

Chapter 1 : Voluntary sector - Wikipedia

The Voluntary Sector In British Social Services Voluntary sector wikipedia, the voluntary sector or community sector is the duty of social activity undertaken by organizations that are nonprofit organizations and non.

She argues that government rhetoric masks a real shrinking of the voluntary sector: This is wrong about both the past and the present. We do not have good long-run statistics or tools of measurement. The voluntary sector is so diverse that it is difficult to define, or even name. It encompasses a sprawling set of activities, covering the arts and leisure as well as welfare needs. But voluntary action "often, but not always, directed towards the needs of the poor" can be found throughout British history, long closely associated with religious institutions "medieval monasteries were essential providers of health care and welfare- sometimes working closely with the state, sometimes highly critical of it. Certain forms of unpaid service, in particular the magistracy, the jury system and local government, have long been essential parts of the state apparatus. As the British state began cautiously to move into new areas of social action in the nineteenth century, it first subsidized the existing pioneering work of voluntary organizations. From the s, voluntary, mainly faith-based, institutions providing schooling for the working classes were funded, and increasingly regulated, by a state which was concerned about the literacy and discipline of the population. From the s, it took control of most educational institutions, though voluntary efforts continued. Education provided a model for future developments in state welfare: For example, child abuse was not new in the later nineteenth century, but it took the voluntary National Society for the Prevention of Cruelty to Children NSPCC, founded in as the London Society to make a fuss about it, seek ways to rescue and protect children, to press government to make it illegal and punish perpetrators and, eventually, to set up local authority committees to support and care for children. NSPCC was just one of many organizations which established a model for the future, by identifying a social problem, seeking viable ways to help the victims, then campaigning for government to adopt these methods, because only the state had the resources to deal on a national scale with challenges beyond the scope of unavoidably limited and localized voluntary action. Far from the state seeking to crowd out voluntary action, it was, often reluctantly, persuaded into action by voluntary organizations. Pioneering state measures, such as old age pensions introduced in and long campaigned for by voluntary organizations , national health and unemployment insurance introduced were administered mainly by voluntary organizations, the non-profit, working-class mutual associations: Friendly Societies and trade unions. This was partly because it was cheaper for the state to build on their experience in these fields and on pre-existing administrative structures than to create a new bureaucracy, and it mollified the antagonism of some of them towards state action in these fields. In their view, the role of the state was to supplement the limited resources of the voluntary sector and make the services pioneered by volunteers, such as sickness benefits, more widely available. Among many others, the National Council for the Unmarried Mother and her Child NCUMC, founded provided services and financial support to, and campaigned tirelessly for state action to help, these most marginalized and stigmatized people. It succeeded in persuading parliament to increase the financial obligations of absent fathers and the legal rights of mothers and children. The Society for the Promotion of Birth Control Clinics was formed in to help working-class women access birth control. Others were so vital to the war effort that they expanded and were increasingly subsidized by the state. Studies in the Social Services, London: In particular Beveridge wanted the Friendly Societies and Trade unions to keep their roles in administering the expanded social insurance system he proposed. It greatly expanded the welfare role of the state in some ways at the expense of voluntary action. Friendly Societies lost their role in administering social insurance- at which their performance had been uneven- which effectively destroyed them. The growth of the welfare state caused uncertainty for established voluntary organizations, who wondered whether they were still needed. Donations began to dry up due to high taxes and as donors came to believe that the state had taken over responsibility for eliminating need. Labour was not openly hostile to voluntary action, indeed while he was Prime Minister Attlee became President of Toynbee Hall, the pioneering East London settlement house where he had spent time as a young man. Measures such as the National Assistance Act of encouraged local authorities to work

