Voluntary work for social welfare has existed in India through the ages in one form or another. Its nature and dimensions have changed in terms of milieu, exigencies of situations, and the mode of thinking of philanthropists or social workers. It has been inspired by religious traditions, ethical doctrines, and intuitive feelings, sustained by private and state help, and carried out by dynamic and enterprising souls. The nature of voluntary work has varied from providing immediate relief to the distressed to their rehabilitation.

Women, being the most vulnerable section of society, need the utmost attention. Biologically weaker than man, she still looks up to him as the maker of her destiny in different roles. She is regarded, at best, as a vehicle for the continuity of the race, the governess of the home and hearth, and, at worst, as the devil's stratagem, or a veritable parasite. Although the Constitution of India considers women at par with men in all domains of life, they remain the worst victims of inequality. Some traditional beliefs and practices continue to mar their status in society. However, women are gradually abandoning their complacency of past ages.
they have not as yet risen up as one group to secure for themselves better participation in various spheres of state activity and human action.

It has been observed that women living in urban areas are much more awakened than their counterparts in the countryside. The former wish to operate in all fields of human activity, the latter are still not ready to challenge their orthodox surroundings, and come out of the four walls of their homes. While most of the urban women are conscious about their social status, educational needs and legal rights, the rural women, by and large, remain ignorant about them. The former often yearn for equality as as ideal and demand liberty as a right, the latter mostly accept their domestic slavery without demur. Although there appears to be a sharp dichotomy between the problems of urban and rural women, depending upon their surroundings, mental proclivities and attitudes, there are areas where both coalesce, viz., in the case of 'fallen women', 'married women', or 'neglected women'.

Main Findings of the Study

There are four prominent voluntary agencies for women welfare in Jalandhar - the ASHI, the BGMS, Nari Niketan and Sewa Sadan. Of these, the ASHI and the BGMS are national in character while the other two are locally based. The BGMS is the only agency which operates in rural areas. The objective of all the agencies is to ameliorate the lot of women, although each one of them has its own

area of activity, and works in a distinct way, as would be clear from Chapter III of this study. The ASI aims at restoring the health of society by striking at social evils like wife-beating, dowry, prostitution and the like, and by encouraging healthy family relations. The BOMS aims at providing better living conditions for women by catering to their educational, social, economic, and other needs. Nari Niketan intends to help the aged, the forlorn, and the economically backward women in a number of ways. It also looks after illegitimate and poor children. The object of Sewa Sadan is to support destitute women and children, and to provide residential facilities to girls and women from outside the city.

Sound organization fosters co-ordination among members, builds up initiative, and helps to realise set objectives. Chapter IV delineates the organisational structure of each voluntary agency under study to see the extent to which it is helpful in improving performance and achieving targets, and whether it has stood the test of time. An attempt has also been made to grasp the relationship between organizers and social workers as also their attitude towards women problems. The factor of motivation of organizers has also been taken up. Our study has shown that 62% of functionaries entered the arena of social work with a desire to serve others, 25% came either to fulfil their economic needs or to kill time, and the remaining joined these agencies mostly by chance. The experience of functionaries in the field of social work was also taken note of. While 39% of the respondents had an experience of ten years or more which enabled them to carry out their tasks in a successful manner, 28% were raw recruits and had been associated with social work for about a year. Of the remaining, 8% had an
experience of more than 2 years, and 25% were having a standing between five to ten years. Thus, on the whole, the functionaries had sufficient experience at their command.

Trained and professional personnel can undertake a task better than ignoramuses, howsoever enthusiastic they may be. An intriguing aspect of the voluntary agencies under study is the lack of trained workers. It has been noted that the main factors which deter qualified persons to join these agencies are poor terms and conditions offered to them, and lack of security of service. Despite all the weaknesses, these agencies have been performing their functions to some satisfaction. This is primarily because of the noble traditions set by Mrs. Pushpa Gujral and Mrs. Pushpa Soni in Nari Niketan and Sewa Sadan respectively, and the predominant influence of the wives of some district personnel in the ASHI and the BGMS. Our study has shown that office-bearers were, by and large, satisfied with whatever ability the social workers had to do the assigned tasks. Incompetent, careless, or insincere workers were shunted out if they refused to learn or mend their ways. Although majority of the social workers (62%) were greatly satisfied with the attitude of office-bearers, 26% were partly satisfied, and 12% were not satisfied at all. Interviews with the dissatisfied revealed two things: first, the wives of district personnel behaved rudely with them on a number of occasions; and secondly, some important functionaries assigned private work to them which they did not refuse for fear of being sacked. Excessive work-load, lack of public support, inadequate salary to staff, and the denial of
incentives to social workers were described as main hindrances in job performance. The functionaries were of the opinion that the problems faced by women were multidimensional, and had stemmed from a number of factors which included among others, male chauvinism, deep rooted prejudices against the fair sex, lack of proper education, economic dependence on men, ignorance about legal rights, nefarious social practices like dowry and early marriage, and women's bellicosity towards members of their own sex. Each problem needed to be tackled independently, and in this task, the support of the state government and voluntary agencies was as essential as the cooperation of women themselves.

Except Nari Niketan which was registered under the Indian Trusts Act in 1980, other agencies under study were registered under the Societies Registration Act (1860) from the very beginning. Although any organizational decision represents the collective assessment of its members with regard to planning, programmes or procedures yet the strings of decision-making remain in the hands of one person or a group of persons who know how and what to dictate to other functionaries. Our study has shown that the Chairman in the BOMS, the General Secretary in Nari Niketan, the Sub-Committee in Seva Sadan, and the Executive Committee in the ASHI held conclusive sway over the decision-making process, for different reasons. The high social status enjoyed by the Chairman, BOMS, the long standing of the General Secretary, Nari Niketan, in the field of social work, the local basis of the Sub-Committee of Seva Sadan, and the highly representative character of the Executive of the ASHI gave them an upper hand over others in their respective organisations.
Internal squabbles cannot be totally ruled out in an organization. Although majority of the functionaries (64%) stated that they never engaged themselves in petty quarrels, there were others who unequivocally observed that these were not uncommon. Mutual jealousy, egocentricity, and varying perceptions were the root cause of disputes which figured on the surface either at the time of election or during the meetings of the Executive. But these were seldom leaked out through the public media.

