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Voluntary Action in Rural Development

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Content

VOLUNTARY ACTION IN RURAL DEVELOPMENT

Question Paper—June-2023 (Solved)	1-2
Question Paper—December-2022 (Solved)	1-2
Question Paper—Exam Held in March-2022 (Solved)	1-2
Question Paper—Exam Held in August-2021 (Solved)	1-2
Question Paper—Exam Held in February-2021 (Solved)	1
Question Paper—June, 2019 (Solved)	1-2
Question Paper—December, 2018 (Solved)	1-2
Question Paper—June, 2018 (Solved)	1-2
Question Paper—December, 2017 (Solved)	1-3
Question Paper—June, 2017 (Solved)	1-2

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

VOLUNTARY, STATE AND SOCIETY

1. Voluntarism – Theoretical Issues	1
2. Voluntary Associations in a Democratic Society	11
3. The State, Voluntary Organisations and Development	23
4. Philosophy and Nature of Non-profit Organisations	37

BASIC FEATURES OF VOLUNTARY ORGANISATION

5. Organisation and Structure of Voluntary Organisations	46
6. Voluntary Agency Administration and Management	56
7. VOs: Issues and Agenda for Social Transformation	69
8. VOs: Finance and Resource Mobilisation	80

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

VOLUNTARY ORGANISATIONS AND RURAL DEVELOPMENT

9.	Voluntary Effort in Rural Development: A Critical Appraisal	90
10.	Nature and Types of VOs in Rural India	98
11.	Problems Faced by VOs in Rural Areas	111
12.	Voluntary Organisations and Rural Development At Crossroads	118

VOs ROLE AND EXPERIENCES IN RURAL DEVELOPMENT

13.	State Assisted NGOs and Rural Development	127
14.	Community Based Organisations and Rural Development	134
15.	VOs: Some Successful Experiences	141
16.	Global Voluntary Effort and Rural Development	151



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of the
Solved
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QUESTION PAPER

June – 2023

(Solved)

VOLUNTARY ACTION IN RURAL DEVELOPMENT

M.R.D.E.-2

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. All questions carry equal marks.

Q. 1. Discuss the Gandhian approach to voluntarism in the context of rural development.

Ans. Ref.: See Chapter-9, Page No. 91, 'Gandhian Approach: Voluntarism and Rural Development'.

Or

Discuss the problems faced by voluntary organisations in rural areas.

Ans. Ref.: See Chapter-11, Page No. 112, 'Problems Faced by VOs in Rural Areas'.

Q. 2. Explain the main sources of funding of voluntary organisations.

Ans. Ref.: See Chapter-8, Page No. 81, 'Main Source of Funding'.

Or

Discuss the various aspects of the unique experience of Relegaon Siddhi under the leadership of Anna Hazare.

Ans. Ref.: See Chapter-15, Page No. 141, 'Hind Swaraj Trust – Relegaon Siddhi'.

Q. 3. Answer the following:

(a) Describe the basic characteristics of Community Based Organisations (CBOs).

Ans. Ref.: See Chapter-14, Page No. 135, 'Basic Characteristics of CBOs'.

(b) Discuss the significance and role of SEWA in furnishing financial support to self-employed women.

Ans. Ref.: See Chapter-14, Page No. 142, 'SEWA'.

(c) Discuss in brief the sociological approaches to non-profit organisations.

Ans. Ref.: See Chapter-4, Page No. 40, 'Sociological Approaches'.

Q. 4. Answer the following questions:

(a) Tarun Bharat Sangh and Watershed Development

Ans. Ref.: See Chapter-15, Page No. 146, 'TBS Watershed Development'.

(b) Cooperative Societies

Ans. Ref.: See Chapter-10, Page No. 102, 'Cooperatives Societies'.

(c) PURA

Ans. Ref.: See Chapter-12, Page No. 124, 'PURA'.

(d) Functions of CAPART

Ans. Ref.: See Chapter-13, Page No. 132, 'CAPART'.

(e) Weber's concept of 'Bureaucracy'

Ans. Ref.: See Chapter-5, Page No. 116, 'Weber's Concept of Governance and Formal Organisation'.

(f) Principles of Administrative School

Ans. Ref.: See Chapter-6, Page No. 53, 'Administrative Management (Principles of Administrative School)'.

