VOLUNTARY ORGANISATIONS IN SOUTH RAJASTHAN
Relationship between Society and voluntarism

No society around the globe exists on the basis of absolute equality. All the societies from the simplest to the most complex one have some or other form of inequalities. Whether these inequalities are created by society or natural agencies but it is the responsibility of the society to look into. Pursuantly, voluntarism is an effort to redress these apprehensions of disadvantage groups and bridge the gap of inequality. Hence it existed across the time and place in all social formations and manifested in different shapes, size and duration. The voluntary reflections may be like associations, movements, interest groups, formal organizations and any other collective formations evolved voluntarily. All these expressions have some common features, such as, common goal and voluntary participation and group phenomena rather individual act.

The force of voluntarism may be self-motivated or the influence of external agencies or both. Former is more explicit as individual philanthropy while latter act as pressure group or ethical force. Despite the functional variations of social influence and expressive, voluntary sector as a whole share certain basic structural similarities with clearly defined goals. Social influence type of associations are those which are designed to act as interest or pressure groups and offer a platform for community to further strengthen their goals, including political interesseScheduled Tribes.

Therefore this type of voluntary association acts as a facilitating mechanism for the dispersion of power in society. On the other hand, the expressive type caters to the emotional needs of its members by performing the role of primary groups. Indian society manifested that the voluntary associations. The means of voluntarism may be radical or calm process, irrespective of issues the ultimate aim is always to bride the gaps in society through various channels. The motivational force behind the voluntary activities again variable may channels through ethical or religious, utilitarian, political or a sense of duty.
HISTORICITY OF VOLUNTARISM IN MEWAR

Initial waves of voluntarism

Though the roots of voluntary action as a concept may be traced to the functioning of social institutions in the ancient period and even outside social institutions in the medieval period. The history of voluntary organisations in Rajasthan or India in available literature often traced in the modern period rather ancient or medieval and is viewed a product of British rule in India. However, it does not mean that Rajasthan in pristine days was devoid of the voluntary activities and institutions. It existed for centuries in their original Indian form. A brief historical narration of these institutions from Vedic to the Mughal period are as following.

Though there is no definite clue of voluntary institutions in Rajasthan in Vedic age. But what is true of Vedic India is also true of Vedic Rajasthan. During this period voluntary institution in the form of sabha, samiti and vidath existed in Vedic society. The ‘sabha’ primarily a social club, discharges the role of village administration. The village elders were wholly responsible for the management of village tanks, pastures, temples, and other public properties. In Atharva veda this institution viewed as one of the twin daughter of god Prajapati. The village community was the basic unit that played a role of local self-administration in Vedic times. There was little interference of higher authority in local development. The village communities were always self-sufficient, self-reliant, and independent of foreign relations. Here foreign relations refer away from dependency and voluntary village authority. Though it is difficult to say that there was no extra territorial relations later which has been criticized by different empirical studies.

Similarly Ojha in his history of Rajputana, mentions the Gram shaba in the Mahabharat days in Rajasthan. Moreover, there are instances in the Mahabharat to corroborate this fact. Narada put a question to king Yudhisthira about the functions of

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63 The Rigveda mentions a village (gram) as an aggregate of several families, headed by the chief of the village called gramin. In Vedic stage, the Matasya kingdom, near Saraswati river located in Rajasthan. During Mahabharat period, the place Madhyaamakeyas is located near Chittoregarh. On the basis of excavation work conducted at Bairath valley other places assigns to some areas of Rajasthan the antiquity of Mohanjodaro and Harappa.

64 Charles Mctcalfe described this feature in his writing of Indian society- Selected Committee of House of Commons, 1932, vol. III, (Appendix 84), p. 331
Gram sabha\textsuperscript{65}. During Mauryan period, the sabha was the center of all multifarious activities of the village. It discussed religious and social matters. The sabha met under a shady tree over a special constructed mound where representatives of the village families, the elders, and other experienced folk gathered\textsuperscript{66}. Altekar also informs about the existence of numerous voluntary groups both in town and village in post-Mauryan society. He further describes that traders, artisans and agrarian persons had their own representatives in city council. While in village council, the average population must have had the dominating voice. But vast majority of members of the village council must have belonged to different traders and professions\textsuperscript{67}.

In the 7\textsuperscript{th} and 8\textsuperscript{th} century, Rajasthan was divided into small kingdoms namely Guhilots, Chauhans, Chaeras were well known. The Guhilots were ruling over the hilly district of Mewar whose capital was Nagaharda (modern Nagda, 14 Kilometer from Udaipur city). All these small kingdoms were also having their own feudatories called thikana. The authorities of state and kingdom declined in the time of Vinakpal (931 A. D.), consequently their feudatories became independent.

R.S. Darda says local voluntary institutions continued to function throughout the Mughal rule. Though Rajput Chiefs accepted the suzerainty of Mughals but they were virtual masters of their territories and old practice of village continued. On the other hand, institutions started weakening day by day due to following factors. First, Rajput chiefs became less responsible as well as less accessible to the people. The village institutions declined and lost their glamour, lustre, and prestige. Second, Jagirdari system also intervened and disrupted the democratic set-up of these voluntary institutions. Third, continued hostility with the Mughal ruler also helped to dwindle these institutions. The peerless patriot Maharana Pratap of Mewar carried out war with Mughals for 25 years and these years whole socio-political institutions were inactive. In post Mughal period, the voluntary institutions further became weak and decadent. The framework of government broke down or was breaking, feudal forces

\textsuperscript{65} Narada asked- "Do brave and wise Panchas of your nation engage in collection of funds and other allied panchayat activities and thus add to general happiness" (Sabha Parva: Mahabharat, vol. I, p. 661), This is translated version of Sanskrit.

\textsuperscript{66} Satyaketu described in his book 1964, \textit{Maurya Samrajya Ka Itihas}, p- 210-11

\textsuperscript{67} A.S Altekar 1958, \textit{State amd Government in Ancient India}, Motilal Banarsidas, New Delhi, p. 115, 220
becoming stronger during this period of political chaos and confusion. Such stifling atmosphere was also added by Pindaries in these Rajputana states.

Therefore, the history of voluntarism is as old as the society itself because the primitive society was very much based on voluntary social contract. People lived in groups and worked together to accomplish their basic common needs. At that time the nature of relationship was simple, division of labour based on age and sex, social institutions not so developed and managed by these voluntary groups. These voluntary groups were more of self-interest groups rather a welfare agency towards other. But this social formation was a sole authority of society. The state institution was in primitive stage and yet to develop distinct from society. The early history of Rajasthan is like that of other parts of India, somewhat obscure and the materials for its reconstruction are scanty that don’t provide the specific features of voluntary formations. Therefore, ancient and medieval phase of voluntarism gives a general feature of North India. The society of Rajasthan has a long root of history since Indus Valley civilization and passed through various stages till date.

Since eighteenth century

Impact of west: - The losing hold of Mughal rule and the increasing influence of the British rule is a major break through in Indian history. This major change has observed in different spheres- political structure, economic system, technology and its result in society. Two incidents of Europe-French revolution and Industrial revolution are the force behind these happenings. In the colonial race, not only Britain but France, Denmark, Spain, Portugal, Holland were other competitors. All these European countries also brought with them the democratic ideas, new legal system and western education in their colony. A closer look of this history in this phase marked by the initiation of the social reform movements. Initially it was influenced by religious reform and, later on, oriented to social-political or independent movement. Both of these movements were voluntary in character and peoples participation.

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68 Initially the social contract theory propounded and developed in sixteen and seventeenth centuries by Thomas Hobbes, John Lock, J.J. Rousseau in their works respectively The Leviathan (1651), On Civil Government (1690), Inquiry Concerning Principles of Morals (1751). Though this was holistic approach more emphasized on political and economic dimensions later on sociologists like Herbert Spencer, Henery Maine and Durkheim distinguished social and legal contract.
Countryside and voluntarism- The society of south Rajasthan has strong reflections of voluntarism particularly the traditional or conventional one. Being a feudal power structure, lack of education, odd climatic conditions made it nearer to folk or traditional dominance. As data also reflects that 77 percent population of Rajasthan are rural while South Rajasthan and Udaipur district shows higher of that, i.e. 86 and 83 percent of the total population respectively. As long as the tradition and religion has stronger the hold of social relations, the people’s behavior is guided by traditional values, religious norms rather rationality. Hence the form of voluntarism was philanthropic, charity and religious contribution (dan) for social welfare.

James Tod illustrates the conventional voluntarism in his descriptions of Mewar that the practice of perpetual charity was widely known in the area as Sahsuna a religious grant of lands to the Brahmine, Charan, Bhat, Nath and others; Sudhabirt the another form of perpetual charity distributed to religious pilgrims; Seerano or seer is also one institutionalised form of voluntary contribution in which the fourth part of the grain of the summer harvest. The whole idea of conventional charity and philanthropy directed by different the religion irrespective of their particular idealism and faith i.e. Hinduism, Islam, Jainism, Christianity, Budhism.

This traditional voluntarism has certain limitations, as its expression was more of individualistic, moralistic and paternalistic in approach. It was inspired by the idealism rather than ideology. The volunteers serviced the disabled and helped those without food and shelter. It was only helping activities more often sporadic occasional and unorganized. It entails no specific ideology and long-term goals. It responded to crisis situations and not a systematic constraint. The approach was devoid of structural analysis social oppressions and inequalities that are the reason that Rajasthan, especially the Mewar region lagging in development race and continuing the feudal social formations.

Second important a limitation of early voluntarism was that it often made people dependent and diverted their attention from real issues i.e. social inequalities and exploitation of tribal by non-tribal. Voluntary action groups working within the

70 Upendra Baxi. 1986, Activism at Crossroads with Signposts, Social Action (Oct.- Dec.), Vol. 36, p. 78-89
system for the status quo of the system. They neither questioning not altering the conditions of the people in the distressed nor disadvantage situations.

**Voluntarism as socio-religious reform movement**

Social reform movements were a culmination of a process of assimilation. This has started since 15th century by the arrival of West Asian socio-political and religious thought in the form of Sufi movements or monotheistic movements. Guru Nanak and Kabir opposed the inequalities based on caste, untouchability and social evils. Followers of these leaders later established sects- Sikh and Kabirpanth. Even today large proportions of tribes are Kabirpanthi in Udaipur district. Voluntary action in the 18th century and onward emerged as socio-religious reforms movement through institutions like Atmiya Society (1815), Bramha Samaj (1829), Paramhans Mandal (1840), The Theosophical Society (1872), Arya Samaj (1875), Prarthna Samaj (1884), Ram Krisna Mission (1897), Anjuman-Himayat-I-Islam (1898).

The impact of this movement was neither uniform in neither different regions nor similar social background of participation and leadership. The charismatic leaders of these movements were Raja Ram Mohan Roy (1772-1883), Ishwar Chand Vidyasagar (1826-91), Ramkrishna Paramhans (1836-66), Swami Vivekanand (1863-1902), Aurbindo Ghosh (1872-1950) in the eastern part; Swami Dayanand Saraswati (1824-1883) in North-western part; Sri Govind Ranade (1842-1901), Jyotiba Phule (1827-1890) in Western part; E V Ramaswaminayakar Pariyar (1879-1973) in south India and many other unknown local leaders played a charismatic role in the voluntary groups formation for socio-religious reform. Apart from Hindu religion the reform movement also observed in Islam, Sikh and Parsi religion. Muhamdan Literary Society (1863) in Calcutta, Mohamdan Anglo Oriental College (1875) is established in Aligarh to reform Muslim society. Sir Sayad Ahmad Khan (1817-1898), Muhamad Iqwal (1877-1938) are also well-known charismatic leaders of socio-religious movement. Similarly in late nineteenth century, the establishment of ‘Khalsa’ among

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71 Unfortunately we don’t have exact figure of the followers of Kabirpanthi because Indian Census enumerates only six religious categories that are Hindu, Muslim, Christian, Sikh, Jain, and Budhist. Rest is put in two categories called ‘no religion’ and ‘none of these’. Therefore it is very difficult to know the exact number of Kabirpanthi. During my fieldwork I found in Jhadol and Kotra tehsils of Udaipur district a good proportion of them.
the Sikh and Rahmani Mazdayasan Sabha (1851) among the Parsis is voluntary institutions which has significant role to remove orthodoxical element in their respective society.

