CHAPTER II

HISTORICAL REVIEW OF VOLUNTARY ACTION IN INDIA
In the previous chapter an attempt was made to present an introduction to the present study - a brief review of literature and the methodology adopted for the present study. In this chapter an attempt is made to present the historical review of the voluntary action in India. This chapter briefly presents the meaning of voluntary action, broad objectives, features, functioning style, advantages, history of voluntary action, strategies and approaches of voluntary action etc., in order to facilitate and understood the programmes of human resource development through voluntary action.

The term "Voluntarism" is derived from Latin word "Voluntas" which means "will". This assumes various forms of impulses, passions, appetites or desires. It is prior to as well as superior to the intellect or reason. All the theories of voluntarism interpret various aspects of experience and nature in the light of the concept of will. It is the will that may produce "Miracles" ..... and thereby, some of the social evils, of which the unfortunate sections of the society are the victims can be eradicated (Lord Beveridge, 1948).

The term "Volunteer" is normally used to denote someone who offers unremunerative service for a good cause. People living in an area may wish to improve their social
conditions through voluntary action, which is a nursery of democracy, is a sign of social advance in a free society, born out of social conscience and philanthropy (S.C. Jain, 1985).

Kulkarni (1969) stated the voluntary organisation as one which its workers are paid or unpaid is initiated and governed by its own members without external control.

Burdillon remarks that every voluntary organisation is the product of the blood, sweat and toil of a few individuals, who are known for their persistent efforts for achievement of their sincere aspiration.

(Voluntary work is mainly on non-profit and non-political lines, even though in many cases individuals associated with these organisations have some sort of religious and political affiliations. Voluntary action is most often a matter of personal commitment and choice, rather than performance of a duty that carries substantial perks, emoluments, privileges and power with it. Volunteers, therefore, tend to be highly motivated and are prepared to accept hardships as challenge rather than as punishment with their small size, selective tasks, personal leadership and

Voluntary agencies can innovate and adopt themselves to new circumstances, experiment, and take risks. They have thus, often played a path-finding role as pilot action research projects, in the field of development. The voluntary organisations tend to revolve around individual personalities, i.e., the sponsors or the founders who have been strongly motivated by men like Gandhi, Tagore and Jayaprakash Narayan (S.K. Day, 1985).

As estimate reveals that there are over fifteen thousand voluntary organisations operating in the country. Moreover, there has been a phenomenal increase in their member in recent years. These organisations can be grouped into micro and macro level bodies. Many of these are funded by foreign agencies on humanitarian grounds. A large number of them are committed to the Gandhian approach to the problems of development. A few of the leading organisations in India are: Servants of India Society, Young Men's Christian Association, Ramakrishna Mission, Nehru Sevak Sangh, Gandhi Peace Foundation, Palmyrah Workers Development Society, Hindusthani Talimi Sangh, Bharatiya Grameena Mahila Sangh etc. There has been a controversy over the functioning of the voluntary organisations in the development process.
The controversy has assumed new dimensions and scathing criticisms have been made in recent years. Most of the organisations are viewed by a section of the people as exploitative bodies in the name of justice, awareness and so on. However, their positive factor in contributing to growth and welfare should not be neglected (S.C. Jain, 1985).

Rural Development implied the economic betterment of people as well as social transformation. The process of rural development will be smoother with the increased social participation of the target groups. The Voluntary Organisations working at the field of rural development are known for credibility for working closely with the rural poor. They are also known for their easy accessibility to the target group as well as the government agencies and supplementing the governmental efforts in the implementation of rural development programmes, thereby accelerating the participation of the target groups in the implementation of the programmes. The basic philosophy with which the Voluntary Organisations work in the field is creating awareness and relevant skills in the members of the target group so that they can proceed on their own on the path of development.