Q. 5. Write short notes on the following:

(a) Essential features of Grants in Aid

2 / NEERAJ : VOLUNTARY ACTION IN RURAL DEVELOPMENT (JUNE-2023)

Ans. Ref.: See Chapter-8, Page No. 83, 'Essential Features of Grants-in-Aid'.

(b) Global Civil Society

Ans. Ref.: See Chapter-16, Page No. 152, 'Global Civil Society'.

(c) The Jal Biradari

Ans. Ref.: See Chapter-15, Page No. 146, 'The Jal Biradari'.

(d) Barefoot College

Ans. Ref.: See Chapter-15, Page No. 145, 'Barefoot College'.

(e) NGO-Typology based on Orientation

Ans. Ref.: See Chapter-10, Page No. 101, 'NGO-Typology Based on Orientation'.

(f) Crisis of Welfare State

Ans. Ref.: See Chapter-4, Page No. 38, 'Crisis of Welfare State: Transformation of Non-profit Organisation'.

(g) Objectives of GDPR

Ans. Ref.: See Chapter-16, Page No. 157, 'GDPR'.

(h) Watershed development

Ans. Ref.: See Chapter-15, Page No. 142, 'Watershed Development'.



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Sample Preview of The Chapter

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VOLUNTARY ACTION IN RURAL DEVELOPMENT

Voluntary, State and Society



Voluntarism – Theoretical Issues

INTRODUCTION

This sociological theory of voluntarism believes that human will is the source of individual understanding and awareness about his understanding and surrounding reality. It assumes that an individual is capable of conscious thought and self-awareness. Besides external stimuli, individual action emerges from conscious motives, meanings, interpretations and choices on the basis of his expression of free will.

Voluntarism is realised easily in an ideal state of natural existence as advocated by Hobbes. The scope for voluntarism however is curtailed in a centralised authoritarian state. In the philosophy of Arthur Schopenhauer, voluntarism is highly generalised and the will is the ultimate source of reality. For Schopenhauer, will is the source of individual volitions, emotions, desires and resultant actions.

We will also understand some philosophical interpretations of human will and the consequent praxis of voluntarism. It will be Rousseau's philosophy which has profound potential and unlimited possibilities for the praxis of voluntarism in real life. In the contrary, Nietzsche's philosophy advocated will power that has the potential for the aggressive praxis of voluntarism. Freud's idea on the unconscious mind also falls within psychoanalysis.

These social theories also assume that thinking and conscious individuals are creators of the society because of their action and thinking. It also focuses on the social actor or the uniqueness of an individual in social relations. Max Weber and Talcott Parsons have also stressed the role of free will and individual voluntary actions in their theories. These theories are discussed in context of voluntarism in the society.

CHAPTER AT A GLANCE

FUNDAMENTAL ASPECTS OF VOLUNTARISM

In an ideal state, according to Hobbes, all kinds of individual freedom, liberty and choice of actions exist in natural conditions. However, in a centralised authoritarian state, the true spirit of voluntarism eclipsed.

Meaning and Essence

The essence of voluntarism assumes that an individual's volitions, desires, feelings and choices should be shaped by his actions. People should have the freedom and choice of independent action. With liberty of opinion and action, an individual can have goal seeking creative urges. It assumes that all human actions emanate from an individual's expression of free will. Thus, a humane world can be created by only actions nurtured by expression of 'free-will'. People's own struggle and strivings cause social evolutions. Human history can be said as records of the cumulative human actions.

Voluntarism is different from deterministic and mechanical thinking about social life. The existence of voluntarism is suppressed by social controls and rigid rules as in the case of authoritarian structures which alienate individuals from their own actions. People in such conditions do not understand the consequences of their own actions. They witness the social life without any interference. It maintains the 'status-quo' or brings about such social change which are retrogressive and against the concept of voluntarism.

Definitional Aspect

Voluntarism in Latin is 'voluntas' which means the will or the desire. It is a principle that consider the individual's 'will' as the fundamental basis of his feelings, emotions, thoughts and actions. In historical, political and social theories, voluntarism emphasizes the individual choice in decision-making. It is the role of the will in mental activities and decision-making. It is against the

2 / NEERAJ : VOLUNTARY ACTION IN RURAL DEVELOPMENT

deterministic model of human behaviour that excludes 'will' and voluntary action as causative factors in individual experience and in society. Human 'will' is considered as the source of a person's thinking, feeling and emotions. 'Will' is considered as the source of an individual understanding and awareness about his existence and the surrounding reality.