The study also reveals that the district administration was greatly helpful to these agencies in the implementation of their programmes. This was because of the fact that government personnel or their wives were holding responsible positions in the ASHI and the BCMS. Even in Sewa Sadan and Nari Niketan where members of the bureaucracy were not directly involved in administration, the district officials were of much help, the reason being that these agencies had right credentials in the domain of social work, and kept a close contact with the high dignitaries.

There has, however, been a feeling that the association of the wives of district officers with the voluntary agencies under study is likely to give birth to a new type of leadership which may be termed as 'neo-administrators' for social action. It is further feared that this new class, with its foothold among the common masses, and influence among the elite, may, on the one hand, affect the district administration by proxy, and, on the other, lend support to political parties, or even help their spouses in gaining political ends. Such fears are not totally unfounded as, in the recent past, we have come across cases of senior civil servants
leave their jobs to join active politics. It would therefore feel that the help of district administration should be available to voluntary agencies as a moral obligation, and that the influence of the spouses of civil servants on the working of voluntary agencies should be minimal.

The success of a voluntary agency depends on its programmes. Programmes are closely related to objectives and provide the end product of planning efforts. Chapter V explains the programmes of voluntary agencies under study. These programmes are both preventive and protective, and are aimed at serving different categories of women. Each one of the agencies under study has formulated its programme in the light of its objectives. Some of their major programmes are: to help women who are in moral danger or some other distress; to resolve family disputes; to provide residential facilities to working women and girl students; to work for the economic upliftment of women; to generate awareness in women about their rights; and to promote the welfare of children.

Moral crimes against women are on the increase. In the light of this, the AWI started a Short Stay Home named Sanjivani with the intention to provide refuge to women in distress. Established in 1972, it rehabilitated women 174 women during the period under study. Our field study has shown that the home provides family-life education
to inmates, and trains them in various crafts to enable them to earn their livelihood. Puri Niketan, too, has a programme for accommodating the aged, the infirm, the widowed, but it does not admit women of depraved character. Unlike the ASI, it provides permanent refuge to its inmates, although they are at liberty to leave of their own accord. During 1972-87, an average number of 28 girls and women benefitted from its residential facilities. In this context, it is worthwhile stating that the facilities provided by the Niketan are somewhat better than that of Sanjeevani as it encourages young inmates to seek education. However, the number of inmates seeking higher education has been usefully small during the period under study. Sanjeevani, on the other hand, can boast of better surroundings and effective field service.

The main thrust of the programmes of the ASI is to resolve marital disputes. The Family Counselling Centre which it runs makes the couples think positively, shed fears and prejudices, and to make up with each other for a lasting relationship. During the period under study the counsellors resolved 234 cases of family discord, and referred a few to the courts. This researcher got an access to the Family Counselling sessions, and was quite impressed with their ability to handle cases in an honest way.
The main programme of Seva Sadan was to rehabilitate widows, homeless girls and orphaned female children who had come from Pakistan in the wake of India's partition. But it changed the course of its activities after settling them down. Since the Sadan intended to continue its ameliorative work for women it decided to provide accommodation to females, coming from outside, at reasonable rates. The programme was formulated as a preventive measure against the possibility of young girls in urban areas being exposed to undesirable and anti-social influences. Our field study has shown that even though the Sadan has shunned publicity measures, the popularity of hostels has greatly increased. This has been because of three reasons: first, the hostels are situated in the heart of the city; secondly, they are known for maintaining discipline, a factor which weighs well with the parents of girls, and finally, hostel charges are moderate. It was, however, noted that the Sadan does not strictly follow the terms and conditions set forth by the CSWB while admitting girls.

Considering the fact that economic deprivation of women accentuated their problems, made them dependent on their men-folk, and exposed them to moral danger, voluntary agencies under study framed programmes to save them from such ignominious situations. The ASHI believed that efforts to rescue the morally depraved or the socially ostracized women would end in vain if adequate facilities were not provided for their economic rehabilitation. Hence, its programme was to set up production cum training centres and run courses in typing and shorthand. The programmes of Nari Niketan and Seva Sadan supplement the income of women in low income groups, and provide technical training to widows and
destitutes through craft and sewing centres. Of these, the centre run by the Sedan alone has a recognized status. The Rural Art and Craft Centres run by the BGMS have little of art or craft in them, in a stricter sense. Nor are they recognized by the government. But they are, nevertheless, helpful to women interested in getting training in cutting, sewing and embroidery. The Dairy Scheme is another major venture of the BGMS from which 87 women benefitted during 1978-85.

The welfare of children is also the concern of voluntary agencies under study. Even though the ASHI has no clear programme in this regard, it does look after children who are rescued along with their mothers in family disputes. Nari Niketan and Seva Sadan have children homes for the upbringing of poor, destitute and orphan children. But while the former cares even for illegitimate babies received through the panchayat, the latter has no such provision. Our study has revealed that even though the Niketan welcomes children having dubious credentials, it ignores women who become a victim of circumstances and give birth to such babies.

Even though the need for creches has greatly increased in Jalandhar as a result of the growing number of working couples, voluntary agencies have somewhat ignored this aspect. The facilities provided by the Niketan are totally inadequate while those of the BGMS are subnormal. The ASHI and Seva Sadan have no such programme in this regard. It has been further noted that Balwadis run by the BGMS and Nari Niketan provide only an apology for healthy diet to children at the rate fixed by the CSWB. Balsevikas, too, pay little attention to the mental development of children, and confine themselves to routine works.
Ignorance about one's real self or about the environment in which one operates is at the base of most social evils. Illiteracy breeds ignorance which lands one in the blind alley of traditional beliefs and practices, and makes one allergic to the instruments of social change. Realizing the baneful effects of illiteracy and ignorance, voluntary agencies under study framed programmes to promote education, highlight the state regulations on women, and focus public attention on the evils of dowry, drinking and drug addiction. The ASHI is trying to bring about general awareness among women by holding seminars and symposia on subjects of social concern. But its activities are focussed in the urban area. The task of educating rural women rests mainly with the BOMS which involves them in rural development activities by organizing Mahila Mandalas. It is worthwhile noting that neither Nari Niketan nor Seva Sadan has any programme for making women aware about the issues which concern them. But they do run schools to meet the educational requirements of female children. However, for want of adequate facilities, these schools are not in a position to fulfil their aims in the best possible manner. Condensed Course of Education for adult women was once an important programme of Nari Niketan but it was abandoned in 1984 mainly due to lack of funds. On the contrary, the BOMS is continuing it in rural areas and thus imparting the rudiments of elementary education to village women through its main and sub centres.

