CHAPTER III

VOLUNTARY ACTION IN RURAL DEVELOPMENT
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3.1 INTRODUCTION

In the multi-agency approach of rural development, the voluntary action plays an important role in the context of our operational definition of development which emphasise, the core values such as life sustenance, self esteem, and freedom from servitude of human beings. In this chapter we have made incssive efforts to explain the conceptual definition of the term voluntary action/voluntary organisation; and Ngos synonymously. We have also tried to isolate and identified the distinguishing characteristics of voluntary organisations as well as the forces behind the voluntarism. For this purpose we have made an exhaustive review of the literature.

Moreover, we have explained the tentative typology of voluntary organisation as stated by various scholars and eminent personalities. People's participation is the main spirit of voluntarism. The development of voluntary organisations in India has become possible only because of external hands of foreign funding and the state support.

Thanks to the Draft of the Seventh Five Year Plan which has firstly well recognised the action oriented programmes of voluntary agencies have been given due importance in the strategy of rural development in India. In the said strategy, the Govt and policy makers have given authentic recognition and status to the values of voluntarism, i.e. autonomy, flexibility, democracy, self-help, mutual aid etc. These characteristics emerge from the core values of our operational concept of rural development. Though, voluntary sector has not yet emerged as a full-fledged independent sector like public, private and co-
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operative sector. It has established some fundamental characteristics. These characteristics have become working forces of voluntary sector for economic and social development of a country. Of course, these characteristics and the forces are the result of socio-economic philosophical conditions, the leadership pattern prevailed time to time in respective that country. In view of this, evolution of voluntarism in rural development is briefly summarised in this chapter. At the end of this chapter an effort is also made to explain how the voluntarism is influenced by foreign funding, people's participative action and Govt intervention.

3.1.1 The Conceptual Definitions

The term 'Voluntarism' is derived from Latin word 'voluntas' which means 'will'. The will assumes various forms of impulses, passions, appetites or desires. It is prior to or superior to the intellect or reason.

A few individuals express their strong 'will' to surrender their human services to compensate for the inequality and to upliftment of the unprivileged, downtrodden and weaker sections of the society. Of course these services are unpaid for welfare of the weak. This 'will' is the expression of human impulses in various forms of passions, appetites or desires. Thus, this strong 'will' of a few persons for surrendering their services for welfare of the weaker sections is spontaneous, free and fair. This spirit can be translated in the form of voluntarism as a theory or voluntary action.

All theories of voluntarism, whether psychological, ethical, theological or metaphysical which interpret various aspects of
experience and nature in the light of the concept of the will subscribe to the thesis.  

In the Indian context, the inequality of man, society, economic and social becomes an integral part of development process. Dr. Inamdar has rightly defined the concept of voluntarism in the Indian context as follows.

"Voluntarism in development is characterised by the participation in the process of economic production, exchange, distribution of non-state agencies i.e. individual, groups or associations, imbued with a certain common purpose or purposes, neither imposed from outside nor acquired with birth in the case of an individual".

Further, he identified five sources of voluntarism: religious, Govt, business, philanthropy and mutual aid, if the delivery system for human services is analysed. The missionary zeal of religious organisations, the commitment of Govt organisations to the public interest, the profit making urge in business, the altruism of social superior's and the motive of self-help among fellowmen, all reflect in voluntarism. At the operational level, the above mentioned components may not differ much from one another but each of them is moved by an impulse with service as the common motivation. Thus a group of persons who have strong impulses, wills, appetites for rendering their services voluntarily for the cause of welfare of weaker section forms their Organisations/associations which may be defined as voluntary Organisation and the act of implementation of this voluntary group may be called as "Voluntary Action".
In the words of Paul Chowdhary that "Voluntary Organisation is an organisational entity set up by a group of persons on their own initiative or partly by an outside motivation to help the people of a locality undertake activities in a self-reliant manner (partly or wholly) to satisfy needs and also to bring them and the public sector extension services closer to one another for more equitable and effective development of the various sections of the rural poor."

Voluntary Organisation are not profit making organisations. They are primarily established to satisfy the needs and for the aspiration of people. Such organisations are formed in order to promote some common interest of its members, in which membership is purely optional, not forced or mandatory and exists independently of the state. Its major activity is not related to the business of making a living. David L. Sills, further argues that a test of voluntary agency is that "the Volunteer* (i.e. non-salaried) members constitute a majority of the participants. Today it is becoming difficult to fulfill this condition.

Michael Banton, an anthropologist said that voluntary organisation is a group organised for the pursuit of one's interest or several interest in common. Usually, it is contrasted with involuntary groups serving a greater variety of ends such as kin groups, castes, Social classes and communities. Thus, the voluntary organisations are closely connected by human touch and to the personal contact. It facilitates better position to mobilise community resources for welfare programme.
It seems that welfare activities are crucial part of voluntary Organisations. In this regard, ECAFE (Bangkok) tried to define the term 'Voluntary Welfare Organisation is a group of persons who have organised themselves corporate as a legal body to render special services through organised programmes.'

According to P.D. Kulkarni, in India the term voluntary Organisation refers only to non-official Societies registered under the Societies Registration Act or Charitable and Endowment Trust Act Covering, as it does, only a limited area of voluntary action which, in fact, means any action promoted by people's own volition and organised by members of public. Indeed, due importance is to be given to voluntary agencies as they signify "the operational identification of people." While the Govt. represents the political identity of the people, whose mandate they have to carry out. However, voluntary organisation should not merely fill in the gaps of officially initiated schemes of action as is the case with several of them.

According to Lord Beveridge "Voluntary Organisation, properly speaking, is an organisation which, whether its workers are paid or unpaid, is initiated and governed by its own members without external control."

3.1.2 Criteria of VO

A voluntary Organisation, should have the following basic and essential elements for its existence and better working as stated by J.B. Singh.

i. An ideal/ideology/inspiration

ii. Written Constitution, corporate and organisational structure and legal status.
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iii. Autonomy in functioning within constitutional limits.

iv. Freedom of action in the best interest of people served.

v. Clearly defined programme of action adjusted to local needs and available resources.

vi. Flexibility in approach within limits of announced objectives.

vii. Dedicated and committed team of workers.

viii. Ability to mobilise resources locally and from outside.

ix. Well organised accounting system duly audited by a firm or Chartered Accountants.

x. Continuous system of evaluation of performance in relation to its objectives.

In the Indian context, the Govt. of India, in the draft of the seventh Five Year Plan, has recognised the following criteria of voluntary Organisations:

a. The Organisation should be a legal entity.

b. It should be based in rural area and be working there for minimum period of three years.

c. It should have broad based objectives serving the Social and economic needs of the community as a whole and mainly the weaker sections. It must not work for profit but on "no profit no loss" basis.

d. Its activities should be open to all citizens of India irrespective of religion, caste, creed, sex or race.

e. It should have the necessary flexibility, professional competence and organisational skill to implement programmes.

f. Its office bearers should not be elected members of any political party.
g. It declares that it will adopt constitutional and not violent means for rural development purposes.

h. It is committed to secular and democratic concepts and methods of functioning.

3.1.3 Similarities & Differences with other Organizations

According to Dr. Kumudini Deshpande: "Co-operative Society cannot become a voluntary Organisation." She further argues that Organisation which serves spontaneously and works on its own motivation can be voluntary organisation. It is also true that they are established willingly voluntarily. But it does not mean that such agencies are voluntary organisation. It is illogical. It is far from reality. Both voluntary Organisations and Co-operative establishments are based on altogether different principles, hence they cannot be discussed in one and the same category.

They differ from each other on the following points:

i. Co-operative Societies are formed to lessen the inability of individual member, Attention is being paid to the mutual co-operation and its development.

On the contrary, voluntary agencies keep aside the individual interest (benefits). They work for the common people and not for individuals. Such agencies are started by a noble man in the society.

ii. A member has to purchase a share of the co-operative Society to become a member. If the society becomes viable and feasible, a member can get the benefits of his membership.

In voluntary agencies, the members, (Workers) cannot get anything for themselves as they work for others.
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III. Co-operative Societies are formed only for special particular purpose. They carry on their business of "give" and "take".

Thus, the ultimate end of the co-operative Society is to uplift the economic status of the members. They obtain their selfish purpose through the mutual help i.e. each for all and all for each.

Voluntary agencies are mainly organised to serve other people. There is no selfish motive to the members.

IV. The Co-operative Society works on the principle of "no profit no loss", it does not mean that it neglects making profit.

Voluntary agencies are profit-proof.

V. Co-operative societies are economic organisations.

Voluntary agencies are Social Organisation.

VI. Co-operative Societies acquire the nature of business organisation.

Voluntary agencies are born for social service.

VII. Co-operative Societies aim at welfare and development of its members from the moral, educational and psychological point of view.

Voluntary agencies do not work on these levels. They have to face the social situations. They create a feeling of confidence and dedication in others.

VIII. The members of Co-operative Societies are "self Centred".

The workers in voluntary agencies are devoted to the principle "You Not I".
Co-operative Societies are registered under the Co-operative Societies Act. Voluntary agencies are registered under the Public Trust Act or Societies Registration Act. However, David C. Carten looks towards voluntary Organisation from different angle. According to him, in the broad category of voluntary organisation co-operatives are also treated as voluntary organisation. He further argues that Co-operatives hold a special place. They attempt to bring the spirit of voluntarism to the realm of economic activities. They strengthen the economic position of their members within a spirit of shared responsibility and leaders accountability.