Voluntary organisations have worked in various areas and some have matured into fairly efficient delivery
mechanisms for developmental programmes. A significant step towards enlisting the support of voluntary organisations in rural development activities was initiated during Seventh Five Year Plan. A number of activities were listed out which could be exclusively taken up by the voluntary sector and their role in development programmes was defined which included:

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

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

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

iv. To activate the delivery system and to make it effective at the village level to respond to the felt needs of the poorest of the poor.

v. To disseminate information;

vi. To make communities as self-reliant as possible;
vii. To show how village and indigenous resources could be used, how human resources, rural skills and local knowledge, grossly under-utilised as present could be used for their own development;

viii. To demystify technology and bring it in a simpler from to the rural people;

ix. To train a cadre of grassroot workers who believe in professionalising volunteereism;

x. To mobilise financial resources from within the community with a view to making communities stand on their own feet; and

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

Most of the voluntary agencies are working with three major goals. They are:

i. Working with the people for their economic development.

ii. Providing education for social consciousness and functional literacy, and
iii. Involving themselves into actions for attaining social justice for the unprivileged.

Features of Voluntary Organisation

We can be best understood, if we can know the general features of the voluntary organisations.

The important features are:

1. A group of individuals formed in an association in order to undertake activities of some common interests of the community especially the weaker sections.

2. Its membership is voluntary.

3. It is governed independently of the state and therefore is known as an Non-Governmental Organisations (NGOs).

4. It will be registered under an appropriate Act.

5. It is the result of a voluntary effort which is motivated by different factors, spontaneous in nature.

(Director of Voluntary Organisation 1992).

Functioning Style of Voluntary Organisations

The functioning style of the voluntary organisation should represent the following characteristics.
1. Independence in work which they can operate.

2. As catalytic agents they play the role of a bridge between the people at the base and the government developments at the top-level.

3. Smallness in the scale of their operation their scope with a specific focus.

4. Through service to gain the peoples confidence.

5. Bringing professionalised people into voluntary action for systematic development.

6. They motivate the beneficiaries and promotes their participation.

Advantages

Though the voluntary organisations have limited resources in terms of money, equipment and qualified and efficient staff, yet the voluntary organisations enjoy the following advantages:

(a) Economic: 1. Raising fund through community.

2. Utilisation of international charities.

3. Linkage of national policy with local Development work.
History of Voluntary Action in India

The voluntary social service is very ancient specially in the country like India. In recent times, they have acquired greater importance and significance than before because of the administrations have not been able to reach the people, specially the poor in rural areas particularly in regard to development.

Voluntary Action has been an important fact of Indian social service. In the pre-Independent era, voluntary organisations were the main stay for provision of services to the needy, affected destitutes, particularly women, children and disabled. Because of their responsiveness to changing social needs, they have played a pioneering role in
The Indian scene has been dramatically transformed with the restoration of a democratic framework of government under a new administration. Contrary to the earlier tendency towards centralisation of authority, conformity with central directives, and the corresponding bureaucratisation of all activity, there is now some promise of a more participative democracy based on greater decentralisation of social and economic action. The avowed commitment to Gandhian values accords high priority to "the last man," building from the bottom upwards, and self-reliance through community action. Other elements in the new approach are a marked rural bias with the primacy of agriculture, a "new village movement," the adoption of strategies that maximise employment (including food-for-work programmes), informal education and mass literacy, community health, a national water supply programme, an emphasis on household, small and mini industries in the countryside, and appropriate planning for appropriate technology.

Rural development can be expected to become the central focus of planning if the new government is taken at its word. However, a partnership of social action and State action may be presumed. The Janata manifesto says that "the
Party will respect and foster the creative urges of the people and promote popular initiative. It will accordingly give every support to constructive voluntary action in all fields".

The origin of voluntary work in India, as elsewhere, can be traced back to social service with its antecedents in charity. Hence its close links with social reform and missionary activity aimed at spreading enlightenment and alleviating suffering. Understandably, education, medical care and concern for the physically and socially disabled were among the preferred fields of service. In time, emphasis shifted from the individual to the community though the accent continued to be on welfare while moral responsibility remained the driving force. Even the Government of India's first essay in community development was oriented as much to welfare as to development.