with and subsidize voluntary organizations in providing care, particularly for older and disabled people. Beveridge, however, did not give up hope. This should be promoted by encouragement of voluntary action, ideas of mutual aid and good citizenship, which were desirable in themselves and necessary safeguards against the growth of an over-mighty, oppressive state, such as he had observed in Nazi Germany. Beyond that basic level, individuals should provide for themselves or be supported by voluntary action. At the behest of a Friendly Society he set up an investigation of voluntary action which pointed out how strong voluntary action still was and promoted his ideas. Yet voluntary action did not die. In the same year MIND, as it is now called, was formed to fight for mental health services in the newly announced National Health Service. Established voluntary organizations recovered and reconfigured their activities to fill the gaps and new ones were formed to campaign for improvements. As decolonization progressed, overseas aid organizations, such as OXFAM, grew, sometimes inheritors of missionary activities. The voluntary sector, reinvigorated, continued its role of innovation, pressing for and working with a bigger state. This stimulated a new breed of professionalized, media-aware campaigning organizations, often more inclusive of the groups they sought to help than their predecessors, and with snappier titles, focussed mainly on pressing for more effective state action. These organisations, which included the Child Poverty Action Group, founded in , and Shelter, founded in , were products of this new awareness of continuing poverty in an increasingly prosperous society, but also of a number of other factors: Older organizations gradually followed the new model, symbolized by name changes for most of them. These movements not only campaigned, with some success, for state action against these inequalities but pioneered action to help others. The WLM brought domestic violence and rape firmly out of the shadows in which they had been hidden and onto the public agenda, voluntarily establishing refuges for victims which later gained public funding. Inequalities in Britain since , Continuum,] The international economic crisis of the mid s led to attempts to cut back state welfare and encourage and subsidize voluntary organizations to replace it. This was especially so under the Conservative governments of the s and continued through the s, through the change of government in . A danger for the voluntary sector through the twentieth century, of which it was well aware, was that close association with the state and dependence on state funding could, and in some cases did, restrict their independence, since funding is rarely unconditional. Immigrant groups have always created voluntary organizations to protect their members and meet their needs. Like many other organizations founded since the s, it still assists new migrants to settle, providing free welfare and legal advice, whilst fighting racism. How future levels of volunteering will be influenced by current government policies we may never know because the Citizenship Survey is a recent victim of expenditure cuts. Like the voluntary organizations, the volunteers themselves have changed without apparently declining in numbers and despite the increasing professionalization of many voluntary organizations. Until the s, the backbone of volunteering was married middle and upper-class women, who were mostly excluded from paid employment. As employment opportunities opened up for them, they were replaced with paid professionals and by younger people, who were especially encouraged to volunteer in the s and 60s. Voluntary Service Overseas was set up in the s to find opportunities for young people to volunteer in poorer communities abroad after leaving university. In , 28 per cent of VSO volunteers were aged 50 or above, compared with 3 per cent twenty years before. Anyone who doubts the continuing importance of voluntary action should try to imagine British society without it. It is unimaginable, so central to life at all levels are the diverse organizations in question. Government has become as dependent on non-governmental organizations that carry out essential tasks in the welfare and cultural spheres as some of them, such as housing associations, are on the government. The National Council of Voluntary Organizations reports that a third of charities believe that their level of service will decrease due to cuts, particularly to local authority spending, and the speed with which they are being imposed. She is currently completing a book, with Tanya Evans, on unmarried motherhood in Britain since World War 1 and the role of a voluntary organization, the National Council for the Unmarried Mother and her Child, now Gingerbread, in supporting them.

Chapter 2 : There Has Always Been a "Big Society"™ " History Workshop

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Share via Email Working in social care in the voluntary sector means you never know what the next day will bring Photograph: Youthworks New research published by the National Council for Voluntary Organisations has revealed that the recession has not yet slowed the growth of the voluntary sector workforce, in fact the long term trend has been growth. This is higher than both the public and private sectors. This growth relates directly to the expanding role of charities in delivering public services and within this social care work is one of the fastest growing sectors. In fact, more than half the employees of the entire voluntary sector workforce are employed in social work activities. Social care roles in the voluntary sector can be ideal for people looking for a challenging, rewarding role in which they can make a difference. What is social care work? According to Social Care Careers , the difference between social care work and a social worker is that social workers need an honours degree to practise, whereas social care workers tend to offer more personal care, and in many cases do not require any qualifications when they start work, as they are offered on-the-job training. Social work within the voluntary sector can involve supporting older people or adults with mental health, learning and physical disabilities or with drug or alcohol abuse problems. Youth work makes up a large part of social work as well, and social care workers often work with young people who might be unemployed or homeless, or have learning or physical disabilities, as well as supporting children and families. Qualified social workers can work in hospitals, for a local authority or for independent charities, such as Shelter or Macmillan. Community Service Volunteers is a good place to look for opportunities. Social Care Careers is also a useful place to look for information and advice. Volunteering placements offer on the job training and can lead to paid employment. Many employers will also ask for an NVQ in health and social care. Social workers require a degree in social work. Practical work experience is often a requirement of entry to social work degrees " another reason why a volunteering placement can be very valuable. Skills for Care also provide a range of useful resources - including a career pathways tool which allows you to match your interests to social care jobs. How well does it pay? Social care is also one of the few careers where your attitude and life experience are often more important than formal qualifications.

Chapter 3 : Becoming a social care worker in the voluntary sector | Guardian Careers | The Guardian

Maria Brenton, The Voluntary Sector in British Social Services, Longman, London, pp. Paper Â£ - Hugh Mellor, The Role of Voluntary Organisations in.

