of India has declared setting up of Jal Panchayats in 5000 villages. Vilasrao Salunkhe was a pioneer in the water conservation movement in India. An engineer by qualification and industrialist by profession, Salunkhe was a kind hearted man always ready to help his poor farming brethren. The scenes of drudgery and impoverishment during the famine of 1972 in Maharashtra touched his heart so deeply that he moved with his family to a small draught affected village called Naigaon in Pune district. His knowledge of engineering married with commonsense and great zeal, laid the foundation of a movement that influenced the course of discourse on natural resources management in India.

Major part of his thinking and writing took place in Marathi. Though I had personally known Salunkhe since 1993, it was our close interactions on the sidelines of a workshop on Participatory Management in 1997 that I had coordinated, which led to a project in writing a book in English on his vision of equitable distribution of land and water resources. While our dialogue went on for months together, we also looked into the relationship between his concept of Equitable Access to Natural Resources and the emergent views on development that were shifting from the established paradigm of economic development. Fate did not allow us to complete the book for many reasons. Death caught up with Salunkhe much before time in 2002. Hence the book that we wanted to bring out never saw the light of the day. However, my conscience prompted me to go back to those old dusty notes. This would fulfill the desire of Late Shri Vilasrao Salunkhe to let his views be known to the English reading public in other parts of the country. Secondly, I feel some of the core issues that we tried to highlight are still relevant even after a decade. The following excerpts include his views and thoughts intermingled with my thoughts and words. At certain places, a liberal translation of some of his published and unpublished works in Marathi has been used. I have also avoided the specific data we intended to use, as it has become a decade old now. We wanted to bring out the book as a critique of development policy prevailing then on the eve of India's fiftieth anniversary of Independence. Needless to say, the final responsibility of views expressed here lies with me.

Dr. Sandeep Deshmukh

1. The contemporary social scenario

This is the fiftieth year of India's independence and the occasion is being celebrated with lots of ardor in the country. It is to be noted against this mood of celebration that the country's population which is already touching the grand figure of 1000 million is going to reach the limit of 1700 million in the year 2050; and then we will be at the top of list of nations



as the most populous country. Indeed, we will leave China way behind in this respect around this time as our population is increasing at a rate of 18 million per year at the present.

2. Being part of the global hierarchy

The rapidity in scientific development, technological advancement, and building of massive infrastructure of production deeply affects the social



fabric of a society. Countries of the world are divided into three categories viz. the developed; the newly developed and the developing ones. A rapid industrialization changes the distribution of population in urban and rural areas. The higher the level of industrialization the more the population in the urban areas has almost been a rule in all countries. Thus one finds that the countries falling in the category of 'the developed' nations have very little population living in the rural area (in most of the developed countries the rural population has decreased to 3% to 15% of the total population).

India belongs to the category of developing countries. In the beginning of her Independence, the population living in rural parts was 90% of the total population which has been reduced to 63% at present. The change was effected due to rapid industrial growth and concomitant rise in urban population. According to one estimate, it will be reduced to 60% in future. Though this presents a picture of consistent increase in urban population, yet it must be noted that due to the effect of population increasing in multiples, the total population living in rural areas at present is more than double the population of the country at the time of Independence. Therefore, though some part of the rural population will migrate towards the urban areas in the coming future, nevertheless, the pressure of population in the rural areas will be great.

India was known as an agricultural country at the time of Independence. However, with the increasing proportion of industrial sector and with the increase in trade with globally

located centres, we have already stepped into the process of global liberalization. As a consequence, the share of the population, depending on agriculture for livelihood in the total population of the country has started dwindling. For example, the annual per capita income of the population relying on agriculture for livelihood was Rs. 926 in Maharashtra in the year 1994-95; while it was Rs. 13,887 per capita per annum from non-agriculture sources, for population not dependent on agriculture (with reference to the price index of 1980-81).*

Thus, the economic development of India in the last fifty years has had different consequences for two distinct parts of our society. There is a widening gap in the economic status of the urban and rural population in spite of the impressive trend of economic development at the national and state level. The national planning is projecting a growth rate of 6-8% for the near future; however, the experience of the past does not assure that there will be an equitable distribution of benefits from the economic growth. The process of weakening of the economic strength of the rural masses is indeed being ensured through the adoption of modern technology that is rendering a mass of employable population without gainful employment. The problem of unemployment is getting compounded by a degradation of environment due to soil erosion.

3. Social stratification in contemporary Indian society

The inequality in our polity is further complicated due to the stratification in the urban and rural sections. Today

each of the two divisions is again divided into sharply demarcated economic and social strata. The urban population is sharply cut into the upper class of senior bureaucrats, political satraps, businessmen, industrialists and those employed in the top rung of the industrial corporate sector; the middle class; and the poor consisting of the working class and the unemployed or marginally employed. Similarly the rural population is divided into those with sizable landholding with hold over irrigation facilities and other agricultural inputs; the small and the marginal farmers and the landless. The small and marginal farmers as well as the landless laborers form a major part of the Indian rural population.

The poor of the urban and rural areas exist as if they are bound by the same historical fate. They are continuously subjected to the crisis of economic and cultural survival. There is an organic relationship between the poor of the urban and rural area. Indeed the displaced poor coming from the vast mass of small and marginal farmers and the landless laborers form the major bulk of the lower rungs of the social hierarchy in the urban area. Furthermore, these economic divisions are vertically cut into a social stratification based on caste and ethnic identities. The economic and social identities cross-sect each other at different levels to produce a very intricate pattern of stratification. The phenomenon of social stratification in contemporary Indian society could be summarized as follows :

■ A steady growth in the urban population which has a close relation with the process of displacement of



members of the lower rungs of the rural population, leading towards the widening urban and rural divide.

■ Urbanization have resulted into concentration of certain classes in urban areas i.e. the upper class, the middle class of the salaried; and the (organized) working class.

■ The caste and religious groups in the traditional social order have been transformed into competing ethnic groups due to the spread of democratic processes.

■ There is a steady increase in the number and proportion of small and marginal farmers, and landless laborers in the country. This speaks about the growing polarization in the rural society. The rift between the large and small farmers is growing steadily. Here the category of larger farmers includes those who are relatively a minority in the total population of farmers, yet control largest or major portion of the land in the country. This rift is with relation to the control over the means of irrigation; access to other farm inputs; and the viability of the agricultural produces in the market.

■ The economic inequalities in the rural area again get accentuated by the processes of political patronage and caste based exploitation.

The tribal groups are driven to join the lower ranks of the urban and rural social order, a process which has triggered off a series of violent conflicts between tribal and non-tribal groups. The struggle of the tribal populations in most of the cases is not to find a place in the (emergent) hierarchy but to keep their independent cultural identity.

4. The farmer hangs on to the tail

Therefore, the contemporary Indian society is characterized by inequitable distribution of the fruits of development; and social stratification that reinforces the process of inequitable distribution of fruits of development. These problems are rooted as much in our policy of development since Independence as much as they are steeped in our 'history' spread over ages.

The conventional policy of development emphasized the primacy of the economic growth over any other trend setter of that process.

Therefore, there was an obvious insistence on industrialization and commercialization of agriculture.

Industrialization brought with it urbanization. The urban society has three types of needs viz. (i) essential needs, (ii) needs for making life more comfortable above subsistence, and (iii) needs adding to indulgence in opulence.

In order to meet the first category of needs, the farmer is required to input costly resources in agriculture, for which again he has to depend upon the urban based industrial production systems. Again the produce obtained from such a cost-intensive agriculture has to be transported to the urban markets which itself is a costly affair. Therefore, the strategy is to drive the farmer to use less land and maximum water and costly inputs for production.

Obviously, very few farmers can manage to organize the resources efficiently in order to meet this requirement. Consequently, the mass of farmers are alienated from the industrial system and increasingly depend on rainfall for production. This leads to degradation of the environment. This phenomenon is a manifestation of the deeply entrenched attitude of indifference in our society at large and particularly the policy makers towards the need to plan development and use of land and water in an integrated manner.

Therefore, a rational approach to defining the form and content of development would be to scrutinize the premises of established development policy in a historical perspective.

5. Salient features of a new social policy of

equitable distribution of land water

There are indications that a major shift in the focus of the policy makers in India is occurring from economic growth alone to the need for evolving social mechanisms to distribute the benefits of economic growth equitably among the various sections of our society, especially so with a favorable disposition towards the poor. The shift is definitely stimulated by the constraints on the growth model in the form of the inability to distribute benefits of growth equitably. This change in perspective has stimulated the search for alternative social mechanisms that would ensure equitable distribution of resources and their utilization in a sustainable manner. Thus the renewed interest in the *Gram*



Swaraj concept which is a proposed social arrangement aiming at building an egalitarian social order as well as achieving that goal through conservation of natural resource. The concept of *Gram Swaraj* is realizable on the basis of certain principles such as (a) integrated consideration of land, water and manpower; (b) taking social and economic justice as the basis of policies related to the three elements mentioned earlier; (c) vesting the responsibility of planning and management of water resources with the people at the level of villages.

6. Water and land redistribution as the crucial factor in sustainable development

From the discussion in the earlier parts of the book, it is apparent that, the Indian planners never considered agriculture a priority sector. Therefore, majority of our population, which depended on agriculture for livelihood, was deprived of the opportunity for gainful employment and a better quality of life on par with the other sections of population. The consequences of such an attitude of indifference were not restricted to lack of insufficient employment opportunities alone. Another major consequence of this attitude was that the rural population was handicapped with respect to the capability to innovate new avenues for livelihood. This set off a process which ultimately resulted in the pushing of majority population in the rural area below poverty line. The population living below poverty line still forms a large part of our total population.

The point is illustrated most convincingly by none other than the facts that neither our policies and

approach towards land reforms have ever been implemented in a full-hearted manner nor there was ever a serious thought spared for equitable distribution and proper utilization of agriculture inputs like irrigation and other material and manpower inputs. The consequences of this lack of determination in improving agriculture to its productive best are very much for everybody to see there. On the other hand, our policy makers always preferred a myopic view of the development problems. Therefore, they could never see the point that the improvement of agriculture is more of a social problem than a technological one. They could never see the point that our average farmer had been exposed to peculiar forms of social and economic exploitation consistently over a period of almost hundred and fifty years before Independence which had weakened his capability as a producer, and ruined the economic, ecological and social viability of the farm on which he worked.

The conditions pertaining to availability of land and water differ drastically from one region to another in the country, yet there could be a few common elements in the land and water related policies of the Central and various state governments in India. These are briefly presented in the following section on 'the elements of the social policy of land and water distribution as the basis of an alternative development policy'.



7. Elements of the social policy as the basis of alternative development policy

a. Change in policy: The permanent link between sustainable development and water can be established only after a change in the fundamental policy of the State towards water management. This calls for a better co-ordination between agencies (government as well as non-government) involved in the management of water resources. Existence of these agencies at present is very functional and they mostly enjoy a vertical relationship without any

serious contact among them. Another requirement in this respect would be a radical change in the attitude of policy makers towards the use of water. To be little more specific, it calls for a shift from the established mono-track approach to

the problem. The legislation related to land resources must cover water resources.

b. People's participation: The problem of water scarcity in the semi-arid environment needs to be solved through conservation of water resources and their management with respect to complexities, variety and prevalent instability in such regions. This should be the foundation of the practice of sustainable development. However, experience from different regions has shown that people in the water-scarce environments have already evolved techniques and mechanisms that ensure conservation and proper utilization of water. Indeed these are part of the

indigenous knowledge of people, which have been unfortunately overlooked by the policy makers. Moreover these age old systems have helped to increase productivity of land. This dimension calls for management of the resources for sustainable development, under the control of the local people. This is definitely a challenge to the imaginative thinking of policy makers and the non-government agencies. Indeed the responsibility of the non-government agencies is increased as they have to work harder as liaison between government and people. They should particularly ensure control of the local people over the decision-making processes.

c. Optimal use of irrigation:

The physical expansion of irrigation and management of the facilities should be directly subordinated to the goal of generating adequate employment in the rural area. Indeed this is likely to arrest the massive migration that takes place between different parts of the country.

d. Integrated management:

Modernization is engulfing our society from all sides, which is fraught with many risks of break down of the fundamental social systems. This is mainly happening since we have not been looking into the independence of the various systems. This calls for establishing mechanisms that would allow integrated planning of education, production systems, mechanisms of political control, and social institutions. This description of a desirable situation needs to be understood as a potential direction towards which our society could strive.

The measures implicit in the direction can be very specific such as:

(i) Incorporating the lessons learnt through social experiments of the voluntary organizations and individuals in the development policies.

(ii) Turning the direction of the existing 'development' programs from permanent dependence of people on bureaucracy and market systems to self-reliance, which necessitates conservation and proper management of local natural resources.

(iii) Resources are squandered in implementing unproductive programs in rural areas. A more constructive and integrated one must substitute this fragmented approach to development. This might include investment of large capital in creation of 'security of water' for the rural people. This would be possible if the resources inadequately invested in different schemes, and programs of the government are diverted towards a common program aiming at creation of this security. This also calls for a closer work between the government and the voluntary organizations as well as individuals. There is a need for enacting laws and rules based on them that would ensure a planning for sustainable development in a decentralized manner. Indeed judicious distribution of water resources should be the core of the drive in this direction.

e. Land and water management as the basis for tribal development:

Tribal groups form a major portion of the country's population. Their percentage in the total population changes from one state to another. Even within the state this proportion differs drastically from one part to another. Nevertheless, except perhaps a few instances in the north-east parts

of the country, tribal groups are reeling under the burden of poverty. This poverty apparently though imposed by natural conditions, in reality is a product of the attitude of indifference among the political elite towards their plight. If the aim of poverty alleviation among the tribal people has to be realized seriously then there must be a focus on improving the habitat of the tribes. In certain areas, tribal people are encroaching on the marginal dry lands and forest, as they do not have access to irrigation. This situation can be alleviated by:

(i) Providing irrigation on a sizable portion of the land under cultivation in tribal areas,

(ii) Redistribution of land on the basis of equity in the tribal villages and creation of collective ownership of the resources of irrigation at village level.

f. Adopting the lessons of Pani Panchayat movement:

The experiment of *Pani Panchayat* in Purandhar tehsil of Pune district has proved viability of watershed based planning of land, water and manpower. The principles that emerged from the experiment are:

(i) Water would not be provided in proportion to the size of the population. On the contrary it would be provided in proportion of the unit of 0.5 acre per head in a family up to a limit of 1000 cubic meters.

(ii) Changing the cropping patterns in such a manner that the crops require a cultivation period equal to the entire year are dropped permanently. Only seasonal crops with respect to the availability of water are cultivated.



Philanthropy in the Times of Contradictions

The year 2006 as usual brought to the fore many contradictions in our society. These contradictions however have more to do with the 'superstructure', if one could describe those in a typical dialectical style. Many news events that we could track down in the last four months of the year 2006 embodied these contradictions.

First there was story about a beggar in a dusty village in Western Uttar Pradesh changing the face of his village when he was put in the seat of village Sarpanch, a position that walked up to him because of the political necessities of our system. He is being hailed as a *Messiah* by fellow villagers who could not even think of the basic amenities associated with quality of life for decades. This story gives a taste of the latent power of the ignored communities and personalities to change their own destiny and consequently affect the fate of the larger society. The story in Uttar Pradesh was paralleled by a seemingly old fashioned act of charity by a group of

businessmen settled in the US. They simply resolved to give up a fancy New Year dinner for the cause of education of 1,200 needy children back home in Gujarat. Media has hailed them as *Santa*.

We are sure that there are many more homemade *messiahs* and *santas* in other parts of India or of Indian origin and settled in other parts of the world who care and act for those who lack the wherewithal and the will to assert their basic rights. On the other hand the institutionalized form of masquerading by the elite in our society was also once again exposed. The Union government asked clubs and associations to pay service tax, a benefit they clearly enjoyed in contradiction of the principles of charity and enshrined in the Finance Law of this country. Clubs and associations are often the means of recreation for the elite. On other occasions commercial enterprises have been found to masquerade as charities and reap benefits that would normally go to

charitable organizations without working for motive of profit. So we have *Santas* and *masqueraders*, two faces of the same Indian elite.

Are we to overlook these contradictions in the behavior of our elite as natural acts of nonchalance or are we to make a more serious effort to understand the behavior in the light of the political economy?

There is a question here – Do we stop being *masqueraders* and become serious *citizens* or it is fine to be *messiahs* sometime and *masqueraders* otherwise? Choice is yours. The passing year also revealed to us the emptiness of the much mystified, and hallowed by some, Jungle Clubs! You need to learn by heart to spew 'classical' class abuses and start hating others who do not agree with you to gain membership of these clubs – very normal! But these clubs are perhaps more scary and, of course, pitiable as they pose a bigger threat to citizens. For them, empowerment only lies within the

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Indeed water is made available to crops requiring a period of eight months at most.

(iii) Even the landless would have access to the water made available through watershed.

(iv) Separate the Water Rights from the Land Rights thus instituting collective ownership of water resources. Therefore, 'water to tiller' like 'land to tiller' could become the basis of a progressive policy. Indeed land could be transacted but not water.

(v) The community contributes 20 % of the seed capital required for starting of a project.

These five principles are important for those parts of the country, which have been reeling under draught and poverty. Indeed this criterion would qualify many regions of the country for a *Pani Panchayat* model of natural resources management.

Footnotes:* Unpublished Paper, 'The imbalance in the distribution of income and property in India' by Dr. Nilkanth Rath.





Left Punch to Philanthropy!

You're right that I haven't written about philanthropy, but that is because I have nothing much to say that is not obvious. About altruism, we don't need sociobiological research to demonstrate that humans have altruistic impulses. We all know it. It's of some interest that these tendencies (altruistic, ed.) can be found in infants, but that really tells us very little about the topic. There are sociobiological theories about the origins of altruism (kin-selection, etc.).

They are of some interest, and cover some of the evidence, but not very much of it. They (sociobiological theories, ed.) don't explain why people care a great deal more about saving dolphins, and take real risks to do so, than about saving children from starvation just a stone's throw away. No need to bring this up for anyone who lives in India.

Noam Chomsky* to Sampradaan

Noam Chomsky is professor emeritus at the Department of Linguistics, Massachusetts Institute of Technology. He is known as the father of the Generative Theory of Grammar and an icon of the neo-libertarian movement world over.

barrel of gun and not through reason, introspection and freedom to think. Their 'master' freed them of moral burden when he prophetically declared 'all philosophers of the past put world upside down on head. I am putting it correctly on its feet'. An unwanted messiah! His followers faithfully subordinated reason and morality to 'cause' and committed inhumanity and blunders in the name of ideology. They are there even today and it is not easy to wish them away. They have even articulated the art of masquerading as good 'democrats' and it will not be very long before they start 'strike'ing for the cause of their pet enemy the old fashioned capitalism too!