What needs to be emphasized about the programmes of voluntary agencies is the fact that they often put the cart before the horse. They take the symptom for a malady, and deal with majority of the issues at a superficial level. Dowry, for example, is merely a
symptom of a deep rooted evil — the acquisitive nature of men. Likewise, cases of marital maladjustment are a pointer to the lack of social communion and understanding between husband and wife. Although the ASHI is doing its best in handling dowry and other cases, it is not doing much to reach every home, and stress the need for co-operation, communication, and adjustment among family members. In a similar manner, the Niketan is doing great service to society by sheltering illegitimate babies and making people adopt some of them, but it is doing virtually nothing to raise the moral standards of women, especially in the backward areas, where they most often fall a victim to nefarious acts.

Discussions with office-bearers and social workers of these agencies revealed that there was no co-ordination between them at any level. Nor did they ever organise a joint meeting to discuss the problems of women. The attitude of self-centricity was deleterious to the functioning of each agency as it led to overlapping of some programmes, and made co-operation impossible. Even in times of crisis, the agencies did not seek one another's help. Before suspending a number of programmes — the Dai Course, the Dari and Leather Goods Course, the Foster Care Service Scheme, and the Condensed Course of education — the Niketan, for example did not consult other agencies. It is quite possible that timely consultation and help might have made the Niketan change its decision.

Programmes are implemented through a set of procedures. Chapter VI after making a detailed examination of procedures followed by each voluntary agency under study has highlighted the fact that these agencies quite often violate the set rules and regulations. There is a wide gap between theory and practice,
between what is shown in written documents and what goes on in a clandestine manner. The Niketan, for example, informs barren couples in need of a child that 'first come first served' principle would be followed. But it seldom adheres to this rule, and obliges those who can get some recommendation or who can create a rapport with the Niketan authorities. In a recent case, a couple from the U.S.A. were given a child for adoption even though they had not submitted even an application. Another irritant is that poor couples are not accommodated as if they lacked human feelings.

The guidelines for the Family Counselling Centre lay emphasis on persuasion for settling marital disputes. But it has been observed that the Centre sometime resorts to pressure tactics like giving dharna (squatting in protest) or doing svapna (mourning) in front of the house of the alleged culprit, or asking a police personnel to intervene. Majority of the respondents (77.27%) were sore over the verification of their complaints by field workers. Interviews with some of them revealed that they did not want their case to become an issue in the mohalla or city, but as social workers went on verifying their credentials and the complaints filed by them, they felt humiliated to a great extent. However, not many were sure whether the counsellors succumbed to pressures while settling marital disputes. A small minority of respondents thought that their attitude was snobbish or one of harrassment, although others believed to the contrary.

A field survey of Sanjeevani, the short stay home run by the ASHI, revealed that majority of the inmates were in the 16-30 age-group (76%). They hailed mostly from rural areas or belonged to backward class or scheduled caste families. Some of them were
referred to the Home by social workers (36%) or welfare organizations
(28%), while others came through the police (12%) or the court (16%).
Only in two cases voluntary admission was sought. Majority of them
(72%) were married and charged their husbands or in-laws for
maltreatment. After admission in Sanjeevani, they were all medically
examined, but regular check-up was made only in the case of those
who were in a state of consternation, or had a serious physical
problem. Inmates complained about the quality of diet (20%),
inadequacy of goods for daily use (24%), behaviour of the
Superintendent (12%) or that of an inmate (44%). The attitude of
the Home Committee towards inmates was described as generally
co-operative (60%), mixed (32%), and rarely hostile (8%). Most of
the respondents were either greatly (40%) or moderately (48%)
satisfied with the functioning of Sanjeevani. The total dissatis-
faction of the remaining 12% inmates was mainly due to their
negative attitude. It needs to be pointed out that even though
the CSWB's scheme of assistance to voluntary agencies for creches
is meant exclusively for working and ailing women's children, it is
virtually open to all. Likewise, the Dairy Scheme makes it incumbent
on the BGMS to purchase cattle of its own for distribution among the
needy women. But, in actual practice, cash amount is given to women
who want to benefit from the scheme - the reason being that majority
of the social workers of the agency being female, it is not
possible for them to go to pashu melas (animal fairs) or tap other
sources for fulfilling the prescribed condition.

Many more examples of procedures being discarded by
voluntary agencies can be given. The Memorandum of Mahila Mandal,
for example, states that a gramaevika shall act as a convener of the Managing Committee till the formation of the Mandal on a regular basis. But, in actual practice, she continues to function even after the Mandal starts working, the reason being that rural women start quarreling with one another in the absence of a dignitary. Again, in Balwadis, it is not possible to weigh food on the scale every time it is given to a child, as per the instructions of the SSWG.

Before admitting a female child in the Shishu Griha, the Niketan gets an affidavit from her father or a near-relation that henceforth he or his family will have nothing to do with her — a condition which is nowhere mentioned in its rules and regulations. It has also been observed that destitute women are admitted after much fuss in Nari Nirman. Seventy percent of the respondents were irked by procedural delays, and the remaining (30%) by the behaviour of the lady Superintendent. However, majority of them (60%) were in a cheerful state of mind. But there were others who felt lonely and bored (20%), ignored (8%), or in a state of regimentation (12%). Residents of the two hostels run by Sswa Sedan did not make any serious complaint about admission procedures but they abhorred too many restrictions on them in the name of discipline. Otherwise, they were, by and large, satisfied with the behaviour of the Superintendent. During field survey, the researcher noted that the Sedan admits students, research scholars, and trainees to the Working Women Hostel, in gross violation of the rules of the CSWB.