Its record as regards the voluntary sector - argues Frank Prochaska, Lecturer in History at Yale University and leading historian of British philanthropy - was, however, much more ambivalent. Under the Thatcher government there was an increasing, and unhelpful, blurring of the boundaries between charitable and statutory bodies. The increasing reliance of charities on government funding was also accelerated during these years. The strategic planning in welfare provision that characterized the post-war decades ended in doubts, reassessment, and recrimination. After the oil crisis in the mid s, the shortcomings of the state social services and a waning of collectivist ideals propelled a revival of interest in the charitable sector. Innovation and cost effectiveness were thought to be among the principal virtues of charity, and these became increasingly apparent against the background of government economies and the spiralling costs and bureaucratic inefficiencies of the welfare state. By the time Margaret Thatcher came to power in , social engineering was out of fashion. Under her leadership, central government became a reluctant patron of the welfare state, and the emphasis in health and social services shifted to the pursuit of efficiency, private-sector expansion and pluralism. The New Right, with its reversion to the language of the minimal state and the need for voluntary endeavour, echoed sentiments that had been little commended since the heyday of Victorian liberalism. As an admirer of Victorian values, Mrs Thatcher often spoke in glowing terms of voluntarism and its links with enterprise and liberty. And in a telling comment, she remarked that a "free society is morally better. Robin Harris London, , pp. It ensures that caring remains free from political control". Many in the voluntary sector looked forward to changes in the tax system to encourage charitable contributions. While pressure to provide relief to the voluntary sector grew year by year, the Treasury worried lest leakage of the tax base threaten government spending. The Tory Nationalization of Britain London, , p. At the same time, state funding became more selective, while the cuts imposed on local government reduced the money available for local institutions [Finlayson, Citizen, State, and Social Welfare in Britain , pp. Though happy to work with voluntarists when it suited them, the Thatcher governments were not always reliable allies, as shifts in political fortune and fluctuations in the economy dictated changes of policy. The experience of voluntary bodies working with the Manpower Services Commission on training and job-creation schemes was a case in point. Programme changes and sudden cutbacks in their funding in created confusion and some bitterness, as voluntarists discovered that their aims were not in line with government thinking. Charitable campaigners found government a volatile partner under Mrs Thatcher. As it transpired, her desire for political control outweighed her enthusiasm for the freedom of voluntary associations. In the s, some critics feared for the independence of those voluntary institutions in receipt of government funding. Voluntary bodies were caught in the middle, damned if they fed from the government trough and damned if they did not. Nineteenth-century philanthropists, who pioneered the pattern of relations between public and private bodies, would have recognized the problem. But Victorians were more confident that they retained their independence even when they went cap in hand to government. On occasion, they severed relations with the state and made do without its money. The latter-day reliance of charities on government funding, which Mrs Thatcher accelerated, brought into question the independence of many a society. And the more they took, the more they proclaimed their independence. The boundaries between the voluntary and the statutory had always been blurred, but in an era when the welfare state was under growing pressure, the Thatcher government threatened to obliterate them. The health services were a case in point. Before , the health authorities had the power to accept and to administer trust funds, but they did not have the power to engage in fund-raising - as Minister of Health, Aneurin Bevan had directed that hospitals should be prohibited from making appeals [F. Prochaska, Philanthropy and the Hospitals of London: Furthermore, it offered them interest-free Exchequer loans to pay for the costs of appeals. At a stroke, it gave what amounted to charitable status to statutory bodies and turned NHS administrators into fund-raisers with their own appeals offices [Luke FitzHerbert, Charity and the

National Health: The s Health Services Act stunned the charitable establishment. Those myriad societies that had struggled to find a place alongside the NHS as money-raisers for hospitals and related causes were now in direct competition with "the largest, most heavily financed enterprise in the whole field of social welfare", whose fund-raising drives were to be financed by the Treasury [Quoted in FitzHerbert, p. By the end of the s, Exchequer expenditure on fund-raising rivaled the money spent on appeals by leading independent charities. The Chairperson of the National Council for Voluntary Organisations, Sara Morrison, wanted to know what was to stop the government from giving the same advantages to education authorities and social services departments. But something more was at stake than statutory bodies competing with traditional charities for funds. Government had created many charitable agents through financial assistance, but it now threatened to distort the meaning of charity itself. It was one thing to turn the state into the single biggest contributor to voluntary causes. It was another to grant charitable status to statutory bodies. During the Heath government, Keith Joseph had further centralized and bureaucratized the NHS through measures that Enoch Powell described as "the formal perfecting of the state monolith" [J. Enoch Powell, *Medicine and Politics: Did they now wish to encourage the same trend in the charitable sector by monopolizing it with statutory bodies transformed into quasi-voluntary institutions?* It would appear that the Thatcher government, in an attempt to find additional funds to bail out a debilitated hospital service, did not consider the danger of undermining the meaning of voluntarism as activity free from state control. Even the Medical Research Council, set up and funded by government, had charitable status. The Prime Minister failed to recall that the Victorians saw little virtue in the centralization of power for its own sake or in further blurring the boundaries between the state and voluntary sector. To Victorians, the essence of voluntary institutions lay in self-government. Unlike the Victorians, Mrs Thatcher saw little advantage in the Victorian value of government restraint. At a press conference in , she hailed "self reliance, personal responsibility, voluntary help, being prepared to lend a hand to others" not simply as Victorian values, but as "eternal truths" [Quoted in John Campbell, *Margaret Thatcher: The Iron Lady* London, , p. But such appeals, though highly charged, were also highly selective, invoked as often as not for purely symbolic purposes. Smout Oxford, , pp. Mrs Thatcher was just another illustration of the tendency of all post-war Prime Ministers, sometimes consciously sometimes not, to undermine the independence of voluntary institutions. No postwar government, it should be said, has had much regard for charitable independence, in part because voluntary campaigners openly criticize government policy. A centralized administration is fit only to enervate the nations in which it exists, by incessantly diminishing their local spirit. For all her invocations of the political and social virtues of charity, Mrs Thatcher was ill-disposed to criticism from the voluntary sector. Despite her admiration for Frederick Hayek, who warned of the "deadly blight of centralization", she gave little beyond lip service to the proposition that effective social reform might best come from below, from unfettered institutions that derived their energy and legitimacy from openness to the immediate needs of individuals and communities. Simon Jenkins concludes in *Accountable to None: The Tory Nationalization of Britain* [p. Of all the paradoxes of Thatcherism none is greater than this: Under the guise of Victorian liberalism, Mrs Thatcher carried forward the very collectivist agenda that she disavowed.