Voluntary action has always had its professional corps, notably doctors and educators. The relief phase brought into the movement a lot of people motivated to assist their less fortunate fellowmen. The following development phase, however, has seen the entry of a whole new band of professionals: economists and sociologists, engineers, agronomists, veterinarians, communicators, architects, managers and the rest. This professionalisation of
voluntarism marks a new departure. The commitment of these new missionaries is to development, socio-economic transformation, and social justice. The voluntary movement has begun to draw talented professionals and angry young men seeking social revolution through social action. These are the militant professionals of voluntarism, social dynamos of considerable potential.

Where voluntary agencies can be different is in conceptualising the objectives of official policy and by developing structures, methods and techniques that are path, finding. Being small and independent of bureaucratic constraints, voluntary agencies can afford to experiment with ideas, technologies, organisation and anything else. Should they prove these ideas then the government may well be ready and willing to adopt them, especially if the voluntary agencies are working in cooperation with them. AMUL would be an outstanding example. Likewise, organisationally, the Bharatiya Agro-Industrial Foundation has been able to pioneer joint sector corporations in rural development in which the funding is largely official whereas the management is vested in private agencies.

The rural poor made up of Harijans, the landless, and the most underprivileged sections of society, are by definition at the bottom of the heap, weak and unorganised.
them and forge a community of interest and encourage group action. The Self-Employed Women's Association (SEWA), Ahmedabad, is an inspiring prototype, though this is in an urban setting. Nevertheless, it is indicative of the power of awareness ("conscientization") and collective organisation in creating a community and mobilising it for action through self-improvement.

The entry of industrial houses into the field of rural development should open up opportunity for fruitful collaboration between these agencies which are in a position to offer funds, technology and management-support and voluntary bodies which can provide motivation, grassroots expertise and social leadership. There could be a similar partnership between voluntary agencies and institutions like schools, colleges and research establishments in developing programmes of voluntary youth service and work experience.

In recent years there has been evidence of the rise of what might be termed social entrepreneurs who have organised groups or institutions to take up various responsibilities either on their own or in support of or even on behalf of the government. The Social Work Research Centre, Tilonia, has for instance been invited to take up certain area development programmes in Rajasthan, Punjab and Haryana, while Agrindus (the Banwasi Ashram at Govindupur in
Mirzapur district) was selected by the four selected whole-village programmes recommended by it. Likewise, the Bharatiya Agro-Industries Foundation, Urli Kanchan (Poona), has taken on the responsibility for executing a series of large and ambitious cross-breeding-cum-fodder development programmes in Maharashtra, Gujarat, Uttar Pradesh (Bundelkhand), Orissa and elsewhere. Each of these institutions is inspired by one or two men who have begun to act as a bridge between the administration and the people in the implementation of specified development programmes. This stream of voluntary action may be expected to grow, and should not be discounted in terms of voluntariness.

Voluntary efforts for Rural Development in India were known since mid-nineteenth century. They were initiated mostly by great individuals and organisations including Christian missionaries and other religious bodies.

In India, work in the field of rural development began in the form of experiments in smaller concentrations which served as laboratories for this purpose. Right from the days when F.L. Brayne undertook early experiments in rural development in Marthandam and Gurgaon in the 1920s, several strategies and approaches have been tried out in the field.
Rabindranath Tagore carried out the rural reconstruction work at Silciddaha in 1908 and at Sriniketan around 1921. In the year 1928, Spencer Hatch undertook a programme of rural development at and around Marthandam under the auspicious of Youngmen's Christian Association (Y.M.C.A.).

Based on the ideology of truth and non-violence Mahatma Gandhi started the process of transformation of socio-economic life at Sevagram around 1931. Jugat Dave carried out the rural reconstruction work from the Swarajya Ashram at Vedchhi from 1922 onwards. These and several other endeavours prior to Independence have significantly contributed to the principles of rural regeneration by voluntary action.

