

## THE ROLE OF VOLUNTEERS IN ASIAN SOCIO-ECONOMIC DEVELOPMENT

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### 1. Voluntary Service and its Role in the Past

It seems to be commonly accepted that volunteer service per se adds a human aspect, a human touch to development efforts. Many idealistic people have over the past century involved themselves in problem areas, with the poor, the disabled, the juvenile offenders, the orphans, the foreign workers. Much volunteer work took place in connection with problems generated by the Industrial Revolution. In the second half of the 19th century, voluntary organizations e.g., concerned themselves with human housing conditions for the labour force in industry; around 1880, a first settlement for foreign workers was built in Germany; at about the same time, in Paris, Berlin and Petersburg the first homes for the blind were opened. Voluntary organizations and volunteer workers developed programmes which laid the foundation for labour laws and for social welfare policy in Europe and North America. This policy served then as a blue print for countries depending on the metropolitan powers, and it so happened that modern social welfare programmes co-existed with traditional systems of social care and community responsibility, the latter slowly dying away, particularly in urban centres. Volunteer efforts of the past, and of the European and North American middle class, developed into established systems of social services open for all, but accessible only for those who know about them, know how to use them, and are ready to live in these systems which presuppose a certain socio-cultural behaviour pattern and some degree of formal education.

\*Based on a lecture held in Hong Kong, November 1974.

In spite of the development of social welfare policies, in spite of the increase of the total number of volunteers all over the world, we experience today an increase in human problems, a growing dehumanization of society; governments and voluntary organizations as well, have started to administer human problems, to solve them by using ever new techniques and machinery; the professionals responsible in this process are too few to be able to really answer to all the needs and to connect available services for the people needing assistance. Moreover, as P.Marris and M.Rein remark, these services, "in competition for support, ... are attached towards a middle class clientele, and even what they do for the poorer people is designed to appeal, not to those who use the services, but to those who pay for them". ("Dilemmas of Social Reform", Penguin Library, 1974)

## 2. The Problem of Growing Inequality and Volunteer Service of New

There is an additional element, which during the recent past has become of such importance that it cannot be anymore neglected. Economists and sociologists (see Surendra Patel, Simon Kuznets, Dudley Seers) underline that in historical times there was never such a degree of extreme inequality as exists today, inequality between nations and inequality within nations. People speak a lot about the need for a balanced socio-economic development. The UN has at the end of the 60's proposed a development strategy based on the realization of the rapidly growing gap between the rich and the poor. The traditional approach of distributing social services proves to be absolutely insufficient there, where the poor do not share the same socio-cultural background as the administrators of the system; it proves to be insufficient in areas with strong cultural minori-

ties; it does not even reach those groups of the population in industrialized countries, who have remained outside the system due to lack of adequate education, due to disappointment in, and bad experiences with, the approach from above. The dialogue has died down between the public or non-governmental administrator and the people to be administered. The gap in terms of equality and in terms of understanding is growing.

Research into these problems started because of efforts of volunteers in this field. People like Danilo Dolci in Italy, Abbé Pierre in France, Gandhi and Vinoba Bhave in India initiated comparatively early a new type of volunteer approach based on the understanding that development is an active upward movement of the community from a lower to a higher standard of living (as Gunnar Myrdal formulated it later on in his "Asian Drama"). This type of development as it is generated from the "grass root" level, with in every case its own profile, requires a change of structures on the higher organizational levels, an increasing openness towards and flexibility in connection with local particularities.

This is the reason why these reflections on the role of volunteers start with the proposal that the volunteer service has to take on new forms and expressions. I am encouraged in raising such a proposal by the fact that a new type of approach, concentrating on people involvement and participation, being an egalitarian rather than an approach from above, has in quite a few countries of the world proved already to be relevant and has shown its potential for the future. For this type of approach, the word "development service" is being used more and more frequently on the international level, describing organized efforts of

people to promote community self-help and the necessary response from the side of the establishment.