Chapter 4 : Voluntary Organisations: Important Objectives and Functions

IN THIS JOURNAL. Home; Browse. Current Issue; OnlineFirst; All Issues; Submit Paper; About. More Information.

Share via Email While air ambulance services have always been run by charities, it may come as a surprise that when you call, it might be a charity that comes to take you to hospital. Here are 10 essential services that are: Almost all UK households use a charity service, research finds Read more Housing The Joseph Rowntree Housing Trust is just one example of a social landlord which is also a charity. It provides a range of housing solutions including social housing, care homes, retirement homes and supported housing. There is high demand for their rented properties, with more than 1, people currently waiting for a home. The best known is Citizens Advice, which experienced a huge rise in demand following the cuts to legal aid in, which have resulted in a surge of people attempting to defend themselves in court. Last year the charity helped 2. There are also smaller charities such as Personal Support Unit, whose volunteers offer emotional support and practical guidance to litigants facing proceedings without legal representation. For a period of up to six weeks immediately after discharge, the charity provides them with emotional and practical support to ease the transition from hospital to home. Meanwhile, Age UK has developed an innovative integrated care model to reduce the number of older people living with multiple long-term conditions having to repeatedly go into hospital in the first place with a combination of medical and non-medical support that integrates health, social care and voluntary sector services. The three-year project, funded by the government, Rotherham council and independent backers, includes preventative education programmes, specialist training for professionals as well as help for the victims to rebuild their lives. Probation services Much was made of the charities and social enterprises bidding to deliver probation service contracts in While most of the contracts were won by consortiums rather than one single organisation, 16 charities such as Nacro, the rehabilitation charity, are now helping to run the probation service. Meanwhile, there are numerous examples of charities working in the probation sector for example, the innovative charity Circles UK works with criminal justice agencies to reduce sex offending. Community transport Community transport plays a crucial role in tackling loneliness, ECT, a leading community transport charity, found in a recent study conducted with Deloitte. As well as playing an essential service for the elderly and disabled, transport services also help communities who by way of geography and public service cuts are left isolated. For example, Essex county council announced it was cutting bus routes on the island of Canvey. One such charity is Self Help in Manchester which consistently wins contracts from local authorities from the whole Greater Manchester area to provide both e-therapy also known as iCBT and more traditional talking therapies. It is now one of the main providers of talking therapy programmes in the north-west of England and is unique in that it is service user-lead. There is no public service alternative, yet the authorities rely on the charity when people go missing at sea or on coastal paths. Recently during the floods in Cumbria, it was boats and volunteers from the RNLI that worked through the night to rescue people trapped in their homes by floodwater. Meanwhile Mountain Rescue provides a similar service rescuing people from mountains or searching for missing people and is also a charity. Sexual health services The sexual health charity FPA has delivered specialist sexual and reproductive health information for more than 20 years on behalf of Public Health England and the Department of Health. It has just been awarded a three-year PHE contract to lead a new sexual and reproductive health programme, which will use apps and interactive tools to reach more people. There are also a plethora of smaller voluntary organisations delivering specialist services such as London Friend, a LGBT health and wellbeing charity. They provide a whole host of sexual and mental health services in London as well as special training in LGBT issues for health and social care professionals.

