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Social support for people with disability and reflection on 'positive' and 'negative' charities

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Difference / disability is associated with limitations in social contacts and the risk of social exclusion. Charity and philanthropy not only are an opportunity for people with disabilities but they also pose a threat. The article deals with 'positive' and 'negative' charities, as well as ethical guidance to these activities. The text asks about the 21st century model of NGOs' support for people at risk of social exclusion.

KEY WORDS: charity, philanthropy, disability, social support, ethical guidelines

The 'Other', in the discourse of Polish special education in the recent years has been an acknowledged, collective term referring to all categories of people threatened with social exclusion due to them being different¹. Special education equates that term, primarily with disability but also every category of people requiring either smaller or more substantial social support. Analysing the sources of social

¹ See J. Rutkowiak, A. Krause (eds.) (2009), *Obszary społecznej marginalizacji – niepełnosprawność*, Olsztyn: OSW im. J. Rusieckiego.

support, one might point to many of them, with one of the goals of modern support activities (including social policy, social aid or social work) being the search for and activation of its resources². These might include various charitable initiatives, as well as buildings of the so-called third sector i.e. different non-governmental organizations known in Poland as NGO or NGOs (plural) from their English abbreviation. It is worth pointing out that these abbreviations are used in many official documents, both domestic as well as foreign. In the case of full dependency on the state (this might include economic dependence as well as political or ideological dependence) the QUANGO abbreviation is used (Quasi-NGO)³, although it is not as widely recognized as the previous one.

In Poland organizations supporting people with disabilities have been around for a while, in fact, since the XIX century. The oldest one located on Polish territories was created in Lviv in 1876 and was called 'Nadzieja' Galician Deaf and Mute Association (Galicyjskie Towarzystwo Głuchoniemych 'Nadzieja')⁴.

Since that time an array of other associations which operate till this day have been created, among them, those developed on a nation-wide scale, including big social organizations such as Polish Association of the Deaf (Polski Związek Głuchych), Polish Association of People with Disabilities (Polskie Stowarzyszenie na rzecz Osób z Upośledzeniem – since 2015 Polish Association of People with Intellectual Disabilities), Polish Association of the Visually Impaired (Polski Związek Niewidomych), Polish Association Towards Fight with Disability (Polskie Towarzystwo Walki z Kalectwem). They all have decades of tradition, however, their intensive

² D. Podgórska-Jachnik (2014), *Praca socjalna z osobami z niepełnosprawnością i ich rodzinami*, CRZL, Warszawa.

³ *Elementarz III sektora*, Stowarzyszenie Klon/Jawor, Warszawa (2005), [online], [accessed: 17.05.2017], <http://www.ngo.pl/files/biblioteka.ngo.pl/public/ksiazki/Klon/elementarz_III_sektora.pdf>.

⁴ B. Szczepankowski (1997), *Historia ruchu głuchoniemych*. Publikacja wydana z okazji 120-lecia ruchu społecznego niesłyszących na ziemiach polskich oraz 50-lecia Polskiego Związku Głuchych. PZG, Warszawa.

development, just as non-governmental organizations operating towards other social groups and established with different purpose, has come about with the system transformation of the nineties. Moreover, a new space for activity was created with the act of law dated 24 April 2003, called the Public Benefit and Volunteer Work Act⁵, amended in subsequent years⁶, incorporating the experiences of first years of volunteer work, as a phenomenon which was not embedded in Polish law. This is a relevant remark, since it indicates how important the lessons in new reality was for us as a nation, including giving new shape to social actions.

In order to emphasize the social and organizational functions of NGOs one uses also the name 'public utility organizations' or 'public benefit organizations', although from the point of view of their special status (e.g. right to access financial means from public donations, including tax payer declarations offering those organizations 1% of income tax), not all NGOs can be considered as such in light of Polish law. Public utility in the name of the category of the organization does not mean lack of economic motives or even the possibility to earn money, but indicates the 'pro publico bono' motives as the leading theme that overrides all others. Moreover, it is subject to basic system control, through the duty of annual filing and publishing of financial statements, this does not mean that the organizations are not guided towards gaining financial benefits and are not seeking to improve their financial resources to further their agendas and improve the lives of their members and members of the society, but the social utility is the leading theme and other actions are merely subordinate⁷.

⁵ Act of law dated 24 April 2003, *Public Benefit and Volunteer Work Act* (Journal of Laws number 96, dated 2003, item 873).

⁶ *Public Benefit and Volunteer Work Act, dated 24 April, 2003, as amended* – consolidated text on the basis of the Announcement of the Speaker of the Sejm of the Republic of Poland dated February 1, 2016 on the announcement of the uniform text of the *Public Benefit and Volunteer Work Act* (Journal of Laws dated 2010 number 28, item 146).

