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Argument

My project "*Charities in the U.K.*" is an integral part of preparation for my professional work.

In the preparation of my project I had to expand my knowledge studying the bibliography recommended by the coordinator.

The chosen theme is structured in chapters addressed separately as distinct parts.

I chose to write about Charities because I am very fond of those people who let go of everything in their life to enroll in a charity organization and help others. I could go on and on about how wonderful they are but the bottom line is that they are out there, helping families daily and that's all that matters.

Précis

The first chapter gives the definition of charity. It refers to charity in general.

The second chapter is about the Samaritans, their work, confidentiality issues and other small similar charities.

The third chapter is about the Salvation Army, current organization and expenditures, beliefs and other interesting facts.

In the fourth chapter I will be presenting Mencap – their campaigns, coalitions and a short history.

The fifth and last chapter is about Barnardo's – one of the oldest and biggest charity organizations in the UK.

Introduction

The UK has an extraordinarily diverse and vibrant charitable sector which engages, supports and enhances the lives of people throughout this and many other countries.

Charities are not-for-profit organisations that undertake activities that contribute to society. In England and Wales charities with annual incomes over £5,000 are required to register with the Charity Commission. Since April 2008 charities have had to prove 'public benefit' to the Charity Commission. 'Public benefit' is the legal requirement that every organisation set up for one or more charitable aims must be able to demonstrate that its aims are for the public benefit if it is to be recognised, and registered, as a charity in England and Wales.

Small charities and some religious organisations do not have to register and are called "excepted charities". Some specific types of larger charities are also not required to register because they are regulated by agencies other than the Charity Commission. These charities include universities and are called "exempt charities".

Charities that were 'excepted', and some that were 'exempt' from registration before the Charities Act 2006 - opens new browser window was passed, will have to register if their gross annual income exceeds £100,000 starting in January 2009.

Other types of organisation also undertake activities that contribute to society. These include voluntary and community organisations and social and community enterprises.

Chapter 1

About charities

1.1 What do they do?

The origin of formally constituted charities in England and Wales can be traced back to Elizabethan times. In 1601 three specific categories of charitable activities were identified: the relief of poverty, the advancement of education and the advancement of religion. Over the past 400 years the scope of activities recognised as charitable has expanded and have been recently defined in the Charities Act 2006 to include:

- the prevention or relief of poverty;
- the advancement of education;
- the advancement of religion;
- the advancement of health or the saving of lives;
- the advancement of citizenship or community development;
- the advancement of the arts, culture, heritage or science;
- the advancement of amateur sport;
- the advancement of human rights, conflict resolution or reconciliation or the promotion of religious or racial harmony or equality and diversity;
- the advancement of environmental protection or improvement;
- the relief of those in need, by reason of youth, age, ill-health, disability, financial hardship or other disadvantage;
- the advancement of animal welfare;
- the promotion of the efficiency of the armed forces of the Crown or of the police, fire and rescue services or ambulance services;
- other purposes currently recognised as charitable and any new charitable purposes which are similar to another charitable purpose.

In addition to these charity categories it is important to recognise the services that charities provide, who their beneficiaries are and where they operate. In broad terms charities perform three services:

- they provide help
- they represent or campaign
- they provide resources such as grants or volunteer help

Charities have three main types of beneficiary group:

- individuals - including the elderly, children etc
- institutions - including hospitals, schools etc
- the environment - including the conservation of land, animals etc.

The area of benefit of charities extends from individual local communities to regions, countries, continents and, in some cases, worldwide.

1.2 How many charities are there?

GuideStar UK holds information on the 169,000 registered main charities in England and Wales. All these charities are required to make annual returns to the Charity Commission. All those with annual incomes over £10,000 are required to file annual reports and financial statements. Approximately 60,000 registered main charities file such documents. From April 2009 the threshold for submission of annual reports and financial statements is planned to increase to £25,000.

1.3 Who works for charities?

The work of charities is undertaken by both volunteer and paid staff. Many of the larger charities use a combination of volunteer and paid workers. However, the vast majority of charities are run solely by volunteers.