It can be thus concluded that though the agencies such as voluntary Organisations, Co-operatives and NGOs have operational differences, they have fundamental similar driving force of voluntarism. In this regard, the views of Planning Commission of India are also important. Involvement of other agencies in non-govt. sector such as Trade Union, Co-operatives and Panchayat Raj bodies has tended to blur the identity of those which can be strictly defined as voluntary Organisation. The Draft Seventh Five Year Plan excluded these organisation, because separate legislation governs them. Therefore, in this research work in the context of rural development, we have treated voluntary Organisations as different entities from Co-operatives.

3.1.4 The nature and the scope of Voluntary Organisations

There are number of voluntary organisations operating different
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parts of the country. However, following our operational definition and data presented in the July-August 1979, issue of "Voluntary Action" there were 1848 voluntary organisations in almost all 22 states and 9 union territories. This shown in the Table No 3.1.

Very recently there are two authentic sources i.e. publication of CAPART and IDBI. Which have prepared the list of Voluntary Organisations existing in July 1989. Accordingly, the total number was 2234 (CAPART List) and 1001 (IDBI List). West Bengal topped in the list with 284 organisations, followed up uttar Pradesh (272), Tamil Nadu (264) and Bihar (205). Maharashtra ranked fifth with 181 organisations. It is obvious that the number of organisations is not necessarily related to the size of the state or even in the socio-economic condition of state. Madhya Pradesh for example, had only 85 organisations while New Delhi had 95 organisations.

There are some voluntary organisations which are working on national as well as state level e.g. The Association of Voluntary Agencies for Rural Development popularly known as the AVARD serves as co-ordinating body at the national level. AFARM (Action for Agricultural Renewal in Maharashtra) is functioning as coordinator at the regional level.

Whether the voluntary Organisations operate at the macro or micro level, rendering services directly to the rural population, the programmes and activities they organise may be intended for the entire rural population or for a segment of it such as weaker sections or certain sex or age groups. e.g. The social Work Research Centre (WRC) Tilonia (Rajasthan) has
### TABLE NO. 3.1
DISTRIBUTION OF THE ORGANISATIONS (STATES & TERRITORIALWISE)

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>State</th>
<th>No. of Organisations</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Andhra Pradesh</td>
<td>104</td>
<td>5.62</td>
</tr>
<tr>
<td>2</td>
<td>Assam</td>
<td>79</td>
<td>4.27</td>
</tr>
<tr>
<td>3</td>
<td>Bihar</td>
<td>169</td>
<td>9.15</td>
</tr>
<tr>
<td>4</td>
<td>Gujarat</td>
<td>148</td>
<td>8.00</td>
</tr>
<tr>
<td>5</td>
<td>Harayana</td>
<td>31</td>
<td>1.68</td>
</tr>
<tr>
<td>6</td>
<td>Himachal Pradesh</td>
<td>35</td>
<td>1.89</td>
</tr>
<tr>
<td>7</td>
<td>Jammu &amp; Kashmir</td>
<td>17</td>
<td>0.91</td>
</tr>
<tr>
<td>8</td>
<td>Karnataka</td>
<td>65</td>
<td>3.52</td>
</tr>
<tr>
<td>9</td>
<td>Kerala</td>
<td>133</td>
<td>7.20</td>
</tr>
<tr>
<td>10</td>
<td>Madhya Pradesh</td>
<td>91</td>
<td>4.92</td>
</tr>
<tr>
<td>11</td>
<td>Maharashtra</td>
<td>127</td>
<td>6.87</td>
</tr>
<tr>
<td>12</td>
<td>Meghalaya</td>
<td>34</td>
<td>1.94</td>
</tr>
<tr>
<td>13</td>
<td>Manipur</td>
<td>4</td>
<td>0.22</td>
</tr>
<tr>
<td>14</td>
<td>Nagaland</td>
<td>4</td>
<td>0.22</td>
</tr>
<tr>
<td>15</td>
<td>Orissa</td>
<td>70</td>
<td>3.79</td>
</tr>
<tr>
<td>16</td>
<td>Punjab</td>
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<td>1.46</td>
</tr>
<tr>
<td>17</td>
<td>Rajasthan</td>
<td>216</td>
<td>11.69</td>
</tr>
<tr>
<td>18</td>
<td>Sikkim</td>
<td>Nil</td>
<td>0.00</td>
</tr>
<tr>
<td>19</td>
<td>Tamil Nadu</td>
<td>81</td>
<td>4.38</td>
</tr>
<tr>
<td>20</td>
<td>Tripura</td>
<td>10</td>
<td>0.54</td>
</tr>
<tr>
<td>21</td>
<td>Uttar Pradesh</td>
<td>125</td>
<td>6.98</td>
</tr>
<tr>
<td>22</td>
<td>West Bengal</td>
<td>101</td>
<td>5.47</td>
</tr>
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</table>

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<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>Union Territories</th>
<th>No. of Organisations</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Andaman &amp; Nikobar</td>
<td>Nil</td>
<td>0.00</td>
</tr>
<tr>
<td>2</td>
<td>Arunachal Pradesh</td>
<td>11</td>
<td>0.60</td>
</tr>
<tr>
<td>3</td>
<td>Chandigarh</td>
<td>4</td>
<td>0.22</td>
</tr>
<tr>
<td>4</td>
<td>Delhi</td>
<td>65</td>
<td>3.52</td>
</tr>
<tr>
<td>5</td>
<td>Gao, Div &amp; Daman</td>
<td>74</td>
<td>4.00</td>
</tr>
<tr>
<td>6</td>
<td>Dadra &amp; Nagar Haveli</td>
<td>3</td>
<td>0.16</td>
</tr>
<tr>
<td>7</td>
<td>Lakshadweep</td>
<td>Nil</td>
<td>0.00</td>
</tr>
<tr>
<td>8</td>
<td>Mizoram</td>
<td>18</td>
<td>0.97</td>
</tr>
<tr>
<td>9</td>
<td>Pondicherry</td>
<td>2</td>
<td>0.11</td>
</tr>
</tbody>
</table>

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**Grand Total** 1848

**Source:** Voluntary Action, July-August 1979. See. II, P.10.
undertaken area development programme for the entire rural population of the village covered in Rajasthan, Punjab & Haryana. The Bharatiya Gramin Mahila Sangh (BGM) Organises its training activities for rural women in self-reliance and leadership. The Grama Vikas Yavini looks after the training of rural youth. The interests of Harijan Sevak Sangh are concentrated on constructive work among Harijans in rural areas. The Vaishali small Farmers Association, Vaishali (Bihar) devotes to the development of small farmers by providing them minor irrigation schemes.

Voluntary Organisations in our country are engaged in rural development on economic and religious considerations as also for meeting Social and Political obligations and personal need. They may adopt holistic concept of rural development and plan and organise rural reconstruction programmes covering all departments of rural life e.g. agriculture, agro-based industries and Social Welfare activities.

3.1.5 The Role of Voluntary Organisations in Rural Development

It is important to note that the Draft of Seventh Five Year Plan is authentic document which emphasises the role of voluntary organisations in rural development with particular reference to the welfare of Scheduled Caste Society. Accordingly voluntary organisation have the following roles:

i. To supplement government effort so as to offer the rural poor choices and alternatives.

ii. To be the eyes and ears of the people at the village level.

iii. To set an example. It should be possible for the voluntary organisation to adopt simple, innovative, flexible, and inexpensive means with its limited resources to reach a
large number with less overheads and with greater community participation.

iv. To activate the delivery system and to make it effective at the village level to respond to the felt needs of the poorest of the poor;
v. To disseminate information;
vi. To make communities as self-reliant as possible;
vii. To show how village and indigenous resources could be used, how human resources, rural skills and local knowledge, grossly underutilised at present could be used for their own development.
viii To demystify technology and bring it in a simpler form to the rural poor;
ix. To train a cadre of grassroot workers who believe in professionalising voluntarism.
x. To mobilise financial resources from within the communities with a view to making communities stand on their own feet; and
xi. To mobilise and organise the poor and generate awareness to demand quality services and impose a community system of accountability on the performance of village-level government functionaries.

They are undertaking many rural reconstruction programmes like IRDP, NREP, NAEP, etc. Moreover, Philanthropic considerations, social responsibility, commitment to certain philosophy have often be identified as motivating factors in contributing to the genesis and growth of voluntary organisations.
3.1.6 The Strategy Of Voluntary Organisations

In the field of the rural development, a wide range of models are attempted in bringing about transformation or change in the quality of the voluntary organisations adopted methods like community organisations, social action, extension, education and training. The organisation may utilise one or more of these methods. Voluntary Organisations generally follow clearcut strategies rightly as pointed out by J.B. Singh. They are stated below:

1. STRATEGY I: Simple Charity supplementing welfarism of State.
2. STRATEGY II: Encouraging people's participation and implementing programmes launched by the Govt. for larger benefit of the community or village.
3. STRATEGY III: Involving people in planning, raising resources implementing activities and sharing fruits of development.
4. STRATEGY IV: Conscience instilling and Organising people enabling them to demand and undertake planning and implementation of development programmes beneficial to them.

Voluntary Organisations adopting strategy I, generally, suffer from inferiority complex and a feeling of helplessness. It is based on "giver" and "receiver" relationship. Most people believe that it is paternalistic in nature and causes human degradation and non-upliftment of human spirit.

Strategy II is gaining importance in recent years. It is evident that the fruits of development are denied to a large number of people mostly in less developed countries, leading to
widening in inequalities in income and wealth. The opportunities and facilities provided by the Government are appropriated by "Vested interests". Of course, the poor too are to be blamed. They show interest in the initial stages, and develop indifference afterward. Efforts should, therefore be initiated to promote peoples participation in plans and programmes framed by the Government.

For the above reasons, the voluntary Organisations active role is limited to the last two strategies (strategies III & IV). Most voluntary Organisations are following these two strategies with varying degrees of success. The choice of strategy depends on the ideology, motivation, capabilities of the Organisation, experience of the workers and the actual situation in a given areas.