One has seldom found serious discussion about the signs of moral and political corruption among the questionably 'progressive' political outfits in this country, who masquerade as *ideological messiahs* of the poor. Nobody cares to talk about the wastage of political, social and economic space that is allowed by tolerating the political chicanery of the

'progressive' cliques in our society. The role of these cliques in running extortion gangs in the deep jungles of central India is a stale story.

Given the genesis of the leadership of the so-called progressive gangs, one is not surprised by the moral rot that has eaten this section of popular movements hollow from inside. They had a choice – whether to go on the Right or the Left path and they decided by fluke to go to the Left.

Time has come to rise beyond petty pretensions and political demagoguery and meet the challenges of Twenty-

first century as a unified polity. The ultra-liberal market economist, Swaminathan Sanklesaria Aiyar, while writing about the current business cycle in *The Economic Times of India* (29 December 2006) said that if India could sustain its annual 16% growth in nominal GDP for another 22 years, it could surpass the US' GDP in just another 22 years. Have we looked

into the political and social costs of attaining economic growth at a breakneck speed? We have no doubt paid more than the necessary costs of carrying the burden of a hallowed but hollow political economic system of regulated development for four decades. But does that give us a license to swing to the other extreme?

What about the blot of poverty that we still carry on our forehead? Have we created the mechanisms to address poverty alleviation through economic growth, which are practicable

to wide sections of society? Everybody knows from the worldwide experience that the doctrine of 'trickle down' effect of economic growth served only the purpose of short-term vested interests.

A few months ago we had the opportunity to meet a respected and well known economist in whose opinion 'we are wasting time in building



Mewat calling!

Is a social disaster looming in the mining sector of Alwar?

By Dr. Munshikhan Balot

Rajasthan is the land of warriors like Rana Pratap, Maharana Sanga, and Hasan Khan Mewati who sacrificed their lives to defend self-esteem and freedom. Warriors are not all that is produced by Rajasthan for the nation. The state is also producing things that have played a major role in the economic development of the country and the world. Particularly the role of mining sector is noteworthy in this regard.

On the one hand millions of people are dependent upon farming for livelihood while millions of individuals earn solely from mining. Mines of Rajasthan provide gold, silver, copper, zinc, iron, and precious stones besides marble and granite. One finds mines of these precious metals and material in Marwar, Mewat, Hathouti, Shekhawati, and Dhudhad regions in Rajasthan. These mines are located in Arawali ranges spread between Delhi and Marwar, stretching through Mewat.

Lately not only local businessmen, but also multinational corporations have

started investing in the mining sector of the state.

The organized mining sector is taking off in a big way in Jodhpur Marwar, Udaipur, Mewar, Kota-bundi Hathouti, Sikar, Churu, Jhunjhunu, Shekhawati, Jaipur, Dousa, Ajmer, Kot-putali, Dhudhad, Alwar and Bharatpur regions of Rajasthan.

The mandated area of Mewat Community Foundation is Alwar district and we are also concerned about the social issues of neighboring Bharatpur as it is part of the contiguous cultural zone known as Mewat. In the five tehsils of Alwar and three tehsils of Bharatpur Mewat, government records show presence of 425 active mines.

Government has leased these mines out. In the Kama tehsil of Bharatpur alone, there are 215 mines and 70 crushers. There are 150 mines in the hilly areas. Our preliminary survey and projections indicated that about 100-150 laborers and contractors work in each mine. About 100 laborers work on one crusher. Besides that, a large number are engaged in ancillary activities like loading jobs, transport and earth moving.

In Alwar district government has leased about 197 mines out. The following table gives their teshil-wise distribution.

Tehsil	Number of Mines
Rajgarh	81
Thanagazi	65
Teejara	11
Kishangarh	15
Alwar	10
Laxmangarh	10
Ramgarh	5
Total	197

Most of the stone extracted from the mines of Alwar is being used in railways, roads, metro and building construction. Thus, one sees a clear link between the raw material being produced from the mines of Alwar and infrastructure development of the country. Thousands of families depend upon these mines for daily bread and butter.

Besides the metals and construction stone, enormous quantities of soil are extracted from farm – lands for making of bricks and glaze tiles. Huge

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capacity of NGOs. If they (the NGOs) do not have the capacity to deliver goods in a competitive social system, then they would naturally perish and let them perish'. This exchange left us wondering, are some of us still living in the age of early stage of industrial revolution and late mercantilism in Europe?

Perhaps, these words would have suited the tongue and lips of Malthus or Hobbes, not an economist living in India entering a phase of political and economic pragmatism. Non-government organizations can play a decisive role in transforming the productivity and governance in the New Age India.



quantities of sand are extracted from riverbeds for construction industry. One estimate indicates dependence of 200 laborers on one brick kiln for livelihood. In our view this is another kind of mining activity.

The issues of philanthropy and social justice are closely associated. This is best demonstrated in Mewat mining sector. When we spoke with a cross section of stakeholders in the mining sector this is what emerged as core concerns among them.

The plight of lease - holders in the mines (contractors) is little better than the miners. They have paid huge sums in fees to government and extract material

from the mines. However, the cream of the benefit of the mining activity goes to the organized class of crusher owners and businessmen linking crushers with forward located markets.

Laborers and even lease-holders along side, work with rudimentary devices and are exposed to professional hazards like accidents and pulmonary ailments. There is no health, life insurance or social security coverage for the laborers and lease-holders. The dust generated from the mines settles down in the adjacent farm lands as a result of which the land is progressively becoming unproductive. Besides that the non-mining families from the neighboring communities are also exposed to health and accident hazards.

We feel that the solutions to these and other problems plaguing the mining

sector in Alwar can be found in a spirit of collaboration between stakeholders, local communities, businessmen, government and miners.

The process should be conducted in a non-partisan manner for which Mewat Community Foundation provides a solid platform. We are committed to a couple of initiatives:

❖ Dialogue between various stakeholders in the mining sector and negotiations

❖ Dialogue between mining sector and local communities

❖ Voluntary contribution of profits by lease holders and businessmen to a welfare fund

❖ Voluntary contribution of labor days by laborers and lease-holders to community projects.

Initially we may welcome the external support from traditional donors and government but we are not solely dependent upon it to make a beginning. The path to sustainable development begins from the 'will' to do good things for community, self-organization and goodbye to politics. Therefore, we take the opportunity to thank the WINGS-managed Global Fund for Community Foundations for approving a seed grant to the Mewat Foundation for organization development. This is precious for making a sound beginning.

About the Author: Dr. Munshikhan Balot is Managing Trustee of the Mewat Community Foundation (Trust)



In News

**Ashoka
Fellow
Hasina
Kharbhih,
Meghalaya, India.**



Intervention in human trafficking

Hasina could not sit back and continue to watch her native Northeast India become a hub for human trafficking and exploitation of children. Hasina is attacking this problem through her "Meghalaya Model," which builds a tracking system for children vulnerable to exploitation and provides extensive follow-up through a network of police, judiciary, government, and civil society partners. This network prevents trafficking by keeping watch of vulnerable children, prosecuting traffickers, rescuing trafficked children, and providing for their rehabilitation.



The Indigenous Communities of Kodagu: Towards Bloodless Ethnic Cleansing

By Col. CP Muthanna

Genocide and ethnic cleansing have been the darkest chapters in the history of mankind. Be that as it may, it is interesting to note that since the twentieth century, such attempts at extermination have been largely unsuccessful due to the very bloody, violent and ruthless methods adopted by the perpetrators of these massacres. The world community has often stepped in to ensure that the brutalities have been halted. However, what we see today is a new danger, the danger of slow but steady marginalisation of indigenous groups due to overwhelming demographic changes. This is happening in many parts of the world where demographic pressures from neighbouring regions make the local communities landless and result in their ultimate extermination. This is bloodless ethnic cleansing. Though slow, it is a deadly process. There is no violence, but extinction is certain, for there is none to come to the rescue.

Globalisation and consumerism are threatening the future of indigenous communities across the globe. Kodagu district in Karnataka, is a classic example. Kodagu lies close to Kerala and is located astride the Western Ghats. It is a matter of grave concern that the indigenous people(s) of Kodagu are also headed for bloodless ethnic cleansing. Kodagu has a relatively low population density and the

individual ethnic communities are small in number. As a result, thousands of people from the heavily populated state of Kerala as well as other neighbouring districts have settled in Kodagu. Due to economic compulsions, local people have been selling their lands and many of them have had to settle elsewhere. However, the local communities will survive only as long as they hold a major portion of land in Kodagu. Outside their homeland, they are like chaff in the wind and we will not survive for long as integral communities.

To add to their woes, Kodagu is emerging as a favoured tourist destination. Several outsiders who visit Kodagu as tourists find that this is a good place to acquire land. Outsiders are purchasing land in Kodagu at an alarming rate. Prior to the advent of the British, Tippu Sultan tried to annex Kodagu, but the difficult terrain, and torrential rains helped Kodava warriors to wage a successful guerilla war against Tippu's hordes. It is ironical that while the sword of Tippu failed, tourism may yet succeed in eliminating the people of Kodagu. Tourism is therefore the new Devil. Bangalore is a major IT centre, and Mysore, will soon follow. It will then be just a matter of time before Hunsur, which is barely 25Km from Kodagu, becomes a suburb of Mysore. Once that happens, disaster will be at the doorstep and there will

be a mad rush by outsiders to buy land in Kodagu. The indigenous people shall not feel the effects initially. It is much the same as amputation under anesthesia. The pain and the sense of loss will come later. It stands to reason that the indigenous communities cannot be allowed to be doomed to marginalisation and ultimate extinction. Kodagu must move in a direction that will ensure the existence of its people as a group of indigenous communities. For this the basic principle would be that they shall survive as long as they hold substantial land in Kodagu. Outsiders with money are flocking to Kodagu to invest in land and properties. It then stands to logic that those people belonging to Kodagu who have the means should acquire as much land in Kodagu as possible. The important point to note is that if there is a delay even by a few months, land prices in Kodagu could hit such levels as to make it unaffordable to most of the indigenous people. In which case, it will be outsiders with big money who will buy Kodagu and who will one day dictate terms. We now come to the question: So why is Kodagu so important and why is it so vital that the indigenous communities remain as the major land owners? So what if they are marginalized? The importance of Kodagu is in its geographical location. Situated astride the Western Ghats, it is the catchment area for the River Cauvery

New Aid Crisis in Pakistan

Pakistan's military government is preventing aid groups from helping more than 80,000 people - many of them acutely malnourished children - who have been displaced by a widening civil war in remote southern Balochistan, say international aid workers and diplomats. An internal assessment by the United Nations Children's Fund (UNICEF), shown to *The Christian Science Monitor*, paints a disturbing portrait. UNICEF and Pakistan provincial health officials, who surveyed the area in July and August, report that 59,000 of those suffering are women and children and that 28 percent of the children under 5 were "acutely

malnourished". Six percent of the children were so underfed that they would die without immediate medical attention.

"I would say this now qualifies as a 'crimes against humanity' situation," says one foreign observer who has interviewed delegates from the region. For six months, aid agencies and diplomats have been pressing Pakistan authorities to permit them to distribute aid packages, which include emergency rations, tents, and medicine. The UN won't deliver aid without permission from the host nation, says Robert van Dijk, the top UNICEF officer for Pakistan. Pakistani authorities have dismissed

the UNICEF report as overblown, saying the majority of people in Balochistan were already dirt-poor and nomadic, and that most of those displaced by fighting returned home after an important rebel leader was killed last August. "The official logic is that they can't guarantee safety for the internationals, or even for local aid groups," says Samina Ahmed, head of the International Crisis Group's (ICG) office in Islamabad. "The unofficial logic, I suspect, is basically neglect more than anything. This is just not a priority for the government, and they probably hope they will all go back home if everyone ignores them," she says.

Source: *The Christian Science Monitor*, 21st December 2006

ETHNIC POLITICS IN CHARITY

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hat is the lifeline for millions of people in South India. The protection of its eco-systems is therefore in the national interest. All over the world, we have seen that the looting of natural wealth and the destruction of eco-systems is caused by outsiders who move into an area for commercial gains. In the long term, it is the indigenous people who have the real love for the land and who will be the protectors of the land and eco-systems. In this context, it is important to uphold the identity and relevance of the indigenous communities of Kodagu. How can that be achieved? Some possible measures could be as under:

A] Outsiders should not be permitted to purchase land in

Kodagu. Such stipulations are in place in Himachal Pradesh, Kashmir and the North Eastern states. Keeping in view the vulnerability of the indigenous communities of Kodagu, a similar law for Kodagu would go a long way in protecting the land and the people.

[B] Tourism in Kodagu needs to be regulated and not promoted. To become tourism dependent is in fact a form of slavery that makes the people unsuitable for developing alternative self-dependent economies. In order to regulate tourism there should be a curb on issuing licenses for any new hotel or resorts or for the expansion of existing tourist accommodation. A five-year moratorium could be considered.

[C] There should be a strong thrust towards improving the economy through development of sustainable livelihoods based on agro-forestry, plantations, horticulture, etc. Financial stability will enable the indigenous people to desist from selling their land. Across the country and across the globe there are a number of regions where the land and the people face the same challenges as in Kodagu. Kodagu should therefore serve as an example of survival where the indigenous communities continue to be strong and in total control of their destiny.

About the Author: Col. C.P. Muthanna is Secretary of Kodagu Model Forest Trust, a pioneering community foundation in South India.



Gods With Feet of Clay!

In September 2006, the former Prime Minister, Shri Chandrashekhar was once again in controversy and in media glare as his long-time colleagues accused him of falling prey to dynastic compulsions and subverting principles of transparency.

The Economic Times (dated 26th September 2006) reported that 'at the center of the dispute are assets, both movable and immovable, and cash worth several crores....accumulated in the name of about a dozen trusts and memorials built by Mr. Chandrashekhar in the past few decades of his political career....'

This is certainly not an incident happening in isolation. Individual politicians in our country have been in the eye of the storm with charges of abuse of charitable motives of society and intents of law and state in the past.

Anyway, the new controversy centering on Chandrashekhar originated in J P Memorial Trust, which has been registered with the Registrar, Chit and Funds office, as per the media reports, and does not seem to be directly related to the charity related Acts. The legal issues in this case might be much more complex than meets the public eye and we would not allow ourselves to comment on legal merits of the incident on the basis of inadequate information.

However, the hurt in public psyche lies somewhere else. Whether Chandrashekhar was legally correct or erred is not the main issue. The issue is the relationship between power and altruistic intentions.

The problem to us, the common citizen, is very simple: 'Would a politician have been able to collect

such a massive wealth under the name of charity or vaguely for 'public good' if he was not in power himself or was not connected intimately with the power centers?'

The answer in the Indian context is simply 'No'.

Another issue intertwined with the first one is: 'Can anybody be allowed to prey on our altruistic instincts by taking advantage of the gaps in law and social code, in order to establish hegemony over assets that belong to the public, community and nation?'

The episode has also exposed once again the failure of political ideals in society. Perhaps we are living in an age of instinct and not reason. Otherwise how can one explain the repeated failure of the ideals in our times? When individuals mouthing altruistic ideologies actually do not walk the talk, perhaps it hurts common people more. Here we are least interested in debating the merits of ideologies as the issue is much deeper and beyond the realm of formal ideological systems. For example, the founders of modern socialism spent a life-time (among books!) to prove the inalienable link between private property and exploitation. Therefore, the fashion in modern socialist movement has been to abhor accumulation of excess wealth (*pari-graha*).

However, history is replete with instances of total subjugation of social affairs to the State in socialist systems and the queer domination of 'public wealth' by political elite for personal gratification. It is hardly different from what they would like to call as monopoly capitalism. Well, 'gods with feet of clay' as goes one Indian proverb!

NEWS YOU CAN USE

The Philanthropy Directory now online

Philanthropy UK has launched "The Philanthropy Directory"; the new and comprehensive guide to the wide range of charitable services and products for UK givers. It complements the handbook "A Guide to Giving", by connecting donors to the variety of resources now available in the sector.

For more information, log on to: www.philanthropyuk.org/PhilanthropyDirectory.asp

Chit Funds Act, 1982

Nature and Substance of Law



Chit Funds Act: An act to provide for the regulation of chit funds and for the matters connected therewith.

'Chit' means a transaction whether called chit, chit fund, chitty, kuri or by any other name, by or under which a person enters into an agreement with a specified number of persons that every one of them shall subscribe a certain sum of money (or a certain quantity of grain instead) by way of periodical installments over a definite period and that each such subscriber shall, in his turn, as determined by lot or by auction or by tender or in such other manner as may be specified in the chit agreement, be entitled to the prize amount. No person can carry on chit business unless he uses as part of his name any of the words 'chit', 'chit fund', 'chitty' or 'kuri' and no person other than a person carrying on chit business shall use as part of his name any such word.

No chit shall be commenced or conducted without obtaining the previous sanction of the state government within whose jurisdiction the chit is to be commenced or conducted or of such officer as may be empowered by that government in this behalf, and unless the chit is registered in that state in accordance with the provisions of this Act.

Charitable Trusts: A charitable trust is a trust established for charitable purposes. Charities may take the form of charitable trusts, companies or unincorporated associations.

Chit Funds Act is an Act to regulate chit funds whereas Charitable Trusts Act is to regulate Charitable Trusts. Chit Funds are not for Charitable purposes.

JP Memorial Trust case: In this case, registration of Trust with Registrar, Chit and Funds office, lapsed in 2004 and application for renewal either directly, or indirectly by the president, Chandrashekhar, was not submitted as he was not well. Virendra Singh,

managing this Trust, wrote several letters to the president, reminding him about the need to extend the memorial trust's term and warning him about the clandestine moves initiated by his family members to wrest control of the organization. But Singh and those working against the family takeover were taken aback to know that Trust's term had not only been extended, but a new secretary, Pappu Bhaiyya, grandson of Chandrashekhar, has also been named.

What appalled them more was the information that the move had Chandrashekhar's blessings. This decision of the former PM split his followers, with a powerful sect accusing him of falling to the lure of dynastic compulsions – a trend which he had fought against all along. Above case shows how a person of the stature of Chandrashekhar could escape from statutory compliances and get lured into the dynastic compulsions, though he is considered to be one of those who was never in favour of this trend.

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NEWS YOU CAN USE

New WINGS eLibrary
Worldwide Initiatives for Grantmaker Support (WINGS) recently launched the new WINGS eLibrary, a searchable database of electronic and other sources for grantmaker associations

and support organisations. Documents, books, websites and other items can be searched by keyword, category, publisher, and other variables. Records offer detailed information including authors, publishers, an abstract, and direct download links or information on how to obtain the item.