Unfortunately, replacing one word by another and possibly adding a few programme elements of an unorthodox nature does not change a traditional volunteer service into something new. The trouble with us is that the behaviour patterns in which we live and the formal education we receive have with rare exceptions disabled us to move out of our inhumanely formalized and professionalized world, to go back into the necessary dialogue with people. All of us have been taught to be and to behave like experts who know and who are expected to disseminate expertise among people who do not know. It is one of the most inhumane features of their rights to make their own mistakes, to collect experiences, to share these experiences; and they are even expected to be grateful for this deprivation. The world has become divided into people who give and people who receive. We, well-educated as we are, form part of the group of the givers, and so do most volunteer and voluntary services.

### 3. Experts, Volunteers, Ignorants

Thus, as many of us do not know to learn and how to receive it is not enough anymore to make decisions like: "I volunteer", or "I share". The endless discussions on volunteerism, the insistence on a volunteer having to be somebody who gives his time and expertise for nothing, underline the points raised before; there is no room in the concept for somebody who is too poor to do service for nothing; thus the poor again become the ones to receive, become the object rather than the partner. Pure volunteerism seems to emphasize the existing inequalities. And all

the goodwill and the sometimes overwhelming helpfulness of volunteer services have more often than not created a climate of incredibility and distrust; all the good advice distributed free of charge has assisted considerably in killing own initiative and self-help instead of promoting it. "Experts" on one side, "ignorants" on the other side, the volunteers in the middle as people used in a para-position, working under instead of with experts, throning over instead of co-operating with the people: this is how the system in most cases has developed. Oddly enough, this type of approach even is used by quite a few so-called revolutionary groups.

#### 4. The Youth Service and the Concept of the "Imaginative Outsider"

While this approach, based on the European and American middle-class value system leads today more and more often to frustration and resignation among the "recievers", another approach has been tried out, which draws on the experiences of the Industrial Revolution. In the 1930's, the economist Schumpeter came to the conclusion that industrialization in Europe and the States was brought about by the inventive and dynamic "outsider". For Schumpeter this outsider was somebody who tried to break away from traditional society, succeeded in moving into or even creating new social contexts and economic realities and thus set the cornerstone for economic progress. The idea of the imaginative outsider gaining new experiences and moving society through those experiences played an important role, for instance, in the pioneer period of Israel, where it was not related to industrialization alone, but applied to agricultural modernization, too; members of the pioneer movements were, however, people of all age groups,

many of them professionals and of a relatively high standard of formal and civic education. I underline this point, because in developing countries of a different social set-up, the pioneer approach was used with limited results. In Africa, in the Caribbean, in Malaysia and Sri Lanka, in some Arab States, Governments decided to look for and train prospective outsiders. These were found among the youth. Voluntary pioneer movements of the youth in most cases, however, did not become dynamic centres of development, of innovation and structural change; youth villages and youth settlements of former members of these movements isolated themselves rather, though some of them (for instance in Malaysia and in Chad) have become economically relevant.

The basic mistake made in these new movements was to concentrate on youth alone, relating them to a future society instead of relating them into a dialogue with the actual society, and on this basis develop a vision, develop standards of a better future, jointly with other parts of the society. The outcome of this was, in most of the examples quoted, an elitist approach which sometimes resulted in threatening fellow-country men into something the "pioneers" thought to be development. In some countries the idea of making use of the "outsider" as a catalyst for development in pioneer movements, was adopted, however, to the social and cultural reality. It is in these adopted formulars, where we find historically speaking the first elements of what a new type of "development service" could be about.

The outstanding examples for these adopted formulars are to be found in the National Service in Tanzania and in the Guyana Youth Corps. In Asia, it is the Syrian National

Youth Service, which has become an important instrument for development action in rural areas; youngsters have become teachers in functional and civic literacy, assist in self-help programmes, establish relations between village communities and regional and national authorities to assure financial and technical assistance. The Syrian National Youth Service is an obligatory part of education for every young man and woman of a certain age group. During the service period, the youngsters, many from poor families, receive a subsistence allowance.