3.2 CHARACTERISTICS OF VOLUNTARY ORGANISATIONS

We have seen that the Voluntary action is based on certain principles of voluntarism. It has its different forms and patterns according to the nature of community setting in urban, semi-urban and rural areas. It is expected that whatever the form of voluntary action is there, it should adhere to its basis spirit of philosophy of voluntarism. This necessitates some basic characteristics of voluntarism - which can be briefly summarised as follows.

3.2.1 Autonomy

This is one of the first and foremost characteristic or quality of voluntary organisations. Autonomy of voluntary organisations implies that the decision making authority is vested in the hands of the persons who are the founder and ardent followers of the trustship of the organisation. This autonomy is reflected
3.2.2 Flexibility

It refers to the functional adaptability and absence of any external control. There can be internal flexibility regarding their working staff, manpower planning and team work among its members. The flexibility injects dynamics in the activity of voluntary organisations.

They exhibit a high degree of flexibility in their functioning. Human touch and dedication are their real assets. They act quickly without waiting for orders from above. They can adopt their style of working with changing rural conditions. Generally, they employ people from local areas who are familiar with local conditions and problems.

As well as external flexibility about changing policy and objectives at national level are also taken into consideration. They are receiving many government programmes to the doors of poor people in rural area. Therefore, adaptability to changing circumstances is one of the important and necessary requisite qualities of voluntary organisation.
3.2.3 Democratic Pattern

The organisational set up of voluntary organisations is based on the principles of democratic pattern. We can say that these organisations are, 'by the people' of the people, and for the people. According to I.Ramabrahman, "Voluntarism is always welcomed in democracy because such organisations are usually formed to fulfill the emerging needs of community at large." In this organisational structure, election takes place regularly within three or five year intervals according to their By-laws as in the constitution of organisation. The election process is very simple and with proper manner. It is only in confined area amongst the limited members. Chairman, Board Of Directors are elected by democratic procedure. Every decision of the organisation is based on democratic pattern. Decisions like policy, and programme implementations, monitorisation and evaluation are also based on the democratic pattern. Besides, decisions are taken in consultation with experts of the relevant fields. The meetings of executives are being conducted regularly.

Despite the fact that the voluntary organisations seem to have been organised on democratic principles and for their activities through democratic process, basically they are not democratic as such on the following grounds ....

i. In the first place, they are like a semi-monopoistic organisation.

ii. In the second place, the membership of voluntary organisations is not open for all but rather restrictive.

iii. In the third place, the office bearers and the Board of Directors continued for years together uninterruptedly.
iv. Fourthly, all activities are carried out without much publicity.

v. Lastly, the worst feature of voluntary organisations is that the membership is being confined their close relatives and friends leaving no room for others to become the members and involve actively in their developmental activities.

Most of the voluntary organisations carry out the developmental activities through separate component created for specific activities. As far as the varied activities are concerned, they are placed in charge of rather independent organisation within itself. The voluntary organisations claim to have granted liberty of action to these sections in their own respective sphere of activity. They are free to evolve their own methods and procedures to work within limits of their experience to ensure success. Because of this plus-point, the execution of development programmes are quick and does not involve any frittering away of developmental funds allotted to them. The argument advanced in favour of voluntary organisations have been directed to this conspicuous aspect of voluntary organisation. No doubt, this can be considered as a point in establishing superiority of voluntary organisations over the Govt organisations.

In the words of V.M.Kulkarni "Voluntary organisation is the gift of democratic country. It always protects the pluralistic society. Especially they serve rural poor effectively. There were no voluntary organisations in feudal and capitalistic society because "self interest" is dominated. Voluntary action arises meaningfully only where "power to the people" rules in an
honest and red & fined democracy. Danial Granin observes that "In last few decades there was no place for voluntary organisation in communist system particularly in U.S.S.R. Even today there is no sign of voluntary agencies."

3.2.4 Commitment To Certain Ideas/Objectives

According to the purpose of the voluntary organisations, their exclusive identity maintained by commitment to certain ideas or values is the real strength of the organisation. Every organisation keeps its separate identity. They are multi-dimensional organisations. There is no particular or specific frame work of organisation which they could evolve for all activities. They undertake programmes within their confined and limited area of framework irrespective of whether they are registered or not. There are many unregistered organisations working with their own rules and regulations made for themselves.

The most obvious strength of voluntary organisation is their commitment to the certain set of social values. Values may be in the form of national objectives such as to eradicate poverty and unemployment etc. with certain inspiration of social work,philosophy, idea of commitment which plays a crucial role, (e.g. Gandhian, or Sarvodaya, ideas, socialist or marxist ideas.)

Emotional commitment to a set of values demarketing the desired socio-economic order for the country. This is common characteristic of most political voluntary organisations. The emphasis of idea seeking distinguishes voluntary efforts from other organisations almost by definition. Almost all
voluntary organisations embody a certain vision about the desired feature. In addition, with the help of dedicated and committed team of workers they are striving to achieve their goals and objectives.

3.2.5 Financial Pattern

Financial Pattern of the Voluntary Organisation implies public accountability in financial matter. So the system of accountability for the statutory social services is much more highly developed in voluntary sector. The sources of money of voluntary organisation are various and different from one agency to another i.e. the financial pattern of organisation is not in a similar manner. They mobilise financial resources from various sources e.g. Income from endowments, membership fees, fees for services, public donations and contributions, donation from business houses, grants from central, state, and local govt. and Lastly grants from foreign agencies etc.

It is true that voluntary organisations in India are financially weak and organisationally spatially dispersed. They are in need of money, material and manpower for the implementation of policy and programmes. The flow of money in the hands of voluntary organisations indicates the survival of many projects and programmes.

Some of the organisations are engaged in their productive activities like agriculture, agro-based and rural industrial activities e.g. Dairy, Poultry, piggary etc. Small amounts of income come from such productive activities, but it does not mean that profit motive is there. They also collect money from the membership through fees, contributions and Service Oriented
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Organisation. This amount could not cover the cost of services offered to them. In society, the people who are benevolent, rich and noble minded and more interested in social services, donate some amount to the welfare of target-group.

Moreover, to take the advantage of the availability of Income Tax Concession to the industrial houses, a number of voluntary Organisations run by them, are directly or indirectly thrust in rural development. But today the spirit of contributing money by above all sources has become a matter of the past. Due to lack of public funds, all voluntary Organisations are expecting money from Government. The Govt has been releasing funds to the voluntary Organisations through the autonomous bodies like CAPART, S.U.B., etc. which are sponsored by Govt. They agencies provide funds for their national programmes to be implemented through voluntary organisation.

Besides, the most important source is the foreign funding agencies. Some Organisations prefer to accept money from abroad. There are 12,000 voluntary Organisations, registered under the F,C,R,A. (F.E.R.A) in 1988 for foreign assistance. Whether foreign assistance is good or bad is a mooted issue. It is statutory requirement for voluntary organisations to receive a certification from the Home Ministry for securing eligibility for foreign funds.

3.2.6 Administrative Pattern

The organisation has a Chairman and Board of Directors or trustees. They themselves take all decisions. The decisions are being implemented with the help of clerical cadre. If the organisation is small, automatically its scope in social
activities will be small. The personnel staff of voluntary organisations are appointed irrespective of class, caste, creed, religion and education.

There are many people such as teachers, doctors, Engineers and advocates who are devoting themselves and working honorarily for voluntary organisation. Moreover, there are some activists, who are also committed and dedicated themselves to the particular philosophy or ideas. They are motivated by religious philosophy or inspired by noble soul to work. The degree of success of activities, projects and programmes depends upon a band of dedicated workers and co-operation of people. A generation ago volunteers or activists were unpaid servants, but in recent years, unpaid social service is not possible to survive activist, therefore, salaried staff is recruited. But the salary paid by organisaiions is very meager.

The Manager, Project Officer, Field Officer, Clerk, Accountant and Typists etc are employed in voluntary organisations. However, to pave the way for programme implementation, there are various committees formed e.g. Agriculture Committee, transaction and correspondence, to submit report annually and bi-annually, to maintain accounts, monitoring, supervising and evaluating projects etc. are the duties of administration and personnel. If they are needed training, they themselves organise training programmes or many times send the activists to the national institute like NIRD, to take training and participate in the seminar and workshop etc.
3.2.7 Mass Participation

By definition the mass participation of the people is the most important characteristic of voluntary Organisation. This characteristic manifests the spirit of voluntarism imbibed in each and every member. The mass participation in the context of rural development has the following advantages:

i. It provides cultural, ecological, economic and technical indigenous knowledge.

ii. It also mobilises the local resources in the form of cash, labour, material, managerial talent and political support.

iii. Sometimes innovation can be tested at the local place on the farm of farmers immediately.

iv. Due to mass participation, outside interference of funding agencies reduces slowly and self-supported, local oriented projects can be initiated.

v. Participation by the poorer segments of society may prevent the "Hijacking" of programme benefits by wealthier members of the community.

3.3 Forces Behind Voluntarism

India is rich country of poor people. Her richness lies in the great cultural heritage, sound family system the great spiritualism as inspired by existence of many religions like Hinduism, Buddhism, Jainism, Christianity and Islam. Moreover, the richness of India also lies in the principles of trusteeship as propagated and even practiced by Mahatma Gandhi and also his philosophy of patronage politics. Perhaps this might be first of its efforts in the world, that these values are being adopted for the welfare of the poor community in rural area. It is the only voluntarism which has cherished above values in the
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following forms. They are (i) sponsored by noble souls, (ii) sponsored by group of people (iii) sponsored by Industrial houses (iv) Govt. sponsored Autonomous Bodies. These forms may be identified as the forces of voluntarism. In the following paragraph, these forces have been explained in order to study the dynamics of voluntarism.