In 1951, Vinoba Bhave started the famous "Bhoodan Movement" in India. At the end of 1957, nearly 4.2 million acres of land had been donated.

It may be stressed here that Vinoba Bhave's Movement of Bhoodan and Gramdan in the early periods of Independence gave a fillip to certain organisations. It carried forward Mahatma Gandhi's ideology of integrated and comprehensive rural development, created a climate for
voluntary action and proved beyond doubt that voluntary effort still had much to contribute in this field.

**Voluntary action for development of rural communities** is climbed to be in vogue from the historic past; but more deliberate, planned and organisational attempts for rural reconstruction are traced to the last decades of the 19th century. The most active role in the field of rural regeneration, largely in the inaccessible parts of the country, was played by the Christian missionaries since middle of the century, who aimed at an all around development (secular and spiritual of their converts).

Voluntary action is not a new phenomenon. Charity has been practiced for centuries. The efforts, the voluntary agencies have made in disaster relief is well known whether during the Bihar famine of 1966-67, the Maharashtra drought of 1971-72, the Andhra Pradesh Cyclone of 1977, the Bengal Floods in 1978. Their role of honour in the field of development is less, nor worthy.

History witnessed slow development of voluntary action upto the second world war, again picked up during the period 1945-55 but was followed by a declined and another spurt after 1965. It is mainly because of the motivation by
Gandhi and Vinobha Bhave and peoples desire to free the country from bondage through rural reconstruction.

The territorial development of voluntary organisation as not followed uniform pattern. The eastern and western regions have large number of voluntary organisations and are more in comparatively developed districts.

A government publication during the year 1955 gave the number of voluntary organisations in our country are only 41. The Central Social Welfare Board, the agencies that provides grants-in-aid to voluntary organisations has extended its support to 7,989 voluntary organisations during the year 1980. Only those organisations that seek assistance from the Government are generally taken to reports. A much large number of voluntary organisations which sustained by themselves are not taken into account.

It was expected that voluntary effort would be forthcoming in a massive way for better implementation of anti-poverty and other programmes. However, it was felt that it is not easily possible to assess the extent to which they have been realised because voluntary agencies interact separately with various Ministries/Departments. Absence of a common mechanism to monitor the progress of voluntary action
in various sectors is conspicuous. At the same time, there is a need to provide voluntary organisations with a forum to raise and resolve their problems.

It was expected that the voluntary organisation will be playing a greater role in the implementation of the poverty alleviation programmes during the Eighth Five Year Plan. It was envisaged to prepare a national grid of such organisations and also evolve a suitable objective mechanism and procedure to analyse and assess their capability and competence. In the course it may be possible that the voluntary organisations may get the legitimacy to work as a partner of the government in the better implementation of the rural development programmes, their monitoring, evaluation, and repayment of loans etc. Perhaps, more emphasis will be on the participation of the people on the one hand and greater social mobilisation, educating and organising the people on the other.

In order to achieve these goals and to boost the working of the voluntary organisations, the Council for Advancement of People's Action and Rural Technology (CAPART) was established in 1986 with the following objectives.

* to encourage, promote and assist voluntary action in the implementation of projects for the enhancement of rural prosperity;
* to strengthen and promote voluntary efforts in rural development with focus on injecting new technological inputs in this behalf;

* to act as a catalyst for development of technology, appropriate for the rural areas;

* to promote, plan, undertake, develop, maintain and support projects/schemes aimed at all round development, creation of employment opportunities, promotion of self-reliance, generation of awareness, organisation and improvement in the quality of life of the people in rural areas through Non-Government Organisations (NGOs).

The CAPART received 05 per cent of the its funds from the Department of Rural Development. The following are the programmes under which CAPART assistance is given to voluntary organisations.

1. Promotion of Voluntary Action in Rural Development.
2. DWCRA.
3. Organisation of beneficiaries of anti-poverty programmes;
4. Training of social animators and rural organisers;
Voluntary service has always been accorded a place of pride in India. Right since the time of independence, the Government of India has been encouraging people's movement for development. While in the early years of Independence, the voluntary sector depended largely on voluntary contributions or foreign funds through agencies like Freedom from Hunger Committee (which later became People's Action for Development (India), the Government of India did recognize the importance of this sector by providing reliefs for the contributions made to voluntary agencies by individuals as well as corporate bodies.