Please find the new eLibrary at:
www.wingsweb.org/eLibrary

This launch will bring to a close an extensive development phase that has included the collaborative development of a taxonomy, a technology, the interface, as well as the exploration of technical and legal issues.



FREQUENTLY ASKED QUESTIONS

Legal compliances and financial oversight in NGOs

Is deputing an auditor from the department by the Registrar of Societies a legal process?

An audit is a systematic review of the financial transactions of a trust/association. Any person, who is a qualified Chartered Accountant and a practicing member of the Institute of Chartered Accountants of India, can be appointed as the auditor.

The trust/association should identify a qualified practicing Chartered Accountant or a firm of Chartered Accountants, familiar with the functioning of trusts and non-profit organizations, tax-laws etc. The Governing Body should pass a resolution to appoint the person so identified as the auditor.

An appointment letter specifying clearly the scope of work and the name and address of the previous auditor, if any, should be issued.

The Registrar of Societies can depute an auditor on the merit of special circumstances.

Is profit earning by a registered society legally allowed?

All the incomes, earnings, movable/ or immovable properties of the society can be fully utilized and applied towards the promotion of its aims and objects only and no

profit can be paid or transferred directly or indirectly by way of dividends, bonus, profits or in any other manner whatsoever to the present or the past members of the society or to any person claiming through any one or more of the present or the past members.

Is loaning to Board members permitted by law?

Loaning to board members is not permitted. Generally no specific provision is made either in the memorandum or the rules and regulations empowering all of the office bearers to borrow from or for and on behalf of the organization.

Are you allowed to have more than one FCRA account?

Only one bank account should be maintained and operated exclusively for the receipt of foreign contribution. The details of such a bank account should be informed to the FCRA division while applying for registration or prior permission order.

Is transfer of funds from FCRA account of one NGO to another without FCRA account allowed?

If the organization has remitted foreign contribution to other organizations, the name of the recipient organization and its FCRA number has to be furnished

to the Secretary, FCRA Division, Ministry of Home Affairs along with FCRA return in Form FC-3.

Are Trade Unions allowed to take funds under FCRA?

All organizations with a definite cultural, economic, educational, religious or social programme are eligible to take funds under FCRA.

How long do the assets created through foreign contribution remain within the ambit of FCRA?

Assets created through foreign contribution shall remain in the ambit of FCRA till the aim and objective for which it has been created has been fulfilled.

Does presence of more than one family member on the Board preclude benefit under FCRA?

Generally no specific provision is there in the Act or in the Rules regarding composition of Board.

Does one maintain different cash books for different sources of money?

One should maintain different cash books for foreign and local contributions.

Hitesh Arora



Inside Sampradaan

Ms. Gaynor Humphreys, outgoing Executive Director of Worldwide Initiatives for Grantmaker Support (WINGS), and Ms. Lucia Eliagnelo, President of Instituto Comunitario Grande Florianopolis, Brazil, visited our office for one full day. The purpose of the visit was to educate Sampradaan and its partners in Community Philanthropy Initiative about the mechanisms for building strong Community Foundations. The day-long interface also allowed trustees of Jainik Sangh, Mewat Foundation, Kodagu Model Forest Trust and Rural Relations to share their experience of building community assets and challenges of mobilizing communities. At the end of the day, both sides found the interaction very interesting and of immense learning value.

Sampradaan and two of its partners, Mewat Foundation and Kodagu Model Forest Trust conducted detailed feasibility assessment studies in Alwar and Kodagu districts respectively. The studies pointed out the specific development problems in both districts, and the potential for mobilizing local resources.

The study produced some interesting ideas like building network of local religious trusts as donor network geared to community development;

conversion of land into durable community asset; transaction of cattle and sheep to build community funds, building network of grain banks and community funds; donations from non-resident Indians and non-resident villagers; and creating volunteer rolls



for community projects. We are also happy to inform our readers that Mewat Foundation has been approved a seed grant for organization development by the WINGS managed Global Fund for Community Foundations.

Sampradaan has joined hands with PACS Management Consultants to implement a comprehensive learning, mentoring and research program in 'effective board governance for effective

organizational performance'. The program will be implemented till January 2008 in Uttar Pradesh, Jharkhand and Bihar. It will address 282 civil society organizations. Dr. Pradeepta Kumar Nayak has joined us as Program Coordinator.

Sampradaan Indian Centre for Philanthropy completed ten years of establishment. A special annual issue focusing on historical, sociological and institutional aspects of philanthropy in India was brought out.

Isn't organizational loyalty an important ingredient of institutional consistency? Mr. Surinder Singh Rawat, Office Assistant completed ten years of service with us and became the oldest serving employee of the institution.

Sampradaan is building an informative and interactive web site addressing diverse needs of philanthropy and civil society organizations in cooperation with Media Laboratory, IIT, Mumbai, and Vigyan Ashram, Pabal.

A small but critical research project in 'civil society and foreign development assistance' is coming to a close. The project was ably handled by Mrs. Pushpa Sundar, former Executive Director of SICP, and was supported by Sir Ratan Tata Trust.



KNOW YOUR NGO ALL INDIA EX-SOLDIER'S LEAGUE

The All India Ex Soldier's League is a non-profit, non-commercial and apolitical volunteer body. It is registered under the Societies Act of India of 1860 vide registration No S 31773 of 1997, with an all India constitution, having its headquarters at Delhi. Sainik Foundation is that component of the League which implements schemes in support of rural communities. The Foundation is a platform for progressive and collective aspirations of veterans who wish to share in nation building with the vast but un-harnessed experience they carry. It is a forum which promotes new methods and work culture for participatory missions within the beneficiary communities to which veterans are themselves integral. For this reason focus is on rural communities which are also the most marginalised strata of Indian society. Veterans themselves are the dominant component in many communities wielding considerable leverage in rural belts. Mobilizing these resources for creative outlets and for organizing communities into self-help units with a capacity to take on missions is the core thrust of the philosophy. This in a sense makes the League a unique NGO, perhaps the only of its kind anywhere. The aims and objectives of the Sainik Sangh include the following:

- To harness veteran potential for nation building by active participation in development schemes /projects / activities/Training of youth and social enlistment.
- To undertake rural development programmes with the object of alleviating the conditions of the poor, to provide support services embracing rural sanitation, rural housing, water supply, distance education, hygiene and health.
- Activity to mobilize veterans and communities in times of crisis and natural calamities.
- To undertake commitment to important national issues such as protection of environment, ecology, habitat, and schemes related to conservation, protection of national heritage and wild life.
- To promote a temper for science in rural youth and schemes for promotion of science and scientific aptitude in rural areas

- To undertake youth development, rural sports, adventure
 - To establish radio stations, printing press and media facilities in furtherance of the agenda.
- Organisation of activities is as follows:
- **Basic Unit:** A district is the basic unit for activities. Units are adopted individually on the basis of their needs and availability of resources.
 - **Node:** This is the nerve center or focal point of activity generally a geographical nucleus of activity in a district, which could be the district headquarters. It plays a critical role in all activity, ultimately evolving into a multifaceted service center for the rural community. A node could be developed into a multifaceted centre with training, education, cultural, youth and data management facilities.
 - **Planning and Control:** All planning for the schemes and projects is undertaken at the headquarters at Delhi.
 - **Community Participation:** This is the basis for executing any project. It involves the participation by village self help samities, especially women.

Thus far, Sainik Sangh has completed many projects including SWASTII 'Rejuvenation of Water 2003-2004', UNDP Resources and Hygiene Facilities in Village Salaita Janpad Etawah; Tata-Sainiksangh 2002-2003, Tata Trust Sahyog Abhiyan; SWASTII 'Community Initiative for 2005-2006', UNDP Rejuvenation and Management Of Environment in Degraded Salaita Ravines for Sustainable Development (completed in November 2006).

The organisation is currently working on the 'Creation of Disaster Management DM Authority (under discussion) Capacity for Local Communities in Himalayan Context'; Grameen Takiniki Nirman Kendra Tatha Anubhavshala, Ministry of Science & Technology; Project Rudraksha - To Develop Ex Situ Cultivation Centres For Medicinal Plants through Self help Initiative by Marginalised Communities in Yamkeshwer Block Pauri, Garhwal Hills, Ministry of Agriculture.



Human Resource Challenges for NGOs

By Shripad Thaware

Today, whether you are a corporate organisation or a non-profit organisation or in the service industry, the importance of Human Resource Management is of paramount importance.

When we are talking about non profit entities, many of them do not have a formal system of Human Resources (HR) function, either due to a small number of staff or they are too

busy trying to achieve the deadlines or simply are not aware about it.

Sometimes, it is also seen that organizational staff whose responsibilities lie somewhere else are made responsible for ad hoc functions – such as recruitment, training, performance services, project appraisals, design and delivery of programs (projects). Often the Finance or Accounts Manager or the Project manager or even the Chief Administrator performs HR duties.

While this may be fine for a smaller organisation initially; however, when it grows into a large or medium scale entity of say 50-60 employees, it calls for a separate or dedicated HR function. What stops non-profit organizations from

sparing a serious thought to human resources? Is it because of its very nature of 'volunteerism' that the importance or the need of HR is not felt by the non-profit organization? Or what stops them from the thought of having a separate HR function,

when the core activity of the organisation is "people processes"?

When we look at other sectors like IT/ Service/or manufacturing or pharmaceuticals, we see huge turnover of human resource, be it in terms of

employment or otherwise. We see lot of HR happening in these sectors. So the question is whether there is a dearth of skilled manpower in non profit sector or they are yet to realize the importance of organizational needs.

The very function of human resource (HR) is people, processes, solution. The HR can not only solve the problem of working with people i.e. internal resources as well as stakeholder but also prevent them from happening, as the very nature of HR is anticipation- in good faith.

While we emphasize the overall nature or the importance of HR, we need to know the departmental or sectoral realities - employee relation, issues, as well as labour laws

and other statutory requirements. The core responsibility is to bring balance in employee management and develop the tools, resources, training and policies that bring about or increase organisation effectiveness.

In an organisation, where there is no HR function or is yet to establish, the objective would be to create an HR Function that would balance system needs and staff concerns.

In most cases, the decision to create an HR Function is based on the desire to bring professionalism and competence to the "people issues". Once this premise is attained, HR can become a strategic partner in the organisation.

The main issue is how organisation working at the grassroots level can approach this tactfully and go ahead. Here are few tips for NGOs which are smaller in size but want to implement the HR system, leading to organizational effectiveness.

1. Have your vision and mission statement clearly defined
2. Start building an organizational structure
3. Have a clear HR policy in place
4. Try to delegate responsibility
5. Think of different departments and functions
6. See the role clarity in the staff

About the Author: Shripad Thaware is an independent HR Consultant and Training Specialist with corporate and social sector background. He worked in the HR wing of a leading automobile company of India.



Science of Smart Giving

Squeezing the most good from large-scale donations takes serious planning. Here are a few success stories

HOW DO you give away \$10 million? You could start adding zeros to whatever checks you are writing to charitable institutions and worthy causes. But if you're going to hand over an eight-figure sum, you'll want more than a thank-you letter and a receipt to show the tax man. Such amounts "raise a question that isn't just material but emotional: How much impact am I going to have?" says Paul Schervish, director of Boston College's Center on Wealth & Philanthropy. The tricky question for philanthropists is how do you sift through the multitude of good causes to find the place where your contribution can really make a difference?

The key to success is focus, according to Rockefeller Philanthropy Advisor's Melissa Berman, who works with families to develop their philanthropic strategies. She urges families to start not with a particular charity, but with a conversation about values. Does it matter more, say, to support medical research or to embrace the arts? Once you've chosen a cause, search out the underdog. If, for example, everyone is giving to the American Diabetes Assn., you might want to consider supporting a diabetes group that hasn't received much funding. Then, work with

advisers you trust — be they philanthropic consulting firms, wealth managers, or friends and colleagues who have experience in philanthropy — to find the best method to put your funds to use. Here are a few examples of how families and individuals have put their wealth to work.

INTERNATIONAL AID

Six years ago Jim and Karen Ansara launched a \$1.5 million charitable foundation. "We would get enthusiastic about a program or a cause and pledge a lot of money, and we wouldn't think about how we were leveraging that organisation," says Jim Ansara, who owns Boston-based Shawmut Design & Construction. So earlier this year, when he sold 70% of his company to his employees, he and his wife took a much different approach to giving. Instead of donating through their foundation, they turned to the Boston Community Foundation, where they started a donor-advised fund.

EDUCATION

When Coleman Fung left Hong Kong for New York at 16, he had little money and few worldly goods. He

worked his way through school at the University of California at Berkeley and later founded software company OpenLink. Though Fung, 48, who lives in East Williston, N.Y., has always been charitable, this year, as his business grew, he decided it was time to scale up his philanthropy. Many funding advisers say that folks

giving more than \$10 million should look seriously at starting a family foundation over a donor-advised fund because their resources will allow them to set up a staff to operate the foundation, and they'll have more autonomy.

In May he seeded a foundation with \$18 million. Fung focuses on education for poor kids. Already, he has funded several grants.

REAL ESTATE

Silicon Valley office space is some of the most expensive square footage in the world. But for 28 non-profits, some of the fanciest Valley digs are free. They work out of a 110,000-sq ft Milpitas (Calif.) office park that real estate developer John and Sue Sobrato, both 67, and their three children donated to a community foundation in 2002. On November 29, the Sobratos unveiled the



Credit Card Donation Processing Made Easy!

Recent studies show people donate up to 20% more with a credit card than other forms of payment. DonorPerfect fundraising software offers a variety of fully integrated tools for credit card and pre-authorized bank draft processing:

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This is just one of the many reasons to try DonorPerfect! For more details log on to: <http://www.softerware.com/asp/referral.asp?id=863>

First Toolkit for Responsible Investment by Foundations

The first ever toolkit for responsible investment by foundations has been released. Created in a partnership between The European Social Investment Forum (Eurosif), and the Bellagio Forum for Sustainable Development and in cooperation with the European Foundation Centre (EFC), the aim of PRIME is to assist trustees, officers and directors of foundations to better understand and integrate Responsible Investment practices (sometimes called Socially Responsible Investment or SRI) into mandates they give to asset managers entrusted with the management of their endowments. The PRIME Toolkit is designed to



provide an introduction to a number of key issues and investment strategy options for trustees from endowed and grant-making foundations. Our objective is to provide foundation trustees and executives with the basic tools needed to engage in serious

Mango Training Programme for 2007

Mango, the UK-based NGO working to strengthen the financial management of other organisations working in humanitarian aid and development also provides practical financial management training for NGO staff and board members working in these areas.

Mango courses for 2007 are now available to book on their website, offering training opportunities around the world. To see the courses on offer, please visit <http://www.mango.org.uk/training/>.

Continued from page 26

finishing touch: a 4,000-sq ft conference centre they built as part of the office park. A family foundation provides \$200,000 a year for maintenance of the facility. **MEDICAL RESEARCH**: When Lee Seidman began selling his network of Cleveland area car dealerships five years ago, he and his wife, Jane, decided to get serious about giving. So he called up the non-profits that had depended on the Seidmans for small, reliable gifts and increased the contributions ten-fold. Then he told each group, "Don't call me for another 10 years." Instead, the Seidmans decided to make a gift that would make a substantial difference to the Cleveland area. They made a \$17 million pledge to establish the Jane H. and Lee G. Seidman Chair in Functional Neurosurgery. After paying the education expenses of their nine grandchildren, the Seidmans hope to give away the remainder of their wealth. "We don't want to leave millions of dollars in our estate to be taxed," says Lee. "And I am having a lot of fun."

Source: The Economic Times, 6th December 2006

Online Donors are Young & Generous

According to a new report from Network for Good, the Internet's largest nonprofit giving portal, the typical online donor is generous, significantly younger than the average offline donor, and not new to giving. Based on an analysis of \$100 million in giving that came through the Network for Good site from its inception on November 19, 2001, to September 3, 2006, the report, "The Young and the Generous" found that the median age of the typical online donor was 38, that 96 percent of all online donors had given to charity before, and that their average gift size was \$163 — significantly more than offline donors give on average. The report also found that equal numbers of men and women donate online, and that their main reason for doing so was convenience. Reflecting overall trends, the report noted that Network for Good has seen a steady increase in online giving over the past five years, with donations rising from \$17.1 million in 2002 to \$32.3 million in 2005. The increase in the number of donors has been similarly striking, growing from 41,138 in 2002 to 180,794 in 2005. For more information log on to: http://www.efc.be/ftp/public/cpi/Newsletter_Nov06/study.pdf

Giving Behaviors of America's Wealthy

By Laura Kujawski

According to a recent survey, America's wealthy would be even more generous if they could have greater trust in nonprofits and greater engagement with financial advisors. America's affluent who are mostly self-made, family-work-aholics, are much more generous than expected, and it's not just Warren Buffet, Bill Gates, Bill Clinton, Sir Richard Branson, and Bono who are donating. According to a new WealthSurvey, conducted by the New York City-based Luxury Institute in association with Charles Maclean, donor advocate and founder of PhilanthropyNow, 31% of the wealthy report that they currently donate to nonprofits. Another 25% say they do so now, and will do so in their wills, while another 15% plan to give soon. Only 11% do not plan to donate, and 15% are not yet sure what they will do. These trends apply across all levels of the wealthy based on income and net worth. "The wealthy cited two major reasons why they donate to nonprofits," said Milton Pedraza, CEO of the Luxury Institute. "Sixty-four percent stated make changes in the areas' as their while 53% cited compelling example the second most Contrary to popular fortunate individuals part, well-rounded whose generosity makes their 'humble-beginnings parents and grandparents' proud," said Pedraza. And there is even more opportunity to attract the donations of this generous group. According to Dr. Charles Maclean of PhilanthropyNow, the wealthy cite two major reasons for not donating to nonprofits.



#1 Reason: 66% said it was fear of not having enough money for self and family. This was the first choice reason for 35%. However, once they feel they have enough to meet their needs, 31% say they will donate.

#2 Reason: Distrust of nonprofits: 56% overall mentioned this issue — with 25% citing this as their first choice reason. Only 35% of the wealthy said they believed nonprofits would use donations wisely. Another 35% believe nonprofits do not use donations wisely. One critical unmet need was for the active engagement of Community Foundations, other nonprofits, and financial advisors in providing specific kinds of philanthropic education for the wealthy, as well as their children. This survey documents the wealthy's strong desire for objective and non-conflicted information about which nonprofits are worthy of donations.