⁷ Ibid.

The name 'third sector' regards the division of entities undertaking social activity in modern democratic states, which includes the following groups:

- first sector – national, includes public administration oriented towards the implementation of public tasks;
- second sector – private, includes the business sphere, enterprises and all institutions oriented towards economic profit;
- third sector – organizational sector of NGOs, private organizations, entities operating socially and non-profit organization⁸.

In this breakdown, the term 'non-governmental' differentiates the third sector from the first sector and the name 'non-profit' – the third sector from the second one, as presented in table 1.

Table 1. Basic characteristic of 'third sector' in the division of subjects of socio-economic activity of the state (source: own work on the basis of G. Spytek-Bandurska, 2009 and portal of Polish ngos www.osektorze.ngo.pl)

Entities	Business sector	Economic Objectives
State, governmental, public	FIRST SECTOR Governmental institutions	non-profit, realization of public tasks
Private, non-governmental, non-public	THIRD SECTOR □ Non-governmental organizations	
	SECOND SECTOR Private enterprises	profit-oriented

Pro-social oriented organizations used to be called charities and the terms 'charity work', 'philanthropy' still operates in the public discourse, while both these terms as well as actions they describe requires some consideration – hence the question in the title about the 'good' and 'bad' charity work.

The word 'charitable' comes from latin *charitas*, *caritas* 'mercy'; *charitativus* 'merciful', while the word 'merciful;' comes from the

⁸ Non-governmental organizations portal. [online], [accessed: 22.04.2017], <<http://osektorze.ngo.pl>>.

word 'love' - in philosophy and Christian ethics one of the basic existential relations, which joins people together and becomes a personal relation. The idea of love is, therefore, a constitutive for the assumptions of Christian personalism and Mieczysław Gogacz specifies them as the basis for the philosophy of protective actions, since *the entire human being is involved in personal love, when the intellect and will protect this relation with its actions*⁹. It is, therefore, total and complete and full love. One might repeat after the author and mention *the love that is protected by cognition and decisions*. This is an important statement, since in the modern society actions commonly considered charitable, are not always determined by personal relations, they are not always accompanied by will and effort that helps to truly meet The Other, which in the light of quoted words, contradicts the very idea of love considered through the prism of personalism.

There are several types of Christian love - *caritas* is one of them, and, to be more precise, it is one of the forms of cerebral love (latin *dilectio*). In a personalist view, it is not even a social activity, but a certain overriding value, namely, altruistic care of a human being without any expectations of reciprocity, is a goal in itself. Only such love allows to embrace another human being. As emphasized by Gogacz, in *caritas*, it is the other human being who is most important *his goodness, love, longing, problem*¹⁰. Social actions, charitable acts can and should radiate from *caritas* understood in that way. The question remains, however, can it be actually perceived as a leading idea of modern charitable work that, on the face of it, might seem very well developed? One of the contradictions is e.g. limiting the charitability to financial donations, which are supposed to keep the donor in good mood and conviction about his kind-heartedness, without entering into the space of personal relations, which we mentioned earlier or at least becoming interested in the fate and real problems of beneficiaries. It is clear that due to the size of unful-

⁹ M. Gogacz (1998), *Wprowadzenie do etyki chronienia osób*, Wyd. Navo, UKSW, Warszawa, p. 63.

¹⁰ *Ibid.*

filled needs and charitable work, it is difficult to make *face-to-face* contacts possible, but one must also consider that charitability built upon mass communication, using superficial emotional gestures and mechanisms of consumer behaviour as a basis for *fundraising* (professional form of obtaining financial resources for non-governmental organizations) is linked to the risk of impersonal treatment of beneficiaries and facilitating dangerous social stereotypes. It might, for example, build a stereotype of a disabled person as poor, unhappy, dependent. Such stereotype contradicts the image of a disabled person represented by the theology of special education and might even contradict revalidative goals.

This is surely an area characterized by some risk, which requires a consideration by a special educator, although it is not an argument against charitable work as such. Analyzing, however, the real picture of actions undertaken in this sphere (which we will mention in more detail in the further part of the paper), as well as their effects, one might observe, that the adjective charitable has in modern times detached from its source word. Therefore, if we are taking into consideration and critically evaluate the functioning of the charitable work movement, as well as charitable approach towards providing aid, this does not refer to the criticism of *caritas* as such. Moreover, it seems that the formula of *caritas* is timeless and can not be exhausted, while the formula of charitable initiatives, always has to be updated in the face of some realities of social work – some *here and now*. Doubtless, *caritas* needs to ripen, needs to be learnt. Just as one need to learn about the human being to whom help is provided, since every form of help is now an interference in the world of the Other and, as such, motivates to special attention, responsibility and ethics.