Trustees are a special form of volunteer - it is these people who are legally responsible for the work of the charity. Other volunteers contribute to the work of charities by directly helping people and by fundraising, campaigning, and undertaking administration.

1.4 How much money do charities spend each year?

It is estimated that registered charities in England and Wales spend £36 billion each year. Most of this money is spent on charitable activities, including on grants to individuals or other charities. However, charities also have to spend money in order to generate the funds they need. These income generating activities include fundraising initiatives, running trading subsidiaries and charity shops, and the management of investment assets.

1.5 Where do they get this money from?

Charities receive funding from five main sources:

- donations and gifts from individuals - including legacies / charitable bequests
- grants from charitable trusts and companies
- fees for delivering services - including Government contracts
- income from the investment assets such as shares that charities hold
- profits from trading subsidiaries and charity shops

1.6 Charity registration

Charitable organizations who have an income of more than £5,000, and for whom the law of England and Wales applies, must register with the Charity Commission for England and Wales. For companies, the law of England and Wales will normally apply if the company itself is registered in England and Wales. In other cases if the governing document does not make it clear, the law which applies will be the country with which the organization is most connected.

Some charities which are called exempt charities are not required to register with the Charity Commission and are not subject to any of the Charity Commission's supervisory powers. These charities include most universities and national museums and some other educational institutions. charities.

CHPATER2

The Samaritans



Samaritans (until 2002 known as The Samaritans) is a registered charity aimed at providing emotional support to anyone in distress or at risk of suicide throughout the United Kingdom and Ireland, often through their telephone helpline. The name comes from the Biblical parable of the Good Samaritan, though the organisation is not religious. Its international network exists under the name Befrienders Worldwide, which is part of the Volunteer Emotional Support Helplines (VESH) with Lifeline International and the International Federation of Telephone Emergency Services (IFOTES).

2.1 The Coventry branch of the Samaritans

Samaritans was founded in 1953 by Chad Varah, a vicar in the Lincoln Diocese, whose pastoral work had convinced him that there was a need for this service. At the time there was an average of three suicides a day in London. The movement grew rapidly: within ten years there were 40 branches and there are now 202 branches across the UK and Ireland, deliberately organised without regard to national boundaries on the basis that a service which is not political or religious should not recognise sectarian or political divisions.[1] Samaritans offers support through approximately 17,200 trained volunteers and is entirely dependent on voluntary support. The name was not originally chosen by Chad Varah: it was part of a headline to an article in the Daily Mirror newspaper on 7/12/1953 about Varah's work.[1]

In 2004 Samaritans announced that volunteer numbers had reached a thirty-year low, and launched a campaign to recruit more young people (specifically targeted at ages 18-24) to become volunteers. The campaign was fronted by Phil Selway, drummer with the band Radiohead, himself a Samaritans volunteer.

Samaritans describes its current vision as "a society in which: fewer people die by suicide; people are able to explore their feelings; people are able to acknowledge and respect the feelings of others."

2.2 Samaritans' work

The core of Samaritans' work is a telephone helpline, operating 24 hours a day, 365 days a year. In addition, the organisation offers a drop-in service for face-to-face discussion, undertakes outreach at festivals and other outdoor events, trains prisoners as "Listeners" to provide support within prisons, and undertakes research into suicide and emotional health issues.

Since 1994, Samaritans has also offered confidential email support. Initially operating from one branch, the service is now provided by the majority of branches and co-ordinated from the organisation's general office. It receives tens of thousands of messages each year, including many from outside the UK, and aims to answer each one within 24 hours.

In April 2006 Samaritans launched a pilot scheme offering emotional support by text message, available to anyone in the UK and Ireland. In August 2002 Samaritans first completed a report on young people's use of text messaging. The report showed that 94% of 18-24 year olds send personal text messages. In 2004 the Mobile Data Association recorded that 81 million text messages were sent on August 19th - on the day that 'A' levels results were announced in the UK - another annual peak period of emotional support activity for Samaritans. In preparation for the nationwide, 24:7 text service, Samaritans ran two years of feasibility studies in its own branches, at schools and at music festivals.

