

Socio-Cultural Constraints, Solution towards Philanthropy in Dhokk Hasu Rawalpindi, Punjab, Pakistan

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

Key words: Philanthropy, Welfarism, Humanism, Volunteerism

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 address 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.

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. The Tudors and the most particular Elizabeth hated and feared poverty and vagabondages because they unsettled the whole society" (Jordan, 1961:145).The charitable organizations

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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. 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).

Methodology

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). 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 unknown 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 Peltó & Peltó: “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 (Peltó & Peltó 1978: 68).

Review of Literature

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).

According to a famous myth ‘health is wealth’, a society cannot prosperous without the good conditions of health of the people, otherwise the factor will a burden on its meager resources 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 perspectives. (Abel, 1995:314).

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).

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).

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 (Jordan, 1961:145).

Analysis, discussions and Solutions towards 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:

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. Ameer 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.

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 by the educated class.

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.

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.

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.

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.

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 the 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.

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 Liaquat Bagh, with several local people demanding free education for the vulnerable classes and women rights.

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.

Social relationship

During the in-depth interviews, it was explored that 95% of philanthropists were of the view that weak 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.

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.

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.

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 researcher observed 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, while the anthropological research has captured the invisible motives behind the spirit of charitable efforts.

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