Survey of Charitable Giving Shows UK Donors Gave £8.9 Billion

By Laura Kujawski

UK donors gave an estimated £8.9 billion to charity in 2005/06 according to the latest study of individual giving.

Published jointly by the Charities Aid Foundation (CAF) and the National Council for Voluntary Organisations (NCVO), UK Giving 2005/06 found that donations to charity haven't fallen as expected over the past year, despite record levels of giving following the Asian tsunami. But while some people may have increased their giving, the number of people giving overall has failed to show any real growth, with less than 60% of the UK public giving to charity. Stuart Etherington, Chief Executive of NCVO said, "It is great to see that people haven't taken 'time off' giving after the incredible generosity we witnessed following the Asian Tsunami. "We depend on donations to provide services and support to so many people - from home help for the elderly to refuge for women who are the victims of domestic abuse. So if you are one of the 40% of people who doesn't give to charity, then perhaps this season is a good time to start." The report also shows that a large proportion of people are not making their donations tax efficiently, with just 57% of people who give over

£100 each month doing so through Gift Aid. This is even less than last year, meaning that good causes are missing out on £700 million in tax rebates each year. According to Andrew Jones, Executive Director of External Affairs at CAF, "During the festive season, many people think about making a gift to charity. And while many good causes rely on the public's generosity during the festive season, charities need support all year round. Planned and regular giving throughout the year, particularly where it's tax efficient - is invaluable."

One positive result of the survey is an increase in younger donors between 25 and 34. 35 to 44 year olds are now both the most generous age group and the group most likely to give overall. Regional giving also varies hugely, with people in London and the South East giving the most overall, and people in Wales, Scotland and the East of England the most likely to give.

Women are also the more likely to give, although men continue to give slightly more at £29 per month compared to £25 per month. And while people on higher incomes tend to give more to charity and more often, they give less than any other group as a proportion of their income.

For more information log on to:
<http://www.cafonline.org/ukgiving>

PIL for adding 'Guardian's' column in the forms

Udayan Care, a voluntary organization working for the cause of children and women for the last 12 years, recently filed a Public Interest Litigation against all the education Boards to insert a column on 'Guardian' in their application forms. "Since we are serving orphaned or abandoned children, who either do not know the names of their parents or who would not even want to acknowledge their parentage; to fill up any application form was a pain for them as it contained only a Father and Mother Column. To do justice to these children, we filed a PIL against all the education Boards to insert a column on 'Guardian' in their application forms," said Dr Kiran Modi, Managing Trustee, Udayan Care. As a result of the efforts by this organization, in a landmark judgment, Delhi High Court recently directed the C B S E, the Union HRD ministry and other concerned departments to add a separate column for Guardian in all their forms.

"The chronology of the events started when one of our children, Aarti appeared for the class X examination and had to insert the names of the Managing Trustee and her husband in the 'Father & Mother's Columns'. We are happy that now, such children, who are abandoned or orphaned, can avail the right to education without 'borrowing a parent's name!" Dr Modi added.

For more information log on to:
www.udayancare.org

Community Foundations Model is Spreading to Turkey

The conference "Community Foundation Model and Turkey" that took place in Istanbul on 6th October 2006 aimed to explore the applicability of the community foundation concept in Turkey. The Third Sector Foundation of Turkey (TUSEV) invited several representatives of Turkish Foundations and NGOs as well as entrepreneurs and government officials to discuss roles and functions of community foundations in fostering philanthropy and civic engagement. International experts such as Gaynor Humphreys (WINGS), Shannon St. John (Second Star Philanthropic Services), Steve Mittenthal (The Ellis

Center), Juraj Mesik (World Bank), Vadim Samorodov (CAF Russia) and Peter Walkenhorst (Bertelsmann Stiftung) presented international

experiences and best practices in order to support the establishment of community foundations in Turkey.



New association of community foundations setup in Czech Republic

The double conference on 'Transparency of Procedures at Local Level' and 'Development of Community Foundations in the Czech Republic', which took place on October 26th – 27th 2006 in Ústí nad Labem, Czech Republic, witnessed the establishment of the A.K.N. – the Czech Association of Community Foundations and Community Foundations Supporters. The aim of Association is to support the development of community foundations and organisations which plan to become community foundations, to support their cooperation and communication and to promote and popularise the model of community

foundation in the Czech Republic. The Association is divided into two parts: the first, 'foundation', consists of foundations and organisations with community foundation like approach to their communities; the second, 'support', consists of supporters of the community foundation model in the Czech Republic. The first 'foundation' part members are the Community Foundation of the Euroregion Labe, Vltava Foundation and Via Vitae Foundation. The founding members of the 'support' part of the Association are from the VIA Foundation, civic association Echo Moravia (Initiative for the establishment of community foundation in Hodonín), civic associations Podnos and NETT.

To Fight Corruption, One African Offers Presidents Cash

Editorial Observer on Transparency International's annual list of corrupt countries and sad persistence of sub-Saharan Africa at bottom of heap; reports that Sudanese cellphone billionaire named Mo Ibrahim plans annual prize of more than \$5 million to African head of state who was freely elected, governed well and turned over power to elected successor. (Source: New York Times, 24-11-2006)

\$10 Million Grant Supports Colin Powell Center For Policy Studies

Sen. Colin L. Powell, USA (ret.) and President Gregory H. Williams of The City College of New York (CCNY) announced that the New York Life Foundation is giving \$10 million to establish The New York Life Endowment for Emerging African-American Issues at the Colin Powell Center for Policy Studies. The gift, the largest to date to the Powell Center, will provide permanent funding for scholarships and programming at this unique think tank that engages CCNY students in all aspects of its activities. The gift is the largest single grant ever made by the New York Life Foundation, as well as the largest corporate foundation gift ever received by CCNY.

The Colin Powell Center for Policy Studies is a university-based policy center that produces policy research and introduces students to the world of policymaking. The Center enables CCNY students to take the lead in important public discussions on local, national and global issues, training them to become "big-picture" thinkers in a variety of public policy fields.

Each year, The New York Life Endowment for Emerging African-American Issues will fund 21 scholarships – 16 for undergraduates and five for graduate students – as well as eight summer internships.

Preventing Online Auction Fraud

Computer scientists at Carnegie Mellon University are using data mining techniques to identify perpetrators of fraud among online auction users as well as their otherwise unknown accomplices. The new method analyzes publicly available histories of transactions posted by online auction sites such as eBay and identifies suspicious online behaviors and dubious associations among users.

Online auction sites are immensely popular. The largest, eBay, reported third quarter revenues of \$1.449 billion, up 31 percent from the previous year, and registered 212 million users, up 26

percent. But the popularity of online auction sites also makes them a target for crooks. Internet auction fraud, such as failure to deliver goods after a sale, accounted for almost two-thirds of the 97,000 complaints referred to law enforcement agencies last year by the federal Internet Crime Complaint Center. Perpetrators of these frauds have distinctive online behaviors that cause them to be readily purged from an online auction site, said Computer Science Professor Christos Faloutsos. The software developed by his research team - Network Detection via Propagation of Beliefs, or NetProbe - could prevent future frauds by identifying their accomplices, who can lurk on a site indefinitely and enable new generations of fraudsters.

In a test analysis of about one million transactions between almost 66,000 eBay users, NetProbe correctly detected 10 previously identified perpetrators, as well as more than a dozen probable fraudsters and several dozen apparent accomplices.

"To the best of our knowledge, this is the first work that uses a systematic approach to analyze and detect electronic auction frauds," said Faloutsos, who noted that NetProbe could eventually be useful for both law

enforcement and security personnel of online sites.

The researchers have already adapted the software to provide a trustworthiness score for individual user IDs. Though not yet available to the public, the NetProbe score would complement user reputation scores that many auction sites already provide to help prevent fraud.

"We want to help people detect potential fraud before the fraud occurs," said research associate Duen Horng "Polo" Chau, who developed NetProbe with Faloutsos, undergraduate student Samuel Wang and graduate student Shashank Pandit.

Many auction sites try to avert fraud with so-called reputation systems. In eBay's case, buyers can report whether they had a positive, neutral or negative experience in a transaction, and that report is then translated into a feedback score for that seller.

Unfortunately, a crook can manipulate these feedback scores, obtaining a favorable score by engaging in a number of legitimate sales. But that is costly and time-consuming and, once the fraudster starts cheating buyers, that user identification is quickly red-flagged and shut down.

Perpetrating frauds may be sustainable, however, if a fraudster has accomplices or sets up separate user IDs to serve as accomplices. These accomplice accounts conduct legitimate transactions and maintain good reputations. They also have many transactions with the user IDs of fraudsters, using their good reputations to boost the fraudsters' feedback scores. Because accomplices don't perpetrate frauds, they usually escape notice and can keep working to establish new fraudster accounts, Faloutsos said.

But an unnatural pattern becomes evident when the transactions are plotted as a graph, with each user represented as



Millions of Pounds Tsunami Aid Missing: British watchdog

London: Nine million pounds contributed by the British government as aid for victims of the Asian tsunami have gone missing, according to a House of Commons watchdog body.

The government gave 53 million pounds to charity organisations but 9 million pounds remains "unaccounted for." The Public Accounts Committee (PAC) of the House of Commons has asked ministers to urgently seek accounts from the charity organisations.

The tsunami, which struck on Boxing Day in 2004, devastated coastal regions in India and elsewhere around the Indian Ocean after an underwater earthquake. Nearly 300,000 people were reported killed.

PAC Chairman Edward Leigh praised the Department for International Development (DFID) for its "swift and impressive" response, he added: "It is clear now, however, that the department has some lessons to learn.

"Nearly a year and a half after, it still had no idea whether some 9 million pounds of the nearly 53 million pounds donated to agencies had been spent or not. The department must make sure organisations given grants provide audited evidence that the money was actually spent on the victims of the disaster." However, a DFID spokesperson said: "For the aid delivered to help victims of the tsunami, we know how that money was spent. Two and a half million pounds of unspent aid money had been returned.

"And we have agreed with some partners that any unspent money is now reallocated towards longer term humanitarian projects."

Source: IANS, 24-11-2006

Britain hands over aid fund to World Bank

Britain released aid fund to World Bank following progress reports on aid delivery. Britain announced the release of GBP 50 million (\$99 million) aid contribution to the World Bank following settlement of dispute on conditions attached to aid for poor countries. Hillary Benn, United Kingdom's Secretary of State for International Development froze contributions in September to protest the imposition of economic policy sanctions, trade liberalization, privatization of key industries and other conditions which do not reflect the priorities of beneficiary countries. "Until now, I had not seen the evidence to show that the Bank had made enough progress in implementing these changes," Benn said in a statement. "But having now considered the report, received last month, it does show real progress, and that is why I have decided to release the 50 million pounds." The fund is part of Britain's GBP 1.43 billion (\$2.8 billion) pledge to the International Development Association (IDA) of the World Bank.

Source: AP, 6-12-2006

Continued from page 31

a node, or dot, and transactions between individual users represented by lines connecting the nodes.

In the resulting graph, transactions between accomplices and fraudsters create a pattern that sticks out like "a guiding light," Chau said. Graph theorists call this pattern a "bipartite core" - members of one group have lots of transactions with members of a second group, but don't have transactions with members of their own group. One group, the accomplices, also deals with honest eBay users, but most of the transactions are with fraudster groups.

The researchers tested their method, in part, by accumulating transaction histories from eBay and demonstrating that they could detect the distinctive fraud patterns within these massive data sets. Chau reported on an analysis involving about 100 eBay users at a September data mining conference in Berlin. The team has since analyzed about a million transactions between almost 66,000 eBay users, and those as-yet unpublished findings have been submitted for presentation at an upcoming scientific conference.

"Crooks are extremely ingenious," Faloutsos warned, so identifying accomplices would not eliminate all online auction fraud. But eliminating accomplices would force crooks to resort to more sophisticated, complex schemes. "These schemes will require more effort and cost, so fraud would be increasingly unprofitable," he added.



Carnegie backs UK's first research centre for charitable giving and philanthropy

The Carnegie UK Trust in partnership with the UK Government, the Scottish Executive and the Economic and Social Research Council (ESRC) is to establish the UK's first centre of excellence for research into charitable giving and philanthropy. The aim of the centre will be to support high-quality research aimed at developing a better understanding of charitable giving and philanthropy, and to inform policy and practice decisions in the UK. The centre will work closely with academics, policy-makers, donors and fund-raisers, to build a credible intelligence base for the sector and to promote its research. It will also provide training support and an extensive publications and seminar programme. The creation of the £2 million Research Centre, which has been jointly championed by the Government and Carnegie, was announced on October 16th 2006 by Ed Miliband, Minister for the Third Sector, and Malcolm Chisholm, Scottish Executive Minister for Communities, whose departments will fund the new initiative in conjunction with the Trust and the ESRC. Discussions are also taking place with the Big Lottery Fund, which it is hoped will provide further funding support.

WINGS and the Global Fund for Community Foundations New Leadership

Worldwide Initiatives for Grantmaker Support (WINGS) recently announced that Maria Socorro Camacho-Reyes has joined as the next executive director who will work with WINGS over its planned four years in Manila. Many in the network will know Marissa from her years of experience in philanthropy and association with WINGS. Before joining WINGS, Maria was working as Executive Director of the Jollibee Foundation, the corporate foundation organised by the Jollibee Foods Corporation, the number one fast food company in the Philippines. She also chairs the Philippine Association of Foundations' Community Foundations Committee. Marissa has served as trustee and president of the Association and in other important networks of NGOs in the Philippines. She has 30 years experience in development work, foundation management and network building, development and finance/innovative resource mobilization, project development and management, community-based health, population and development.

Jenny Hodgson was appointed as the first Director of the Global Fund for Community Foundations. Jenny is based in Singapore and will work from there, starting part-time in December and full-time from January. Jenny has worked as a consultant in the NGO field for many years, including much work with grant making foundations, especially in Russia and East Africa, with The Ford Foundation, Allavida and others. Jenny will also be in Bangkok at WINGS Forum, working with WINGS as the reporter/writer for the event, so this will be a great chance for everyone interested in the work of the Fund to meet her. The first permanent staff member of the Fund is Caroline Gobé, the new Grants Administrator and the post of Programme Manager will be advertised shortly. The Fund management will continue to be located in Brussels.

The WINGS Secretariat in Brussels has been relocated to Manila. The Asia Pacific Philanthropy Consortium (APPC) will be hosting the WINGS Secretariat for a four-year period from the start of 2007.

Obituary

Patricia Kennedy, sister of Late President Kennedy, was a generous benefactor of the arts for over 40 years. In 1966 she moved to New York, after her divorce from the actor Peter Lawford. She died on 17th September 2006, at the age of 82. She supported painters and writers, while rearing her four children.



Indian Philanthropy: An Unfinished Agenda

By Pushpa Sundar

The distribution and proper utilization of wealth has engaged the human mind almost as much as its creation. How to ensure an equitable social order in which there is no exploitation and in which wealth is used not only to take care of the poor and needy, but also to bring beauty, art and knowledge to all, has been, and continues to be, a vexed question.

Philanthropy, defined as the creative use of wealth for the long term benefit of society, without any expectation of a quid pro quo, has for long been considered as one way of taking the sting out of inequitable distribution of wealth and to provide for the needy.

Philanthropy springs from charity, but is not synonymous with charity. While charity implies altruistic giving to alleviate immediate distress, philanthropy, inspired by a feeling for fellow humans, is a secular concept in which charity is used in a planned and organized manner to go beyond immediate alleviation of poverty, sickness or social disorder in order to bring about the desired vision of society.

Though charity has a hoary past in India, it became the subject of a public discourse only at the beginning of the twentieth century. Social reformers deemed existing practices of charity to be wasteful, inefficient, and sought change. Thanks to the debate, the traditional modes of giving were creatively transmuted into newer, more efficient and 'progressive' forms. Charity became more secular, less

sectarian, and more oriented to human betterment.

Much water has flowed under the bridge since then, but in sharp contrast to the earlier interest in philanthropy there is almost no public discourse on the role, potential and limits of Indian philanthropy today in spite of the great need and opportunity for philanthropy to play an important role in national life. The specter of poverty refuses to go away, and after almost 60 years of planned development and a massive commitment of public funds, India's ranking in the HDI is still very low. Social disparities have widened and though India is ranked to become one of the superpowers the benefits of such progress as has been made have not reached the poorest and the marginalized. Government has been unable to meet the social deficit or bridge the rural-urban, caste-class and educational divides by itself. At the same time forces such as globalization, technological advance and geo-political conflicts have introduced new challenges as well as opportunities.

Consequently, the respective spheres of the three main protagonists in society — the state, the market and civil society are being revalued, and the boundaries realigned. Civil society is being called to play a greater role in national life because of the dissatisfactions with the state and the market operating on their own. And philanthropy, as a part of civil society, either itself undertaking projects of betterment or as provider of resources

to other civil society actors has the potential to initiate and support the creative non governmental response needed to make each sector more effective, either by itself or in partnership with the other two sectors. Though in size philanthropic resources can never match state budgets for development they are like leaven in bread or salt in food, being catalytic in nature. Properly used they can stimulate creativity and innovation, and by supplementing state resources, they provide choice to users thereby aiding independence of action.

This essay is dedicated to the contribution Indian philanthropy can make if its unfinished agenda is addressed.

Why Philanthropy?

The phenomenal growth of Indian civil society is undoubtedly one of the most important developments of our time. The public discourse today therefore rightly centers round its role, its work, its failures, its needs, and policies that help or hinder its work. Surprisingly, while a dearth of resources is recognized as a major limiting factor for its further development, the role of philanthropy in providing these resources and the catalytic spark to ignite change has received attention only at the margins. Philanthropy is yet to move from a footnote to the main text. The time is now opportune to turn the spotlight on the giver and the process of giving because thanks to a number of factors, Indian philanthropy has reached a take off stage and looks set to have a promising future.