Chapter 5 : Project MUSE - Civil Society and the Voluntary Sector in Saudi Arabia

Comment: This book is in very good condition and will be shipped within 24 hours of ordering. The cover may have some limited signs of wear but the pages are clean, intact and the spine remains undamaged.

School of History, Philosophy and Politics Massey University Palmerston North Abstract This paper examines recent themes in the history of welfare as they apply to the relationship between government and the voluntary or non-profit sector. These include a shift from a focus on the welfare state to a "mixed economy" or "moving frontier" of welfare, and the emergence of a long-term view that shows a centuries-old contestation between public and private provision for social need. The rehabilitation of past philanthropy has helped to reinforce the profile and legitimacy of the voluntary sector in the present, while recent attention to the actual encounters between providers and recipients of welfare has complicated earlier social control theories. Gender studies have illustrated the respective roles of men and women in the different welfare sectors, the voluntary sector providing a sympathetic space in which women, in particular, have attempted to exercise social power. Typologies derived from internationally comparative studies of the non-profit sector have tended to emphasise the complementary nature of its relationship with governments. This may especially be the case where change takes on a dynamic of its own, individuals and groups having a vested interest in initiating a new order, but not in appraising and reflecting upon its long-term consequences. History in the form of reflection on the past may be seen as a distraction, an impediment to action in the face of immediate pressures. Alternatively, the past may take on the glow of a "golden age". Here myths about a more virtuous and selectively chosen past may be used to criticise or justify subsequent developments. Despite its being ignored or misused, historians would argue that their discipline does have a place to play in the making of social policy. Many historical debates have abiding echoes and the solutions of the present may not be as original as we would like to think. History provides, above all, a corrective to assumptions about the easy answer and a basis for better understanding of current dilemmas. This paper reviews historical perspectives on one particular aspect of social policy: This seems timely, given a plethora of recent publications about the so-called "contract culture" which became entrenched in the social services over the last decade and a half. I use the term "voluntary sector" in recognition of its long, though mixed, historical provenance. There are other, more recent, contenders for the cluster of attributes evoked by the term; among them the "third sector", as opposed to the "first" and "second" sectors - the market and the state. A fourth, "household" sector, is sometimes identified as well. In Britain, the "non-statutory" sector is the competing terminology, while "non-profit" is more favoured in the United States. None of these terms is unproblematic, and each carries an ideological imbalance of one or another kind Kuhnle and Selle The further one goes back in history, the more problematic all these terms become, including the notion of "sectors", for they assume a demarcation of public and private domains, and an ideological, political and legal infrastructure which differs from that of Western societies in the past Hall Internationally, as Lester Salamon and Helmut Anheier point out, notions of "voluntary" or "non-profit" activity are "culture-bound and dependent on different legal systems" and incorporate "a wild assortment of institutional types that varies greatly in basic composition from place to place" Salamon and Anheier Here the term "voluntary sector" will be used for national and local personal helping or relief organisations, which are non-profit-distributing though they may make profits, and voluntary in the sense that involvement in their activity is not forced or mandatory. These may range from highly structured nationally organised bodies to loosely organised community associations, though mutual aid associations such as friendly societies have had a somewhat different historical trajectory. Until the s, welfare history was very much about the "rise of the welfare state", with a focus on a growing collective humanitarianism and citizen entitlement to statutory benefits Bruce, Fraser Often written with overtones of inevitability and progress, this approach implicitly and explicitly constructed the welfare state as a response to voluntary sector failure. Where historians ventured into international comparisons, they drew on social science models by Wilensky and Lebeaux, Titmuss, Esping Anderson and others which paid relatively little attention to the role of voluntary welfare Kuhnle and Selle However, historians are not insulated from contemporary social and political shifts and, as the so-called

