Practices, constraints and opportunities for the local 1316

Philanthropists in Rawalpindi District

By

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1. Introduction

The philanthropy is considered the social and cultural responsibility by the philanthropic activists who put their efforts and spend their energies only for the public welfare by utilizing their volunteer and welfare activities to addressed the human social problems more than the government institutions as Lin says: *"All believe that non profits are more effective than the government in addressing the social and human problems"*(Lin,1980 :152) The runners of the charitable organizations and individual philanthropists have to face the challenge to search out the needy people because donors demand to conduct a qualitative research to explore the deserving people living in the society, while the volunteers and public welfare activists also do not intend to spoil their true and sincere efforts on the less deserving people and faced numerous challenges in searching out the deserving and needy people from the community.

According to Wines;

"Sociology stands for pure science, while philanthropy stands for applied science" (Wines, 1898:49). The philanthropic actors, volunteers and social welfare activists have applied methods of charitable intervention in the community due to having specific community based work experience, therefore, they have not only pragmatic approach but also have abstract knowledge of the community and its social problems as well, while the Philanthropists use their abstract knowledge for the welfare of human

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beings. The notion was described by Wines: *"Pure science seeks to know the truth for its own sake, regardless of the gain or loss involved in the abstract knowledge. The application of science was for their avowed motives and purposes to covert abstract knowledge into human profit"*

(ibid, 1898).

The vision of the philanthropy has faculties to decrease the human sufferings and pains particularly faced by the vulnerable strata of the society, while the purpose of the philanthropists and volunteers is to apply their knowledge for the benefit of human kind.

By nature, human beings have unified purpose to lead their whole life in a peaceful, prosperous and comfortable condition and to achieve the particular end, man always remained busy searching for the specific socio-cultural avenues. Generally, the human beings have to put their full efforts to get rid of those hindrances which make them unable to approach their desired goals, the hindrances include the eternal challenges from the vulnerable and the poor people of the society and poverty is the chief threat for the societal prosperity. As Jordan portrayed the poverty:

"The Tudors and the most particular Elizabeth hated and feared poverty and vagabondages because they unsettled the whole society"

(Jordan, 1961:145).

The philanthropic passions, feelings and emotions give birth to voluntarism, welfarism and philanthropism in the human kind. Such intrinsic spirits encourage in

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determining the goals, purposes and obligations of life. Having humanistic emotion is a universal phenomenon but the degree of passion varies from individual to individual regarding social issues faced by the poor class of the society. Each society has various strata as higher, middle and lower income groups respectively. The miseries of the small income segment of the population enforce the wealthy individuals to play a vital role reducing the human sufferings by paying either their direct services or to finance the charities and trusts working for the down trodden people in the specific area. Generally, for the sustainability of the socio-economic status but particularly to fulfill the humanistic ambitions, the upper class has to invest some part of their income for the social development of lower class of the society.

Due to the poverty, society remains unstable and less prosperous; therefore, different humanitarian departments are developed for the welfare of the marginalized groups of the people and for the prosperity of the society. Such departments take responsibility to search volunteers, philanthropists and welfare activists who have to seek out the different channels having potential to mobilize and motivate the wealthy people to give some funds for the charitable organizations. The author Jordan told that: *"how welfare giving can reduce the human pains.* He further said: *"There can be no doubt that in course of sixteenth century there may be observed an increasing sensitivity to human suffering which animated charitable giving and which made men more directly concerned with its alleviation"* (ibid, 1961:145)

The charitable organizations encourage the people to decrease the pains and sufferings by reducing the hardships of the lower class of the society to decrease the threats of poverty. The social welfare and humanitarian activists are struggling for

building the institutions to overcome the prevailing social problems of the society as Garrison argues:

> *"It can trustfully be said that the wise contribution of philanthropists have not only improved the quality of education but have greatly accelerated the progress in the professionalization and organization of teaching in a democratic system of education of America"*

(Garrison, 1939:107)

The institutional development helps the philanthropists to make the socially more beneficial for the people having less potential to earn their livelihood, while Institutionalized channels provide proper avenues through which philanthropic activists can penetrate into the spirit and emotions of the individuals of the society.

1.1 Statement of the Problem

Providing of services for the welfare of human beings are not the easy tasks for the humanitarian activists, the volunteer's feelings and passions force the philanthropists to come forward to play their role to achieve their ends. The commitment, determination and struggle of the public welfare activists instigate how to overcome the hardships by practicing the welfareism in the community. To materialize the philanthropic spirit and to invest the time and money for minimizing the displeasures, disparities and human sufferings is the challenge for public welfare activists and humanists. In spite of facing pains, the active socio-cultural engineers, philanthropists and volunteers spend their energies for the public welfare as well as for the social development by leaving aside the

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degree of humanistic passions, feelings and emotions of philanthropists and by ignoring all sorts of hurdles on the way of philanthropic practices.

1.2 Objectives of the study

The following objectives were focussed in the study.

1. To study the forms of philanthropy;

2. To capture the push and pull factors of philanthropy;

3. To judge the intervening obstacles and challenges for the philanthropists;

4. To highlight the determining factors that encourages the philanthropists to run over their hurdles and pains.

1.3 Methodology

The social research has its own methods and approaches to explore the social phenomenon of a society, because the society is the laboratory for the social research. Methodology involves the selection of particular techniques and collecting the data with these methods and techniques as stated by Pelto& Pelto

"Methodology denotes "the logic in use" involved in selecting particular observation techniques, assessing their yield of data and relating these data to theoretical propositions." (Pelto and Pelto 1978: 3)

So, using purposive sampling method, snow ball samplimg, participant Observation and indevidual in-depth Interview methods were applied to gather data for these purposes.

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1.3.1 Purposive Sampling

According to the research criteria adopted by the renowned anthropologists for the usefulness of their research studies undertaken in a remote human settlement, the same ideas and methodologies were adopted by the researcher for ascertaining a confident and reliable data.

By utilizing the method of purposive sampling in a complex community a sample size was determined because it was not possible to interact all the population of thickly populated locality, further a common person was not aware of the philanthropic practices, consequently, a selective sample size consisting of philanthropic workers and its beneficiaries was required to meet the requirements of the study as commented by Bernard:

"... You are better off with the sample than with the whole population."

(Bernard 1994:73)

"Study based on a representative sample, however, is often better that one based on the whole population that is sample data many have greater internal validity than data from the whole population."

(ibid. 1994: 72)

As researcher, I visited philanthropic organizations working inside the community and asked the persons who have deep understanding regarding philanthropic interventions in the community. With the assistance of organizational members, I

selected the sample size of 49 local persons inclusive of 21 philanthropists and 28 beneficiaries were finalized who have capability and knowledge about the conception and its working mechanism. The technique proved to be a unique mode of information and paved the path of success for the research study.

In addition, 3 volunteers and 9 knowledgeable persons were also identified who could provide valuable information about the working of the phenomena in the community. The research scope was further expanded to some of the donors who were struggling for the eradication of poverty and uplifting the socio-economic conditions of the poor masses to find out the problems they faced in their fight back. As a result of researcher's efforts, the following philanthropic organizations working in the area were identified that were the additional source of information:

(i) Alflah Center;

(ii) Hameed Akhtar trust;

(iii) Dastkari welfare organization.

1.3.2 Snowball Sampling

While entering into the research locale, the researcher was an alien, to interact with the community, the tool of snowball sampling was used to motivate the selected respondents to cooperate with the researcher by providing information as asked because the nature of the research was to contact the local persons and philanthropists through interviews, formal and informal discussions regarding the role of philanthropists and philanthropic organizations working for the betterment of the people. The strategy

adopted proved successful that made the researcher comfortable being an outsider in the populated locality.

1.3.2 Participant Observation

The method of participant observation is the basic technique that was used by the researchers during the research work that differentiate anthropology from other disciplines and gives anthropology a dominant place in social sciences. The anthropological field worker totally immerses himself in the culture of an un-known society where he undertakes researcher work; he lives with the people according to their life style for bridging the gaps and building the friendly relations in order to make the people mentally prepared to help the researcher in a noble cause. According to Pelto & Pelto:

> *"The anthropological fieldworker should totally immerse himself in the lives of people; and that can only be done through month of residence in the local community. Whenever possible the fieldworker should master the language of the people, through much of the behavior available for observation is non verbal."*

(Pelto & Pelto 1978: 68)

Accordingly, the researcher participated in the meetings and training sessions conducted by the following local philanthropic organizations to observe the administrative structure and working techniques and to probe into the training methodologies adopted by the organizations:

(i) Alflah Organization;

(ii) Dastakari Welfare organization;

(iii) Hameed Akhtar Trust

To explore the functions and directions of the organizations, the researcher voluntarily participated in the surveys on environmental health issues, seminars, campaigns and workshops arranged by Sumaira Gul, head of Hameed Akhter Trust, Dhoke Hasu, in Rawalpindi. As a result of researcher's participation in different activities, lot of information was made available that was essentially required to fulfill the objectives of the research study.

1.3.3 In-depth Interview

Taking in-depth interviews through informal discussion from the member of the community is the distinctive method of getting information regarding particular social phenomenon. It is such a technique which is used to get the various dimension of the social issue from the native inhabitants. It is cathartic tool having potential to make the researcher to dig out problems and their solutions from the community. It is time taking data collection method in anthropological discipline because the researcher has to take part in the philanthropic practices of the community. There were three main community based organization where the researcher has to interview some of the respondents who were working there. During the in-depth interview, researcher approached the targeted respondents with the due permission of the organizations and put open ended questions about the community based humanitarian projects; the response was very informative that was made the part of the study. Secondly, in the informal discussions with the

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beneficiaries lived in the community, another episode of information collection was completed at initial level. The information gathered from the beneficiaries highlighted the merits and demerits of the philanthropic practices.

1.3.4 Secondary Data

The secondary data is always used by the researchers as an additional information source to cross check the data gathered as a result of socio-economic census, through informal discussions with the respondents and formal meetings with the persons of the locality having extreme experience and knowledge about the community and its practices. The researcher adopted the technique of secondary data collection by visiting the Center for philanthropy, Children First, Asia Foundation and Aurat Foundation that were working for the wellbeing of the poor masses by using methods and practices and were searching for the real beneficiaries through different surveys and studies in the locality. The information gathered was of an importance for the researcher, while many of the published literature were also collected such as pamphlets as *Khuli Nali Khulli Bemari* (Open drainage can cause many disease published by Hameed Akhatr Trust and booklets titled "*Ba-slaheyyat Khawateen, Khud Kafeel Ghrana* (potential women, self-sufficient family).

1.4 Significance of the Study

The research findings, analysis and conclusion can be used as reference to intervene in the community's philanthropic practices. The research study will provide a road map and guidelines not only to the volunteers but also for the academicians to highlight the specific cultural problems prevailing in the community. The major focus of the research was to unfold the constraints creating hurdles in the way of welfare practices

and to disclose the remedies to run over the specific issues. The process and modalities to overcome the problems have also been explored with the use of numerous techniques and methodologies to understand the real problems of the people and the individual workers and philanthropic organizations. The research also has the findings highlighting the gaps between the philanthropic practices and socio-economic hurdles which were creating problems to practice welfare activities.

The present research study has focused on the issues of philanthropy for education, health, gender and environmental which are playing a vital role to uplift the community but the research findings have highlighted more opportunities for the volunteer interventions. The research can be used to identify the problems of welfare actors who mobilize the community to sustain the developmental projects on health, gender education and environment, therefore the culture of charity is required to be extended at community level and groups of scouts having the welfare mind be produced at community level to work for the poor people. After gathering a lot of data from the locale of study, the research study has identified areas for the philanthropists to generate the culture of charity in the community and imparting training to the youngsters to act as scouts for the welfare activities, while it has also been highlighted that the philanthropists has played a considerable role to increase the literacy of females but the educated females and the responsible persons are taking no interest to eradicate the evil of illiteracy at the community level, it is therefore important for the organizations working for the human kind to engaged the educated female by appointing them so that the irresponsible attitude of the educate females could be changed and they are motivated to work for the female literacy to eradicate the poverty phenomenon from the society.

Through this study, it has also been identified how it would be over come problems on the way of philanthropic works in the complex community.

2.0 Area Profile

The profile of the research locale, it details, history and historical back ground district and the Union council have been discussed in the chapter along with its location, physical characteristics and socio-cultural traits and patterns of the locality. The study also includes the caste, culture, religion, family system, housing, residential and occupation pattern of the area with available opportunities of occupation.

2.1 Locale

The locale of research was "Dhoke Hassu" Union Council No. 6 in Rawalpindi city situated at the inner side of Pirwadahi Bus stop. The area was consisted of ten Mohallahs, the most populated was Mohallah Alamabad (its boundaries touches the Dhoke Mangtal, Railway Colony, Pirwadahi, Dhoke Ratta and Habib Colony).

2.2 Rawalpindi District

The district takes its name from its headquarters town "Rawalpindi" which means abode of Rawals. The Rawals, a jogi tribe, founded a village Rawal at the site where Rawal Dam has been constructed today, where Jhanda Khan, a Ghakkar Chief, founded a new town at the site of an old town Kaawa as Fateh(name of site) Our Baari, he named it Rawalpindi. Rawalpindi emerged as district during Sikh rule. The district comprises of six tehsils namely Rawalpindi, Muree, Kotli Sattian, Kahuta, Gujar Khan and Taxila. The district is bounded on the north by Islamabad, Abbottabad and Haripur districts of

Khyber Pakhoonkhwa on the west by Attock district, on the south by Chakwal and Kotli districts of Kashmir.

Rawalpindi locally known as Pindi, was a city in the Pothohar region of Pakistan near Pakistan's capital city of Islamabad, in the province of Punjab. Rawalpindi was the fourth largest city of Pakistan after Karachi, Lahore and Faisalabad. In the 1950s, Rawalpindi was smaller than Hyderabad and Multan, but the city's economy rapidly grew during the construction of capital city of Islamabad from 1959–1969, while Rawalpindi served as the national capital of Pakistan. The population gained its momentum very quickly due to migration of people especially from Karachi and NWFP (renamed as Khyber Pakhtoonkhawah) and other cities and rural areas. At the time of independence, the population of Pindi was 180,000 that increased to 4.5 million in 2007. Rawalpindi was located in the northern part of the Punjab province, 275 km (171 mi) to the north-west of Lahore. The total area of the city was approximately 154 square kilometers (59 sq miles) and it was the military headquarters of the Pakistani Armed Forces.

Rawalpindi, named after Raja Pindi, was a bustling city of the Punjab province, strategically located between KPK and Azad Jammu and Kashmir, the tourists used the city as a stop while traveling towards the northern areas. Rawalpindi was also a prime destination for the expatriate community of Azad Jammu and Kashmir, where numerous shopping centers, bazaars, markets, Hotels, parks and cosmopolitan shopping malls were the source to attract shoppers and tourists from all over Pakistan and abroad. The city was home to several industries and factories and Benazir Bhutto international airport.

Rawalpindi also maintains strong links with the Pahari-Potwari speaking people of neighboring Azad Kashmir who have many businesses within the city and the region.

As the city of Rawalpindi was the neighboring city of Islamabad, people from different areas of the country migrated for finding jobs and business opportunities, hence, people from all the four provinces of Pakistan and AJK were found in the city settled permanently.