Without adequate financial resources it is not possible for any organisation to achieve its objectives. Chapter VII after
describing in detail, the income and expenditure of each voluntary agency under study, in terms of different programmes, makes some noteworthy observations. First, voluntary agencies have little or no knowledge of budgeting and budgetary control. Budgeting improves planning, fosters co-ordination among various activities of an agency, brings out weaknesses in the organizational structure, helps the management in reviewing past performance, and helps it in using, most productively, the resources available to it in terms of men, money, materials, and the like. Official records of voluntary agencies show that during 1978-85, the budgets were prepared either in a hurry, or not prepared at all. They were incomprehensive and vague, and made poor forecasting of financial position. Maximum participation of functionaries in the process of budget-making is regarded as necessary for the success of a budgetary programme. It was, however, observed that such a convention was not in vogue among the agencies under study.

Voluntary agencies have both external and internal sources of income. Both in the ASHI and the BGMS, the external sources far exceed the internal, as they, more or less, implement only government sponsored schemes. The position is somewhat different in Nari Niketan where the income is equally divided between internal (50.10%) and external sources (49.90%). This is greatly due to the individual efforts of Mrs. Pushpa Gujral, Honorary General Secretary, in collecting donations, both in cash and kind, even though they are insufficient
in themselves. Seva Sadan is the only agency which depends more on internal sources (78.96%) because of regular income from hostels, and bank interest which accrues against a fixed deposit of ₹ 6 lakhs.

Another point that needs to be emphasized is that some units of voluntary agencies have been incurring more expenditure on establishment than on welfare activities. It has also been noted that most of programmes of voluntary agencies are initiated under the schemes of the Central or State governments, and in case of stoppage of grants the programmes virtually flop. One may well ask, if these agencies really aim at serving the cause of women, can they not muster sufficient resources of their own in the absence of government aid? Our field study has shown that if the agencies receive sufficient grants in time, they become somewhat careless in collecting donations. The ASHI, for example, mobilized adequate funds from local philanthropists during 1983-84, when the government aid was insufficient. However, during the years 1978, 1981, and 1985, the amount of donations was allowed to decrease because of the availability of grants. This clearly shows the lukewarm attitude of voluntary agencies towards strengthening their resources. It may be stated at the same time that donations are no substitute for government aid, and cannot normally feed all the programmes of an agency.

A study of the financial records of voluntary agencies shows that they don't stand on a shaky foundation, although at the same time, they cannot assert their autonomy due to their dependence on central or state governments for timely aid. It is sometimes
argued that voluntary agencies should have no hesitation in asking for government grants, the reason being that government money is people's money, and hence it ought to be used for their welfare. But government aid, whenever it is forthcoming, entails sordid procedures, and forces some conditions on the recipient agency. Besides, surveillance is a concomitant of state help. We are not arguing that voluntary agencies should be left very much to themselves after being financially helped by the government, or that accounting procedures should be dropped in the case of agencies with rich credentials; but that these agencies ought not to be given the impression that they were social mendicants at the mercy of government bodies. On the other hand, voluntary agencies need to ensure that they would make concerted efforts towards the implementation of different programmes, and that the state-aid would be fully and properly utilized. Our study has revealed that grants-in-aid from the government were stopped when voluntary agencies did not apply in time, observe the necessary codes of procedure, furnish the required data, or pursue their case effectively. Hence, it is necessary that they shake off their complacency and discipline themselves. Neither the voluntary agencies should be touchy about government vigilance, nor the government should unduly sap the authority enjoyed by voluntary agencies. Collaboration, not confrontation can promote the cause of social welfare.

In the light of the aforesaid discussion, some suggestions may be given for the better functioning of voluntary agencies.

1. Voluntary agencies ought to disabuse the minds of people of the prevalent myth about women as physically weak, mentally handicapped, and emotionally imbalanced creatures who are fit only
for household tasks. They must speak out against the double standards of morality accepted by Indian society, urge women to discard the rigid sexual roles, and help them to muster enough courage to challenge the decadent tradition and social mores which sanction their slavery. Instead of indulging in rhetoric at orchestrated gatherings, they ought to direct their activities at the grassroot level by forming mohalla committees with the task to create awareness among women and to organize them for challenging assignments. Success stories of women may also be circulated to inspire young girls to shed their inhibitions, and come out openly in the world to make a mark in some field. Meetings of parents can also be organized to educate them about the achievements of girls elsewhere, so that they forget that a girl is a liability.

2. There are various pieces of legislation which seek to remove or at least try to reduce the discrimination against women (viz. the Hindu Succession Act, the Dowry Prohibition Act, the Maternity Benefits Act, etc.). But these laws are often violated much to the chagrin of victims. Voluntary agencies can create grievance cells where women may report their complaints for possible redressal. These cells should have the active association of district officials so that the culprits were brought to book. Besides, voluntary agencies can mobilize public opinion against persons who chose to disobey the law.

3. An important task which the voluntary agencies can take up is to educate women as to how they can play a positive role in the family. Women's bellicosity towards members of their own sex is an established fact as, for example, in the relations between mother-in-
law and daughter-in-law, husband's sister and spouse, wife and mistress. It has been well said that women form that group of society which is treated unequally as a whole but whose members live in greater intimacy with their 'oppressors' than with each other. Voluntary agencies need to organize camps to make each woman understand the fact that, in the male-dominated world, it would be ludicrous to harass one another. The woman who flogs her daughter-in-law or ridicules her always for bringing insufficient dowry ought to know that it may all recoil on her own daughter, as she too will, one day, be under the clutches of her mother-in-law. Voluntary agencies should also seek a ban on traditional folk songs which make fun of the real relationship among women in a family especially the mother-in-law and daughter-in-law controversy.

4. With a view to improving their organizational working, voluntary agencies need to be more careful in matter of identification and grouping of welfare work, defining of responsibility, delegation of authority, making a provision for adequate facilities to discharge responsibilities, and establishing clear structural relationship between individuals and groups. The following suggestions may also be kept in mind for the proper functioning of these agencies.

