CHAPTER – III
VOLUNTARY SERVICE
ORGANISATIONS
A JOURNEY
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1. BACKGROUND

The story of Karna in Mahabharat

Karna was born to Kunti, mother of Pandavas before her marriage. According to mythological account he was fathered by the sun from which he inherited the kavacha and kundala, which were protective organs as a part of his physical body. According to mythology, as long as he wore the kavacha, (a bony shield on the chest), and the kundala, (earrings) Karna would be immortal. Out of shame, Kunti abandoned the baby Karna by setting his cradle afloat in the Ganges river. He was found by a person from a menial profession and was brought up as a son. Karna grew up to be a brave and expert archer whose extraordinary talent was spotted by Duryodhana the eldest of the kaurava brothers. The wily Duryodhana enrolled Karna into the ranks of the kaurava army despite of the fact that the latter was considered a member of a menial caste for which he was contemptuously referred as sutputra. Karna was a superior archer than Arjun, the third Pandav. During the Mahabharat war between Pandavas and Kauravas, Karna and Arjun were to confront each other; the outcome of their encounter was a foregone conclusion. When Kunti learnt of the encounter, she rushed to Karna and begged him not to fight his brother Arjun as it would be a fratricidal war. But Karna was unmoved. He was determined to stand by his master, Duryodhana during the war.

Karna perished while fighting Arjuna in the Great War. The reason for Karna’s defeat was partly his giving away as Dana, his kavacha and kundala to Sri Krishna who came to Karna in the guise of a Sadhu asking for Karna’s vital organs of defence. In keeping with ancient
Indian tradition, Karna could not refuse Sri Krishna's request. Lord Sri Krishna who acted as advisor to the Pandavas knew the inevitability of Karna's victory against Arjuna and to preclude this possibility he decided to deprive Karna of his protective kavacha and kundala in a way that Karna could not refuse. Shri Krishna took upon the guise of a Sadhu and went to Karna before the inception of the battle and demanded that Karna offer him Dana. Since granting Dana to a Brahmin before setting off for the battle was considered to be an auspicious deed, the innocent Karna told the lord in guise to ask for anything he wanted. Although horrified when the lord demanded his kavacha and kundala, Karna however refused to go back on his word and gave away his impregnable armour. Thus, unprotected he proceeded to the battle. The lack of his armour along with the misfortune of a ruptured chariot wheel spelt his doom on the battlefield. Karna preferred death rather than the stigma of dishonour that would have been attached to him had he refused to carry out his word. The story highlights the moral grip of the concept of Dana on the Indian.

1.1 Concept of Dana and Dakshina

At some time or the other during our lives, we observe the practices of Dana and Dakshina. Dana is the traditional Indian form of charity. We are told that giving away of Dana secures divine blessings for the giver. As such Dana can be given to anybody but the emphasis has always been on giving Dana to Brahmins. Hindu tradition has never extolled Dana to Kshatriyas, Vaishyas or Shudras.

Since ancient times, kings and noblemen have organized mass feeding ceremonies, distribution of grain and utilities as Dana. Such giving
away of wealth without expecting anything in return except blessings was termed Dana. On any occasion like marriage, thread ceremony, opening ceremony of shops, rites at death, etc., we request a Brahmin priest to officiate over the ceremony and in return for his services we offer him grain, cloth, gold and nowadays even cash. This offering is termed Dakshina. Dana and Dakshina are given in cash and kind, but never as free physical labour. Traditionally Dakshina was given and had the nature of a payment in kind for services rendered by a priest.

Insipite of the fine difference between the terms Dana and Dakshina, these terms are used with the same connotation. But the common elements in both Dana and Dakshina are that they are payments in cash or kind. Dana and Dakshina are never offered from the Christian concept of charity, which involves social work, and provision of social services. The custom of Dana has always been a part of Indian society like yagna, its origin seems to be in the collective hunting and common sharing way of life of the vedic period.

The term Dana is used in Vedic literature to describe the act of distributing such wealth among members of a tribe. The original connotation of the word Dana was thus not just to give but to distribute.

There was no formal law that made it imperative for the king and noblemen to observe this custom. Dana thus acquired a voluntary characteristic that was looked upon as an act of piety. With the passage of time Dana came to be bestowed upon mainly the clergy, which, in India, was the Brahmin caste. Dana, which under the tribal setup, was an instrument of equi-distribution of wealth, became one of discriminatory enrichment of a section of the society.
1.2 Dana—the practice of giving

The practice of giving is universally recognized as one of the most basic human virtues, a quality that testifies to the depth of one's humanity and one's capacity for self-transcendence. In the teachings of the Buddha, too, the practice of giving, claims a place of special eminence, one which singles it out as being in a sense the foundation and seed of spiritual development. In the Pali Suttas we read time and again, that 'talk on giving' Dana katha, was invariably the first topic to be discussed by the Buddha in his 'graduated exposition' of the dhamma. Whenever the Buddha delivered a discourse to an audience of people who had not yet come to regard him as their teacher, he would start by saying the value of giving. Only after his audience had come to appreciate this virtue would he introduce other aspects of his teaching such as morality, the law of karma, and the benefits in renunciation. After all these principles had made their impact on the minds of his listeners, he would expound to them that unique discovery of the awakened ones, i.e., the four noble truths.

Regarded from another angle, giving can also be identified with the personal quality of generosity. This angle highlights the practice of giving, not as the outwardly manifest act by which an object is transferred from oneself to others, but as the inward disposition to give, a disposition, which is strengthened by outward acts of giving and which in turn makes possible still more demanding acts of self-sacrifice. Generosity is included among the essential attributes of the sadppurisa, the good or superior person, along with such other qualities as faith, morality, learning and wisdom. Viewed as the quality of generosity, giving has a particularly intimate connection to the entire movement of the Buddha's path.
Like all good deeds, an act of giving will bring us happiness in the future, in accordance with the karmic law of cause and effect taught by the Buddha. Giving yields benefits in the present life and in lives to come whether or not we are aware of this fact, but when the volition is accompanied by understanding, we can greatly increase the merits earned by our gifts.

The amount of merit gained varies according to three factors, the quality of the donor's motive, the spiritual purity of the recipient, and the kind and size of the gift. Since we have to experience the results of our actions, and good deeds lead to good results and bad deeds to bad results, it is sensible to try to create as much good karma as possible. In the practice of giving, this would mean keeping one's mind pure in the act of giving, selecting the worthiest recipients available, and choosing the most appropriate and generous gifts one can afford.

1.2.1 THE OBJECTS TO BE GIVEN
The most common type of gift is a material thing. A material object need not have a high monetary value for it to bring great results. If a poor man gives a monk the cup of rice that was to be his only food for the day, the man is making a great donation which may bear abundant fruit, while if a prosperous merchant, knowing in advance that the monk was coming for alms, were to give the same small portion of rice, he would reap meager fruits. We should try to give things whose quality is at least as good as those we use ourselves, like the people of Burma, who buy the best fruits on the market as gifts for the monks though these fruits are much too expensive for them to consume themselves. The limits are set by the rules of the vinaya to keep the bhikshu sangha pure and strong. Lay people who
understand the monks' rules can earn vast merit by donating the proper things at the proper time to the order of monks and nuns.

A story about Visakha, the Buddha's chief woman disciple, offers a delightful illustration of the results of large-scale charity. When Visakha was to be married, elaborate preparations were made and the father arranged gifts. He gave her five hundred cartloads each of money, gold, silver and copper implements.

Material gifts of a religious nature would include contributions towards the erection of a new temple or shrine, gold leaf to help gild the umbrella of a shrine, or the purchase of a Buddha statue for a temple. The recipients of such gifts are the general public----whoever comes to the temple or worships before the Buddha image.