2.3 History

Rawalpindi has been inhabited for thousands of years; it is believed that a distinct culture flourished on the plateau, material remains found at the site prove the existence of a Buddhist establishment and a Vedic civilization. The nearby town of Taxila has its significance; according to the Guinness Book of World Records, it has the world's oldest university - Takshashila University.

Sir Alexander Cunningham identified certain ruins on the site of the cantonment with the ancient city of Ganjipur or Gajnipur, the capital of the Bhatti tribe in the ages preceding the Christian era. Graeco-Bactrian coins, together with ancient bricks were recovered from an area of 2 miles known in the as Fatehpur Baori, Rawalpindi fell into decay during one of the Mongol invasions in the fourteenth century.

The first Muslim invader, Mahmud of Ghazni (979-1030), gave the ruined city to a Gakhar Chief, Kai Gohar. The town, however, being an invasion route, could not prosper and remained deserted until Jhanda Khan, another Gakhar Chief who restored it and named it Rawalpindi after the village Rawal in 1493. Rawalpindi remained under the

rule of the Gakkhars until Muqarrab Khan, the last Gakkhar ruler, who was defeated by the Sikhs under Sardar Milka Singh in 1765. Singh invited traders from the neighboring commercial centers of Jhelum and Shahpur to settle in the territory.

Early in the nineteenth century Rawalpindi became the refuge of Shah Shuja, the exiled king of Afghanistan, and his brother Shah Zaman. The infantry lines mark the site of a battle fought by the Gakhars under their famous chief Sultan Mukarrab Khan in the middle of the eighteenth century. Rawalpindi was taken over the Sikh ruler Maharaja Ranjit Singh in 1818.

2.3.1 British Era

Following the British invasion of the region and their occupation of Rawalpindi in 1849, the city became a permanent garrison of the British army in 1851. In the late 1870s a railway line to Rawalpindi was laid, and train service was inaugurated on 1 October 1880. The need for a railway link arose after Lord Dalhousie made Rawalpindi the headquarters of the Northern Command and the city became the largest British military garrison in British India.

On the introduction of British rule, Rawalpindi became the site of a cantonment and, shortly afterward, the headquarters of 2nd (Rawalpindi) Division. Its connection with the main railway system by the extension of the North-Western Railway to Peshawar immensely developed its size and commercial importance. The municipality was created in 1867.

Rawalpindi at the end of the 1800s became the most important cantonment in the British Raj - the colonial dominion of the Indic or South Asian sub-continent. For

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example, the municipality's population in 1901 was 40 611, larger than any other cantonment.

2.3.2 After Independence

In 1951, Rawalpindi saw the assassination of the first elected Prime Minister of Pakistan, Liaquat Ali Khan in Company Bagh, known as Liaquat Bagh. On 27 December 2007, Liaquat Bagh's rear gate in Rawalpindi was the site of the assassination of former Prime Minister Benazir Bhutto, while her father, former Prime Minister Zulfikar Ali Bhutto was hanged in Rawalpindi in 1979.

The famous Murree Road has been a hot spot for various political and social events, Nala Lai was in the middle of the city, history describes Nala Lai water as pure enough for drinking but it has become polluted with the waste water from all sources including factories and houses. Kashmir Road was renamed from Dalhousie Road, Haider road from Lawrence road, Bank Road from Edwards Road, Hospital Road from Mission Road, Jinnah Road from Nehru Road. Rawalpindi was the headquarters of the Pakistani Army.

2.3.3 Climate

Being an integral part of Rawalpindi, the climate of Dhok Hassu was the same as of Rawalpindi consisting of four distinct seasons, summer and winter were the main seasons while spring and autumn seasons were too short. The summer and the winter both were intense in their nature; the summer begins in mid March and ends in the last week of September. The month of October was pleasant being the end of summer and the beginning of winter. The month of November, December and January were the cold

months of winter, but by the beginning of February, the season begins to be normalized with pleasant weather. It was the end of the second week of February that the season of spring begins that continues up to the end of second week of March. Than comes the summer, the hottest months of the summer were June, July and August. Annual maximum and minimum temperature, precipitation and humidity we:

(i) Maximum temperature(C) 28.6

(ii) Minimum temperature (C) 14.1

(iii) Precipitation (millimeters)1142.1

(iv)Relative humidity (%) 60.1

Source: Data processing centre, Pakistan meteorological department, Karachi.

2.3.4 Physical Features

Physically the Dhoke Hassu consists of plain land and there was no agricultural or farm land. The area was densely populated area and was one of the oldest settlements of Rawalpindi district. In the past there were agricultural farms where the locals used to cultivate different corps but due to urbanization process, the area has shifted mainly into residential area of low or lower middle class people, having narrow streets and congested households with thickly crowded shopping places.

2.3.5 Religion

The majority of population of Dhok Hassu was religious and practicing Muslims belonging to different school of thoughts. while among the population, there were Christians and Hindus but the dominant religion in the locality was Islam. The people of the area were from different sects and sub-sects such as Shias, Sunnies, Baralvies, Daiv

Bandies. The minorities were not holding a viable social status as the population of the community do not interact with them frequently and also do not participate in their religious or cultural events. There was a atmosphere of liking and disliking among the different sects of Muslims live there since long because of belief difference.

2.3.6 Mosques

The mosque is an integral part of every Muslim community, in the Dhoke, there were big and small mosques that were serving the community religiously and socially as the Mosque were not only for religious gathering but also the places of social gatherings. Mosques were also used to announce the religious and cultural events, to call the volunteers in case of any emergency to extend their support to the residents of the Dhok. The Mosques were the places where issues of common interest were discussed by the people and decisions were made by elders and influential of the area in accordance with the rules and regulations of Sharia, while the usage of the Mosques was also used for spreading religious or social service message.

Many of the poor families were helped by the Mosque's platform being a charity institution in addition to its role of teaching the unity and brotherhood. The people of the area gathered in the Mosques of their own sect five times a day to offer their prayers according to their beliefs.

2.3.7 Language

The area was occupied by multilingual communities, as the inhabitants were mostly from the families migrated from different areas of four provinces of Pakistan and Azad Jammu and Kashmir. The most common languages of the community were Punjabi,

Pashtu, Potohari, while Sinhi and Kashmiri languages were spoken in Dhok Hassu. But the dominant language was Potohari, majority of the people from other backgrounds speak Potohari language, while Urdu and Potohari both were the lingua franka of the area.

2.3.8 Caste

The majority of its inhabitants were from the migrant families migrated from different provinces and AJK; the people have different caste systems like other parts of Punjab. The major castes of Dhok Hassu were Janjuaa, Rajpoots, Kashmeeri, Kesan, Lohar, kumhar, Awan, Malik Bhatti and Pashtun (Yousafzai, Muhmands, Khattak.

2.3.9 Settlement pattern

Most of the households in the area were pakka constructed by using cement and steel bars, but the size of the houses were small consisting of two to three living rooms, a wash room and a kitchen. Some of the houses were spacious having sufficient accommodation, with extra wash rooms and a kitchen. In addition, the houses also have a separate sitting place for guests called in the native language as 'Bethak'. During the field survey, it was also observed that there were few kacha houses in few mohallahs constructed with mud and stones, while the exterior decoration of the houses was nominal according to the owner's financial position. It is worth mentioning here that the majority of the inhabitants of the area were from lower middle class and middle class having meager income through small scale shops or employment at lower level positions, while houses owned by the wealthier people were well decorated interiorly and exteriorly in a modern fashion.

2.3.10 Dress pattern

The dress is an important factor of each and every culture that depicts the origin of living and affiliation with a specific culture, therefore, a person wearing a specific dress, can easily be recognized. The dress patter of Dhok Hassu, was however in transition as a result of modernization and urbanization, the elders were using Shalwar Kameez while youngsters pant and shirt of modern look. Similarly, the woman folk dress was consists of Shalwar Kameez of brilliant colors with Dupatta or Chadar to cover their body from head to the lower portion, while the elders were using Burqa for keeping purdah. The phenomenon of make up was rare; the young and married women were interested in make-up while the young and unmarried girls and elders never practice make-up to keep the old tradition alive.

The foot wear use was also simple, the males and females were using Chappal (local name of shoes), the foot wear of women was of different colors and according to the latest fashion, while the male used traditional foot wear. Though the community was religious but the observance of purdah (veil) was not compulsory for each and every household, the purpose of purdah was fulfilled by wearing Dupatta or a Chaddar according to the weather conditions to cover the body.

2.3.11 Food Pattern

The food pattern of the people was similar to other communities of Punjab, in breakfast they usually take tea and Paratha, or some times Naan with Salan while taking of tea was compulsory. Those who can afford take egg and Salan in the breakfast. The breakfast was taken in early morning by majority of the people before leaving for their jobs or business. In the lunch, Roti (wheat bread) with Salan was usually taken by the

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majority of the people made of vegetables, meat (beef) and pulses depending on the affordability, they also take rice once a week or according to their eating habits, while in the dinner, most of the people use the food prepared in the mid day for the lunch or prepare fresh food that consist of the same variety.

In traditional and religious ceremonies such as marriage, circumcision or khaiarat (palm), rice with chicken curry or meat curry was served, while for the guests, a variety of food was served comprising of pulao, chicken or meat curry with sweet dish. The rice, meat, beef or chicken can be categorized as the ceremonial food of the area and was liked by the majority.

2.3.12 Family Structure

It may be useful to describe briefly the situation of the family in the locale of study, as it reflects the capability to cope with abundance and affluence. What is included in the understanding of the original God-given potential of a family life? Human development advances through building loving relationships in stages. It is the family where we experience successive stages of loving relationships, namely, children's love, sibling love, conjugal love and parental love.

There were traditional families having their own cultural characteristics highlighting their origins in Dhok Hassu. The society overall was a patriarchal society having male dominance culturally accepted in the community, while the types of families varied due to financial and social conditions. There were three types of families (i) Joint (ii) extended and (iii) nuclear:

2.3.12.1 Joint Family System

The joint family system was dominant in the Dhok as most of the families were sustaining under the joint family system where parents lived with their children, grandfather and grandmother under one roof. The household affairs were looked after the male member heading the family, a father or a grandfather. The entire male family members share their income towards the family expenditure according to their income level, while each family member was enjoying equal facilities irrespective of its status. The head of the family was responsible for internal and external affairs of the family, while the decision making was the domain of the family head, who was dealing with the family affairs with the consultation of other family members,

2.3.12.2 Extended Family System

There were numerous families live in extended family system where parents with their children, grand parents, uncles with their wives and children, and mother's old parents lived together and all earning family members share their income as per their capabilities, while the decisions were taken either by the elder head or with participatory approach.

2.3.12.3 Nuclear Family System

The family system in Dhok Hassu was on change from joint and extended to nuclear family system, the reasons were (i) financial constraints (ii) migration from other areas (iii) family disputes and (iv) impact of modernization.

There were lot of families lived in nuclear system, majority of them were migrated families from other parts of the country either in search of livelihood or on transfer of their services by their respective departments. Another reason for emerging the nuclear family system was the family disputes among brothers or among the father and the sons on inheritance issues.

In the nuclear family system, parents lived with the children either to enjoy their privacy, for the education of their children, financial constraints or as an escape from the family disputes. Most of the educated families were also shifting to nuclear system from joint or extended family system.

2.3.13 Death

In the community, the death rituals were performed in a respectable and religious manner, the community members jointly prepare for the last ceremonies as and when

announced through the mosque's loudspeaker or otherwise. All the family members, friends and relatives immediately rush to the grieved family while other community members gathered around not only to condole the sad demise but to participate in the funeral activities according to the traditional norms.

After washing the dead body, the body was embraced in white Kafan, the body was taken to the nearest mosque or a specific open place meant for the purpose for offering Namaz-e-Janaza usually before of after the regular prayers. After the prayer the body was taken to graveyard for its burial. All the participants return back to the grieved family to offer Dua for the deceased soul, the practice of offer Dua continues for months, while Khat-mul Quran was arranged once in a week (usually on Thursday) or on daily basis for forty days. After the Dua, the participants were served with food and fruit. A meal (Khairat) was served after the completion of one year; the tradition was followed by some of the families, while disliked by others, depending on their religious beliefs.

2.3.14 Occupation

Being an urban settlement, the Dhok Hasu was non-agriculture society dependent on non-farm activities for earning purposes. The people lived there were educated, illiterate, skilled and un-skilled engaged in economic activities according to their skills and available opportunities, therefore, the occupations of the people could be divided in the following categories:

2.3.15 Business

A number of people, educated and illiterate were running their shops and tea shops for earning their livelihood. The small business places were not only the part of

economic activity but were the social places. where people. in their leisure time sit there and discuss their social issues and seek solutions by mutual consultation. There were number of shops near the residential area. while some of the markets in specific locations owned by the local people. the Chota Chowk market was the prominent shopping center of the area, majority of the people visit the market for having daily use commodities.

2.3.16 Daily Wage Labor

The poor uneducated and un-skilled people, having no options of earnings except the wage labor were performing their laborious duties in the markets, shopping centers within the locality, while majority of them work in Rawalpindi city and cantonment area where more opportunities were available. Another avenue of job opportunity was Sabzi Mandi of Islamabad that was hardly half a kilometer from Dhok Hasu where a handsome majority of labor of the area works and earns their livelihood.

2.3.17 Government Services

Many of the people of Dhok Hasu were working in government institutions of Rawalpindi and the neighboring capital city Islamabad. the educated were doing office jobs while the uneducated work on petty positions and were getting a fixed amount on monthly basis, while some of them were working as teachers in the schools at Rawalpindi and Islamabad according to their education level.

The government job was considered an ideal opportunity for earnings, each and every one was desirous to have a government job even by adopting unfair means. while those who could not get any job, engages in illegal activities such as robbery and mobile phone snatching etc.

It is worth mentioning that out of the sample size: only 4 philanthropists were in government service and were working as primary school teachers for earnings.

2.3.18 Private Services

Most of the people were engaged in private jobs in Rawalpindi and Islamabad and in other cities of the country and were discharging their duties in factories, small and sizeable companies, Hotels, Restaurants, Gas stations and in shopping malls and were getting monthly salaries to meet the family expenses.

2.3.19 Education

The ratio of education in the Dhoke was not different from other such congested and overpopulated communities, because many of the families do not send their children to schools, especially the girls in spite of the availability of many schools in Dhok Hasu. The result was the increase in illiteracy and unemployment and increase in poverty and backwardness.

Traditionally, some of the families engage their children in labor in different fields, many of the children work with auto mechanics, tire puncture shops, grocery outlets and welding shops etc.

2.3.20 Health

The area was rich in health facilities, there were many government hospitals in Rawalpindi and Islamabad providing free of cost medical aid, moreover, in the locality, there were medical clinics run by the legal practitioners, while the availability of Hakeems and Homeopathic doctors was in abundance. But due to ignorance and acute

poverty, the people were inclined towards spiritual and traditional healthcare through Hakeems and Peers (religious practitioners). They were also believed in saints and shrines; they visit different shrines to find out solutions of their illness or other domestic problems.