1) Only men of dedication with the right credentials to work should be associated with these bodies. Those who just want to kill time, or get the label of a social worker for achieving some personal gain need to be kept off.

ii) Highly talented personnel need to be attracted to work for these agencies. This can be possible if they are assured of handsome salaries, security of service, and timely promotion.
iii) Training courses for raw recruits and refresher courses for other functionaries must be arranged periodically, or whenever needed. Government help can also be sought in this regard.

iv) A code of conduct must be evolved for social workers so that they do not trespass established norms, and perform their duties without fear or favour.

v) The functioning of different units ought to be reviewed from time to time so as to remove lacunae and plug loopholes. Homogeneity between different units should also be ensured in all the agencies.

vi) Periodical public assessment of the working of these agencies should also be made through a questionnaire-based study or opinion poll.

5. Since there is no co-ordination among voluntary agencies under study we suggest that they should hold a district level meeting at least twice a year to discuss issues of common interest, and see how they may collaborate to serve the cause of women. They may also share their experiences with others, exchange information, do away with overlapping of programmes, help one another in times of crisis, and make common representations to the government for the redressal of their grievances. In due course of time, the district forum of voluntary agencies could create a rapport with like-minded agencies at the state and national levels, thereby expanding its area of activity and influence.
6. It is suggested that voluntary agencies should not merely perform stereotyped roles mooted by some government body. They must have a new sense of purpose and direction. They need to cope with new challenges in view of the changing roles and growing needs of women, and initiate new programmes. Female foeticide, for example, has assumed alarming proportions in the Jalandhar district. There are at least seven clinics which commit an average of 15 'murders' every month after determining the sex of a baby by the paracentesis method or the ultra sound scanning technique. These clinics do not have licences to terminate pregnancies yet they carry out their job without any fear or inhibition. The abortion of a female foetus is an open violation of the Medical Termination of Pregnancy Act which says that pregnancy can only be terminated if it takes place due to the failure of contraceptives or due to rape, or if the unborn child is abnormal. Voluntary agencies must raise their voice against this new kind of infanticide, mobilize public opinion, and make the Punjab Government ban it.

7. To break the sordid nexus between poverty and population explosion it is essential to popularize family planning programmes. This is a virgin area for the voluntary agencies under study who can help not only in changing social attitudes and behaviour patterns but also organize family planning operations with the help of local clubs, philanthropic agencies like the Pingala Ghar, and charitable medical institutions like Guru Nanak Mission Hospital.

8. One of the problems of working women is that they don't easily find creches which provide adequate facilities to their children at reasonable charges. It has already been noted that the creches run by Nari Niketan and the BGMS are substandard, while on the other hand, Sawa Sadan and the ASHI have no creches at all. Since the number of working women is constantly increasing both in urban and rural areas, we suggest that voluntary agencies should pay utmost attention to this problem. The creches must not be made a commercial proposition so that even the poor could benefit from them.

9. Suggestions for the improvement of programmes already being run by voluntary agencies are -

i) The Family Counselling Centre should observe secrecy while handling cases of marital discord. It should make sure that the reputation of the parties involved in such cases is not marred, in any way, when the facts are being verified. None should be intimidated or harassed, or given the impression that counsellors are favouring one party against the other. Sweet words and friendly suggestions can make even the culprits bow, and give them the necessary strength to change the course of their lives.

ii) The ASHI should encourage academics (especially sociologists and psychologists) to make detailed case studies of inmates in Sanjeevani so that new facts could come to light about the problems of adolescents, newly married women, and others who
got into flesh trade under some stress. This would help the ASHI in formulating programmes which strike at the roots of the malady.

iii) Sanjeevani ought to lay more stress on family-life education in its routine activities. The inmates should be trained to overcome anger, avarice and other vices with the help of religious discourses, lectures, impromptu talks, and educative films. They must learn how not to overreact to psychoemotional situations, and how to develop such traits which can change even the minds of opponents towards them.

iv) In its Nari Nirmman Programme, the Niketan should not provide refuge only to the aged and the widowed, but also to women who have turned immoral. No one is a born sinner as anyone who commits some crime is often led towards it by a complex group of factors. The Niketan ought to be more sympathetic towards those who undergo a moral trauma.

v) The Sadan should make efforts to foster the sense of a close community among hostlers. Discipline should be maintained, but not at the cost of denying even minimum liberty to inmates. Hostlers could also be encouraged to participate in day-to-day administration as this will inculcate in them a sense of duty and belongingness.

vi) Voluntary agencies having Children Homes should see that the inmates are paid sufficient attention, and that they do not feel ignored. Apart from fulfilling the physical, educational, and other needs of children, the agencies
should ensure that they grow emotionally well. Hostel girls in the Sedan and elderly women in Hari Niketan could be deputed to narrate interesting stories to children in their spare time. The children should also be taken out for picnic at least once a month, and on long tours once a year. All this will help their psychic development.

vii) Keeping in view the growing number of parents interested in sending their children to Balwadis, voluntary agencies should open more such centres. The rate of nutritional diet per child also needs to be revised in view of increasing prices. Besides, the balsevikas are required to pay more attention to the mental development of children.

viii) Mahila Mandalas need not be mere puppet forums in the hands of gramsevikas but grow independently. They need to lay more stress on such subjects as nutrition, education, health, mother and child care, home improvement, adult literacy and family planning. The Mandalas should create more opportunities for rural women to improve their status at home, and to participate in public life through personal contacts and publicity measures.

ix) As already suggested by the Chairman of State Social Welfare Advisory Boards, necessary amendments need to be made in the Dairy Scheme. At present only one buffalo/cow is given to one beneficiary. It is being increasingly felt that each beneficiary may be supplied with a second buffalo/cow, so that his income is regular when the other cattle does not
yield milk. Besides, the BGMS should refrain from giving cash amount to beneficiaries for the purchase of cattle and ask rural development agencies of the government to help them in this matter.

x) Adult women who have taken the Condensed Course of Education may be deputed for undergoing para-medical courses, or for training as nurses, midwives, dais, etc. as rightly recommended by Smt. Mohsina Kidwai in her Presidential Address to the Chairmen of SSWABs. We further recommend that women opting for such courses should be given adequate facilities to complete their assignments. They should be absorbed in government jobs thereafter.

