



A REVIEW ON FUNCTIONS OF VOLUNTARY ORGANIZATIONS IN PUBLIC DOMAIN

Rajitha Kasula¹

Department of Social Work, Kakatiya University

ABSTRACT

After India gained its independence from British rule, a number of non-governmental organizations (NGOs), community-based organizations (CBOs), mother organizations, and sister organizations were established across the country. Although these groups all performed the same tasks, the points at which they diverged were referred to as originations. The idea behind knowing organizations is that there are just two sorts of divisions in organizations: voluntary and non-voluntary organizations. knowing this concept is the first step in understanding organizations. The volunteer organizations contribute, but they don't take any of the money they receive back. On the other hand, the involuntary organizations do take the money they receive and use it to conduct their own profitable operations.

The Latin word "voluntas," which meaning "will" or "freedom," is where the name "voluntarism" derives from. A well-known British political scientist named Harold Laski defined "freedom of association" as the established legal right of every person to band together for the advancement of their own interests. The right "to form association" is granted to Indian citizens by Article 19(1)(c) of the Indian Constitution. The right to freedom of association is widely regarded as one of the most important human liberties.

The current research paper is based on a thorough examination of the literature. Number of studies from journals and oral information from primary and secondary information regarding the voluntary originations were reviewed by the researcher. The study reveals that the voluntary organizations were starts ups and were closed within a year because due lack of professional knowledge, some organization were having good infrastructure but no funding and some organizations are commercial.

KEY WORDS: Voluntary organizations, functions, public opinions.

1) INTRODUCTION

NGOs have been around in one form or another for centuries, but in the 1980s and 1990s, they achieved a position of high significance in the field of international development and saw a significant increase in their membership. It is challenging to determine with absolute certainty how, there are many nongovernmental organizations (NGOs), but statistics that are either comprehensive or accurate are not kept. If you include both formal and informal organizations in your calculations, some estimates put the total number of organizations at one million. However, the number of registered non-governmental organizations that get international help is probably closer to "a few hundred thousand." According to an estimate provided by the United Nations, there were around 35,000 major NGOs operating in the year 2000. There is also a lack of precise data regarding the amount of resources that non-governmental organizations (NGOs) get via aid, contracts, and private donations. It was estimated that NGOs were responsible for nearly one third of overall ODA, or approximately 23 billion United States dollars' worth of assistance money, in 2004. (Riddell, 2007: 53). According to statistics that were mentioned in an article published by Newsweek on September 5, 2005, the percentage of official development assistance that was delivered by non-governmental organizations (NGOs) had climbed from 4.6% in 1995 to 13% in 2004, and the total aid amount had increased from \$59 to \$78.6 billion during the

same time period. There is a confusing range of labels used in the non-governmental organization field. Although the term "NGO" is used quite frequently, there are also many other phrases that are used that overlap with it. Some of these terms include "nonprofit," "voluntary," and "civil society" organizations. The usage of various words does not, in most circumstances, represent descriptive or analytical rigor; rather, it is a consequence of the various cultures and histories in which thinking about NGOs has arisen. This is the case in a number of distinct situations. For instance, the term "nonprofit organization" is used quite frequently in the United States of America. This is because the market predominates in this country, and citizen organizations are rewarded with financial benefits if they can demonstrate that they are not commercial, profit-making companies and that they operate for the public good. Following a long tradition of volunteering and voluntary work that has been shaped by Christian principles and the creation of charity law, the terms "voluntary organization" or "charity" are often used in the United Kingdom. This follows a long tradition of volunteering and voluntary work. But in the United Kingdom, charitable status is contingent on an NGO's being "non-political." As a result, while Oxfam is granted the formal status of a registered charity (with the associated tax benefits), Amnesty International is not. This is due to the fact that the Charity Commission considers Amnesty International's work to be more directly "political." While



Oxfam's mission is humanitarian in nature, Amnesty International Lastly, the abbreviation "NGO" is most commonly used in reference to the work done in international or "developing" countries. This is because the term "non-governmental organization" was first used in 1945 during the formation of the United Nations, when it was given to certain international non-state organizations that were given consultative status in UN activities. Its origins can be traced back to this time period.

2) OBJECTIVES

To review on the eligibility of a group of people about forming firms and organizations, to know the history of NGOs startups, review about the functions of organizations to know the negative and positive concerns after forming the organizations, due to lack of professional people in the organizations.

3) METHOD

Systemic review of literature and narrative search.