2.3.21 Drinking Water

Water is one of the basic needs of the human and animal life, the facility was provided to the people of Dhoke Hassu by the local government to every household, while for the extra needs of water, there were many wells to satisfy the needs of the local people for drinking and other domestic use, but people face water shortage in the acute hot season in summer due to heavy use of water, those who have better economy, dig wells in their houses and install electric motors for getting water not for their own used but for the neigh borers too. but the quality of well's water was not satisfactory and was creating water borne diseases among the people. especially the diseases were affecting the poor segment of the society.

2.3.22 Sources of Information

Being a urban center of Rawalpindi and neighboring community of Islamabad, the information resources were numerous in Dhok Hassu, plenty of newspapers, private FM radio channels, radio Pakistan, Pakistan television, hundreds of private television channels were available that were providing minute to minute information to the people. Being a mixed society, people prefer to listen to the radio, watching television while the reading of news papers was rare.

2.3.23 Sports

Though the sports stadiums or play grounds were not there in Dhok Hassu, but the youngsters play cricket in the open fields, streets and on the roads in the evening. Other sports that were liked by the people were football; volley ball etc.

The male and female segments of the society were fond of cricket; they listen the cricket commentary on the radio or watch the live matches on the television with interest as the cricket was a common interest game of the area.

2.3.24 Interaction of NGOs

There were 20 national and international based NGOs working in the area on child sponsorship, micro finance, child rights, women rights and other developmental projects. The details of the philanthropic interventions have been given in Chapter 5, 6.

2.3.25 Migration

As the Rawalpindi city was one of the biggest cities of the country and Dhok Hassu was an adjoining settlement, the people from other part of the country migrate here for finding job and to get education. The phenomena of huge migration could easily be observed in the city and in Dhoke Hassu as well. The migrated individuals and families prefer to live in the Dhok due to nominal rents of the houses and shops and availability of job or labor opportunities being a neighboring community of Islamabad.

Chapter - 3

3.0 Literature review

The philanthropy is a passion and feelings to help the poor people encouraged by the unjust experiences of miserable life that people faced in the society, who were in the acute poverty and unable to provide one time meal to their families, their lives were even at risk. Though the philanthropy practices are not easy for everyone who has extra finances but some of the volunteers consider it the God gifted blessing to work for the humanity and called it natural spirit.

Historically speaking, in 1875, Thomas Wentworth reported that the term philanthropy use for the first time in an English writing "The Guide to Tongue", published in 1628. The word was simply philanthropies, Humanitie and love of man. (Curti, 1958:420), while the word welfare was taken from wel fare, primarily understood for a journey or arrival but later on it was also used as "supply of food".(Williams. 1976: 281). The word has historically been associated with happiness and prosperity emerged in the 20th century. (Williams 1976). Welfare can be related to the individual and to the collective and involves material as well as immaterial needs. Moreover, it is often connected to the various interpretation of social justice (George & Page 1995). In sociological theory, the welfare means well-being (Walker, 1997: 212).

By consulting the literature on philanthropy and its benefits to the human beings helped the researcher in the development of theoretical framework, statement of the problem and interview guide to get the relevant information and to explore the viewpoint of the people about its functioning, mechanism and usefulness to the poor masses. The

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critical analysis made by the researcher is possible by studying the whole phenomenon through different tools and techniques. That analysis provides new avenues about this social issue prevailing and increasing with the passage of time in the society for the reading and research community.

3.1 Role of Religion in Philanthropy

In the earlier days of human history, the evidences of volunteerism, welfareism and philanthropy are found in the impulses of the human behavior. The charitable behavior was much confined to churches, mosques and temples because of the prevalence of the traditional behavior of the community and due to limited relationship among the human beings, but with the passage of time, human beings extended their relations world wide by interacting with the new communities of the world. With the expansion of human relations world wide, the phenomenon of philanthropy expanded too throughout the global community as explained by Aileen D.Ross:

Before the twentieth century, philanthropy in Canada was a haphazard affair, and except for the few individual donors who occasionally gave large sums of money for the cause of religion, health, or education, "giving" was mainly confined to the poor and indigent "

(Ross, 1952:474)

The humanitarian mission has multiple moralities as economic and religious morality or sacred and human morality, while called by others as compassion of others. Thus, the mortality varies from society to society

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and has different motives within the same institutions according to their interpretation about the morality as pointed by Ross:

"The idea of charity forms its multiple moralities: charity becomes a sacred morality of religion, an all but sacred morality of democratic community, an economic morality of capitalism, a human morality of compassion for others.

(ibid, 1992:440)

The role of religion to create philanthropic spirit can never be ignored; the history tells us that volunteer efforts have been for the sake of God's pleasure. The philanthropists had to motivate the people to the secular cause indirectly but their direct contribution was for the will of Churches, as Curtin stated:

"Religion in its American form contributed to philanthropic habits and institution to direct gifts to church organization and, indirectly motivating contribution to secular cause and institution"

(Curtin 1957: 353)

In the ancient time, most of the philanthropists were the religious preachers who undertaken the entire volunteer activities. They also influenced the Churches, as mosques have been professionalized by the local mullahs today. On the name of religious preaching, they take funds and services from the local people of the community. Their exploitative behavior of the local religious scholars toward common masses had been continued since early human history. The social historians of the philanthropy explain the

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religious funding in this way, "half of all was giving to religious institutions; these donations include a substantial amount given through churches and synagogue for social welfare purposes" (Pilfer, 1987: 120)

The most important idea regarding the philanthropy is to give some thing for the welfare of the society, but it was the part of philanthropy to work as volunteer for the sake of people's interest. According to Pilfer the phenomenon cannot be confined only to the giving as stated by him:

"Philanthropy cannot be confined simply to the act of giving. It also includes an extricable element of doing, doing by individuals when they volunteer their services and doing by organizations and institutions supported by gifts from foundations, corporations and the general public"

(ibid, 1987: 121)

There are many synonymous terms used for the phenomenon having the same definitions but are different in their spirit, the terms 'Philanthropy' and 'volunteerism' are such terms having same objectives but used for different settings to understand their spirit. Philanthropy is used as pure altruistic tem but the volunteerism has separate characteristics as it is used to motivate the human being towards self-reliance and struggle for survival. According to Pilfer:

"In the case of philanthropy, motivation behind it is altruism or the concerns for the welfare of others. While private voluntary association for publicly beneficial purposes, having elements of altruism but usually it

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is the product of other motivations and human characteristics as well

individualism, self-reliance, distrust of government or simply impatience

with public authority and eagerness to get on with the job.

(ibid. 1987: 122)

3.2 Philanthropy on Health

According to a famous myth 'health is wealth', a society cannot prosperous without the good conditions of health of the people because healthy population can play a vital role to keep the society more peaceful and prosperous, and for the purpose, more chartable work is required, while for the volunteer's work, the health is the main factor as an human capital that can further produce more powerful volunteers as Bekkers said:

"Health is an aspect of human capital and healthy people are more productive volunteers"

(Bekkers, 2006: 350)

The Rockefeller foundation is one of the most important charitable organizations working for the well-being of the human beings. The most focused issue of the organization is public health and analyzed the solution of health issues in a scientific and technical matter in the socio-economic perspective. According to Rockefeller's official correspondence:

"The analysis of public health issues required from a scientific and technical rather than a socio-economic and political perspective"

(Abel, 1995:314).

The women philanthropists were always trying to uplift the living standards of the women and focused their energies for the gender empowerment. Most of the women philanthropists and social workers made efforts for the women independent in earning their living. For this purposes, they develop some centers where the girls are called to learn few skills for making them perfect for domestic services as suggested by Tananbaum:

"Charitable work provided middle class women with a public function fitting their gender. Social workers and reformers tried to provide girls with the skill necessary for financial independence, but they also trained them for future roles as wives, mothers, or if necessary domestic servants"

(Tananbaum, 1997:947)

It has been said that the philanthropic activities are breaking the solidarity of the society due to lack of reciprocal relationship among the benevolent and beneficiaries. According to the qualitative researchers, reciprocal relations demand the unity in the community to maintain a balance of socio-economic status. According to Kidd:

"The charity relationship, by contrast, is fundamentally unequal. The inequalities between donor and recipient are likely to be more or less permanent, so the potential for reciprocity is slight."

(Kidd, 1996: 186)

3.3 Philanthropy and Community Development

The charitable efforts for uplifting the community have specific vision, the social workers have to work on the community development plans keeping in view the suitability of the developmental process. For the sustainability of the developmental projects, the philanthropists have to create progressive behavior among the community, to make the community to depend on its own resources according to the philosophy of the charity. This exercise should be undertaken with the help of charitable work in the community as commented by Andrew:

"In bestowing charity, the main consideration should be to help those who will help themselves"

(Andrew, 1890: 14)

The volunteer work is traditionally considered a non profit and non business activity, but the modern trends are much different from the conventional attributes towards philanthropy, most of the philanthropists have invested a lot of money in the markets for the benefit of the humanity to seek out the profit, Sacks is of the view:

"The philanthropy is conceived as a non-business, i.e., non-profit, and non-governmental person or group. Of course, it normally invests its funds

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to secure income in the business market, and it may finance some portion

of its activity by a charge for the benefits it confers.

(Sacks, 1960: 519)

3.4 Philanthropy as Pragmatic Approach

The subject of philanthropy can be easily handled by applying the social sciences, while other sciences can hardly be applied to under take such a sensitive and behavioral approach. The philanthropists are known as multifunctional and multidimensional professionals because they are fertile having abstract knowledge and skills and also the experience of practical implications of the theoretical knowledge. They know well how to use the sociological theory for the benefit of human kind. Howard differentiates sociology and philanthropy in the following lines:

"Sociology stands for pure science, while philanthropy stands for applied science. Pure science seeks to know the truth for its own sake, regardless of the gain or loss involved in the abstract knowledge. The applications of science have for their avowed motives and purpose to desire to covert abstract knowledge into human profit"

(Wines, 1898:49)

The participation of the philanthropist in their professional job has analogy with the anthropologists who have to use participant observation for gathering data for research purposes. In the practical field, anthropologists and philanthropists can identify the challenges of the society realistically due to adopting participatory approaches. The

volunteered activity of the philanthropists and using qualitative research techniques of the anthropologists determine how they can picture and portray the social reality for the viewers and readers as well. According to Howard philanthropists are the best facts collectors.

"Within the range of his personal experience and vision, the philanthropist is an accurate observer, a patient collector of facts .he is the best coadjutor of the trained scientific investigator because he is at the same time an original experimenter and his experiments are in the region which separates the normal and abnormal".

(ibid, 1898:54)

The estimation, speculations and generalization take away the human being from the truth; reading of literature regarding social issues can produce ambiguities, as well as complications in minds of the individuals. Such kind of implicit perceptions enforce the bookish people into more complications and tracing of the actual problems becomes difficult, only personal experience can make the individuals to be able to find out the truth and it is also helpful to remove the misunderstandings prevailing in the society, therefore, the philanthropists are the personal experimenter of any social phenomenon that is why they are called facts collectors. According to Howard;

"There truth is eagerly sought, charity rejoices in the truth, while error and misstatement are corrected by the personal experience".

(ibid, 1898:51)

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Collecting primary data is the tough task but it determines the purity and quality of the social research. The qualitative research contains multidimensional social phenomena and it suggests the solutions of the social problems according to its directions, while the complications can be identified through gathering first hand information from the community. According to Wines:

"The philanthropists have a much fuller and more accurate conception of degeneracy than the student or professor who is a recluse among his books and can only speak at second hand of that which the philanthropist knows at first hand. If the social scientist is not himself also practical philanthropists, he must be absolutely dependent upon philanthropy for a large part of the information which he build into the framework of his science."

(Wines bid, 1898:55)

Philanthropy is considered as social work that is done in the society which is the laboratory of social sciences, while the social scientists have to make experiments by indulging in that laboratory. The researcher has to interact with the other people of the community, the social interactions provides different views from the community members about a particular social issue. Each cursory glance at the social phenomenon enforces the researcher to get new directions to solve them. Wines differentiate the laboratories of social sciences and natural sciences:

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"Now there is no sociological laboratory other than the actual life of the world, and in that laboratory the philanthropist lives and moves and has his being.

(ibid, 1898:54)

The question arises that what is the difference between sociology and philanthropy? Both are the social sciences and social problem solver but the sociologists are the systematic readers of the social problems having distance from the problems but the philanthropists are well aware of the social problem having close links with the social problems. The social scientists should learn applications of their knowledge from the philanthropists and philanthropists should get some theoretical base to authenticate their application from the social scientists as stated by Wines:

"I would infuse into our sociologists a little more philanthropy and a little more social science into our philanthropists".

(ibid, 1898:57)

The spirit of philanthropy can be visualized in the social sciences through fund raisers and donors who are the social scientists indulged in a different field in their practical life. Invisible motives of the philanthropic foundations and the social sciences have the same philosophy in their objectives as stated by Karl:

"The application of the organizational work is to address the human social phenomenon and the modern philosophy of the foundations is to recruit the experts of the social sciences to project the social issues. The

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modern American Foundations and American social sciences thus grew

from similar philosophical roots.

(Kari, 1985:14)

The cohesive social policy demands to make it more applicable for the benefit of the human kind, for the purpose, social policy makers should have operational ideas to implement their policies. Practicality the social phenomenon provides an opportunity to evaluate the social scientists themselves on the bases of their experience on that implementing policy. According to Wines:

"As the federal government moved into greater funding of social science

research, foundations began to turn their interests towards more obviously

practical issue of social policy."

(ibid, 1985:17)

3.5 Philanthropy for Peace and Education

To identify the particular objective of the philanthropists is very difficult because culture of the society determines the purposes of philanthropy, variation of the problems can direct the philanthropists to engage different avenues. For instance, a society is facing the threats of instability, while the people have an urge to get peace for their prosperity, the volunteer activists have to work for peace in the society. Generally, most of the philanthropists work to educate the society for giving vision to the individuals for peace and pleasure. According to Calughton:

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"The two chief purposes (apart from the exact sciences and medicine) for which philanthropists have given millions are peace and education".

(Claughton, 1951:346)

The education is a philosophy having spirit to create and enforce the community towards peace and prosperity, for getting this end, philanthropists have to expand their welfare activities to colleges and universities because such avenues can determine the goals of the society. The earlier fund raisers were interested to invest their wealth in education for the community because they realized that without education, individual of the community can never be directed on the right path. According to Claughton:

"Some of the philanthropists who have made large bequests to be administered by trustees have had an idea that education in a proper sense should be used by colleges and universities as a channel to the peace goal".

(ibid, 1951:351)

The basic principles of the religions are to prevail peace in the society through education according to the needs of the community; therefore, the philanthropists have to develop chartable institutions to educate the community. There are a lot of charitable wings which are working inside the institutions having aims for the welfare of the marginalized groups of the students who cannot afford their education expenses.