The Samaritans also train sixth-formers in some United Kingdom schools as "Listeners", to provide a similar service to the telephone helpline in their school. The most notable difference, aside from the meetings being in person rather than by phone, text messages or emails, is that certain problems are not allowed to be kept confidential. This is because schools have a duty of care to the students and such events are not legally allowed to go unreported. These include serious self-harm and sexual or physical abuse.

Samaritans stresses that the service it provides is not counselling, and it will not give advice. That includes not giving advice to callers against death by suicide. The Samaritans does not denounce suicide, but rather it provides entirely accepting and non-judging listening to callers. The organisation's vision is for a society where fewer people die by suicide because

people are able to share feelings of emotional distress openly without fear of being judged. Samaritans believes that offering people the opportunity to be listened to in confidence, and accepted without prejudice, can alleviate despair and suicidal feelings. It is the aim of Samaritans to make emotional health a mainstream issue.

2.3 Confidentiality

Samaritans maintains a strict code of caller confidentiality, even after the death of a caller. Unless the caller gives consent to pass on information, confidentiality will only be broken under rare circumstances, such as when Samaritans receives bomb or terrorism warnings, or when the caller is threatening volunteers or deliberately preventing the service being delivered to other callers.

2.4 International reach

Through its email service, Samaritans' work has extended well beyond the UK and Ireland, as messages are received from all around the world.

Samaritans' international reach is through Befrienders Worldwide, an organisation of over 400 centres in 38 countries offering similar activities. Samaritans took on and renamed the Befrienders International network in 2003, a year after it collapsed. Some members of Befrienders Worldwide also use the name Samaritans; this includes centres in the USA, India, Hong Kong, Serbia and Zimbabwe, among others.

The Volunteer Emotional Support Helplines (VESH) combines Samaritans (through Befrienders Worldwide) with the other 2 largest international services (IFOTES & Lifeline), and plans a combined international network of helplines. In their roles as emotional support service networks, they have all agreed to develop a more effective and robust international interface.

Samaritans USA - this was formed in 2005 when Samaritans of Boston (established 1974) joined forces with their Framingham branch. Samaritans is also a certified member of Contact USA (a Lifeline International member). There are Samaritans offices in other regions of Massachusetts and the U.S. operating independently with a common mission and philosophy.

2.5 Similar Charities

A number of other helplines exist that offer a similar service to the Samaritans. These are often aimed at a specific sector/group of people.

One example is Nightline- Student run listening and information services, based at universities across the country offer a Nighttime support service for students. Each service is run specifically for students at a particular university/geographical area, and most Nightlines are members of the Nightline Association, a registered charity in England and Wales.

CHAPTER 3

SALVATION ARMY

The Salvation Army, an international movement, describes itself as an evangelical movement part of the Christian Church. It has a quasi-military structure and it was founded in 1865 in Great Britain as the East London Christian Mission by William and Catherine Booth, later assisted by El Karna Clarkson. It is well known for its evangelical, social and charitable work. The Salvation Army seeks to bring Christian salvation to the poor, destitute and hungry by meeting both their physical and spiritual needs, but its ministry extends to all, regardless of ages, sex, color or creed.



The International Headquarters (IHQ) of The Salvation Army is at 101 Queen Victoria Street, London, England. The Salvation Army works in 117 countries. It is sometimes colloquially referred to as the "Sally Ann" in Canada, the "Sally Army" in the United Kingdom and New Zealand, and the "Salvos" in Australia.

3.1 History



The Salvation Army was founded in London's East End in 1865 by one-time Methodist minister William Booth and his wife Catherine. Originally, Booth named the organization the East London Christian Mission, but in 1878 Booth reorganized it along military lines when his son Bramwell objected to being called a "volunteer" and stated that he was a "regular" or nothing. The name then became The Salvation Army.



When William Booth became known as the General, Catherine was known as the "Mother of The Salvation Army". William preached to the poor, and Catherine spoke to the wealthy, gaining financial support for their work. She also acted as a religious minister, which was unusual at the time; the Foundation Deed of the Christian Mission, stated that women had the same rights to preach as men. William Booth described the organization's approach: "The three 'S's' best expressed the way in which the Army administered to the 'down and outs': first, soup; second, soap; and finally, salvation."