Two other notions alluded to before ‘beneficence’ (or ‘performing good deeds’) and ‘philanthropy’ should be treated as synonymous. Beneficence – according to the PWN Dictionary of the Polish Language is activity with social character based on providing material assistance to the poor¹¹, a very similar definition is provided for

¹¹ Hasło: dobroczynność, [w:] Słownik języka polskiego PWN, [online], [accessed: 2.05.2017], <<https://sjp.pwn.pl/doroszewski/dobroczyznosc;5421107.html>>.

the word philanthropy (gr. *philanthrōpia* – performing good deeds, kindness; *philánthrōpos* – loving humanity): it is an activity of people or institutions aimed at carrying aid to those in need¹². One might, therefore, assume that the words *beneficere* and philanthropy mean the same things (the word *beneficere* is almost never used in Polish, although, due to the implementation of many different types of project i.e. Financed from the EU funds, the word ‘beneficiary’ has become very popular indeed).

The paradox of the word ‘beneficence’ (performing good deeds) lies in the fact that when realized inappropriately it might bring negative social effects and despite positive intentions might change into ‘badly done charitable work’ or ‘performing bad deeds’. Sometimes it is difficult to understand, how is it possible, that the negative effects of social actions are situated so far away from the positive assumptions. For example: for the same reason it is difficult to understand why in many countries in big cities bans are being introduced on feeding homeless people and providing the beggars with money is considered socially detrimental activity. This does not mean, however, that this is an attempt at desensitizing people and phasing out charitable activities, this is merely an attempt at making references over the prospective relevance of own work – in the discusses example facilitating homelessness.

The ban on feeding the homeless is binding in over fifty US cities including such metropolises as New York, Los Angeles, Las Vegas, Phoenix, Dallas or Miami, such activities are considered as offences and are enforced with fines and prison, even in regard to representatives of charitable organizations, since they have been reserved as social activity which is a competence of state organizations¹³. Such food policy implemented towards the homeless makes

¹² Hasło: *filantropia*, [w:] *Słownik języka polskiego*, [online], [accessed: 2.05.2017], <<https://sjp.pl/filantropia>>.

¹³ Ch. Spargo (2014), *Florida charity worker, 90, arrested by police for feeding the homeless gets right gets arrested again one day later*, [in:] MailOnline [website] [online] [accessed: 25.11.2016], <<http://www.dailymail.co.uk/news/article-2822829/Charity-worker-90-arrested-police-feeding-homeless-gets-right-work-one-day-later-despite-outcry-insensitive-mayor-gets-arrested-again.html>>.

is easy not only to count them (a problem in all countries) but also undertaking actions related to helping people change their homeless status. This is a drastic example which shows two opposite poles of performing good deeds.

It turns out, that we can not displace charitable actions from learning and growing in *caritas*, but also philanthropy can not be detached from the reality and mechanisms governing the social world. Philanthropy should be, therefore, well thought through and the good deeds should be performed rationally and should be inscribed in some strategy of changing the world or 'repairing the world' as some believe. As far as the charitable actions can be undertaken by everyone, philanthropy requires a lot of resources to implement the assumed actions: the bigger the scope of these planned changes, the bigger the resources. It can therefore be performed by the rich individuals¹⁴, which can sometimes evoke opposite emotions and opinions (stereotype of a bloodsucking 'capitalist' who enriched himself at the expense of others and is now playing a philanthropist), however one should look closer at the resources (not only financial ones) being at the disposal of the most enterprising individuals. Against harmful opinions they are frequently motivated by a genuine will to do good and by solidarity with groups or weaker individuals.

A good, modern, socially valuable and ethical philanthropy is not, however, a simple matter. One must learn it. The press releases regarding the opinions of Poles about philanthropy prove to be quite interesting. From the study conducted at the commission of Foundation for Poland, it results that almost 60 percent of Poles claim they understand the word philanthropy. *While, only 18 percent can indicate its correct definition. Over half confuses philanthropy with charity and the 1% of tax granted to the public benefit organizations. As*

¹⁴ In Poland the number of people with assets worth over 1 million dollars exceeded 78 thousand in 2008, according to the report of the British company MDRC. See: *Philanthropy – Poles do not know this word (Filantropia – Polacy nie znają tego słowa)*, Issue dated 27.10.2010, [online], [accessed: 2.05.2017], <<http://wiadomosci.dziennik.pl/wydarzenia/artykuly/307049,filantropia-polacy-nie-znaja-tego-slowa.html>>.

opposed to somebody who does charity-work (feels compassion towards others and has a compelling need to help them), a philanthropist is a person who meticulously plans the way in which he/she helps (only 18% of people know about this) and can wait for the results of their actions (3,7% of the surveyed). Apart from a certain simplification in bringing charitable acts to an act of fulfilling a 'sudden need to help', this commentary justly aims at differentiating two discussed types of pro-social initiatives. Considering also the need to sensibly manage this area of social activity, the Foundation for Poland prepared the Individual Philanthropy Programme, first of it's kind in Poland, addressed to wealthy individuals¹⁵. This is how one can connect philanthropy with charity work.