3.3.1 Sponsored by "Noble Souls"

In the middle of 20th century the noble personalities such as Rabindranath Tagore, Dr Spencer Hatch, F.L. Brayen, V.T. Krishnamachari practiced the voluntarism and they have served rural community to the establishment of the voluntary organisations at shriniketan, Marthandam, Gurgaon and State of Baroda respectively. During the British period and even after Independence the above noble souls and their ardent followers devoted their lives either in continuing the functioning of above Voluntary Organisations or they started new voluntary organisations. They were Radhakrishna of Gandhi Peace Foundation/AVARAD, (New Delhi) Sanjit (Bunker) Roy of SWRC (Tilonia), Sarala Chatterjee of CISRS (Delhi, Bangalore) Prem Bhai of the Banwasi Sawa Ashram (Mirzapur), Pannalal Dasgupta of Tagore Society for Rural Development, G.B. Thomas of RDAS (Hyderabad), S.R. Hiremath and M.V. Rajesekharan (Karnatak), Parameswara Rao Bhagwatula Charitable Trust (BCT) etc.

In Maharashtra, we can mention the prominent examples of voluntary organisations inspired and started by the noble personalities as follows the Kushtong Nivaran work around Anandvan by Baba Amte, at Santiban (Panvel) by Bhausaheb Dhamodkar, at Mhaisal Ekatma Samaj Kendra by Madhukarrao Deval, Pani-Panchayat or Gram Gourav Pratisthan (Pune) by Vilas
Salunkhe, Health Project by Jamkhed by Dr Rajnikant and Mabelle Arole, at Ralegunsindhi by Annasaheb Hajare, Bhartiya Agro-Industries Foundation (BAIF) at ura1i-Kanchan (Pune) by Manibhai Desai, etc. Such types of voluntary organisations can be found in other states also.

3.3.2 Sponsored by "Group of People"

The people who have similar ideas, common needs and interest come together and form voluntary associations. It is either registered or unregistered. They undertake various activities and programmes, projects initiated and sponsored by Govt. for the benefit of poor people or target group. To obtain legal entity, they generally register their organisation under the Societies Registration Act (1980). It reflects many benefits and advantages, for example they can mobilise local resources, donations and contributions from people, grants from state, central govt, and as well as from foreign agencies under the FCRA (FERA).

The nature of work of these organisation is primarily development oriented, e.g. productive activities in agriculture like irrigation, poultry, dairy, cattle development, health services, educational activities and some are involved in the development of women youth and children. They take initiative to create awareness among the people about bad habitual things and happenings.

There are many organisations who are involved themselves in rural development. The more prominent (nodal) among them are SEWA-Rural, (Society for Education, Welfare and Action-Rural) Young Mizo Association, Gramin Vikas Samiti (Petia) Patana,
Associations for rural poor (royburam) Madras, prayag Seva Sansthan Tildo-Neerra (Raipur) Madhya Pradesh Mysore Resettlement and Development Agency (Bangalore), Tamil Nadu Action Group (Tanjawar), Antyodaya Chetana Mandal (Darkhand) Orisa, Gandhi Ashram Makoshi Chuchu, Yimlang Nagalan, Nav Bharat Jagriti Kendra Brindavan (U.P.) centre for Tribal Conscientisation (Pune) etc.

Besides these, there are various voluntary organisations which are working in rural areas and their work is remarkable particularly in Maharashtra. For example, Barshi Gorakshan Mandal (Barshi), Shri Shivaji Shikshan Prasarak Mandal (Gaudgaon), "Matrumandir" (Devrukh) Ratnagiri, Maharashtra Arogya Mandal (Malwadi) Pune, Dynanprabodhini Pune, Krishi Vikas Pratishthan (Baramati), Satpuda Vikas Mandal (Pal) Jalgaon, Gram Vikas Seva Mandal Chandrapur, Progressive Friends Circle (Mukhedi) Nanded, Gokul Prakalpa Pratishtan (Sindhudurg), 'Manavlok' (Ambajogai) Beed, Dairy Development Project (Kamalapur) Sangli, Late LVC Taradgaon Development Trust (Satara) etc.

3.3.3 Sponsored by "Industrial Houses".

With the availability of income tax concession, a large number of industrial houses and companies have initiated in the field of rural development directly or through voluntary organisation. In the strategy of rural development, Govt. of India introduced one more important milestone i.e. the introduction of section 35 CCC the Income Tax Act 1961. The corporate and cooperative sector were given fiscal incentives to undertake rural development programme and also promote them through other agencies. The expenditure incurred on these is considered as
the normal expenditure of the company and not subjected to tax assessment. Since 1977, many business and industrial houses have taken advantage of them and introduced many innovative features in rural development.

Many industrial houses are undertaking rural development programmes through voluntary agencies operating in the area or by setting up special Trust/Foundation/Societies of their own. More than 320 companies registered their name up to 1978 i.e. within one year to involve themselves in the process of rural development. They undertook activities like education, health, agriculture, dairy poultry, small industries infrastructure and recreation etc.

Some of the prominent among them are Associated Cement Co. Ltd. (Bombay), Atul Chemical Industries (Bombay), Ballarpur Industries Ltd. (Chandrapur), Chemicals and fabrics India Ltd. (Thana), Decospin Charitable Trust (Ichalkaranji), Goodless Nerolac Paints Ltd. (Bombay) Greaves Cotton and Co.Ltd (Bombay), Hindustan Level Ltd. (Bombay), Mafatlal Fine Spq. Mfg. Co. Ltd. (Bombay) Sir Dorabji Tata Trust (Bombay), Tata Chemicals Ltd. (Bombay), Tata Iron and Steel Co.Ltd. (Bombay), Polyo fine Industries Ltd. (Bombay) Tata Oil Mills Co.Ltd. (Bombay) Voltas Ltd. etc. These industrial houses have undertaken various activities for rural development.

Accordingly, the Finance Act of 1983 section 35 CCA was amended to provide for NATIONAL FUND FOR RURAL DEVELOPMENT which is supposed to serve the needs of such voluntary agencies actively involved in rural development. The corporate sector can also take advantage of this, but with the permission that their
contributions have to be first made to the NRDF with an indication of the agency, area and programme they wished to be served with the contribution. It means that the benefits will be available only if certain conditions are satisfied by the assessee.

3.3.4 Government Sponsored "Autonomous Bodies"

The Govt. too, under different ministries/agencies has created/registered Societies called autonomous institutions. They are implementing Govt. Programmes like training research and monitoring etc. There are also National Institutes and Boards. Under the Department of Women and Child Development, there are some such institutions, one of them being as important, the Central Social Welfare Boards (CSWB), and other the National Institute of Public Cooperation and Child Development (NIPCCD). Similarly there are other several autonomous institutions involved in the welfare of the people e.g. Rural development, Health and family welfare, National Council for Educational Research and Training etc. 35

The situation has changed since 1983. A new organisation called CART (Council for Advancement for Rural Technology) was set up to improve conditions in rural areas through diffusion and innovation of technology with the help of voluntary Organisations. 36 In 1986, the CAPART was set up by merging in it two existing Organisations, Viz. PADl (People's Action For Development India) and CART (Council for Advancement of Rural Technology). The CAPART (Council for Advancement of People's Action and Rural Technology) channelises funds to the voluntary Organisations for implementing various rural development
programmes and to this end a portion of the fund available under different anti-poverty programmes like IRDP, RLEG, EGS, NREP, DWCRA, Accelerated Rural Water supply programme, Low cost sanitation etc.

More specifically, the CAPART, an autonomous body, has been established “to encourage, promote and assist voluntary action in the implementation of projects for enhancement of rural prosperity” and to strengthen and promote voluntary efforts in rural development with focus on injecting new technological inputs in the belief that the new technological inputs would help in increasing producing of rural productive assets. Since its inception in Sept. 1986 till Feb.1987 it has sanctioned 453 projects with a total cost of Rs.324 lakhs.

National Wasteland Board also extended its financial assistance to voluntary organisations for implementing rural development programmes even though the scale may be much lower.

Apart from financial assistance, they provide technical and academic inputs through field counselling, training, research and monitoring the growth and development of voluntary agencies. The training and research input is available free to the voluntary agencies. Many grass root level agencies are reluctant to take advantage of these training programmes because their medium of instruction is English.

The autonomy of such institutions is peculiar and debatable. However, this is another dimension of voluntarism. Perhaps here voluntary action or voluntarism means given freedom to bureaucracy itself to do what they like and yet not to be accountable for such actions and got executed through scapegoat
called the Director or chairman of so called autonomous registered Society under their thumb.

3.4 EVOLUTION OF VOLUNTARISM IN RURAL DEVELOPMENT

This section deals with the evolution of voluntarism particular in rural development before Independence period and during the Plan period.

3.4.1 Pre-Independence Period

As rightly stated by Dr. N.R. Inamdar the laissez fair policy of the British Govt. played an important role in development of voluntary action. Long, before, and also in the British rule, the voluntarism was developed through the concept of "Dharma". Accordingly, an ancient Indian state sought to promote the moral, material, aesthetic and spatial progress through voluntary organisations. 39

3.4.1.1 Voluntarism during Medieval Times and British days

Kautiliya's Arthasastra had introduced the concept of welfare state. 40 There was a large scope of voluntarism in development during ancient and Medieval India, however, did not alleviate the social inequalities of the rigid caste system, especially the untouchables. The large scale distress of and ravages on the people resulting from droughts, floods, pestilences robberies, crime, foreign invasion or excessive exploitation by monarch, the aristocracy or government officials could not be saved by voluntarism, however beneficial was its role in normal times.