South Rajasthan (Mewar state) region was also under the influence of socio-religious reform movement of 19th century. The strong hold of religion on Rajasthan’s society always influenced the human behaviour there, whether it was Hinduism or Islam. Dayanand Saraswati’s ideology – ‘revival of the Vedic tradition’ had a good impact. The branches of Arya Samaj were also established in different parts of Rajasthan between 1880-90. Even today, many Dayanand Anglo Vedic (DAV) institutions are functioning in whole south Rajasthan. Swami Dayanand Saraswati was an enthusiastic exponent of Hindu religion and nationalism. As his ideas of swadharma, swarajya, swadeshi and swabhasha made remarkable progress in Rajasthan. A social institution called Paropkarni Sabha was also established at Udaipur in 188372. Before this, a Banjara leader Govind Giri born in Bansia village of Dungarpur, came in contact with Dayanand Saraswati during his visit to Rajasthan in 1880-81. He founded a voluntary organisation for rallying reform movement among the Bhils and Koli tribes of Rajasthan and the bordering areas of Gujarat. The organisation was called Sump Sabha, Sump is a local term which means ‘unity’73. A state level voluntary institution of Arya Samaj also established in 1886 called Arya Pratinidhi Sabha.

Forerunners of Arya Samaj movement in Rajasthan, were the rulers of Udaipur and Sahpura, and social reformer Shayamji Krishna Verma. Later on, they also took the whole responsibility of the movement74. The message of Dayanand Saraswati was well received by the princes, Jagirdars, and the people of Rajasthan in their common allegiance to Hinduism and the feelings of nationalism. The Swami said “I wish to bring the Rajas and the Maharajas into the right path and want to unite

72 Harbilas Sarda. 1946, Life of Dayanand Saraswati, Ajmer, part III, P. 422
73 See C.S.K. Singh. 1995, The Sound of Drums- Tribal Movement of South Rajasthan (1881-1947), Manak Publications, New Delhi, p. 93-94 (Foreign and Political Department, Internal- A, Proceedings, March 1914, Nos. 8-67; No. 7173 dated bombay castle, 4 December 1913 (confidential), C.C. Watson, Secretary to the Government of Bombay, Political Department to Secretary to the Government of India in the Foreign Department.)
74 “I, Dayanand Saraswati, entrust these 23 persons the sole incharge of my clothes, book, money, Yantralaya and write this “Swikar Patra” to use the same for altruistic purpose” - in “Swikar Patra” Pamphlet by Dayanand Saraswati
the Arya race into one whole". The Arya Samaj movement was aggressive on its patriotic zeal and while holding fast to the cult, the infallibility of the Vedas and the superiority of the Vedic culture, was at the same time not inimical to broad social reforms.

South Rajasthan is predominant of tribal population, therefore, tribal movement goes much deeper in the past as Bhagat movement, Vaisnavite movement and later freedom movement. The role of these movements considered a significant social change among primitive community or tribes of Mewar region. Bhagat movement is generally described as socio-religious renaissance, which grew in the light of increased cultural contact and proximity of the Bhils and various other Hindu castes. The movement started in the 17th century A D by a Brhamin priest Shri Mavji Maharaj. Later its leadership was taken over by the leading Bhil followers like Suramaldas of Lasadiya, Govind Giri and their respective sects are called ‘Bamni Bakti’ and ‘Banjara Bakti’.

The elements of Hinduism are more apparent in the Bhagat movement than the animism followed by the tribes. Though the movement aimed at the emancipation of all and endeavoured to remove the social evils- like liquor consumption and criminal activities, animal-killings and other superstitions. While Vaisnavite movement spread in wider areas of society, it was not specific to the tribes but also influenced non-tribes. R.S. Mann (1983: 315) described the Vaisnavite movement as a revival of Bhagati movement. He further argued that Bhagati movement was three-century old and suffered a major set-back that lasted a long time and revived as a Vaisnavite movement. Bhagat movement was also a socio-religious reform of South Rajasthan comprising Udaipur, Banswara, Dungarapur, and Chittoregarh districts.

A class of Bhagats came into being voluntarily to serve the community, though they also had intra-class variations. A Bhagat is basically one who has consciously renounced faith in the primitive cult, labeled animistic and developed faith in Hindu

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75 Harbilas Sarda. op. Cit., p. 284
gods and the associated religious principles. This effort led to a new social formation, which was non-existent prior to the seventeenth century.

The Bhagats among the Bhils belong to various sects and their respective philosophies, principles, and associated norms and sanctions have assumed forms of a movement with a large number of followers. The Banjara Bakti group is more popular in the Dungarpur and adjoining Udaipur, Banswara and Gujarat. Today, it is one of the leading sects of Bhagats worship Mahadeo and Krishna. In addition to the above mentioned major sects of Bhagats which are active among the Bhils of Rajasthan, there are a few others, but they have not gained in popularity. The history of these sects, too, is not very old and they are recent origin. The followers of these sects are scattered and as such have no specific area of concentration. These sects include – Kamadia/Ram Dev Panth, Nathji Panth, and Kabir Panth. Kamadia sect is also known as Dasnami or Ram Devji sect have been more liberal in their approach to converting people in their fold. It is believed to have originated in Jhodhpur and brought to the Bhils by Hindu Missionaries. Nathji Panth is new among the Bhils and is believed to have originated in Ujjain. Chalu Bhagats enjoyed the most popularity and appeal because they loosely observed the restraints enjoined by the Bhagats. While the Kabir Panthis are very strict about the observance. Kabir Bhagats believes in monotheism and denounces the rest of the deities. They totally abstain from the use of liquor and very sincere in their devotion to the faith.

Therefore, the origin and growth of voluntarism in South Rajasthan is interwoven with the socio-cultural configuration of that society. Early voluntary activities – charity, philanthropy, relief, reforms was very much inspired by the religious consideration. Rajasthan being a authoritarian and feudal social structure, both royal and individual initiative, has a long tradition of social services. A good number of charitable organizations, trusts, dhramsalas and many other welfare institutions are distributed to the entire state. Much of the voluntary work in ancient days was motivated by a strong desire to help those people, who could not take care themselves- the poor, disabled, diseased, orphan, hungry etc. Major voluntary activities were building temples, wells, tanks, parks, dhramsalas, Bawri (a type of well), distribution of foods, and gifts on special occasions such as eclipses and other.
Secondly, personal satisfaction and conspicuous social honor guided the conventional charity and philanthropic acts. Unlike modern voluntarism, it was neither paid volunteers nor professionally trained social workers. Many of them came from privileged classes or castes and were compassionate to the core. Doing social service was clearly part time pursuit. They didn’t expect any material return, except the psychological satisfaction and social reorganizations. Volunteers helping endeavors were supposedly selfless and altruistic. Thus, early voluntarism characterized by two significant aspects. First was to help the helpless; and secondly, to bring the social reforms. Both the forms of voluntarism had laid strong impact on the Mewar society and were deeply embedded with social norms and values.

Christian Missionaries and voluntarism: - Since the late eighteenth and early nineteenth century, the impact of British rule and Christian missionaries changed the form of voluntarism that expressed as formal organizational network rather a individualistic and leisure time engagement. However, both are motivated and influenced by religion, sect, cult and denominational forces. Each values and cultural system provides safeguards to the weaker sections. Christian missionaries started their work long ago for the tribal development. Verrier Elvin78 considered these missionaries as keen to civilize the primitive people and assimilate in church. These works spread all over the country with disproportionate hold and South Rajasthan not an exception to this, but less influenced. Christian Churches were opened between 1860 and 1880 in almost all the important princely states. The Bible has already translated into Marwari (local language) by the missionaries of Serampur in the first decade of the 19th century. In Banswara, Dungarppur, and Sirohi the missionaries set about their business79.

Church’s Auxiliary for Social Action (CASA) and others established before 1947 in India and later at Udaipur as a branch office. It is operational through Church in all free tribal dominated districts of South Rajasthan i.e. Udaipur, Dungarpur, Banswara, and Chittorgarh. Besides these, many schools and other activities- health centers, hostels, and vocational training were run by Christian agencies. The impact of

such voluntary agencies' work was detrimental to the growth of culture and hurt the self-respect of the people.

The introduction of western ideas and Christian faith in the form of voluntary development could not influence much in the area of south Rajasthan. However, the missionaries encountered less opposition from the Hindus in Mewar than the surrounding regions. Because the native rulers could not do anything to prevent the conversion activities of the missionaries as they feared the Christian government. The less effect of Christian voluntarism in the region is unknown and yet to explore the reasons. If we see the historical reason than it may be due to earlier exposure of Bhagat Movements and not as much as they would have focused on non-tribes particularly high castes.

The combination of power relations changed with time and some latent form of confrontation has observed in selected pockets of Kotra, Pai, Som of Udaipur district. Though surrounding region of Gujarat and Madhya Pradesh has witnessed many such confrontation against the conversion and infrequently continued even today. Recently occurred adjoining areas Panchmahal (Gujarat). After independence, situation has changed, an inquiry committee (1954) under the chairmanship of Dr. B.M.S Niyogi was appointed to investigate the functions of Christian missionaries in Madhya Pradesh. The committee undertook study and activities single out were religious conversations. such as the provision of education books, medicines and health care: uplift work of Scheduled Castes/ Scheduled Tribes and other welfare services. Two important recommendations made by the committee, first curbing the more obtrusive evangelical activities of the missionaries particularly foreign missionaries; secondly funding of NGOs from abroad must be channelised through Government.

The integration of tribes into Hindu fold was always in Rajasthan, MP, Bihar. The major thrust of socio-religious movement was to reduce the inherent weakness of the Indian society and prepare for nation building process. Udaipur and Mewar region was less concern with this political aim, because it has some different

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80 Ibid., p.180
and specific socio-political condition like - a large section of people were tribals, royal political setup, feudal social condition, and the acute proportion of middle section between common tribes and feudal lords. Therefore, social reform movement in south Rajasthan of 19th century confined within social welfare only without any further political target.

Voluntary action and socio-political movements
The political development of modern India in late 19th century onward led a new direction of voluntary formation. The early voluntary action, as mentioned earlier, was characterized as spontaneous, relatively unorganized, lack of leadership, scattered efforts and some extent blurred goals. Unlike that, it shows continuous, more organized, charismatic leadership, proper communication, clear socio-political objectives, and wider people's participations. It has manifested through various movements and mobilisations- peasant movements, tribal movements, trade unions, student movements, women movements and many other social formations. In this phase voluntary organisations are more diversified, supported national feelings in different parts of the Indian sub-continent.

The society of Rajasthan has strong impulses of voluntary associations during freedom movement such as- the network of Praja Mandals as people's organisations spread in all districts of the state against the British Regency as well as local exploitative rulers. Initially the activities of Praja Mandals confined to the socio-economic regeneration and was not politically active till 1938. Mewar Praja Mandal established at Udaipur in April 1938 under the leadership of Manik Lal Verma, Bhure Lal Baya. Similarly the branches of Praja Mandal established in whole Rajasthan to secure the establishment of a responsible government and safeguard from exploitative system. Most of the leadership in people's organisations came from the middle class of the society. Outstanding among them were Jai Narain Vyas, Arjun Lal Sethi, Hira Lal Sastri, Vijai Singh Pathik, Balwant Singh Mehta largely accepted as the leaders of the entire Rajasthan (see table-3.1). Among other notable leaders were Ram Narayan houdhary, Gokul Bhai Bhatt and Gokul Lal Asawa who followed Gandhian approach of social change.
### Table-3.1