A similar stance to the Foundation for Poland is displayed by the Academy of Development of Philanthropy in Poland (ARFP)- third sector organization, building a network of partner relations between different entities, dealing also with supporting the development of voluntary work. On the ARFP site we read: *Imagine a world, in which people trust and help each other, they can share with others and jointly solve problems. Is this possible to achieve? Yes. Thanks to modern philanthropy. Modern philanthropy is not giving money away or granting ready-made solutions. It is inspiring others to act and change his /her life attitudes. This is the world we are trying to create. We are not doing it alone. The world of academia along with Partners is changing the world for the better. How? We support local communities, reward socially-engaged companies, awake in people the willingness to help. Good is everywhere, it is enough to wake it up*¹⁶.

With this in mind, one might ask, what risk hides in charitable and philanthropic initiatives? One of the biggest threats seems 'ill' help, which instead of changing something in the life of the beneficiaries, strengthens their sense of helplessness and dependence¹⁷.

¹⁵ Ibid.

¹⁶ *Misja i zasady. Akademia Rozwoju Filantropii w Polsce*, [online], [accessed: 2.05.2017], <http://www.filantropia.org.pl/misja_i_zasady>.

¹⁷ See. D. Podgórska-Jachnik (2014), *Praca socjalna z osobami z niepełnosprawnością...*, quoted item., p. 45-52.

Examples of inappropriate support include: reinforcement of demand-cantered attitudes or behaviour, no willingness to change, increasing lack of faith in the possibility to change or just pure convenience. The *Ethics Guide* BBC mentions a whole list of potentially negative effects of activities which in their intention are considered as charitable. Their critique includes statements pointing out that:

1. they regard symptoms and do not remove the causes;
2. they change the status quo, not the persons in need;
3. they work as remedial action towards faulty solutions, they weaken person-oriented mechanisms of social reforms, bring 'miraculous' relief focusing the attention away from the relevant problems;
4. weaken the ingenuity and individual motivations to change; extinguish the spirit of change and ability to self-help;
5. by decreasing the budget they take the burden off the state in a given area, they run the risk of causing under-financing that area or incentives government to curb funding on it.
6. they create an illusory substitute of welfare and hide problems;
7. another consequence is the distortion of social justice by favouring and acknowledging selected entities;
8. they distort market mechanisms and social mechanisms;
9. through the system of deductions and tax-free amounts they weaken the tax system causing the loss of control over part of the funds, which could be used for more socially efficient goals;
10. they do not create a hierarchy of social utility of donations;
11. can assume the form of egoistic good deeds (undertaken for own well-being, not to actually do good);
12. might violate human dignity, or even rights of individuals;
13. distort the autonomy of the recipient and his self-regulatory mechanisms¹⁸.

¹⁸ BBC (2014), *Ethics guide. Arguments against charity* [online], [accessed: 10.12.2016]. <http://www.bbc.co.uk/ethics/charity/against_1.shtml>.

Apart from that BBC warns against political manipulation (implementing hidden agendas, other than those declared), ineffective use of resources, obtaining them in an unethical way, treating people as objects and using them for the purpose of obtaining funds¹⁹.

All these threats should be taken into consideration in relation to charitable work. However, this does not mean, that they should be limited. Just the opposite, charitable work based on real *caritas* and wise philanthropy should be developed while the awareness of the mentioned threats should initiate critical thinking about what form they should take, what additional actions should be undertaken to protect against misuses and against dilettantism. In table 2 the suggested countermeasures were presented that might be undertaken for charitable work to fulfil its purpose of performing good deeds not bad ones. Naturally, this does not exhaust the repertoire of possible solutions. It is, however, an author's proposition based on own experiences of cooperation with non-governmental organization in the area of social support for persons threatened with social exclusion. In fact, it is this proposition, which is to provoke the reader to his own reflections and own ideas. The preventive measures presented in the table should, therefore, be treated not as strict rules but as material that sensitizes to the problem and encourages to create own preventive solutions.