"crisis of the welfare state" entered public discourse, their analyses either became less laudatory, or explicitly sought to defend the welfare state from a "New Right" attack. At the very least they were forced to write about the welfare state in terms which questioned its inevitability. The term "classic welfare state" began to be used of the 19th century in particular, and the welfare state was increasingly depicted as part of a distinctive period of history - as an institution which was complex, contradictory and by no means as total in its reach as had previously been assumed. As a corollary of this, and mirroring its late 20th century expansion, the voluntary sector has acquired a new interest for historians. In place of analyses of the state, notions of a "mixed economy of welfare", "welfare pluralism" and welfare "sectors" have taken hold. The balance of the different sectors is seen as shifting over time, and not inevitably in the direction of state predominance. In one particularly influential article, British historian Roderick Findlayson wrote of a "moving frontier" of welfare between voluntarism and the state over the 20th century; an "ideological front" influenced by war and want, but constantly being reassessed and renegotiated. Findlayson. In New Zealand there have been some fine studies completed in recent years of social policy sections of government. McClure, Dalley, Bassett, Dow. There are relatively few "lifecycle" studies of voluntary organisations. Those which do exist focus largely on national societies, are of varying quality and, understandably, do not foreground relations with government. Analyses of the relationship by social scientists sometimes contain a historical section as a kind of "introductory overture" to their real performance piece: Family history and studies of the Poor Law in Britain have generated an argument that "the history of provision for the poor over the past three centuries or more has to be seen as one of constant shifts in relationships and the balance of provision among central and local government, charity, kin, and informal neighbourhood support" Thane. Such studies have tended to focus on the elderly as a consistently vulnerable group over time, but they also have general implications for the present: David Thomson, a specialist in British as well as New Zealand history, is the main exponent of this view in New Zealand. His work on the elderly and my earlier study of the charitable aid system suggest that the cyclical nature of welfare arrangements and the intellectual baggage of an immigrant population are critical to understanding the relationship between public and voluntary forms of welfare in 19th century New Zealand. Thomson b, Tennant. The argument is that organised migration to New Zealand came in the midst of a pendulum swing against public welfare in England. The report of the British Poor Law Commissioners recommended a tightening up of Poor Law provision for the able-bodied, a more meagre approach, which was later extended even to the elderly poor. The ideals behind this cyclical change in British welfare took more extreme form in colonial New Zealand, where individual effort and family responsibility were lauded even above voluntary charity. Many settlers rejected both public welfare in the form of a poor law and the perceived condescension of philanthropy. Nonetheless, as Thomson also acknowledges, this first version of New Zealand as an anti-welfare experiment was found wanting by the 1840s and 1850s. Thomson b: State activism, already a feature of many policy arenas, was soon extended to welfare and, through its old-age pension and labour policies, New Zealand started to be represented as a "social laboratory" of a different kind. Another pendulum swing began. Our own debates and working parties and our current conceptualisations of the state and the voluntary sector may represent but another turn in a very long and contested process. From earlier analyses that saw voluntary charity as class-ridden, largely to be interpreted in terms of social control, insensitive pieties and do-gooding ladies. Summers, a more complex and generally more positive view has emerged. This acknowledges altruism and reciprocity as well as social control; intra-class as well as across-class transfers. British historian Frank Prochaska has been a major influence here. While acknowledging calculation and social tension in charitable causes, he writes, "It is suggestive to think of the history of philanthropy broadly as the history of kindness" Prochaska. From this perspective, voluntary welfare is grounded in fundamental community impulses and customs, its diversity and even its apparent muddle making it a "nursery school of democracy" *ibid.*: Prochaska sees the current resurgence of interest in philanthropy and community action in Britain as a direct and positive legacy of charity past; of those philanthropists "rich or poor, misguided or wise, whose works radiated from the home into the wider world" *ibid.*: Other historians continue to place more emphasis than Prochaska on the status attributed to charitable acts at different times and in different places, even if they now regard "social control" theories of welfare as assuming a higher level of rational intent and

efficacy of outcome than is warranted by historical case studies Kidd In New Zealand, earlier charitable activity may have been less in need of rehabilitation, partly because it had a weaker purchase in a colonial society and partly because the class differentials fundamental to images of charitable paternalism and condescension were less clear-cut Tennant Nonetheless, the altruistic view of past philanthropy has been used recently to condemn the "dispassionate and statist-instrumental approach" which supposedly supplanted it Gregg In publications by the Business Round Table and the Centre for Independent Studies, voluntary charity in the past is endowed with a sense of mutual respect, honour and solidarity with others, and a capacity for face-to-face relationships denied the "impersonal" welfare state Green Bush was to set up the White House Office of Faith-Based and Community Initiatives, on the basis that such ventures are better placed than the state to respond not only to material need but to change hearts and minds www. In each case, the moral superiority of the voluntary sector is unquestioned. However, by facilitating the transfer of tax revenues to faith-based and community groups, the Bush initiative essentially acknowledged the failure of the free market to solve social problems. In New Zealand the Business Round Table has been strongly opposed to voluntary sector reliance on government grants, urging a return to an earlier, more pristine and "independent" position Green , Kerr This independence was not always apparent to earlier social commentators: Duncan MacGregor, the late 19th century Inspector-General of Hospitals and Charitable Institutions, was infuriated by the extent to which voluntary bodies sought government support. Noting that even the churches were "infected" by the expectation of subsidy for their welfare work, he fulminated against "this devil of vicarious charity masquerading as one of the Christian graces" MacGregor This involves a focus on the actual encounter between providers and recipients of social services and sensitivity to the ground-level implementation of policy, not simply its formulation. Drawing upon Foucaultian notions of the dispersed nature of power, this approach is less likely to see welfare beneficiaries as passive and helpless, preferring to acknowledge them as actors in the welfare exchange who sometimes used charities in quite strategic ways Jones , Van Leeuwen In part, this was a response to the social history of the s and s, which sought to foreground the experience of those on the bottom of the social heap, and to give them voice. More recently this approach has been informed by anthropological notions of reciprocity in social relations and by cultural studies approaches which regard both the act of giving and the act of receiving welfare as "a cultural performance to be decoded" Kidd The "theatre" of charity saw both donors and recipients acting out roles expected of them, an activity at which the latter could become quite adept Kidd Historical case materials and annual reports of charities give insights into the scripts being followed in these encounters, and they were clearly written with particular audiences in mind. Past charity records frequently read as melodrama or morality plays. The modern scripts inherent in mission statements, annual reports and contracts with government equally involve performances, sometimes with voluntary sector organisers as the supplicants - though to extend the metaphor a little too far, perhaps there may be a fair amount of extemporising by all players in the actual show. To an historian, the point at which "Treaty Principles" and statements about commitments to Maori enter such documents is fascinating, as is the juxtaposition, very often, of an older language of charity and modern management idiom Wood Given the particular claims of the voluntary sector, past and present, to superior performance in face-to-face encounters with "the needy" of the past and "clients" of today , this perspective is important to any assessment of voluntary organisations and their standing in relation to government services. Nonetheless, on the government side, some recent studies have suggested that the responses of state social workers in areas such as Child Welfare, Maori Affairs and Social Security may have been more flexible, humane and culturally sensitive than critiques of the s acknowledged Dalley , Labrum They also demonstrate, incidentally, that government agencies, like the voluntary sector, are complex entities, not well served by analyses which assume that "the state" is an undifferentiated, monolithic edifice. Much of this has involved a conceptualisation of welfare states as either "paternalist" and governed by concerns to protect an adult male labour force, or "maternalist" and focused on support for mothers and children, though there is debate about which forces prevailed in different countries Koven and Michel , Bock and Thane Some especially important work has been done in this context by British historians such as Jane Lewis, who examined the value placed on the personal social services as opposed to the delivery of statutory benefits and social administration. The