It was with the Seventh Plan that the Government of India decided to exploit the potential of the voluntary sector in rural development in a big way. During this Plan, the allocation to the voluntary sector increased manifold.
In order to channelize the large funds that had been earmarked for development activities through voluntary agencies and to give impetus to the movement, the Council for Advancement of People's Action and Rural Technology (CAPART) was set up by merging the People's Action for Development (India) (PADI) and the Council for Advancement of Rural Technology (CART) in 1986.

Council for Advancement of People's Action and Rural Technology (CAPART) had brought out a Directory of voluntary organisations in 1989, which was updated by supplements. Several interested departments of State and Central Governments, voluntary organisations, Foreign Donor Agencies and indeed a host of other administrators, academics, bankers, social workers, etc., have expressed the view that they would welcome an updated versions of the Directory of Voluntary Organisations with more informations which would be of great value to them. As such, it was considered appropriate by the Council to revise the existing directory and update it.

The number of agencies who have registered themselves with Registrars of Societies etc., is very large. The Council does not claim that the directory takes full not of all voluntary agencies registered in different states and
union territories. Questionnaires seeking information were sent to a number of voluntary agencies which came to be known in one context or another to CAPART. The agencies who replied to the questionnaire and assisted the Council in the effort to gather information concerning them have been listed in the directory. Needless to say, the Council would not be in a position to vouchsafe to accuracy or otherwise of the claims made by the agencies/organisations in the information supplied to CAPART. We are of the view that inspite of this handicap the directory would serve a useful purpose as an information base. The information in the Directory is based on the data available in the Council upto the end of November, 1992. Table 2.1 presents the number of voluntary organisations in India by state-wise upto the end of November, 1992. As it presents Maharrastra state is having highest number of voluntary organisations i.e., 1400.

In every society at all times people have been contributing their might in the form of cash, kind and services for the welfare of the needy, the destitute, the handicapped and the victims of natural calamities. In the early days religion and subsequently social and political factors have been motivating for voluntary services. However the traditional concepts of voluntary organisation was only giving charity to those who are needed.
### TABLE 2.1

**NUMBER OF VOLUNTARY AGENCIES IN INDIA**

<table>
<thead>
<tr>
<th>States and Union Territories</th>
<th>Number of Agencies</th>
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<tbody>
<tr>
<td></td>
<td>1953</td>
</tr>
<tr>
<td>Andhra Pradesh</td>
<td>76</td>
</tr>
<tr>
<td>Assam</td>
<td>85</td>
</tr>
<tr>
<td>Bihar</td>
<td>42</td>
</tr>
<tr>
<td>Chandigarh</td>
<td>-</td>
</tr>
<tr>
<td>Delhi</td>
<td>44</td>
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<tr>
<td>Gujarat</td>
<td>126</td>
</tr>
<tr>
<td>Goa, Diu, Daman</td>
<td>11</td>
</tr>
<tr>
<td>Haryana</td>
<td>15</td>
</tr>
<tr>
<td>Himachal Pradesh</td>
<td>-</td>
</tr>
<tr>
<td>Jammu and Kashmir</td>
<td>-</td>
</tr>
<tr>
<td>Karnataka</td>
<td>84</td>
</tr>
<tr>
<td>Kerala</td>
<td>98</td>
</tr>
<tr>
<td>Madhya Pradesh</td>
<td>65</td>
</tr>
<tr>
<td>Maharashtra</td>
<td>315</td>
</tr>
<tr>
<td>Manipur</td>
<td>5</td>
</tr>
<tr>
<td>Meghalaya</td>
<td>-</td>
</tr>
<tr>
<td>Mizoram</td>
<td>-</td>
</tr>
<tr>
<td>Nagaland</td>
<td>-</td>
</tr>
<tr>
<td>Orissa</td>
<td>-</td>
</tr>
<tr>
<td>Pondicherry</td>
<td>9</td>
</tr>
<tr>
<td>Punjab</td>
<td>57</td>
</tr>
<tr>
<td>Rajasthan</td>
<td>98</td>
</tr>
<tr>
<td>Tamilnadu</td>
<td>108</td>
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<tr>
<td>Tripura</td>
<td>-</td>
</tr>
<tr>
<td>Uttar Pradesh</td>
<td>147</td>
</tr>
<tr>
<td>West Bengal</td>
<td>312</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,733</strong></td>
</tr>
</tbody>
</table>