A very small voluntary program of this kind is run in the Philippines by students and young graduates: YACAD (the Youth Action for Community Advancement and Development) grew out of workcamps undertaken by students and professors of the University of the Far East; it concentrated on assisting forgotten mountain tribes like the Dumagat (hunters and collectors of wood and herbs) to settle down, to make their own development programmes, to organize themselves in co-operatives, to become bargaining partners of the Government instead of being constantly expropriated and pushed away from their home area by private traders and business men. YACAD volunteers include students and graduates of medicine, of economics, of education, who live with the mountain tribes on subsistence allowances, introducing horticulture as well as basic forms of community administration, participation, organization.

The Iran Government concentrates on a big effort involving young graduates. After finishing their studies they have the choice of joining either the military service or one of the 3 Corps (the Health Corps, the Education Corps, the Rural Extension Corps). A 6 months' training

phase concentrates on socio-cultural and on development problems. Then teams of young doctors, young teachers, young agriculturalists work for an additional 18 months in rural and poor urban areas. These teams are often joined by student volunteers. While the Rural Extension Corps has become part of the agricultural administration and concentrates on traditional technical assistance (the young expert visits rural areas, gives advice, demonstrates new techniques, etc.), the other two Corps have brought in quite a few innovative elements based on popular participation. The Education Corps brought the primary school, brought adult education into many villages which had no access to any type of formal education before; in addition, Corps members assisted in establishing parent-teacher associations and organized community work projects. Of the more than 20,000 Education Corps workers in 1973, approximately 50% have taken up jobs as village teachers, after their service was finished. The Health Corps works in teams which include pharmacists lab. technicians, sociologists; apart from serving in curative medicine and from bringing complicated cases to the next regional hospital, they teach health education, assist in constructing canalization and in introducing and keeping hygienic standards in butcheries and restaurants, do upgrading courses for local healers and midwives; every four weeks the team leaders meet on the provincial level, evaluate their work, exchange experiences, get additional training; more than 30% of the young doctors having worked in such teams stay in rural areas after their service period.

##### 5. Study-Service Schemes in Asia

Though the development services mentioned here are being run by national government institutions, with central



headquarters, the members of the services are expected to identify themselves to a considerable degree with the needs and aspirations of the communities with which they co-operate - or rather: they are supposed to learn by practicing how to identify themselves with poor communities, how to assist without dominating, how to offer their particular expertise in exchange against knowledge in other fields. Nearly all of the services of this background oblige their members to wear a uniform, a fact which often raised criticism. The important point, however, is: development service is here understood as an extension of formal education, even as "re-education" received from a community in exchange for applied theoretical knowledge. Consequently, the call is more and more often made for some type of obligatory social apprenticeship as part possibly of the anyhow usually obligatory education system. A freedom of choice, the liberty to volunteer does not make sense if you do not know and did not experience what this choice offers. On the other hand, every person should be provided with some practical and theoretical education in development and community service; this ought to be a central feature in every education reform, re-connecting academic teaching with problems of the society and of fellow-men, humanizing training, re-introducing education in its proper meaning (educere - to draw out, to systematically develop the mind and other natural powers).

The Report of the Education Committee of the India Government (1966) included among its proposals for a better quality of education, in fact, the introduction of "work experience as an integral part of general education". In 1970 the Federal Government of India gave at least a partial answer to this proposal; the National Service

Scheme (NSS) was founded and enables students to do community service during weekends and in vacation periods; the scheme is administered by the different universities and colleges directly as an alternative to sports and military cadet training; its efficiency differs from institution to institution, one of the reasons why the foundation of a National Service Volunteers Scheme (full-time for 1 year, starting with about 2,000 participants and extending to about 20,000) is now in its preparatory phase.