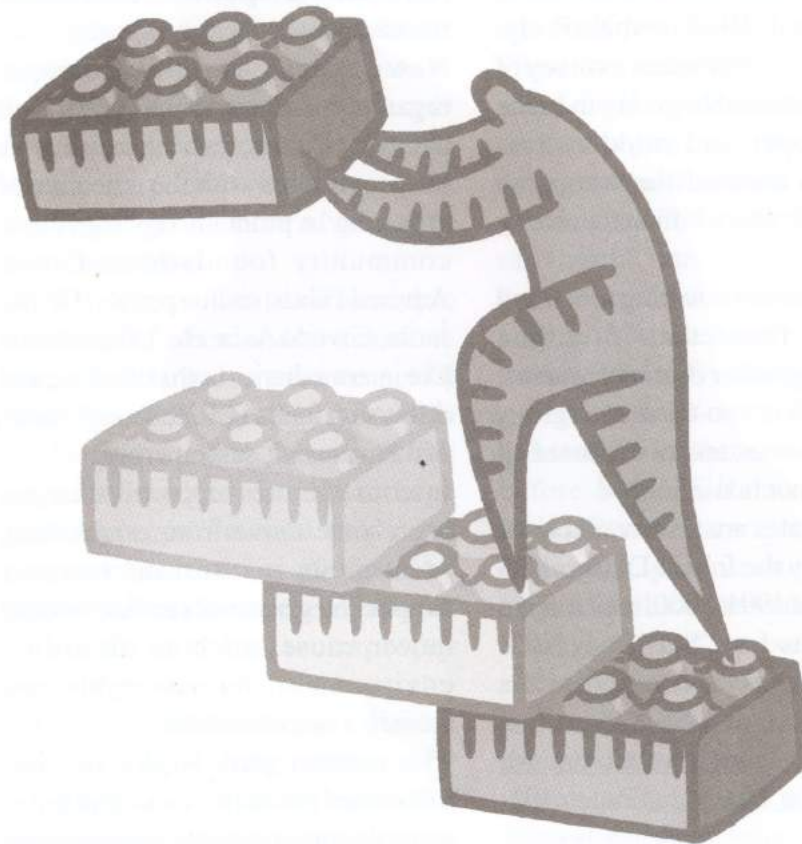
One, there is more money in the economy to give away. We are witnessing a second wave of wealth creation due to the development of the IT, entertainment, and financial industries. There are today many globally ranked billionaires and millionaires of Indian origin. The middle class has also expanded considerably, and is, moreover, more charitably inclined due to the feel good factor induced by an expanding economy. In the intergenerational transfer of wealth among the affluent growing number of the affluent elderly are likely to consider giving away a portion of their wealth to society since the next generation of such families is in many cases settled abroad and is disinterested in, or unable to inherit property in India. Finally, the numbers of affluent NRIs are growing and they are both interested in, and able to contribute to the development of the mother country. There is thus an increased potential for, and interest in engaging in philanthropy which needs to be turned to good account if the new wealth is not be frittered away in unproductive ways.

Two, the concept of corporate social responsibility is more widespread than ever before, though, unfortunately, most corporations equate social responsibility with philanthropy alone, rather than as a more comprehensive concept involving ethical and governance issues. This interest needs to be turned to good account.

Three, the uncertainties of our times have stimulated an interest in religious and spiritual matters and giving to religious organizations is at an all time high. Though some religious leaders and organizations are using some of

this money for social development, it is not always the case, and there is both a potential and an opportunity to bring some of this money into organized philanthropy for constructive use.

heights, the media has demonstrated an undreamt of power to motivate people and to mobilize resources for charity. Not only should this power be further harnessed to motivate, but by



Four, technological developments, especially in information and communication technology have provided powerful tools to bridge time and space so that donors and would be donors can learn of new developments and opportunities worldwide, and contribute to humanitarian needs in hitherto new ways, including through the internet and credit card giving.

Five, as witnessed during the Tsunami and other calamities, when charitable contributions reached unprecedented

acting as a watchdog, also to ensure accountability in recipients.

Indian Philanthropy Today:

Presently Indian philanthropy consists of:

- individual charitable giving
- corporate giving
- donations and grants by foundations and trusts
- donations by religious organizations
- Diaspora philanthropy i.e. giving by NRIs.

Unlike in the USA and other Western countries where charitable giving is a



source of serious study, there is little precise data about the size of philanthropic giving in India. Some estimates are available about the volume of individual donations from two recent surveys conducted by Sampradaan Indian Centre for Philanthropy (SICP) and Society for Participatory Research in Asia (PRIA) in 2001 and 2002 respectively. According to Sampradaan's survey of household charitable giving in India, 96% of upper and middle class households donated the whopping amount of Rs 16.16 billion for charity in 2000.

The PRIA survey covering urban and rural areas found that 75 million households give for charitable causes, of which 68% or two-thirds of all givers live in rural areas, and two fifths of all givers are poor households.

Some estimates are also available of donations by the Indian Diaspora. In the decade of 1991-2000, total foreign contributions for CSOs from NRIs and PIOs were estimated at Rs 3,924.63 crore or US\$ 835 million (Report of the High Level Committee on the Indian Diaspora, Pages 491-92).

There are, however, no quantitative estimates about the volume of giving by foundations and trusts, companies and religious organizations, but impressionistically, the volume of charitable resources overall definitely appears to be increasing.

Organized philanthropy is also more diverse than ever before. There are many new foundations and companies engaging in philanthropy; more intermediary organizations to service new donors; a new class of professionals engaged in the business

of giving for welfare and development, and a new profession of fund raisers for charitable causes, who make good use of modern technology. Government is itself setting up philanthropic organizations such as the National Culture Fund, and the almost defunct Bharat Shiksha Kosh to pool and redistribute public charitable resources.

New types of philanthropic organizations have too emerged, such as Giving Circles, (rather like women's kitty parties but with the objective of engaging in philanthropy together), community foundations, Donor Advised Funds, on line portals (Giving India, Give to Asia, etc.), foundation like intermediaries both collecting and disbursing funds (CRY), though many of them are only just emerging.

In terms of causes supported there has been some move from establishing prestigious institutions towards supporting grassroots initiatives and newer causes such as disability, environment, human rights and women's empowerment.

The market philosophy too has influenced philanthropy so that today some donors and donor organizations attempt to treat philanthropy using the same principles as management of businesses. Strategic philanthropy implying focused use of limited resources according to a plan for maximum impact and aligning philanthropic giving with business goals is becoming the vogue, as is venture philanthropy which treats philanthropy as social investment, nurturing initiatives in much the same way as new businesses, and emphasizing metrics to ensure commensurate returns (in this case social returns).

At the same time old style charity, characterized by ad hoc, small, unplanned and informal giving for immediate relief of distress, and largely for religious and local community projects, continues alongside giving rise to a deep divide in the charitable sector which parallels the rural\urban, rich\poor divide symbolized by the Bharat- India dichotomy. Organized philanthropy or social investment for long term change is urban, centered on NGOs and foreign donors, whereas charity is largely centered on rural and mofussil India, and the small, middle and lower class individual giver, the small retailer, trader and businessman.

Though possibly smaller (we do not really know), than unorganized charity, the organized philanthropic universe of foreign donor organizations, Indian foundations and company programmes is more visible than community philanthropy, and therefore the subject of such limited discourse as there is.

The Unfinished Agenda

Though the face of Indian philanthropy has changed considerably since the beginning of the twentieth century and it has made great strides, there are still many deficits to overcome if philanthropy is to become a potent force for change.

1. Need for Debate: Unless philanthropy enters the domain of public discourse, will not be invigorated. We need debate on the role, potential and limitations of philanthropy. Philanthropy cannot do everything or solve all problems. What role should it have in the creation of a future society? The challenge before us

to envision where philanthropy fits into our desired vision of society.

. Insufficient Knowledge:

Though the contours of Indian philanthropy are better known today thanks to research by Sampradaan Indian Centre for Philanthropy, PRIA and others, philanthropy must become a field of enquiry in our universities or research institutions. There is much that we still do not know. For instance:

We have no trend data to say whether we are becoming more or less generous; whether, how, and how much of new wealth is being channeled into philanthropy; and what is the likely impact, if any, of an intergenerational transfer of wealth on philanthropic giving? There is also no data as to where the charitable rupee goes. Surveys of different kinds, repeated at least every 3-5 years are essential to enable us to track changes in charity and charitable preferences.

We need to know more about the rich indigenous traditions and practices of different communities as well as about rural philanthropy of which there is almost no knowledge, so that ways can be found to bridge the two worlds of charity and philanthropy. More knowledge would open up a rich new "market" for the fund raiser.

Unfortunately we do not know enough even about the world of organized philanthropy, such as how many charitable foundations there are, how many are grantmaking and how many operating their own projects; what proportion of the total charitable resources come from foundations; what are the pros and cons of operating vs grantmaking foundations; how is the foundations' philanthropic

rupee distributed among various social fields; what impact have our foundations in the total had on the course of social development?

2. Review of Public Policies: Tax subsidies or exemptions are one way of encouraging the flow of resources into desired channels. There is almost no research on whether tax incentives have in fact stimulated charity, whether these resources would have come forth irrespective of incentives and the state is losing revenue unnecessarily, and whether the present subsidy regime is regressive, giving more advantage to the richer donor.

While it is important to allow people the choice of where and how much to give, if a larger impact on social progress is the desired goal, we also need to devise policies which will link up philanthropic resources with large and important national goals and programs such as was attempted by Bharat Shiksha Kosh, even though it was a failure due to improper implementation.

3. Charity vs Philanthropy: Though organized social change philanthropy is a desired goal, there will always be need for humanitarian distress relieving charity. Fortunately, there is a lot of charity for such purposes in India, but its potential to also contribute to social transformation has been ignored. It is also imperative that these resources are better organized and monitored so that abuse of charity ceases. How to bridge the world of charity and philanthropy is a vexed question needing an answer.

At the same time, what passes for philanthropy is really charity. Philanthropy requires the donor to have a vision of the society he would

like to see and then to devote his resources to making that vision a reality. Many of our earlier philanthropists like Jamsetji, Dorabji and Ratan Tata, G.D. Birla and others had this vision and devoted their resources to realize that vision. By seeding the funding of institutions such as the Tata Institute of Social Science and Birla Institute of Technology at Pilani, they created the fields of social science, and technical education. They spotted a gap, devoted time and money to it and nurtured it. They also nurtured talent because in the words of Jamsetji Tata, "What advances a nation or community is not so much to prop up its weakest and most helpless members as to lift up the best and most gifted so as to make them of the greatest service to the country." Long before Sir C.V. Raman became a Nobel Laureate, he was helped by GD Birla to acquire instruments from England for his experiments.

Though there are commendable exceptions today too, as also a welcome shift to grassroots concern, the pendulum now seems to have swung too far, so that there is more support for short term "projects" which could equally be financed by "charity", than for visionary institution building or nurturing of talent. While the world of organized philanthropy has gained with more strategic use of resources, it also looks as if it has lost the passion and spontaneity of charity that was earlier possible because the large donor himself made the decisions. Now the programme officers mediating between the owner of wealth and the grant seeker, and lacking full authority to dispose of funds, are cautious, fearing failure could



reflect on his capability and his job. Because of the ad hoc, sporadic and reactive nature of much of current organized philanthropy, professional expertise in philanthropic giving which would enable the programme officer to take bold and visionary decisions has not developed. In a search for quantification and measurement the spirit of philanthropy, and the role played by intuition, and fiscal daring has taken a back seat. The professionals now in charge of philanthropy appear more concerned with number of grants made, completion of projects within given time periods, and measurement of impact rather than visionary thinking.

4. Social Justice Concerns:

Though there is little data as to who benefits from the charitable rupee, impressionistically there appears to be little "social justice philanthropy", i.e. charitable resources are not flowing to causes which would benefit the most marginalized sections of society such as Dalits or tribals, or to those organizations with least access to government or foreign funds. What is needed to advance the weakest sections is not merely some education and income earning opportunities, but more fundamental changes in social structure and power equations. This calls for funding of both protest movements and informed advocacy to change mindsets and policies.

5. Accountability and Ethics:

Donors complain of lack of accountability on the part of those who receive charitable resources, and this is often cited as a major reason why they give less than they can or ought. At the same time one has only to talk

to a Director of Income Tax Exemptions to find out the lack of transparency, accountability and misuse of tax provisions on the part of those who have endowed charitable trusts for public purposes. There is self dealing, and flouting of the mandatory payout and other conditions which enable a donor to enjoy tax exemptions. Hospitals, schools and colleges are established as charitable concerns to gain tax and other benefits rather than a purely altruistic gesture, and are used as commercial concerns.

As for the donor-NGO interface, a culture of dissembling, of hyping achievements and hiding failures on the part of recipients has appeared, prompted by a grant dependent voluntary sector. Organized donors on the other hand place more store on project outcome rather than people, processes, and institutions. There is surely a case for restoring ethics in philanthropy.

6. Lack of Common Cause:

Organized Indian donors are individual players and making common cause with other donors in order to get a "bigger bang for the buck" is still alien to our ethos so that there are few examples of donor partnerships for joint funding of really big ventures. While NGOs have learnt to value collaboration and partnerships organized Indian donors still don't see themselves as belonging to the larger nonprofit sector where they have common concerns and problems and something to learn from each other.



A Vision for the Future

There are many important concerns for philanthropy to address in future.

A sample agenda could be:

- **Supporting** the building of new leadership not only in the field of organized philanthropy but society generally based on values, ethics and responsible humanity.
- **Promoting** macro ethics of systems high impact on the citizen such as parliament, the judiciary and the bureaucracy, the medical profession, business and universities.
- **Supporting** the development of "soft power" i.e. power which comes not from coercion but from attraction,

affinity, humanity and ideals. The kind of power wielded by a Gandhi or a Nelson Mandela.

To conclude, Indian philanthropy is bound to be touched by the winds of change blowing in other sectors and in other countries. No doubt organized philanthropy will be forced to perform, to plan for positive outcomes, and to learn from and feed back into the larger national systems and networks. Hopefully over the coming decades we will see a field that is more diversified, more coordinated, more collaborative, effective, responsible and ethical.

About the Author: Pushpa Sundar is former Executive Director of SICP and has been conferred an honorific title of Director Emeritus of SICP.

Please note: The views expressed in this paper are those of the author and do not necessarily reflect the views of our institution.

आंबेडकर के सिद्धान्त

प्रार्थिक तथा सामाजिक रूप से वर्जित समुदाय के लिए रोजगार तथा अतिरिक्त सिद्धान्तों का निर्माण किया गया है। दक्षिण एशियाई देशों में जातियता के आधारपर किए जानेवाले भेदभाव की समस्या के समाधान हेतु विदेशी निवेशकों के लिए सहायक



१. जातीय भेदभाव की समस्या, दक्षिण एशियाई राष्ट्रों के लिए एक गंभीर समस्या बनी हुई है। दर्शाए गए सिद्धान्त इस समस्या के समाधान का एक प्रयास

है। आज तक दलितों के उपर अत्याचार होते रहे हैं, उन्हें सकारात्मक कृति के जरिए तथा मानवाधिकार संबंधी मानदंडों के अनुसार कम करना यह इनका लक्ष्य होगा। लेकिन इस दौरान अन्य वर्जित समुदायों को हानि न हो इस बात का भी ध्यान रखा जाएगा। इन सिद्धान्तों की सहायता से, श्रमिकों के प्रति जातिय आधारपर किए जानेवाले भेदभाव को कम करने में, यहाँ कार्यरत विदेशी कंपनियों अपना योगदान दे सकती है। रोजगार में समानता लाने के लिए UK में वुड-शेपर्ड तथा उत्तरी आयरलैंड में मैकब्राईड सिद्धान्तों का प्रयोग किया गया। यह सिद्धान्त कुल तथा धर्म के आधारपर किए जाने वाले भेदभाव से संबंधित थे। जिन राष्ट्रों में मानवाधिकार का भारी उल्लंघन हो रहा है ऐसे राष्ट्रों के लिए निवेशसंबंधी सिद्धान्त विकसित किए गए जैसे, (EU) युरोपियन संघ की आचारसंहिता तथा दक्षिण आफ्रिका में अपरथाईड की समस्या के समाधान के लिए १९७० में बनाए गए सुल्लिवन सिद्धान्त, इन सभी सिद्धान्तों से बहुत सी बातों का ज्ञान होता है।

२. मुख्य रोजगार सिद्धान्त, श्रमिकों के अधिकारों पर आधारित है जिन्हें पहले से ही अन्तरराष्ट्रीय समुदाय, सरकार, व्यापारी संघ तथा नियुक्तकर्ताओं से, अन्तरराष्ट्रीय मजदूर महासंघ (ILO) की सभाओं में अनुमोदन प्राप्त हुआ है। इन्हें, सदियों से शोषित दक्षिण एशियाई जनसंख्या के कुछ हिस्सों के लिए मानवाधिकार के व्यावहारिक प्रयोग के रूप में देखा जा सकता है। समाज में इन लोगों को आज भी, किसी विशिष्ट जाति में या गुट में जन्म होने के कारण सामाजिक भेदभाव का सामना करना पड़ता है।

३. वर्तमान स्थिति में श्रमिकों के अधिकारों के रक्षण के प्रति सरकार के कर्तव्यों को, समाज के बड़े हिस्से पर प्रभाव करनेवाले कॉर्पोरेट क्षेत्र जैसे साधनों से काफी सहायता मिल रही है। कॉर्पोरेट क्षेत्र में नियुक्त लोग तथा सब-कॉन्ट्रैक्टिंग के जरिए अप्रत्यक्ष रूप से जुड़े लोगों का भी अंतर्भाव है। 'UN ग्लोबल कॉन्ट्रैक्ट' एक ऐसा ही साधन है जिसके छटवे सिद्धान्त में, इन सिद्धान्तों का अनुसरण करनेवाले कंपनियों के लिए नियुक्ती तथा व्यवसाय में भेदभाव को समाप्त करने की बात कही गयी है। दूसरा साधन है 'ग्लोबल सुल्लिवन प्रिन्सिपल्स' जिस में कहा गया है कि कम्पनीयों को, जिस समाज में वे व्यवसाय कर रही हैं, उन समुदायों के कल्याण के लिए समुदाय में प्रतिकूल परिस्थिति में रहनेवाले श्रमिकों के लिए उचित प्रशिक्षण सांस्कृतिक, आर्थिक तथा सामाजिक हित के लिए कार्य करना चाहिए। इस तरह की वचनबद्धता को OECD गाईडन्स फॉर कंपनीज में तथा युनायटेड नेशन के रिस्पॉन्सिबिलिटीज ऑफ ट्रान्सनैशनल कॉर्पोरेशन्स एवम अन्य उद्यमों में मानवाधिकार के संदर्भ में दोहराया गया है। सामाजिक अपवर्जन संबंधी अतिरिक्त सिद्धान्तों को भी इन अंतरराष्ट्रीय प्रमाणकों के अनुसार तैयार किया गया है।

४. इन सिद्धान्तों के प्रभावी कार्यान्वयन के लिए, जिन कंपनियों द्वारा इनका अवलम्ब किया जा रहा है उन्हें सिद्धान्तों को साधारण अनुमोदन देने के लिए तथा एक सालाना रिपोर्ट तैयार करने के लिए कहा गया है जिस में सामाजिक उत्तरदायित्व रिपोर्टिंग के तहत उनकी उन्नति का ब्यौरा दिया गया जाएगा। बाहरी ओडिट नियुक्त करने के बारे में भी कहा गया है। किसी भी समाज में, रचनात्मक स्तरपर गंभीर रूप से क्षतिग्रस्त समुदायों के प्रति सकारात्मक कृति की जरूरत होने के कारण इन सिद्धान्तों को तैयार किया गया है।

