CHAPTER II

VOLUNTARY ORGANISATIONS AND DEVELOPMENT
Modernisation is the basic facet of development in India which remains traditional, custom bound. (Government formulated programmes for the development of the people particularly after independence, but the people are either not aware of these programmes are very few that they do not reach the masses to bring about desired changes in them.) Laws have been enacted, but they have either been evaded or have not been translated into reality, in the path of social transformation and development. It is at this stage that voluntary action finds relevance in the developmental effort in bringing about the desired transformation and upliftment. Currently, it is almost a truism that government alone can not be made responsible for undertaking the developmental tasks in the rural areas. At present, rural development needs a complementary set of infrastructural and organisational changes can activate the human factor in the development process.)

Our experience of four decades of development planning has also shown us that the goals of gradual reduction and ultimate gravity of poverty have not been met as envisaged. Therefore, it would be necessary to encourage voluntary organisations in the field of rural development and allow them to make a
dent on poverty and other problems in the rural areas. It is also considered that they form some limitations and short comings.

Voluntary action is a form of organising activities supporting, strengthening and helping to develop work to meet all types of needs of individuals and groups in a society.

In view of flexibility, ability, voluntary organisations can continue to work for better standards, better methods and better forms of organisation. These organisations will have a role to play even in the areas of accepted state responsibilities, discharged normally through tax support services.

In this study, an attempt has been made to understand the role played by voluntary organisations in rural development. The study would like to analyse the nature, conceptual and theoretical aspects of voluntary action and organisations. Further, the study throws light on history, programmes and problems of voluntary organisations.

The word "volunterism" taken from Latin word "voluntas", which means 'will' this carries various forms of impulses passions and desires. All the theories of voluntarism and nature in the light
of the concept of will. It is the will and wish which make miracles through this some of the social evils of the weaker sections can be driven out.

The term "Volunteer" is generally used to denote some one who often genuine service for good cause. People who live in an unhealthy area can improve their social conditions by the means of the voluntary action which is a nursery in democratic participation in development. It is a good sign of social progress in a free society, born out of social concerns and philanthropy.

As Bourdillon points out every voluntary organisation is the product of the blood, sweat and jail of few individuals, who are known for their sincere efforts for getting sincere aspiration.

Voluntarism is chiefly non-profit and out of political line. People of religions and political affiliations may be associated with these organisations. It is matter of personal commitment and choice rather than performance of duty which needs perks, emoluments, privileges etc. Therefore, it is highly motivated and people should be ready to accept leadership initiative role selective tasks and flexible structure etc.
The agencies of voluntary actions can innovate and take up any new circumstance experiment and should be ready to take any risk. Thus, the role of these agencies are path finding as pilot action to do in the field development. Leaders like Mahatma Gandhi, Rabindranath Tagore and Jayaprakash Narayan were the sponseres and the founders who inspired voluntary agencies in the country.

FEATURES OF VOLUNTARY ORGANISATIONS:

In brief the features of voluntary organisations can be stated as follows:

1. It's membership is voluntary.
2. It is governed independent of the state and therefore it is known as non-governmental organisations.
3. It is registered under Societies Registration Act, 1860.
4. Organised group of individuals formed in order to strengthen the welfare of the community especially the weaker sections.
5. Finally, it is the result of the voluntary effort and labour which motivated by various factors which are spontaneous in nature.
MERITS OR BENEFITS:

Every voluntary organisation has its own limited sources in respect of finance, equipment, qualified and skillful staff. Inspite of these limited sources the voluntary organisations are rendering considerable services for the betterment of deprived sections in the society.

CONCEPT OF VOLUNTARY ORGANISATIONS:

The concept of voluntary social service is very ancient, specially in a country like India. The term 'voluntary action' was primarily used to denote any individual action done independent of State control.

The term 'Voluntary agencies' has been used in a broader sense here while it comprises organisations registered under various trusts and charitable acts. It includes unregistered groups and organisations willing to accept the responsibility for some aspects of rural development with or without the aid of the Government funding agencies. It includes various organisations like Mahila Mandals, civic organisations, (like Lions Clubs, Rotarians etc.,) organisation of beneficiaries like farmers' organisations, workers' unions, religious organisations, professional bodies registered or informal (S.C. Jain, 1985:119-120).
For voluntary action for public purposes

Lord Beveridge has given a very good definition, a generation ago, according to him a voluntary worker was some one who have unpaid service to a good cause and the group which was formed for working for that good cause came to be taken as voluntary organisation. Lord Beveridge says:

"A voluntary organisation properly speaking is an organisation which, whether it's workers are paid or unpaid is initiated and governed by its own members without external control" (Kulkarni, 1969:8).