Indonesia started its Kuliah Kerja Nyata (KKN), a 6 month obligatory scheme for students of all universities. In 1973/74, 13 universities organized study-service pilot projects; most students of these universities were assigned as generalists (a community development workers) to villages, forming inter-disciplinary teams with other students able to support local extension services (agriculture, health, co-operatives, administration). The projects were designed in a way to fit local development needs as well as the requirements of the university curricula. The work was done with very low costs, with an average of US\$ 29 - 40, per student, per month. In 1975, two universities more joined the KKN; the programme will gradually increase its scope, until all institutions of higher education (governmental as well as non-governmental) will form part of it.

Nepal, with a National Development Service programme for all university students (1 year of service in rural areas), has followed suite, in close contact with the Indonesian efforts and experiences.

#### 6. Community Action for Development and Justice

During the last ten years, another type of develop-

ment service has grown up, often starting from community action groups or slowly building up around charismatic personalities drawing their inspiration from local beliefs, or from the confrontation with particular forms of poverty, discriminations and suppression. In most cases the incentive came from the realization that our sophisticated modern system of centralized services often fails to include the neediest or does not make sense to them, is even destructive to a certain extent, has transformed the average citizen into a number being administered. National economic development was over-emphasized. The ideal of human development toward a liberation of the potential dormant in every individual and in every community of people, got lost. In Gandhi's philosophy this ideal is connected with the fight against the three basic enemies of human development: fight against hunger, fight against unemployment, fight against inequality in terms of opportunities and in terms of self-realization.

Many development services created in recent years have concentrated on these problems, starting from the assumption that every human being has the right to be respected, has the potential for self-help, has to add something to human culture. In efforts to reach out to people not being touched by the modern service system, not being able to help themselves because of the rigidity of modern society, such development services work with the poorest of the population as groups (not as individuals). Very often their first effort consists of re-discovering traditional value systems, re-discovering cultures as the basis for self-help.

## 7. Urban Community Action

In urban areas, being much closer to political decision making than the rural sector, the efforts to assist people to help themselves have often led to the realization, that the present organization of society has little room for more self-help, more self-realization, more participation. Professor Hollnsteiner pointed out that it is very often the extremely development-conscious authority, which (forced with the necessity to present decisions quickly, and equipped with lots of experts) feels it is able to make decisions for everybody. One of the reactions can be observed in the field of housing, one of the oldest sectors for volunteer service: here development service became particularly active and successful, assisting people to improve on the living conditions in slums or squatter areas. Their activity elucidates the wisdom to be found in a simple slum community in town. Development services have assisted in making self-help efforts for urban improvement politically and economically possible. The method development services use in urban areas more consequently than in rural areas is that of doing something together with poor communities, learn from it, and do better. Action - reflection - action methods have in many cases involved government officials working along with students, professionals, the poor communities themselves, and thus made changes possible in order to humanize development. In other cases, confrontation acts led to the same results, confrontations necessary particularly there where the so-called educated, anyhow powerful part of society is unable to recognize basic rights of every member of society, does not see that the part of the population which has no access to exercising its basic rights is growing.

Efforts of self-help and self-organization, with the involvement of "outsiders" giving technical and methodical advice on request, have in Asian urban areas been particularly remarkable. There is the Tondo Community Organization in Manila, grouping the population of some 10 squatter areas; over the years, the inhabitants of these areas have learned how to improve on their housing conditions, have introduced systems of canalization and garbage disposal, have drawn educational and health services into the area or built them up themselves to connect them later on with the education and health systems, have developed their own structures of community organization (with elected spokesmen, community board members in charge of aspects of community life, etc.) and have put themselves into a rather strong bargaining position vis-à-vis the city authorities. The organization, at first assisted by social workers, local priests, student volunteers, helps now in training community development workers.

There is the Tai Wo Hau Ecumencial Development Project in Hong Kong, concerned with the needs and aspirations of inhabitants in housing estate areas. After initial attempts to identify accepted leadership, self-help projects decided upon by people living on one floor of a housing estate, or living in one building with a population of about 2-3,000 people, were undertaken, with the help of local volunteers. The project is slowly getting accepted, mainly due to the fact that the programmes are planned by the "clients" themselves, and that the first few projects (tutorial classes for students, safety measures in one housing block; kindergarten) proved to be rather successful. Comparable efforts take place in the Society for Community Organization (SOCO) in different parts of Hong Kong; it

bases its activities and volunteer assistance on the work of People's Committees.