1.2.2 THE PERFECTION OF GIVING
There is a mode of giving which completely disregards the qualities of the recipient and even the mundane fruits of the merit acquired by giving. Such generosity springs from the motive of renunciation, the thought of eliminating one's attachment to one's possessions, and thus aims at giving away the dearest and most difficult.

1.2.3 THE ULTIMATE GOAL OF GIVING
The goal of Buddhist path is emancipation from the suffering of repeated existence in samsara. The Buddha taught that uprooting ignorance and the mental defilement it nurtures would bring us to Nirvana, the utter cessation of suffering. Unhealthy mental tendencies make us cling to what we mistakenly take to be our 'selves' they keep us struggling to satisfy our insatiable sense desires with objects that are inherently transitory and thus unsatisfying. Buddha said that the
practice of giving would aid us in our efforts to purify the mind. Generous gifts accompanied by wholesome volition help to eradicate suffering in three ways. First, when we decide to give something of our own to someone else, we simultaneously reduce our attachment to the object; to make a habit of giving can thus gradually weaken the mental factor of craving, one of the main causes of unhappiness. Second, giving accompanied by wholesome volition will lead to happy future births in circumstances favorable to encountering and practicing the pure Buddha dhamma. Third, and most important, when giving is practiced with the intention that the mind becomes pliant enough for the attainment of nibbana, the act of generosity will help us develop virtue, concentration and wisdom right in the present.

1.3 Qualities of a Donor

The suttas employ a number of terms to describe the qualities of a donor. He is a man with faith, shraddha, he has faith in the nobility of a morally sound life, in the teachings of karma and survival after death. He believes in the possibility of moral and spiritual perfection of man, in short he is not materialist, and he has faith in the Buddha, the dharma and the sangha.

The donor is also described as one who keeps open house for the needy. He is like a well spring for recluses, Brahmins, the destitute, wayfarers, wanderers and beggars. Being such a one, he does meritorious deeds. He is munificent and is interested in sharing his blessings with others. He is philanthropist, who understands the difficulties of the poor. He is open handed and is ready to comply with others request. He takes delight in distributing gifts to the needy. A noble giver is one who is happy before, during and after giving. Before
giving he is happy anticipating the opportunity to exercise his generosity, while giving he is happy that he is making another one happy by fulfilling a need. After giving he is satisfied that he has done a good deed.

1.3.1 Characteristics of a donor
1. The donor should be happy at the thought of giving prior to making the offering. He should be pleased at the time of making the offering.
2. He should be satisfied after the offering is made.
Thus the nobility of thought without a trace of greed before during and after offering makes a gift truly great.

1.4 The donee
The suttas also describe a person to whom alms should be given. Guests, travellers and the weaker sex or fairer sex should be treated with hospitality and due consideration. During famines, the needy should be liberally entertained. The virtuous should be first entertained with the first fruits of fresh crops. There is recurrent phrase in the suttas describing those who are in particularly in need of public generosity. The poor need the help of the rich to survive and the rich become spiritually rich by helping the poor.

1.4.1 Characteristics of a donee
1. The recipient should also be free from lust, hatred and delusion.
2. They should have embarked on a course of training for the elimination of these mental deprivities.
1.5 *Motivation for giving*

The suttas record various motives for exercising generosity. Following are the eight motives identified.

1. One gives with annoyance, or as a way of offending the recipient, or with the idea of insulting.
2. Fear also, motivates a person to make an offering.
3. One gives in return for a favour done to oneself in the past.
4. One also may give with the hope of getting a similar favour for oneself in the future.
5. One gives because giving is considered good.
6. U cook they do not cook. It is not proper for me who cooks not to give to those who do not give'. Some give urged by such altruistic motives.
7. Some give alms to gain a good reputation.
8. Some give alms to adorn and beautify the mind

1.6 *Manner of giving*

The suttas lay much emphasis on the manner of giving. The attitude of the donor in the act of giving makes a world of difference for the goodwill between the donor and the recipient irrespective of whether the gift given is big or small. The personal involvement in the act of giving is greatly beneficial. This promotes rapport between the donor and the donee and that is the social value of giving. Society is welded in unity with care and concern for one another when generosity is exercised with a warm sense of personal involvement. Na apaviddham deti, one should not give as alms, what is only fit to be thrown away. Na anagamanaditthiko deti, one should not give in such a callous manner so as to make the donee not feel like coming again. One
should give with altruistic concerns, with the sole intention of helping another in difficulty.

1.7 Value of Giving

Many suttas enumerate the various benefits of giving.
1. Giving promotes social cohesion and solidarity. It is the best means of bridging the psychological gap, much more than the material economic gap, that exists between have and have-nots.
2. The one with the generous heart earns the love of others and many associates with him.
3. Giving also cements friendship.
4. One who performs meritorious deeds such as giving and morality to a considerable degree but does not understand anything about meditation, meets a fortunate human birth.
   But those who practice giving and morality to a great extent without any knowledge of meditation find rebirth in one of the heavens.
5. A good reputation spreads about him. He can attend any assembly with confidence and dignity. He is reborn in a state of happiness after death.
6. Giving with faith result in the attainment of riches and beauty.
7. By giving alms at the proper time not only does one obtain great wealth but also timely fulfillment of needs. by giving alms with genuine desire to help others, one gains great wealth and the inclination to enjoy the best of sense pleasures.
1.8 ZAKAAT

Zakaat is one of the five fundamentals of Islam. According to Islam, Zakaat is nothing but paying tax on the income. The tax is paid as per the guidelines laid down in the Holy Koran. This amount is utilized for the development of the needy persons/society/community.

1.8.1 BENEFITS OF GIVING ZAKAAT

The following are some of the benefits mentioned:
1. Pleasure of Allah;
2. Increase in wealth
3. Protection from losses;
4. Forgiveness and blessing from Allah;
5. Safety from calamities;
6. Protection from the wrath of Allah and from bad death
7. Shelter on Day of Judgement
8. Security from seventy misfortunes and safety from grief
9. Shield from the fire of Jahannam
10. Safety from grief

Conclusion:

The idea of giving the insight of the “Givings” in various communities, is to bring home the truth that charity, donations in cash/kind/services have always been followed everywhere in the world since ages. In the modern times, the method of giving has changed though the emotional spiritual benefits (satisfaction) accrued have not changed.
2. VOLUNTARY ORGANIZATIONS

2.1 CONCEPTUAL FRAMEWORK

Organization is as old as human society itself. Our society is an organizational society. We are born in organization, educated in organizations, and most of us spend much of our life working for organization. We spend a good deal of leisure time paying, playing and praying in the organization.

In contrast to earlier societies, modern society has placed high moral value of nationality, effectiveness and efficiency. Modern civilization depends largely on organization as the most rational and effective form of social duty. By coordinating a large number of human activities, the organization creates a powerful social tool. It combines its personnel's with its resources weaving together leaders, experts, workers, machines and raw material. At the same time it continuously evaluates its performance and tries to adjust itself accordingly in order to achieve its goals.

The emperor of China used the organization a thousand years ago to contract the great irrigation system. The first Pope created a universal church to serve a world religion. Modern society however had more organizations and they fulfill a greater variety of societal and personal needs, involve a greater proportion of citizens, and effect a large segment of their lives.

Organizations are social units (or human groupings) deliberately constructed and re constructed to seek specific goals.

2.2 ORGANIZATIONAL FACTORS IN VOLUNTARY ORGANIZATIONS

Existing literature on methodological approaches to organizational definition pinpoints that the process of developing a theoretical model for studying any formal organization as a serious task for many
reasons (Argyris, 1960, Stogdill, 1971, Champion, 1975). Some of the reasons are:

1) The organizational variables are numerical in their interrelationships are complex. Hence the selection and conceptualization of key variables for imperial testing has been a persistent problem in the field of organizational research.

2) Often organization terminologies are subject to a variety of interpretations depending on the setting in which the research is conducted. Consequently, in consistency, apparent contradictions and subjectivity are found to be very common in the research of organizations.