**Network of Praja Mandals in Rajasthan**

<table>
<thead>
<tr>
<th>Region</th>
<th>Name of Institution</th>
<th>Year</th>
<th>Leaders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udaipur</td>
<td>Mewar Praja Mandal</td>
<td>1938</td>
<td>Bhupendra nath Trivedi, Dhulji Bhai Bhavsar, Motilal Jadia and Sidhi Shankar Jha</td>
</tr>
<tr>
<td>Baswara</td>
<td>Banswara Praja Mandal</td>
<td>1930s</td>
<td>Gokul Bhai bhatt</td>
</tr>
<tr>
<td>Sirohi</td>
<td>Sirohi Rajya praja Mandal</td>
<td>1939</td>
<td>At ville parle, Bombay by Vridhi Sankar Trivedi, Bhima Sankar Sharma82</td>
</tr>
<tr>
<td>Dungarpur</td>
<td>Dungarpur Rajya Praja Mandal</td>
<td>1944</td>
<td>Bhogi Lal Pandya</td>
</tr>
<tr>
<td>Bhilwara</td>
<td>Shahpura Praja Mandal</td>
<td>1937</td>
<td>Ramesh Chandra Ojha and Laxmi Dutt Kantia</td>
</tr>
<tr>
<td>Kota+ Bundi+ Jhalawar</td>
<td>Haroti Praja Mandal</td>
<td>1926</td>
<td>PRAJYA PRATINIDHI SABHA</td>
</tr>
<tr>
<td>Kota</td>
<td>Kota Rajya Praja Mandal</td>
<td>1927</td>
<td>Pandit Nayu Ram Sharma</td>
</tr>
<tr>
<td>Jhalawar</td>
<td>Jhalawar Praja Mandal</td>
<td>1947</td>
<td>Kanhaiya Lal Mittal, Choga Lal Poddar, Tansukhlal Mittal, Mangi Lal</td>
</tr>
<tr>
<td>Bundi</td>
<td>Bundi Praja Mandal</td>
<td>1931</td>
<td>Kanti Lal</td>
</tr>
<tr>
<td>Jaisalmer</td>
<td>Jaisalmer Praja Mandal</td>
<td>1940</td>
<td>Sagar Mal Gopa</td>
</tr>
<tr>
<td>Marwar</td>
<td>Marwar Hitkarni Sabha</td>
<td>1924</td>
<td>Jai Narayan Vyas</td>
</tr>
<tr>
<td></td>
<td>Marwar Praja Mandal</td>
<td>1934</td>
<td>Man Mal Jain and Abhai Mal Jain</td>
</tr>
<tr>
<td></td>
<td>Marwar Seva Sangh</td>
<td>1920</td>
<td>Jai Narayan Vyas</td>
</tr>
<tr>
<td>Bikaner</td>
<td>Bikaner Rajya Praja Mandal</td>
<td>1942</td>
<td>Raghuvar Dayal Goyal, Mukta Prasad Saxena etc</td>
</tr>
<tr>
<td>Alwar</td>
<td>Alwar Praja Mandal</td>
<td>1938</td>
<td>Hari Narayan Sharma and Kunj Bihari Lal Modi</td>
</tr>
<tr>
<td>Bharatpur</td>
<td>Bharatpur Rajya Praja Mandal</td>
<td>1939</td>
<td>Gopi Lal Yadav and others</td>
</tr>
<tr>
<td>Jaipur</td>
<td>Jaipur Praja mandal</td>
<td>1931</td>
<td>Chiranji Lal Misra, Jamna Lal Bajaj others</td>
</tr>
<tr>
<td>Karauli</td>
<td>Karauli Praja Mandal</td>
<td>1938</td>
<td>Trilok Chand Mathur</td>
</tr>
</tbody>
</table>


South Rajasthan comprising- Banswara, Dungarpur, Chittoregarh, Sirohi, Bhilwara had the branches of Praja Mandals and actively fought for peoples rights. Bijolia movement, in Udaipur district, is one well known expressions of the local people with the support of Praja Mandal. Bijolia and Bengu are reformist kind of

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82 Vijai Kumar. 1975, “Sirohi Rajya Main Praja Mandal Ki Shapna”- Proceedings of Rajasthan History Congress, Jodhpur, p.105

83 It was first formed in 1915 and named Marwar Mitra Hitkarni Sabha and successful in people’s activities against the ruler. There was lull in its activities for some years and in June, 1924 again started in organised and regular propaganda.
peasant movement happened in south Rajasthan during 1913-41. It was developed against the thikanedar or local ruler and their exploitative practices i.e. related to the collection of revenue, cess, begar, rasad, loan, etc. Peasant demanded better agrarian management and changes in the social structure of the Jagir.

The movement emerged in two phases during the first phase (1917-22) it aroused the consciousness of kisans against the existing agrarian structure with specific relation to political and economic system. The hierarchical nature of land ownership and the system of land tenure were the core issue of contention. While in the second phase (1940-42) it get momentum and become radical with organised and sustained support of Praja Mandal. Leadership was non-peasant, local as well as outside and played a catalytic role in the movement. Hira Singh and Saroj Chawla (2002) analysed the role of traditional culture, particularly the religion, were very crucial in mobilising the kisans in this peasant rebellion in Rajasthan during 1920-40. Therefore, the role of culture in the movement indicates the correlation between the cultural element and peoples participation. The movements in India belong to two clear-cut ideological groups, the Marxist and the Gandhian. Telangana and Bijolia are the rare combination of the two, where violence was used when the leaders observed that the movement would flop without such action.

These movements developed a number of voluntary organisations during their life cycle though terminated shortly. For instance, Mitra Mandal, (Feb.1906-Dec.1907, educational) Vidya Pracharani Sabha (1915-1917, educational, first established in Chittoregarh by a teacher, Chandra Kant Jyotish, the Sabha aimed to educate the children and awaken the masses and in order to achieve these objectives organised school, library and weekly meetings), Kisan Sabha (1913-1915, organisational) but loose in social structure because emerged out of the traditional caste organisation of the Dhadaks, performed central place for running movement, Sadhu sitaramdas), Uparmal Kisan Panch Board (1917-1926, organisational) Khadi Utpati Kendra (1925-1971, welfare economics, associated with other local organisations, Sadhu Sitaramdas)and Poorva Mewar Parishad (1923-1926, social welfare, worked among the women, Anjana Devi Choudhary), Uparmal Seva Samiti

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84 Pushpendra Surana. 1983, Social Movement And Social Structure, Manohar Publications, New Delhi, p. 142-43
(1918-1926, Organisational reformist), Kisan Panchayat (1927-1947, organisational), Panchayati Dukan (1923-27), a cooperative venture with hundred percent shares of the peasants. Kajori Lal Joshi and Nanda Dhakad were its leaders, mobilised the masses and stirred nationalist feelings in the Jagir.85

One significant issue of the movement was the leadership. Which is mainly four types - (1) the caste leader coming mainly from Dhakad caste like manna lal Patel and Narayan Patel; (2) the organisational leaders like Sadhu Sitaramdas; (3) the charismatic leaders like Vijay Singh Pathik, Manik lal Verma in whom the peasants saw a messiah and (4) political leaders like Bajaj and Upadhyaya who tried to solve the peasant problem through their political stature.86 At the ideological level, the peasant ideology is less utopian, more practical. It does not conceive planned changes in a big manner and hits at precise problem and tries to sustain itself with a particular focus. The religious structure of the Jagir played a very significant role in developing the movement’s ideology.

Apart from these, many other voluntary associations in south Rajasthan existed since late 19th century onward which directly or indirectly inculcated political consciousness and very instrumental for local development such as Rajasthan Seva Sangh, Mewar Harijan Seva Sangh, Bhil Seva work, Mahila Mandalas, Rajasthan Vidyapith, Vidya Bhawan. Sarva Hitkarni Sabha

In 1919, the Rajasthan Seva Sangh was established in Wardha and later, in 1920, was shifted to Ajmer. The main object of the Seva Sangh was to obtain redress of the grievances of the public, to support the rightful claims of the rulers and Jagirdars and to create friendly relations between the people and the Jagirdars.87 Various branches of the Seva Sangh were established in Bundi, Jaipur, Jodhpur, and Kota. The Seva Sangh guided Bojolia and Bengu movements also exposed the police atrocities committed at Bundi, Sirohi and Udaipur. Unfortunately the Sangh after 1924 started to decline its influence and set objectives as a consequence of arrest of its leaders- Ram Narayan Choudhary and Shobhalal Gupta.

85 Ibid. pp. 121-122
86 Hira Singh and Saroj Chawla. 2002, Peasant Rebellion and Religion in Rajasthan 1920s-1940s; in Culture Communities And Change (ed.) Varsha Joshi, Rawat Publications, Jaipur
87 Bhagwan Das Kela, 1948, Desi Rajyo Ki Jan Jagriti, Allahabad, p.64
Vanvasi Seva Sangh is another important organisation established particularly for the welfare of Bhils community and to awaken them socially and politically. It was successful to a great extent in attaining its objects so much so that a number of Bhils pledged not to drink and take opium in future. In 1940 Vanvasi Seva Sangh, Dungarpur organised a big exhibition to creating awareness among tribes. Bhurelal Baya was the Charismatic leader of this organisation.

Sarva Hitkarni Sabha was the first to be established in 1913 by Swami Gopal Das at Churu. Hindu, Muslim, Christian, Jain, Budhist could become its member which worked for the eradication of social evils prevalent in society. It did a pioneering work in education by establishing Sarva Hitkarni Putri Pathsala for girls and Kabir Pathsala for the untouchables. The Sabha demanded compulsory education for children in Bikaner leading to the establishment of the few schools by the state administration.

In early 20th century many voluntary organizations established for overall social developments in Udaipur. Most of these are either initiated or supported by the local rulers and affluent sections of society. Some of the wellknown NGOs are as following. Mahila Mandal (1935)- main objective of this organizations was to uplift the illiterate, neglected and tradition bound woman and encourage their all round development and progress through many branch institutions.
Kasturba Matri Kendra (1948) – major activities are maternity service and nursing homes, child clinic, family planning centers, Shishu Kendra. For tribal people, Rajasthan Adam Jati sevak Sangh established and having all India organization whose branch was also in Udaipur. It aims at rehabilitate the aboriginal tribes in the district and to work for their economic upliftment. The institutions under this organization are hostels, schools and rehabilitation center.
Nav Nirman Sangh (1950) – engage in multifarious welfare activities. It is Gandhian institution working for spreading awareness through literature and advocated Gramdan, Bhoodan, Sampattidan and establishes many cottage industries, publish health literature. Gandhi Peace Foundation Center (1950) – started in Udaipur in 1969. Its primary objective was to inculcate non-violence in thinking and action in

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88These voluntary organizations of Udaipur district mentioned in district gazetteer of Udaipur, 1979. Most these are in philanthropic nature worked for poor and weaker sections of society.
sphere of social lives in Udaipur. Its major activities spread in five hills, namely — educational, economic, religious, upliftment of weaker sections and helping governmental institutions. A branch of Indian Red Cross Society- major activities to provide cash and kind in different crisis situation and natural distresses – famines, floods, fire, epidemic, earthquake and also to provide medicines.

Rajasthan Mahila Parishad (1947) – it was established as a branch of all India women’s association. At present, it is working under the Government of Rajasthan. It runs schools, Bal niketan, entrepreneurial centers, library etc., for SC/ST girls.

Rational Forum (1970) established in Udaipur and working for inter community harmonious relationship. It’s most of the volunteers were the educated and intellectuals of Udaipur district.

Shahid Bhagat Singh NavYuvak Mandal (1973) – working for welfare of students provide books and other educational supports.

PRESENT TRENDS OF VOLUNTARISM:
Distribution, Approaches, Networking, and Programmes

Distribution pattern and place and time

The volume of Voluntarism in Rajasthan is average or even less than some States such as Andhara Pradesh, Uttar Pradesh, West Bengal, Bihar, and Tamilnadu. Though the number of success stories is more in Rajasthan, Maharastra in the country than the above mentioned States. Again, if we analyse the regional distribution of voluntarim within Rajasthan than we found some selected pockets have higher concentrations ie Jaipur, Udaipur, Bharatpur, Sawai Madhopur. Udaipur district shows a focal center of voluntary activity in south Rajasthan with highest concentrations. This distribution of NGOs clearly indicates urban features\textsuperscript{89}. Most of the above mentioned districts are major urban centres in Rajasthan, including Udaipur in south Rajasthan.

South Rajasthan (mainly five districts Udaipur, Bhilwara, Cittoregarh, Dungarpur, Banswara) having very much similar geographical and social set up

\textsuperscript{89} The highest number of NGOs registered in Delhi that is around 84000 under society act 1860. The recent enlisting of NGOs under foreign Contribution Regulation Act (FCRA, 1976) also reveal the similar figures. For detail see the Web Site of the Ministry of Home Affarir (India) ie- http/mha.nic.in
shows great variations of the voluntary initiatives. Udaipur district has highest number of voluntary organisations than other mentioned districts.\(^9\)

**Table- 3.2**

<table>
<thead>
<tr>
<th>Districts/ Region</th>
<th>FCRA</th>
<th>CAPART</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhilwara</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>Udaipur</td>
<td>66</td>
<td>35</td>
</tr>
<tr>
<td>Chittoregarh</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>Dungarpur</td>
<td>11</td>
<td>6</td>
</tr>
<tr>
<td>Banswara</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>South Rajasthan</td>
<td>86</td>
<td>49</td>
</tr>
<tr>
<td>Rajasthan</td>
<td>448</td>
<td>426</td>
</tr>
</tbody>
</table>

Source- the data of NGOs under Foreign Contribution Regulation Act (1976) collected from Ministry of Home Affairs, Government of India; Lists of Projects Sanctioned by CAPART- Rajasthan, CAPART, Government of India, New Delhi, 1995

Udaipur, a district in Rajasthan with largest number of tribes in Rajasthan, is the center of voluntary agencies in South Rajasthan. It is very difficult to figure out the exact number or volume of working voluntary organizations in Udaipur district. Because all the existing organizations are not necessarily registered, the all registered organizations are not existing or working, even the changes in location or address of working organizations are big hurdles and above all, the lack of any single agency whether formal or informal at tehsil/district/state level to integrate the voluntary sector as a whole. According to Registrar of Udaipur, where the voluntary organizations are registered under the Rajasthan Society Act (1958), more than six hundred voluntary organizations has newly registered only in last three years ie 256, 202 and 146 respectively in 2000-01, 1999-2000, and 1998-99. There is no any description to find out tehsil or village wise description of these voluntary organizations, unless to go through classification himself from given addresses that will also not valid because all the time office address and working area are not same.