4) FINDINGS

After rigorous search on review of literature I found many a. The followings books and papers described about the organizations.

1. Origin of Voluntary Organisations.

in the late 1980s, non-governmental organizations took on a far more active role in development work than they had in the past. First found and subsequently lauded by the international donor community, non-governmental organizations (NGOs) have been hailed for their ability to bring novel approaches to long-standing development challenges caused by ineffective government to aid provided by the government and inefficient development programs.

As a result of later efforts to liberalize economies and "roll back" the state as part of structural adjustment measures, non-governmental organisations (NGOs) began to be seen as an alternative to public sector service delivery that was more cost-effective. In the years following the end of the Cold War, the international donor community began to push for a new policy agenda known as "good governance." This agenda posited that positive development outcomes would result from a harmonious interaction between the state, the market, and the non-profit sector. Within the context of this paradigm, non-governmental organizations (NGOs) came to be regarded as constituting a growing "civil society."

New ideas about participation, empowerment, and gender, as well as a variety of people-centered approaches to poverty reduction work, came about as a direct result of the increased attention that was being paid to non-governmental organizations (NGOs) at this time. This new attention also brought large quantities of aid resources and efforts to build the capacity of NGOs to scale up their work. Ultimately, this led to important changes in the thinking and practice of mainstream development. For instance, Cernea (1988: 8) proposed that non-governmental organisations (NGOs) exemplified "a philosophy that recognizes the centrality of

people in development policies," and that this, in addition to a number of other variables, gave NGOs "comparative advantages" over the government. However, an excessive amount of pressure was placed on non-governmental organisations (NGOs), which led to some people viewing them as a "quick fix" for issues pertaining to development. At the end of the 1990s, as evidence began to suggest that non-governmental organisations (NGOs) had only partially lived up to these unreasonably high expectations, this led to a reaction against NGOs, which led to a backlash against NGOs. A global change also took place among development donors towards new ways of engaging with the governments of poor countries, employing mechanisms such as "budget support" and "sector-wide approaches." This shift was accompanied by a globalization of the development aid industry. (Lewis, 2007).

But nongovernmental organisations have been around for a lot longer than their recent rise and withdrawal would suggest. The development sector didn't even exist when many of the world's most well-known nongovernmental organisations were founded. In 1919, in response to the devastation wrought by the First World War, Eglantyne Jebb established the Save the Children Fund (SCF). Oxfam, which was founded in 1942 and was first named as the Oxford Committee against the Famine, was created in order to provide aid to those who were suffering from starvation as a result of the Greek Civil War. After the end of World War II in 1946, CARE began its work by shipping food packages from the United States to Europe.

2. NGOs History in India

The historical setting and significance Phase preceding independence Even though organisations known as NGOs can look like a relatively recent development in the India, a number of its tasks, activities, and functions have historically been carried out by a range of local entities in the country. Non-state endeavors and initiatives to establish institutions of socio-economic security by the people for themselves have a long and illustrious history, as shown by the continual testimony provided by history. The state did not serve as a point of reference for these activities; the conventional method of coordinating self-help and charitable giving was fundamentally sociological in nature, not statist. It wasn't until the contemporary state had an increasingly dominant role in society that phrases like "voluntary" and "non-governmental" sectors were commonplace. These terms are used to characterize the limited number of activities for social welfare and economic growth that are carried out within of society rather than by the state itself.

During the time of the colonial encounter, there was a discernible transition that took place in the manner in which societal activities were organized. On the one hand, para-state organizations, which were primarily made up of Christian churches, began to intervene in the social and religious lives of the indigenous population by means of education, health care, social welfare, and other forms of change. These pursuits frequently enjoyed the support and protection of the colonial state during that time period.



On the other side, during the nineteenth and early twentieth centuries, a great number of indigenous organisations that were dedicated to social and religious reform emerged as a form of anti-colonial resistance. These organisations were active during the time period. As a result of this change, a number of different castes have taken on the new responsibility of providing welfare for their members. They organized associations with the intention of providing for the members of those associations in areas such as education, health care, and other aspects of welfare.

The colonial Indian state adopted the Registration of Societies statute in 1860, first for the Bombay Presidency, with the intention of controlling and monitoring the activities of new organisations of this kind. This statute was initially for the Bombay Presidency. In India, the concept of self-help and charity may be traced back to the establishment of voluntary groups during the country's colonial era. As a result of their association with social reform activities, which were in turn tied to anti-colonial resistance organizations, they also acquired a political dimension: the colonial state became a frame of reference for defining the extent of their operations as well as their legal status. The concept of voluntary work began to be defined as activities that were not carried out by the state or the government. The actions of the most significant religious and social reform movements were aimed at making demands on the state to pass new social legislation for the purpose of implementing the reforms those movements desired to disseminate.