3) The results of organization research have not yielded clearly defined conceptual fieldwork. Therefore organizational investigators universally except no single approach.

### 2.3 Review of Organizational Characteristics

Various writers on the basis of their structures, size, ownership and a specific purpose it serves have proposed different classification schemes. For the purpose of credit analysis, the typology provided by Balu and Scott (1963:43). As counted frequently by many writers seem to be relevant. Based on the criterion “who benefits”, in the organization, the author identifies following for categories of organization:

1. *Mutual Benefit Organization* of which the members are the primary beneficiaries.

2. *Business Concerns*, of which the owners are the beneficiaries.

3. *Service Organization*, of which clientele are the primary beneficiaries.
4. *Common Wealth Organization*, of which public is the primary beneficiary.

### 2.4 Definitions

Some of the definitions of Voluntary Organizations are as under:

*Lord Beveridge* writes about voluntary action and voluntary organization that a generation ago a voluntary worker was someone who gave unpaid service to a good cause, came to be known as voluntary organization.

"A voluntary organizations, properly speaking, is an organization which, whether its workers are paid or unpaid, is initiated and governed by its own members without external controls".

Definition by *Mary Morris*- "A voluntary agency is a group of persons who have organized themselves as a legal corporate body to render social services or rural development through organized programs. It is accountable to the community that it serves and from which it has supported. It is controlled and administered by an association of citizens, rather than by the government, although primarily financed by contribution by the community.

Definition by *Smith and Freedman*- It is a" structured, formally organized, relatively permanent, secondary groupings as opposed to less structured, informal, ephemeral or primary groupings, identified by the presence of offices filled through some established procedures; periodic, scheduled meetings; qualifying criteria for membership; and some formalized division and specialization of labour".

*David Sills* defines- A Voluntary association is an organized group of persons:

a) that is formed in order to further some common interest to its members;
b) in which membership is voluntary in the sense that it is neither mandatory nor acquired through birth; and
c) that exists independently of the state.

He defines voluntary organization as “a group of persons organized on the basis of voluntary membership without state control for the furtherance of some common interests of its members” (B. T. Lalwani, NGOs in Development, Rawat Publications, 1999, Pages 18 to 20).

Lastly, a Voluntary organization in development to be of durable use to the community has to nurse a strong desire and impulse for community development among its members, to be economically viable to possess dedicated and hardworking leadership and command resources of expertise in the functions undertaken.

World Bank defines NGOs as “Private organizations that pursue activities to relieve suffering, promote the interest of the poor, protect the environment, provide basic social services, or undertake community development”.


A definition of NPOs, NGOs, Voluntary agencies and VSOs appear to be similar but they may differ on the basis of certain implicit criteria present in the responsible definitions. For the purpose of this project, the VSOs are defined as under:

“Group of persons organized on the basis of voluntary membership who pursue activities to relieve sufferings, promote the interest of the poor, provide basic social services, or undertake community development with a view to bring in social welfare. They undertake voluntary activities not to earn the profits but to bring in the social development and have a welfare state. These organizations have less full time employees and more volunteers who do the work in the honorary capacity. For the purpose of study, the terminologies, namely, VSOs, NGOs, NPOs, VSSOs are used synonymously”.
3 Evolution Of Voluntary Service Organizations (VSOs)

Nelson Rosenbaum has proposed that since the American Revolution the role of nonprofit organizations in the society has evolved through four stages. The earliest stage confirms to what he terms a voluntary/civic model. In pilgrim times through the beginning of the present century, services that were not available from the government and were beyond the means of the ordinary citizens were often provided by neighbors for each other. Thus, in those times – and in some rural areas and some fundamentalists religious communities today – citizens would band together to man the volunteer fire department or to help a needy family build a barn. Such a model was (and in some cases, still is) appropriate to a world with homogenous interest, personal philosophies based on sharing, and a generally low level of economic welfare.

As the country prospered, the industrial revolution concentrated great wealth in the hands of a few families. Whether out of a sense of social responsibility or plain guilt, extremely rich families like the Morgans, Rockefellers, and Carnegies developed a pattern of what Rosenbaum calls philanthropic patronage. This patronage significantly benefited major U.S. educational and cultural institutions during the early part of this century.

Following the onset of the depression and the rapid growth of government-supported social institutions and programs, America turned in the 1940s and 1950s to a nonprofit model based on rights and entitlements. Many groups argued that they were entitled to at least partial support out of public taxation funds for their work, their institutions, or both, in part because they served the general social interest.
The final stage is the one in which we presently find ourselves—the competitive/market stage. In the earlier three stages, VSOs relied for support from

- Individual’s willingness to share
- The generosity of the wealthy
- Local, State and Central Government

VSOs have recognized that they can no longer rely on these traditional sources of support and must now no longer rely on these traditional sources of support and must now be truly independent. This results in increasing attention to sound management principles, greater professionalism on the part to staff and managers, and more attention to generating a significant internal revenue base.

3.1 Driving Factors in VSO

- Changes in government spending patterns:

  Recent shifts in the public sentiment toward conservatism in social programs (vigorously supported by the Reagan Administration) coupled with programs with the pressures for greater allocations to other budgetary spending programs. Government aid to nonprofits fell 20 percent from 1981 to 1984. It now seems very likely that deficit reduction legislation passed in 1985 will accelerate this development. A second change in government spending affecting nonprofit has been tighter control of costs in existing programs. This has been a particular problem for the health care sector.

- Changes in philanthropy:

  A traditional method of filling the gap between nonprofit organizations needs and government support, private sector
donations, may be adequate to the task, especially in certain sectors. Charitable giving by individuals as a percentage of per capita income fell from 1.99 to 1.84 percent between 1970 and 1980. On the other hand, business contributions to the nonprofit rose from $0.8 billion in 1970 to $2.7 billion in 1980, which, given inflation, is barely staying even.

- Changes in the economy:

  Just when government and private sources of support are decreasing, forcing nonprofit to be more self reliant, nonprofit find themselves increasingly attacked by for-profit firms in their own territories. Private organizations are now aggressively attacking various health care sector, public transportation, and even prison management. This development means not only loss of revenue for nonprofit but increased competition for the personnel needed to effectively manage nonprofit.

3.2 Growth of voluntary service sector

The nonprofit sector is today surprisingly large. According to the IRS there were 780,000 non-governmental nonprofit entities in the United States as of June 30, 1983. Smith and Rosenbaum estimate that "the independent sector" (including institutions engaged in education and research, cultural activities, civic and social action, health services, human services, and religion) reported gross receipts to the IRS of $207.5 billion in 1979. This figure is 8.8 percent of the U.S. GNP. It represents significant growth from fiscal 1973, when a receipt for the same set of the organizations was only $73.5 billion, 5.6 percent of the GNP. Clearly, the independent nonprofit sector in the U.S. is growing much faster than the rest of the economy. These
figures as mentioned, do not even include nonprofit activities by the
government organizations.

The importance of the nonprofit sector is also shown in other
figures. In 1980, private nonprofit employed 6.9 percent of all workers,
up from 5.5 percent in 1960. The $50.2 billion in purchases by the
nonprofit sector stimulated the indirect employment of an additional
estimated 1.5 million workers. Between 1960 and 1975, the value of
nonprofit plants and equipment grew at a rate of 13.4 percent per
year, compared to 12.2 percent per year in the for-profit sector.

Nonprofit has different degrees of penetration in different industries.
For example, nonprofit provide 20 percent of all hospital beds, where
for-profit institutions provide 68 percent. Nonprofit also serves 41
percent of the children in day-care centers, while for-profit institutions
serve 51 percent. While for-profit companies collect 68 percent of the
research and the development grants, nonprofit collect 16 percent.
And 20 percent of the post-secondary school revenues go to nonprofit
organizations, while 34 percent go to for-profit companies.