During the British rule, voluntarism in development received a boost in new religious, cultural and social
surroundings through traditional sources of voluntarism lost the leaven and intensity. The laissez faire policy of the British government in economic, religious and social matters left no other avenue of development open to the "Natives" than resort to self help, another term for voluntarism.

The Missionaries were the pioneers in education. They opened first hospital in the tribal areas. Their devotion and self-sacrifice in the remotest hills and forests are cited even to day as an example of ideal social worker.

The Christian missionary educational institutions and hospitals and dispensaries set an example to the non convert majorities both among Hindus and Muslims to emulate. Schools colleges were established by educational societies set up by the English educated natives and affluent businessmen, traders, Zamindars and members of aristocracy, to impart Western education to the native children and youngsters. Pathshalas were also established for traditional education. Libraries and lecture series were another source of social renaissance that ushered in cultural development of a novel kind of voluntary associations.

A new religious awakening was aroused by voluntary associations stabilised in due course in institutional form. Some of these kindled generated sentiments of religious and social reform. An awareness in the backward and suppressed conditions of the women,
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orphaned children and backward castes and communities was aroused by the educated social and religious reformers and the associations founded by them. Later, self-awareness among these unlucky sections was generated, which in due course evolved in to associational and institutional activity. Educational institutions, hospitals clinics and dispensaries and welfare associations that were set up also grew, which to some extent ameliorated conditions of these unlucky sections of the society.

Voluntarism, thus, played a significant role in educational, health, medical and social welfare development in India during the later half of the nineteenth and the first half of this century. Not that the extent of development achieved was such as to solve the problems of development altogether, but a spirit of voluntarism was aroused which gained a wide social recognition as an avenue of development during the British rule, before independence.

3.4.1.2 National Movement for Freedom Fight : Strong Hold of Voluntarism

The national movement breathed a spirit of strengthening the normal fibre of the people through self-help and autonomy through independent institution building in education, industry, business and trade and fostering of economic production, particularly of industrial goods through Swadeshi, national education, and boycott were advocated by Tilak, Aurobindo and others during the first decade of this century to support the Non-cooperation movement of early twenties.

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In the same area, there were some experiments in rural development initiated by noble souls e.g. Santiniketan by Rabindranath Tagore, Martandum by Spencer Hatch, Gurgaon Project by F.L. Brayen, Vedchhi by Jugtram Dave, Baroda experiment by V.T. Krishnamachari. These are the outstanding examples of voluntarism in rural development. National reconstruction on the basis of Swadeshi, Village self Govt and Village self-sufficiency was actively canvassed by Mahatma Gandhi, and he lent it institutional forms. Voluntarism, thus, secured a fresh lease in the national movement.

Mahatma Gandhi based it on the philosophy of spiritualism, of the soul force or love force, which to him marked the Indian culture from the Western.

Mahatma Gandhi considered Swaraj to be based on the freedom of every individual. He conceived each individual to be the master of the means of his livelihood. He was opposed to centralisation of the means of production either under the sway of socialism or communism. He reinforced the strength of voluntarism in the economic aspect of national life by decentralisation of political power. He intended to build the latter on the foundation of the former. M.Gandhi's concept of Trusteeship would apparently make the capitalists hold the labourers in ransom.

Vinoba Bhave has interpreted trusteeship to mean 'Vishwasstabhava' Gandhi wanted each agriculturist to own and operate the spinning wheel (charkha) to supplement his meager income from land and keep himself
fully employed. He was not opposed to the use of machines as such, but he desired the machine to serve the man rather than the man being servile to the machine. Voluntarism, the foregoing discussion would bear out, was at the core of Gandhi's thinking or political organisation.

In the Gandhian period and under the impact of Gandhian Philosophy we could not forget some extraordinary noble souls. A very prominent member of the servants of India society, Late Thakkar Bappa laid the foundation of another revive agency. Like other pioneering projects. This also had a small beginning. He established an Ashram at Mirkhed in Panchmahal District in 1921 and the Bhill Seva Mandal at Dohad in Gujrat. By single minded devotion and hardwork, he established 21 institutions in various parts of the country. Activities of Thakkar Bappa and his band, prior to independence were mostly concentrated in the field of public health and cooperation.

The first fruitful effort for voluntary action was made in the tribal belt of Bihar with the establishment of Seva Kendra in the year 1940. This immediate incentive improved the socio-economic conditions of the tribal people. The important national leaders like Mahatma Gandhi, Dr. Rajendra Prasad, Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel and many others, who met in the tribal setting, were deeply impressed to undertake the cause of development of the primitive and backward
communities not only of Bihar but also of whole country. As a part of the programme of freedom fight it was emphasised to take up the cause of the socio economic development of tribals and Harijans.

In Madhya Pradesh the Banbasi Seva Mandal was registered in 1945-46. From the very inception, it laid a great emphasis on the spread of education among the tribals. This organisation was also managing agricultural farm, three co-operative societies, one mobile dispensary, One Gram Ikai Kendra, One Lok Karya Kshtra and one Panchayat Raj Prashikshan Kendra.

3.4.2 Post-independence

3.4.2.1 During Plan Period

This is phenomenal increase in the number of voluntary agencies with the introduction of community Development project. The planners recognised their role in the First Year Plan document itself in the field of social welfare. The Govt. on its part, not only started operating some programmes of social welfare directly but also started programme of financial assistance to voluntary agencies.

In the First Five Year Plan a provision of Rs 4 Crores was made for assistance to voluntary organisations as these were found to be capable of "dealing with social problems for which the state cannot provide in sufficient measure".

In 1953, the Central Social Welfare Board was created. This was a pioneering institutional arrangement for
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mobilising voluntary effort by the Govt. In 1954, Welfare Advisory Boards were created in states. With this, the concept of mobilising voluntary effort was decentralised and further decentralisation took place in the community development and Panchayat Raj Institutions.

The Third Plan characterised the voluntary action as an aspect of publication cooperation. It recognised the importance of role of voluntary organisations for successful implementation of our plans. Thus, in the first two decades after independence Govt. adopted the policy of working with voluntary organisations for promoting welfare of the people.

The Govt. also initiated the services provided by VOs so that the programmes undertaken by the Govt. should be effectively supplemented. The grants-in-aid programmes were evolved for providing certain measure of stability to voluntary organisations for maintaining certain functional level of organisational & financial efficiency. It is, therefore, not at all amazing that voluntary organisations have, over the years, expanded in terms of absolute number of services covered by them, of course, with the financial assistance provided by the Government.

This made the situation somewhat complex. Because both Govt. & Non Govt. agencies rendered the same services to the people. This raised the problems of uniform financial reporting and accounting by voluntary
organisations. The other problem was regarding coordination of work done by voluntary organisations and the work done by Govt. and the local authorities. As well as there was also the need for coordination amongst the voluntary organisation themselves.

Keeping these problems in view, Renuka Ray study team on Social Welfare and Welfare of Backward Classes recommended in 1959 that co-ordination council should be set up at the district, state, and national level.

Taking a broad review of the efforts during the earlier plan periods, the Sixth Plan observed.

"During the last three decades, social welfare services have grown both in volume ranges and outplay have also increased considerably from a mere Rs 4 crores in the first plant to Rs.83 crores in the fifth plan. The administrative machinery also expanded and there is better awareness of the development concept of social welfare, its linkages with other sectors of development and its role in raising the levels of the living of the most vulnerable groups. A large number of voluntary organisations in different parts of the country. In spite of these achievements, certain deficiencies in the programme, planning and implementation need to be remedied in order that effectiveness of social Welfare Schemes can be enhanced. There has been a tendency to depend on schematic pattern in the implementation of the schemes by Govt. or Voluntary Organisations leaving little room for flexibility or ability to respond to the requirements and variations in local situations."
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The Planning Commission raised in the Approach Paper for the Seventh Plan a crucial issue of an alternative monitoring machinery to lend a hand to the development bureaucracy for meeting the problem at hand to reach aid with faster pace to the poor, and thus hit 20 point programme target designed for the weaker sections. The Planning Commission itself identified Voluntary agencies as an alternative mechanism for the purpose.

The planning commission made a beginning in this direction in 1982 itself when the then Prime Minister, in a letter to the Chief Ministers of the States emphasised the need for widening the role of voluntary agencies for implementation of the 20 point Programme with a suggestion to set up a consultative Group of Voluntary Organisations under the Chairmanship of either the chief Secretary or the Development Commissioner. Periodic meeting of such groups were proposed to give valuable feedback on the actual implementation of the scheme and to help sorting out problems affecting the work of the voluntary agencies.

Many voluntary Organisations were receiving funds through programmes by PADI, which is autonomous Organisation sponsored by the Ministry of Rural Development. PADI fairly elaborates the scheme of measures to ensure that funds allocated are properly utilised. Many eminent social workers, journalists and members of planning Commission suggested that the role of voluntary Organisations should be confined to stimulating, innovating, piloting and delivering
certain types of programmes of social nature rather than development area which requires massive action in terms of human & financial resources.

3.4.2.2 Voluntarism During Seventh Five Year Plan

The draft of the 7th Five Year Plan has defined the role of V.O. as follows:

1. To supplement Govt. effort so as to offer the rural poor choices and alternatives.
2. To be the eyes and ears of the people at village level.
3. To set an example, it should be possible for the voluntary agency to adopt simple, innovative, flexible and inexpensive means with its limited resources to reach a larger number with less overheads and with greater community participation.
4. To activate the delivery system and to make it effective at the village level to respond to the felt needs of the poor.
5. To disseminate information.
6. To make communities as self-reliant as possible.
7. To show how village and indigenous resources could be used, how human resources, rural skills and local knowledge, grossly under utilised at present, could be used for their own development.
8. To demystify technology and bring it in a simpler form to the rural poor.
9. To train a cadre of grass-root workers who believe in professionalising voluntarism.
10. To mobilise financial resources from within the community with a view to making communities stand on their own feet.