Table 2. Possibility of preventing 'bad' charitable work in relation to the threatened areas indicated by *Ethics Guide* BBC (source: own work)

Potential results of 'bad' charitable work according to <i>Ethics Guide</i> BBC	Preventive measures
Involvement into the symptoms - not causes	Good diagnosis and cooperation with different entities towards identifying the roots of the problem; reorienting help
Changing the status quo, not the position of the poverty-stricken person	Replacing the incidental activities with long-term actions (cooperation, active/ activating support, charity connected with social work

¹⁹ Ibid.

Potential results of 'bad' charitable work according to <i>Ethics Guide</i> BBC	Preventive measures
Compensates the faulty solution - thus weakens mechanisms of social reforms, directed at the relevance of the problem	Complementary nature of the preventive solutions, reform solutions and intervention-compensatory ones
Creates an illusionary substitute of welfare and hides the problem	
Weakens ingenuity and individual motivation to implement changes and ability of collective self-help	Persistent implementation of the aid principle, subsidiary support, social contacts
Lessen the burden of the state in a given area - create the risk of sparing funds by the government for these purposes	Revealing the areas of failures of state, lobbying, organization of targeted solutions
It might provide groundless favouring, lead to discretion and injustice	Systemic aid, good social diagnosis - cooperation with social employees (community interview)
Increases the unjustified differences between the entities, diluting the social and market mechanisms including the competitiveness mechanism	Intervention-like activities; increasing of responsibility of charitable organizations
Through deductions and tax-free amounts it weakens the taxation system and the control of part of the resources which could be efficiently directed for social purposes	Watchdog type organizations, transparency and revealing accounts of organizations
Does not prevent inefficient spending of resources by charity organizations	
Does not create or even distorts the hierarchy of public utility, and so does not facilitate the donations that benefit the public	Social education; developing civic attitudes, increasing the participatory activity
Fulfills egoistic motives of donors, is not necessarily conducive to the actual performing of good deeds	Social education, developing of civic attitudes, joining donations with different forms of contracts with beneficiaries
Might violate the dignity of human beings and even their rights	Social education, developing assertiveness, creating space for dignified acceptance of help
Might be politically manipulated and realize different goals from those declared	Revealing the true intentions, transparency of actions, <i>watchdog</i> type organizations
Creates the space for unethical <i>fundraising</i> , in which the persons are the pretext to obtain resources	Social education, professionalization of <i>fundraising</i> and professional activity of social managers, ethical discussions
Distorts the autonomy and their mechanisms of self-regulation	Persistent realizations of the Subsidiarity Principles, subsidized support, social contracts, counteracting demand-oriented attitudes

Summarizing the information gathered in the table, one might say that the concern for 'good' charitability – on the highest level of generality – is based first and foremost on three pillars:

- social education, professionalizing and shaping responsible non-governmental organizations;
- the principle of activation and aid, releasing both the resources of organizations as well as the supported entities (idea of *empowerment* – consistent also with the current direction of development of social aid and social work);
- external mechanisms, such as conducting and delivering independent local diagnosis and social needs, coordination of actions of different organizations and creating partnerships, standardization of initiatives allocated and co-financed and efficient functioning of mechanisms of social control (watchdog type organizations, controlling both the activities of governmental organizations as well as non-governmental organizations); it is best if all this is included in local social policy strategies, creating transparent framework of undertaken charitable activities.

In relation to the first area, one must stress the importance of different types of publications and web portals directed at non-governmental organizations (including the nation-wide publications and portals www.ngo.pl and www.klon.org.pl/ngopl, which publish not only information, guidelines, examples of good practices, announcements but also results of research useful in planning wise and necessary actions of NGOs).

Unfortunately, as results from the report by Klo/Jawor Association conducted in 2012, the diagnosis of the needs of the beneficiaries that would help plan activities was done only in every third organization. Only the same amount has at their disposal detailed information about the efficiency of their actions. Only half of the organizations train their employees or try to evaluate the efficiency of their actions. Only half of the organizations train volunteers, employees and other people engaged in the implemented

actions²⁰. Therefore, the investment in the development of the organization by training as well as studying social needs and evaluation of activities are not the strong sides of Polish non-governmental organizations, and this should change if we expect professionalism from them.