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Education can inject such a spirit in the individuals who want to work for the peace in the society as stated by Claughton:

> "*To preach the Tolstoy a doctrine of peace without force would be an ideal way of meeting wishes of some of the philanthropists who have made great bequests to universities, religious and charitable institutions, for the purpose of practicing the basic Christian principles.*"

(ibid, 1951:354)

It is much difficult for the humanitarian workers to change the socio-cultural attitudes of the society; many of the philanthropists made their best efforts to work for changing the social and cultural attitudes and achieved some of their goals, but that was not the end, to continue the efforts, humanitarian organizations have to modify their modes of working to change the culture and attitudes of the society, for the betterment of the coming generations, that can be possible, by giving them the hopes and secure life, the people will get new directions and ideas to meet the wishes as Dubinski argued:

> "*It is hardly to deny freedman's (1989) argument that the Carnegie and other foundations at the time possessed certain attitudes about social and culture amelioration.*"

(Dubinski , 1990:248)

There are lot of reservations from the educational institutions that they will loose their independence if they get aids, charity or donations from the organization for their development, actually they resist the external intervention from the foundations and

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organizations to make the society dependent on foreign aid even for the petty developmental projects, while conditional aid for the development of their institutions was not so problematic for them. The position has been explained by Dubinski:

> *"The initiative was not welcomed, for the most part, by the small colleges and universities which, no doubt assumed they would loose their independence"*

<div align="right">(ibid , 1990:248)</div>

The basic philosophy of the philanthropy is to overcome the human sufferings and to reduce the social problems. For this purpose, the philanthropists use their energies to collect funds and donations for institutions to emerge as strong sectors to get rid of pains faced by the humanity. There is a marginalized group of people who are facing the serious pains and for them the humanitarian efforts have urged to take away the sufferings and sorrows of the people with the help of foreign aid, therefore the thrust of the volunteers and philanthropic organizations is the contribution of the philanthropists in the welfare activities and creating the spirit and courage among the people who are in the miseries of life. Jordan explained it:

> *"There can be no doubt that in course of sixteenth century there may be observed an increasing sensitivity to human suffering which animated charitable giving and which made men more directly concerned with its alleviation".*

<div align="right">(Jordan, 1961:145)</div>

The miseries, sufferings and pains create instability in the society because all the displeasures are the gifts of poverty which enforce the poor people to snatch the pleasure of wealthy individuals of the community and enforce the threats to luxurious life and fear to poverty, resultantly, the rich have to face threats and serious challenges from the poor, while the influential elite consider the poverty as potential threat to the society. As argued by Dubinski:

"The Tudors and the most particular Elizabeth hated and feared poverty and vagabondages because they unsettled the whole society."

(ibid, 1961:145)

The idea of charity and philanthropy has some requirements as the welfare activists have a social status in the society, but the spirit of philanthropy forces the individuals to come forward to achieve their basic aims because spirit has no need of social and economic status. The socio-economic status is the belonging of artificial life but the spirit is the intrinsic force of an individual which encourage him to do something for week strata of the society. As Treudely stated:

"A series of questions arises as to the economic and social status of the families from which philanthropists come and the status to which they attained".

(Treudely, 1940:370)

There are two main concepts having different perceptions in the minds of the people about welfare and charity. The word welfare is used for the most vulnerable and

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poor people, but the charity has some soft meanings in its spirits. the difference of both the words has been given by Loseke:

"The idea of public welfare has been constructed as different from the idea of private charity: welfare is despised, charity is praised.

(Loseke, 1992:426)

According to the modern spirit of philanthropy, the socially and economically dead people are the burden on the society, while the welfare organizations and charities, and are responsible to reduce such kind of burden from the society. They have to strategize that how they can make the society socially and economically productive to make the dead people useful for the society. According to Loseke:

"The whole spirit of modern philanthropy is, wherever possible, to assist people to get back on their own feet they can once again become useful and self respecting members of society".

(ibid, 1992:432)

The idea of charity has such a spirit which closely links the hearts and emotions of individuals because the growth of spirit and feelings are developed in intrinsic environment of living but the humanitarian emotions are influenced by the external environment. The social environment portrays the social issues to realize the human mind while human beings have to get rid of those issues, as stated by Loseke:

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"Such discourses are oriented to feeling rather than thinking, to emotion rather than knowledge, to hearts and impulses rather than to mind and sensible action.

(ibid, 1992:435)

The welfare activity is a social activity which requires some social and scientific principles with the aims to work for the lower classes of the society with sympathy. The feelings of sympathy have been regulated by the different welfare departments and implemented some social obligations on ground realities. These departments are run by the social workers and financed by the wealthy people who have humanitarian emotions for the depressed classes of the society, as Loch argued:

"Charity is a social principle. Accordingly it has a social purpose, it requires a social discipline, it works through sympathy, it depends on science and fervency it is religious."

(Loch (1923:19)

The philanthropy is considered as a good dead and supporting the depressed segment of the society is a volunteer action, Gibboney defined the philanthropy as voluntary action for the public good (Gibboney, 1997:184).

The beneficiaries of the philanthropic activities and welfare actions are the dependent groups of the society. This kind of dependency encourages the social welfare activists to influence the benevolence, thus it can be conclude that the direction of the poor class of a society is in the hands of the social organizers and donation givers. Ross said:

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"Therefore this committee must consist of people who are influential in the business and or social word that will be able to use personal influence with their prospects."

<div align="right">(Ross, 1953:451)</div>

As already stated that philanthropy has been considered as a multi directional approach. Some of the Americans say that America as a country having the biggest philanthropist in the world because it has established different institution for the welfare of the developing countries and also she offered many scholarships for the competent youngsters belonging to the developing countries, such kind of act of America is creating soft image in the third world as stated by Burns:

"The result of our investigation as to the need of philanthropic help in these regions indicate that America , foremost among the nations of the world has had a drain up her charitable resources, due to the fact that she has not been interested in prevention but only in alleviation , and as in other matters an ounce of prevention would have been a pound of cure".

<div align="right">(Burns,1923 :75)</div>

It is an instinct of human beings to live their lives luxuriously, peacefully and prosperously. To approach this goal, human beings have been searching different kinds of avenues whereas they know that they may be failing to do so. They think that they would be successful if their next generation will be in a better place to live. In this context, man has to urge to develop the society as soon as possible.

In America, philanthropists are dominated by this single idea, the world should be a better place in which to live, and the coming generation should have better opportunity to build (Garrison, 1939:106).

The philanthropic organizations and charities have to work for the development of the professionalization to promote educational organizations and teaching methods in the future perspective. Volunteer practices and welfare activities have to adopt such measures which may help the educational institutions to organize scientifically. Garrison said:

"It can trustfully be said that the wise contribution of philanthropists have not only improved the quality of education but have greatly accelerated the progress in the professionalization and organization of teaching in a democratic system of education of America".

(ibid, 1939:107)

The spirit of welfare cannot be confined to the human behavior with reference to gender as the degree of the philanthropy vary from men to women, therefore, some feminist scholars claim that the women are much charitable than men. They also argue that women have different approaches in caring and volunteering activities just like fund raising as Steven describes:

"Jewish women have different approaches to philanthropy, fund raising and volunteerism than men.

(Gold1997: 64)

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Although the above statement specifies women charity but it reflects the gender role in philanthropic ventures.

The social and welfare activities are generally considered collective action, communal practices and mutual understanding of the benevolent and beneficiaries in the specific boundary. For the purpose of welfare of the humanity, community based foundations can play a vital role because the people of the community can identify the actual social problem of that particular area and also can sensitize the real solutions of the problems restricting the humanitarians. The functions of the community based welfare foundations are divided into various responsibilities as reflected by Siobhan. It is evident that community foundations perform three types of roles, donor, services, matchmaker, and community leader (Daly, 2008: 224). Each community has unique problems faced by the inhabitants of that community, thus the varity of the social problems demands various charitable bodies to tackle those issues. The community foundation is the mechanism for the diversification of philanthropy (ibid, 2008: 236).

Charity, welfare and humanistic spirits are materialized in the form of institutions having names of community based foundations. The philanthropic foundations have to uplift the communities through different collective actions and practices as Winder highlights:

"One of the most areas of Development in the philanthropic center is that of community foundation".

(Winder: 40)

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The communication skill has the significant role to realize the inner passion before others and through communication, individual can publicize his real philosophy. Philanthropy is such a spirit which should be communicated to portray in the public spheres so that new volunteers may be generated because the good communication is the mobilizing activity towards altruism as Walters and Greenberg said:

"It is something of a truism that good communication is a key ingredient for the success in the volunteer sector (Walters & Greenberg, 2004: 384). He further said:

"Effective communication can provide strength to the charitable organizations being an effective representative and advocate, an organization must possess good communication".

(ibid, 2004: 387)

The diversification in philanthropic adventures can encircle the different social problems as health and environment as in the project launched by UNDP with the name of Cleanliness campaign. Health and environment are interrelated issues that have been focused by the humanitarian bodies because poor economic conditions cause the feeble health issues in the community. According to Walters & Greenberg:

"The most prominent of volunteer activity reported was health, followed by the environment"

(ibid, 2004: 390)

The present era is the era of environmental issues worldwide but the poor environment is the chief cause of health. For the developing countries, health seeking behaviors demand more and more volunteer practices.

Human perception can be modified through concrete but material forms of actions, such actions require some infrastructures for the community development. This sort of material progress invokes the community people to emerge the effective community organization as Christopher said:

> *"The material improvement of communities is merely a means to their spiritual awakening, is one of the world's largest and most effective community development organizations".*

<div style="text-align: right">(Candland, 2001: 355)</div>

According to the author, material improvement is the solid sensitizing practice of the people for the developmental study specialists. On the other hand Christopher also tells us that the philosophy of faith can be used as motivational determinant for the material improvement as he discusses that:

> *"Many community development activists and organizers report that religious associations are effective in community development and social change and that their faith provides significant motivation for their activities."*

<div style="text-align: right">(ibid, 2001: 358)</div>

"Community development specialists, social organizers and humanists can overcome the hurdles of their philanthropic proceedings by using religious ideologies as "NGOs that are rooted in religiously articulated programs for social reforms that can be particularly effective at community development and building social capital especially in political environment in which the state does not promote the civic religion".

<div align="right">(ibid. 2001: 371)</div>

Health has always been the main issue in the social development, because healthy people can make the community heave. As the demographers and population study specialists claim that health can be achieved though health education and awareness campaigns on the public forums. They negate that the poor economic conditions causes health issues. They argue that health achieving behaviors should be generated through preventive mechanism. The most highlighted issue is the issue of prevention towards health. As Paul identifies that:

"The key issues were whether international health should be left solely to philanthropic agencies".

<div align="right">(Wiendling, 1997: 270)</div>

The health institutions can realize the health achieving behaviors for the people in the community as Paul elaborated:

"Building up public health elites was seen as the key to advancing the health of all lands",

"Charitable organizations are not merely health achieving behaviors but they are making strategies of global health problems. Philanthropy has a crucial role not only in providing humanitarian assistance but also in strategic planning on world health problems".

As mentioned before that humanitarian actor have diversifications in their volunteering actions but the holistic approach of charitable organizations towards social problems cannot be neglected. The target of the philanthropy has always been to alleviate poverty as Paul focuses:

"The shift towards building up organizations and scientific expertise was part of a broader movement in philanthropy which looked to science for fundamental solutions to the problems of poverty".

The general conception of the problem of poverty and the complexity of this issue enforce the philanthropists to eradicate it as soon as possible.

The philanthropy of volunteerism, welfarism, humanitarianism and charity should have the same objective of eliminating the human problems. Instead of having same aims intrinsically, they have particular conceptual philosophies. Some scholars put a glance at the concepts in different way as Bremner said:

"Charity is differentiated from philanthropy by its greater interests in the problem of poverty".

<div align="right">(Robert h. Bremner1998: 103)</div>

Most of the philanthropic ventures are more interested to identify the solution of poverty than that of other humanitarian problems.

There are lot of corporate owners who called themselves as philanthropists for their own satisfactions. They spend some part of their income for the welfare the human sufferings. Most of the beneficiaries of their action are the consumers of their products. When they see that due to their charitable activities, the consumption of the products is going to be increased, the owners of the corporations feel satisfaction psychologically as Halfpenny puts a cursory glance:

"The donors who gains psychological well-being from the beneficiary's increased consumption or welfare enabled by the donation; the opportunity to fulfill the donor's caring preference provides motivation for the donation.

<div align="right">(Halfpenny, 1999: 200)</div>

The author calls those owners as:

"They are selfish in their habits but he submits that actually their donation has altruistic reasons as when he elaborates that the people donate for altruistic reasons to improve the well-being of others, as well as for the selfish reasons to fulfill their own psychological needs as noted earlier".

<div align="right">(Halfpenny, 1999: 209)</div>

There are lot of tools, techniques and methods of interventions for the philanthropic developments.

> "The ethical responsibility of the philanthropists has to get approval of intervention from the recipients. Such kind of permissions is taken in various shapes but the most significant method of receiving approvals for philanthropic activity is political dissent and protests, generally accepted tools for the rural poor, as well as other groups".

(Chambers & kymlicka,2002: 439)

The need assessment is a unique technique through which the philanthropic development can sustain in the community. So, for the sustainability of the charitable act, social organizers have to explore the needs of the beneficiaries.

The exploration of the reasons of human sufferings is also the major welfare activity of the humanitarians and volunteers. Humanists have to break down the network of those exploiters who want confrontation and social injustice, because disruption increases the grievances in the weaker segment of the society as Caruso hints:

> "That social change activism and Philanthropy engage in helping to redress the reason for grievances and to reduce disruptive confrontation, contributing to increase social justice and a more distribution of wealth".

(Caruso: 160).

The humankind lovers have to adopt various tools in curtailing the human pains, for this purpose, they have to get participation from the community and to transform their spirit into different local volunteers. Those local scouts are the youths of the community who are prepared specifically for the social work as Caruso defines:

"One of the greatest qualities expressed by philanthropic foundations is that of talent scouts. Foundations objective is to find the actors of social innovation and creativity wherever they may be and promote and sponsor their ideas."

(ibid, 161)

The volunteer workers have another responsibility to know the culture of charity which have structural barrier towards social developmental organizations. According to Mark Silverman:

'The alleviation of poverty can be possible in the community through generating culture of charity. This culture of volunteerism automatically can tackle the human poverty as Mark feels in such a way. Culture of charity as an adaptation to structural barrier that organization face as they attempt to alleviate poverty".

(Silverman, 2002: 159)

The aim of the welfare action is not only to uplift the social status of the lower classes of the society but to realize the importance of money usage for the wealthy people of the community. The actual stance of the philanthropists is to make use of wealth for the betterment of the humanity. Sincere volunteers and welfare actors seek social

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leaderships in the community through addressing the significance of wealth as Wright told:

"*Philanthropy in particular has been a way to demonstrate both social leadership and significant personal wealth, and as such has often been used as vehicle entrance into elite circles*".

(Wright, 2002: 408)

The universality of the charity cannot be ignored with reference its importance. The giving behavior for the purpose of charity has more significance than justice according to the philosophy of Rosalind who explains that:

"*Charity, I am inclined to say, is greater than justice*".

(Hursthouse, 2007: 71)

Most of the humanitarians make distinctions among responsibility and moral duty. They justify that political actors are the responsible to uplift the community on behalf of the political interests but philanthropy is such moral duty that has been handled by the non political actors. According to Albert:

"*Welfarism is purely non profiting business and this practice should be in the hands of non governmental persons or groups. Philanthropy is conceived of as a business, i.e., nonprofit, and nongovernmental person or group*".