\(^9\) Two important sources of this conclusion are - one is NGOs registered in FCRA Act (1976) in different district of Rajasthan. Second source is CAPART, the Indian governmental agencies supports for rural development, its state list of Rajasthan gives the idea of district wise distribution of NGOs ie. ‘The List of Projects Sanctioned by CAPART- Rajasthan’ (1995)
Due to all this odd circumstances, I have no choice except some local agencies and other informal sources like different NGOs and concern people, which is not always reliable. They revealed that the volumes of voluntary activities are more active and known in south and west part of Udaipur district i.e. Jhadol, Kotra, Kherwara, Dhariawad, Sarada and Girwa (see district map). Because these are thick tribals dominated regions that are ranging 56 to 89 percent of the total population. While Udaipur district comprising 17 Panchayats have average 36 percent of Scheduled Tribes.

Within Udaipur district again the distribution and density of NGOs not very clear. The District Registrar office is the only authentic source or information about registered NGOs within the territory of district. But these offices having no as such classification to indicate which tehsil have highest concentration of NGOs. Even they don’t have details of NGOs registered before 1987. They can only provide provide yearly registered total number of voluntary organisations. During consultation with various other agencies myself prepared a list of working NGOs of the district that is around 200. After preparing and analysing this comprehensive list found that tribal dominated Blocks shows high concentration of NGOs than non-tribal blocks. For instance- Jhadol, Kherwara, Kotra, Girwa tehsils have good number of Voluntary organisations than Bhinder, Mavli, Dhariawad tehsils (see table-2.1).

During my first visit I also tried to approach other agencies such as DRDO, District Information Center, Tribal Research Institute and many other agencies. None of them had as such proper encompassing detailed list of NGOs of Udaipur district but certainly few NGOs had about 30-40 organizations information concern to their activities. After compiling all these sources I could prepare a list of around 110 NGOs of Udaipur.

This region is really ideal to visualize and observe the rural voluntarism. Some significant and distinct emerging issues of voluntarism are as following:

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91 Initially, I have been told by some NGOs leader in Udaipur City as well as Registrar office (Udaipur) that in Jhodol tehsil has more than 150 voluntary organisations working and mostly registered. When I visited the tehsil and its villages till date found only 46 altogether from different sources. When I asked this question to the NGO leaders of Jhadol tehsil they argued that this is inflated numbers, the actual numbers of working NGOs are less than 20 and verbally given the list of all. Even Registrar office provided only 27 registered NGOs whether working or not.
1. Networking of voluntary organizations, both within themselves and with funding agencies, that is between south-south and south-north NGOs relationship

2. Government’s relation to these voluntary organisations and through their own quasi-voluntary organizations (often called Governmental NGOs), like CAPART, AVARD, Panchayati Raj Institutions and Rajasthan Bal Shramik Sansthan etc.

3. A good number of voluntary agencies smaller and recently registered solely acting as project implementing agencies, for both governmental and foreign projects. Are they really voluntary in structure and function?

4. To view the people’s participation in these organizations and the growing trend of self help groups evolved from themselves for their own sake and welfare.

5. Professionalism a new way of strategies rather than charity and philanthropy was dominant. Is it more efficient? How far this is promoting and supporting the objective of voluntary sector as a whole.

Apart from these many other distinct characteristics of modern voluntarism can be observe that shows a contrast to traditional voluntarism. South Rajasthan posses both traditional as well as modern voluntary organisations also its unique compatibility. Some specific feature in Udaipur’s voluntary sector as following.

I. Networking within voluntary organisations

II. Seva mandir as a mother of voluntarism

III. Different forms of Voluntary organisations functioning without any interface or conflict.
Table- 3.3
Year-wise Registration of Voluntary Organisations (Under Society Act, 1860) in Udaipur District

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of registered voluntary organisations</th>
</tr>
</thead>
<tbody>
<tr>
<td>April 2002- September 2002</td>
<td>112</td>
</tr>
<tr>
<td>April 2001- March 2002</td>
<td>308</td>
</tr>
<tr>
<td>April 2000- March 2001</td>
<td>242</td>
</tr>
<tr>
<td>April 1999- March 2000</td>
<td>238</td>
</tr>
<tr>
<td>April 1998- March 1999</td>
<td>142</td>
</tr>
<tr>
<td>April 1997- March 1998</td>
<td>117</td>
</tr>
<tr>
<td>April 1996- March 1997</td>
<td>115</td>
</tr>
<tr>
<td>April 1995- March 1996</td>
<td>93</td>
</tr>
<tr>
<td>April 1994- March 1995</td>
<td>65</td>
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<tr>
<td>April 1993- March 1994</td>
<td>65</td>
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<tr>
<td>April 1992- March 1993</td>
<td>161</td>
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<tr>
<td>April 1991- March 1992</td>
<td>201</td>
</tr>
<tr>
<td>April 1990- March 1991</td>
<td>226</td>
</tr>
<tr>
<td>April 1989- March 1990</td>
<td>109</td>
</tr>
<tr>
<td>April 1988- March 1989</td>
<td>78</td>
</tr>
<tr>
<td>April 1987- March 1988</td>
<td>128</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2400</strong></td>
</tr>
</tbody>
</table>

Source- Number of registered voluntary organisations in Udaipur district since 1987 under the Rajasthan Society Registered Act (1958) following the Indian Society Registered Act (1860). Data obtained from Registrar of Udaipur, Udaipur City.

Major Social Formations and Approaches

The emergence of voluntary groups in society varies in purposes and nature. They differ in their approach, strategies, and objectives some are peaceful reformative or cater the local needs, while others may be radical and confront with state through masses. Some are induced by ethical or religious consideration while other is secular organizations. Approaches reflects not only these structural dimension but also through functional variation. As we know that all voluntary organization are not uniform in their functional issues. Some are very specific with issues like women, child, health, education etc while other covers all aspects and very flexible with time as requires.

Here I would like to analyze the major approaches of voluntary sector in Udaipur district with micro descriptions of two tribal dominated tehsils (district subdivision) namely- Jhadol and Kotra. The civil society institutions and voluntary formations of south Rajasthan reflects the following dimensions with little aberrations.
• Missionary Vs Non- missionary voluntary organizations
• Reformative Vs Radical voluntary organizations
• Issues- Specific Vs Diffused (Issues specific vs general or wholistic activities)

Missionary vs non- missionary voluntary organizations

The emergence of Missionary voluntary organizations are those which sprang up with ethical base or religious values. It is continuation of the traditional voluntarism with changes in their strategies, functional style and activities. They have large membership base as a cadre of the follower of that particular faith or ideology. This type of NGOs are more of institutions because they are legitimised by the people if not all than at least by the cadre of that faith. Secondly all these are old social formation and work like a established institutions spread in wider areas.

Distinction Between Missionary and Non- Missionary Voluntary Organisations

<table>
<thead>
<tr>
<th>Issues</th>
<th>Missionary voluntary organizations</th>
<th>Non-missionary voluntary organisations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objectives</td>
<td>Directed by a particular faith, ideology and mission to spread and strengthen the cadre base, long term strategy</td>
<td>Social change through people’s organisations, functions irrespective of caste, creed, sex, faith</td>
</tr>
<tr>
<td>Volunteer/ membership</td>
<td>Cadre base NGOs, large membership but restricted membership</td>
<td>Modern educated people, open membership</td>
</tr>
<tr>
<td>Funding nature</td>
<td>Largely from members and parent organisations</td>
<td>State and other funding agencies</td>
</tr>
<tr>
<td>Development Approach</td>
<td>Missions ideology determines the developmental approach rather vice-versa</td>
<td>Development is the prime concern and that dictates ideology</td>
</tr>
<tr>
<td>Organizational structure</td>
<td>Authoritarian, Wider structure like International or national, hierarchy in authority</td>
<td>Democratic, Large variations in structure, more of grass root organisations</td>
</tr>
<tr>
<td>Leadership</td>
<td>Appointed by higher order, must belongs to that cultural groups</td>
<td>Established by charismatic leaders and less institutionalised, Selected by the members, periodic change in leadership, Marginalized and disadvantage sections of society irrespective of faith/religion/sect etc</td>
</tr>
<tr>
<td>Target group</td>
<td>Either ingroup members or potential to assimilate</td>
<td>Marginalized and disadvantage sections of society irrespective of faith/religion/sect etc</td>
</tr>
</tbody>
</table>
Relation with More as a socio-cultural force No direct concern of power but Power structure and less to political power influence local power structure indirectly

Religion/ Castes and Voluntary Organisations

In Udaipur district, these voluntary socio-religious formations are extracted mainly four sources- Christian missionaries, Hindu organizations, Sikhism, and Jainism; such as Christian Auxiliary And Social Action (CASA), World Vision of India, Rajasthan Vanvasi Kalyan Parishad (RVKP), Derra Sachcha Sauda are major in this category in south Rajasthan. First two illustrations are branches of international Christian organizations but very effective in tribal dominated region of Rajasthan whose zonal offices are in Udaipur city and its tehsils. Unlike above two, Rajasthan Vanvasi Kalyan Parishad (RVKP) is national organization working exclusively for vanvasi (tribe) as clear name itself and represent Hindu culture while Derra Sachcha Sauda is a north Indian voluntary organization motivated from Sikhism. A brief sketch of all these organizations and their social groupings are as following.

Christian voluntary organizations: -

Christian missionaries working in various tribal pocket through educational institutions, health facilities, and other welfare activities. South Rajasthan has also long history of these institutions- St. Paul schools, community centers, health centers are widely functioning after the establishment of British Regency in Mewar State. However during post independent India it has enhanced the pace of voluntary activity specially in Udaipur, Dungarpur, Banswara districts. Christian Auxiliary And Social Action (CASA) and World Vision of India, locally known as Navprabhat (because project name is Navprabhat Area Development Programme in Rajasthan), are two well established international Christian humanitarian organizations in tribal dominated region of south Rajasthan. The zonal offices of these are located in Udaipur district and tehsils (district sub-division). Both are charity wings of two different church order and directly or indirectly propagating or supporting their
ideals\textsuperscript{92}. Their approach of development is holistic called Rajasthan Development Programme (RDP) and Navpravat Area Development Programme (Navpravat ADP) respectively planned by higher level\textsuperscript{93}.

**Similarity**-This is the distinguishing feature of these two voluntary organizations which is not found among non-missionary voluntary organizations of study area. However within the comprehensive development approach CDOs and paraworkers have scope to cover up important issues and little flexibility but certainly not as much as like ‘Grass Root Organizations’. Second feature of these organisations which is also significant and demarcating with other local NGOs that major proportion of employees, volunteers, and social workers are not local and drawn from different parts of the country\textsuperscript{94}. This poses a big question on people’s participation and local development. Thirdly their projects and programmes are higher dependent on other agencies- either as supporting or implementing agencies. Christian Auxiliary And Social Action executing its RDP project, which is special to drought effected region, through 20 local NGOs in south and east Rajasthan and World Vision of India also dependent on local contractor and other agencies to translate its plan into action. However, none of them are either funding agencies nor a monitoring agencies as they claim during my interview. These are some significant and exclusive observations Christian voluntary organisations in Udaipur district.

**Differences**- Dispite these common features of Christian voluntary organisations, there are differences within themselves. Both Christian Auxiliary And Social Action (CASA) and World Vision of India (WVI) emerged in post-independent India. former is relatively an older than the later both at national level

\textsuperscript{92}The National Christian Council of India, which unites all 24 Churches order, has a wing- NCC Relief Committee as a premier relief and development organisation called Christian Auxilary And Social Action (CASA). Programme Report of CASA 2000-2001, p.3; while Roman Catholic Christians have similar organisation called Catholic Relief organisation (CARITAS), See D. L. G. (1987) Ratnam History Of Social Reform Among Christian, Encyclopaedia of Social Work, p. 38
\textsuperscript{93}RDP is functioning in eight district of Rajasthan, started in 1999, covering three important aspects--natural resource management, socio-economic development and human potential development. Similarly AdP (Navprabhat) has implemented in 16 states as community development
\textsuperscript{94}Most of the social workers drawn from other parts perhaps due to compulsory crieteria of faith or religion which is less in local setup and not up to the required qualifcation. As I observed and clearly stated by one of their staff that Christianity is an essential criteria in recruitment of social worker (also see the data Christian proportion and tribal literacy).
and Udaipur district. It is working in India since 1947 and its Udaipur’s center started in 1980s though it is not registered in India and functioning as a branch of international organisation. While the World Vision of India started in 1962 from Calcutta and officially registered later in 1976 at Tamilnadu under the Society Registration Act, 1860. Within this short span it spread different parts of India with six zonal offices and Udaipur center is under Delhi zone\(^{95}\). Unlike CASA, its work in south Rajasthan is limited to two tribal dominated *tehsils* (Blocks) of Udaipur i.e. Jhadol and Kherwara. It followed the organisational structure of Seva Mandir in the *tehils* that is the hierarchy of offices district headquarter, tehsil headquarter, and panchayat level. (See area of operation)

The ‘Christian Auxilary and Social Action’ is not confined to Udaipur district alone as its Rajasthan Development Programme (RDP) is operational in eight districts of south and east region of the state. Even direct intervention programmes are more in Dungarpur and Banswara rather than Udaipur. Unlike World Vission of India its programmes are more diverse some are implemented with local partner NGOs while others are by its own organisational structure. Hence the structure is more scattered, uneven stress to different regions.