From the beginning of the personality of Raja Ram Mohan Roy who crowned to be the first volunteer on the Indian scene and who was influenced by western liberal thought in the field of social reforms and considerable impact not only in Bengal but elsewhere also. His experiment organising vigilance committees of volunteers to fight "Sati" (1815-1820), improving conditions of widows and education of women etc., yielded magnificent result.

During the last part of the 19th century leaders of public opinion influenced by western liberal thought organised voluntary movements which had a powerful impact in different parts of India towards social and economic development. Such movements were: Arya Samaj (1875) founded by Swami Dayananda; Ramakrishna Mission (1897) founded by Vivekananda; Theosophical Movement (1893) and Anjuman Himayat, I-Islam (1989) led by Sri Saiyed Ahmed Khan etc. The trends of late 19th century continued during the last decade of this century. The major efforts in the field of voluntary action before and after independence periods have been discussed here under.

PRE-INDEPENDENCE PERIOD

The early decades of the present century witnessed a series of experiments in Rural Development in different
parts of the country, which significantly throw light on the new strategies and methodology. Following are some of the experiments carried-out for rural development.

Sarvodaya Movement (1920) : The Sarvodaya Movement was organised in India in early 1920s. The Sarvodaya Movement in India is mainly for social reconstruction, the ideas originally developed by Mahatma Gandhi. The name Sarvodaya means well-being for all and it was first used by Mahatma Gandhi. Vinobabhave, Jaya Prakash Narayan and others were inspired by Gandhiji's ideas. Gandhiji's philosophy was mainly truth and non-violence. Based on these principles Gandhi developed constructive programme in the beginning of 1930. The constructive programme result in the following activities:

1. Khadi
2. Hindu-Muslim unity, and
3. Abolition of untouchability and the promotion of village industries

Gurgaon Experiments (1920) : The credit of starting the village upliftment movement goes to Sri F.L.Brain who was posted as Deputy Commissioner Gurgaon District in 1920. The Gurban Scheme claimed to deal with the whole life and the activity, of farmers and their families and to prescribe
complete remedies for the terrible conditions of the rural communities have been improved significantly.

Sriniketan Experiment (1921): Rabindranath Tagore started the Rural Reconstruction work at Sriniketan around 1921. The experiment was aimed at the economic as well as the moral rehabilitation of the rural community. Apart from these activities, health societies were established. Good results were achieved in a few villages, New confidence arose in the rural communities. Tagore's ideas influenced, inspired and penetrated every nook and corner of Sriniketan.

Marthandam Experiment (1958): Spencer Hatch undertook a programme of rural Development around Marthandam under the auspices of the young Men Christian Association in 1958. It was a densely populated area and was the market place for the surrounding villages within a radius of three miles. The people were very poor there were very few cottage industries, scarcity of water was a constant problem. It comprised spirit, mind, body, economic and social side. The philosophy of social rural reconstruction was based on following principles:
1. The programme of rural reconstruction was people's own,
2. Help the people to help themselves,
3. People of all communities to be concluded, and
4. Community spirit should be the basis of every programme.
Based on the above principles, Spencer Hatch started Marthandam experiments. The centre succeeded in changing the philosophy and changing the psychology. It evoked in them enthusiasm, a desire to improve, a spirit of cooperation and new self respect. This new spirit among the people do it possible to work at a comprehensive programme of rural reconstruction.