There is the Klong Toey Project, assisted by students and teachers of the Thammasat University in Bangkok. They are running primary and adult education classes, have been able to assure health services in the slums, have assisted in building a community centre and in introducing a mobile library, and have provided legal advice and public relations as well as assistance in negotiating with local authorities.

Slum projects like this, in which community organization and self-determination play an important role, exist, too, in Jakarta and Kuala Lumpur, in New Delhi and Calcutta and elsewhere. They are often not very popular with the authorities, as they are founded on participation of people who had not been counted with in the process of urban planning (if there was any). But projects like that, borne out of a will to do something about the improvement of living conditions, and out of the rejection of being considered as objects, as "clients" and "cases", exist in rural areas as well.

#### 8. Rural Community Action and Politics

One example is the Sarvodaya Shramadana Movement in Sri Lanka. Volunteers (among them students and professors as well as civil servants, Buddhists and Christian clergy, et al) assist village communities in assessing their needs and their potential, in planning self-help projects, in helping each other. Training courses for youth leaders and village dignitaries, for monks and ayurveda (the traditional healers) acquaint them with the development issue and encourage them to do something about felt problems. The

movement, based on Buddhist thoughts and Gandhian strategy, has found a political basis in a Federation of Sarvodaya Villages, created in order to make the voice of the villagers heard and to assist the Government in formulating rural development policy. The workcamp has become an important part of the Sarvodaya approach, as an opportunity where people work together for the benefit of a community, where they learn how to talk to each other (coming from different villages, from rural and urban areas, from traditional and modern ways of life), where the conversion takes place from passive receptivity to active participation. The Sarvodaya Shramadana Movement does not mix with party politics; but it has become an organization gaining in power, which makes it at times highly unpopular with party officials and the national administration, similar to the smaller groups mentioned above.

Another approach is used by BUTSI, the Indonesian Volunteer Service, a Governmental organization. The volunteers, all of them university graduates, work in teams of 5 in 5 neighbouring villages over a period of two years. They assist villagers in organizing themselves for self-help activities; they help with their particular knowledge and with ideas and experiences put at their disposal by BUTSI special units (like the unit on "village technology"); they serve as a means of communication, connecting self-help efforts with available technical advice through government officers and with available finances from the different ministries. Most BUTSI volunteers join government service after finishing their volunteer assignments, usually as civil servants in the hinterland. The contact between village self-help committees and the provincial administration in terms of an active co-operation is main-

tained in most cases after the volunteers have left, due to the fact that local and provincial authorities are receiving new insights, are even getting some type of training in the course of working with BUTSI and its volunteers.

Comparable programmes exist elsewhere: for instance in the Philippines, with the Free Farmers Movement trying to put the interest and the potential of villagers on the map of policy making, or with the Volunteer Service of the Philippines, volunteers with a background in medical studies, living in rural areas trying not only to assist in survival and development, but, too, to develop or animate local political structures (like local "development committees"), and to use them as means for involving village communities.

#### 9. New Trends in Volunteer and Obligatory Development Service

Gandhi demands in one of his essays that every nation should in fact be "a commonwealth of communities"; when we take the issue of self-help, of self-realization seriously, then it opens up into a political concept very close to what Gandhi proposed. The communities involved receive in this context much more weight than development planners and the majority of governments are ready to give them, particularly when they suddenly discover that the natural community has no respect before frontiers drawn on maps, that squatters in their settlement efforts do not shy away before municipal borders, that refugee camps have the tendency to become social, political, cultural centres for people living all over the country, that slums and ghettos are not anymore watertight compartments of urban dwellings, that villages start to discover similarities in problems and potential with other villages.