५. इन सिद्धान्तों में 'दलित' शब्द का प्रयोग किया गया है, पहले 'अछूत' तथा 'अनुसूचित

जाति' के नाम से जाने गए लोगों द्वारा यह शब्दप्रयोग चुना गया है, जिसे भारत सरकार ने भी अपनाया है। 'दलित' शब्द में अनुसूचित जनजाति के लोगों का भी अंतर्भाव होगा। संयुक्त राष्ट्रसंघ द्वारा, 'जातियता के आधार पर किए जानेवाले भेदभाव को 'कामकाज तथा वर्ण के आधारपर किया जानेवाला भेदभाव' कहा गया है। 'दक्षिण एशियाई' देशों में हम विचार कर रहे हैं भारत, नेपाल, पाकिस्तान, बांग्लादेश तथा श्रीलंका जैसे देशों का।

रोजगार के सिद्धान्त

रोजगार के सिद्धान्त, भेदभाव विरोधी वर्तमान कानून तथा रणनीति पर आधारित होंगे जो, आंतरराष्ट्रीय स्तर के मानवीय तथा रोजगार अधिकारों के दायरे में कार्य करेंगे तथा आंतरराष्ट्रीय मानकों के सर्वसाधारण जिम्मेदारियों पर अमल करेंगे। इनमें निम्नलिखित मुद्दों का अंतर्भाव होगा:

१. जातीय भेदभाव की पध्दति को मिटाने के लिए रोजगारनीति में जातीय भेदभाव विरोधी विधान का अंतर्भाव करें,

२. सकारात्मक कार्ययोजना का विकास करें तथा उसपर अमल करें जिसमें सभी अधिकारी/कर्मचारियों के लिए जातीय भेदभाव से संबंधित प्रशिक्षण का समावेश होना आवश्यक है। इसमें दलित महिलाओं का विशेष ध्यान रखना चाहिए, खासकर जहाँ स्थानिय जनसंख्या के अनुपात में दलितों का कर्मचारियों के रूप में कम प्रतिनिधित्व हो।

३. कंपनी तथा उनसे संबंधित सप्लायर्स, राष्ट्रीय अधिनियमों का पालन अवश्य करें, विशेष रूप से बंधुआ मजदूर, बाल मजदूर एवम् मलबा ढोनेवाले मजदूरों से संबंधित अधिनियमों का। साथ ही जातीय संबंधों की वजह से मजदूरी की इन पद्धतियों को कानूनी मंजूरी मिलने पर प्रतिकूल असर न हो इसका अवश्य ध्यान रखें। नागरी अधिकार कानून तथा क्रूरता प्रतिबंध कानून जैसे जातीयता विरोधी कानूनों



को जल्द से जल्द लागू करने के लिए सक्रिय योगदान दे।

४. रोजगार नियुक्ति, चयन तथा कैरियर विकास की निष्पक्ष प्रक्रिया अपनाए इन प्रक्रियाओं की स्वयं दलितोंद्वारा तथा समाज के अन्य समुदायों द्वारा छानबीन हो सके इस बात का ध्यान रखे:
५. रोजगार में जातीय भेदभाव को दूर रखने के लिए कम्पनियों के सभी कर्मचारियों के लिए जिम्मेदारी उठाए, इस में डायरेक्ट तथा सब कॉन्ट्रैक्ट वाले कर्मचारियों का भी अंतर्भाव हो,
६. दलित समुदाय के कर्मचारियों तथा संभाव्य कर्मचारियों के लिए सर्वकश प्रशिक्षण अवसर प्रदान करें (जहाँ संभव हो वहाँ अन्य सभी कर्मचारियों के साथ, जहाँ संभव न हो वहाँ अलग से) दलित कर्मचारी अपनी पूरी क्षमता से कार्य कर सके इसलिए अंग्रेजी कम जानने वाले उम्मीदवारों के लिए भाषा संबंधी सहायता प्रदान करें, जहा संभव हो वहाँ दलित कर्मचारियों के नियुक्ति के लिए संख्या निर्धारित करें,
७. व्यावसायिक जरूरतों को पूरा करने के लिए, भिन्न भिन्न कर्मचारीवर्ग से अधिकाधिक लाभ प्राप्त करने के लिए तथा निर्धारित नीति का कार्यान्वयन, देखरेख तथा संबंधित पध्दतियोंका अनुसरण ठीक तरह से हो इसलिए उच्च स्तरपर एक मैनेजर की नियुक्ति करें,
८. हर कंपनी की उन्नति की जांच तथा देखरेख करने हेतु एक प्रभावी यंत्रणा प्रस्थापित करें, इसे सेक्टर तथा राज्यस्तर पर भी लागू करें, इस यंत्रणा में दलितों के प्रतिनिधियों का (महिलाओंसमेत) समावेश करें,
९. इन सिध्दान्तोंके लागू होने के बाद उसकी उन्नति के बारे में एक रिपोर्ट हरवर्ष प्रकाशित करें - सालाना रिपोर्ट के उचित विभाग में,
१०. संपूर्ण नीति में उभरी कमियोंको ढूंढने के लिए एक विशिष्ट बोर्ड मेम्बर की नियुक्ति करें

आर्थिक तथा सामाजिक अपवर्जन की समस्या के समाधान हेतु अतिरिक्त सिध्दान्त जो निवेशक अतिरिक्त सिध्दान्तोंका अनुमोदन करते हैं वह सब भूमि तथा कैपिटल स्वामित्व को बढ़ावा देकर, सामाजिक एवम् आर्थिक अधिकारों से संबंधित कौशल्य विकास के अवसर बढ़ाएंगे। किसी भी सामाजिक एवम्/अन्यथा परिस्थितीविशयक जांच के लिए सिध्दान्तो का अधिक महत्व होना चाहिए।

‘सामाजिक रूप से वर्जित समुदाय’ यह संज्ञा दलितों के लिए लगाई जाती है लेकिन इसमें कुछ विशिष्ट संदर्भ में आदिवासी लोग, महिलाएं तथा धर्मानुसार अल्पसंख्यक समुदायों का भी समावेश किया जाता है। जो अतिरिक्त सिध्दान्तों का अनुमोदन करते हैं उन्हें:

१. जातीयता के प्रभाववाले देशों में अथवा क्षेत्रोंमें सामुदायिक विकास कार्यक्रमोंमें तथा अन्य चैरिटेबल कार्यक्रमों में योजना तथा कार्यान्वयन स्तरपर दलितोंके सहभाग को समाविष्ट करना होगा, दलितोंको सभी प्रकार के लाभोंका समान भाग मिलना चाहिए।
२. जहाँपर भूमि खरिदने या लिजपर लेने की बात हो वहाँ उस भूमिको सामाजिक रूपसे वर्जित समुदाय से बलपूर्वक प्राप्त न की गई हो इसका ध्यान रखना चाहिए
३. स्थानिय उद्यमों में सामाजिक रूप से वर्जित समुदाय के लिए सेवा/सप्लाई की मात्रा सुनिश्चित करने की मांग करनी चाहिए
४. स्थानिय समुदाय के लिए हानिकारक तरिके से स्थानिय स्त्रोतोंका अपहार नही करना चाहिए
५. स्थानिय लोगोंको पर्यावरण के लिए हानिकारक कृत्य करने के लिए तथा हिंसात्मक विरोध प्रदर्शन के लिए प्रवृत्त करनेवाले कार्य न हो इसका ध्यान रखना चाहिए, इसके लिए स्थानिय लोगोंसे सलाह करनी चाहिए
६. सामाजिक रूप से वर्जित समुदाय के निवेश संस्थाओं पर स्वामित्वको अधिक प्रोत्साहन दिया जाना चाहिए।
७. अगर बैंक या वित्तीय संस्था हो तब प्रधानता वाले क्षेत्र में ऋण देते समय दलितों के स्वयंसहायता गुट और दलित उद्यमीयों को मदद देने पर जोर देना चाहिए
८. सामाजिक रूप से वर्जित समुदायोंके लिए प्राथमिक तथा सभी स्तरपर शैक्षणिक परियोजनाओंको बढ़ावा देना चाहिए वरिष्ठ अधिकारी तथा प्रबंधकीय पदों के लिए उचित प्रशिक्षण प्रदान करना चाहिए,
९. दलित समुदायके लोगों को अंग्रेजी सिखाने के लिए प्रोत्साहन दे, राज्य तथा सरकारी प्राधिकरणों को भी इसके लिए प्रेरित करे, अंग्रेजी का ज्ञान इन समुदायोंके लिए रोजगार की संभावनाओं को बढ़ाएगा
१०. विसलब्लोअरस् के लिए एक सुरक्षा यंत्रणा तैयार करें

दशम खण्ड, उषस्तिका आख्यान

छान्दोग्योपनिषद्, अध्याय ६

ओले और पत्थर पढनेसे कुरुदेशके खेती के चौपट हो जाने पर वहाँ इभ्य ग्रामके भीतर ‘आटिकी’ पत्नीके साथ चक्रका पुत्र उषस्ति दुर्गतिकी अवस्था में रहता था ॥१॥

उसने घुने हुए उड़द खानेवाले एक महावत से याचना की। तब उसने उससे कहा - इन जूठे उड़दों के सिवा गेरे पास और नहीं है। जो कुछ राकत्र थे वे सब के सब ये मैंने अपने भोजनपात्र में रख लिए हैं। अतः मैं किस प्रकार आपकी याचना पूर्ण करूँ? ॥२॥

ऐसा कहे जाने पर उषस्तिने उत्तर दिया - तू मुझे इन्हें ही दे दे - ऐसा उषस्तिने कहा। तब महावत ने वे उड़द उसे दे दिए और कहा ‘यह अनुपान भी लो।’ इस पर वह बोला - ‘इसे लेनेसे मेरे द्वारा निश्चय ही उच्छिष्ट जल पीया जाएगा’ ॥३॥

इस प्रकार कहने वाले उस उषस्तिसे महावत ने कहा - ‘क्या ये उड़द भी उच्छिष्ट नहीं हैं?’ उसने कहा- ‘इन्हें बिना खाये तो मैं जीवित नहीं रह सकता था, जलपान तो मुझे यथेच्छ मात्रामें मिलता है’ ॥४॥



SAINT USHASTI'S TEACHINGS

Thomas Malthus spoke similarly thousands of years after sage Ushasti. He postulated, 'food is necessary to the existence of man.' He portrayed a world where choices were limited because of physical scarcity of resources, especially food. In Malthusian world, human behavior was driven by circumstances, instincts and the choice was always limited and the consequences predictable. Want led to competition, aggression and conflict. Will was guiding the world of sage Ushasti unlike the Mathusian world. Ushasti chose to accept food from another person and halve the social law of his time. In his view the law stood in conflict with the fundamental right to food, and a fundamental right attained primacy over customary law. He upheld the law by refusing to accept water that he did not need. He also subordinated instinctive want to the principle of *aasteya*, which is 'not to steal from others or also not to accept that is not required'. Thus, though fundamental want was common to the two worlds of Malthus and Ushasti, but Malthus' man was always constrained by want and thus everything else subordinated to want; while in Ushasti's world, will attained primacy over want and even law.

Free Will of Ushasti was tempered with inevitability of a fundamental right, the right to food.

द पॉवर टीम: बोर्ड का प्रमुख

लाभरहित संस्था के बाहरी प्रबंध मंडल के प्रमुख का पद नेतृत्व का सबसे कठिन पद होता है। १५० साल पुराने एक स्कूल, एक बड़े पुनर्वास केंद्र तथा एक फाउण्डेशन के अध्यक्षपद पर काम करने के बाद मैं इस पद के दोनो अंगों के बारे में बता सकता हूँ जो सही मायनों में 'हॉट स्पॉट' माना जाता है। इसके अलावा और दो पद इससे भी अधिक हॉट माने जाते हैं, एक है प्रमुख कार्यकारी अधिकारी (CEO) और दुसरा है प्रमुख एडव्हान्समेन्ट अधिकारी (CAO), इस पद बैठे व्यक्तिसे काफी अपेक्षाएं जुड़ी होती है। लाभरहित संस्था का अध्यक्षपद स्वैच्छिक होने के कारण उसमें मासिक वेतन अधिक नहीं होता है। इसलिए कार्य उचित रूप से पूरा न होने पर वित्तीय हानि अधिक नहीं होती है।

मेरी यह बात उपहासिक लग सकती है, लेकिन यह सच्चाई है। एक प्रमाणिक स्वयंसेवक होने के नाते बोर्ड के प्रन्यास के अध्यक्षपद का स्विकार करना सबसे बड़ी वचनबद्धता है। इस पद पर बैठने के बाद, अच्छा कार्य करने हेतु संस्था के सातत्य, सुधार तथा विकास की जिम्मेदारी निभाना उस व्यक्ति का कर्तव्य है।

प्रन्यास के प्रमुख का पद एक ऐसा पद है जहाँ आपके द्वारा निभाए गए नेतापद के अन्य अनुभवोंका महत्वपूर्ण योगदान होता है। CEO तथा अन्य वरिष्ठ अधिकारी कुछ अच्छे कारणों के लिए इन पदोंका ग्रहण करते हैं। यह कारण हमेशा उनकी गिफ्ट कर्पैसिटीज से संबंधित नहीं होते हैं लेकिन इन व्यक्तियोंके नेतृत्व गुण के लिए अधिक लाभकारी सिद्ध होते हैं। निजी व्यावसायिक उद्योगों के अध्यक्ष

तथा वरिष्ठ अधिकारी प्रशिक्षित होते हैं तथा उन्हें टीम के नेतृत्व का अच्छा अनुभव होता है। चाहे वह खाद्यान्न उत्पादन हो, बैंकिंग हो या कन्सल्टिंग, इस पद तक आने के लिए इन उद्योगोंमें कार्यरत व्यक्तियों को खुद के कौशल्यगुणों को विकसित कर साबित करना जरूरी होता है।

इसके अलावा कॉर्पोरेट क्षेत्र में कार्यरत वरिष्ठ अधिकारियों में जिन निपुणता, ज्ञान अथवा कौशल्य की कमी होती है उसके लिए वे हमेशा दुसरों पर निर्भर रहते हैं। वे अक्सर ऐसे कामों के लिए लोगोंको नियुक्त करते हैं।

किसी भी कॉर्पोरेट मॉडेल के संस्था के पास निनलिखित बातों के लिए समय नहीं होता है:

अप्याप्त योग्यतावाले लोगों के साथ काम करना माइक्रोमैनेज जरूरत से अधिक जानकारी हासिल करना

अनिश्चित/अस्थिर होना, अन्यथा लक्ष्यप्राप्ति की ओर असमंजसता होना यहाँ होता है एक महत्वपूर्ण मिलाप।

किसी भी लाभरहित संस्था में एक सक्षम अध्यक्ष के साथ प्रशिक्षित CEO का मिलाप हो जाए तब सबसे अच्छे परिणाम मिल सकते हैं, खासकर अगर बोर्ड के अध्यक्ष के अन्य अनुभवों को सुनकर, जानकर उस से कुछ सीखें तब परिणाम अधिक उत्तम हो सकते हैं।

उसी तरह बोर्ड के अध्यक्ष अपने सक्षम नेतृत्वगुणों के साथ लाभरहित संस्था के संदर्भ में संस्थागत फर्क को जानते हुए CEO, CAO और अन्य महत्वपूर्ण व्यक्तियोंके लिए एक नमूना तैयार कर सकते हैं। वे जिन लाभरहित संस्था का नेतृत्व कर रहे हैं उस संस्था की सफलता के लिए यह व्यक्ति तथा उसके गुणोंका पूरक पद्धति से एकत्रिकरण होगा।



दाताओं के लिए मार्गदर्शक सूचनाएं वार्षिक पुरस्कार के लिए पात्र दाताओं के लिए सलाह

हर वर्ष सर्वश्रेष्ठ लाभरहित संघटनाओंको सम्मानित करनेवाले 'द डोनर कनेडियन फाउण्डेशन' की ओर से डोनर्स के लिए, 'गार्डललाईन्स फॉर गिर्कींग' नाम से एक मार्गदर्शिका तैयार की गई है, जिसकी मदद से डोनर्स अपने उपकार कार्य के लिए उचित विकल्प चुन सकें। यह मार्गदर्शिका उन मापदण्डोंके आधारपर तैयार की गयी है जो मापदण्ड पुरस्कार देते वक्त लगाए जाते हैं, (इसके बारेमें विस्तृत जानकारी CF दिसंबर ३१, २००३ में) और उसी तरह १० श्रेणियोंमें विभाजित किये गए हैं।

वित्तीय प्रबंधन

सबसे पहली और महत्वपूर्ण बात ये है कि, लाभरहित संस्थाओंने अपने वित्तीय व्यवहार का प्रबंधन उचित रूप से करना चाहिए तथा अपनी कार्यक्षमता प्रदर्शित करनी चाहिए। संस्थाओंको अपना योग्य वित्तीय प्रबंधन दर्शाने के लिए निम्नलिखित कार्य करने होंगे:

सालाना व्यवहार में एक अतिरिक्त निधि तैयार करना, जो उन्हें आय में अचानक बदलाव की स्थिति में सहायक हो सकता है, व्यय पर रोक लगाकर राजस्व में वृद्धि करना, वित्तीय स्रोतोंसे बहुतांश रकम (कम से कम ६० से ७५%) कार्यक्रमोंपर खर्च करना, स्वतंत्र अस्तित्व निर्माण करना, ऑडिट के जरिए संस्था के वित्तीय रिकॉर्ड को क्लैलिडेट करना, सालाना रिपोर्ट डोनर्स तथा अन्य सदस्योंको भेजना।

आय विशयक स्वतंत्रता

संस्थाकी सालाना राजस्व (रेवेन्यू) में वृद्धि लाने से आय में अचानक बदलाव की स्थितिमें संस्था को राहत मिल सकती है। संस्थाकी आय विशयक स्वतंत्रता नीचे दर्शाए गए उपायोंसे प्राप्त कर सकते हैं:

रेवेन्यू के स्रोतों को विकसित करना, संस्था के रेवेन्यू के बड़े हिस्से के लिए कुछ डोनर्स के उपर अधिक निर्भर न होना। सरकारके अस्थिर वित्तीय स्रोतोंपर निर्भरता को मर्यादित करते हुए निजी स्रोतोंसे

(व्यक्तिगत, फाउण्डेशन, तथा कॉर्पोरेट) योगदान लेना, एक वर्ष के व्यय के बराबर रकम अतिरिक्त निधि के रूप में रखना।