The size of the nonprofit sector varies considerably by the
country, as does the role of government. Government and non-
government nonprofit enterprises selling goods and services to the
public in significant amounts employed 1.5 percent of the labour force
in the United States in 1978. In the U.K. the figure was 8.1 percent; in
Sweden, 8.2 percent; and in Austria, 13.7 percent. In many countries,
such as Sweden, there are virtually no private nonprofit organizations,
whereas in the U.S. they are common.
3.3 Present Status

Between 1981 to 1997, the total number of charity organizations registered with the U.S. internal revenue service at an average annual rate of 4.8% rising from 327,758 to 692,524. Significant growth occurred in the size of nonprofit sector during this period, thanks to increase in both the number of services offered and the number of markets served by existing organization.

<table>
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<tr>
<th>YEAR</th>
<th>No. of Charities</th>
<th>Absolute Growth (Over previous year)</th>
<th>Growth Rate(%)</th>
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<tr>
<td>1981</td>
<td>327,758</td>
<td>7916</td>
<td>2.47</td>
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<tr>
<td>1990</td>
<td>489,891</td>
<td>25,753</td>
<td>5.55</td>
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<tr>
<td>1996</td>
<td>654,186</td>
<td>27,460</td>
<td>4.46</td>
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<tr>
<td>1997</td>
<td>692,524</td>
<td>38,338</td>
<td>5.86</td>
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Source: IRS Statistics of Income Report

4. VOLUNTARY EFFORT IN INDIA – A JOURNEY

Rationale behind Voluntary Effort

The main motivation behind voluntary effort is charity and is more applicable to the Indian situation where charity is considered a religious duty. The volunteers render a healing human touch either in the personal capacity or through a voluntary effort. The main characteristics of a voluntary effort are:
Human touch
Dedication
Flexibility in the work style
Close to the community with routes well spread in the area in which it is working
Innovation and self-reliance in the programs and services.

The rationale behind voluntary effort is a three-stage process
(1) Based on social conscience defined as, a feeling of discomfort on the part of the people in comfort about the people in discomfort.
(2) Emerge from social consciousness generated by organized interest groups of people who are committed to the 'people centered approach'.
(3) Organizations of the various target groups particularly from among the weaker sections have emerged.

4.1 A REVIEW OF VOLUNTARY EFFORT IN INDIA
Voluntary effort in India has its own routes right from the ancient period as explained under the concept of Giving. The social workers have contributed to the welfare of the vulnerable people and society. The personalities involved in the social work, charity and philanthropic work have done excellent contribution to the development of the society. A brief review/discussion is given below:
4.1.1 VOLUNTARY EFFORT IN 19TH CENTURY:
The dawn of the 19th century is the beginning of voluntary effort in the right direction in India and can be said to be the first milestone in the history of social development.

Raja Ram Mohan Roy established Brahmo Samaj in the year 1828 with the object of the opposing belief of orthodox Hindus and widow remarriage. He vehemently fought against the practice of sati, worked for the spread of education of women and removal of caste barriers. He also strongly educated higher education and founded the Hindu College and also the Vedanta College to reach his target. As a result of his crusade, the practice of sati was banned in 1829.

Mahatma Phule fought against the heavy odds for the removal of untouchability and the welfare of the sudras. He started a school and a maternity home for the untouchables at his own house and opened water tanks for their use. He founded the Sattya Shodhak Samaj in 1873. Indeed, he did yeoman’s service for the upliftment of the depressed classes.

Pandit Ramabai, Maharshi Karve, Sir Sayyed Ahmed Khan, Swami Vivekanand, etc., contributed towards the suffering of Indian women, education, early marriage, economic development and for the downtrodden and the suffering. There are other establishments and all of them work towards the development of the society.

4.1.2 THE BRITISH PERIOD:
Historically speaking, voluntary organizations have proliferated and have actively taken part in various fields of social action during the British Rule. The first known voluntary organization according to the records maintained in the National Archives of India was the “Friend-in-Need Society” of Madras which applied for financial assistance to
the Governor General in the year 1858-1859 through the Governor of Madras. The society was able to get financial assistance with the approval of the Governor General within one month of submission of the proposal to the Governor of Madras.

The enactment of the Societies Registration Act of 1860 is a landmark in the history of voluntary organization in India. The Act is still operative with minor amendments and adoption by the Central and State Government. It was during the period 1885-1860, that the need for registration of societies was felt on the pattern similar to the Act operating in U.K.

During the British period voluntary action had four sources:

- Initiative for social services by the wives of the British and later Indian officers through their clubs;
- Caste based social welfare services by the Indians;
- Social welfare services sponsored directly or by agencies created by foreign missionaries; and
- Contribution by wealthy persons for welfare work.

It was in the beginning of the 20th century that Gandhiji came on the Indian political scene and started the movement for India’s freedom. His approach to voluntary organizations was unique. To channelize the people’s power at the grassroot level Gandhiji founded few organizations like Sarva Seva Sangh for working at the local level.

Patriotism, nationalism, Swadeshi spirit and a deep faith in the power and wisdom of the people characterized the Gandhian era. The fight was not only against political power, but also against social evils.
4.1.3 VOLUNTARY EFFORT IN THE POST-INDEPENDENCE PERIOD:

After independence, voluntary effort changed in its approach and structure. The activities covered during this period were also of different types since, after independence, India was declared to be a “Welfare State”. The government undertook various schemes under various plans and policies. Besides, it encouraged voluntary organizations to undertake social welfare programs under the grant-in-aid program and set up autonomous bodies like Central Welfare Board. Some of the institutions started by Mahatma Gandhi and by the wives of the officers with the support of the British Government and those started by the Indian philanthropists, Christian missionaries, etc. continued to function. Although national organizations like Indian Red Cross Society, YMCA and YWCA were functioning, it was about time that several all-India level voluntary organizations such as Youth Hostel Association, Kasturba Gandhi National Memorial Trust, etc. were set up.

4.1.4 WELFARE STATE AND VOLUNTARY SOCIAL WORK:

The decade that followed India’s independence marked a phenomenal increase in the number of voluntary agencies in the country; they expanded their activities to cover practically every field of social welfare. They not only undertook projects with their own resources but also organized those sponsored by the State. Having recognized the importance of voluntary agencies, the government took concrete steps to assist them. During the period of the First Five Year Plan, the Central government established the Central Social Welfare Board in 1953 with the main objective of assisting voluntary agencies in organizing welfare programs for women and children and for the
physically handicapped. The CSWB in collaboration with the State government, organized the Social Welfare Advisory Boards in each state and union territories.

The Board besides giving assistance to the existing agencies helped in establishing many new ones. It is reported that about 3,500 voluntary agencies were started between 1951-60 and a majority of them (about 2,000) were established between 1954-55. Further, a study of the growth of voluntary agencies reveals that among 6,000 agencies aided by the Board, as many as 3,000 were started after the Board was set up. Very few agencies have started after 1960 because the Board decided to continue its aid only to those agencies, which received its grant up to 1960 and did not favour the idea of giving grants for starting new agencies for organizing welfare work.

The growth and development of voluntary agencies was rather moulded by Government schemes meant for these voluntary organizations. While the State sponsored programs gave a push to the work of voluntary agencies, they also gave rise to a feeling that voluntary agencies are made less dependent on community support. Further, financial assistance given to voluntary agencies based on the system of matching contributions made them more conscious of raising funds but not of raising volunteers. All this had a restrictive effect, to some extent at least, on the growth of voluntary agencies in the true sense of the term.