Let me try to offer a few additional remarks on development service not aiming at a definition but underlining tendencies, new elements, changes in approach as compared with traditional types of volunteer service.

- (a) Development service is the involvement for people and their problems, it tries to start therefore with the basic needs of people: food, employment, equality; its experiences have pointed out that the present system of education is unable to relate to these basic needs and other needs deriving from it. This is the reason why development service is concentrating its efforts on offering complementary, if not even alternative educational approaches relevant to everybody.
- (b) Development service in its concern for given communities and their needs is involved in long-term concepts, has the tendency to link its efforts up with people doing "long-term service" in the social professions (teachers, doctors, community workers, etc.), it groups short-term service of other professionals and of civil servants, workcamps of students, part-time service around such long-term efforts, linking them with, including them into, the ongoing dialogue in the community. Remarkable are the results of this "all-embracing" type of service on professionals finding themselves in new roles (for instance as leaders of community development teams), and on professional training (visible in some schools of social work, in teacher training colleges, in training of medical personnel and of lawyers, for instance)
- (c) Development service aims at involving people of all types of background, providing them with joined learning opportunities reversing the traditional teacher-

student role from the level of the community up to that of the formal education system. In China, students are sent into the villages in order to learn from the peasant; the Rural Development Volunteers in Thailand, College graduates, put the learning experience above that of assisting; the Sri Lanka Sarvodaya Shramadana volunteers learn from the villagers before they start with the same villagers to identify felt needs and to do something about them.

- (d) Development service aims theoretically at least at 3 target groups (and it should do so in practice and everywhere), trying to involve them into action-learning experiences:
- the members of the development service, from the top to the bottom, from the preparatory training to the final evaluation;
  - the members of the community in which the development service is active, in all phases of its efforts;
  - the representatives of the "establishment" connected with the community, be they from governmental or voluntary institutions.
- (e) Development service is in fact, the opening up of a dialogue, very often with people who never had the chance to speak up, to formulate their needs and desires, their unhappiness and happiness. It is the lack of this dialogue which makes our type of modern civilization more and more inhuman, particularly, as it perpetuates the situation in its educational system. That is the reason why many people feel development service on a broader level is only possible if we introduce periods of obligatory development service apprenticeship into every type of modern education and training,

including that of civil servants. Many young nations and quite a few individual universities and colleges have in fact introduced this combination of learning-by-doing into the curriculum.

- (f) Development services are becoming aware of the fact that the city dwellers living in close connection with everything modernization and prosperity can offer, have a particular responsibility towards the countryside of including it into a development process which does not neglect the human aspect. Urban dwellers are facing a double challenge: that of humanizing urban development and that of promoting rural self-help towards balanced development.

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### Statistical Data on Volunteer Services in Asia

- Iran Health Corps, governm., 2yrs service, approx. 3,100 members;  
Education Corps, governm., 2yrs service, approx. 20,600 members;  
Rural Extension Corps, governm., 2yrs service, approx. 5,000 members;  
Universal Welfare Legion, non-governm., approx. 200 full time, medium-term volunteers, 5,000 part-time or short-term (medium-term = contracts of 3 to 6 months, short-term = contracts of up to 3 months);  
Development Camps, governm., 2 mths service, 38,000 volunteers, (1975).
- Pakistan Development Institute, non-governm., approx. 500 volunteers, (contracts 1 & 2yrs);  
National Development Service Programme, governm., volunteer and employment service for university graduates.
- Nepal National Development Service, governm., 1 yr obligatory service for university graduates, 1975, 433 participants;  
Development Pioneer Corps, governm., in preparation.
- India National Service Scheme, project promoted by colleges and universities, under Fed.Min. of Ed., short-term and part-time service, 100,000 volunteers (1973);  
Bharat Sevaj Semaj, governm. (Fed.Min.of Home Affrs.), urban and rural projects, approx. 50,000 short-term volunteers;

Gandhi Peace Foundation, non-governm. co-ordinator of an annually organized mobilization campaign for youth in development projects, undertaken by about 30 youth organizations (2-3 mths service); 1973 - Youth Against Famine, approx. 100,000 part., 1974 - Youth Against Dirt & Disease, approx. 100,000 part.;

Association of Voluntary Agencies for Rural Development, Non-governmental working with local volunteers.