These were some of the important experiments and activities of voluntary action in the pre-independence period. (Government of India, 1962).

POST-INDEPENDENCE PERIOD

In the post-Independence era voluntary organisations are playing a greater role for the needy, affected, destitutes, particularly women, children and disabled. They have initiated several programmes touching all the fields like health, education, sanitation and nutrition. The activities of voluntary organisations are not only confined to their own activities but also assist the Government of India in the programmes like I.R.D.P., N.R.E.P., J.R.Y. etc.

The setting up of agencies like child welfare council, All India women's organisations, All India Panchayat
Parishad, Association of voluntary Agencies for Rural Development etc., manifested and enlarged the role of voluntary agencies.

The central Institute of Research & Training reported that, in 1951 Acharya Vinoba Bhave started "Bhoodan Movement" to solve the problems of providing land gift movement in which land owners were requested to give at least 1/6 of their land possessions to be distributed to the landless labours" (1967 : 13).

At the end of 1957, approximately 4.2 million acres was donated. Sometimes the rich land owners donated land when Vinoba Bhave visited their village but took it back after he moved to another area (Doctor, 1964 : 91). (Anarchist Thought in India, 1964).

The Central Social Welfare Board was established by the Government of India in 1953 to coordinate and to provide financial support. The central Social Welfare Board became a link between voluntary organisations and the central Government for promoting welfare activities (Harichandran, 1988:25). The setting up of the central Social Welfare Board was followed by the establishment of state Social Welfare Advisory Board in all states and Union Territories.
STRATEGIES AND APPROACHES FOR VOLUNTARY ACTION:

Some of the most popular strategies for voluntary action in India are:

Strategy - I: Simple charity, supplementing welfarism of the State, paternalistic in nature.

Strategy - II: Encouraging people's participation in planning and implementation programmes launched by the Government for the larger benefit of the community or village.

Strategy - III: Involving people in programmes, planning, raising resources, implementing activities and sharing fruits of development.

Strategy - IV: Organising people, enabling them to demand and undertake planning and implementation of development programmes beneficial to them (J.B. Singh, 1985:115-119).

Following are the approaches and the areas of voluntary action in India:

1. Charity approach: Giving food, clothing, medicine, alms in cash and kind, land and building etc.
2. **Welfare approach**: Providing facilities for education, health, drinking water, roads, communications etc.

3. **Relief approach**: Responding to call of duties natural calamities like floods, droughts, earthquakes, man-made calamities, ravages of war, refugee influx etc.

4. **Rehabilitation approach**: Continuing and following up the work in the areas struck by calamities and starting activities of durable in nature.

5. **Service approach**: Building up infrastructure in deprived areas, providing facilities of credit, supply of seeds, fertilisers and technical know-how, training etc.

6. **Development of socio-economic and environment approach**
   The activities may be intended to socio-economic transformation covering all the people in given area or concentrating on only particular group of people normally those who are needy.

7. **Development of Human Resource approach**: The above mentioned approaches by and large are concerned with provision of infrastructure (socio, economic, physical)
either as to pave way for further development or as an intervention for relief or as a supplementary activity to the state efforts.

Over the years it has been realised that unless a charge in the perception and practice of people is brought in, such intervention will be a futile exercise and will not trigger the pace of development. Further it has been realised that, to supplement and accelerate the pace of development the clientele group need to be organised, collective action is to be ensured and above all the clientele group must be equipped with necessary skills of perception, analysis and ability to make use of the available resources and infrastructure.

In other words, in the recent years, voluntary organisations have started emphasising such programmes as awareness building, organising people and provision of socio-vocational skills to harness the indigenous resources and utilise the existing resources.

Social skills refer to perception of problems, analysis of their causes and planning for their amelioration. Vocational skills refers to acquisition of new skills, adaptation of old skills to modern methods so as to make use of the indigenous resources and the infrastructure.
Accordingly, most voluntary organisations, now, besides their other activities, essentially undertake such programmes as conscious rising, awakening, organising people, provision of health, basic literacy and a few vocational skills to improve the human resources in the rural areas.