Hobbes' Natural State of Existence

Thomas Hobbes (1588-1679) in his famous book 'Leviathan' wrote about early human development and the subsequent western political philosophy. He stated that in an ideal state of nature, every individual had equal right to every resource available. Every person was free to use any means to acquire the natural resources. However, some individuals might be physically stronger or more intelligent than others in the natural condition of existence. But every individual faced the danger of a violent death. A person had the right to defend himself. Thus, Hobbes suggested that the need for self-defence led to individual rights.

The constant struggle for acquiring resources and the necessity of self-defence led to a situation of a 'war of all against all' which was not in the best interests of human beings. Hobbes thus suggested the idea of a centralized authoritarian state which he termed 'Leviathan'. He said that individuals would surrender their natural rights for getting certain protections from the state.

Individual would give up absolute rights for protection against violent death and would make a social contract agreement and create peaceful societies. In an ideal condition of nature, Hobbes suggested that the society is simply a vast population living under a very strong authority. Whether it is monarch, aristocracy or democracy, the authority in a Leviathan state would ensure internal peace and common defence. Individual should have freedom, liberty and choice of behaviour or action in society. The state authority should ruthlessly deal with violence and aggression and to protect the cohesiveness of state. Sovereign should not interfere what an individual does in society and so long as he does not harm anybody. Sovereign should also maintain equality of all individuals. Hobbes proposed that law should be used as the enforcement of social contract.

Hobbes's philosophy thus has vast scope for the emergence and growth of voluntarism even as he conceived the necessity of a state which has more power than any individual. Yet, by positing an authoritarian state which curtailed the absolute natural rights of individuals, Hobbes idea diminishes the true spirit of Voluntarism in theoretical state.

SCHOPENHAUER – GENERALISED FORM OF VOLUNTARISM

Arthur Schopenhauer considered 'will' as the source of individual volitions, emotions, feelings, desires and actions. In his concept of voluntarism, the ultimate source

of reality is the nature of will. His views on voluntarism has an unlimited scope and potential for the existence and expansion. Schopenhauer's philosophy is based on Kant's understanding about reality. We will understand Kant's understanding of 'Noumenon' and 'Phenomenon' and discuss how Schopenhauer adapted Kant's Noumenon and identified it with 'will'.

Kant's Understanding of 'Noumenon' and 'Phenomenon'

In his famous book 'The Critique of Pure Reason', German Philosopher Immanuel Kant (1724-1804) divided the Universe into 'noumenon' and 'phenomenon'. The 'noumenon' is the actually existing entity or the 'thing in itself' (Ding an sich). Noumenon is the foundation of an individual's sensory and mental representations of an external world. Noumena (Dinge-an-Sich) is the things that an individual experiences physically and mentally. Kant held that an individual perceives an object because of external things and his perceptive apparatus. The sensory and mental representations of external reality are mere phenomena.

In his book 'A History of Western Philosophy', Bertand Russell held that his 'phenomenon' has two parts: One because of the object (Kant calls it as 'sensation') and another due to our subjective apparatus (Kant says it causes the manifold to be ordered in certain relations).

He calls it as the form of the phenomenon. This is not itself sensation and not dependent upon the accident of environment. It remains the same because we carry it about with us and it is a priori as it is not dependent upon experience. A pure form of sensibility is called a 'pure intuition' which has two forms: space and time – one for the outer sense and one for the inner.

Kant held that a study of moral law provides people with the knowledge which human sense perceptions are unable to do and can take people behind phenomena. For him moral law is essentially concerned with the will. Kant noted that the difference between a good man and bad man is basically a difference in world of '–things-in-themselves', and is also a difference as to volitions. Kant said that volitions must belong the real world – 'noumena'. Volitions do not belong to our sensory and mental representations of external reality.

Arthur Schopenhauer – Human 'Will' and Voluntarism

In his book 'The World as Will and Representation', German philosopher Arthur Schopenhauer (1788-1860) took the world of 'objects' as the realm of human desire. He said that Kant's 'noumenon' was like the human 'will'. He took the 'thing-in-itself' as 'will'. Schopenhauer adapted Kant's philosophy. He argued a significant omission existed in between Kant's external objects (phenomena) and the 'thing-in-itself' (noumenon). This omission is the human body which is known more intimately to us than any other known object of sense

perception. Schopenhauer thus held that perception of the body is the 'will'. He believed that the body is the appearance of which 'Will' is the reality.