In 1880, the Salvation Army started its work in three other countries: Australia, Ireland, and the United States. It was not always an official officer of the Salvation Army who started the Salvation Army in a new country; sometimes Salvationists emigrated to countries and started operating as "the Salvation Army" on their own authority. When the first official officers arrived in Australia and the United States, they found groups of Salvationists already waiting for them.

The Salvation Army's main converts were at first alcoholics, drug addicts, prostitutes and other "undesirables" unwelcomed into polite Christian society, which helped prompt the Booths to start their own church. The Booths did not include the use of sacraments (mainly baptism and Holy Communion) in the Army's form of worship, believing that many Christians had come to rely on the outward signs of spiritual grace rather than on grace itself. Other beliefs are that its members should completely refrain from drinking alcohol (Holy Communion is not practiced), smoking, taking illegal drugs, and gambling. Its soldiers wear a uniform tailored to the country they work in; the uniform can be white, grey, navy, fawn and are even styled like a sari in some areas. Any member of the public is welcome to attend their meetings.

As the Salvation Army grew rapidly in the late 1800s, it generated opposition in England. Opponents, grouped under the name of the Skeleton Army, disrupted Salvation Army meetings and gatherings, the usual tactics being the throwing of rocks, rats, and tar, and physical assaults on members of The Salvation Army. Much of this was led by publicans who were losing business due to the Army's opposition to alcohol and targeting of the frequenters of saloons and public houses.

The Salvation Army's reputation in the United States improved after it began disaster relief efforts after the Galveston Hurricane of 1900 and the San Francisco earthquake of 1906. The establishment of Victorian bell-ringers raising charity today "helps complete the American portrait of Christmas", with over 25,000 volunteers taking up kettles over the holiday period in

the U.S. alone. The church remains a highly visible and sometimes controversial presence in many parts of the world.

In 1994, the Chronicle of Philanthropy, an industry publication, released the results of the largest study of charitable and non-profit organization popularity and credibility conducted by Nye Lavalle & Associates. The study showed that the Salvation Army was ranked as the 4th "most popular charity/non-profit in America" of over 100 charities researched with 47% of Americans over the age of 12 choosing Love and Like A lot for the Salvation Army.

3.2 Current organization and expenditures

The Salvation Army operates in 118 countries and provides services in 175 different languages. For administrative purposes, the organization divides itself geographically into Territories, which are then sub-divided into Divisions. In larger areas, Regional and Area Commands are also introduced as sub-divisions of Divisions. Each Territory has an administrative hub known as Territorial Headquarters (THQ). Likewise, each Division has a Divisional Headquarters (DHQ). For example, Japan is one territory, the United States is divided into four Territories: Eastern, Southern, Central, and Western while Germany & Lithuania together are one territory. Each of these Territories is led by a Territorial Commander who receives orders from the Salvation Army's International Headquarters in London. A Territory is normally led by an officer holding the rank of Colonel (for small Territories) or Commissioner.

In some countries, the work of The Salvation Army may be called a Command, led by a Command Commander. In the above instance of the Germany & Lithuania Territory, when the work of The Salvation Army becomes stronger, it may be granted the status of 'Command' as a step to becoming a Territory in its own right. A larger Command is typically led by an officer holding the rank of Colonel, however, the Italy Command is currently led by an officer with the rank of Major.



The Salvation Army is one of the world's largest providers of social aid, with expenditures including operating costs of \$2.6 billion in 2004, helping more than 32 million people in the US alone. In addition to community centres and disaster relief, the organization does work in refugee camps, especially among displaced people in Africa. The Salvation Army has received an A- rating from the American Institute of Philanthropy.

Its claimed membership includes more than 17,000 active and more than 8,700 retired officers, 1,041,461 soldiers, around 100,000 other employees and more than 4.5 million volunteers. Members of the Salvation Army are also the so-called adherents, who do not sign the document to become soldier but who do see the Salvation Army as their church and who do not wear uniform. The truth is that the membership is much smaller, since inactive soldiers are rarely removed from the rolls. It is led by General Shaw Clifton, who has held this position since April 2, 2006 after the 2006 High Council elected him as the next General January 28, 2006. According to the 2006 Salvation Army Year Book, in the United States there are 85,148 Senior Soldiers and 28,377 Junior Soldiers, 17,396 Adherents and around 60,000 employees.