(B. T. Lalwani: NGOs in Development – pages 44 & 45)

4.1.5 VOLUNTARY ACTION AND PROFESSIONAL SOCIAL WORK:
Voluntary action in India is thus a product of social, ethical, economic, political, cultural and religious values and considerations. Its recorded history is around 150 years old. Today the number of
voluntary agencies working in different fields of social services, social welfare and rural development may be more than 25,000. If rural mahila mandals were to be included the total number might exceed 3 lakhs. According to the information available, with the ministry of Rural Development, there were in the 70s around 60,000 mahila mandals and 90,000 youth clubs working in rural areas. In addition there are many more agencies which are unregulated, not receiving any grant, are in the nature of kinship group, based on mutual aid, self help, private and public trusts and ventures promoted by business houses.

4.2 Present Scenario of Voluntary Effort in India

The practice of accountability has become contentious because, the modern VSO phenomenon locates itself in an explicit critique of the state and political parties, particularly their relative inability to respond meaningfully to the survival and dignity issues of the poor and the excluded. This is even true of VSOs who seek to work, not directly with base communities, but field organizations involved in an effort to improve their efficacy. Much of this orientation evolved in a phase when donor organizations started stressing the inefficacy of working through official structures to tackle widespread but local issues of oppression and survival. Not unexpectedly, the change in environment led to a major explosion in the number of VSOs. While a large part of this munificence was channelised towards conventional charity and developmental organizations, a large residual market was simultaneously created for VSOs working with a political orientation. Thus, new groups, either working directly with the concerned populace in the field, or as support organization, mediating between micro social action groups, or between them and the state, through a diverse set of
activities earlier unknown in the VSO world. The new groupings with specialized skills attempted to reach out to both the grassroot and the policy-makers. Central to this new enterprise were new ideological debates—on human rights, ecology, feminism and the law—efforts at reconstituting the epistemological universe in which meanings are ascribed to political and developmental activity.

The proliferation and diversity in the VSO sector and discourse about it has contributed to the difficulty in making sense of their activity. The stakes of the game have become considerably higher, given particularly the centrality of the VSO in development policy formulation and practice. Finally, with grassroot and social movement studies more focussed on VSGO activism than political parties and movements or organizations of workers and peasants, we have the emergence of a new academic market with considerable funding support.

One interesting implication of all this has been the progressive radicalization of language and concepts. The shift from the mid-1970s towards VSOs as favored entity for funding support owes much to their 'brand distinction' from official agencies. In relative terms, they were seen as locally rooted and environmentally sensitive, flexible, low-cost and honest and thus 'proper' instruments to reach the people. However, as criticism grew of top-down, non-participative approaches to development and democracy, much greater stress began to be laid on processes rather than products, particularly those that helped in the conscientization, mobilization and organization of the poor and excluded.

This heightened radicalism led to a purposive devaluation of the notion of service, of doing good, of helping others in need. Older voluntary formations of a conventional and development type were
made to appear as irrelevant. It also led to a decline in the importance of material interventions in the lives of the poor, since activities like introducing new technologies, focussing on income generation through production, etc, were constructed as consolidating the capitalist system, as helping the better-off. Activities and organizations were now sought to be judged with respect to their 'political' potential role.

The assumption of this new political role, accompanied by radical rhetoric, has generated new pressures from diverse sources on the VSO sector. As a result of the new expectations that VSOs have generated, there is an overloading of demands from the ground. Networking and coordination, combined with servicing grassroots groups and struggles, is a complex task. The inability to satisfy these expectations has led to the trading of charges- that VSOs have become corrupt, lazy, used to easy lifestyle, distanced from base communities and groups. The 'phobia' about the sector emerging as the new dissenting force has led to a new alliance of forces arranged against the sector as also new, official, restrictive conditions.

4.3 CLASSIFICATION OF VSOs IN SOCIAL WELFARE:
Voluntary organizations have played a significant role in the welfare of the society. VSOs are working in the number of areas, namely:

- Welfare of the children
- Women in distress
- Senior citizens
- Education
- Co-operation
- Labour
- Health
- Rehabilitation
- Disaster relief
- Environment
- Training
- Handicapped
- Youth development
- HIV/AIDS, drugs
- Rural development
- Empowerment of women

Generally, the voluntary organizations can be grouped in 7 distinct areas, namely:
- Charity
- Welfare
- Relief
- Rehabilitation
- Services
- Development of socio economic environment around human beings
- Development of human beings

VSOs can again be grouped under 3 heads, namely:
1) Developmental
2) Catalytic
3) Political

Developmental activities aim at the poor directly, they compromise the delivery of a wide range of services and take various forms. VSOs may:
They may act as a bridge, providing information about relevant government schemes to the poor or They may help target groups make procedural requirements so that the poor may reach up and pull down to them the benefits of development.

For e.g. A VSO may seek to have all eligible children living in an urban slum inoculated with Triple Antigen. In pursuit of this goal the organization may set up a clinic in the slum; it may inform the parents in the area about the municipal clinic that immunizes the children and facilitate their visit to the clinic or it may help parents fill out a form and obtain the child's birth certificate which may be required to qualify for inoculations.

VSOs also perform the role of a catalyst. A catalytic activity aims to influence the public in a way, which the VSO expects will initiate action. As a catalytic activity a VSO, may launch a public campaign to disseminate information. For instance it can publish statistics of deaths of children who were not inoculated. The concerned public may decide to raise resources to start an immunization program or persuade the Govt. to do the same.

Political activities, on the other hand, are directed at a governmental authority. The aim is to persuade the authority to take action to create such conditions as would improve the lot of the poor. When a VSO convinces the municipal health department a public authority to launch a scheme to inoculate children in city slums, it is engaging in political action.
Developmental, catalytic and political activities are not mutually exclusive, but are complimentary to each other and most voluntary organizations pursue some combination of all three, often in conjunction with each other or as a series of successive steps.

4.4 EVOLUTION OF THE DEVELOPMENT COMMUNITY

As mentioned earlier, VSOs over the past 20 years, have moved from welfare to development. They must now take the next big step to community investment with business partners. This means actively working with communities and businesses to carry out activities that benefit both. It means using the technical resources of business to train workers, corporate jobs and provides health or educational services to employees.
<table>
<thead>
<tr>
<th></th>
<th><strong>First Generation</strong></th>
<th><strong>Second Generation</strong></th>
<th><strong>Third Generation</strong></th>
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<tbody>
<tr>
<td><strong>Purpose</strong></td>
<td>Welfare</td>
<td>Development</td>
<td>Community Investment</td>
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<td><strong>Motive</strong></td>
<td>Charity</td>
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<td><strong>Strategy</strong></td>
<td>Ad hoc</td>
<td>Systematic</td>
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<td><strong>Staff</strong></td>
<td>Administrator</td>
<td>Manager</td>
<td>Negotiators between Business &amp; Community</td>
</tr>
<tr>
<td><strong>Structure</strong></td>
<td>Affiliated with Churches or independent</td>
<td>First-Third world partnerships, grant management</td>
<td>Non-profit but managed using businesses standards of efficiency</td>
</tr>
<tr>
<td><strong>Initiative</strong></td>
<td>Actively identify social problems</td>
<td>Responsive to request in target areas, carry out donor objectives</td>
<td>Active work with community and business to develop activities that benefit both</td>
</tr>
<tr>
<td><strong>Contribution</strong></td>
<td>Goods and financial assistance for poor, often from individual contributors</td>
<td>Grants from donors for specific activities with some cost recovery and fee for service</td>
<td>Technical resources community contracts and mediation with businesses</td>
</tr>
<tr>
<td><strong>Sustainability</strong></td>
<td>One time assistance</td>
<td>PVO/NGO/Donor partnership</td>
<td>Facilitate NGOs’ community business partnership</td>
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### 5. Observations About VSOs

Having observed the trends, the researcher has tried to summarize the positive perceptions, negative perceptions and the inferences one can draw as a foundation for future. These perceptions are:
5.1 Positive perceptions

The perception about VSOs is definitely on the positive side since they are working for the betterment of the society. It is felt that VSOs can do a good job by becoming a link between the society and the government, the funding agencies, etc.