10. Procedural violations are galore in voluntary agencies, whatever be the justification. We suggest that the agencies should inform the government about the inapplicability of some procedures (vis. in the case of Dairy Scheme or formation of Mahila Mandals) and give concrete suggestions for their improvement. Procedures adopted within each agency ought to be put in black and white for clarity, and for future review. Procedures should not be sacrificed at the altar of convenience, as, for example, in the case of the Family Counselling Centre, or ignored, as in the case of adoption scheme of Nari Niketan, or violated, as in the case of admissions to the Working Women Hostel of Sewa Sadan. It is widely recognized


4. Ibid., p. 51.
that proper record-keeping not only saves time when an old paper or document is needed but also gives an opportunity to functionaries to review various developments in a chronological way. This is what the voluntary agencies need to understand. Modern filing system ought to be adopted both for convenience and lasting value. Further, voluntary agencies ought to be more serious about budget-making, as it is an important aspect of financial management.

11. Since the study has shown that voluntary agencies often drop their programmes when government grants are withheld, it is recommended that they should prepare themselves for any such eventuality rather than backing out. The true spirit of service lies in pushing ahead even in adverse circumstances. Voluntary agencies need to look for more popular support to their cause and muster financial resources from within the community. Except Seva Sadan which has a huge bank deposit from which interest accrues regularly, other agencies don't have any permanent source of income. The following steps may be taken by these agencies to mobilize their resources.

i) Each agency should enrol maximum donors who are in a position to contribute regularly to its funds.

ii) The functionaries could use their links abroad to collect donations on behalf of their agency. Receipt books could be published to avoid any scandal, and to keep a record of the money so collected.
iii) Voluntary agencies could organize fêtes, fun fairs, musical shows, etc. with the active association of youth clubs, college students, and NSS cadets.

iv) Each agency could publicize its cause through the media and solicit support by giving detailed account of its past achievements and future programmes.

12. For the continuation of government grants we recommend that voluntary agencies should apply in time on the prescribed proforma, and give the required information. If the Department concerned requires clarification on any point contained in the statements, the agencies should supply it within the specified time, and not make unnecessary delays. The accounts of the projects should be maintained properly, and submitted as and when required. If the agencies do not exercise reasonable economy in the working of the approved project, audit objections may delay the release of subsequent instalments of grants. Progress reports ought to be submitted regularly as indicated in the proforma for grants. The Utilisation Certificate signed by a chartered accountant should also be despatched to the concerned department in time. All this is likely to help in the speedy delivery of government grants. Voluntary agencies may also unitedly plead for enhancement in the amount of grants in connection with different programmes. Besides, they ought to find out ways and means whereby they can spend the
substantial part of their income on realizing set objectives, rather than multiplying their expenditure on establishment, year after year.

Voluntary agencies should neither be the agents of the government nor its competitors. Both need to collaborate in the arena of social work. The foregoing analysis has shown that there are a number of areas which voluntary agencies have yet to traverse, a plethora of difficulties which they have still to overcome, and a host of changes which they need to bring in their infrastructure for the successful implementation of their programmes. However, the total picture of voluntary agencies that emerges from this study is not all hazy, bleak or disconcerting. Loopholes are bound to be there in any organization but these must not blind us to the inner vitality which has kept them moving, though sometimes at a slow speed. What is needed is a professional approach to societal problems, with the tinge of human touch. It has, however, been noted that professionals are, more or less, mechanistic and persons of dedication quite ignorant of the tasks which they tend to perform. The combination of both types of traits in functionaries is essential for the successful working of voluntary agencies. The government should also adopt an encouraging attitude towards them so that they can build themselves up, and render valuable services to society. Future studies in the field may well draw on the inferences alluded in the preceding pages, and make more detailed investigations into aspects which may have been left out.
QUESTIONNAIRE FOR BENEFICIARIES

1. Name:

2. Sex:
   Male/Female

3. Age-Group
   (a) Between 10 to 20 years
   (b) Between 21 to 30 years
   (c) Between 31 to 40 years
   (d) Between 41 to 50 years
   (e) Between 51 to 60 years
   (f) Above 60 years.

4. Educational Qualifications
   (a) No formal education
   (b) Below Matric
   (c) Matric/Higher Secondary
   (d) Bachelor's Degree
   (e) Master's Degree
   (f) Any other (Please specify)

5. Marital Status
   (a) Single
   (b) Married
   (c) Widow
   (d) Divorced

6. Have you ever approached the Family Counselling Centre for help in solving your marital problem?
   (a) Yes
   (b) No
   (c) Not applicable

   (i) If yes, was your case settled to your satisfaction?
      (a) Yes
      (b) No

   (ii) What was the method employed by counsellors to settle your case?
      (a) Pressure
      (b) Persuasion
      (c) Compromise
      (d) Any other (Please specify).
(iii) As your case was in progress, how did you view the attitude of counsellors? Was it -
(a) Helpful and encouraging
(b) Snobbish
(c) One of harassment.

(iv) In your opinion did counsellors remain impartial while settling your case.
Yes/No/Don't know.

(v) Do you think that the counsellors can succumb to political or other pressures?
Yes/No/Don't know.

(vi) Is it true that the counsellors are prejudiced against men?
Yes/No/Don't know.

(vii) Did you notice any procedural flaw during the proceedings of your case.
Yes/No.

(viii) If yes, did it relate to -
(a) Registration of complaint.
(b) Verification of facts stated in the application
(c) Undue delay in giving judgement
(d) Any other (Please specify).

7. Have you taken a course in any of the craft centres run by the BGHS?
Yes/No/Not applicable.

(i) If yes, did you face any problem at the time of admission?
Yes/No

(ii) Are you satisfied with the training being given to you?
(a) Greatly
(b) Moderately
(c) Slightly
(d) Not at all.

(iii) Do you think that the professional training will help you to earn your livelihood?
(a) Most likely
(b) Least possible
(c) Depends on circumstances
(d) No idea.
8. Are you a beneficiary under the Dairy Scheme run by the BGMS? Yes/No/Not applicable.
   (i) If yes, how did you find the procedure of the scheme? Was it -
       (a) Simple
       (b) Complicated
       (c) Very complicated
       (d) Ambiguous.
   (ii) Were you properly guided by a gramsevika before submitting an application for getting loan?
        Yes/No.
   (iii) Did the BGMS purchase a cattle for you?
        Yes/No.
   (iv) If not, were you given money and asked to buy cattle at your own?
        Yes/No.
   (v) To what extent the scheme has solved your economic problems?
       (a) To a great extent
       (b) To some extent
       (c) Not at all.
   (vi) Would it be possible for your to repay the loan in time?
        Yes/No/Don't know.