Mary Morris, one of the leading authorities in this field, provide a definition:

"An organisation independent of statutory authority which makes and carries out its own policy and controls its own funds" (Norman, Johnson, 1981:14).

Definition given by Mary Morris and Modeline Rooff are also similar. The only addition Modeline Rooff makes is that these voluntary organisations should depend in part at least, upon finding support from voluntary resources.

Lord Beveridge in his report on voluntary action defined voluntary action as:
"The term 'Voluntary Action' as used here, means private action that is to say action not under the directions of any authority wielding the power of the state" (Beveridge, 1948:8).

He further gave another definition that:

"This is private enterprise, not in business, but in the service of mankind, not for gain but under the driving power of social conscience" (Beveridge : 1948:322).

A comprehensive definition to the voluntary action and organisation is offered by the National Council of Social Service:

"A Voluntary Social Service is interpreted generally to be organisation and activities of the self-governing body of people, who have joined together voluntary to study or act for the betterment of the community". (1957:5)

Broadly speaking voluntary service is a labour of love given by individuals or groups by free choice and under no external compulsion, to help individuals, groups or communities in social economic or spiritual need. Lord Beveridge described:

"A voluntary service as that action which is not directed or controlled by the State".
He called it:

"a private enterprise for social progress" (1967:1).

An eminent rural development administrator and well-known social worker, S.K. Day, gave a simple definition for voluntary action. For him, voluntary action means "Action by and for a free people" (1985:4). It refers that voluntary action has to be initiated by the people and should free the people from the problems. Thus any activity initiated by a group of persons for the betterment of the people outside the purview of the State can be called as 'Voluntary Action'.

The independence of voluntary action need not be the mean, however, without co-operation between individual and State action development may not take place timely. The former will only complement the latter. Each voluntary organisation is an individual entity in the scheme that it has its own way of action to reach, the ultimatum goal of helping the needy.

HISTORY OF VOLUNTARY EFFORTS IN INDIA:

Voluntary action is not a new phenomenon. Charity has been practiced for centuries. Over the years philanthropy evolved towards welfare as persons of means were moved by pity or moral impulses to help their less fortunate countrymen.
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 not worthy.

In the words of Majumdar the "Arthasastra" ascribed to Kautilya, is one of the oldest works on polity in the beginning of the Christian era. It refers to the construction for public good by the joint efforts of the villages. It also refers to such types of social work as care and provision for boys, old or diseased men in case they have no sympathetic guardians or protectors, special care was bestwoed on the following categories of persons.

"Whoever throws dirt in the street whoever causes mire or water to collect in the street whoever exerts faces in places of pilgrimage, reservoirs of water, temple etc. Whoever throws inside the city the carcase of animals" (1961:19).

Endowments for religious and educational institutions and establishment of rest houses and dharmasalas. The travellers got free food and lodging are referred to in records of all ages.
Bharatha Ratna Dr. P.V. Kane observes in his 'History of Dharmasastras' it was mainly during the emergencies such as famines and floods that were giving on a large scale on voluntary basis took place outside the religious channels. The rich and the ruling were joined to support the indigent (1967:3).

A system of 'Madhukari' was also prevalent in some parts of the country. Under this custom, poor Brahmin boys supported themselves during their student days by taking their meals once a week by turn is one of the households with which they had prior arrangements. Further, Chinese traveller Huei-n-Te-sang observed in 16th Century A.D., that the Indian people were always in the habit of planting trees on the wayside to give shade to travellers who voluntarily come together to construct tanks and dig wells for drinking water for the community (1967:3).

Further throughout the 18th Century the only way of handling individuals and group problems of poverty continued to be traditional one i.e., individual philanthropy and religious charity.

From the beginning of 19th Century, the personality of Raja Ram Mohan Roy who was 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 vigilence committees of volunteers to fight 'Sati' (1815-1820) yielded magnificent results improving conditions of widower and education of women etc.

During the last part of the century leaders of public opinion influenced by Western Liberal Thought and retaining their growth and strength of conviction in India. According to ancient scriptures organised voluntary movements which had powerful impact in different parts of India towards social and economic development. Such movements were Arya Samaj (1875) found by Swami Dayananda, Ramakrishna Mission (1897) found by Vivekananda, Theosophical Movement (1893) and Anjuman Himayat-i-Islam (1893) led by Sir Saiyed Ahmed Khan etc.