(Sacks, 1960:519)

When we say that philanthropy is not an act of politicians, it means it is public responsibility and its accountability is in the hands of public. Albert says in his words:

"The generally accepted thesis that philanthropy has public responsibility and therefore is accountable to the public."

(Albert M.sacks, 1960:26)

He also justifies that governmental officials cannot monitor the philanthropic ventures. Here he realizes the autonomy of the volunteers and suggest that: "Humanitarians to think beyond the political interests during their practices as he states:

"Philanthropy is not political accountable to the electorate in the manner in which government official are".

(Sacks,1960:526)

The philosophy of the spirit of philanthropy reflects the altruism and loving attitude towards mankind and there is no space of private profit in humanism as Albert pointed out:

"Philanthropy is working reflection of altruism, of "love of mankind", and intrinsically inconsistent with private profit". (Albert M.sacks:520). The author also excludes controversies in those actions which are much beneficial for the humanity. There is a tendency to regard charity as

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Intrinsically free of controversy because it includes only activities that are

"good" or beneficial to the public."

<div align="right">(ibid, 1960:529)</div>

The influence of the volunteer workers in the community is much focused by the social scientists. Most of the scholars say that the social organizers are more influential in the beneficiaries than the donors because they have direct contacts with the recipients. Kidd has reflected his idea:

> *"Directly or indirectly, philanthropy affected the social and cultural life of the time".*

<div align="right">(Kidd: 181)</div>

> *He further added that: "Philanthropy could be viewed as a form of gifting practiced in European societies since at least the middle age".*

<div align="right">(ibid 1996:184)</div>

Chapter - 4

4.0 Forms of Philanthropic Services

Each society has unique social issues of its own and each issue has a particular historical background but other factors cannot be ignored having much role in the emergence of the issues. The Dhoke Hasu was one of the backward areas of RawalPindi where many philanthropists have focused the development of the area. The researcher has explored volunteer service providers working to alleviate the human sufferings of the community. The charitable and welfare actors have intervened into various sorts of philanthropic services.

In view of the above elaborations, the social development specialists have to adopt particular methods to tackle the social problems of Dhoke Hassu which is the mixture of different cultures because migrant families imported various social issues with them, thus the intervention for the philanthropists was much difficult in early days but with the passage of time, researches made easier for the volunteers to overcome the social issues of Dhoke Hasu. Various forms of the philanthropic and volunteer services are provided by the humanitarians in the community.

4.1 Levels of Philanthropic Services

It was observed that there are two levels of services offered by the charitable activists in Dhok Hassu for eradication of poverty, hunger and sufferings:

(i) Individual level;

(ii) Collective level

Table No.1: Level of Philanthropic Services

Sr.No	Level of philanthropists	Community based philanthropists	Out side the community
1	Individual	23	03
2	Collective/organizational	3	17
3	Total	26	20

Source: Structured interviews.

4.1.1 Individual Level

At the Individual level, there were 26 philanthropists working for the well being of the vulnerable class in the community, while there were also a couple of categories of humanitarians and philanthropists serving the poor segment of the community. At the individual level, 23 local welfare activists who are directly involved in the welfare practices were called as the local volunteers. They were divided into ten different mohalas in the whole community; each mahala has 1 local volunteer to get information qualitatively from the common people of the community, identifying the social issues prevailing in the streets and to raise the issues on different forums conducted by the philanthropists. In the awareness campaigns, emergency issues particularly health issues; the local volunteers are called by the people to discharge their duties.

There were 2 local educated volunteers belonging to Gulistan-e-Fatima and Gulshan Datan (Names of mohllas), they were providing intellectual inputs in the printing of local booklets to raise the social issues among the society. The local booklets were useful for the benefit of the community because such local journals were pushing the philanthropists towards the poor classes of Dhoke Hassu. The other category of the humanists who were indirectly involved to help the needy people of the community were called donors. Donors who belonged to different areas and were contributing to different developmental, humanitarian and research based organizations, were inclined towards investment for the poor class of the Dhok. A philanthropist, who did not want to disclose his name, pledge to donated 40000.00 rupees each month for education of the orphan children of the community.

4.1. 2 Organizational Level

There were 20 organizations and associations working for the development of the community. In organizational level, there are two categories of organizations as formal organization and informal organizations. Formal organizations were registered by the government of Pakistan having proper management, monitoring and evaluation system. Formal philanthropic ventures were funded by the national and international donors and humanitarian organizations, while the informal organizations were purely street based organizations with a mandate to resolve the issues relating to health, education, gender and environmental issues. These street based informal organizations have locale specific and native young scouts who have to pay their energies for the welfare of the community.

4.2 Forms of Organizations

During the field survey, the researcher's emphasis was towards the charity organizations working in the locale of study to find out their working pattern, ratio of clients and the donor's input and it was observed that there were two forms of organizations in Dhok Hassu, internal and external organizations that have been highlighted in the

Table No. 2.Forms of Organizations

Sr .No	Name of Mahalla	Numbers of formal organizations	Numbers of informal organizations	Total
1	Allama Iqbal Colony	1	1	2
2	Gulistan-e-Fatima	1	1	2
3	Wahkeelabad	0	1	1
4	Gulshan Data	1	1	2
5	. Alamabad	0	1	1
6	Railway Colony	0	1	1
7	Nawab Colony	0	1	1
8	Mumtazabad	0	1	1

9	Azeemabad	0	1	1
10	Total	3	9	12

4.2.1 External Philanthropic Organization

The external philanthropic national and international organizations working for the welfare of Dhok Hassu community, but were based outside the community, among them eight were International functioning as donors, while two were national donors working with collaboration of the local organizations. Non profit philanthropic international organizations were dependent on the local or national organizations to identify the local issues. The national organizations were working to bridge the gaps between the beneficiaries and benevolent. The external organizations adopt different tools and techniques for the development of the community and were engaged in different short term projects and programs to overcome the social issues. The details are highlighted in table-3:

Table No.3.External Philanthropic Organizations

Sr.No	Names of the organizations	Names of the project	Duration of the project	Numbers of mohallas
1	Islamic Relief international	Orphan child sponsorship program	Open ended	Whole Union Council No. 6

2	Asia Foundation	Teacher Training	3 months	Whoel Dhoke Hasu including UC. 6
3	Chip	Peace Project	1-1/2 years	Whole of Dhoke Hassu including UC. 6
4	Aurat Foundation	Women empowerment Program	3 years	Whole Union Council No. 6
5	Alflah Center	Micro Credit Program	Open ended	Whole Union Council No. 6
6	Hameed Akhta Trust	Khuli Nali Khulli Bemari	3-1/2 Years	Whoel of Dhoke Hasu including UC. 6
7	Water Aid	Water and Sanitation	10 Months	Whole of Dhoke Hasu including UC. 6
8	Catholic Relief Services	Health & Education	4 months	Whole of Dhoke Hasu including UC. 6
9	Children Global Network	Child & family Education	3 months	Whole of Dhoke Hasu including

				UC. 6
10	Taleem-o-Agahahee	Farz	3 years	Whole of Dhoke Hasu including UC. 6
11	Trust Volunteer organizations(TVO)	Health & Education	1 year	Whole of Dhoke Hasu including UC. 6
12	Sahee organizations	Informal Education	3 years	Whole of Dhoke Hasu including UC. 6
13	Zakat foundation	Informal Teacher Training	2 years	Whole of Dhoke Hasu including UC. 6
14	Qatar welfare Fund	Special education	1 years	Whole of Dhoke Hasu including UC. 6
15	Dastkari welfare Center	Women capacity Development Project	Open ended	Whole of Dhoke Hasu including UC. 6
16	National population Foundation	Family Planning Program	4 years	Whole of Dhoke Hasu including UC. 6

17	SPO	Peace Project	3 months	Whole of Dhoke Hasu including UC. 6
18	ILO	Labor Training project	6 months	Whole of Dhoke Hasu including UC. 6
19	Urban Development Center	Community Empowerment Program	6 months	Whole of Union Council No. 6
20	UNDP	Sweep Project	3 months	Whole Dhoke Hasu including UC. 6

Source. Structured Interview

4.2.2 Internal Organization

The internal organizations were community based funded by the local, national and international individual donors or organizations working in the community with the help of local volunteers and scouts. The internal organizations were also supported by the external organizations for the sustenance of their short or long term projects funded by the individual donors or organizations. The major responsibility of the local community based organizations was to identify the local social issues and to sensitize the external donors to step forward to help the poor masses. The local organizations and its volunteers were a corridor for external philanthropic adventures.

These were 04 developmental organization having head offices inside the community; (i) Alflah Center, (ii) A.K Hameed Trust, (iii) Farz and (iv) Daskari Welfare center, searching for the donors from inside the community generally but particularly send their proposals to the external donor organizations. It was observed that the international donor organizations were providing funds for the water aid projects to the A.K Hameed trust which was working on the projects, while most of the short and long term projects were also undertaken by Alflah Center (see above table) with the funding of the Asia Foundation, Aurta, a woman Foundation of Catholic relief services (CRS).

The stake-holders of the internal organizations were trying to be self sufficient in tracing the donors from the community but yet they have not succeeded. According to the social organizers of the internal organizations, Khulli Nali and Women Empowerment projects were implemented through the funds provided by the community's wealthier people and philanthropists. The important responsibility of the internal organizations was to sustain the projects completed by the external philanthropic organizations, Aurat foundation launched a project for Gender empowerment that was funded only for 06 months but was sustained for more than three years by the internal organization Alflah Center.

TableNo.4: Mhallah wise Formal and Informal Philanthropic Organizations

Sr.No	Name of Mahallah	Numbers of formal organizations	Numbers of informal organizations	Total
1	Allama Iqbal Colony	1	1	2

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2	Gulistan-e-Fatima	1	1	2
3	Wahkeelabad	0	1	1
4	Gulshan Data	1	1	2
5	Alamabad	0	1	1
6	Railway Colony	0	1	1
7	Nawab Colony	0	1	1
8	Mumtazabad	0	1	1
9	Azeemabad	0	1	1
10	Total	3	9	12

Source: Structured Interview

4.3 Domains of Philanthropic Services

During the field work in Dhok Hassu, the researcher observed four major sectors in which volunteer practices were applied, according to the community demands, the domains of interest were chosen by the humanitarians and non profit organizations. The names and duration of the projects have been highlighted in table-5.

Table.5. Detailed projects launched by the Organizations in Education Sector

Names of the Domain	Names of the Project	Organization names	Duration of the projects

Education	Child & family Education	Children Global Network	Three Months
	Special Education	Qtar welfare Fund	
	Informal Teacher Training	Zakat Foundation	one year
	Orphan Child sponsorship program	Islamic Relief International	3. two years
			4. Open Ended
	Farz	Taleem-o-Agahahee	
			5. Three years

Source. Structured Interview

4.3.1 Philanthropy on Education

The education was the main domains of the philanthropists working in Dhok Hassu, during the research survey; it was observed that maximum welfare programs launched within the community were education based projects. There were three sub-components of education for which volunteer spirit was used in its true spirit:

(i) General Education

(ii) Technical education

(iii) Special education

4.3.2 General Education

For the improvement of general education, the teacher's trainings programs, parents teachers coordination programs, family educations programs, confidence uplifting

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program in the children on primary and elementary level, orphan education funds,, purified water filtered plants in the school, modern methods of teaching, refresher courses for the teachers, and child health programs at the school levels were focused. Financial assistance for the female programs at primary level were also implemented in the area by the social welfare activists.

4.3.3 Teacher Capacity Development Program

Taleem-o-Agahee, an NGO and Asia Foundation were working in the community arranging teacher trainings programs at different levels funded by the Asia foundation. Through the programs, the teachers were updated regarding new methods and were sensitized about their teaching responsibilities. The most important agenda of the trainings programs was to collect the base line data about the teacher's experiences for transmission to the policy makers to formulate their new policies for the government schools.

The Zakat Foundation has also been working on teacher training programs in the area; the 220 teachers were trained in training workshops including women teachers of different level. The women teachers were sensitized through workshops for women education issues prevailing in the community. The foundation was collaborating with the Chairman, Zakat committee, Dhok Hassu for organizing the training activities.

4.3.4 Family Education Project

The 'Children net work global' was an international organization having objectives of to provide child rights, that has been working to make possible an interaction between the parents of the school going children and teachers, particularly in the government schools.

It has also worked on the family trainings in the schools where the teachers parents get tog ethers were arranged to train the parents by providing convenient tips to both the teachers and parents by the trainers to uplift the confidence among the children to express their keen observations of daily life.

In the second phase of the training, Children Network Global gave some modern techniques of teaching to the primary school teachers and it also provided a sort of indigenous technology (wooden Blocks) to teach math to the children. A teacher of Primary school took this responsibility to invite the Children Network Global to fund such kind of trainings in the primary schools of Dhoke Hasu.

4.3.5 Informal Education

Trust volunteer organization TVO & Sahee have been working for the welfare of the community, both the volunteer organizations launched a three years project for the children that were engaged in child labor, while Sahee has also arranged training workshops to rehabilitate the children and their parents engaged who were working in various places for earning their livelihood. Almost fifty families were selected for the said workshop, while the number of beneficiaries were 3000 and the total budget was Rs. 4700000.00

4.3.6 Special Education

The Qater welfare Fund, a domestic center working for the education of the special persons for the community by providing sufficient funds to Helen Keller institute and Assar-syed organization for the special persons education, where regular classes were held in an friendly atmosphere.

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4.3.7 Orphan Educational Financial Assistance

The Islamic relief Fund is one of the famous international organizations working for the well-being of the people of Dhok Hassu, it has launched a orphan welfare program in the community with the collaboration of the local volunteers to identify the orphans from the specific community. After the identification of the orphans, they were registered for the financial assistance by opening their individual accounts in the banks of their choice and Rs.3000/- were deposited in their accounts on monthly basis for their educational and other needs. The basic purpose of the program was to educate the orphan children in the community to make them independent. In Dhoke Hasu, many orphan children have been registered by the organization according to the criteria of age group from 1 year to 10 years of age. Besides the financial assistance, the organization was also arranging recreation tours for the registered orphans to provide them the opportunities of entertainment.

As the Islamic relief Fund has achieved most of its goals, in addition to its regular donors, a local philanthropist donates Rs.40, 000.00 per month to the Islamic relief fund to help the organization to sustain its programs in Chok Hassu. The donor was a working person worked in the Population Council of Pakistan who requested not to mention his name any where.

4.3.8 Monitoring and Transparency

The organization has a set procedure for the monitoring and evaluation of the program and the orphan children's education. The school going children were evaluated

through their teachers and monthly reports were sent to the organization for further action on the reports, while the monitoring and evaluation officers were called assistant program officers who have to visit the community schools after every three months. The officers interact with the teachers and after the detailed discussion; they fill up a evaluation Performa for sending it to the organization with their own comments. In addition, the assistant program officers also pay visits to the orphan children houses to meet their parents to discuss the problems faced by the children during their education or otherwise. All the activities of monitoring and evaluation were arranged and funded by the Islamic welfare fund out of its budget and with the help of the local generous people.

4.3.9 Technical Education

There were two kinds of technical educational institutions in Dhok Hassu, one was providing the education in the field of information technology through its three computers centers that were established with the collaboration of local philanthropists. After finishing their classes in formal education, the students have to attend the computer centers to learn computer skills to enable the children to earn independently without getting any kind of charity from the government or the private institutions.