प्रबंधन

उचित रणनीतिपूर्ण प्रबंधन प्रक्रिया, लक्ष्य निश्चिती तथा स्रोतोंके बटवारे की अनेकांगी तथा अनेक चरणोंवाली पध्दती है। प्रभावी प्रबंधनवाली लाभरहित संस्थाओंको:

एक लक्ष्य तथा एक दूरदर्शितपूर्ण विधान सुनिश्चित करना होगा जो संस्था के अस्तित्व को और उनके अंतिम उद्दीष्ट को परिभाषित कर सके, अंतिम लक्ष्य से संबंधित संघटनात्मक तथा कार्यात्मक उद्दीष्ट निश्चित करने होंगे, संस्था के कर्मचारि तथा स्वयंसेवक पूर्ण रूप से समर्पित तथा लक्ष्य के प्रति सहायक हो इसका पूरा ध्यान रखेंगी।

बोर्ड का नियंत्रण/शासन

लाभरहित संस्थाओंका मैनेजमेंट संस्थाको जिम्मेदारीसे, दूरदर्शिता से तथा संस्थाके लक्ष्य से सुसंगत पध्दतीसे चला रहे है इस बात का ध्यान निर्देशकों के बोर्डद्वारा रखा जाता है। संस्था में बोर्ड के उत्तम नियंत्रण को निम्नलिखित मुद्दोंसे दर्शाया जाता है:

बोर्ड की स्वायत्तता को बरकरार रखना, बोर्ड के मताधिकारवाले सदस्योंमें, वेतनप्राप्त कर्मचारियों में से एक से अधिक सदस्योंको (सामान्यतः कार्यकारी निर्देशक) शामिल न करना, व्यक्तिगत अनुदान, नए वित्तीय स्रोतोंका विकास तथा, समाज में संस्थाकी छविको उभारना इन प्रयासों के जरिए संस्था की आय में वृद्धि करना, कमिटीके कामों में तथा बैठकों में सक्रिय सहभाग लेना, संस्था के दैनंदिन कार्य में ज्यादा दखल न देना।

स्वयंसेवक

स्वयंसेवा लाभरहित संस्थाओंका मुख्य लक्षण है। यह संरचनात्मक स्रोतोंका महत्वपूर्ण जरिया है, जिसमें वेतनरहित सेवा, तथा वित्तीय तथा वस्तुओंके रूप में अनुदान का अंतर्भाव होता है। स्वयंसेवकोंके प्रभावी प्रबंधन तथा उपयोग में समाविष्ट बाते नीचे दर्शायी गयी है:

स्वयंसेवकोंके नियुक्ति के लिए कार्यक्रम तैयार करना जिसमें संस्थाके पूराने ग्राहकों को स्वयंसेवी कार्य में शामिल करने को महत्व दिया जाना चाहिए, स्वयंसेवकोंके लिए प्रबंधन तथा प्रशिक्षण कार्यक्रम तैयार करना, स्वयंसेवकों को, उनके समय के अलावा वस्तु के रूप में अनुदान देने के लिए प्रेरित कर उनका सर्वोत्तम योगदान प्राप्त करना

अधिकारी/कर्मचारी

स्वयंसेवकों के अलावा संस्था के अधिकारीवर्ग का, संस्था की नीव बनाने में तथा उसकी दीर्घकालिन सफलता में महत्वपूर्ण योगदान होता है। अधिकारी वर्ग के प्रभावी प्रबंधन तथा उपयोग में समाविष्ट बाते:

अधिकारी वर्ग को अधिकतर कार्यक्रमों के लिए नियुक्त करना प्रभावी अधिकारी प्रशिक्षण तथा विकास कार्यक्रम आयोजित करना।

अभिनवता

संस्थाके सार्वत्रिक सफलता के लिए अभिनवता एक आवश्यक तथा महत्वपूर्ण अंग है। कार्यक्रमोंको संस्थाके अंतर्गत तथा बाह्य बदलाव के साथ सुसंगत रखते हुए उनकी क्षमता तथा प्रभाव में वृद्धि करने हेतु नए मार्ग अपनाए जाने आवश्यक होता है। संस्थाओंने:

बदलाव के लिए तैयार रहना चाहिए, नई तथा उत्तम पध्दतियों अपनाने के बाद उनके सुचारु ढंग से अमल पर देखरेख रखनी चाहिए, कार्यक्रमों के लिए संबंधित समुदाय तथा वहाँकी विशिष्ट बातों का अध्ययन करना चाहिए, तंत्रज्ञान के नए आविश्कारों का लाभ उठाना चाहिए।

कार्यक्रमों का मूल्य/व्यय

लाभरहित संस्थाओंको कार्यक्रमोंके व्यय को नियंत्रित कर, पैसोंका सर्वाधिक लाभ उठाना चाहिए तथा कार्यक्रमोंके सेवा तथा वस्तुरूप निष्पत्ती को बढ़ाना चाहिए परिणामोंका (output) मूल्यमापन कार्यक्रमोंद्वारा प्राप्त निष्पत्ती के अलावा, कार्यक्रमोंके निर्धारित लक्ष्य प्राप्ती में



उनके द्वारा तैयार किया गया iMIS को उत्तर अमरिका, युरोप तथा एशिया पैसिफिक में 35000 से अधिक लाभरहित संस्थानों में प्रयोगमें लाया जा रहा है।

स्मार्ट आयडिया 1: ग्राहक के साथ हुई हर बातचीत की जानकारी एकत्रित करें।

वन टु वन कम्युनिकेशन (हर व्यक्ति के साथ प्रत्यक्ष संपर्क) के लिए ग्राहकों के विषय में ट्रैन्डिंग, कॉन्टेक्ट तथा डेमोग्राफिक जानकारी (data) एकत्रित कर एक केंद्रिय जानकारी कोष बनाना महत्वपूर्ण कदम होता है। इन तीनों विषयों की जानकारी को एकत्रित करके ग्राहक की विस्तृत प्रोफाइल तैयार करें, यह वैयक्तिक संपर्क के लिए महत्वपूर्ण साधन है। कॉन्टेक्ट डाटा में, ग्राहक तक पहुंचने के लिए आवश्यक सभी घटकों का अंतर्भाव होगा (नाम, पता, फोन नं., ई-मेल इ.) डेमोग्राफिक डाटा में आपके ग्राहक की विशिष्ट जानकारी का अंतर्भाव होगा (आयु, लिंग, वैवाहिक जानकारी इ.) ट्रैन्डिंग डाटा में, संपत्ती के विषय में (सदस्यत्व कारिन्सुअल, इक्वेन्ट रजिस्ट्रेशन, प्रॉडक्ट परचेस) तथा संपत्ती के अलावा (कॉल्स कमिट पार्टिसिपेशन इ.) तथा वेबअॅक्टिविटी (डाऊनलोड डॉक्यूमेंट्स, व्हिजीटड पेजेस इ.)

आपके संस्थान का वेब साईट आपके ग्राहक के लिए व्हैर्युअल ऑफिस होगा। आपके संस्थान के साथ हुए अप्रत्यक्ष बातचीत को और प्रत्यक्ष बातचीत को रिकार्ड करें। ऑनलाईन और ऑफलाईन

डाटा एकत्रित करने के बाद आपको हर ग्राहक की सभी अंगों से जानकारी मिल जाएगी।

स्मार्ट आयडिया

ग्राहकों द्वारा बताए जाए उचित विकल्प preference तथा कॉन्टेक्ट डाटा को एकत्रित करना। आपके ग्राहकों के बारे में सभी अंगों से जानकारी हासिल करने के लिए आपको प्रिफरन्स डाटा एकत्रित करना होगा। प्रिफरन्स डाटा में, ग्राहकों के साथ किस माध्यम से संपर्क करें (ई-मेल, html फैक्स, डाक इ.) और किस विषय में संपर्क करें (घटना, प्रोडक्ट डिस्काउन्ट, खबर इ.) इन चीजों का समावेश होगा।

प्रिफरन्स डाटा आप के ग्राहक द्वारा तैयार किया जाना चाहिए। हर ग्राहक को यह पता होना चाहिए की उनको, आपसे किस विषय में और किस माध्यम से संपर्क करवाना है।

अगर आप अपने ग्राहकों को प्रिफरन्स डाटा तैयार करने का अवसर देते हैं तब आपको उन्हें अपने संपर्क के बारे में जानकारी रखने की क्षमता भी प्रदान करें। U.S पोस्टल सर्विस के अनुसार आपकी हर हफ्ते 9% के दर से पुरानी होती रहती है। लोग यहांसे वहां जाते हैं, फोन नंबर बदलते हैं, ई-मेल अड्रेस बदलते हैं। ग्राहक द्वारा अपने आप संपर्क की जानकारी को मैनेज करने से आपका डाटा सुव्यवस्थित रहेगा।

स्मार्ट आयडिया 3: संपर्क के लिए सभी माध्यमों का विचार करें। आपके मार्केटिंग और

मिली सफलताओं का मूल्यमापन करना आवश्यक इसके लिए संस्थाओं को:

कार्यक्रमों के इच्छित परिणामों को विचारपूर्वक परिभाषित करना चाहिए तथा दीर्घावधि और अल्पावधि सर्वेक्षण के जरिए उनपर देखरेख रखनी चाहिए।

प्रवेश योग्यता/प्राप्ती का अवसर

लाभरहित संस्थाओं में से कुछ संस्थाओं के लिए, प्राप्त स्त्रोतों को सबसे अधिक जरूरतमंद लोगों तक पहुंचाना बहुत ही महत्वपूर्ण होता है जैसे, जो संस्थाएं अत्याचार प्रतिबंध तथा उपचार के लिए, मूलभूत जरूरतों के लिए तथा विकलांग तथा वृद्ध व्यक्तियों के लिए सेवा प्रदान कर रही हैं। प्रवेश योग्यता/प्राप्ती के अवसर के मूल्यांकन के लिए:

निर्धारित कार्य के संबंध में वर्तमान परिस्थिति की जानकारी प्राप्त करना आवश्यक है, कार्यक्रमों के पुनः उपयोग पर देखरेख रखनी चाहिए, जरूरत के हिसाब से प्रवेश-अवसर सुनिश्चित करना चाहिए।



संपर्क प्रणाली के लिए संपर्क के सभी संभाव्य माध्यमों पर विचार करना महत्वपूर्ण है। वन-दु-वन कम्युनिकेशन करने के लिए सिर्फ पारंपारिक 'आऊट बाउंड' माध्यमोंका जैसे डाक, फैक्स डी-ई-मेल अंतर्भाव पर्याप्त नहीं है, उसके लिए वेबसाइट, अलग अलग कार्यक्रम, फोन कॉलस जैसे 'इन बाउण्ड' माध्यमोंका अंतर्भव होना आवश्यक है।

आपके संस्था/संघटना की वेबसाइट सबसे महत्वपूर्ण 'इन बाउण्ड' माध्यम होगा और उसके द्वारा आप अलग अलग मात्रा में वन-दु-वन कम्युनिकेशन कर सकते हैं। आप अपनी वेबसाइट पर, आपके संस्था की विस्तृत जानकारी को अलग अलग श्रेणियों में बाटकर प्रस्तुत कर सकते हैं। इस जानकारी को अलग अलग श्रेणियों में बाटकर प्रस्तुत कर सकते हैं। इस जानकारीके अलग अलग श्रेणियों को आप अलग अलग ग्राहकों के साथ उनके प्रोफाइल तथा प्रिफरन्स डाटा के हिसाब से बांट सकते हैं।

स्मार्ट आयडिया ४: ग्राहकोंके विषय में उपलब्ध जानकारी के अनुसार संपर्क पद्धति निश्चित करें।

ग्राहकोंद्वारा तैयार किया गया वरियता और कॉन्टैक्स डाटा के साथ आपक ग्राहकों के साथ हुई हर बातचीत का डाटा एकत्रित करें तब आपके पास, ग्राहक के साथ विशिष्ट रूप के संपर्क के लिए आवश्यक जानकारी उपलब्ध होगी। अगर आपको इस जानकारी का उपयोग करना है तो आप को यह जानकारी हासिल करने के लिए पर्याप्त साधन की आवश्यकता होगी यह साधन ऐसे होने चाहिए जिनके जरिए आप अपने ग्राहकों के डाटा का वर्गीकरण कर उसे उपयुक्त जानकारी में बदल सकें। यह साधन प्रभावी होने चाहिए जिससे आप उचित वर्गीकरण कर सकें साथ ही यह साधन इतने आसान होने चाहिए कि आपके गैर तकनीकी कर्मचारी भी उनका प्रयोग कर सकें।

आपके लिए ई-मेल तथा वेब मैनेजमेंट साधन सबसे असरकारक संपर्क माध्यम होंगे। आपके ग्राहकों की जानकारी के साथ इसको सम्मिलित करें। बैच प्रोसेसिंग या स्वतंत्र ऑनलाईन

डाटाबेससे जानकारी डाऊनलोड करना एक पुरानी तथा गलतियों की अधिक संभावना वाली पद्धति है, जिसे टालने की कोशिश करें।

स्मार्ट आयडिया ५: आपके संपर्क प्रयासों का मूल्यांकन कर उनमें बदलाव करें।

जानकारी हासिल करना, उसे संभाल कर रखना और संपर्क के लिए उस जानकारी का उपयोग करना यह एक कठिन प्रक्रिया की मात्र शुरुआत है। हर वैयक्तिक संपर्क का अभ्यास



कर के उ न की प्रतिक्रियाओं क । मूल्यांकन क र न । आवश्यक है, जिससे आप को ग्राहकों की रुचि के द्वारे में अधिकाधिक जानकारी

मिल सकें। आपके द्वारा एकत्रित किया गया प्रतिक्रिया विषयक डाटा को सातत्यपूर्ण ढंग से ग्राहकों की जानकारी में सम्मिलित किया जाए तब आप ग्राहकों के प्रोफाइल तथा प्रिफरन्स डाटा के साथ उसका वर्गीकरण कर आपके संपर्क प्रयासों के प्रभाव को बढ़ा सकते हैं।

प्रतिक्रिया, प्रोफाइल तथा प्रिफरन्स डाटा का उचित मूल्यांकन करने के लिए आपको ऐसे साधनोंका प्रयोग करना चाहिए जो आपके संपर्क प्रयासों का आसानी से विश्लेषण कर सकें। अर्थात् आपके पास डाटा होने के साथ साथ इस डाटा को 'सिगेट्स क्रिस्टल रिपोर्ट्स' तथा 'माईक्रोसॉफ्ट ऑफीस' जैसे इंडस्ट्री-स्टैंडर्ड साधनों के जरिए आसानी से प्राप्त कर सकें, यह भी आवश्यक मुद्दा है।

अगला कदम

इन आयडियाज को लागू करने के लिए आपकी संस्था के पास उचित टेक्नॉलॉजी होना आवश्यक है। आपकी संस्था के पास इस प्रकार की टेक्नॉलॉजी है या नहीं इसका जायजा लेने के लिए आपको निम्नलिखित सवालों पर विचार करना होगा:

१. क्या आपके ग्राहक आपकी वेबसाइट द्वारा अपने प्रोफाइल और प्रिफरन्स डाटा को तैयार कर सकते हैं?

२. क्या आपके ग्राहक आपकी वेबसाइट के जरिए वस्तुओं की खरीदारी, किसी कार्यक्रम के लिए रजिस्ट्रेशन, भुगतान, डोनेशन देना, या अन्य e- अक्टिविटी कर सकते हैं?

३. निधि आपके संस्था के सदस्यता के लिए तथा निधीसंकलन के लिए जो तकनीक अपनाया जाता है क्या वही तकनीक e बिसनेस के लिए लगाया जा रहा है?

४. क्या आप ग्राहकों द्वारा इस्तेमाल किए जानेवाले हर माध्यमोंसे आप डाटा एकत्रित कर सकते हैं?

५. क्या आप ग्राहकों के वरियता प्रिफरन्सेस और डेमोग्राफीक्स के साथ ट्रेंडिंगेशन और अक्टिविटी जानकारी का वर्गीकरण कर सकते हैं?

६. क्या ग्राहकों के बारे में ट्रेंडिंगेशन, अक्टिविटी और डेमोग्राफिक डाटा का उपयोग लक्षित मल्टी-चैनल कम्युनिकेशन के लिए कर सकते हैं?

७. क्या आप लक्षित वेब सामग्री को ग्राहकोंके अलग अलग गुटोंतक पहुंचा सकते हैं?

८. क्या आप आसानी से प्रयोग करने वाले पुछताछ तथा रिपोर्टिंग साधनों के साथ डाटा एकत्रित कर सकते हैं?

९. क्या आप किसी कार्यक्रम, घटना या अभियान की सफलताके मूल्यांकन के लिए उचित विश्लेषक साधनों का प्रयोग कर सकते हैं?

१०. क्या आपकी वर्तमान प्रणाली में उपरोक्त सभी गुण हैं?

अगर इन में से एक भी प्रश्न का उत्तर 'ना' है तब आपको अपनी संस्था के लिए उचित 'सॉफ्टवेयर सिस्टम' के बारे में पुनर्विचार करना चाहिए। अयोग्य सॉफ्टवेयर के प्रयोग से आप के समय और पैसोंका अपव्यय होगा, साथ ही कुछ ऐसे अवसर आप खो देंगे जिन्हे आप फिर से कभी न पा सकें।

iMIS द्वारा निधि एकत्रित करना, सदस्यता, संपर्क तथा वेबसाइट मैनेजमेंट संबंधी आधुनिक क्षमता के उपयोग के लिए तैयार सॉफ्टवेयर पैकेज में उपलब्ध कराया गया है। पुरस्कार प्राप्त सहकार्य, तथा प्रशिक्षित स्थानिय व्यावसायिकों का विश्वभर में फैला नेटवर्क साथ ही सेपा से संतुष्ट उपभोक्त समुदाय से यह निश्चित होता है कि आपको इस सॉफ्टवेयर में किए निवेश से पुरा लाभ मिलेगा।

प्रमुख दाताओं के प्रेरणास्थानों को समझना

कुछ महत्वपूर्ण बातें

निधि एकत्रीकरण के लिए कुछ महत्वपूर्ण मुद्दे प्रेरित दाता!

हमें उनकी जरूरत है!