The trends of voluntary action continued during the 1st decade of this Century.

PRE-INDEPENDENCE PERIOD:

Since 1920 onwards Mahatma Gandhi's rich, strong and multi-faced personality influenced the various movements and organisations in the fields of voluntary action in the country.
Organisations like Harijan Sevak Sangh, All India Village Industries Association, Naitalim Sangh and Ceper Society were some of the areas of voluntary action initiated by Gandhiji through Sevagram, at Wardha. The constructive programme developed into a movement for economic improvement in the social life of the people living in rural India.

POST-INDEPENDENCE PERIOD:

In India a large number of voluntary service agencies have come up after Independence. The Government of India realised and providing funds for welfare services through registered voluntary organisations. Government of India liberalised its welfare policy in setting up of agencies like child welfare council, All India Women Organisations, All India Panchayat Parishad, Association of Voluntary Agencies for Rural Development etc., manifested this trend during the decade of Independence.

The Central Institute of Research and Training reported that "in 1951 Acharya Vinoba Bhave started Bhoodan Movement to solve the problems of rural landless by providing land to the landless. As a result the voluntary land gift movement in which land owners were requested to part with at least one-sixth
of their land possessions to be distributed among landless labourers (1967: 13).

At the end of 1957 approximately 4.2 million acres had been donated. Sometimes the rich land owners donated land which Vinoba Bhave visited their village but took it back after he moved to another area (Doctor 1964:91).

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 link between voluntary organisations and the Central Government for promoting welfare activities (Harichandran, 1988:25) followed by the establishment of State Social Welfare Advisory Board in all States and Union Territories. Subsequently, Central Institute of Training and Research in public co-operation was established by the Government in the Fourth Five Year Plan.*

APPROACHES FOR VOLUNTARY ACTION :

As opined by J.B. Singh the following are the approaches of voluntary action.

Charity:
In charity approach, giving food, clothing, providing alms in cash and kind, land and building etc.

Welfare:
In welfare approach providing facilities for education, health, drinking water, roads, communications etc.

Relief:
Several voluntary groups emerge in times of war, natural calamities or emergency situations to provide immediate relief and assistance to needy people. Normally these groups are not permanent but sometimes they develop into permanent relief organisations OXFAM, RED CROSS SOCIETY etc., are the best examples.

Rehabilitation:
Under rehabilitation approach, continuing and follow up work in the areas struck by calamities and starving activities of durable in nature.

Service:
At the time of crisis building up of infrastructure in deprived areas, hiring services, providing of facilitations credit etc.
DEVELOPMENT OF SOCIO-ECONOMIC ENVIRONMENT AROUND HUMAN BEINGS:

Socio-economic transformation of the areas by covering all the people in a given area concentration should be on particular group of people, normally neglected and deprived.

DEVELOPMENT OF HUMAN BEINGS BY ENLIGHTENMENT:

Development of human beings in the sense of raising consciousness, awakening, organising, recording of priorities in social justice to redeem the past and to open the door of opportunities to the oppressed and the exploited. 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 clintile group need to be organised, collective action is to be ensured and above all the clintile group must be equipped with necessary skills of perception analysis and ability to make use of the available resources and infrastructure facilities.

In other words in the recent times, 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 refer to acquisition of new skills, adoption of old skills to modern methods so as to make use of the indigenous resources and the infrastructure.

Accordingly most of the voluntary organisations 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 rural areas.

STRATEGIES FOR VOLUNTARY ACTION:

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

STRATEGIES:

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

II : Encouraging people's participation in planning and implementation programmes launched by the Government for the larger benefit of the community or village.
III: Involving people in programmes planning, raising resources, implementation activities and sharing fruits of development.

IV: Conscientizing and organising people enabling them to demand and undertake planning and implementation of development programmes beneficial to them (J.B. Singh, 1985: 115-199).

VOLUNTARY ORGANISATIONS IN INDIA:

The country like India needs more voluntary organisations to solve the problems of the large number of poor people. The vastness of our country and the seriousness of the problems faced by the people of India encourage more voluntary organisations to come into the field. The data on the number of voluntary organisations are not clear due to absence of any systematic method of registration. A government publication in the year 1955 gave the number of voluntary organisations in our country as 41 (1968:237). According to one survey there were only 33 voluntary organisations before 1947. Between 1948-80, 168 new voluntary organisations came into existence. Most of them were established after 1960 (Sethi & Siwas, 1981:18). On the other hand, the Central Social Welfare Board extended the support of grants-in-aid to 798
voluntary organisations during the year 1962-63. However, a study conducted by Planning Commission in 1968 identified about five thousand voluntary organisations.