The UNDP has also launched a crash computer literacy program in the community to train the orphan children in IT technology to make them earning hand. The UNDP was also providing funding to the Islamic Welfare Fund to sustain its three computer centers.

Another technical education center was working in Dhok Hassu for providing technical education to the female that was Dastkari welfare center. Previously, the center

was managed by the Alflah Center but after achieving a sound position, it became independent with the funding of the woman learners, however, the overall charge of the center was with a influential person of the community, his name has not been disclosed on his request. According to him, the center was successfully running without any financial hardship but the rent of the building could not be paid out of the meager resources of the center, the rent was paid by his wife for the sake of community welfare. There were 1200 skilled workers working in the market according to their skills and were earning their livelihood with honor. The training center was providing food to its trainees and was charging only rupees 30.00 per month to run the affairs of the center. For the enrolment, there was no fixed age for the learners; any of the interested women could register her name in the center.

As every welfare project has its initial cost of completion, similarly the technical education program was allocated an amount of rupees 500000.00 for its completion and implementation.

4.4 Volunteer Work on Health

There was no proper hospital in the community, only one health center was functioning there with government funding, while there were two small sized dispensaries run by the local doctors, while religious healing and Homeopathic treatment facilities were also available for the people of the community. A philanthropic health center was functioning outside the community run by a trader's family. The details of healthcare facilities implemented by organizations in the Dhok are given in table-6:

Table-6: Philanthropic Interventions in Health Sector

Names of the Domain	Names of the Project	Organization names	Duration of the projects
Health	1 Health & Education	1. Catholic relief services	1. One year
		2. Trust volunteer Organizations (TVO)	
	2. Same as Above		2. Four months

Source: Structured Interview

4.4.1 Health Education

The Trust Volunteer Organization and Catholic Relief Service organizations have been working on the issue of health education. For the betterment of education, teacher's trainings programs were arranged by the organization to promote health education awareness in the community, while food items like oil and milk were provided to the students of the schools. The social organizers claimed that they have been distributing the food items to 1200 students that were purchased with the funding of both the organizations.

4.4.2 Family Planning Programs

The National Family Program (NFP) has established a mother child health centers for training purpose to introducing modern methods of family planning for women to reduce the population. To implement the program, funding was made to a domestic welfare organization Alflah to organize training programs. In the training workshops, the

women participation was made sure to make the training programs successful. Being the poor women, the participants were given food items as wheat, Rice and oil to supplement their needs. The training programs were scheduled in spacious hotels outside the community, therefore, the pick and drop facility was also provided for the women participants.

4.4.3 Health Dispensary

There was a privately owned health welfare center run by an influential family known as 'Tariq Butt health dispensary' financed and managed by Tariq Butt's family having unlimited resources through trade across the country. In the health center, competent doctors have been posted to provide medial aid to the vulnerable patients of the community, while the serious patients were admitted and free medicines were provided to them but as having no extraordinary facilities, the most critical patients were referred to the main hospitals. The location of the dispensary was at a marginal distance from Dhok Hassu. The generosity of Tariq Butt (A name of local philanthropist) and his family has always been appreciated by the local and non local people because they were getting free medical treatment from the dispensary.

4.5 Charity on Environment

There were local volunteers working for the welfare of the people in the community. As researcher, it was observed during the field survey of Dhok Hassu that the local volunteers have indigenous techniques to work with that NGO for preventive mechanism of the diseases. The project titled 'Khulli Nail and khuli Bemari' was launched by the organization; basically the project was a campaign against the open water holes that were the safe heaven for the mosquitoes and causing Malaria among the

community. According to the health volunteers, Malaria and hepatitis were the outcome of the water holes.

Table-7: Philanthropic Practices on Environment

Names of the Domain	Names of the Project	Organization names	Duration of the projects
Environment	1. Khuli Nali Khulli Bemari	1. Hameed AkhtarTrust	1. One years and Half
	2. Water and Sanitation		2.Ten Months
	3. Sweep Project	2. Water aid	3. Three Months
		3. UNDP	

Source: Structured Interview

4.5.1 Water and Sanitation

Water Aid was one of renowned international organizations that launched a long term projects on water and sanitation. The organization was working as donor organization for the community and providing funds to A.K-Hameed Trust, a locally based organization working in collaboration with the local volunteers. The Khuli nali khuli bemari program was launched by the same organization in Dhok Hassu. Thus the project was the combined efforts of A.K. Hameed trust and Water Aid Organization.

4.5.2 Environmental Pollution Survey

Basically the research survey was a sort of identifying the issue, sensitizing the community and a convincing tool for the solution of environmental problems. There was no specific formula for funding to the community based organization A. K Hameed Trust by the Water Aid. The community based organization was working on the street environment covering holes of the sewerage lines not only in Dhok Hassu but all over Rawalpindi. All its projects were funded partially by the water Aid and the local community. For community participation, the volunteers were hired from the community to interact with the local people for seeking their suggestions through a research survey.

4.5.3 Impact of Water and Sanitation on Socio-economic Environment

A philanthropist, Sumara Gul was working as the head of the local organization; she said that polluted water & bad sanitation and sewerage systems were causing many diseases among the people of the research locale. The worse health conditions were making the people socially, psychologically and biologically feeble, the health problems in the areas where sanitary and sewerage system was non-functional were worst and causing a social problem to the people, as almost all families were reluctant to marry their sons from the families lived in the polluted areas. To improve the health conditions, through the development of sewerage and sanitation system, the Water Aid was funding the local organizations, where the process of implementation was run by local volunteers.

4.5.4 Environment Cleanliness Campaign

The sewerage lines were covered by the organization with the help of the local volunteers who were trained by the civil diploma holders with indigenous tool and techniques. They visit door to door to convince the people to allow them to underground

the sewerage system because the participation of the community was mandatory for such projects. The participation of the community was also helpful for providing funding by the influential people to strengthen the financial position of the project. Such kind of participation had dual functions as it encourages prevention of the disease and sustainability of the projects.

The other important philanthropic activities were the cleaning of the local environment through making drainage system functional. One of the local NGO A.K Hameed Akhtar was working on the water and sanitation in Dhoke Hasu. The NGO has established an institution with the objectives for prevention of diseases; the project was titled as 'Khulli Nali Khulli Bemaari'. To carry out the project, indigenous methodologies were adopted to cover the open drainage system. The domain of their work was not only in Dhok Hassu but the whole Rawalpindi region.

Another organization worked on 'Rickshaw transport and environmental conditions.' The aim of the project was to install the CNG Kits in the Rickshaws because the petrol smoke was causing pollution and different diseases. As a preventive mechanism, the organization launched a project to fund the rickshaw owners to get free CNG Kits from the organization.

As an outcome of the project initiative, two types of benefits were observed, one the fare of traveling was reduced while the income of the Rickshaws drivers and owners was increased by using cheap fuel of CNG. Most importantly, the project was launched to clean the environment of the community because the smoke of the rickshaws was causing many diseases.

The UNDP was responsible to launch the project for environmental purposes and in the initial stage 200 CNG Kits were distributed to the Rickshaw drivers and the owners of different areas of Dhoke Hasu. As and when the project was completed, almost 5000 Rickshaws were converted from petrol to CNG a better, cheep and environmental friendly fuel.

A project titled 'Elaqay ki Safai ham Sabka Farz hay' was funded by the Urban Development Program and launched by the Alflah center. Basically, it was a campaign to convince the community to keep an eye on the cleanliness of their surroundings. During the campaign local volunteers played a very remarkable role for motivating the people towards cleanliness by knocking each and every door in Dhok Hassu.

To strengthen the process of project's implementation, a training program was schedule in Alflah central office. The training was of two cessions, in the first cession male volunteers were given lectures and in the second cession females scouts were trained, the reason for holding the workshop was to make the project successful because the responsibility of monitoring and evaluation was rests with the Alflah Center.

Another project was initiated by the UNDP on environmental cleanliness titled 'Sweep' with the aim to purify the local environment from the pollution. The UNDP has also been funding for the betterment of the water and sanitation system in Dhoke Hasu. It provided CNG Kits to the Rickshaw owners to protect the community from the environmental pollution because the most beneficial and economical source of traveling was Rickshaw for the people of Dhoke hasu as more than 80 percent of the local people use rickshaw for moving purposes. The most of the rickshaw owners are illiterate who

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have noting know about the environmental pollution. For that purposes, a suggestion was circulating in the community to educate the rickshaw owners or drivers to sensitize them about those sufferings caused by their rickshaws.

Through the sweep project, training was held inside the community and women have been called for that workshop. Most of the LHVs were the trainers of the training. In this project, sweepers have been hired on the daily waged salary and instruments and uniforms to sweepers were given to clean the street environment. The government institutions like TMA were collaborated in the sweep project and Dumping point was set by the TMA. For the waste picking vanes were provided to the worker from UNDP.

4.5.7 Teacher Training Workshop

The workshop was organized by the International Year Sanitation (IYS) and was held in a Girls higher secondary school. Basically, the training was manifested as awareness campaign and the spread of different diseases like Malria, Allergy and Hepatitis B & C was discussed in details. The open toilets and open drainage outlets were paralyzing the health conditions of the people of the community. In the training program, students, parents and teachers were invited, while a competition of Poster Sazi was conducted by the trainers, for which the stationary and other required material was provided to the participants to picture the open wholes and open drainage outlets. The workshop was scheduled with the collaboration of the National Council of Arts (NCA). After the training, the posters were hanged on the board and top three position holders were awarded with prizes.

4.6 Philanthropy on Gender Empowerment

A few short term projects were launched by different foundations to empower the women of the community, while the long term policies were implemented by the government of Pakistan. During the in-depth interviews conducted by the researcher, 80% members of the community were of the view that the female education ratio was higher than men in the community due to frequent opportunity provided by the government, while the unemployment rate was also higher in women than men. Male member of the community could earn their living out side the community but the females were not permitted to go out side the households for earning purposes. The private schools were getting momentum where the local educated girls were working as teachers. The table-8 shows the details of the projects launched in gender domains.

Table- 8. Philanthropic Programs on Gender Empowerment

Names of the Domain	Names of the Project	Organization names	Duration of the projects
Gender development	1. Women Empowerment Program 2. Women capacity Development Project	1.Aurat Foundation 2. Dastkari welfare Center	1. Three years 2. Open ended

Source: Structured Interview

4.6.1 National Workshop on Gender

Different development specialists and gender specialists have pointed out various issues faced by the people of the society about women empowerment. In the presentation,

it was focused that equal rights, responsibilities and opportunities for men and women should be equal in the society. Basically, it was awareness campaign that taken place in a workshop arranged by the head of an NGO 'Sumara Gul' working in the community as philanthropists. In the work shop, the problems of women were highlighted such as domestic violence, honor killing, acid burning, forced early marriages, rape and the denial of education. The representative of Action Aid in the workshop briefed about the gender issues as: "Gender is an ideology, not something natural. It refers to the system of power relationship that shape inequality between men and women, boys and girls. These power relationships reflected in and perpetuate in all economic, political, social structures from the family, workplace and legislature."

The concluding remarks of the presentation were: "the gender refers to the social psychological dimensions of the relationship between men and women but these relationships are shaped by the society and its history, norms, culture, institutions, education and socialization, economy, laws and politics. There is also gender and spatial dimensions to poverty that overlap the economic deprivations and identity based discrimination".

4.6.2 Women Empowerment Program

The Aurat Foundation was working on the savings schemes for women in the community, for the purpose workshop on the gender issues was held. In addition, the foundation has also worked on the voter education for the women of the community through a methodology by hiring the services of education women from the community and trained them to sensitize the local women. A workshop was arranged by the foundation in the Government Girls College where the mothers of the students were

invited to be trained by the gender specialists of the foundation to aware them about the Political consciousness according to the objectives of the workshop.

Eradication of Violence against women was one of the main objectives of the project launched by the Aurat foundation. Income generating programs for the women were started to encourage the usage of indigenous domestic eatables as Chatni (name of spicy food) and Gurr (sugar) and realized the women to learn some skills of domestication of animals to earn their living. In the trainings, women were sensitized to learn skills to prepare Achar, Dastkari and other indigenous drinks for the purpose of income generation. The women were trained for the saving schemes to prepare the food items for sale in the nearer markets. The project was funded by the Urban Development Program and launched by the Alflah center under the supervision of Lala Aurengzeb, a most prominent and well educated as well as experienced philanthropist of the community. The Aurat Foundation also provided funds to the Alflah center for a couple of issues as gender and environment. It intervened in the gender sector with a project titled Ba-salhaiyat Khawateen, Khud Kafeel Gharana (skilled women, self-reliant home) and technical trainings programs were started to uplift the status of the community women, while micro credit schemes were service the people.

4.7 Community Empowerment Program

Urban development program initiated another project which was launched by the Alflah Center on 'Apna karoobar, Zindagee Sagar'. Basically, the project was funded by Asian Foundation that was implemented as micro credit programs by the Alflah center by changing its title. The other project was launched by the Alflah Center on 'Baslahiyat Afrad, Bawaqar Zindage' (skilled individuals, honorable Life), the title of the project was

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also used for the purpose of the micro credit schemes with the collaboration of Urban Development programs. The projects were sincerely funded by the external organization but internal organization but the funds were used for micro credit programs.

4.8. Labor Capacity Development Project

The unskilled people of Dhoke Hassu were working in the Carriage Factory and in many other government and non-governmental organizations as laborer, the income they were generating was no sufficient to fulfill their dreams to live a prosperous life. Keeping in view the miserable financial conditions, the International Labor Organization (ILO) arranged a training workshop in the community to equip them with different skills in order to enable them to earn more for their families. In the training sessions, various skills were taught to the unskilled persons with a vision of prosperous life. The training was facilitated by the executives of the Carriage Factory being highly skilled workers. According to the labor class of the community, all the expenses of the training were borne the ILO but the credit was taken over by Carriage Factory management.

4.8.1 Training Workshops and the Role Labor Union

The labor training programs were carried out with the collaboration of the labor union of the Carriage factory purely for the welfare of unskilled labor of the factory residing in Dhok Hassu. For the training programs, labor union for the hiring of proposal writers to get funds from ILO, the office bearers of the union made contacts with all the laborers to participate and to donate a reasonable amount to be paid to the proposal writers to make the program successful by getting funds from the International Labor Organization.

4.9 Peace Project

The SPO, INSAN and CHIP have been working for the welfare of the community since long. They implemented a project of 'Peace project' to eradicate the terrorism in Pakistan and for the purpose of attracting the youngsters of the community, few street theatres were created within the vicinity of Dhok Hassu.

The above mentioned organizations had also launched a business for women, to achieve their goals, some beauty parlors were established to educate the women about the beauticians skills, but some of the religious group's such as Lashkare Taiba, Jashe Muhmmad and Harkat-ul-Ansar has shown the serious concerns about the program of establishment of the beauty parlors in the community.

4.10 Distribution of Food items by the Local Philanthropist

A renowned philanthropist of the community, Tariq Butt was generously providing the funds for providing food items to the down trodden class of the community such as Atta, Dalain, Oil and Rice. The priority was to distribute the food items to the widows and orphans of the community on Eids and in Ramdan. It is worth mentioning that the food items were provided to the registered families only, while the new registration was in progress through surveys to identify the really poor families.