Sri-Lanka Sarvodaya Shramadana Movement, non-governm., approx. 50 long-term volunteers, approx. 750 village communities co-operating with the organization (local volunteers and community promoters).

Bangladesh Bangladesh Volunteer Service Corps, non-governm. long-term, part-time voluntary service for secondary school students, approx. 200 members.

Thailand Graduate Volunteer Centre, non-governm., 1-2 yrs service for university graduates, annual intake approx. 50 volunteers;

Rural Youth Leadership Training, governm., combining theoretical training and development work over a 4 yr period, approx. 800 volunteers (1974);

Rural Development Volunteers (Arsa Pattana), governm., 1 1/2 yr service, for secondary school and college leavers, annual intake approx. 80 volunteers;

Youth Development Volunteers (Arsa Pattana), governm., 1 yr service for secondary school leavers, annual intake approx. 250 volunteers;

Rural Leader Development Volunteers (Arsa Pattana), governm., combined service-training for rural youth, annual intake approx. 100 volunteers;

Maeklong Integrated Rural Development Project, non-governm., offering service opportunities for universities students and graduates (6mths for students, 1yr for graduates);

Association of Women Volunteers, governm (Dept. of Health), mainly local volunteer service;

Klong Toey Project, non-governm. part-time and

short-terms service of students and teachers of Thamassat university in slums, approx. 50 long-term volunteers;

Thai Rural Reconstruction Movement, non-governm. long-term volunteer service and local volunteers.

Malaysia Social Service Scheme, National Union of Malaysian Students, short-term volunteer service, approx. 150 volunteers annually;

Self-Realization Campaign, National Union of Moslem Students, short-term volunteer service, approx. 100 volunteers annually;

Student Service Corps and Teaching Force Corps, Union of Malay Students, work-camps and part-time volunteer service for secondary and university students, approx. 200 volunteers annually;

Farming Youth Programme, governm., combination of leadership training and local volunteer projects, approx. 3,000 volunteers;

Youth Brigades, governm., after 3 mths training participation in regional settlement schemes of regional authorities;

Indonesia Indonesian Volunteer Service BUTSI, governm., 2 years service for university graduates, approx. 4,000 volunteers (1975);

National Study-Service Scheme (KKN), governm., 6 mths obligatory rural service for university students organized by universities, 1,500 participants (1974).

Philippines (selection)

Community Service Programme of Nueva Caceres University, combining study and service, non-governm., approx. 100 volunteers annually;

Presidential Assistant on National Minorities, governm. 1-2 yr contracts, approx. 600 volunteers;

Integrated Volunteer Services of the Philippines, non-governm., 3-6 mths service for medical graduates, annually about 300 volunteers;

Youth Arm for Community Advancement and Development, non-governm. rural work in minority areas for students and graduates, approx. 50 volunteers annually;

Operation Brotherhood, non-governm., 2yrs contracts for university graduates, approx. 100 volunteers in the Philippines;

Medical Missions Inc., non-governm., long-term and medium-term volunteer service for medical graduates and students, approx. 100 volunteers;

Volunteer Barrio Workers, governm., volunteer service for primary school teachers, approx. 1,500 volunteers;

Volunteers for the Improvement of the Philippines, governm., volunteer service for university drop-outs in community development, one-year service, approx. 200 volunteers;

Tondo Community Organization, non-governm., consisting of about 10 slum communities; does volunteer leadership training, part-time and full-time local and other volunteers.

Japan

Japan Youth Volunteers Association, non-governm. short-term and part-time volunteer service;

Nippon Kensei-Kai, non-governm., does volunteer leadership training and runs rural volunteer projects.