Nevertheless, it is worth mentioning that in the *Classification of the professions and specialities for the benefit of the labour market in the section Representatives of public authorities* (code: 111) in the category 1114 *Professional activists of member organizations*, a profession appears marked as 111403 *Professional activist of non-governmental organization*²¹. In the concise description of the profession, one might find the following sentences: [professional activist or non-governmental organization] *specifies, formulates and implements the program, goals and principles of the non-governmental organizations; plans, coordinates and performs evaluation of activity and effects of work done by non-governmental organizations as well as its organizational units; (...) promotes and supports organizational interest as well as interests of its members towards the legislative, executive bodies and the society; presents the reports to organizational authorities, members of organizations and financing agencies; monitors and evaluates the effects of operation of non-governmental organizations (...)*²². Requirements towards the pro-

²⁰ J. Przewłocka, P. Adamiak, J. Herbst (2013), *Podstawowe fakty o organizacjach pozarządowych – raport z badania 2012*. Seria: Badania Aktywności Obywatelskiej, Stowarzyszenie Klon/Jawor, Warszawa, p. 196.

²¹ *Classification of professions and specializations for the needs of the labor market in 2014 amended by the regulation of the Ministry of Family, Labor and Social Polity, amending the Regulation on the classification of professions and its scope dated 7 November, 2016 (Journal of Laws dated 2016, item 1876)*.

²² Professional activist of non-governmental organization, *Zawodowy działacz organizacji pozarządowej*, 111403, Profession description Lodz Labor Office in Warsaw [online] [accessed: 20.06.2017], <http://wupwarszawa.praca.gov.pl/rynek-pracy/bazy-danych/klasyfikacja-zawodow-i-specjalnosci/wyszukiwarka-opisow-zawodow/-/klasifikacja_zawodow/zawodow/111403?_jobclassificationportlet_WAR_nnkportlet_backUrl=http%3A%2F%2Fwupwarszawa.praca.gov.pl%2Frynek-pracy%2Fbazy-danych%2Fklasifikacja-zawodow-i-specjalnosci%2Fwyszukiwarka-opisow-zawodow%2F%2F-%2Fklasifikacja_zawodow%2Flitera%2FZ>.

fessional activists of the non-governmental organizations²³ are quite substantial but flexible, considering different personal resources, for example, education or experience (as results from the studies, the third sector indicates significant diversity not only as far as the scope of activities, by also in the manner of dividing work and duties²⁴), or even the style of work in an NGO. It turns out, however, that most professional activists have university diplomas or are graduates of institutes of higher learning, they frequently have earlier professional experience, as well as experience in volunteering²⁵.

Since NGOs bring together people who look for representation of threatened interests of the members of their social group, they help bring together people with disabilities. The activities within the organizations can fulfil many needs, for example the need of affiliation, social contacts, representing interests as well as broadly understood need for social and professional activity. Especially, the latter one deserves some attention since the third sector has become currently also a major employer and, therefore, an important *element* in professional activation of sensitive social groups. People frequently hired in NGOs include people with disabilities. Therefore the National Fund for Rehabilitation of People with Disabilities has placed on its website an interesting material showing the possibility to fulfil requirements for the profession of the activists of non-governmental organization by people with different disabilities, along with instructions of adjusting the work environment to their needs²⁶.

In Poland almost half of NGOs is entirely based on social work, volunteering, with 45% of members of the organization not collect-

²³ Known in some countries as (e.g. in Germany) social activists - in Poland the word 'activist', though common, is not well received by everyone.

²⁴ J. Przewłocka, P. Adamiak, J. Herbst (2013), *Podstawowe fakty...*, op. cit., p. 188.

²⁵ *Polskie Organizacje Pozarządowe 2015*. [online], [accessed: 17.05.2017], <http://fakty.ngo.pl/wiadomosc/1889499.html>>.

²⁶ *Zawodowy działacz organizacji pozarządowej* (br.), [online], [accessed: 2.06.2017], <https://nowastrona.pfron.org.pl/fileadmin/files/z/4147_Zawodowy_dziaacz_organizacji.pdf>.

ing any remuneration²⁷, which means, however, that over half of them from over 123 975 NGOs in Poland²⁸, employ at least one or even several people (although there are such people, who hire several dozen employees and, more frequently, bigger, nation-wide organizations). As results from the examination, making money in NGOs, is a phenomenon observable in associations and foundations in bigger cities, especially in Warsaw and in organizations having at their disposal bigger budgets²⁹.

In remaining organizations the percentage of resources devoted for remuneration is diverse, first of all it is dependent on the type of undertaken activity. Where it is about obtaining, purchasing and distribution of material goods (e.g. Expensive medical equipment or food) the percentage share of remuneration will obviously be lower than in the case of distribution of services (e.g. social, therapeutic, educational), where the main share of costs is composed by the remuneration for the employed therapists.