11. To mobilise and organise the poor and generate awareness to demand quality services and impose a community system of accountability on the performance of village-level Govt. functionaries.

Voluntary agencies are essentially non-profit and non-partisan Organisations. The criteria for identifying voluntary agencies for enlisting help in relation to the rural development programme can be as follows.

1. The Organisation should be a legal entity.

2. It should be based in rural area and be working there for minimum of three years.

3. It should have broad based objectives serving the social & economic needs of the community as a whole and mainly the weaker sections. It must not work for profit but on 'no profit' and 'no loss basis'.

4. Its activities should be open to all citizens of India irrespective of religion, caste, creed, sex and race.

5. It should have the necessary flexibility, professional competence and Organisational skills to implement programme.

6. Its office bearers should not be elected members of any political party.

7. It declares that it will adopt constitutional and non-violent means for rural development purposes.

8. It is committed to secular and democratic concepts and methods of functioning.
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In order to assist and support voluntary agencies in the implementation of anti-poverty and minimum needs programmes, there is a need for a consolidated approach in the field of social welfare and social services, i.e. for conventional voluntary agencies there is already the CSMB with their state branches for integrated rural development and allied services covered by the anti-poverty and Minimum Needs programme. In the Seventh Plan period, there is need to enlarge the function and scope of the PADI.

The accent in the Seventh Plan will be to professionalise voluntarism, to introduce professional competence and managerial expertise in keeping with resources and capabilities of voluntary agencies to be in a position to meet the basic requirements of government in terms of accountability. Voluntary agencies, however, will need to give a greater attention to mobilise locally available human and financial resources, identify people in the poorer and vulnerable occupations like farmers, rural artisans, S.C. & S.T., agricultural labourers, giri Jones and bonded labourers, upgrade their skills and give them the tools to make them economically self-sufficient as well as productive.

There has to be mutual trust and understanding between Govt. and voluntary agencies at the village level. If at the higher levels there is general indifference to voluntary agencies, at the village level there is often open hostility. For want of an established forum where
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Voluntary agencies could be given an opportunity to explain their position and defend themselves or bring field problems to the notice of the state govt., the situation that now prevails is not conducive to full participation of voluntary agencies.

The need to establish a regular forum was felt during the Sixth Plan period when the late prime minister in October 1982 wrote to all the Chief Minister that consultative groups of voluntary agencies must be established at the state level. It is hoped that during the Seventh Plan period such consultative groups will be established in all states and give operational responsibilities. It is proposed that at the central level voluntary efforts in the rural development sector with its allied services is promoted on a much larger scale with greater responsibilities through PADI and such other bodies as may be established. The state level consultative groups recommended by the late Prime Minister headed by either the Chief Secretary or the Development Commissioner should be registered under the Societies Registration Act as PAD.

For voluntary effort to succeed, guidelines will be formulated to minimise delays and harassment by frequent reference of project proposals to various Govt. (Central & State) departments & agencies. PAD should prepare a panel of experts available in voluntary sector in different states/Districts who are prepared to assist on a professional and consultancy
basis in the planning and implementation of anti-poverty and minimum needs programmes through voluntary agencies. There are officials in the Central & State Govt. who are to offer their services and experience to upgrade professionalism in the voluntary sector. Suitable steps will be taken to facilitate this. Professional & Consultancy services could also include those by retired personnel & ex-servicemen.

The programmes & areas in which the participation of voluntary agencies can be of great help for better implementation of anti-poverty and minimum needs programmes are:

1. IRD/RLEGP and TRYSEM.
2. Implementation of land ceiling and distribution of surplus land.
3. Enforcement of minimum wages to agricultural labourers.
4. Identification & Rehabilitation of bonded labour.
5. Development of scheduled caste and scheduled tribes.
7. Promotion of family Planning.
8. Forestation, social forestry, development of bio-gas and alternative energy sources (Solar and wind energy improved chulas).
9. Primary Health care, control of leprosy, TB, Blindness, Preventative Health Programmes using village resources.
10. Programme for women and children in rural areas.
11. Innovative methods and low cost alternatives in elementary, Primary and middle school education for children, adult education and non formal and informal education.

13. Promotion of handicrafts, village and cottage industries.

14. Promotion of Science and Technology.

15. Legal Education.

16. Rural housing - improvement of rural slum.

17. Environment and ecological improvement and

18. Promotion and encouragement of traditional media for dissemination of information.

The human resources available in the training infrastructure of voluntary agencies need to be mobilised and used more effectively at the village level in the seventh plan period. The non-formal and informal skills, methods and approaches of building confidence among the rural poor to undertake responsibilities of planning and implementing programmes on their own that training institutions in the voluntary sector have developed needs to be considered for replication on a larger scale.

There is need for voluntary agencies to decide their code of conduct to be applicable to these agencies receiving Govt. funds.

It is proposed that about Rs. 100 to Rs. 150/- crores of plan expenditure in the Central and state sectors on the programmes listed above may be earmarked for use in active collaboration with voluntary agencies. This improvement could take many forms. In certain cases a programme or some of its components could be
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Implemented directly by the voluntary agency in a specific area. In certain others they could participate in the process of planning, mobilisation, monitoring & evaluation and be assisted by suitable grants-in-aid. These & other modalities of involvement would vary from case to case but the intention is to ensure that the financial target given above is realised on a national scale. 45

All the efforts of the Seventh Plan and their move, some voluntary organisations feel, is more towards the control of voluntary organisations activity than an encouragement of it, for by funneling resources through its own channels and by controlling foreign funds to voluntary organisations, the Govt. can oversee voluntary organisations activity and direct it towards own purposes.

3.5 TYPOLOGY OF VOLUNTARY ORGANISATIONS

Typology of voluntary Organisations can be generally defined as the formal, operational and functional classification of all the voluntary Organisations. This typology helps us to describe its philosophical status, coverage of activities and the nature of participation and also the effectiveness in the process of developments. 46 This section presents a conceptual review of the typology of the voluntary organisations in our country with the help of the literature available with us.

I. According to Muttalib M.A. 47 "Voluntary Associations have been classified on a variety of basis (i) their size (ii) their internal political structure (iii) their independence (iv) their societal functions (v) source of the support
(vi) their location (vii) the class and characteristics of their members (viii) intimacy of contact among members (ix) basis of the incentives - materials, solidary or purposive and (x) beneficiary may be the membership, the client, the public or the owners.

II. David L. Sills and Sherwood Fix have made an incentive study of 5000 associations and they have developed the structural distinction between corporate type and federal type organisation. They have also described structural variables like accessibility or eligibility for membership as a basis for classification.

III. Dr. Inamdar N. R., perhaps first of its kind, has analysed seven types of Voluntary Organisations, which are quite suitable to Indian condition. These seven types are as follows:

Firstly (a) allied with state and (b) purely voluntary organisations. The former type Organisation are e.g. Bharat Krishak Samaj, Bharat Sevak Samaj are prominent examples of voluntary Organisations. In the latter type of organisation, it came to know that they do not owe their existence to the state as such and which depend on themselves initially at least for their activities.

Secondly, he categorised into three types of organisation (i) Idealistic Organisation e.g. the Arya Samaj, Ramkrishna Math, Sai Service Society, The Servants of India - Society, Christian Missions, Baba Amte's Anandvan, Manibhai Desai's BAIF etc. (ii) Economically Oriented groups are farmers, labourers, an artisans, craftsmen, begaiddars (iii) Clienteles own. Clientale groups are varied like the
people in need of housing, tribals, the women, the children, the diseased and disabled etc.

Thirdly the (a) urban and (b) rural voluntary Organisations cater to the respective area populations. But there would be urban based voluntary Organisations interested in rural work because their members are migrated from rural area.

Forthly there are also (a) Women's and (b) non-female voluntary Organisations. Women's Voluntary Organisation have been formed locally, regionally and nationally. They took activities like to create consciousness among them.

Non-female voluntary Organisations are older, more numerous and have undertaken a large variety of functions.

Fifthly - He further classified Organisations according to their functions (a) economic (b) Social (c) Cultural (d) educational (e) health and medical (f) miscellaneous etc.

Sixthly - There is also (i) local (ii) regional (iii) federal types of voluntary organisations. Their activities are varied at each level.

Seventhly - Last but not least typology by Inamdar is that (a) single function and (b) multi-functional voluntary organisations. Thus, the typology elaborated by Inamdar covered all types and each level of voluntary Organisation with Indian conditions.

IV. Lord Beveridge in his book "Voluntary Action", broadly classified voluntary organisation in to two forms. They are (i) mutual aid organisations and (ii) philanthropy organisation. The mutual aid organisation consists of Trade Union, Co-operatives, building societies and friendly societies etc. and on the other hand the philanthropy
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Organisation consist of charitable trusts, voluntary hospitals, children societies, old people societies, blind people societies educational & social services societies etc.

V. Nandedkar V.G. 50 discusses in his article different types of voluntary bodies which can possibly be involved in development programme. He considered a variety of ten types of voluntary organisations. They are, (i) individual practice of Dharm (ii) religious institutions (iii) individual based philanthropic activities, (iv) social service and cultural associations (v) Professional and consultancy associations (vi) functional associations (vii) front-line associations (viii) action groups (ix) protest groups (x) citizen groups.

VI. J.B. Singh 51 had a clear understanding of working of voluntary organisations. He has classified them according to their approaches to their working. These are, (i) charity (ii) welfare (iii) Relief (iv) rehabilitation (v) service (vi) development of socio-economic environment around human being and (vii) development of human beings.