former are often seen as a female-dominated domain; the latter as largely masculinised over the 20th century. As long as welfare delivery involved local government and voluntary effort, Lewis argues, women had opportunity for influence in Britain. Koven and Michel suggest that women constantly operated in the "borderlands" of political structures, using their authority as mothers to challenge "constructed boundaries between public and private, women and men, state and civil society" Koven and Michel The voluntary sector was first seen as a site where women could apply the skills and moral force developed within the home and family to a broader community context. The "extended housekeeping" argument was later used to argue for a voice in state policy. In their personal lives women have often moved from a caring role in the family to an unpaid or paid role in voluntary organisations or government employment: Demography as well as ideology may have restricted benevolent activity in 19th century New Zealand, where women were a minority and where a high proportion of adult women were married and involved in child-rearing. The lack of the "spinster culture" which sustained so much female charity in Britain restricted the voluntary workforce in this country. Rather than the personal social services becoming marginalised in the early 20th century, as Lewis argues for Britain, it may be hypothesised that the personal social services were never established as a strong and viable female domain in the colonial welfare economy Tennant , Tennant In New Zealand and elsewhere the involvement of men as men in welfare services has been little explored by historians. Peter Shapely has examined charity leaders in the city of Manchester over the 19th century, showing how a charitable profile enabled "the Manchester Man" to obtain symbolic power and legitimate domination Shapely In New Zealand, it appears that philanthropy was more of an "optional extra" for those seeking social recognition and political power. A reputation for charity never acquired the functional value it had, for a period of time at least, in the British context. Needing more study here are the men of lesser wealth and status whose involvement in welfare was at the "hands on" level, in city missions, prisoners aid societies and youth groups, and male public servants in the welfare sector. To some extent they, too, crossed sectoral boundaries. In New Zealand, as in Britain, men dominated statutory welfare and social administration, but government agencies also used the employees of voluntary organisations to carry out state functions as probation officers and official visitors, for example. Many 20th century public servants held positions on the committees of voluntary organisations and gave other, unofficial, forms of support to these bodies. It is a reminder that the relationship between voluntary organisations and government has never simply been a matter of financial transfers: Voluntary organisations have been characterised as vanguard organisations, as advocates, as value guardians or as service providers, some filling more than one role, and some changing emphasis as they develop Kramer

Chapter 6 : The Social Affairs Unit - Web Review: Mrs Thatcher, the Voluntary Sector and Victorian Values

Brenton, Maria () *The Voluntary Sector in British Social Services*, London, Longman. Google Scholar Brittan, Leon () *A New Deal for Health Care*, London, Conservative Political Centre.