Raja Ram Mohan Roy (1772-1833), who founded the Brahma Samaj, was a vocal opponent of child marriage and the sati system, while also advocating for widow marriage. Ishwar Chandra Vidyasagar (1820-91) was a social reformer who advocated for the education of women and the marriage of widows. His campaign began in 1820. K.C. Sen (1838-1984) was an advocate for the elimination of the purdah system, marriage between people of different castes, and marriage for widows. Swami Dayanand Sarawasti, the man who established the Arya Samaj, was against child marriage, worshipping of idols, and discrimination based on caste. Mhatma Phule (1827-1888) worked for the abolition of the practice of untouchability as well as for the improvement of the conditions of the oppressed castes, which are now referred to as the Scheduled Castes. His entire life, which spanned from 1858 till 1962, Maharishi Karve (1858-1962) was committed to the teaching and rehabilitation of widows. As a result of these religious and social reform movements, the traditional parallelism that existed between the state and society was replaced by an interaction directly between the two.

At the turn of the twentieth century, Gandhiji emerged on the political scene in India, marking the occurrence of the second major shift in the paradigm of organized volunteer labour that had been established throughout the nineteenth century. Gandhiji's goal was to reawaken the constructive spirit that existed within society and utilize it to draw upon the inborn resources that the people possessed. Instead of treating the

native population as the raw material of reform, which, in essence, meant westernization or, at worst, collaboration with the colonial regime, the Gandhian movement focused on reorganizing people's own resources for goals of material and spiritual well-being that they were enabled to set for themselves. This was in contrast to treating the native population as the raw material of reform, which would have meant either westernization or collaboration with the colonial regime. As time went on, a network of organisations was established as a component of this movement. These organisations cover a wide range of topics, including khadi and village industries, education, health, agriculture, dairying, and animal husbandry, and they frequently operate in opposition to the policies of the state. Several organisations for women, Harijans, tribals, and the rural poor in general came into existence. The operations of these organisations were informed by an approach that did not separate politics from social work or issues of material well-being from the spiritual concerns of their members.

3. Origination programs and functions.

It is absolutely necessary to have a robust civil society present in order for a democratic state to operate effectively. Now, let's get into a more in-depth discussion on the function of civil society:

3.1) Policy Advocacy.

CSOs are taking part in policy discussions with the government in order to address issues relating to the alleviation of poverty and the empowerment of marginalized groups. These organisations not only assist the government in formulating the policies that will be implemented in these areas, but also in the execution of those policies, as well as in monitoring and reviewing those policies. The non-governmental organisations known as "Save the Children India" is an organization that is dedicated to protecting the rights of children.

3.2) Protection Role.

The Association for the Protection of Democratic Rights helps provide legal assistance to individuals who do not have access to legal courts. In most cases, these kinds of CSOs make it possible for residents to receive legal assistance and safeguard them from oppressive attitudes. The Idea Behind and Function of a Civil Society.

3.3) The Encouragement of Openness and Honesty.

The RTI Act of 2005 and the Lokpal and Lokayukta Act of 2013 were both made possible thanks to the work of CSOs.

3.4) The Rallying of the Citizens and the Available Resources.

These organisations get communities involved in development projects by getting them involved in the planning and design of those projects themselves. This makes it easier for the government to roll back some of its policies, particularly those that are unfavorable to the general populace. They have utilized the resources of the community to carry out projects such as the construction of community infrastructure, homes,



and restrooms, as well as the provision of fundamental utilities such as water, electricity, etc.

3.5) As an Active Partner in Development.

Non-Governmental Organizations (NGOs) Such as 'Asha' And 'Pratham' Are Actively Involved in Providing Education to Children in Rural Areas and Slums in The Country in Order to Promote National Development. People living in rural and remote locations can receive medical care through non-governmental organisations (NGOs) like the Rural Health Care Foundation.

4. Problems Faced by the Organisations.

The following is a discussion of the primary challenges that CSOs encounter in their line of work:

4.1. Organizations that are part of civil society do not have sufficient financial resources

The vast majority of CSOs do not have sufficient funding to be able to carry out their job due to the fact that the people that they assist do not have the financial means to pay. As a result, they are reliant on the provision of financial resources by the government, non-governmental organizations, and international institutions. The problem of financial inadequacy among CSOs is only getting worse as a result of recent cuts in foreign financing, which have occurred simultaneously.