**Hindu voluntary organizations**

It is very difficult to define Hindu voluntary organisation because Hinduism itself is very catholic which has no creed, no single prophet and no single book rather defined as ‘a way of life’\(^{96}\). Here it will refer to those organisations evolved from indigenous faith and belief system. Therefore Hindu voluntary organizations are existing in different forms- trust, interest groups (caste groups), sects, cult groups and movements which later institutionalised. These voluntary social formations has fluctuated with time and space as well as involved in diverse objectives through charismatic leaders. During British rule and post independent India the process has increased the pace. Initially it started as religious reform movement and later on

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95 Six zonal offices World Vission of India are Chennai, Delhi, Guwahati, Pune, Bhuneshwar and Hyderabad in which first is the national headquater.  
96 See the recent decision of Supreme Court about definition of Hinduism as ‘a way of life’ in 1998.
transformed to independence movement. Brahma Samaj (1829), Tatva Bodhni Sabha (1839), Ved Samaj (1864), Prarthana Samaj (1867), Arya Samaj (1875), Ram Krishna Mission (1898), Bhartiya Adimjati Sewak Sangh (1948), Akhil Bhartiya Vanvasi Kalyan Parisad (1953) etc. It is important to mention that all these are independent or voluntary in terms of recruitment of members and resources.

Rajasthan Vanvasi Kalyan Parishad is one of the most popular Hindu voluntary organization working exclusively for tribal in Rajasthan. It is established in 1978 at Udaipur as a state unit of Akhil Bhartiya Vanvasi Kalyan Parishad. The aim of organisation is to integrate the vanvasi (tribe) into the mainstream Indian culture and according to that follow over all developmental programmes. As constitution of the organisation (RVKP) has focussed to establishment of various institutions related education, hostel, health, art and craft training. These institutions are to provide formal and informal education, health facilities, and attract the attention of the State and non-tribal society towards these marginalised sections and solve the problem. What so ever the objectives listed in their organisational constitution but the protective measures against the Christian voluntary institutions can not be neglected.

To counter this effect Rajasthan Vanvasi Kalyan Parishad also formed Bhajan Mandali in the villages to strengthen the Hindu ideals and culture which is nowhere mentioned in their constitution.

Voluntary organizations headed by the Jain, the Sikh and other sects

Other than the Christian and Hindu base of voluntary formation Sikh, Jain religious communities occupies an important place in social welfare activities. As we know Jains are largely cocentrated in Western India- Rajasthan, Gujarat, Madhya Pradesh and Maharastra accounting three-fourths of the total Jains population. They have their own form of voluntarism which is a little difficult to explain due to

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97 Akhil Bhartiya Vanvasi Kalyan Parishad established in 1953 and headquarter is in pune. This is all India level Voluntary Organisation and active for tribal development.

98 Rajasthan Vanvasi Kalyan Parishad established in such situation gives a clear reflection of this idea. First it established in 1978 which is much later than its national organisation established in 1953. Secondly it started its function from Kotra, a tehsil of Udaipur, where even today highest attention given. This area is the most backward tehsil in the district and was prone to Christian influence and also domination of one muslim groups.
informal structure, less focussed issues, most of them are non-registered voluntary organisation. Despite of these difficulties it is very clear that they are more engaged in charitable Scheduled Tribes and more activities in urban setup rather than rural areas. Trusts are different from Modern NGOs as they are independent in terms of external resources.

**Derra Sachcha Sauda**: - Sirsa (Haryana) based humanitarian organisation established in 2nd April 1948 and recently started working in Udaipur district with a big Ashram in Jhadol tehsil. It is more of cult type of organisation that is influenced by sufí philosophy because it having one charismatic leader since its inception and is open for all irrespective of religious affiliation. But large number of followers are drawn from Panjab and Haryana, as observed also in Jhadol Ashram that regular volunteers were came from there as well as Sikh. It is different form modern voluntary formation both in terms of structure and function. The structural differences are in terms of source of motivation, organisational hierarchy, and members. It has ethical root but not any specific faith like Christian or Hinduism. It reflects charisma attached with its leader through Satsang and other actions, which is again in favour of community cohesion and to remove divisive lines in society. Secondly, its functional variations interms of issues, no fixed place region. Major activities of this organisation are to support in drought, famine, earthquake, natural disaster and other distressful situations. Apart from these also engaged in education, sports and community kitchen as a whole to strengthening normative structure of society. In Udaipur it is working mainly in two tribal dominate tehsils ie- Jhadol and Kotra. It has tremendous impact in traditional and folk society of south and western part of Rajasthan mainly Udaipur, Churu, Barmer, Bikaner.

99 Following the India’s Charitable Endowments Act (1890), Rajasthan state has also its own parallel legislation called the Rajasthan Public Trust Act (1959)
100 According to Census of India, about 60 percent Jains population are urban based, that is six out of ten Jains live in urban areas of India.
101 This Ashram has been built only in three days which includes two storey building and huge surrounding garden. It is a matter of surprise that rock covered region has dramatically changed only because of community participation strategies.
102 According to the Jhadol Ashram two leaders among them are most popular, St. Shah Mastana Jee and present leader and Gurmeet Ram Singh, who spread it in many other areas Orissa, Gujarat, Rajasthan within a short period, (see the organisations Derra Suchha Sauda 49th publication)

85
Narayan Seva sansthan is another such voluntary organisation in Udaipur city also influenced with religious consideration that is Jainism. It is established in 1985 and major thrust is health aspect along with other issues. The organisations publications clearly mobilizes the people and resources through Jain thinkers ideology. Even the name of organisation and its various institutions manifests religious motivation. The organisation is not a determined by the rules of either Jainism or Hinduism and very much rational its approach. The consideration of religion is only to mobilize the local people and issues. Therefore NSS is a good example of tradition with modernity as utilising the traditional social-cultural customs for modern civil society by touching the most emerging issue of disability.

Non-missionary NGOs refers to all those organizations other than missionary, which may represent market or state or individual philanthropy. This kind of organisations are emerged more after independence in India and many underdeveloped region. Last two-decade has witness tremendous growth as Udaipur district also shows similar trend (see table-). Despite of these general trend south Rajasthan also reflects some specific conditions i.e. long root of voluntary institutions. Rajasthan Vidyapith Kul, Vidya Bhawan, Mahila Mandal are established before independence and played important role in education sector. Again there is large variation among this category in terms of structure, size, membership and functions in Udaipur district. Seva mandir like older organisation have spread more than 400 villages other newer formation are confined within village and some specific project Parivar is such type of NGOs grouping. While Rajasthan Vidyapith and Vidya Bhawan are established before Independence for literarry campaign even today playing the leading role in formal education in whole south Rajasthan and particularly in Udaipur.

In order to understand the strategies of developmental approach, there are two distinct categories. One is reformative that followed the peaceful means and mobiles the resource to cater the needs of the disadvantage sections of society. This type of NGOs is highly influenced with Gandhian model of development. The volume of such voluntary formations is huge in Gujarat and Rajasthan, particularly in Udaipur many NGOs followed such strategies. While the later category often engage in radical
actions and strengthen people’s formation. Unlike the former they believe that only pressure tactics can force the state as well as the other exploitative system. In the study area two such organisations are explicit- Asstha and sasu masu. The origin of Astha is and its initial struggle against the money lenders in Kotra tehsil and and more than a dozen of groups formation gives the clear picture of its strategies followed. Though these radical formation is never heard illigal or out of constitutional setup. Hence it is entirely different from naxals or any other political outfit. Despite of radical strategies it continues to maintain non-political and non-profit status.

There is also some common space between these two category called implementing NGOs or ‘Commercial NGOs’ like, implementation of government/private projects through local agencies, various training programmes, funding channels etc. Mechanism uses the Non-missionary voluntary organisations NGOs
Networking of NGOs

Networking refers to the pattern of relationship within the sector of NGOs as a whole. The knowledge of this relationship, their interactions is most significant dimension to understand and evaluate the potential role of third sector, particularly the grass root voluntary organisations. In the last two decades, it is evident that the volume of such NGOs has increased by leaps and bounds. That has also given some well-known success stories at different levels in the history of local development. While a major part of this local innovative strategies are unknown and confined in a small wall of the village. Thus it is called 'silent harbingers' ‘local revolution’ and other connotations. It also reflects the potential role of grass root voluntary organisations and development from local to global. To tap this potential efficiently is only possible through proper sharing of experiences, knowledge including their mistakes. For this there is an urgent need to look into the pattern of relationship and changes. The knowledge of networking will act as a guiding line and facilitate or encourage a common goal of local development.

Unfortunately the study of networking has given scant attention by the academicians, researcher, and NGOs sector. Here I would like to describe these patterns of relationship with specific reference to Udaipur district's voluntary organisations which has the highest concentration of NGOs in south Rajasthan. There is large variation in terms of their structure and functions of the NGOs in the district.

Pattern of Networking

- Inter-voluntary organisations- Horizontal, Vertical
- Intra-voluntary organisation
- Institutionalised & non-institutionalised
- Specific feature in Udaipur- Seva Mandir and its link

Networking pattern of voluntary sector as a whole can be broadly divided into two levels – inter-voluntary organisations (between NGOs) and intra-voluntary organisation (within NGO) on the basis of macro and micro descriptions. First refers the nature of relationship among various voluntary organisations such as their

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ideology, leadership, intervention approach etc. while intra-voluntary organisation or within a NGO relationship refers the inner structure and dynamics of a single voluntary organisation ie the relationship among management, executives, worker, volunteers, and beneficiaries. This classification provides a broader understanding about the third sector and potential strength.

The linkages between NGOs can be further look into two different lines. One is horizontal where all the voluntary agencies having more or less equal status in terms their structure and function. Secondly the vertical relationship that is based on implicit hierarchy among different NGOs. Hierarchy means power relations between NGOs that is based on two important criteria – the size of volunteers or members and areas of influence. In the former category, the voluntary organisations have features like- smaller in size and area of operation, limited membership base, play a role of project implementation at lowest level and constitute a voluminous proportion of third sector.

Horizontal relations among NGOs in Udaipur district often manifested through common platform provided by projects launched by mostly external agencies. That may be national, international, governmental or sometimes local agencies such as adult education programmes in late 1970s and early 1980s was governmental programme and implemented through local NGOs. Similarly, in 1980s health and family welfare issues has given importance by both national and international agencies. Recently 60 voluntary organisations are working for eradication of child labour project and more than 10 voluntary organisations jointly implementing food for work programme that is funded by Christian Relief Society (an international agency) and many other programmes provide the base of horizontal networking (see the table- 3.5). it can be observe through various project wise groupings of NGOs. Therefore, initially the joining thread is common project and funding source that also reinforce later their common inter -Scheduled Tribes.

A large number of such local voluntary organisations playing the role of project implementation in Udaipur established in last two decade (see the list) and functioning in small areas with limited resources are related to above mentioned
features\textsuperscript{104}. Again these voluntary organisations can be subdivided in terms of continuity and horizontal networking called institutionalisation. Because majority of such horizontal relationship loosen itself with the end of project period or less integration even during project period. For instance- earlier experiences like- group of NGOs worked for adult education, family planning projects, and others in Udaipur, most of these grouping could not develop stronger relationship among themselves and rarely facilitated the networking.

Despite this discouraging trend Udaipur district also possess two such groupings that is continue even after termination of the project and institutionalisation into their federation. \textbf{Parivar} is one such initiative comprising ten local voluntary organisations of Udaipur and another is \textbf{Rajasthan Lok Vikas Manch} (RLVM) comprising 16 grassroots voluntary organisations of Udaipur, Dungarpur, Sirohi and Chittorgarh districts. Besides these two grouping there are many cluster of NGOs currently in Udaipur district with certain issues. Such as Panchayati Raj Sahyogi Sangh, watershed programme, child labour, education etc

\textbf{Parivar} emerged as a federation of voluntary organisations after 10 August 1991 with equal relationship among the constituent units. This group's beginning was based on a UNFPA project on Family Planning Programmes and later that continued in post-project period. It is wrong to state that project has changed and institutionalised into the \textbf{Parivar} because there were total 35 local voluntary organisations under the project while only eight come together for long term horizontal relationship. It is an innovative experiment of networking of small voluntary organisations to overcome the limitations of their size, local resources and make themselves effective through mutual interactions.