The "Directorate of Social Welfare Agencies in India" gives a fair idea about the number and growth of voluntary agencies during the last three decades (Table 2.1).

The Table 2.1 reveals that the number of organisations have increased between 1953-1980 even though the extent of increase varies from State to State. It is also clear from the table that there is five-fold increase from 1952-1980.

At present six thousands voluntary organisations are working in India. A large number of them are committed to the Gandhian principles of rural reconstruction or Church sponsored.

According to Charyulu in the field of rural development the number of voluntary organisations operating in different parts of the country at present may run to a few thousands and has put the figure around 10,000 (1985:2).
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>State/Units</th>
<th>1953</th>
<th>1980</th>
<th>Percentage Increase</th>
</tr>
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<tbody>
<tr>
<td>1.</td>
<td>Uttar Pradesh</td>
<td>147</td>
<td>380</td>
<td>63.09</td>
</tr>
<tr>
<td></td>
<td>Punjab</td>
<td>57</td>
<td>170</td>
<td>50.44</td>
</tr>
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<td></td>
<td>Bihar</td>
<td>42</td>
<td>87</td>
<td>107.14</td>
</tr>
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<td>2.</td>
<td>West Bengal</td>
<td>312</td>
<td>969</td>
<td>210.56</td>
</tr>
<tr>
<td></td>
<td>Delhi</td>
<td>44</td>
<td>133</td>
<td>202.27</td>
</tr>
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<td></td>
<td>Maharashtra</td>
<td>315</td>
<td>1400</td>
<td>298.86</td>
</tr>
<tr>
<td>3.</td>
<td>Assam</td>
<td>85</td>
<td>421</td>
<td>395.29</td>
</tr>
<tr>
<td></td>
<td>Rajasthan</td>
<td>98</td>
<td>456</td>
<td>365.31</td>
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<tr>
<td></td>
<td>Tamil Nadu</td>
<td>108</td>
<td>491</td>
<td>354.63</td>
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<td></td>
<td>Haryana</td>
<td>15</td>
<td>61</td>
<td>306.67</td>
</tr>
<tr>
<td>4.</td>
<td>Gujarat</td>
<td>126</td>
<td>661</td>
<td>424.60</td>
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<td></td>
<td>Madhya Pradesh</td>
<td>65</td>
<td>359</td>
<td>452.32</td>
</tr>
<tr>
<td>5.</td>
<td>Goa, Daman, Diu</td>
<td>11</td>
<td>76</td>
<td>590.91</td>
</tr>
<tr>
<td></td>
<td>Kerala</td>
<td>98</td>
<td>738</td>
<td>653.06</td>
</tr>
<tr>
<td>6.</td>
<td>Andhra Pradesh</td>
<td>76</td>
<td>641</td>
<td>745.42</td>
</tr>
<tr>
<td></td>
<td>Karnataka</td>
<td>84</td>
<td>680</td>
<td>709.52</td>
</tr>
<tr>
<td>7.</td>
<td>Pondichery</td>
<td>9</td>
<td>90</td>
<td>900.00</td>
</tr>
<tr>
<td></td>
<td>Manipur</td>
<td>5</td>
<td>176</td>
<td>3420.00</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>1,733</td>
<td>7,989</td>
<td>360.10</td>
</tr>
</tbody>
</table>

Source: Mrs. Shila Jones, Project Officer, C.A.S.A. Madras.
It shows that the reliable data are not available on the number and nature of voluntary organisations in our country. Some surveys, directories, evaluation studies and articles have brought further information about voluntary bodies. The information suggests a large percentage of the organisations are concentrated in the eastern and western parts of the country. The average size of the rural population of the State seems to have no relationship with the number of organisations operating.

VOLUNTARY ACTION FOR RURAL DEVELOPMENT:

Voluntary organisations played a pioneering role in rural development in the last century. People used the medium of the voluntary organisations to join with others diverging means to meet their own needs or other they wish to help.