The perceived strengths of NGO's are following:

- Strong networking skills
- Financial stability/sustainability
- Good management capacity
- Good level of acceptance among communities served
- Experience of community/grassroots work
- Well developed program for integrating of projects
- Capacity to influence policy
- Active participation of community/opinion makers
- Committed/motivated staff

5.2 Negative perceptions

VSOs have been complimented and criticized for their structural, organizational and operational exclusiveness and deficiencies as well. Fragmentation of VSOs is a common refrain that underlines the bickering, mutual suspicion, jealousy downplaying of each other’s role and hurling of malicious and maligning charges against each other. At times, there is little unity, cooperation or coordination amongst the VSOs even when they are working in the same sector. The other problem is of empire building. The established groups dominate the development field and impress the funding agencies. In the increasingly competitive environment, the smaller VSOs are in a vulnerable position. The more powerful and well connected manage to get access to govt. aid, leaving the smaller ones starved of supportive
facilities and funds. Unable to cope with it, they opt to align with powerful groups. The national equality between them however, becomes skewed in favour of the powerful and the well known. As a result, the latter set the agenda and the former play the role of subsidiaries. This has caused the frustration in small groups because big groups tend to be bigger and take the credit of whatever progress is made.

Many believe that VSOs have not played any significant role in structural transformation. Some of these operate as extensions of middle-class sensibilities, pro-establishment, illusion creating agencies. They have failed to attack the root causes of problems. They have merely managed to create their own spaces outside the sphere the structure of power politics and also outside the institutional framework of the state.

While it is true that many VSOs are making important contributions in the fields they are working, they are still far from making a significant dent in the old order of poverty and inequality. The biggest challenge for development of VSOs in most of the developing countries including India is to fight out the systematic inequalities and injustices. This is precisely the task they are unable to do to the fullest. It is probably because they are the products of the same system they now claim to challenge.

5.3 Inferences

Despite the above criticism, the general consensus confirms that the growth of the VSOs signifies the search for alternative development paradigms, with emphasis on the popular mobilization. Their efforts definitely tend to supplement the state endeavors in several critical
sectors. They also try to fill up the gaps in the statutory welfare services for people in need. They were hailed as the new missionaries. Some of them have envisioned innovative ways of organizing people according to their cultural aspirations and indigenous goals. By experimenting and acting against the existing systems and development paradigm, some groups have increasingly stressed human development and structural transformation. They represent a new force in development politics of the developing countries. As pressure groups they publicize people’s perception and pressurize the authorities to respond to the poor. One of their biggest advantages is their freedom from officialdom and red tape; spontaneity in responding to people’s needs; flexibility in procedures and economy in their operation. God committed and result oriented voluntary groups are the need and asset for society and the nation.

The VSOs have become an inevitable part of the society today. They address to the social needs and aspirations. They work with that constituency which is generally neglected by formal institutions. Today they are increasingly involved in policy initiatives and strategic vision making exercise. In an increasing globalization of economy where market forces determine the decision making pattern rather than anything else, the role of the VSOs will have to be even more than defined and sharper. VSOs in whatever circumstances they work, need to keep adhering to some principles, namely participation, transparency, responsiveness, broadly consensus oriented approach in decision making, equity, effectiveness and efficiency, accountability and strategic vision of the society and systems they are working for. The foolproof financial management with high sense of integrity that every paisa which is spent by an NGO should contribute to the social development either directly or indirectly. Every minute which is spent
as part of the functioning of the organization should be evaluated on
cost – benefit ratio.

6. EMERGING TRENDS

The VSOs have to operate in tougher times of rapid industrialization
and increasing disparities in the society. The governments are
reducing their commitment to subsided infrastructural facilities such
as water, health, sanitation, education, health care etc. In this
scenario, VSOs are going to be highly accountable to the donor
agencies as well as to retain volunteers. There is an emerging trend of
VSO acting as facilitators of services to the society.

It may seem that VSOs in India exude a rather positive and rosy
picture working for the benefit of the less fortunate with their full
vigour, competence, capacity, creativity and commitment. However,
the reality is something different since, there are some visible trends
in recent years, which have created some cause for worry. It is
therefore, necessary to understand these trends before making any
strategic recommendations.

6.1 TRENDS OBSERVED:

➢ Mushrooming of voluntary organizations

It is not a trend, which indicates a healthy positive evolution or growth
of voluntary organizations in number, kind and spread.

It is a hurried formation, a quick emergence of a large number
of VSO’S without any careful analysis of their missions, purposes or
roles. Many organizations suddenly emerge and continue to operate
without taking roots in a local context, without examining the kind of
needs that exist in that area, without elaborating what they hope to
accomplish. This trend is really one of the greatest areas of concern,
which can undermine the credibility of existing as well as newly emerging VSOs. The question therefore is to understand why this trend has started.

The trend is not uniform throughout the country but however the cause for this trend is more or less uniform. The proliferation of VSOs has been mainly due to funds coming in from both the government and outside the country resulting in siphoning-off the available funds in many cases. Easy and large availability of funds with a specific donor in a particular region also tends to lead to sudden mushrooming of Voluntary organizations. It is not that all mushrooming VSO’s have poor credibility. It is not to imply that all those who set them up are using them to make personal income or siphon funds for other purpose. It is just that they have been set up without thought or planning, without application, without assessing the mission, purpose, strategy, and approach.

➢ Use of VSOs for other purposes
Voluntary Organizations are set up with a view to pursue social commitment, yet in some cases they are becoming shops for commerce. VSO’S have been used for business, as a cover for business; they are also shops for employment. Other motivations for business or commerce are much more dangerous. Many organizations have been set up for the personal well being of their founders. Family business and VSO’S share similar characteristics in many respects. They have been set up as cover to acquire government funds in various development sectors as government schemes begin to give preferences to VSOs.
Political parties setting up VSOs
Historically many VSOs were part of the freedom struggle. Social action for constructive work and political action for liberation was seen as two sides of the same coin. However the new trend is for political parties to set up VSO'S in certain geographical areas to target certain population. They are also set up by political parties to acquire funds from the government such that their party workers could receive on going support on the basis of government grants.

Corrupt practices among VSOs
Many forms are visible in this practice. The first one is paper organizations and fake organizations set up primarily to receive one-time grants from some government departments and foreign agencies to siphon off money for personal use. Second trend is declining standards of personal integrity. Third trend is the visible use of the forces of casteism, communalism and favouritism within the VSO.

Expression of self-righteousness and arrogance
With increasing attention to the leadership of VSO'S in the media and elsewhere, some VSOs are beginning to exude arrogance. They are beginning to behave as if they are pure, above all controversy, that they know all-negating the experience the models and opinions of others who are not within VSO'S. They are beginning to hog the limelight and sing their own tunes to often and too loudly.

Absence of erstwhile spirit of volunteerism.
The basic characteristic of a voluntary organization is volunteerism. Voluntary organizations worked as pioneers in early days but that enthusiasm seems to have faded these days. The extent of volunteerism is declining day by day and turning it into
professionalization. They hesitate to undertake new experiments voluntarily and are content with settling down in certain areas in grooves and are reluctant to move on thus betraying the spirit of vigorous adventurism, which should be the hallmark of voluntary action.

➤ Lack of dedicated leadership.
Leadership qualities of the leaders in voluntary organizations determine the quality and condition of the services rendered by any VSO. Especially dedicated leadership, ‘Leadership for the sake of Leadership’, is a most important governing factor in this regard. In the post independence era, unfortunately the VSOs faced the crisis of leaderships who pioneered voluntary action and worked for it with spirit and devotion and dedication choose to enter politics to find berths in legislatures and parliament thus creating a vacuum for dedicated leadership in voluntary organizations.
With some exceptions, the leadership is concentrated in the hands of elderly people. The style of functioning of these elderly people exhibits authoritarianism and frustrates younger people who are embodiments of new ideas, initiatives and innovation which are not allowed to be expressed and practiced.