Schopenhauer held that human bodies like other objects have boundaries, occupy space and display some properties. Consciousness inhabits such a physical body, yet it is not commensurate with the body. Schopenhauer noted that the organs of our body have an agenda which the conscious mind did not choose. The conscious mind is the servant and not the master of these organs. Thus, the physical body as an outer entity is similar to all other objects. It can be known through sense perceptions and treated as phenomenon. On the other hand, its inner essence determined by mysterious and unknown agenda of our organs lies beyond the comprehension of our sense perceptions. This mysterious agenda is beyond the comprehension of consciousness and is not part of the conscious mind.

He noted that an individual takes part in the reality of outside world through 'will'. He thus identified Kant's noumena with the desires, needs and impulses which he called 'will'. By thinking or reasoning do not mean that an outside world corresponds with reality. We become aware that outside world stimulates us through 'will'. Natural feelings and emotions like suffering, pain, fear or desire arise instantly and involuntarily. These emotions happen before any thought and are beyond the control of conscious mind. Thus, Schopenhauer believed that the thinking, conscious and rational mind is borne out of pre-reflective and largely unconscious volitions. These emotions, feelings and desires are constitutive of 'will'. Human will and desire come before thought. 'Will' is the driving force of the world. 'Will' makes human beings participate in reality.

Schopenhauer held that the 'will' is the root of human enquiry and knowledge. An individual's volitions, desires, feelings and emotions, or the 'will' leads to thought, conscious mind and subsequent actions. These thought and actions are voluntary in nature. Individual actions based on the unhindered expression of 'free-will' represent the true spirit of voluntarism. Generalized form of voluntarism is free from all such constraints or limitations as in the case of authoritarian structures.

ROUSSEAU'S NOTION OF GENERAL WILL – PRAXIS OF VOLUNTARISM

Rousseau proposed the idea of 'social contract' for the smooth functioning of society to overcome the inherent existential contradictions borne out of the original human nature.

Rousseau's 'social contract' is based on the assumption that each individual is under implicit contract to submit his own 'will' to the general 'will' of all the people in society. We will discuss the basic tenets of Rousseau's philosophy and its implications in voluntarism.

Rousseau's Social Contract, General Will and Voluntarism: Jean-Jacques Rousseau (1712-1778), a Franco-Swiss Philosopher of the Enlightenment era, contented that a fundamental division existed between 'human nature' and 'society'. Rousseau called a person a noble savage since human nature was good, noble and full of compassion and pity for fellow human beings in natural condition. Society and civilization have imparted harmful, hostile and corrupting influences to human nature. In his 'Discourse on Inequality', Rousseau traced the evolution and degeneration of human nature from primitive stage to modern society.

Like semi-apes, humans were isolated in the beginning yet their capacity of free-will and completeness of survival potential vis-a-vis nature made them different from other animals. They had a basic instinct and drive for self-preservation and natural disposition of compassion towards fellow beings. Radical psychological transformation and self-awareness among primitive humans.

Population growth and compulsions of associating with others in the society brought radical psychological transformation and self-awareness among primitive humans. They could understand the importance and value of the 'good opinions' of others as an essential requirement for their own survival and well-being. Rousseau said these developments led to the ushering in of a golden era of vigorous growth and of humane values.

Later on agriculture increased interdependence and acute inequalities among people. Conflicts led to invent the idea of first State at some stage of development.

Rousseau held that idea of a State was conceived as a kind of social contract between most powerful members and general population. The wealthiest and powerful sections tricked the general population leading to inequalities in society. He further noted that such an unequal social contract adversely affected the progress and wellbeing of the society. Advancement in arts and sciences happened because of human pride and vanity. Idleness and luxury contributed to the corruption in the society. Governments became powerful because of the progress in knowledge, crushing individual liberties. Material progress undermined sincere bonds of comradeship. People developed jealousy, fear and suspicion.

In his most important work 'The Social Contract', Rousseau argued that original primitive human nature degenerated due to a central contradiction inherent in society. The contradiction is that human beings are pitted against each other in a fierce, continuous, cut-throat competition and at the same time they are dependent on each other. This contradiction threatened the survival and freedom of the human beings.

In a novel solution to this problem, Rousseau proposed that individuals could preserve themselves and retain their freedom by entering into a social contract

4 / NEERAJ : VOLUNTARY ACTION IN RURAL DEVELOPMENT

among themselves and abandoning their natural rights. In the 'social contract', each individual would submit his own 'will' to the 'general will' of all the people in the society.