\textsuperscript{104} See the figure of NGOs registered in the last ten years, that is altogether more than 1500. Also look the list of working NGOs in Udaipur district, Chapter-2.
Table 3.4
Initial members of Parivar Manch

<table>
<thead>
<tr>
<th>Name of local NGO</th>
<th>Area of operation</th>
<th>Specialization through experience</th>
<th>Locality</th>
<th>Year of establish</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sahyog</td>
<td>25 village</td>
<td>Environmental issues</td>
<td>Lasadiya, Dhariwad tehsil</td>
<td>1989</td>
</tr>
<tr>
<td>Vikas Sansthan</td>
<td>20 village</td>
<td>Health and Education</td>
<td>Koliyari, Jhadol tehsil</td>
<td>1987</td>
</tr>
<tr>
<td>Prayatna Samiti</td>
<td>30 village</td>
<td>Family Planning programme</td>
<td>Gudli, Girwa tehsil</td>
<td>1986</td>
</tr>
<tr>
<td>Hanuman Vikas Samiti</td>
<td>Villages of Girwa and Bhinder</td>
<td>Environmental issues</td>
<td>Sakroda, Girwa tehsil</td>
<td>1986</td>
</tr>
<tr>
<td>Manav Kalyan Society</td>
<td>10 villages</td>
<td>Health and Education</td>
<td>Ogna, Jhadol tehsil</td>
<td>1986</td>
</tr>
<tr>
<td>Alok Navyuvak Mandal</td>
<td></td>
<td></td>
<td>Majawada,</td>
<td></td>
</tr>
<tr>
<td>Gram Vikas Samiti</td>
<td>25 villages</td>
<td>Community development</td>
<td>Barapal, Girwa tehsil</td>
<td>1986</td>
</tr>
<tr>
<td>Jan Chetna Sansthan</td>
<td></td>
<td></td>
<td>Abu road, Kotra tehsil</td>
<td></td>
</tr>
</tbody>
</table>

Source: Figure is through field observation, NGO documents like, Annual Reports, leaflets and other records. Though many NGOs have not explained detailed that filled through conversation and observation technique.

This horizontal relationship in Parivar has also faced many odds in last one decade, which is more important to mention here. Parivar is not a registered organisation nor it has any constitution or bylaws. Perhaps this informal structure has avoided the inner conflicts. A formal organisation would also have meant office bearers and competition for office, which might have destroyed their team spirit. With this identity less relationship they called 'Parivar' in which all have individual identity and above all group identity. During the initial phase it indeed struggling for survival and many difficulties. The difficulty was not because of resources as individually all of them are capable to raise resources. The struggle is in terms of status and fusion of

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105 Presently there are ten members in which three are new namely Apna Sansthan (Bhuwana), Christian Auxialary and Social Action (Udaipur), and Jan Shiksha Avam Vikas Sangathan(PEDO), Dungarpur, while Alok Navyuvak Mandal (Majawada) left the Parivar Manch, for detail see monthly magazine of Pariwar, March 2001, p.12
two identities, individual and group\textsuperscript{106}. This federation has provided the opportunities to shared experiences and knowledge to each other but equally. Some of them are weak in terms of legal knowledge, financial management and accounting though very effective in local setup or understanding the problem. Sri Mohan Dangi, present coordinator of Parivar and CEO of Prayatna Samiti, is not very optimistic about this federation and feel uneasy due to less interest of the constituent units towards joint strength. Whatever problem this networking of grass root organisations are facing but sustained last 12 years and set a example to horizontal relationship within voluntary sector.

**Rajasthan Lok Vikas Manch** (RLVM) is another example of horizontal relationship in south Rajasthan. Unlike Parivar, this networking is spread in seven districts of Rajasthan- the districts are Udaipur, Dungarpur, Chittorgarh, Sirohi, Jaipur, Tonk, and Sawai Madhopur in which first four are located in southern part of the state and rest three are in east\textsuperscript{107}. Thus, its target groups are poor tribes concentrated in south Rajasthan. There are forty-two grassroot voluntary organisations are related horizontally to each other under RLVM banner and exchange their experiences periodically of local development. Though the range of constituent units are more variable in terms of focal issue, rural/ urban background, size of influential areas, intervention method and other. In Udaipur district, its constituent units are five and operational mainly in tribal pockets of ten *Panchyats* invariably distributed in four administrative blocks (Kotra, Jhadol, Kherwara and Bhinder). Out of five voluntary organisations of RLVM in Udaipur district, one is also founding member of the Parivar and that is Prayatna Samiti. This coordination gives a positive sign towards grass root voluntary organisations networking. Presently RLVM’s training focussed towards women empowerment and preparing community level women’s group in all parts of the state including Udaipur district. According to RLVM’s


\textsuperscript{107} The number of voluntary organisations linked with ‘Rajasthan Lok Vikas Manch’ district wise as followed - Udaipur (5), Dungarpur (6), Chittorgarh (7), Sirohi (4), Jaipur (10), Tonk (6), and Sawai Madhopur (4)
monthly magazine, altogether 5489 women groups for monthly saving have created to prevent exploitation from local money lenders\footnote{Rajasthan Lok Vikas Manch regularly publish a Hindi magazine with a name- \textit{Mukh Patra} to share informations. Its October, 2001 issue clearly mentioned the ongoing collective fight for women right and till date it is actively created 116 \textit{Mahila Mandal}.}.

Like these two networking institutions- Parivar and RLVM of grassroots voluntary organisations very few cluster of NGOs formed indulge in various common projects or other reason and further continue the relationship even after the project period. This extended relationship, post-project period, is most significant turning point from the status of voluntary organisation to establish institution\footnote{There are difference between voluntary organisation and voluntary institution, see Chapter-1.}. On the basis of this change we can again sub-divide the horizontal category into two section ie one is institutionalised voluntary organisations (as mentioned above) and non-institutionalised. The latter constitutes dormant, static and any other formations. Majority of such grouping of NGOs are apparent or superficial and does not develop much stronger relationship themseves. Many such project wise grouping of local voluntary organisations established and ended in short span and even today following project are going on in Udaipur district (see table- 3.5).

\begin{table}[h]
\centering
\caption{Table- 3.5 \hspace{1cm} Project-wise Networking of Current NGOs in Udaipur District}
\begin{tabular}{|l|l|l|l|l|}
\hline
Name of Project & Issue & No. Of local NGOs involved & Coordinating Agency & Project started \\
\hline
Food for Work & Drought Support and employment & 10-12 & Jagran Jan Vikas Samiti & 2000 \\
Child Labour programme & Child Labour & 30 & Udaipur Child Labour Project Society & 1998 \\
Lok Jumbis Project & Education & 5 & Government Agency & 1991 \\
Panchayati Raj Sahyogi Sanstha & Awareness about PRIs and local development & 20 & Astha Sansthan & 2001 \\
Siksha Karmi Project & Education & & Rajasthan Vanvasi Kalyan Parishad & 1987 \\
Rajasthan Development Project & Drought support programmes & 20 & Church Auxilary for Social Action & 1980 \\
\hline
\end{tabular}
\end{table}

These cluster of voluntary organisations having common resource channel, and other interests, like- a group of NGOs implementing similar project in the
villages, common funding agencies with similar issues, facing common problems, having similarity in approach and ideolog, more or less smaller area of operation, limited annual budgeting, external project implementation main activities, and one or two person are deciding the whole affairs within NGOs.

Vertical relations in voluntary sector rarely talked and little known because the whole structure is based on equality and serves the disadvantage groups. But it is also true that all voluntary organisations are not equal in status and it shows the existence of differential status within third sector. Secondly as a part of social system it can't be complete immune of the societal characteristics— such as power relation, social networking, etc. at the grass root level differential power and status can be measure with two important criteria among NGOs- the size of influencial area and membership strength. In this scale Udaipur district's NGOs shows a large variation on the one hand Ngos like Seva Mandir, which covers approximately 400 villages (or half of the district's area) and a huge membership base, while other side many local NGOs are limited to the paper or no specific area and rarely known to other than the founder.

Between above two extreme points, hundreds of grass root voluntary organisations' working areas are limited to a phala (unit smaller than a village) or a village with small membership base. Here I would like to describe some NGOs status with respect to above-mentioned factors. Vertical relationship is also important in higher networking with agencies providing resource. It hardly matters or effects national or international voluntary organisation such as CASA, World Vision of India, RajasthanVanvasi Kalyan Parishad, Derra Sachha Sauda etc. unlike the non-missionary voluntary organisations, all these are also missionary setup and having their own institutional resource channel.

**Unique feature of Udaipur**

Udaipur district having highest concentration of NGOs or voluntary activities including trusts and cooperatives. As we saw it also reflected a significant historical linkages and the present networking of NGOs. The pattern of networking and relationship with a particular organisation is a specific feature of Udaipur district and it has developed unconsciously. As I found during my field visit that many voluntary organisations having common relationship with Seva Mandir directly or indirectly.
This unique relationship is very much explicit between Seva Mandir and other grassroots organisations established during 1980s and 1990s. Most of the NGOs' leaders today are drawn from this institution 'Seva Mandir'. They were earlier worked in Seva Mandir either as employee or social worker or volunteer or any other position. Atleast 13-14 well-known and established local voluntary organisations having this kind of relationship (see table). The figure is far less than actual because 13-14 found within my sample of NGOs. Secondly, my study area is limited to tribal clusters located in two-three CD Blocks while there are 11 CD Blocks in Udaipur. Therefore it is not the complete picture of networking with Seva Mandir and many small, unknown voluntary organisations are not included in my sample.

Let me first brief about Seva Mandir. Mohan Singh Mehta, with some like-minded people, established this institution in 1967 for local development. Before this, he also established Vidya Bhawan Society at Fatehpura (Udaipur city) in 1930 as a leading educational institution in south Rajasthan. Since, it was not accessible to the rural masses and tribes, Dr Mehta realised the need to establish Sewa Mandir in order to develop these groups. Today, this is the most popular and established voluntary organisation of Udaipur district and played specific relationship with other local voluntary organisations irrespective of their differences in approach and issues.

Founding leaders of Astha, Ubeshwar Vikas Mandal, Jagran Jan Vikas Samiti, Mahan Seva Sansthan, Manav Kalyan Samiti, Alert Sansthan, Trimurti Siksha sansthan, Chetna Arogya Mandir, Gram Vikas Samiti, Sahyog Sansthan, Prayatna Samiti, Hanuman Vikas samiti, have had actively engaged with Seva Mandir with different status before these organisations. Most of these organisations, as mentioned above, registered in 1980s and 90s. Now the question arise why these people established separate voluntary organisations and all are registered. None of these leaders have any grievances with Seva Mandir and contrary to this they claim having good relationship even today. Some of them served as executives of Seva Mandir and later established separate organisation when asked the reason. He replied differences in ideas and nothing more than that, while other sources call it clash of power.110

110 An old NGO leader claimed that the establishment of Seva Mandir is also a clash of power between the management of Vidya Bhawan Society and Shri Mohan Singh Mehta. As we know that Shri Mehta has leading hand to establish Vidya Bhawan Society.
Major functions or programs of voluntary organisations

Voluntary organizations as a whole in Udaipur district involved in various types of activities with differential stress. Popular and major NGOs covering wide varieties of functions while smaller NGOs confined with specific programmes. For instance Seva Mandir, Astha, Rajasthan Vanvasi Kalyan Parisad discharging numerous programmes and also covers larger population and area than constituent members of Parivar (see the Parivar). Contrary to this, few are very specific in their functions or issues with wider influence, like Narayan Seva Sangh (Polio operation), Jagran Jan Vikas Samiti (traditional medicine), Vigyan Samiti (agricultural science).

Broadly, the whole functions of NGOs could be classified into following heads.

a) Economic activities
b) Social action and awareness
c) Education and Science
d) Health
e) Environment and other developmental activities

a) Economic activities
entrepreneurial training like patch work, craft training, agricultural training; loan for seed, fertilizers, well-digging or deepening (blasting), lift irrigation, cattle (bullock and buffaloes) rearing etc; employment generation through relief work, schemes of money saving group, free distribution of food and other requirement in drought-affected areas.