➤ Lack of Funds.
Most of the voluntary organizations suffer from paucity of funds. Government does not give cent per cent grant in aid for numerous programs. Voluntary agencies have to make matching contributions that they are sometimes unable to manage and are, therefore, unable to avail themselves of the grants. And most of the funds allocated to the various schemes are not revised for so many years which is rather most necessary to match the unabating rise in prices due to
uncontrolled inflation, further complicates their financial position, making them incapable of rendering services of quality. Voluntary organizations need to raise funds through various means and resources. The concept of charity is not so strong in the minds and hearts of the people as it was in the ancient society. Thus, the organizations languish for want of resources.

- **Inadequate trained personnel.**

It is believed that the personnel working in voluntary organizations maybe of different kind. The main requirements of the personnel working in such organizations are a sense of dedication and commitment and interest in the social services. VSOs earlier were assumed to be served by unpaid social workers imbued with the spirit of service and did not require any special education or training.

But the present trend of professionals in social services emphasizes proper education and training of personnel in the context of scientific and technological advancements impinging on the quality of services to be provided for various types of clientele. Though education for professional social work has started in India in the year 1936 itself, the trend of appointing trained social workers has not so far developed in the field of voluntary action. Secondly, the growth and development of schools of social work education is urban oriented. There were no schools of social work in the rural parts of India. And moreover the curriculum development is also urban service based. Therefore, it is very difficult to get trained persons who are either willing or trained to work in the rural society. Moreover, these professionally trained persons have high expectations in terms of salaries, status, and opportunities for their growth in the career of their choice.
Adequate training facilities for training of manpower do not exist, and wherever they exist, as in the National Institute of Public Co-operation and Child Development and various institutes of health and family welfare, rural development, National Council for Education Research and Training, Central Social Welfare Board, etc. they are not availed by the VSOs for lack of infrastructure and motivation and their location in the metropolitan areas. Training facilities for personnel employed in voluntary organizations therefore need to be made available at grass-root level to cater to the requirements of all types of workers at all levels of hierarchy.

Lack of co-ordination.
The absence of coordination council of voluntary organizations existing at local, state and national level has laid to the common problems such as overlapping, duplication, non-coordination etc. The absence of such common forums also incapacitates voluntary organizations to offer united stand against the government when it humiliates them by extraneous considerations at the behest of politicians and egoistic government officers.

However, coordinating organizations like Voluntary Association of Rural Development (AVARD), Co-ordination Council of Voluntary Association (CCVA) etc. are the few efforts in this direction. This state of affairs also does not facilitate exchange of information, data collection, research, training and publication and also does not create favourable conditions where common difficulties can be placed before the government.
Voluntary organizations are more developed in urban areas as compared to rural areas.

The backwardness and ignorance of the rural people and lack of enthusiasm among social workers to work among them in the absence of availability of minimum comforts are the two important reasons for the backwardness of the voluntary organizations in rural areas. Voluntary organizations, therefore, need to operate in rural areas on a bigger scale to enlist the cooperation of village people in making their lives better.

The government has made some efforts to motivate people to decentralize the voluntary organizations by way of making some special provisions of eligibility conditions for getting grants. Therefore, there is considerable growth and development of voluntary organizations in rural areas.

Deterioration in quality of services.

Day by day, the quality of services of the voluntary organizations is deteriorating. After independence India was declared to be a 'welfare state' and a number of welfare schemes for the welfare of the downtrodden were introduced. The voluntary organizations, therefore, had to engage themselves in social welfare services in many areas to meet the aspirations and hopes of people and accept all available programs whether they had the requisite in terms of money, men, material and technicalities. Comparatively the number of voluntary organizations was less and the schemes declared by the government were more. The organizations expanded their areas of services in which neither they had professional competence nor the infrastructure development. With this sudden expansion of their
activity without adequate preparation the quality of their service was bound to deteriorate and to be below expected standards.

➢ Mis-use of funds.

It is a matter of fact that some unscrupulous elements have made fortunes by floating voluntary organizations for their personal gains and managing grants from the government. It is a common experience that there have been serious charges mis-use and misappropriation of funds received as grant-in-aid from the government, foreign donors and raised through their own resources by the voluntary organization obliging the government to institute inquiries into these allegations by appointing commissions of inquiry and committees. Even Gandhian institutions and voluntary agencies of long standing repute have not been spared this stigma. Political and personal vendetta may be responsible for such investigations. A proper mechanism for supervising and monitoring the activities of voluntary organizations is, therefore, imperative.

➢ Lack of public participation.

Voluntary organizations are meant to provide opportunities to the citizens for democratic participation but they have not been able to fulfil this obligation due to the method and manner in which they function, and failed to attract people, interested in constructive work and develop channels for people's enthusiastic participation. Some of the factors responsible for such a state of affairs are generally:

- Backwardness of the people, absence of adequate number of dedicated persons.
- Over emphasis on targets and time bound programs.
- Political interference and vested interests.
- Easy availability of funds without proper planning and assessment of felt needs and safeguards for the community.
- Distrust of agencies and workers who do not have a base in the community and are unable to win its support.
- Lack of decentralization, which could give a feeling of being partners in development rather than development being thrust from above.

- **Monopolization of leadership.**

It has been observed that there is a growing tendency towards monopolization and interlocking of leadership at the top level of voluntary action groups and organizations as is reflected in the same person being the president in one organization, secretary in the other, treasurer in the third, and a member of the executive in the fourth. The interlocking of the leadership can be advantageous in formulating, coordinated policies, programs and activities, facilitating exchange of technical know-how and experience and mobilizing people for a common goal. But the greatest disadvantage of such leadership is that fresh blood is not allowed to flow into the organization and leadership. Leaders in most of the groups would like to perpetuate themselves rather than allow the second rank leadership to grow. Instances of the position of importance the same persons occupying for decades are numerous. The continuation of elected or nominated members for very long tenures in any group or agency make them so powerful that they prove to be counter democratic.
7. CONCLUSION

At the end of this millennium, one is faced with the question about the future of voluntary organizations. Do they have a future? Or, are voluntary organizations merely a transient and temporary phenomenon, in the form in which they exist today? Will they become a freak phenomenon of the 20th century in the long history of humankind. Or, are they required for ongoing societal transformation? It may be said that their contemporary form is transient and temporal, but not the causes they represent, while their form may change with the history over time. Yet, as important elements of contemporary society, one needs to explore their future potential. What kind of roles can they play, and what contributions can they make in our society? Several dimensions of the role and the contribution of voluntary organizations in India can be examined. Some of these are used as starting point for this reflection.

8. WHAT NEXT?

The contemporary challenges are emerging from a diverse set of forces and each one of them requires a deeper understanding and elaboration. Some of the contemporary challenges are:

a. The global economic order now encompasses all the villages, slums and suburbs of practically all the countries of the world. The internationalization of economies is followed by the internationalization of societies and cultures. Indigenous cultures, Knowledge base, customs and priorities, Indigenous models of development, visions of society are rapidly giving way to a
universal, uniform, westernized view of society, culture and economy.

b. Another trend is the concentration and centralization of economic and political power. This centralization is further assisted by the emerging new technology, which provides for means to monitor and control global operations from one site.

c. Problems associated with growing strength of capitalism are increasingly visible among poor and the exploited of the south.

d. The challenge of the growing control of mass media on the minds and hearts of ordinary people has become ever so strong and powerful. The availability of satellite technology has considerably improved the possibility of this control by the rich

The world is witnessing growing confrontation and struggles by the organizations and representatives of the poor. The assertion of the rights of the poor to define a world of their own has been taking place throughout the world. It is this, which provides the possibility of hope in the future.