The Non-governmental Organizations Portal (Portal Organizacji Pozarządowych) gives examples of the share of the remuneration in the budgets of different organizations in 2015. In the case of the Great Orchestra of Christmas Charity (Wielka Orkiestra Świątecznej Pomocy) that share is around 3,8%, Federation of Polish Food Banks (Federacji Polskich Banków Żywności) around 27%. In the case of distribution of materials aid and services it is slightly higher, e.g. in Caritas in the archdioceses of Częstochowa it was around 39% in the Catholic Association of the Disabled in the archdiocese of Warsaw – around 49%. The organizations fulfilling the roles of ombudsman, experts and

²⁷ A. Gałązka, I. Dutkiewicz (2016), *Ile i za co zarabiają pracownicy NGO?* [online] [accessed: 14.04.2017], <<http://wiadomosci.ngo.pl/wiadomosc/2005485.html>>.

²⁸ Data from 17.05.2017 r. Zob. Zespół badawczy Stowarzyszenia Klon/Jawor (2017), *Liczba NGO na świecie [diagram of the week]*, [online], [accessed 20.05.2017], <<http://fakty.ngo.pl/wiadomosc/2069932.html>>.

²⁹ In the study of the association Klon/Jawor the percentage of the organizations in which none of the members or authorities collects remuneration, for working for it or directly in it, is even higher and is equal to 72%, but these were earlier research than the ones quoted above from the site ngo.pl. Zob. J. Przewłocka, P. Adamiak, J. Herbst (2013), *Podstawowe fakty...*, op. cit., p. 190.

offering services, are those most burdened with personal costs, an example of which is the budget cost at around 70%³⁰ of the foundation of the Parents Rights Ombudsmen. It needs to be pointed out, however, that the costs of obtaining funding for the social activity are not small. Averaging and discarding the earlier described issues related to the profile of an NGO, if, ultimately around 65% of obtained funds reach the beneficiaries (costs constituting 35%), one might consider such organization as working economically efficient (although that percentage is not a guarantee of sensible expenditures). In most cases it is around 50%³¹. Sometimes, less efficient management seems to be the case as well as attempts at extorting money. Therefore, there is a need for efficient mechanisms of control (social), all the more so, that a significant amount of money flows through third sector. In Poland the big players of philanthropic activities include not only the wealthy individuals, but also non-governmental organizations – mainly organized as foundations with annual income exceeding 1 million zł. As per 2014 data, these include 'Zdążyć z pomocą' Children Foundation (Fundacja Dzieciom 'Zdążyć z pomocą') income of 160 million 447 thousand zł), Great Orchestra of Christmas Charity (Fundacja Wielkie Orkiestry Świątecznej Pomocy, 64 million 425 thousand zł), Wiosna Association (Stowarzyszenie Wiosna, 41 million 236 thousand zł), Polish Humanitarian Action (Polska Akcja Humanitarna, 33 million 399 thousand zł), SOS Children's Villages (Wioski Dziecięce SOS, 32 million 426 thousand zł), Polish Red Cross (Polski Czerwony Krzyż, 29 million 096 thousand zł), Caritas Polska (22 million 400 thousand zł), Polsat Foundation (Fundacja Polsat, 12 million 307 thousand. zł), TVN 'Nie jesteś sam' Foundation (Fundacja TVN 'Nie jesteś sam', Anna Dyma's 'Mimo wszystko' foundation (1 million 348 thousand zł), Jolanta Kwaśniewska's Porozumienie Bez Barrier foundation (1 mil-

³⁰ A. Gałązka, I. Dutkiewicz (2016), *Ile i za co zarabiają pracownicy...*, op. cit.

³¹ Indicators obtained in American conditions – In Poland they may vary a little bit, but there are no comparable studies. See K. Hundley, K. Haggart (2013), *America's 50 worst charities rake in nearly \$1 billion for corporate fundraisers*. Times/CIR special report, 'Tampa Bay Times', October 2014 [online], [accessed: 11.07.2017], <<http://www.tampabay.com/topics/specials/worst-charities1.page>>.

lion 8 thousand zł)³². These are recognized organizations, presenting the modern model of philanthropy (an example of great projects regarding the described personal relations with the beneficiaries is the *Charitable Package (Szlachetna paczka)* initiative by Association Spring (Stowarszenie Wiosna), not always the income of the organization can be an indication of its efficiency. However, abuses are not uncommon, which was aptly described by independent journalists associated in the *watchdog* type organization called Tampa Bay Times.