There were lot of myths and stereotypes perceptions circulating in the community about Tariq Butt's philanthropic activity, the five of the local beneficiaries told the researcher that Tariq Butt was a not a rich person few years ago and was not in a position to support the poor families. According to them, Tariq Butt approached an NGO to motivate the management to provide some kind of support to the poor families, the

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management was satisfied with the programs designed by him and provided funds to him for the purpose, but in stead of spending the funds for the welfare of the poor families, he maintained the funds with him. Thus a lot of money was in his bank accounts while the new funds from different NGOs were coming in. He started a business with the saved money and became a rich person and started the uplifting of the poor masses of the community.

4.11 Haji Razaq Welfare Fund

Another renowned philanthropist of Dhok Hassu, Haji Abdur Razaq indulged into the welfare activities and established a charity organization as 'Haji Razzaq Welfare Fund in the community. Haji Razzaq was a businessman having many volunteers to work for the welfare of the community, the duty of the volunteers was to search out the poor people of the community and distribution of food items to them on weekly basis. On the eve of Eids, ready made clothes were distributed to the orphans of the community. The most important aspect of the charity was that Haji Razzaq does not intend to have any fame for his charity work.

Chapter - 5

5. Problems faced by the Philanthropists

Every social activist has to face some problems from the community and some times the workers have to bear lot of pains to continue their job. In spite of volunteer activity, the philanthropists have to confront many hurdles to carry out their humanistic initiatives. The researcher observed some of the crucial problems faced by the philanthropists to continue their welfare activities that could be the set backs for the poor people and for the continuation of philanthropic activities as well.

5.1 Problems created by the Benevolent

As stated, there were numerous obstacles created by the philanthropists themselves, while the irresponsible philanthropic behavior of the welfare actors was also affecting the role of charitable organizations.

5.1.1 Issue of Sustainability of the Projects

The most important problem was the issue of the sustainability of philanthropic adventure because many of the projects as Peace project, Labor Training program and Sweep project were launched for a short period and the beneficiaries were made responsible to sustain the programs, as the funding organization do not have any such mechanism to sustain the projects expect the beneficiaries.

Three local organization's heads confessed that it was their duty to realize the community to retain the projects of their benefit but the community was failed to do so. It was observed that the above mentioned humanitarian practices could not achieve their objectives according to their charter, while the sustainability of the projects was

endangered by the backward thinking and having no vision to move forward as per modern techniques as 65% of the beneficiaries said that there were few beneficiaries of the philanthropic interventions having no vision to maintain targets of the benevolent as most of them were from the lower strata having no social status in the community. They participated for their own benefits in the implementation of the projects, but afterwards they could not contribute being uneducated and unpopular segment of the society. One of beneficiaries told the researcher that it was the duty of the philanthropists to sensitize the status of the poor beneficiaries to motivate the community to sustain the practices being carried out for the whole of the population not for a specific group.

5.1.2 Economic Interests of Philanthropists

According to the analysis of the interviews conducted by the researcher, 87% local people of the community were of the view that the philanthropists have their own economic interests in introducing the volunteer practices; the respondents were hesitant to mention the names of philanthropists who earned lot of wealth by using unfair means in the philanthropic activities. These economic interests and preferences were creating a space among the social welfare activists and their beneficiaries and was one of the main obstacles towards the philanthropic interventions and was also responsible to discourage the sustainability of the projects. According to the thinking of the beneficiaries, volunteer activities must be carried out without personal gains. According to one of the respondents, a well known person who has secured a job in the Ministry of Education by using his position as philanthropist and his contributions for uplifting the poor community, he also earned lot of money out of the humanitarian aid. According to another respondent, one of the great traders of the community who started his career by

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working as humanitarian activist with an NGO became a influential traders by using the money gathered in the name of poor people of the community. His volunteer work has made him a wealthier person and that welfare activist has violated the rights of the poor people of the community by making his financial position by using the funds that were given to him for the welfare of the community.

5.1.3 Mismatch of Needs and Wishes

The needs assessment of the beneficiaries was the mandatory part of the philanthropic developmental projects, that was possible through conducting a scientific research, but it was done by the organizations as indepth interviews shows that 70% local poor of the community responded that volunteer services were launched and implemented without identifying the real issues of the beneficiaries exemplifying that there was no need of women education programs, while the hard economic conditions of the poor, it was the time of participation of women earnings to the household economy for better prospects of the family members that was only possible through education empowerment and employment opportunities of the women. Accordingly, to sustain and generate the welfare programs for the poor people of the society, the qualitative research by the responsible agonies was required to be undertaken for exploring the real issues of the community by engaging them in a respectful manner. The clash of needs and efforts of philanthropic organizations has created a gulf between them that was the main hurdle towards philanthropic intervention in the community.

5.1.4 Intra benevolent Trust Deficit and Contention

Basically, the implementing organization has direct relationship with the beneficiaries and it was more pragmatic approach than that of donor organization. In the

intra benevolent deficit, there were difference in theory and practice. Donor organization has to formulate a policy on the bases of first hand data provided by the implementing organizations because the organizations have been considered as subordinate organizations of the funding organizations, while the implementing organizations could not run the programs according to the will of the donors, therefore, to satisfy the donors, the social workers commit dishonesty that leads to the loss of the beneficiary. The clash between the intra benevolent has been realized by the community as they were not sincere towards the objectives of the philanthropic activism. Due to the clash of donor organization and implementing organizations, the health education and informal teachers training project were closed before time.

5.1.5 Incompetent Implementers

The most important hurdle was the incompetent workers who have been given the responsibility to fulfill the needs of the down trodden people of the community but they do not have the idea of poor deliverance and its reaction from the community. The implementing staff was not equipped with the tools and techniques that were required to satisfy the people for whom they were working, while the honesty was the backbone of such activities that lacks among the implementers that created an atmosphere of mistrust and increased problems not only for the donors but the beneficiaries.

It was told by three of the respondents that 70% implementers have no relevant qualification to discharge the responsibilities assigned to them and they could not deliver their skills for the betterment of the community. The respondents further told that the implementing staff that was engaged for the projects in Dhok Hassu was from the

Hameet Akhtar Trust, while 50% of the staff members were having just matriculation level education.

It was observed during the field work in the area that the people involved in the development process were humanitarian workers and philanthropists, some of them were directly involved in the process of volunteerism but they were just implementers and donors. The participation of the local benevolent in the development community was negligible, but there was a gap between the benevolent and the implementer that was creating distrust among the benevolent. Lack of trust and suspicious behavior among the philanthropists was one of the leading causes of creating hurdles towards the development, some times it slow down the progress in the community. Intra benevolent dispute was also creating misperception among the community and reduce the local participation in the developmental programs.

5.1.6 Intra benevolent Gap and Jealousy

The other main hurdle for the progressive programs of the community was the prevalence of jealousy among the philanthropists working there. There were 20 philanthropic organizations working in the community, but there was no harmony among them even there was rivalry among them, they were pulling each other's legs to defame their rivals to become popular among the community to attract the donors with the support of the community for getting funds. The jealousy among the philanthropists was the set back for the community development programs. The situation was reported by 25 respondents that the community noticed the activities of volunteers and insincere actions taken by them but having no say, they kept silent. They further told the researcher that the social workers were complaining against each other about their behavioral and insincere

actions but the position aggravated in the last meeting with the community members, where the social workers of the Dastakari welfare center were using abusive language about the Alflah Center.

5.1.7 Logistic Expenses

The most painful aspect of the developmental activities was the use of major funds on logistics during the implementation of the philanthropic projects in the community. According to the beneficiaries, the external organization workers were using luxurious vans for their official commitments; they established very cordially relations with the influential and political people through illegally fulfilling their requirements. More than half of the funds that were given by the funding organization were misused by hiring private cars and vans and to gain the favors of the influential people during the implementing process. The illegal wastage of funds of the people created a gulf between the stakeholders and the executives of the projects; the mistrust thus built was the hurdle for creating a viable atmosphere of living for the community.

The other main hurdle was the lack of contacts between the beneficiaries and the social organizers for managing the welfare activities according to the needs of the people. The non-participatory and confined vision of the volunteers was creating problems for the continuity of the social work in the community and in extending the social network for the benefit of the humanity. The organizations providing funds and responsible to carry out the projects were unable to extend their social relationships to the non-beneficiaries because the involvement of the masses makes the volunteer activities more successful, while the participation of the non beneficiaries who were in the majority in the

community would be beneficial for the philanthropists to make them more powerful and able to create a friendly social environment to fulfill charitable spirit of the volunteers.

5.1.8 Lack of Trusts

During the research work in Dhok Hassu, it was observed that there was an acute trust deficit between the beneficiary and benevolent. The community point of view was that the philanthropists have their own interests by practicing welfare actions; the local perception was due to the communication gap caused by the benevolent for having no time to penetrate into the beneficiaries groups. According to the respondents, 40 % donors have never seen the beneficiaries getting aid from their generated funds, while the socio-economic imbalance and provision of discriminatory aid encouraged the distrust among the philanthropists and local beneficiaries of the community. Education gap was also a significant factor for creating ideological contention between the philanthropic organization and locals of the community.

The working of government institutions in the community was also the barrier towards the philanthropic intervention, while the political institutions were involved to create hurdles towards organizational setup of the institutions that were involve in welfare activities for their smooth penetration for political motives. About the situation five of the respondents told the researcher that the organizations have no political powers when they intervene in the community and they are exploited by the political powers of the government. According to them the government has lost its creditability due to its corrupt political elite that intend to intervene into the organizational procedures to impose their priorities in the volunteer services launched and to be launched in Dhok Hassu. The volunteer respondents further said that the political workers of the government's party

were making efforts to de-rail the development process because of absence from the whole development process. They were in need of an opportunity to where they could convert the credit of the glorious development from the organizations to their political party and the government; secondly the external organizations have to intervene in the community with the permission of the Union council administration of that community that was the part of the government and its political party or its alleys which create lot of problems for allowing them to undertake their activities, while the Union Council administration have to keep an eye on the developmental projects and impact assessments but it exploits the organizations in different ways by dictating their verdicts for getting political benefits for the government.

5.1.9 Financial Crises

Due to economic recession around the world, the flow of funds from national and international donor either lessened or stopped resulting to dismantle the ongoing and incoming developmental programs. The growing inflation has cut the size of business earnings, the domestic donors have been forced to stopped their donations for the welfare organizations to continue their welfare practices.

Another cause of lack of funds was the population explosion, the population has tremendously increased in the community but the income of the philanthropic organizations has not been increased accordingly, that has created an atmosphere of uncertainty for the developmental programs in the area.

5.2 Hurdles created by the Beneficiaries

The role of beneficiary was also not encouraging for the humanitarians during the philanthropic adventures. As stated earlier that most of the hurdles faced by the philanthropists were from the uneducated, visionless and unaware beneficiaries.

5.2.1 Myths regarding Philanthropic Activities

The community people have traditional mentality, they believe in myths and stereotypes which are preventing the social welfare activities. The local people were not willing to inhale the organizations work as volunteerism, as 95% organizational workers were of the view that the status of NGOs as welfare organizations has not been accepted by the people due to prevailing myths circulating all over the country that was affecting the illiterate communities all over Pakistan and particularly the Dhok Hassu. The history of the Dhoke Hasu was also responsible to make the community more traditional because of bulk migration of different ethnic and social groups from different parts of the country. Some of the groups were non believer of NGO's status as welfare organization but they considered them as the interest groups of the west. The main myth against non governmental organization was that NGO workers were the "Agents" of America and other European countries. The NGO domestic workers were also called non Muslims because of their involvement with the foreign donor agencies.

5.2.2 Multiplicity of the Culture and Ethnic Groups

The Dhoke Hasu was a multi family's community and variations in the families encourage the social conflicts. The socio-cultural conflicts were the hurdles for philanthropic development. The most crucial obstacle was that the community has

versatile ethnic groups developed on the bases of languages like Pakhtuns, Punjabies, Hazarvi, Kashmeeries and Chinese, while the majority of population was Pakhtuns, therefore, the main local organization was running under the control of the Pukhtun in the community. The Kashmeeris were in minority and formed a more vulnerable ethnic group in the community. The diversification of the families in one community was a hurdle towards development because each ethnic group has its own priorities of development. According to 90% volunteers, the biases among the families were taking the community away from the philanthropic development.

Different ethnic groups indicate the melting pot of the community and multiplicity of the culture was the sign of variations of the people of various ethnic groups and of different cultures. The organizational stake holders were facing many problems from the different cultures because each culture was demanding its unique way of intervention in the community. The Women Capacity Developmental and Family Planning Projects could not sustain because of the conflicts among the ethnic groups. Philanthropist respondents said that when the donor organizations intend to intervene in the community, the main ethnic group 'pashtun' dictates the organizers to act according to their interests.

5.2.3 Lack of Local Participation in the Philanthropic Activities

Due to poverty issue in the community, people have no time to participation in the developmental activities. According to the general observations of the respondents from the philanthropic organization that half of the population was living below the poverty line consider the philanthropic activities as practices for the wealthier people. The lack of participation of the community in the organizational activities was creating instability to

the projects. A philanthropist said that the people of the community were careless and they do not want to participate in the developmental activities in spite of invitation, according to him the local participation could be judged from their participation in a meeting held in the community on family planning program where whole the community was invited but 30% people participated in that crucial meeting. The lack of participation by the local people shows the carelessness of the beneficiary group that create hurdles for philanthropic actions.

5.2.4 Level of Education

The education can play a vital role to understand the issues according to its spirits. The philanthropists argue that the beneficiaries and the local people have no exposure about the social issues, while the education can give vision and the source of income.

It was observed by the researchers in Dhok Hassu that beneficiaries were illiterate earning hands of the poor families of the community, they work as laborers in Sabzi mandi and at other places of Rawalpindi and Islamabad and earn very meager income, therefore they do not care for the education of their children. The beneficiaries of the philanthropic projects were working as the lowest strata of the employment in the carriage factory that was situated just out side the Dhoke Hasu.

A philanthropist indicated that the electronic media has been making the viewers fools hiding the realities of life and portray illusionary pictures that create more depression in the lower and illiterate class of the community. The volunteers also blame that their beneficiaries want to get more luxuries life within the shortest time that was not possible for them to make them rich in a short period of time. Such kind of depressive

attitude was generating vacuum among the philanthropists and their targeted poor class of the community. The frustration in the beneficiaries was taking the benevolent away from their spirit of humanism, while the discouraging behavior of the community was one of the major causes of shortening in the social welfare activists in the community.

Another hurdle faced by the philanthropy was the ideal approach of thinking of the beneficiary. The welfare actors feel displeasure to have the non realistic minds of the poor beneficiaries towards their philanthropic activism. Humanitarians want to uplift the living standards of down trodden people of the community but the poor do not understand the ideas of volunteers. Again, the volunteers claim that the real approach could only be promoted through higher education. For the purposes, they were doing a lot but the behavior of the community towards education was steadier. The social development specialists who were working for the welfare of the community told the researcher that poverty encourages the pessimism forces and carelessness that was running in the blood of the local people that was a set back to their philanthropic ends. Poverty confines the minds of the people into a single direction towards welfare practices and that single direction leads them to think about their own economic interests.