Country-specific[edit] Discourse on the "third sector" began in the s in France as a result of the crisis in the welfare state. In a wider sense the initial investment is made by the state and later the handling is done by the private sector. But here the private sector is responsible to the state when it comes to handling. These organizations generally fill a gap in the existing government or municipal service provision. Examples include United Hatzalah for emergency medical first response, Yad Sarah for free loan of medical equipment, Yad Eliezer for poverty relief efforts, Akim for assistance for the mentally handicapped, and SHALVA for children with special needs. United Kingdom[edit] The Cabinet Office of the British government until had an Office of the Third Sector that defined the "third sector" as "the place between State and the private sector. United States[edit] The U. It contributed around 6 percent of GDP that same year up 3 percent in And this does not take into account volunteeringâ€”the equivalent of an additional million full-time employees depending on how you count , labor worth hundreds of billions of dollars per year. Each year, seven out of ten Americans donate to at least one charitable cause. Contributions are from two to 20 times higher in the U. The newly founded National Association of Societies for Organizing Charity had immediate influence during that era. Its extensive field work helped organize new societies and strengthen others. Smaller cities became well-organized, with the South and Northwest particular areas of focus. To permit membership of Canadian societies, the association changed its name in to the American Association of Societies for Organizing Charity. In , it became the American Association for Organizing Charity. These agencies increasingly were providing direct service to individuals and families. Pauperism, child welfare, juvenile justice, sanitation, tuberculosis, and other health issues were emergent problems for new and existing agencies. The American Red Cross fueled a nationwide fervor for social service. Founded in the United States in , it was reorganized in to focus on military personnel. With this pivotal decision, the business of organizing charities quickly evolved into the business of social work. In , Daniel Bell predicted that the third sector would become the predominant sector in society, as the knowledge class overcame the effects of the private sector. According to a recent study by Johns Hopkins University , the Netherlands has the largest third sector of 20 countries across Europe. Donating to private religious organizations remains the most popular American cause, and all religious organizations are entirely privately funded because the government is limited from establishing or prohibiting a religion under the First Amendment. The community sector is assumed to comprise volunteers unpaid while the voluntary sector are considered confusingly to employ staff working for a social or community purpose. These other types of institutions may be considered to be quasi-private or quasi-public sector rather than stemming from direct community benefit motivations. Concerns[edit] There have been long-ranging arguments regarding the financial accountability of the nonprofit sector throughout Western society.

Chapter 7 : The public services you didn't know were run by charities | Voluntary Sector Network | The Guardian

The Council of Voluntary Social Services depends on your generous donations to continue strengthening the social services sector across Jamaica. In addition, our events and special projects require additional support in the form of cash, goods, or services.

Important Objectives and Functions Article shared by: Some of these objectives and functions of Voluntary Organisations may be discussed as follows: In a democratic, socialistic and welfare society, voluntary organisations are indispensable and they perform a number of functions for the welfare of its members, the development of the country and integration and solidarity of the society and nation. The urge to act in groups is fundamental in him. People therefore form groups and associations voluntary for their benefit as also of others with a view to lead a full and richer life as is reflected in voluntary associations formed for promotion of recreational and cultural activities, social services, professional interests etc. Voluntary organisations involve citizens in noble affairs and avoid concentration of powers in the hands of government and thus serve as power breakers. Sharing of power by voluntary group restrain government from developing monopolistic approach to organisation of services. It can therefore have the responsibility of providing them minimum needs. The voluntary organisations by raising additional resources locally can meet uncovered needs and enrich local life. Education for example is the responsibility of the state but the educational institutions being run and managed by voluntary organisations far outnumber the government institutions and excel the latter in quality of service also in view of the flexibility, ability at experimentation, pioneering spirit and other virtues. Same is the case in respect of the provision of health services which is again the responsibility of the state. But the hospitals sponsored by philanthropic and charitable institutions are well known for better care and concern comparison to government owned hospitals. They can act as sappers and miners of unfolding development revolution. They can function as reconnaissance squads. They can be fore-runners of change and anticipate and take action to make it less painful. They can work for progress development and consequently in course of time they can help the state in extending its activities over wider areas, thus raising the national minimum. Age-India and Help age are voluntary organisations engaged in the welfare programmes of the aged. Indian Council of Child Welfare is engaged in the promotion of child welfare. The Indian Curricule for Women Welfare is working in the field of women welfare. All India Ex-servicemen Welfare Association is concerned with the welfare of the ex-servicemen. Similarly thousands of voluntary associations exist to look after the interests of the groups they represent.

Chapter 8 : Governments and Voluntary Sector Welfare: Historians' Perspectives - Ministry of Social Development

The voluntary sector or community sector is the duty of social activity undertaken by organizations that are nonprofit organizations and non-governmental. This sector is also called the third sector, [2] in contrast to the public sector and the private sector.

Chapter 9 : What is the Voluntary Sector? Definition & Examples

The Voluntary Sector in British Society On 20 March , the British Academy held a workshop to consider continuity and change in the socio-political roles of voluntarism and voluntary associations in British society.