One of the purposes of the Tampa Bay Times organization is revealing the biggest abuses which happen under the guise of charitable actions. On their website, the organization publishes the financial results of the worst 50 American NGOs (*America's 50 worst charities*)³³, which declare their mission to be performing good deeds, and have the combined income in excess of over half a billion dollars. The watchdog describes the inept initiatives, and borderline unprofessional decisions and actions. As revealed by the Tampa Bay Times, in those often big corporations obtaining huge financial means, a significant portion of income (over 70%) is devoted to the remunerations for employees, slightly over 26% composes the remaining budget of the organization, including the remuneration of activists employed there, while beneficiaries, directly, obtain around 3,5% of the total. This is the average for the 'worst fifty' - in the worst case scenarios only 1% of the accumulated funds reached beneficiaries in the weakest-performing organizations³⁴...

Are the abuses in the third sector an argument against its activities? Absolutely no. This is an exceptionally important area of social and economic activity for the modern state and its development is very relevant - especially in the area of volunteering. However,

³² M. Ratajczak (2016), *Ile zbierają najbardziej znane polskie organizacje dobroczynne? Sprawdzamy ich przychody*. Internet portal, money.pl [online], [accessed: 20.06.2017], <<https://www.money.pl/gospodarka/wiadomosci/artukul/ile-zbieraja-najbardziej-znane-polskie,151,0,1991575.html>>.

³³ Hundley K., Haggart K. (2013), *America's 50 worst charities...*, op. cit.

³⁴ Ibid.

revealing the abuses and preventing them, as well as improving the quality of functioning of weak organizations are a very important task since these organizations undermine the public trust in charitable initiatives and philanthropy. Instead of encouraging the society to participate in them by showing solidarity, they may have the opposite effect. One should not allow the weak, unprofessional and dishonest organizations cast a shadow over those, which perform valuable work. One might discuss the forms of initiatives, their content or methods, provided a sufficient level of professionalism is ensured.

A question remains, are good deeds and charitable activities, something one should currently take into consideration in solving problems related to disability? Is becoming a recipient of charitable initiative not violating the sense of dignity³⁵, image and the self-regulating capacity of these individuals? This depends on good recognition of needs and the manner of conducting supportive actions, as well as on the consistent dignified treatment of people with disabilities. This means, e.g. possibility of voicing opinions in matters regarding them, making choices (sometimes these have to be supported decisions), as well as acting on one's own behalf. It is worth also to notice that an increasing number of disabled people openly objects to the traditional charitable work, especially that based on pity. This does not mean that being disabled, they do not require assistance, but this should be assistance tailored to the specificities of the XXI century, inscribed in the social inclusion processes³⁶ and social model of disability, meaning e.g. responsibility of the society for the problems resulting for disability³⁷. Moreover, it must

³⁵ B. Szczupał (2011), *Godność osoby z niepełnosprawnością. Studium teoretyczno-empiryczne poczucia godności młodzieży z dysfunkcją narządu ruchu*, Warszawa: Akapit.

³⁶ M. A. Winzer (2000), *The inclusion movement. Review and reflections on reform in special education*, w: *Special education in the 21st century. Issues of inclusion and reform*, eds. M. A. Winzer, K. Mazurek, Waszyngton, DC: Gallaudet University Press.

³⁷ C. Barnes, G. Mercer (2008), *Niepełnosprawność*, Wyd. Sic!, Warszawa. Sibilski, 2000; I. Hacking (1999), *The social construct of what?*, Cambridge, MA - London: Harvard University Press; L. Sibilski (2000), *Social Aspects of Disability: Social Movements, Social Organization, and Legislative Action*, "Śląsk" Wyd. Naukowe, Katowice.

be clearly stated that the scale of disability and the problems resulting from it is big enough and it is difficult to expect the state to tackle all the challenges, and its carry their weight, especially that the scale of problems pertaining to the discussed group increased after the ratification by Poland of the Convention on the Rights of Persons with Disabilities³⁸. Although the assumed equality in rights might, in some way, contradict the charitable approach, in the toolbox of benefactor-oriented activates we have tools of compensating the endangered rights, especially in areas in which it would be difficult to enact the provision of the Convention without the aid and support of others (e.g. this regards the right to procreate or the right to have a separate/ independent place to live).

Apart from poverty, indicated in the provided definitions of charitability and philanthropy, also disability has for a long time been a traditional area of focus of supporting activities, although the areas of support have evolved. Currently, the activities of non-governmental organizations should include not only a new approach to social policy but also a new approach to disabilities. They are a contradiction of the image of a passive dependent person who, due to disabilities, becomes a subject of caretaking activities, including charitable work. It needs to be added that new trends in social policy, including social aid and social work, are exceptionally congruent with the new attitude to disabilities. In new both active and activating aid initiatives the consistency with the modern special pedagogy is an important point, yet, it should be evaluated, if we really, in practice are dealing with the actual implementation of these assumptions.

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