Table- 3.7
An Economic Look on South Rajasthan

<table>
<thead>
<tr>
<th>Area</th>
<th>Proportion below poverty line (BPL)</th>
<th>Tribal percent in total rural poor</th>
<th>Non-worker</th>
<th>Per capita income (PCI) Rank</th>
<th>Poverty development Index (PDI) Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajasthan</td>
<td>30.99</td>
<td>15.38</td>
<td>57.89</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>South Rajasthan</td>
<td>57.28</td>
<td>45.13</td>
<td>52.77</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhilwara</td>
<td>34.72</td>
<td>10.35</td>
<td>53.31</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Udaipur</td>
<td>58.02</td>
<td>43.23</td>
<td>58.14</td>
<td>8</td>
<td>8</td>
</tr>
</tbody>
</table>
Poverty and unemployment are two associated basic problems of tribal dominated south Rajasthan and always found central place in NGOs’ functioning. The region is backward in terms of economic development with the rest part of the state. Almost percent of working population are ‘non-workers’ who have no employment and percent are marginal workers, who are getting employment less than 183 days. Even main workers constitute cultivator, labour, household production work. More than half of the population are ‘below poverty line’ (BPL) that is about 58 percent, which indicates lack of development in the region.

NGOs are actively engaged to fight all these odd conditions with numerous schemes and programmes, as mentioned above. The role of NGOs in economic development is important with two fold reasons, one is effective resource mobilisation of the programme and other is enhancing participation. Both these feature is They implement the But unfortunate

Training programmes- Many grass root voluntary organisations are engaged in skill development and training programmes to enhance the employment opportunity. Though training schemes are not new, before this, the State also launched training programmes for tribal development but could not achieve the set objectives. Whereas voluntary organisations have limited resources but their innovative techniques make it succeed. Major area of training and skill development are – agriculture, cottage or household industries, craft, forestry, patchwork, water harvesting etc. Vidya Bhawan (established in 1930s under society act) a well-known educational institution of Udaipur stated a multidisciplinary group that to assist farmers in the transfer technology which later took the shape of formal institution called Vidya Bhawan Krishi Vigya Kendra (VBKVK). Its projects and training programmes, related to watershed development, agricultural technologies and animal-husbandary, were the innovative steps within the NGOs sector. Vidya Bhawan also established Vidya Bhawan Kala Sansthan (handicraft institute) in 1944. This was a pioneering effort of
giving villagers a chance to have skills related to their vocation. Kala Sansthan was evidence of the recognition of importance of crafts in education and economic development.

Money Saving Groups (MNGs)- one of the most common programmes found in the villages of Udaipur district. Even government is supporting this scheme through incentives. In this program voluntary organisations mobilise the people towards saving and strengthen the saving groups through training. Normally the size of the group varies between 10-25 persons in both type of MNGs men and women. The wide spread of this programme is evident as following.

<table>
<thead>
<tr>
<th>Name of NGO</th>
<th>Number of saving groups</th>
<th>Amount (in rupee)</th>
<th>Members</th>
<th>No. of villages</th>
<th>Region (tehsil)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Astha Sansthan</td>
<td>65</td>
<td>175000</td>
<td>58</td>
<td>Kotra</td>
<td></td>
</tr>
<tr>
<td>Seva Mandir</td>
<td>192</td>
<td>12,00000</td>
<td>4336</td>
<td>192</td>
<td>Jhado, Budgaon, Kotra, Kherwar</td>
</tr>
<tr>
<td>Jagran Jan Vikas Manch</td>
<td>88</td>
<td>745993</td>
<td>63</td>
<td>192</td>
<td>Jhado, Girwa, Sarada</td>
</tr>
<tr>
<td>Mahan Sansthan Seva</td>
<td>28</td>
<td>123580</td>
<td>522</td>
<td>30</td>
<td>Jhado</td>
</tr>
<tr>
<td>Sanjeev Seva Samiti</td>
<td>25</td>
<td>250000</td>
<td>1200 (app.)</td>
<td>20</td>
<td>Girwa</td>
</tr>
<tr>
<td>Alert Sansthan Samiti</td>
<td>13</td>
<td>18775</td>
<td>222</td>
<td>8</td>
<td>Gonunda</td>
</tr>
</tbody>
</table>

Source- Annual Reports of all these NGOs

Patchwork other training- some voluntary organisations are always in search of new avenues of unemployed masses and particularly women. In this effort Seva Mandir started a training program called Sadhna. It is a patchwork and embroidery training that is related to traditional art and craft. It was started in 1988-89 with the idea of exploring some non-land based livelihood options for women. Seva Mandir gives training to groups of rural and tribal women groups about patchwork and embroidery which includes various home furnishing and lifestyle. The organisation also provides the raw material as well as marketing outlets of the finished products. The progress of this scheme is clearly observed through annual production and people’s participation since inception. In 1988-89 the production was merely of Rs.
16000 rupees which has increased to Rs.16,00,000 in 2000-2001. This reflects hundred times changes in just two years of time.

Labour forces, as discussed above the employment status of the south Rajasthan, Besides agriculture work tribal population are largely depends on daily manual labour through construction works. Though the supply of these labour forces are more than the local demands which again adds the condition of unemployment. In order to solve these problems local NGOs formulated programmes like- food for work or employment through infrastructure development. Voluntary organisations are executing these programmes having twin objectives - employment as well as local infrastructural development such as construction of annicut, fencing, well deepening, road, community centers etc. Presently 14 grass root organisations in Udaipur are collectively working for such programme under Jagran Jan Vikas Samiti (Udaipur) and Christian Relief Society (Germany).

Jhadol and Kotra tehsils of Udaipur district have the highest sufferers of poverty and unemployment, which has worsen the conditions owing to drought. Hence this kind of programme is more running in these villages. In 200-2001 the highest number of labour force 18853 has given employment and 396 relief work has completed with the help of local grass root voluntary organisations such as Astha, Seva Mandir, and Rajasthan Vanvasi Kalyan Parishad and other voluntary organisations.

b) Social action and awareness
A voluntary organisation as a social group has prime role to combat with those forces and issues, which erodes social relationship and development. In order to achieve these goals many programmes and schemes found initiated recently by voluntary organisations in south Rajasthan and particularly in Udaipur as following.

• Formation of village development groups- Gram Vikas Kosh, Gram Grain Kosh
• Campaign against social evils- child labour, illicit drug abuse,
• Interests of several disadvantage groups- Adivasi Manch, Mahila Mandal, widow group (akal nari sangathan) etc
• Training of Panchayati Raj Institutions representatives and other concern people-
Formation of village development groups different from money saving groups is a recent initiatives taken by few established NGOs in Udaipur - such as Seva Mandir's Gram Vikas Committee and Astha Sansthan's Gram Grain Kosh and other groups. The major thrust of these village development groups is to enhance resource mobilization and strengthen people participation within local setup.

Gram Vikas Committee (GVC) is a new program devised by Seva Mandir as a village development group which has its own Fund called Gram Vikas Kosh (GVK). The fund used for infrastructural development of the village, whatever the executive committee of GVK will decide. All the members and executives of GVC belongs to that particular village only. During my fieldwork in Madri (Jhadol tehsil) found under GVK schemes the sanitation problem has sorted out. The idea of GVC must have evolved from Money Saving Groups (MSGs) but unlike this GVC is based on broad objectives. It is not only concerns to cater economic needs but also community health, community structure and any other community problem. This is a permanent body of the village to see the over all development.

The program Gram Vikas Committee (GVC) started in 1999 as one permanent unit of Seva Mandir with a aims to foster village institutions through the creation and management of a village level corpus. Since it is managed as a collective resource, the fund provides a common agenda for the people to come together and discuss their problems. The structure of GVC is also very strong as the establishment of GVC in any village only after the membership exceed 60 percent of all the households in that village. So that GVC should represent the village. The executive body, which comprises 7-13 persons, elected by the village members and must have at least one third women participation. Seva Mandir Provides training programmes and other supports. A brief structure of existing level of GVC in Udaipur district under Seva Mandir as following.

111 Seva Mandir through Gram Vikas Kosh (Madri) has successfully constructed 129 laterings, one for each household, with 30 percent of support. There are total 300 household in only these 129 household has lacking sanitation facilities and most of them belongs to low socio-economic strata in Madri that why they could not made their own sanitation infrastructure.
Table- 3.9
Distribution of Gram Vikas Committee (GVCs) in Udaipur district under Seva Mandir

<table>
<thead>
<tr>
<th>Name of Block</th>
<th>No. Of GVC</th>
<th>No. Of elected GVC</th>
<th>Total fund (in rupees)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kherwar</td>
<td>103</td>
<td>37</td>
<td>1015070</td>
</tr>
<tr>
<td>Jhadol</td>
<td>106</td>
<td>71</td>
<td>2718400</td>
</tr>
<tr>
<td>Badgaon</td>
<td>83</td>
<td>29</td>
<td>1203268</td>
</tr>
<tr>
<td>Girwa</td>
<td>45</td>
<td>25</td>
<td>755250</td>
</tr>
<tr>
<td>Kotra</td>
<td>57</td>
<td>11</td>
<td>321957</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>394</strong></td>
<td><strong>173</strong></td>
<td><strong>60,13,945</strong></td>
</tr>
</tbody>
</table>

Similarly Astha Sansthan also initiated social group formation at village level ie **Gram Grain Bank**. It is also a innovative scheme in which poor family get benefited during shortage of food. This program is running in Kotra tehsil where poverty is highest in the district and shortage of grain is a common problem in off season. Hence this program is very effective in that context. Though it is recently started and wide spread as the existing level are limited in only 22 villages of Kotra with 377 membership and 13900 Kg stock of grain. Besides this Astha has supported numerous people’s organisation through resources and training programs. Training and technical support to various types of associations is main objective of Astha Sansthan. It has two permanent training centers in Udaipur, one in Bedla and other in Kotra tehsil. Strengthening various types of social groups or associations of disadvantage sections – tribal, women, widow, and other interest groups is major role of Astha Sansthan. Till date it has supported more than ten organisations, all are established and known in the state, whose details are given below.
Table- 3.10
Some Organisations Supported and Trained By Astha Sansthan

<table>
<thead>
<tr>
<th>Name of people's organisation</th>
<th>Location</th>
<th>Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adivasi Vikas Manch</td>
<td>1993 (Kotra tehsil)</td>
<td>Tribal interests</td>
</tr>
<tr>
<td>Jarga Vikas Samiti</td>
<td>(Kumbhalgarh block)</td>
<td>Tribal interests</td>
</tr>
<tr>
<td>Vagad Mazdoor Kisan Sangathan</td>
<td>Vagadregion(Dungarpur)1998</td>
<td>Tribal interests</td>
</tr>
<tr>
<td>Godwad Adivasi Sangathan</td>
<td>Bali and Desuri tribal blocks in Pali district</td>
<td>Tribal interests</td>
</tr>
<tr>
<td>Rajsamand Mahila Manch</td>
<td>Four block of Rajsamand- Rail Magra, Rajsamand, Khamnor and Kumbhalgarh</td>
<td>Women issues</td>
</tr>
<tr>
<td>Adivasi Mahila Jagriti Samiti</td>
<td>Jhadol, Girwa and Kherwara tehsils of Udaipur district</td>
<td>Tribal interests and women issues</td>
</tr>
<tr>
<td>SHUCHE Campaign (Swach Health Urban Clean Hygienic Environment)</td>
<td>Udaipur city</td>
<td>Environmental sanitation</td>
</tr>
<tr>
<td>Rajasthan Van Upaj Sangrahak Samooh Samarthak Samiti</td>
<td>South Rajasthan- Udaipur, Sirohi, Chittorgarh, Jhalawar,</td>
<td>An registered NGO associated with the Tendu Leaf Cooperative Societites</td>
</tr>
<tr>
<td>Ekal Nari Sakti Sangathan</td>
<td>22 districts of Rajasthan</td>
<td>An association of widow</td>
</tr>
<tr>
<td>Jagruk Sahri Mahila Manch</td>
<td>Udaipur city</td>
<td>Urban women’s problem</td>
</tr>
</tbody>
</table>

Unlike the Seva Mandir it more focus to establishment of democratic institutions rather developmental role. Some of its distinct features such as- formation of social groups, training programs, its activities are more to strengthen peoples organisations rather simply executing or implementing others project. Though it is also playing the role of implementing agencies in some projects such as Lok Jumbis.
Program, watershed program etc. Apart from these two, Sasu Masu and Ankur Sansthan (Jhadol) have some similar features of radical expressions\(^{112}\).

Training of PRIs representatives- the extent of decentralisation power to the tribal schedule area is instituted in 1996. This provided a ample opportunities of illiterate tribal people to participate in democratic process. But their illiteracy and lack of knowledge about the system is a big hurdle to enjoy the fruits of democratic rights. In this regard voluntary agencies, irrespective to their differences, playing a significant role to remove this hurdle through training programs in Udaipur district. Here, I would like to describe two such initiatives.