During the informal discussion during the research study in the locale of study, a donor told the researcher that a beneficiary was ignorant from his benefits and he wants to get more and more advantages from the volunteer actions. The careless and selfishness of the beneficiaries was such a barrier which make the humanitarians more hesitant towards their interventions in the community. The other main hurdle toward philanthropic activism was the lack of patience among the beneficiary shows the irresponsibility of the inhabitants of the community.

Two of the social workers lost their jobs and became deserving cases for the welfare organizations, but they were not considered as deserving for one reasons or the other, while the non-deserving were getting more than the deserving people. The attitude towards specific genuine cases was discriminatory and the discriminatory attitude was taking the volunteers away from the community.

5.2.5 Parasitic Nature of the Beneficiary

The other constraint for the volunteers is that of parasitic nature of the beneficiaries who urge to get all the facilities at their home. Without doing anything, they want to enjoy all kinds of luxuries and expect such comforts from the philanthropic developments. This parasitic nature of the poor people of the community was damaging the welfare spirit.

External and internal social development specialists were of the view that local Mullahs were resisting the launching of family planning and community development programs particularly micro credit programs having objectives of the income generating, and introducing the saving schemes in the community. The main objections from the local religious persons were that the family planning programs were against the Islamic teaching, while the micro credit schemes were based on the profit which was also prohibited from the religious point of view. According to 10% humanitarians, the most important factor which was disturbing the welfare projects in the community were the lack of confidence in the beneficiaries and absence of communication among the benevolent and beneficiaries. The factor of misunderstanding was the leading cause of imposing allegations on each other. The other important hurdle was the presence of few philanthropists having relations with drug mafia, a volunteers told the researcher that the

social workers have to build good relations with the drug sellers and other criminal gangs for the safety of their installations, base camps and their lives from the hidden hands but that kind of relationships was opposed by the community. The drug sellers were found involved in robbing the luggage of the trainers from the training centers and the trainers also received some threat calls from the drug sellers active in the community

The most vulnerable perceptions that NGOs work just for earning money without doing anything was there in the hearts and minds of the local people, that was encouraging the non serious actors of the community to built cordially relations with the social workers and the NGOs for their personal gains, the involvement of the said actors in the social work and execution process of the social programs defamed the role of NGOs and the work of the social workers.

Chapter - 6

6. Solutions of the Constraints

The spirit of volunteerism is such a passion that faces lot of problems and hard work to materialize the welfare goals, while passion of welfareism searches out the methods how to fulfill and sustain its spirit and has a solid rationale behind its actions like the researcher's efforts to observe the hurdles for philanthropic practices and identification of methods to overcome the confronted pains. Each community has different mind sets for philanthropic development. Dhoke Hassu was the multi cultural society and there were many ethnic groups having different problems and different solutions according to their mind set.

The complexity of the community issues was of concern for the social organizers, because activists have to face lot of adversaries from the beneficiaries. The prevalence of leg pulling culture in the community creates more hurdles for the volunteer to work there. Dhoke Hasu was the combination of ethnic groups having various languages where every group was not supportive to other groups for social uplifting through the development. At that juncture, most of the social workers were too conscious to continue their developmental activities in the community in the presence of such mind sets. To overcome the problems, the following tools and techniques were used by the social welfare activists to continue the philanthropic actions in the community:

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6.1 Sensitization of the Community

According to the philanthropists, sensitization of the community towards its social issues was the basic technique to continue the welfare activities in the community. Sensitization process was considered to change the social psychology of the community through applying some scientific social methods for intervening in the community. Sumara Gul was one the major philanthropists of the community who suggested that in spite of going door to door for spreading the messages, a cultural show could play a leading role to sensitize the community about the social issues faced by the majority of the people. According to her, the community would participate in majority to watch different programs developed to highlight the social issues and their solution through dramas and variety shows.

Another tool was the extensive kind of campaigns, for the purpose, the volunteers arranged a scheduled campaign program to realize the community about their rights and obligations towards welfare development schemes. The campaigns were attended by the researcher administered by the local NGOs. After an extensive survey arranged by the A.K. Ameed Akhtar, an NGO working in the locale, ten local volunteers were selected for the research and awareness campaigns to be scheduled during Eids holidays or other religious festivals.

The other main technique of the sensitization was to arrange different workshops to overcome their hurdles. The researcher also attended a workshop on the issue of Khulli Nali and Khulli Bemari in which most of the health specialists were called to make their speeches to convince the local masses. Two social engineers were invited to mobilize the

people through social methods, while many of the water and sanitation workers, health specialists, civil engineers and other interested volunteers were present.

Some times, local mosques were used to deliver messages regarding philanthropic activism and volunteer campaigns. The mosques were not only used for the announcement but also were utilized as the distribution points of daily use commodities to the poor by the welfare organizations. The local religious scholars were also delivering their speeches on the community issues.

During the in-depth interviews, 05 of the main philanthropists said that well-educated people bring awareness through serious campaigns with the help of the print media specialists and by distributing pamphlets from door to door in the community. In the pamphlets, they use cartons, specific pictures highlighting the related issues and deliberations of specific workshops and pictures for the purpose because the use of such techniques creates interests and fascination among the people toward the specific issues.

6.2 Special Festival Campaigns

Some of the campaigns were specifically launched at special occasions such as Eids to highlight the civil right and social issues being faced by both the stake holders the welfare workers and the beneficiaries. According to the humanists of the community, the occasional campaigns have two kinds of motives, to evaluate the previously conducted campaigns and to remind the sensitivity of social issues prevailing in the community. The Eid gatherings were to be participated by all the male inhabitants of the community, where awareness speeches were delivered not only by the religious leaders but bythe educated class.

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6.3 Participation of Political Institutions in the Welfare Works

The most significant hindrance towards philanthropic intervention was the political institution. The stake holders of the political institutions were black mailing the welfare workers and the community for their political interests. The exploitative behavior of the politicians was discouraging the social welfare actors to intervene in the community. A philanthropist told that he was involved in the local politics and after becoming the local leader by winning the elections, eradicate of kinds of hurdles faced by the activists. According to the volunteers, the political leaders have much fame in the community and also they have more influence rather than philanthropists of the community. Being a necessary tool to indulge in the welfare activities, most of philanthropists were interested to enter into the political corridors to avail political powers to establish their position in the community.

To overcome the hurdles, the government's officials support was also necessary in order to continue the welfare activities with peace of mind, keeping in view the importance of government functionaries, some of the young scouts of the renowned welfare organizations were preparing to appear in competitive exams to become bureaucrats for achieving the status of top government functionaries to help the social organization to continue their wellbeing programs in the community.

6.4 Self-confidence, Determination of the Humanitarians

The most important factor, through which the philanthropists could overcome all the problems were the self confidence and determination spirit. According to the social welfare activists, through self determination and confidence, the problems could be solved easily to enforce the volunteers to keep continue their jobs, one of the

philanthropists claimed that self-confidence and self-determination could be used with the sincerity, true spirit and passion of the masses and especially of the beneficiaries.

6.5 Optimistic Approach of Philanthropists

The optimistic approached was considered the right approach for the consistency of the philanthropic activities. The 80% of the volunteers argued that the beneficiaries have negative mentality towards the philanthropists and welfare activities, if that mindset continued it would not be possible to overcome the hurdles being faced by the humanitarian actions. Mr. Abdul Sattar was a community activist who said that positive thinking helped to generate encouragement among the youth, while the negative thinking gave birth to carelessness and idleness in the human beings which was harmful for any kind of the community.

6.6 Taleem -o -Agahee

The local organization was run by the local people to achieve the objectives on literacy by generating literacy programs in the community; the organization was also working for healthcare of the people. The organization Taleem-Agahee's main functions were to train the teachers in the schools and also arrange the workshops to aware the community on health and education issues. The LHV volunteers were working to sensitize the women with the funds collected from the community and work on the empowerment of the female segment of society, while the special focus of the organization was child health issues. The organization was working in collaboration with Punjab government. It arranges the seminars in the schools to highlight the health issues and the improper social environment.

6.7 Schools for Orphans

The philanthropists were involved in the development of the community; their targeted groups were the orphan children of the community for whom they were responsible to provide feasible education by utilizing the funds given to them by the Islamic relief fund. The individual donors get monitoring report from thee implementing organizations. According to the last report, the donors were not satisfied with the orphan education because the families were not spending the required money on the education of orphan out of the donations they received. To solve the problem, the donors suggested constructing new schools for the orphan in the community.

6.8 Human Rights

The humanitarians use different methods to convey their message to the upper class of the society about the social issues of the community. A prominent philanthropist of the community, Lala Aureng Zeb, arranged a protest for the human rights. The protest was in the form of a march to realize the competent authorities about the educational rights for the women and children. The march started from Dhoke Hassu to Liaqat Bagh, with several local people demanding free education for the vulnerable classes and women rights.

6.9 Fikri Tanzeem

The Fikri Tanzeem organization was working for the well being of the community by creating imaginative powers in the minds of the people. One of the philanthropists belonged to Alflah welfare Center was of the view that for changing the community perception about the resolution of different problems, scientific methodology could help to achieve the goals. The scientific methods were the workshop, discussions, seminars

and conferences. Keeping in view the importance of the methods, the Alflah organization arranged many meetings, workshops and trainings in the community.

6.10 Social Relationship

During the in-depth interviews, it was explored that 95% of philanthropists were of the view that week relations with the community could impose negative impact on the developmental projects, while to continue the welfare programs in the community, the strong and cordially relations provide an opportunity for the philanthropists to work with peace of mind. To establish strong relationships, the volunteers have to come close with beneficiaries within the community and have to mix up with the lower strata of the community to make social bonds.

6.11 Scouts Training

The Alflah organization was working on the issue of generating new scouts for volunteer work in the community, through a viable project that was under consideration with the organization. The propose head of the scouts was Muhammad Shehzad, a community welfare worker. To implement the project, the consultative process was in progress, while the participation of the youngsters was the priority of the project Though the project was not launched, but the community was expecting a lot from the project.

6.12 Moral use of Money

The research has highlighted that local wealthier people were giving some money to local religious Mullahs and charitable workers, the welfare activities especially in the field of child education and women empowerment were opposed by religious and business classes of the community, according to them the wealthy class was wasting its

wealth on the useless projects, because they were not in favor of modern education and modern norms for the women, while for the charity organizations and donors, the moral use of money was for human welfare programs.

6.13 Culture of Charity

According to the welfares actors, the culture of charity has to be developed in the community because without the prevalence of such kind of tendencies no welfare activity could be started. For that purpose, the philanthropists suggested that the spirit of volunteerism was required to be injected in the mind of the people. One of the humanitarian respondents insisted that the sustainability of the philanthropic projects could only be possible by creating the sense of charity in the masses.

7. Summary and Conclusion

The philanthropy is a passion, feelings and altruistic spirit having objectives of alleviating the human suffering, pains and displeasures. It is the name of relationship between two different classes, lower and upper class. The sustainability of the relations depends upon the mutual and reciprocal coordination between the individuals as well as the classes. The reciprocal coordination gives birth to a deep understanding among the human beings. The lack of mutual understanding, reciprocal coordination and strong relationship leads towards painful life of man in the world. This research has indicated the feeble relations, lack of coordination and misunderstanding among the benevolent and beneficiary in the community. Both the volunteers and beneficiaries are responsible for the failure of the welfare efforts.

The research encircled the role of active socio-cultural engineers, philanthropists and volunteers spending their energies for the public welfare as well as for the social development. The study also demands to document the degree of humanistic passions, feelings and emotions of philanthropists attached with the vulnerable and deserving people in the society. The developmental projects in the community boast to observe the penetration and influence of the socio-welfare activists and volunteers in the society due to their non profit and philanthropic activities as well. The proportion and the level of progress of the living standard of the poor have been measured by humanitarian efforts, the exploration of cultural acceptance, absorption and penetration of philanthropic practices has not been neglect.

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The other determinant factor for the failure of the philanthropic activity was an external organizational intervention in the community because the most of the natives dislike disclosing their privacy before the external philanthropists. Native poor class of the community has more trust on the local welfare actors rather than external donors. So, external organizations, donors should ensure the maximum participations of the local, native organizations working in the community to make it sure to extend the fruits of the development to the segments of society.

Dhoke Hasu was a multicultural society and different ethnic groups demand various kinds of interventions of development, but for the volunteers, it was not possible to create such social environment which could help all stakeholders of the community but without the coordination of all the ethnic groups. The unity of the intra-community segments depends upon the local leaders, because the vision of the local leaders creates oneness among the community. The social conflicts among inter ethnic parts of the intra community were discouraging the external welfare actors and it was impossible to tackle the internal disputes for the alien external philanthropists.

According to the beneficiaries of philanthropic works in the community, charitable passion enforces the volunteers to think beyond the economic interests during developmental works in the community. It is a moral duty of the philanthropists to put their efforts sincerely in the alleviation of human sufferings. Human nature is interest maximizing and all the human beings have some interests behind their actions but the interests of the humanitarians and other should be looked different because humanistic passion morally have no any kind of economic interests in it.

The main allegation on the philanthropists working in the community was of their economic interest. The economic interests that emerged in the inter-benevolent conflicts and intra-benevolent contention created a huge space among the welfare activists and local people of the community.

For the betterment of the society, intra benevolent should coordinate with each other, the intra beneficiaries have to create consistency among their activities during the philanthropic developmental process to gain most of the objectives.

The philanthropists have suggested some avenues to break down the hurdles faced by the volunteerism. According to them, the charitable actors should be self-confident, self determinant, positive thinkers and having optimistic approach. The research has indicated all the deficiencies in the local people of the community; the humanitarians should develop all the traits to stabilize the situation.

As per the fundamental point of the community, the positive thinking and optimistic approach of the beneficiaries can create harmony among all the stakeholders for the progress and development of the community. The philanthropists should undertake viable and progressive programs to eradicate the depression from the poor classes of the community because poverty encourages the pessimism in the individuals.

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Glossary

Name of local word	English Translation
Alflah Hamed Akhtar Trust	Name of Local NGO
Farz	Name of Local NGO
Aurat Foundation	Name of Local NGO
Dastkari Center	Name of Local NGO
Taleem-o-Agahee	Name of Local NGO
Fikri Tanzeem	Name of Local NGO
Sahee	Name of Local NGO
Alasr-e-Syed	Name of local Institute
Dhoke Hasu	Name of Locale
Gulistan –e-Fatema	Name of Mahalla
Gulshan Data	Name of Muhalla
Pashtoo	Name of Local Language
Pothohari	Name of local language
Shia, Suni, Bralvi	Name of Religious sects
Zakat	Devoted Money
Pakka	Cemented
Kacha	Mud House
Lashkra-e-Tayyaba	Name Religious Group
Jash-e- Muhammad	Name Religious Group
Edi	Name of Religious Festival
Khulli Nali Khulli Bemari	Name of local Pamphlet
Baslahiyat khawateen khud kafeel Ghrana	Name of local Pamphlet
Elaqay Ki safai Ham Sbka Farz hay	Name of local Pamphlet
Apna Karoobar, Zindgi Sanwar	Name of local Pamphlet
Afrad Bawaqr Zindgi sanwar	Name of local Pamphlet

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