Rajasekharan a famous voluntary worker says the Government machinery alone cannot successfully implement developmental programmes specially at grass-root level. It requires whole-hearted co-operation from people, securing "if people through their organisations at grass-root level do not have any voice development work gets concentrated in a few hands who
with convenience of the officials will ride roughshod over the people and impose on them projects or programmes which may not have any relevance to their needs (1982:21).

In early days of dependent India, voluntary action concentrated in the fields of education, health and social reforms. Rural development in this context aims at socio-economic development of the rural people. Successful plan documents, reports of commissions and committees (Renuka Roy Committee, 1959; Committee on Plan Projects, Dantwala Committee, 1978; Mehta Committee, 1978; Sivaraman Committee, 1978) have apart from delineating the role of voluntary organisations in rural development in the context of their aims and preferences have acclained the positive dimensions of functioning of these organisations (Charyulu, 1980:21).

Further, he viewed voluntary organisations are largely concentrated in the developed districts and the less developed districts such as Banaskantha, Mizapur, Parulia, Nugong, and Raminad to quote a few could attract very few organisations.

In the case of rural development number and nature of voluntary organisations is yet to be determined
through systematic studies. A large number of experiments by voluntary organisations in Human Resource Development are currently underway in different parts of the country. Well known among them are Sevamandir in Udaipur (Rajasthan), Kishore Bharati in Husangabad (Madhya Pradesh), Banavasi Seva Ashram in Korpur (Uttar Pradesh), Comprehensive Health Project in Jamkhad (Maharashtra), Bhagavathullah Charitable Trust in Visakhapatnam (Andhra Pradesh), Anandaniketan Scheme in Rangapur (Gujarat), Vedchi Intensive Area Scheme in Volad (Gujarat), Vyavasayakooleela Sarvodaya Sangham (Andhra Pradesh), Rayalaseema Seva Samithi (Andhra Pradesh), MYRADA (Karnataka), Sevamandir at Hindupur, Anantapur District (Andhra Pradesh).

People's Action for Development of India (PADI) suitably organised into voluntary development corporation which can raise resources and promoting different voluntary organisations in the field of agriculture and animal husbandry throughout India (Ramachandran, 1985:39). The Association of Voluntary Agencies for Rural Development (AVARD) is another organisation formed in 1957 to bring mutual cooperation and understanding among different voluntary agencies involved in rural development. It has also
undertaken the responsibility to give training, provide necessary information, knowledge and strategies of rural development personnel from the voluntary sector. During the last five decades the government devised several strategies for rural development with the cooperation of voluntary organisations in the country.

In fifties the government undertook major programmes, the community development projects and the national extension services blocks. From early fifties the government laid considerable stress on the importance of voluntary groups in rural development programmes. Further, Council for Advancement of Peoples Action and Rural Technology (CAPART) a funding agency was established by Government of India with its headquarters at New Delhi.

The discussions made so far enables us to understand the broad scope for rural development, through voluntary services in India.

PROGRAMMES OF VOLUNTARY ORGANISATION:

Voluntary organisations generally taken up multiple programmes eventhough the emphasis is on single programme, whereas some years ago they were mostly carrying out one or two programmes. The
voluntary organisations may be classified into two categories, voluntary organisation concerned with social welfare and voluntary organisation concerned with economic development.

The important areas which voluntary organisations concerned with social welfare and women welfare, child welfare, welfare of aged handicapped, youth welfare, social defence, medical and psychiatric social work etc. The programmes provide a wide spectrum of activities mainly aimed at improving the economic conditions of the people. Specially the weaker sections of the population by enabling them to supplement their income through agricultural livestock farming and various village crafts and rural industries.

Education, health, legal-aid, have been found to be extensive programmes and mostly based on the needs of the rural people.

STATEMENT OF THE PROBLEM:

The discussions so far enable us to understand the nature, concept and history of voluntary organisations their role in rural development, approaches, strategies and problems of voluntary organisation.
It is clear from the foregoing discussion that the data available on voluntary organisations and their number, location and nature of programmes are very limited. As for the data available, nearly ten thousand voluntary organisations (Charyulu, 1985) have been working in India in different fields like agricultural, irrigation, health, education. Almost all voluntary organisations are aiming to encourage and ensure people's participation in rural development activities. It is not clear how for the villages and people have been benefitted by such developmental activities undertaken by voluntary organisations at the village level.

An attempt is made here to understand the working of voluntary organisations and the impact of such programmes on rural people. The organisation selected for study is located at Pedda Kakani in Guntur District of Andhra Pradesh.