9. Are you benefitting from Hari Mirman? Yes/No/Not applicable.
   (i) Did you face any problem at the time of admission?
        Yes/No.
   (ii) If yes, was it -
        (a) Because of the behaviour of lady Superintendent.
        (b) Procedural delay
        (c) Sceptical attitude of the Secretary
        (d) Any other.
   (iii) Have you been assigned any duty relating to -
        (a) Cooking and allied tasks
        (b) Shopping for daily needs
        (c) Any other.
(iv) How do you generally feel while staying here?
(a) Happy and gay
(b) Lonely and bored
(c) Ignored
(d) In a state of regimentation.

10. Have you adopted a child from Nari Niketan?
Yes/No/Not applicable.

(i) Where do you live?
(a) In Jalandhar
(b) In Punjab
(c) Outside Punjab
(d) Outside India.

(ii) What religious faith do you profess?
(a) Hinduism
(b) Christianity
(c) Islam
(d) Sikhism
(e) Any other.

(iii) While submitting the application for adoption did you give your preference in terms of sex of the baby?
Yes/No.

(iv) If yes, was it for -
(a) Male baby.
(b) Female baby.

(v) How long you had to wait after submitting the application?
(a) Less than one month
(b) More than one month
(c) More than three months
(d) More than six months
(e) More than nine months
(f) More than a year.

(vi) How did you find the procedure for adoption?
(a) Simple
(b) Complicated
(c) Irksome.

(vii) Were you asked to make a donation at the time of adoption?
Yes/No.

11. Are you staying in the hostel of Seva Sadan?
Yes/No/Not applicable.
(i) If yes, is it -
   (a) Working Women Hostel
   (b) Girls Hostel.

(ii) Did you face any problem at the time of admission? Yes/No

(iii) Do the hostels have recreational facilities for you? Yes/No

(iv) If you are staying in the Girls Hostel, how do you rate the quality of food you get?
   (a) Very good
   (b) Good
   (c) Fair
   (d) Poor
   (e) Very Poor.

(v) What problems do you generally face?
   (a) Too many restrictions
   (b) Lack of facilities
   (c) Attitude of a roommate
   (d) Any other.

(vi) Do you have to seek the permission of the Lady Superintendent before moving out of the hostel?
   (a) Always
   (b) Sometimes
   (c) Not at all.

(vii) How often does the Lady Superintendent enquire about your difficulties?
   (a) Almost daily
   (b) Weekly
   (c) Fortnightly
   (d) Monthly.

(viii) How do you view the behaviour of the Lady Superintendent towards you?
   (a) Like a friend
   (b) Like a guardian
   (c) Like a superior.
QUESTIONNAIRE FOR THE INMATES OF SANJEVANI

1. Name:

2. Age Group:
   (a) Between 16 to 20 years
   (b) Between 21 to 30 years
   (c) Between 31 to 40 years
   (d) Between 41 to 50 years
   (e) Above 50 years.

3. Educational Qualifications
   (a) No formal education
   (b) Below Matric
   (c) Matric/Higher Secondary
   (d) B.A. and above.

4. Marital Status
   (a) Single
   (b) Married
   (c) Widow
   (d) Divorced.

5. Family Background
   (a) Upper class
   (b) Middle class
   (c) Backward class
   (d) Scheduled caste.

6. Family roots:
   Rural/Urban.

7. Under what circumstances did you leave your home?
   (a) Differences with parents
   (b) Maltreatment by husband
   (c) Torture by in-laws
   (d) Desertion by boyfriend
   (e) Any other.

8. Who directed you to Sanjeevani?
   (a) Social worker
   (b) A welfare organisation
   (c) The Police
   (d) The court
   (e) At my own
   (f) Any other.
9. Do you think you were right when you left your home? 
Yes/No/Don't know.

10. Do you intend to return to your parents/in-laws. 
Yes/No/Don't know.

11. Were you medically examined after admission? 
Yes/No.

12. How often are you put to medical check-ups? 
(a) Sometimes 
(b) Daily 
(c) Once a week 
(d) Once in a month 
(e) Never.

13. How long have you been staying in the Home? 
(a) 1 to 30 days 
(b) 31 to 60 days 
(c) 61 to 90 days 
(d) 91 to 120 days 
(e) 121 to 150 days 
(f) More than six months.

14. Do you get proper diet and other facilities? 
Yes/No/No reply.

15. How frequently do the members of the Home Committee meet you to know your problems? 
(a) Weekly 
(b) Fortnightly 
(d) Monthly 
(d) Not at all.

16. Have you ever made any complaint to the Home Committee? 
Yes/No.

17. If yes, was it related to. 
(a) Daily meals 
(b) Other requirements 
(c) Attitude of the lady Superintendent 
(d) Behaviour of an inmate.

18. What was the attitude of the Home Committee towards your complaint? 
(a) Co-operative 
(b) Hostile
19. How have your relations with the lady Superintendent been?
   (a) Cordial
   (b) Just workable
   (c) Not good.

20. How do you find your inmates at Sanjeevani?
   (a) Friendly
   (b) Lukewarm
   (c) Non-Co-operative
   (d) Inimical.

21. To what extent are you satisfied with the working of Sanjeevani?
   (a) Greatly
   (b) Moderately
   (c) Not at all.

22. Do you think that Sanjeevani is making sincere efforts for your rehabilitation?
   Yes/No/Don't know.

23(i) Are you getting any vocational training?
   Yes/No

   (ii) If yes, in which craft?
       (a) Leather craft
       (b) Knitting, tailoring and embroidery
       (c) Type and Shorthand.

24. To what extent do you find homely atmosphere in the Short Stay Home?
   (a) To a great extent
   (b) To some extent
   (c) Not at all.
QUESTIONNAIRE FOR FUNCTIONARIES

1. Name:

2. Sex
   (a) Male
   (b) Female

3. Age Group
   (a) Between 20 to 30 years
   (b) Between 31 to 40 years
   (c) Between 41 to 50 years
   (d) Between 51 to 60 years
   (e) Above 60 years.