VII. According to Samarasingh L.M., there are various types of voluntary organisations on the experience of Shri Lanka. He classified them into three types. They are (i) Research/Documentation (ii) Social Service/Welfare Action and (iii) Development action. The first type of Organisation is engaged in the activities like research, preparation of documentation, publication, holding seminars, workshops, conference and study sessions etc. The second type of organisations are direct delivered the
social and welfare services. Their services are particularly, for senior citizens, children and disabled persons. They seek to improve the social condition. Third type of organisations are engaged in productive activities.

VIII The Directory of NIPCCD classified the voluntary organisations into three types. They are (i) National (ii) State & (iii) Local level Voluntary Organisation.

IX Prakash Karat, rightly categorised voluntary organisations on the basis of period and activities performed by them. He discussed three types of organisations in history of development of Voluntary Organisation. In the first category, the traditional forms of organisations which consists the older social service oriented bodies whether affiliated to religious institutions or secular ones. They are still existed in our country.

The second category of organisations are the ones sprung up in the late sixties and early seventies which began as grass-root agencies for developmental work and began receiving foreign funds for their activities. Most of them have graduated from purely developmental work to some socialactivitism.

The third category is of the really action gorups within the mainstream of voluntary sector are the post 1975 crop. Here their activities range from education, training, developmental work to setting up organisations of sections of people to intervene in the socio-economic and political spheres. Also a feature of many of these organisations is
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the emphasis on documentation and research. Above the all three types of categories get foreign funds.

I. Ajit Sardar 55 classified the voluntary organisations, according to their objectives and organisational pattern. The former category consists of (i) welfare (ii) charity (iii) development centres (iv) awakening organisations etc. as well as later category include the (i) action groups (ii) political parties (iii) support organisations or supplementary groups etc.

II. S.H. Deshpande 56 classified Voluntary Organisations according to their nature and activities. He categorised them into eight types of organisation. They are (A) (i) Irrigation, (ii) Agricultural (iii) Forestry (iv) Rural Industry development organisations. (B) (i) Housing (ii) Health (iii) Environment Organisations (C) (i) Welfare of Women and children (ii) Handicapped (iii) Rehabilitation. (D) To promote and spread the new technology (E) (i) Legal aid. (ii) To create awareness of the Rights (iii) Protection of Consumers (F) (i) Consintisation of tribal people and downtrodden (ii) Emancipation of bonded labour (G) To create new art & entertainment programme. (H) Research, collection of Information, publication, propagation & consultation etc.

The brief typological review of voluntary organisations in India throws light on the nature, scope structure and functioning of voluntary organisations. Not a single typology is universally accepted. So we cannot expect any sound and standard classification. However, there cannot be two different point of opinion in saying that the organisational and structural
classification of voluntary organisation in India is based on sound foundation of philosophical and moral values of voluntarism.

3.6 PEOPLE’S PARTICIPATION & VOLUNTARISM

The most important factor of rural development is the "people" for whom the programme is meant and therefore, people’s participation at all stages of development process is a significant factor for achieving the objectives of rural development programme.

The experience so far suggest, that the benefit accruing from developmental plans did not trickle down to the lower strata of society in general and to the bottom layer segment of rural society in particular. Besides, the execution of developmental programme did not barefoot for want of the people’s effective participation for whom, those programmes meant. Therefore, the need for mobilising the people in terms of their effective participation at the implementation level arose. Since, the governmental agency could not do this sort of job. It was thought that, the voluntary organisations could make the people to take the active part in the implementation by taking them into confidence. This sort of typical job can be performed only when the benefits of the development percolate down to the people concerned.

People’s participation involves promotion of voluntary organisations and associations of persons with common interest. Therefore, people’s participation is an important dimension for achieving rural development objectives in more efficient and logical manner. It means major role for the
people in decision making. This involves identification of local resources, micro level planning of the programme meant for rural people and monitoring and evaluation of such programmes by people themselves. It is only when they think that they are also part to a decision that the people will develop a real sense of development. 58

In another word, the term participation means direct involvement of the people and not indirect involvement through representation. Beneficiaries participation can be understood in term of participation in (i) decision making (ii) implementation of development programme (iii) monitoring and evaluation of the programme (iv) sharing the benefits of development. 59 The world Bank has rightly stated that "Community involvement in selection, design, construction and implementation of rural development programmes has often been the first step in acceptance of change leading to adaptation of new techniques of production and further, local institutions. Such as farmers associations and co-operatives have obvious potential advantages for coping with administrative difficulties in reaching the rural poor." 60

During the planned period, people's participation should be realistic, responsible and accountable for its success or failure which should also be shared by people for whom plan is made so far. Involving beneficiaries in organising the programme can lead to a more relevant service and improved benefits for the intended groups. Changes and adaptation can easily be incorporated in the programme. Local people know their problems better and how and where a facility should be located.
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Therefore, their participation from the very beginning of the planning of rural development programme is essential for achieving its objectives. Participation by intended beneficiaries in the rural development may yield the following advantages and positive outcome.

i. During the design phase of a programme intended beneficiaries can provide cultural, ecological, economic and technical indigenous knowledge. Designers or planners can avoid costly mistakes when they are beneficiaries together decide upon techniques and programme objectives most appropriate for the community.

ii. Participants can mobilise the local resources in the form of cash, labour, materials, managerial talent and political support which are critical to the programme success.

iii. The fields and live stock pens of the farmer are the best testing grounds for proposed agricultural innovations.

iv. Programmes involving participation are more likely to be sustained after outside assistance (funding and technical know-how) is reduced or withdrawn. The motivation, training and financial arrangements necessary to maintain programme activities can best be developed when the beneficiaries have been involved in the programme from the beginning.

v. When community members participate in the programme's implementation phase as para-professionals, they extend the benefits to a greater number of people than scarce professionals could reach. Some new ideas are more readily
accepted when introduced or demonstrated by trusted "peers".

vi. Participation by the poorer elements of Society may prevent the 'hijacking' of programme benefits by wealthier members of the community.

However, the act of participation of people itself creates problems because every individual or a person has his own ego, interest and values which are conflicting each other. It is therefore, necessary to identify as to who are the real beneficiaries and who should be involved at what stage of the programme whether directly or indirectly. This requires very careful planning, organising and content of programmes and also institutional arrangements.

It is right that the Sixth Five Year Plan observed that the existing policies and procedures of the organisational structure of voluntary organisation, are to be reviewed and reoriented to motivate, encourage and support people's participation in an organised way through local groups and associations etc.

3.7 FOREIGN FUNDING AND VOLUNTARISM

The real awakening for the present large scale voluntary action for rural welfare has come from the world-wide relief efforts which have been initiated in India in 1966-67. Foreign funds are received by the voluntary agencies in India under the following laws and procedures prescribed by the Government.

i. Through People's Action for Development India (PADI) a Society registered under the societies Registration Act 1960, of which the union minister for agriculture is the...
ex-officio president, to facilitate funding of specific rural development projects of voluntary organisations by foreign donors interested in India's efforts to eradicate rural poverty.

ii. Directly from the donors as provided under the Foreign Contributions (Regulation) Act 1976 and in such cases returns of receipt and their utilisation are to be submitted to the Ministry of Home Affairs, Govt. of India as stipulated and

iii. With prior approval of the Govt of India, on the request of the proposed foreign donor or Indian recipient.

There were about 12,000 organisations registered under FCRA in 1988 which were receiving foreign funds. The following table shows the real picture of contribution received by donor agencies.

Table No 3.2

<table>
<thead>
<tr>
<th>Year</th>
<th>Amount received from abroad</th>
</tr>
</thead>
<tbody>
<tr>
<td>1976-77</td>
<td>182.3</td>
</tr>
<tr>
<td>1977-80</td>
<td>170.0</td>
</tr>
<tr>
<td>1981</td>
<td>209.1</td>
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<tr>
<td>1982</td>
<td>230.4</td>
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<tr>
<td>1983</td>
<td>294.2</td>
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<tr>
<td>1984</td>
<td>254.0</td>
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<tr>
<td>1985</td>
<td>313.5</td>
</tr>
<tr>
<td>1986</td>
<td>434.1</td>
</tr>
</tbody>
</table>

Source: Karat Prakash: Foreign Funding & the philosophy of voluntary organisations P.35
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The above table shows that in 1986 foreign contribution more
than 434 crores were flowed in India. The funds have been
steadily increasing. In 1976-77 the figure amounted to Rs.
182.3 crores in 1986 had risen to Rs. 434.1 crores.

The Govt. of India does not maintain a separate account of funds
received for rural development only. The major donor countries
in 1984 were U.S.A (Rs 57 Crore), West Germany (Rs 54 Crore),
U.K. (26 crore), Switzerland (Rs 10 crores) Canada (13 Crore),
Holland (10 crores) and Italy (19 crores). Besides these,
Australia, Sweden, Norway, Belgium Austria, France, Denmark,
Newzealand, Philippines, Ireland, Soudi Arabia and Kuwait also
contributing but their amount was in small proportion.

The bulk of the funds to India comes from West-Germany and
U.S.A. The other West European Countries stand second in
position. There are more than two hundred agencies abroad,
which regularly finance the net work of voluntary associations
in India. Among these agencies some of the major donors
maintain their offices in India, given their volume of funding.
Some of the prominent ones are

i) Bread for World (West Germany) (ii) EZE (West Germany (iii)
Indo-German Social Service Society (West Germany), iv) Friedrich
Ebert Foundation (West Germanyu) v) Ford Foundation (USA) vi)
CARITAS (Catholic Apex Body), (vii) CASA (Protestant Apex
Body),, (viii) Lutheran World Relief, (ix) Danish International
Development Agency (DANIDA), (x) Canadian International
Development Agency (CIDA), (xi) International Research
Development corporation (IRDC) Canada.
The statewise break-up of foreign funds received by India in 1986 is as follows:

The four southern states account for 48.6 percent of the funds. Andhra Pradesh (40 Crore) Tamil Nadu (81 Crore), Karnataka (48 Crore) and Kerala (42 Crore). Delhi being the head quarter of many of the apex bodies in voluntary sector received Rs 54 crores. The other major recipients were Maharasthra (Rs.53 Crores), West Bengal (Rs 53 Crores) and West Bengal (Rs.31 Crores). Southern states are getting the largest amount of funds because the principal beneficiaries of foreign donations are the christian organisations which are more deeply entrenched in the south.