Voluntary agencies have to work at the grassroots levels, their territorial geographical coverage has to be essentially small and localistic. The very size of India with over half a million discrete villages and over three-fourths of 750 million people contained in them has produced thousands of localistic structures, widely differing from each other. Their variations range over physiography, climate, ecology, resource endowments, mass cultural responses, social and economic activity patterns, population and caste and religious structures, power structure, land tenures and settlement types and patterns. For all these "all India planning from the top alone is not enough, if it is not supported by grassroots mobilisation. It involves people speaking a bewildering variety of languages and dialects, creating complicated problems for understanding the rural mind and communicating with the rural masses.

Moreover, working with the poor, especially organising them to struggle for rights, requires persistent
work. Changing caste, class and gender relations requires time. whatever the method, violent or non-violent, and it is only locally located voluntary agencies that have this type of persistence. "Government officials, however committed they could be", are vulnerable to transfer and thus continuous contact and negotiation is not possible for them.

The success or failure, desirability, effectiveness, impact, etc., of the voluntary organisations depend on a host of factors, such as the geographical and ecological nature of the area of their operation, size of the territory under coverage, the social cultural and political outlook and status of the people under operation, their general operation, their general awareness, their level of resistance to the exploiting forces of the government, bureaucracy or the social elites, their capability of absorption of innovations and inputs, tolerance and acceptance etc. Singh maintains (1984) that "the cure of acceptability of various approaches in official circles moves in descending order (1 to 7) - charity, welfare, relief, rehabilitation services, development of socio-economic environment around human beings, and development of human beings. Approaches 1 to 6 are related to delivery system, whereas approach 7 basically refers to the 'Receiving mechanism'. Obviously, the last field is the most vital area
of action of the voluntary organisations, which are engaged in human resource development.

While Voluntary Organisation are doing good deal of work to develop human resources, their own development or capacity-building of their staff is a highly neglected area. In all developing countries, and particularly those going through structural adjustments, voluntary organisation interventions can facilitate Human Resource Development. In large countries like India, a large number of voluntary organisations initiatives are required. As voluntary organisation are not immune to acquiring inefficiencies of large organisations as they grow in size, it is important that they plan from the beginning to be effective. This requires continuous self-renewal on the part of the voluntary organisation and development of their staff. There is also scope for voluntary organisation to be professional in their approach. New body of knowledge is getting built to help voluntary organisation to manage themselves better. Human Resource Development institutions are slowly coming into existence to help capacity-building of voluntary organisation in terms of their staff. Most voluntary organisations are yet to recognise the need for planned capacity-building of their staff.
While voluntary organisation need to understand the positive role governments can play and appreciate the difficulties with which they work, governments need to take a positive view of voluntary organisation and keep communication channels open.

There is a lot that voluntary organisation can offer to a willing government. A mutual learning culture needs to be developed and a collaborative partnership approach will go a long way in facilitating the achievement of development objectives for which both work. The success of various experiences of voluntary organisations and the methodologies used, the technologies developed the insights gained by voluntary organisations have lead governments to benefit in terms of revising or revitalising their programmes or formulating new ones should be a positive step for such a partnership. One should not be scared of the tensions that are likely to rise in such a partnership as no partnership can be trouble-free for ever. Managing this for mutual benefit is what is needed. While voluntary organisation can conduct grassroots projects aimed at empowerment, they cannot be multiplies to give a simple alternative voluntary organisation approach to development. There are two reasons for this. First, voluntary organisations are involved in many types of developmental activity, not only local
empowerment at the grassroots. Second, a general model of
development needs to go beyond the actions of voluntary
organisations alone to include the place of voluntary
organisation in public action in relation to other
development agents particularly the state. Against this
background in the subsequent chapter an attempt is made to
present the profile of a voluntary organisations which was
selected for the purpose of present study.