4. Educational Qualifications
   (a) No formal education
   (b) Below Matric
   (c) Matric/Higher Secondary
   (d) Bachelor's Degree
   (e) Master's Degree
   (f) Any other (Please specify).

5. What prompted you to do social work?
   (a) Desire to serve others
   (b) To fulfill economic needs
   (c) To kill time
   (d) Just by chance
   (e) Out of compulsion
   (f) Don't know.

6. Which organization you are serving?
   (a) ASHI
   (b) BGMS
   (c) Hari Niketan
   (d) Seva Sadan.

7. How long have you been connected with the organization?
   (a) Less than one year
   (b) More than one year
   (c) More than two years
   (d) More than five years
   (e) More than ten years
   (f) Twenty years and above.
8. To what extent are the following factors responsible for the problems of women?

<table>
<thead>
<tr>
<th>Factor</th>
<th>Greatly</th>
<th>Considerably</th>
<th>Moderately</th>
<th>Slightly</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Deep rooted prejudices against the fair sex.</td>
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<td>(b) Physical vulnerability.</td>
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<td>(c) Male Chauvanism</td>
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<tr>
<td>(d) Attitude of mother-in-law.</td>
<td>( )</td>
<td>( )</td>
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<tr>
<td>(e) Lack of proper education.</td>
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</tr>
<tr>
<td>(f) Economic dependence on men.</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
<td>( )</td>
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<tr>
<td>(g) Loopholes in state legislation.</td>
<td>( )</td>
<td>( )</td>
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<tr>
<td>(h) Ignorance about legal rights.</td>
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<tr>
<td>(i) Social practices like dowry, early marriage, etc.</td>
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<td>( )</td>
<td>( )</td>
<td>( )</td>
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<tr>
<td>(j) Women's bellicosity towards members of their own sex.</td>
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</tbody>
</table>

9. To what extent do the following help in solving the problems of women?

<table>
<thead>
<tr>
<th>Help</th>
<th>Greatly</th>
<th>Considerably</th>
<th>Moderately</th>
<th>Slightly</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) Shattering age-old prejudices against women through the media.</td>
<td>( )</td>
<td>( )</td>
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<tr>
<td>(b) Training them in martial arts like Judo and Karate.</td>
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</tbody>
</table>
Greatly Considerably Moderately Slightly Not at all

(c) Establishment of family courts and women Panchayats. ( ) ( ) ( ) ( ) ( )

(d) Giving them family-life education. ( ) ( ) ( ) ( ) ( )

(e) Providing them free education in schools and colleges. ( ) ( ) ( ) ( ) ( )

(f) Reserving jobs for them. ( ) ( ) ( ) ( ) ( )

(g) Reserving seats for them in legislative bodies. ( ) ( ) ( ) ( ) ( )

(h) Making them aware about their legal rights. ( ) ( ) ( ) ( ) ( )

(i) Strict adherence to legislation on women. ( ) ( ) ( ) ( ) ( )

(j) Making women conscious of the problems of other women. ( ) ( ) ( ) ( ) ( )

10. In your opinion, to what extent are women responsible for their own problems?
   (a) To a great extent
   (b) To some extent
   (c) Not at all.

11. Are women ready to come out of their traditional roles?
   (a) Yes
   (b) No
   (c) Don't Know.

12. Does your organisation have a long-term planning for serving the cause of women?
   Yes/No.
13. To what extent are the procedures followed by your agency satisfactory.
   (a) To a great extent
   (b) To some extent
   (c) Not at all.

14. Who is the real decision-making authority in your organization?
   (a) General Body
   (b) Executive Committee
   (c) Chairman
   (d) Secretary
   (e) Any other.

15. How often do you hold meetings?
   (a) Daily
   (b) Weekly
   (c) Monthly
   (d) Yearly
   (e) Whenever necessary.

16(i) Are there any internal squabbles in your organization?
     Yes/No.

(ii) If yes, what are the usual points of discord?
     (a) Ego clash
     (b) Differences on policy matters
     (c) Implementation of programmes
     (d) Any other (Please specify).

17. How do you compare the working of your organization with similar welfare agencies?
   (a) Better
   (b) Worse
   (c) No difference.

18. If you are a social worker, do you feel that the authority enjoyed by you is commensurate with your duties?
   (a) To a great extent
   (b) To some extent
   (c) Not at all.
(ii) Are you satisfied with the attitude of office-bearers of your organization?

Greatly satisfied Satisfied Partly satisfied Not at all
( ) ( ) ( ) ( )

19.(i) If you are an office-bearer, what do you think of the attitude of social workers towards their work?

Casual and careless Serious and sincere Complacent
( ) ( ) ( )

(ii) How often do you find that social workers cannot handle the jobs assigned to them?

Quite often Often Sometimes Never
( ) ( ) ( ) ( )

20. To what extent are the following factors responsible for creating hinderances in your work?

<table>
<thead>
<tr>
<th>Factor</th>
<th>Totally Unsatisfied</th>
<th>Moderately Slightly Unsatisfied</th>
<th>Slightly Unsatisfied</th>
<th>Not at all</th>
</tr>
</thead>
<tbody>
<tr>
<td>Excessive workload</td>
<td>( )</td>
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<tr>
<td>Lack of funds</td>
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<tr>
<td>Lack of Public - support</td>
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<tr>
<td>Political interference</td>
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<tr>
<td>Inadequate salary to the staff.</td>
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<tr>
<td>Lack of incentives to social workers</td>
<td>( )</td>
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<td>( )</td>
<td>( )</td>
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<tr>
<td>Any other</td>
<td>( )</td>
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</tr>
</tbody>
</table>

21. How do you view the attitude of the district administration towards your organization?

Encouraging Very Co-operative Co-operative Non-Co-operative
( ) ( ) ( ) ( )
22. What is the public response to your programmes?
   Appreciative  Critical  Derisive  Mixed
   ( )         ( )        ( )        ( )

23. How do you rate the financial position of your organisation?
   Extremely Good  Good  Bad  Poor  Very poor
   ( )         ( )        ( )        ( )        ( )

24. Is it true that government aid is indispensable for carrying out welfare activities?
   Yes/No.

25. Is the quantum of grants received by your agency adequate to run different programmes?
   (a) Adequate
   (b) Partly adequate
   (c) Not adequate.