There are apex bodies in India which distribute the funds and act as liaison and co-ordinator between the smaller voluntary bodies and the foreign donor agencies. Chief among them are AVARD, GPF, CISRS, RDAS, ISI, SWRC, VYK * and so on. These institutions and more important. The individuals controlled them are the big fish in voluntary sector. The Indian apex bodies both religious and secular, get huge amount for patronage.

* AVARD:Associations of Voluntary Agencies for Rural Development. (New Delhi).
GPF Gandhi Peace Foundation (New Delhi).
CISRS Christian Institute for study of Religion & Society (Benglore)
RDAS Rural Development Advisory Service (Seconderabad, Andra Pradesh)
ISI Indian Social Institute (New Delhi)
SWRG Social Work & Research Centre (Tilonia-Rajasthan)
VYK Vishwa Yuvak Kendra (New Delhi)
The Organisations content with providing financial aid and do not depute their personnel for execution or even overseeing. Implementation vests in the donee-agencies. The latter is also not subject to any extended accountability. The donors concern for monitoring the progress of the assisted projects is restricted to calling for periodic returns and reports as well as audited statement of money spent.

The Home Ministry also exercises a measure of control by its power of launching investigations into questionable cases of misuse of foreign funds. Many voluntary agencies receive foreign donations running in to six-digit figures and the Home Ministry makes it a point to keep an eye on such of them as are receiving huge funds. In case misuse of funds is proved, it can revoke the registration and bar the defaulting agencies from accepting foreign donations. This is not a mere theoretical threat. In 1986, registration of as many as 27 voluntary agencies was revoked for violation of rules and regulations governing acceptance of donations.

In 1980, the Indira Gandhi Govt. appointed one commission under the president of Justice Kudal, to enquire into the affairs of GPF-AVARD and allied institutions. According to D-Paul Chowdhry 65 *this inquiry was based on political vendetta Gandhian organisations which were once being supported and funded by the Govt. were subject to inquiry. Here also, not only damage was done to the reputation of voluntary agencies but also to the projects at the field level. The other voluntary organisations once again remained silent spectators to this episode which resulted in harassment and demoralisation to voluntary action and the voluntary agencies.*
The Kudai commission investigated the matter for four years, but it was unable to complete its work. In this regard Jagannndham rightly asserted that "The appointment of Kudai Commission has been partisan in intent, dilatory in its methods of work and ambivalent in its approach." During the four year period the commission submitted five interim reports. However, the situation changed after Rajiv Gandhi became the Prime Minister. The spokesman for the joint partnership of Govt. and voluntary sector, Mr Bunke Roy, has rightly taken the credit for getting the commission wound up. Banker Roy stated that "It was fortunate for voluntary sector that Rajiv Gandhi Govt. was elected in 1985." In short, according to Prakash Karat, "Kudai Commission has not done its job efficiently enough. Its findings, after much labour have only revealed the tip of the iceberg of subversion by "operation funding.""

Rajiv Gandhi allowed all foreign funded agencies free play in our development plans and has officially encouraged them to interact with the bureaucracy.

The Home Minister took some steps in 1986 to check the flow of funds. 23 organisations, put on the list, required to seek prior permission for receiving foreign funds. Among them, there were the well known Organisations receiving huge amount of money such as AWARE, (Hyderabad), CROSS (Hyderabad). Two were prohibited from receiving funds and four cases were returned to the CBI for investigation. 123 Organisations were refused registration under the FERA.

Prakash Karat commented that the flow of foreign funds continues to increase steadily. The Govt. is mainly responsible
for this continuing and increasing flow as it has, instead of
checking and monitoring this flow, taken basic steps to
encourage and co-opt these foreign funded agencies into the
official establishment.

Further, he stated that the democratic and anti-imperialist
forces in the country cannot accept the present state of
affairs. The FER Act has to be further amended to see that
there is not free flow of funds directly to the voluntary
organisations. It is not sufficient that these agencies who
want to receive foreign funds showed register with the Home
Ministry. This is a mere formality.

The foregoing survey of literature and voluntary organisations
and the flow of foreign funds reveals the attitudes of suspicion
towards voluntary organisations as regards their bonafides.
Presently, the increasing flow of funds to certain voluntary
organisation are for certain specific purposes like eradication
of poverty, reducing growing inequality in the distribution of
wealth and income and improving productivity level of the
productive assets in UDCs. However, these funds seems to have
been diverted for some other political purposes, for individual
selfish purposes and sometime for building up the public opinion
against the existing Govt. policies. Such type of diversion of
funds for malafide purposes led to the inquiry by the commission
appointed recently. Notwithstanding, we are of the view that
the UDCs require foreign funds on an increasing scale with the
acceleration of their development process. Since the
development process cannot be put through effectively by
Govt. agencies and the all developmental efforts will have to be
carried out with the co-operation of voluntary organisations have a right to receive the funds for their specified developmental programmes. If the funds are strictly tied down, those specific programmes and strictly used for carrying out those programmes only, we think that there should not be any objection as to the flow of foreign funds received by the Voluntary Organisation.

Moreover, if the Voluntary Organisations receiving funds from abroad are made to strict vigilance by the Govt. authorities, these funds can certainly be used for those objectives of reducing inequality, poverty and unemployment.

In view of the increasing scarcity for foreign exchange, the Govt. should take a liberal view of the flow of increasing foreign funds to voluntary organisations with imposition of certain conditionalities. Once, we accept the view that the voluntary organisations can play an effective role in overall development process, the scope for extending developmental activities for them should not be a question. Hence we justify the increasing foreign funds to voluntary organisations and increasing participation of voluntary organisations in activating the accepted goals of developmental planning in our country.

3.8 STATE AND VOLUNTARISM

By definition, voluntary organisation are free, flexible and autonomous group of people having common interest of serving the weaker sections of society with feeling of sacrifice. Under such circumstances, the govt by itself should not enter into any activities of voluntary organisations. However, the voluntary
organisations need the Govt. support particularly in respect of financial aid and implementation of the programmes. This help may be direct or indirect and also in the form of establishment of autonomous bodies such as PAD, CAPART, CSWB, NIPCCD etc. These autonomous institutions mainly provide financial, technical and academic assistance through field counselling, training and research. However, the Govt. role in this regard should not be of competing nature but it should be complementary and also supplementary in character. So the state verses voluntary organisations is a totally false controversy in India.

However, in the words of Sundaram I.S. the voluntary organisations have failed to establish an ideal relationship with the Govt. departments. They fear that such a relationship would deprive them of independence, autonomy and identity, leading to unnecessary harassment. But can a voluntary agency discharge its functions successfully without govt. support, particularly when there is uncertainty regarding the flow of funds. The role of bureaucracy and voluntary agencies should be complementary. Let there be require meetings between voluntary agencies and state/district, local functionaries.

For the first time, in the history of planning process in India, Govt., had made a firm commitment to channelise Rs.150 crore through voluntary organisations for anti-poverty and minimum needs programmes. As well as in the second last paragraph of the second chapter in the Seventh Plan stated that "there is need for voluntary agencies to decide on a code of conduct to be applicable to these agencies receiving funds."
In 1985, 13 voluntary organisations from various backgrounds - Christian, Gandhian, Sarvodaya, Ramkrishna Mission, Social service and activist groups get together and drafted a code of conduct for open discussion and national debate. The proposal has policy considerations dealing with discipline, control and accountability among themselves. This has started a hectic debate all over the country, and over so meetings, largely held in metropolitan cities so far, may be opposed to the code.

The idea is to get the voluntary sector to come to some sort of consensus after a free and open discussion on how we should discipline ourselves and in what manner we should be accountable to each other. This will show how different we are from Govt. and also cut colossal voluntary agencies to size who have ceased to classify as voluntary agencies and who are really following no code worth the name.

There are elements in the draft code that could affect the working of larger, affluent, urban based organisations that claim to work for the rural poor setting in cities like declaring one's personal assets, living a simple life style, limiting the salary up to an upper limit of Rs. 18000 per year. The smaller organisations are already following a strict code among themselves by choice and habit, so it does not really affect them.

It is when organisations become institution, where structures yield to hierarchies that discipline and accountability suffer and by then the voluntary organisation is out of control.
Urban-based groups are against the code of conduct and the proposed National Council because they used to see it as Govt. control over the voluntary sector which is not the real reason. Actually, the code will expose their personnel's lifestyles and that is likely to lead to conclude details which they would rather keep hidden.

The draft code of conduct is presently being translated into regional languages and small groups are meeting to discuss it in order to come to conclusions. There are indications that these village groups are all for it and for the first time these groups have started coming out in the open questioning bigger and more affluent groups on the sensitive issues related to the draft code and National Council. 71

The present controversy has created the state of confusion and conflict in the minds of voluntary organisation. It is our opinion that the code of conduct should maintain the spirit of voluntarism, autonomy and flexibility. The intervention of the state or the Govt. in voluntary organisations through the code of conduct, will be a back-door entry of the state control over voluntary organisations. Of course, this will be the dangerous turn to Voluntary Organisations.
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