One is a permanent institution called ‘Institute of Local Self Government And Responsible Citizenship’ established in 1997 with initial support of the European Union under Vidya Bhawan Society\(^ {113}\). It is completely based on private funding rather government assistance and objectives have set for longer durations. This training center organizes camps for all levels of Panchayati Raj Institution leaders (including Wardpanch, Sarpanch). The institute also produces the resources including study material of local administration and effective techniques to communicate the content. Training programmes inculcate the knowledge of rural leadership, peoples right and the power of PRIs leaders. Voluntary organisations mobilize the people to participate in camp and training program. A large proportion of the Wardpanch and Sarpanch in tribal area of south Rajasthan are illiterate or primary educated and unknown to bureaucratic process. Therefore training is very effective to make these people aware and involve in democratic institutions. The institute conducted 58 ‘Capacity Enhancement Programmes’ for the elected representatives of PRIs from August, 1997 to March, 2000\(^ {114}\). Seva Mandir and associated voluntary organisations are supporting agencies to this institute.

Second initiative with the same goal led by the Astha Sansthan and its associated voluntary organisations. The name of this unregistered group is called

\(^{112}\) Ankur Sansthan is Jhadol based NGO and with Astha it led a campaign and movement against Wakal dam construction in Jhadol tehsil also got support from leaders of Narmada Bachao Andolan as well as Tribal Self Rule. But unfortunately defeated due to repression of state power. Sasu Masu is also people’s action group of Udaipur and often raise voice against state policy.

\(^{113}\) See earlier section of this chapter ‘Voluntary Formations’

\(^{114}\) Annual Report (2000-2001), Vidya Bhawan Society, Udaipur, p. 32
Panchyati Raj Sahyogi Sangh. This is a group of voluntary organisations of different locations to spread the rights of new legislation\textsuperscript{115}. There are 18 Voluntary organisations in this association which organizes the champs in different parts within the district and outside with their resource persons and other supports\textsuperscript{116}. Unlike the former permanent institute, it is very flexible to impart knowledge through village camp and meeting that means training 'in situ'. Both initiatives has its significance and created awareness among marginalised sections of the society with two different strategies. Therefore, recent emphasis on the decentralization process and its effective implementation through proper training has led establishment of many institutions, like Institute of Local Self-Government and Responsible Citizenship (Udaipur), Indira Gandhi Panchayati Raj Institute (Jaipur), Centre for Law and Governance (New Delhi).

c) Education and scientific development

Major programmes are formal education through schools, colleges; adult education and bridge courses, crash courses for various age groups; sports, athletics and other extra curriculam training; hostels, library facilities and distribution of study material etc; reviving cultural setup through singing groups (Bhajan Mandali),

Educational activities are the prime concern of voluntary organisations in south Rajasthan. Today more than half of the registered voluntary organisations in Udaipur are engaged either exclusively or as major thrust in the field of education. This is due to two fold reasons, one is absence of governmental institutions, particularly the primary level, prior 1990\textsuperscript{117}. Second is the private schools can get government aid only if they registered under society act (1860 or 1958). Hence a large number of primary schools in the villages open under the name of society and it has no any other activity except the school. Even in Udaipur city a renowned public school namely Alok School functioning under a society called Alok Sansthan registered in 1967, later on it has spread to other parts like Rajsamand district too. In

\textsuperscript{115} The provisions of the Panchyats (Extention To The Schedule Areas) Act , 1996
\textsuperscript{116} list of these twenty NGOs as following.
\textsuperscript{117} The network of Rajiv Gandhi Pathshala (School) established 1990 onwards in each village with a population of 1000, before that there was no as such institutional set up was existing except non-governmental institutions.
this school hardly we can find poor tribal students but in the name of tribal
development these institutions getting governmental aid.

If we see history of voluntary organisations in Udaipur then again founds that
most of the earlier voluntary organisations- Rajasthan Vidyapith (1930), Vidya
Bhawan (1930), Seva Mandir (1967), Mahila Mandal (1967) established with an aim to
cater educational need of local population. Besides the Seva Mandir, all are even
today continued almost exclusively with same objectives. Seva Mandir also spread the
education in the region through adult education programmes and other schemes of
informal education rather than formal. Today it is one important partner of the Lok
Jumbis Project (educational project) in some cluster of Jhadol tehsil. Therefore,
education is the most important issue in the voluntary activities of south Rajasthan.
Now I would like to describe details of educational programmes and schemes
implemented through voluntary organisations in Udaipur district.

There are two major types of engagement of voluntary organisations with
educational programmes in Udaipur. One is the role of implementing agency or
partnership with governmental projects and other agency projects, while another is
solely developed and implemented by voluntary organisations. In which voluntary
organisations plan their own educational programmes according to requirement and
also get support, financial and technical, from other agencies. In the former category
projects like Lok Jumbis Project (1991), Siksha Karmi Pariyojana (1987) are two
important governmental programmes in south Rajasthan\(^{118}\). Lok Jumbis Project has
specific gender focus in its operation. While Siksha Karmi Pariyojna is important for
remote and isolated villages where it is difficult for an outsider to stay or to be
accepted.

- Formal education through schools, colleges- Rajasthan Vidyapith, Vidya Bhawan,
  Mahila Mandal, RBKS, Trimurti Siksha Prasar Samiti, Ganesh Siksha Sansthan,
  Alok Sansthan etc

- Adult education and bridge courses, crash courses for various age groups- Seva
  Mandir, Astha, Aravali Volunteers Society, Rajasthan Vanvasi Kalyan Parishad

\(^{118}\) These two programmes, started in 1990s, are the collaborative effort of three agencies state, central
government and SIDA with financial ratio 1:2:3 respectively. The implementation of the programmes
again a joint role of voluntary agencies and governmental agencies.
• Sports, athletics and other extra curriculum training; hostels, library facilities and
distribution of study material etc- Rajasthan Vanvasi Kalyan Parishad, Seva
Mandir, World Vision of India, DRKP

• Reviving cultural setup through singing groups (Bhajan Mandali)- Rajasthan
Vanvasi Kalyan Parishad, Derra Sucha Sauda

• Scientific development- Vigyan Samiti, BIAF, AFFRO

d) Health

Health programmes are the second most important aspect, after the education, for voluntary sector. As all the old and established local voluntary organisations in Udaipur executing programmes related to health whether higher or lower extent. Health and education, both of them have considered the basic needs or criteria for human development. Unfortunately, services provided by the governmental agencies in education and health are either insufficient or inefficient to fulfil the needs. Though voluntary organisations recently focussed more towards health services. Health care in India has a long tradition of voluntarism. For centuries, traditional healers have taken care of health needs of their own community, as a part of their social responsibility. They have used the knowlegde that has passed down the generations, regarding the medicinal value of locally available herbs and plants. This tradition still continues, particularly in the tribal pockets of the country. Jagran Jan Vikas Manch is one such organisation promoting traditional medicine in Udaipur.

Table- 3.11

<table>
<thead>
<tr>
<th>Health indicator</th>
<th>India</th>
<th>Rajasthan</th>
<th>South Rajasthan</th>
<th>Udaipur district</th>
<th>Sources</th>
</tr>
</thead>
<tbody>
<tr>
<td>Crude Birth Rate</td>
<td>29</td>
<td>32.19</td>
<td>32.04</td>
<td>33.29</td>
<td>Min. HFW</td>
</tr>
<tr>
<td>Crude Death Rate</td>
<td>10</td>
<td>8.9</td>
<td>9.2</td>
<td>9.2</td>
<td>Min. HFW</td>
</tr>
<tr>
<td>Life Expectancy</td>
<td>60.3</td>
<td>61.36</td>
<td>59.8</td>
<td>60.18</td>
<td>Min. HFW</td>
</tr>
<tr>
<td>Infant Mortality rate</td>
<td>80</td>
<td>8.7</td>
<td>9.53</td>
<td>91</td>
<td>Min. HFW</td>
</tr>
<tr>
<td>Fertility Rate</td>
<td>4.1</td>
<td>4.9</td>
<td>4.56</td>
<td>4.6</td>
<td>Min. HFW</td>
</tr>
<tr>
<td>Maternal Mortality Rate</td>
<td>500</td>
<td>592</td>
<td></td>
<td></td>
<td>Min. HFW</td>
</tr>
<tr>
<td>Birth Attendant Trained Persons (%)</td>
<td>20</td>
<td>10</td>
<td></td>
<td></td>
<td>Unicef</td>
</tr>
<tr>
<td>Primary health Centres % Total</td>
<td>100</td>
<td>4.2</td>
<td></td>
<td></td>
<td>CMIE</td>
</tr>
</tbody>
</table>
Table- 3.12
Voluntary organizations and their health programmes

<table>
<thead>
<tr>
<th>Name of NGOs</th>
<th>Major programmes</th>
<th>Region</th>
<th>Proportion of expenditure on health</th>
</tr>
</thead>
<tbody>
<tr>
<td>Narayan Seva Sansthan(^{119})</td>
<td>Polio operation</td>
<td>Rajasthan</td>
<td>90 percent</td>
</tr>
<tr>
<td>Jagran Jan Vikas Samiti</td>
<td>Traditional medicine</td>
<td>South Rajasthan</td>
<td>75 percent</td>
</tr>
<tr>
<td>Rajasthan Vanvasi Kalyan Parisad</td>
<td>Cancer irradiation program</td>
<td>Tribal region in south Raj.</td>
<td></td>
</tr>
<tr>
<td>Church Auxilary for Social Action (CASA)</td>
<td>Health education</td>
<td>Dungarpur, Banswara</td>
<td></td>
</tr>
<tr>
<td>Seva Mandir</td>
<td>Health education, Child &amp; mother health</td>
<td>Udaipur district</td>
<td>20-30 percent</td>
</tr>
<tr>
<td>World Vision of India</td>
<td>Distribution of medicine, sanitation prog.</td>
<td>Kherwara &amp; Jhadol tehsil</td>
<td></td>
</tr>
<tr>
<td>Rajasthan Vidyapith Kul</td>
<td>Health education and awareness</td>
<td>Udaipur dist</td>
<td></td>
</tr>
</tbody>
</table>

\(^{119}\) Narayan Seva Sansthan is one of the important private voluntary organisation (PVO) for disability programmes who received 100 lacks financial assistance in the year 2002-3 from central government, that is 2nd highest. see Annual Report (2002-3), the Ministry of Social Justice and Empowerment, Government of India, Annexure-XXIII, p. 164

e) Environmental and other developmental activities

Natural resource development through conservation of water, forest, and land (*Jal Jangal Aur Jamin*) also one issue among voluntary organisation in south Rajasthan. The region of south Rajasthan is among these sufferers like deforestation, scarcity of resources.

water and drought as a epidemic. Usually, this region has the highest rain fall and green cover in whole Rajasthan that has drastically changed into barren land. The issue has touched by most of the NGOs in Udaipur district invariable stress. Many NGOs established 1980 onward instotutionalised due to this environmental projects. Such as Ubeshwar Vikas Mandal, Astha Sansthan, Ankur Sansthan, Alert Sansthan, BIAF, AFFRO and others. all of them engaged with differential stress, innovative strategies and strength but common goal. Major classification of programs are as following.

- Plantation and development of common property resource
- Awareness campaign and tribal rights
- Watershed programmes
- Technical support about soil, agriculture and concern input

Plantation and development of CPRs are a very common program followed by numerous voluntary organisations. Ubeshwar Vikas Mandal (Dhar) is one unique success story in Budgaon tehsil. Dhar village is located only 14-15 kilometers from Udaipur city. It has faced the within the village as majority of the tribes dependent on forest produce for their own consumption which later on changed to market purpose. This trend led ditruction of forest by the native people. UVM with a group of villagers tried to stop after a long period of ups and down the organisation able to check the process. Similarly many local organisations are involveed in environmental protection measure.

Asth Sansthan and Alert Sansthan are two well known local voluntary organisation playing the role of awareness campaign with youth participation. Astha in this process also actively involve for tribal rights of land, water and forest resouce. It is very active in Kotra tehsil of Udaipur and organised many organisational support. It spread the awareness through training programs and tribal rights in the forest area. While Alert Sansthan has different strategy that is peaceful and mobilisation of youth forces to rural development. This is active in Gogunda region and environmental program is one of the component of wider development scheme.

AFFRO and Vigyan Samiti are playing another kind of task to support people and local NGOs through tecnical knowleged. Both are old and expertise institution
in their field. Former is working in Udaipur district since 1988 as a field unit and one important partner agency with all the known NGOs of the District. A local person establishes latter in 1968 with a group of scientist. Both are contributing the role of consultant for natural resource development.

The State has fail to play any role to support the drive or enhance the natural resource except to provide some financial support to NGOs that too problematic. Whereas finance has rarely disturve the peoples organisation if organisation is determined to accomplish their target. Kishore Sant, the leader of UVM says 'we have abundant local human resouces need only proper guidance and channelizing their resouces for optimum output'. Perhaps this is the attitude of charismatic leadership to mobilize the existing resouces for voluntary movement.