Submission to the 'general will' of the people means:

- (i) No individual would be subordinated to the will of others.
- (ii) People would obey themselves.
- (iii) The people would have the sovereignty.

Rousseau believed that original human nature has tendency to degenerate into brutish conditions in the absence of law or morality. Therefore, it is very important that people adopt institutions of law rooted in the authority of the 'general will' or perish. People succumb to their passions when there is no law and thus laws are beneficial for the society. General will is not the simple individual wills. It is conceived for maximizing the interests and freedoms of individuals in the society.

The spirit of voluntarism is thus eclipsed by Rousseau's concept of general will, which is the submission of individual wills to the authority of the general will or mutually agreed laws.

NIETZSCHE'S 'WILL TO POWER' – NEGATION OF VOLUNTARISM

Friedrich Wilhelm Nietzsche (1844-1900), a controversial German Philosopher, was influenced by Schopenhauer's philosophy. Nietzsche argued that Schopenhauer's notion of 'will' was simply a 'will to live'. It is based on the idea that the sole motivation for human being is survival, sustenance and development of one's own life.

Nietzsche argued that human beings are not just driven by the simple need of survival. They are also motivated by a higher need to gain power and use it to dominate over others. They want to make others weaker and subjugate them to their own will. Nietzsche considered his version of 'will to power' as 'primary' while Schopenhauer's 'will to live' as secondary in nature.

The concept – 'will to power' implies that the sole driving force in nature is creative energy. The fundamental causal power behind all the natural phenomena in Universe is the releasing and expansion of creative energy. All other causalities are reducible to the essential causal power of creative energy. Besides psychological or subjective aspects, Nietzsche's 'will to power' has cosmic dimensions. Nietzsche visualized his theory of 'will to power' could be the ultimate foundation for explaining everything in this universe including societies and individuals.

Nietzsche considered 'will to power' as an animal's most basic instinct. It is more fundamental than the survival instinct and subsequent acts of self-preservation. Survival instinct is considered as an epiphenomenon of the basic drive of 'will to power'. Nietzsche held that living beings interact with the outside world through the

basic instinct of 'will to power'. Subsequently, the exercise of 'will to power' helps an individual to understand and interpret the world. 'Will to power' can be considered as manifestation of all outside world.

In rudimentary form the 'will to power' is pushing one's will in the act of 'self-overcoming'. This urge to exert one's will can be said an unconscious effort of willing. It is like a type of pent-up frustration of the will with intensely built up initial unconscious desire.

People become conscious with the release of this intense frustration. Nietzsche held that even aggression is the energy and a person can channelize it towards self-mastery. He considered consciousness as a form of instinct. Besides, 'will to power' causes both negative (violence, lying, domination etc.) and positive (love, praise etc.) acts. 'Will to power' can be the society.

Nietzsche's concept of 'will to power' has the spirit and immense potential of Voluntarism. At the same time, it is impregnated with a fierce and aggressive drive for the expression of voluntarism. With this, an individual's voluntaristic expressions may clash with others. Excessive voluntaristic expressions makes others weak. The very essence of voluntarism is negated and neutralized with this kind of aggressive praxis of voluntarism by any individual.

FREUD'S CONCEPT OF UNCONSCIOUS MIND– UNCLEAR STATE OF VOLUNTARISM

Sigmund Freud (1856-1939) held that all declarations about human thoughts and actions as expressions of free-will are delusions. People are not aware of the real reasons underlying their conscious thoughts and actions. He proposed that origins of the thoughts lies somewhere below the surface of the conscious mind. The awareness about reality exists in the unconscious mind. Dreams provided an access to working of the unconscious mind.

Freud, in his famous work, 'The Interpretations of Dreams', talked about the existence of the 'unconscious' and suggested a method to study it. Freud proposed that the category of 'repression' is crucial and very much relevance to the understanding and working of the unconscious. People cannot banish consciousness from mind. Repressing and banishing these thoughts and feelings make the memories a part of the 'unconscious'. Freud said the 'unconscious' was both a cause and effect of repression.

Freud said a layer called 'pre-conscious' existed in between the conscious and unconscious. Besides, unconscious has three variants:

(i) **The descriptive unconscious:** All the features of mental life about which an individual has no subjective awareness from this part.

(ii) **The dynamic consciousness:** Mental process and contents which an individual banishes from consciousness as a defensive mechanism against unpleasant memories constitute it.