4.2 An insufficient number of professionally qualified and educated workers

There is a critical lack of professionally qualified and educated workers in the voluntary sector. The vast majority of the workforce lacks the necessary qualifications and experience.

A deterrent in the sense of acting as an obstacle, inadequate remuneration can prevent the hiring of talented workers. Additionally, persons who are professionally qualified and trained have a propensity and an inclination to work in high profile cities and offices as opposed to working in a location that is backward and underdeveloped.

4.3 Concerns Regarding Accountability.

CSOs are plagued by a number of problems, one of which is an accountability problem inside their own operations and methods of work. It is determined that accountability and openness, particularly in things pertaining to finances, are missing. There have been increasing reports of these organisations misusing the money that they have been given. The Honorable Supreme Court of India issued an order for an audit of approximately 30 lakhs nongovernmental organisations (NGOs) in January of 2017. This step was taken in the context of the non-governmental organisations (NGOs)' failure to provide an account of the expenditures made using the funds they had been given.¹¹

4.4 Interaction Between the Government and Civil Society.

The collaboration of civil society organisations (CSOs) and the government has contributed to the effective delivery of a variety of welfare and development activities. CSOs have also been successful in engaging with the government in the process of establishing various policies at the national level.

However, this interface between the CSOs and the government appears to be obscured by an oppressive attitude on the part of governmental officials, bureaucratization, and lethargy, which has led to a gap in the interaction between the two.

5. CONCLUSION

Though all voluntary organisations are performing their duties well at public domain but The organisations have been struggling with problems like insufficient funding, uneducated and unskilled staff, a lack of accountability, and conflict with the government, which eventually results in a highly sporadic achievement of established goals. getting these problems can be solved by providing a forum for discussion and conversation between organisations and the government, by developing skills and capacity through various programs, and by offering social and performance audits of the organisations. The voluntary organisations are most important because they reach the people where government could not reach their and provide welfare programs and no society exists without the these organisations at present.

REFERENCE

1. Sheth, D. L., & Sethi, H. (1991). *The NGO sector in India: historical context and current discourse*. *Voluntas*, 2(2), 49–68. doi:10.1007/bf01398670.
2. Sundar, Pushpa (1986) *Private Voluntary Agencies in India's Development: The Ford Foundation Experience*, Delhi.
3. Verghese, B.G. (1977) *Voluntary action: a new mission for new missionaries*, *Voluntary Action*, XIX:2, January-October.
4. *Planning Commission (1985) The Seventh Five Year Plan 1985-90*, Planning Commission, Delhi.
5. Quereshi, Moeen. A. (1988) *The World Bank and NGOs: new approaches*, *Lokayan Bulletin*, 6:4.
6. Pant, Niranjan (1986) *PVOs/NGOs: Evolution, opportunities and constraints*, mimeo, US AID, March.
7. Lewis, D. (2005). *Actors, ideas and networks: trajectories of the nongovernmental in development studies*. In U. Kothari (Ed.), *A radical history of development studies*. London: Zed Books.
8. Lewis, D. (2007). *The management of non-governmental development organizations (2nd ed.)*. London: Routledge.
9. Cernea, M. M. (1988). *Non-governmental organizations and local development, world bank discussion papers*. Washington, DC: World Bank.
10. Carroll, T. F. (1992). *Intermediary NGOs: The supporting link in grassroots development*. Hartford, CT: Kumarian.
11. *Asian Development Bank, Overview of Civil Society Organizations: India*, retrieved from <https://www.adb.org/publications/overview-civil-societyorganizations-india>, November 1, 2017
12. *AUGUR, Challenges for Europe in the World in 2030*, retrieved from www.augurproject.eu/IMG/pdf/cso_note_provisional_draft5_june_2012.pdf, November 1, 2017
13. Bhattacharya, Mohit, 2011, *New Horizon of Public Administration*, Jawahar Publishers and Distributors, New Delhi
14. Boris DeWiel, *A Conceptual History of Civil Society: From Greek Beginnings to the End of Marx, Past Imperfect*, Vol. 6 (1997): 3-42.
15. Bratton, Michael, 1994, *Civil Society and Political Transition in Africa*, Boston, MA: Institute for Development Research. *E-gyankosh Subject books*