हम उन्हें पाने की कोशिश करते हैं। फिर भी हम अक्सर निराश हो जाते हैं, क्या कि हम उन्हें नहीं पा सकते, हमें उनकी जरूरत होने पर भी हम उन्हें खो देते हैं यह सबसे दुखदायी बात है।

दानी व्यक्तियों को (डोनर्स) प्रेरित करने के बारे में बहुत कुछ लिखा गया है। हम डोनर्स की एक साधारण छवि बना लेते हैं और हम उन्हें अपने समाज में ढूँढने की कोशिश करते हैं। लेकिन कुछ गिने चुने लोगों को ही हम उस छवि के साथ जोड़ पाते हैं परिणामतः हम सब उन डोनर्स के पास ही पहुँचते हैं।

कितने सालों के बाद भी कैपिटल अभियान के व्यावहारिकता संबंधी अध्ययनों की सूची में वही नाम है। कलाविष्कार के कार्यक्रम, समाजसेवी संस्थानोंके सालाना रिपोर्ट, तथा समाचार पत्रिकाओं में और अलग अलग स्कूल तथा कॉलेजों के प्रकाशनों में हम वही नाम देखते हैं। हमारे समाज में जो सर्वाधिक संभावनावाले दाता हैं उनमें एक प्रकारसे प्रतिरोध की भावना उत्पन्न हुई है क्योंकि इन के मन में अपने दायकार्य के प्रति कुछ शंकाएं उत्पन्न होती हैं। इसके लिए क्या उपाय है? सभी प्रमुख दाताओं के प्रोफाइल की जानकारी सभी को पता है लेकिन उनका उपयोग जरूरत से अधिक हो चुका है। ऐसे समय में हमें किस दानी व्यक्ति के पास जाना चाहिए जो हमारे अभियान के बारेमें उत्सुक हो और हमारे संस्थान के लिए महत्वपूर्ण निवेश करने के लिए (बाद में पुनःनिवेश करने के लिए भी) तैयार हो?

साथ ही यह महत्वपूर्ण है कि हम इस तरह का वातावरण कैसे तैयार कर सकें जिसमें अनुभवी डोनर्स भी हमारे समुदाय में निवेश करने के अवसर से प्रेरित हो सकें?

उभरते हुए डोनर्स के स्पष्ट रूप से दो गुट हैं, एक है महिलाओं का और दूसरा है ३०-४० ऐसे पुरुष एवम् महिलाओं का जिन्होंने तकनीकी

या सम्बन्धित उद्योगों में सफलता प्राप्त की है। ऐसे गुटों को खोजना यह इस लेख का लक्ष्य नहीं है, यह लेख लिखा गया है प्रमुख डोनर्स को प्रेरणा देनेवाली बातों को दर्शाने के लिए। पुराने घिसेपिटे रास्तों से हटकर नए द्वार खोलने के लिए संस्थाओं की मदद करने हेतु कुछ नई कल्पनाएं उपलब्ध कराना यह हमारा लक्ष्य है।

प्रमुख दाताओं के लिए प्रेरणादायक बातों को जानने के लिए कुछ महत्वपूर्ण मुद्दोंको नीचे दर्शाया गया है:

प्रेरणास्त्रोतों के बारे में पुराने साधारण तथ्यों पर पुनर्विचार करना आवश्यक है।

समाज में प्रतिष्ठा हासिल करना, समस्तरिय व्यक्तियोंका दबाव, कभी कभी अपराधी भावना, नाम अमर रखने की चाह अन्यथा बाकी पारंपारिक प्रेरणादायक बातें यह सब आज भी दानी लोगों के लिए महत्वपूर्ण बातें हो सकती हैं। ती से चालीस वक्ति जो अपने जीवन में सफलता प्राप्त कर चुके हैं, स्वयं उन कल्पनाओं के, सुविधाओं के तथा उत्पादनों के निर्माता हैं जिनकी वजह से वे धनवान बन पाए हैं। उन्हें किसी भी योजना के कार्यान्वयन तथा मूल्यांकन में हिस्सा लेने में रुचि होती है।

कुछ धनवान परिवारोंने अपने दायित्व की पारंपारिक पध्दतियों में बदलाव किया है। यह परिवार अब अपना धन अधिक सामाजिक प्रतिष्ठा वाले कार्यों की बजाए अधिक सामाजिक परिणाम वाले कार्यों में लगाना चाहते हैं।

यह बात उभरती महिला फिलान्थ्रोपिस्ट्स के लिए भी लागू होती है। महिला फिलान्थ्रोपिस्ट्स पहले अपने आप को उस कार्य में सम्मिलित करने के बाद ही कुछ देने के बारेमें सोचती हैं। उन के उपर समस्तरिय सहयोगियों का दबाव कम होता है, वे अपने आत्मा की आवाज सुनना अधिक पसंद करती हैं।

जो युवा दाता हैं उनकी शैली भी कुछ इस तरह की ही होती है। वे केवल नाम कमाने के लिए दान करना नहीं चाहते हैं। कभी कभी कई युवा लोग अपना नाम जाहिर करना नहीं चाहते हैं। डोनर्स की ऐसी जरूरतों को जानने से शायद पुराने डोनर्स में भी कुछ प्रेरणा निर्माण हो सकती है।

सम्बन्ध, अभिरुची और क्षमता - तीन मूलभूत प्रेरणास्त्रोत

हम संबंधित संस्था के अभियान के सम्बन्धों पर, अभिरुचि तथा क्षमता पर ध्यान देते हैं। कई बार अपने संभ्रसव्य डोनर्स को ढूँढने के लिए उन्हें 'फोर्ब्स' (४०० के लिए) तथा 'फॉर्च्युन' में खोजबीन करनी चाहिए अन्यथा अपने डोनर्स की सूची तैयार करनी चाहिए। इस प्रकार की सूची तभी उपयुक्त साबित हो सकती है जब उनमें ऐसे लोगों के नाम हो जो संस्था को और संस्था के कार्य को जानते हो।

सबसे पहले सम्बन्ध तथा अभिरुचि वाले लोगों को ढुँढें। अगर आन के द्वारा समाज में किए जानेवाले काम में वह व्यक्ति अभिरुचि रखता है तब आप उनके साथ सम्बन्ध बनाकर उन्हें अपने साथ जोड़ सकते हैं।

अगर संभाव्य डोनर के साथ आपकी संस्था का अथवा आपके संस्था से जुड़े किसी व्यक्ति का सम्बन्ध हो लेकिन आपको उनकी अभिरुचि के बारेमें जानकारी न हो तब आप उन्हें अपने अभियान के बारे में जानकारी देकर अपने कार्य में सम्मिलित कर सकते हैं।

अगर उनकी दान की क्षमता अधिक विशाल है और सम्बन्ध तथा रुचि भी ठोस है तब वह सबसे अच्छा मिलान होगा। अभिरुचि तथा सम्बन्ध के बिनाकेवल क्षमता के आधारपर कोई बड़ा दाता नहीं बन सकता।

इस बात का हमेंशा ध्यान रखना चाहिए कि आप अपने वर्तमान डोनर्स को केवल देनेवालों की श्रेणि में न रखें, वे क्या सोचते हैं या चाहते हैं इन बातों पर अधिक ध्यान दें।

प्रेरणा एक अंतर्गत अनुभूति है, संस्थाएं इस अनुभूति को बढ़ाने के लिए बाहरी वातावरण निर्माण कर सकती हैं

प्रेरणा के तत्व में सबसे महत्वपूर्ण बात यह है कि आप लोगोंको बाहर से प्रेरित नहीं कर सकते लोग अपने आप ही प्रेरित होते हैं, आपको केवल यह जानना है कि किन बातों से वे प्रेरित होते हैं और उनकी प्रेरणा को बढ़ावा देने हेतु उचित वातावरण तैयार करना चाहिए। नए



फिलान्थ्रोपिस्ट्स के लिए यह अधिक आवश्यक है।

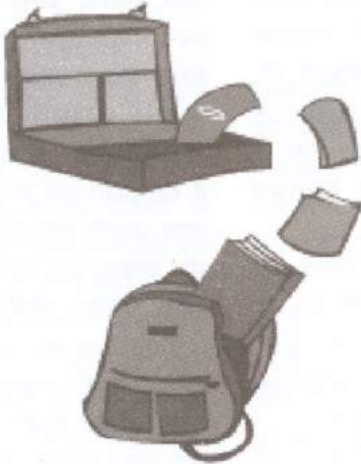
प्रेरणा हमेशा अंदरूनी भावना से मिलती है। किसी तरह की घटना से डोनर आपकी संस्था के मूल्य, लक्ष्य, तथा दूरदर्शिता के साथ जुड़ जाता है। कभी कभी संस्था की अभिलाशा डोनर की अभिलाशा के साथ पूर्णतः मेल खाती है। जिसे हम 'क्लिक' होना कहते हैं। डोनर को इस मकाम तक लाने के लिए बहुत संयम तथा सुनने और समझने की क्षमता की जरूरत होती है। उनका बोलना और कहना सुनें। किस बात में उन्हें खास रुचि है और किस बात में उनकी अनास्था है उसे समझे। सामाजिक तथा शैक्षणिक कार्यक्रमों में वे अधिकतर किन लोगों के साथ बात करते हैं उसका निरीक्षण करें। उनके द्वारा पुछे गए सवालरें पर प्रतिक्रिया व्यक्त करें।

इन सभी घटकों के साथ आप डोनर के प्रेरणास्त्रातों का एक स्पष्ट चित्र बना सकते हैं। जिससे आप संस्था की प्रतिक्रियाओं को योग्य रूप से प्रदर्शित कर सकते हैं और डोनर के लिए पूरी संतुष्टी प्रदान कर सकते हैं साथ ही संस्था को अपने लक्ष्य तक पहुंचाने में मदद कर सकते हैं।

मूल्यों के साथ प्रेरणा में वृद्धि

यह तथ्य निर्विवाद सत्य है। उपर 'क्लिक' शब्द का प्रयोग किया गया है उसका अर्थ है मूल्यों के मेल खाने की ध्वनि। संभाव्य डोनर्स को किसी बात का एहसास हो जाता है जैसे, किसी एक शिक्षा प्रणालि की वजह से भविष्य में अच्छे नागरिक का निर्माण हो सकता है अन्यथा किसी कार्यक्रम के नजरिए से मनोविकास की विकलांगता वाले लोगों को सम्मान प्राप्त हो सकता है या कोई एक नृत्यसमूह

विविधता को दर्शा रहा कार्यक्रम और किया जा सकता है। नहीं किया जा उनके मूल्यों पर अमल सकता है। पतमान जोड़कर रखना भी अगर नए संभाव्य डोनर्स को सम्मिलित के साथ जानकारी का अवसर प्राप्त हो विशिष्ट अभियान में लगन से ही सर्वाधिक



निश्क्रिय फिलान्थ्रोपिस्ट्स का जमाना खत्म हो चला है। जैसे जैसे फिलान्थ्रोपि का चेहरा बदल रहा है उसकी खोज का तरिका भी बदल रहा है। किसी भी कार्य की फलनिष्पत्ती की बजाए जरूरतों पर ध्यान दिया जाने लगा है। सामाजिक मान्यता का महत्व आज भी है लेकिन लेकिन उसे पाने का जरिया बदल गया है। वह अभियान से जुड़ गया है।

जिन्हें अभियान का लाभ मिल रहा है, जिन्हें उसकी सुविधा से फायदा हो रहा है, जो इन सब के लिए आभारी है ऐसे सभी लोगों से फिलान्थ्रोपिस्ट्स मिलना चाहते हैं। उनकी वजह से ही फिलान्थ्रोपिस्ट्स को भविष्य में भी अपना दान का कार्य आगे जारी रखने की प्रेरणा मिलती है। लगन अधिक जरूरी है, सहभाग से लगन बढ़ती है।

हर बोर्ड मिटींग में ऐसे 'मिशन मोमेंट' होने चाहिए जब दाता और स्वीकार करनेवाले व्यक्ति से जुड़कर संस्था के बारे में अपनी राय कायम कर सकें। बोर्ड के सदस्यों को प्रमुख डोनर की तरह मानना चाहिए (वे कुछ भारी उपहार दे अथवा न दें) उन्हें उनके सालाना तथा कैपिटल निवेश के बारे में पूछा जाना चाहिए। तभी उन्हें लोगों को सम्मिलित कराने का अभ्यास होगा।

विदेशी NGOs का अपना अलग अंदाज

मोहम्मद खिद

यूरोप तथा अमरिका की अलग अलग गैरसरकारी संस्थाएं विश्व में मानवाधिकार संरक्षण में महत्वपूर्ण योगदान दे रही हैं, खासकर उन विकासशील देशों में जहाँ वर्तमान पध्दतियों में लोकतंत्रतावादी दृष्टिकोन का अभाव है। यह मूलतः, भावनोओंको अभिव्यक्त करने की स्वतंत्रता, प्रसारमाध्यमों की स्वतंत्रता तथा अन्य आवश्यक मानवाधिकार से संबंधित है।

कुछ विकासशील देशों में, खासकर उन देशों में जहां लोकतंत्र को लागू नहीं किया गया है, लोगोंपर जबरदस्ती लादे जानेवाले कुछ प्रतिबंधों को खारिज करने में अन्यथा उनका प्रभाव कम करने में NGOs का महत्वपूर्ण योगदान बहुत सी घटनाओंमें दिखाई देता है। जिन देशों में लोकतंत्र की शुरुआत हो रही है ऐसे देशों में, विदेशी NGOs द्वारा देशी NGOs को सहायता तथा प्रशिक्षण प्रदान किया जाता है, जिससे देशी NGOs खुद की कार्यप्रणाली विकसित कर लोगों के अधिकारों का संरक्षण करने में महत्वपूर्ण भूमिका अदा कर सकें, लोगोंके अधिकार हनन के लिए आवश्यकता पड़ने पर लड़ सकें। विकसनशिल देशों की अधिक सहायता के लिए कुछ NGOs ने उन देशों में अपने कार्यालय स्थापित किये है, जिन के द्वारा वे घटनास्थल पर ही अपना मानवतावादी कार्य कर सकते है।

जिन देशों ने हालही में लोकतंत्र को अपनाया है ऐसे देशों के लिए इन कार्यालयों की सहायता का महत्व अधिक है। इन कार्यालयों के कर्मचारियोंको दोहरा कार्य करना पड़ता है। ऐसे देशों में इन NGOs द्वारा एक तरफ सामाजिक जनसंस्थाओंकी कार्यप्रणाली के विकास में सहायता दी जाती है, दूसरी तरफ जरूरत पड़नेपर सामग्री प्रदान करने की भी सहायता दी जाती है। इन संस्थाओं के अलग अलग देशों में स्थित कार्यालयों द्वारा, उन देशों की राजकीय पार्टियाँ तथा विविध समुदायों के साथ संपर्क करना संभव होता है, जिससे



न्हें, वहाँ किस प्रकार की सहायता, किस दृष्टि से करनी है, इसका ज्ञान होता है। अर्थात् लोकतांत्रिक देशों में NGOs के कार्यालय खोलनेकी अनुमति होती है, इसलिए भी NGOs को राज्योंके सरहदों को पार कर अपना कार्य करने की छूट होती है।

'जर्नालिस्टस सेंस फ्रन्टीयर्स एवम् डॉक्टर्स सेंस फ्रन्टीयर्स' जैसी

घटनाएं खूलकर अपना

कार्य कर रही है लेकिन

या संघटनाओंको

संस फ्रन्टीयर'

के तरह बड़े

माने पर काम

करना चाहिए?

या उन्हें राज्यों

की सीमाओं को पूरी

तक भुलाकर काम करना चाहिए या कुछ

तों में मर्यादाओं का ध्यान रखना चाहिए?

विचार में विशेषरूप से, लोकतंत्र पर अमल

रनेवाले जिन देशों ने विदेशी NGOs को

मंत्रित किया है, उन देशों में NGOs को

किस प्रकार कार्य करना चाहिए जिस से

संबंधित देशों में उनके लिए क्रोधभावना उत्पन्न

हो। उन देशों के श्रेष्ठत्व को भुलाकर अपने

काम के लिए और अपने काम के लिए व्यवधान

पन्न न हो इसका उन्हें ध्यान रखना चाहिए।

अभ्यवसाय, ऐसी कुछ घटनाएं घटी हैं जहाँ

विदेशी संस्थाओंने यजमान देशों के श्रेष्ठत्व

नजरअंदाज किया है।

उनका लक्ष्य सम्बन्धित के लिए सहायक

कर सराहनीय है इसलिए NGOs जिन देशों

काम कर रहे हैं उन देशों की सरकार को

नजरअंदाज नहीं करना चाहिए। उन्हें सरकार

के साथ मैत्रीपूर्ण तथा सहयोगात्मक रिश्ता

बना चाहिए ताकि उन्हें समस्याओं के

समाधान के लिए सरकार से मदद मिल सके।

ये NGOs अपने देश में भी सरकार के

कार्य का सम्मान करते हुए टकराव टालने की

शेराश करते हैं। सरकारों को और संस्थाओं

के संयुक्त रूप से, लोगों के अधिकारों के

रक्षण के लिए प्रयास करना चाहिए। हर

NGOs का अपना कार्यक्रम होता है। यह

कार्यक्रम कभी कभी लक्षित जनसमुदाय के

सूचित हित से संबंधित नहीं होता है। यह

संस्थाएं कोई देवदूत नहीं हैं जिन्हें हम टीवी पर अक्सर देखते हैं। इसलिए हम लोगोंको, जो इनकी सेवाओंका लाभ ले रहे हैं, इन संस्थाओं के प्रति अपनी अपक्षाएं तथा उनके प्रति सम्मान इतना नहीं बढ़ाना चाहिए जिससे हम उन्हें अपने देश या राज्य के सरकार का विकल्प मानने लगे। इससे पहले किसी विदेशी

NGOs ने अन्य देशों में स्थित अपने

कार्यालयों के जरिए अपने

घोषित लक्ष्य को ही बदल

देने की घटना हुई है,

जिससे उन्हें

संबंधित देशों की सरकारके

साथ टकराव का सामना

करना पड़ा है। इन संघटनाओं के अच्छे और प्रामाणिक उद्देश्यों का हमें सम्मान करना चाहिए, जो हमारे समाज के लिए मदद का हाथ बढ़ा रही हैं, लेकिन हमें अपने सम्मान और विश्वास को इतना नहीं बढ़ाना चाहिए जिससे हम यह भूल जाएं की यह संस्थाएं हमारे देश के सरकार का विकल्प नहीं बन सकती। हमारे अपने देश में भी कुछ NGOs कार्यरत हैं। हमें उनकी सहायता लेनी चाहिए क्योंकि उन्हें हमारी जरूरतों का तथा समस्याओंका ज्ञान अधिक होता है। आओ, उन्हें हमारे कल्याण और हित के लिए विकसित करें।

लेखक के बारे में: मोहम्मद खिदर पत्रकार तथा इराक के वरिष्ठ अनुवादक है।

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