The achievements and success of voluntary organizations in various fields and the excellent work done by them in specific areas is no doubt a tremendous task that has helped to meet the changing needs of the social system. The areas covered by these voluntary organizations, their approach, involvement, contribution etc. are of prime importance in the history of social development. However, with the changing times and the needs of the society constantly undergoing a dynamic change, these VSOs are faced with many challenges and
are therefore, required to use the concept of social marketing, marketing tools, marketing research and marketing strategies.

9. FORMATION AND REGISTRATION OF VSOs

For voluntary service organizations, it is essential to have basic knowledge in terms of formation, development and operation. In this section, an attempt has been made to explain briefly, the various aspects related to the subject.

9.1 FORMATION

Founder members with their experience, ideological background and purposes conceptualize the organization and start it with the help of initial 'resource providers'. These resource providers can be local people who provide a place for the organization, other similar organizations that help and support the organization's objectives, some donor agency, which gives a small grant to start the work, etc. All these people become the 'stake- holders' in the process of supporting the organization. Founder members primarily, and the resource providers secondarily, help define the mission, core values and vision of the organization. The mission of voluntary organizations is stated in various ways, like "to work for the oppressed and the poor people for their upliftment", "to bring about social change", "for socio-economic upliftment of the poor", "or organize the poor", etc.

But different operational strategies are chosen to accomplish these missions. Some start economic activities for the poor and organize them in the process. Some organize the local people first and then decide about the next steps. Even in these strategies, they choose different activities like social forestry, agricultural development, adult education, income generating programs, etc. This is chosen primarily
according to the need of the area and the people, and the understanding of the situation by the founder members (sometimes the other shareholders).

As the activities are chosen, they get divided into various functions and responsibilities. In the early days, much of the work is coordinated with the help of informal norms and face-to-face interactions. Some formal rules and regulations are written down at the same time of the registration of the organization, depending on the legal requirements. But a greater degree of formation is needed when the organization expands its activities and staff. New interpersonal relationships develop, new coalitions and sub-groups form, and some formal division of labour is also done through sharing of responsibilities.

The organization’s tasks and activities, people who perform them, informal arrangements made to perform the tasks through interpersonal relationships and norms and formal arrangements, division of labour, rules and regulations and reward system all form the organizational culture. Processes like communication and information flow, decision-making and conflict resolution primarily depend upon the above factors, i.e., tasks and activities, human resources, informal and formal arrangements. These processes reflect the work culture and organizational dynamics. Thus, according to its stated and cherished vision and purposes, each voluntary organization evolves a particular operational strategy. From the operational strategy, the primary tasks of the organization become clearly defined. It is the primary task of the organization to determine how the majority of its financial resources and manpower.
9.2 Registration

The NGO can be registered as a trust or as a society or as a company. The procedure for registering of an NGO as either body is described in the following paragraphs. The process of registering a society generally takes a longer time than registering a trust.

9.3 Registering a Trust

The application for registration of a public charitable trust should be submitted (under section 18 of the Bombay Public Trusts Act, 1950) to the deputy/assistant charity commissioner having jurisdiction over the region / sub region in which the trust is sought to be registered. In Bombay, the office of the charity commissioner is situated at 83, Dr. Annie Besant Road, Worli, Bombay – 400 018.

The application should be made in the prescribed form, which is available, at a very nominal price, from the office of the charity commissioner. In Bombay, the form is also available at Tax Print, 177 Bazargate Street, Bombay 400 001.

After providing details (in the form) regarding designation by which the public trust shall be known, names of trustees, mode of succession, etc., the applicant has to affix a court fee stamp of Rs. 2/- to the form and pay in cash, registration fee which may range from Rs 3/- to Rs 25/-, depending on the value of the trust property. If the value of the trust property does not exceed Rs. 2,000/-, the registration fee levied is Rs. 3/-. If the value exceeds Rs. 25,000/- it is Rs. 25/-. The application form should be signed by the applicant before the regional officer or superintendent of the regional office of the charity commissioner or a notary. The application form should be submitted, together with a copy of the trust deed (the original may be produced, later, for verification) which is the main instrument of the trust. The
trust deed is a document every trustee must turn to, whenever in doubt regarding the aims and objects of the trust, mode of succession or any issue concerning the management of the trust.

The trust deed must be executed on non-judicial stamp paper, the value of which would depend on the valuation of the trust property.

According to article 61 of schedule I of the Bombay Stamp Act, 1958, “where there is disposition of property” and “where the Trust is made for a religious or charitable purpose”, the stamp duty is “the same duty as a Bond (article 13) for a sum equal to the amount settled or market value of the property settled”. On reading the aforesaid article 61, together with article 13, of the Bombay Stamp Act, we understand that for “every rupees five hundred or part thereof of the stamp duty (w.e.f. 1-5-1993) is “rupees twenty”.

If one decides to start a trust with a token amount of Rs. 1,000/-, the trust deed should be executed on a non-judicial stamp paper of Rs 40/-. It is advisable to use both sides of the paper, and the pages, other than the stamp paper, be of a variety known as “ledger paper”. Both the settler/s and trustee/s in the presence of a witness should sign the trust deed. The witness may be a friend or relative. Some even prefers to sign before a notary.

Two other documents, which should be submitted at the time of making an application for registration, are

- Affidavit which must be sworn (by the trustees making the application) before a notary and executed on non-judicial stamp paper of Rs 10/- and
- Consent letter, which may be prepared on an ordinary sheet of paper and signed by the trustee/s other than the trustee making the application. In the absence of a consent letter from the remaining trustees, the deputy/assistant charity
commissioner can insist on the presence of all the remaining trustees for the hearing.

Processing the application usually takes about six to eight weeks. A notice informing the applicant about the day and time fixed for a formal hearing is dispatched usually 10 to 15 days in advance. The applicant generally has to appear in person or depute his / her lawyer. The original trust deed should be produced for verification at the time of the hearing.

The deputy / assistant charity commissioner before whom the enquiry is held has to ascertain:

- Whether a trust exists and whether such trust is a public trust;
- Whether any property is the property of such trust;
- Whether the whole or any substantial portion of the subject matter of the trust is situated within his jurisdiction;
- The names and addresses of the trustees and managers of such trust;
- The mode of succession to the office of the trustee of such trust;
- The amount of gross average annual income and expenditure of such trust;
- Any other particulars as may be prescribed under sub-section (5) of section 18.

After making enquiry on the aforesaid issues, the deputy / assistant charity commissioner makes entries in the register kept under section 17 (popularly known as schedule I) of the Bombay Public Trust Act and issues a certificate of registration which bears the official seal and registration number of the trust.
If the certificate of registration is lost or damaged over the years, a duplicate certificate can be obtained from the department, on application and on payment of a nominal fee.

9.4 Registering a Society

The application for registration of a society (under the Societies Registration Act, 1960) should be made to the assistant registrar of societies (in Maharashtra state, the assistant registrar of societies is the assistant charity commissioner) having jurisdiction over the region / sub region in which the society is sought to be registered.

The application should be submitted together with

- Memorandum of association and rules and regulations;
- Consent letters of all the members of the managing committee;
- Authority letter duly signed by all the members of the managing committee;
- Affidavit sworn by the president or secretary of the society on non-judicial stamp paper of Rs. 10/-, together with a court fee stamp, and
- Declaration by the members of the managing committee that the funds of the society will be used only for the purpose of furthering the aims and objects of the society.

In Maharashtra State, since the registrar of societies is the charity commissioner, the society also has to be registered as a trust hence an application should also be made u/s 18 of the Bombay Public Trusts Act 1950, in the prescribed form.

All the previously mentioned documents which are required for the application for registration should be submitted in duplicate, together with a registration fee of Rs. 50/-. Unlike the trust deed, the memorandum of association and rules and regulations need not be executed on stamp paper.