In 2004, the Army in the United States received a \$1.6 billion donation in the will of Joan B. Kroc, third wife of former McDonald's CEO Ray Kroc. This donation was among the largest individual philanthropic gifts ever given to a single organization. The donation came with certain restrictions that were met with some controversy.

The Salvation Army is the second largest charity in the United States, with private donations of almost \$2 billion for the fiscal year ending September 30, 2007.

3.3 Beliefs

The beliefs of the Salvation Army rest upon these eleven doctrines:

"1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.

2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.

3. We believe that there are three persons in the Godhead - the Father, the Son and the Holy Ghost, undivided in essence and co-equal in power and glory.

4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that He is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience they lost their purity and happiness, and that in consequence of their fall all men have become sinners, totally depraved and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance towards God, faith in our Lord Jesus Christ, and regeneration by the Holy Spirit, are necessary to salvation.
8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.
9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
10. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.
11. We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous."

The Booths believed that many Christians had come to seek salvation through ritual rather than reliance on God. Accordingly they decided not to include the use of sacraments, (mainly baptism and Holy Communion) in the Army's form of worship. Other beliefs of The Salvation Army are that its members should completely refrain from drinking alcohol, smoking, taking recreational drugs, pornography, the occult, and gambling. Soldiers affirm that they will give "as large a proportion of my income as possible" to the Salvation Army.

The ordination of women is permitted in the Salvation Army. Salvation Army officers were previously only allowed to marry other officers (this rule varies in different countries); but this rule has been relaxed in recent years. Husbands and wives usually share the same rank and have the same or similar assignments — the major exception to this is the General's spouse, who is given the rank of Commissioner.

Officers are given 'Marching Orders' to change ministries within The Salvation Army. Usually, officers are given new Marching Orders every two to five years and reassigned to different posts, sometimes moving great distances.

Salvation Army Symbols

3.4 Salvation Army Symbols

3.4.1 *The Flag*



Around the world, The Salvation Army flag is a symbol of the Army's war against sin and social evils. The red on the flag symbolizes the blood shed by Jesus Christ, the yellow for the fire of the Holy Spirit and the blue for the purity of God the Father.

The star contains the Salvation Army's war cry, 'Blood and Fire'. This describes the blood of Jesus shed on the cross to save all people, and the fire of the Holy Spirit which purifies believers.

The flag precedes outdoor activities such as a march of witness. It is used in ceremonies such as the dedication of children and the swearing-in of soldiers. It is sometimes placed on the coffin at the funeral of a Salvationist. The Salvation Army term used to describe the death of a Salvationist is that of the deceased being "promoted to glory". This is a term that is still used and upheld by Salvationists today.

3.4.2 *The Crest*

The oldest official emblem of The Salvation Army is the crest.

In 1878 the rename of the Christian Mission into the name The Salvation Army happened. Soon afterwards, Captain W.H. Ebdon suggested a crest and in 1879 it was to be found on the letterhead of the Salvation Army Headquarters. The captain's suggested design was changed only slightly and a crown was added.

The meaning of the crest:

The cross: The cross of the Lord Jesus Christ

The "S": Salvation from sin through Jesus

The ray on the outside of the circle: The Fire of the Holy Spirit

The dots: The Truth of the Gospel

The swords: The Salvation War*

"Blood and Fire": The Blood which was shed by Jesus for our sins and the Fire of the Holy Spirit

3.4.3 The Red Shield

The Red Shield has its origins in Salvation Army work during wartimes. At the end of the 19th Century, Staff-Captain Mary Murray was sent by William Booth to support British troops serving in the Boer War in South Africa. Then, in 1901, this same officer was given the task of establishing the Naval and Military League, the forerunner of the Red Shield Services. Salvation Army officers serving in the Red Shield Services in wartime performed many functions. The Doughnut Girls of World War I are an early example, serving refreshments to troops in the trenches. They also provided first aid stations, ambulances, chaplaincy, social clubs, Christian worship and other frontline services.

This symbol is still used in Red Shield Services that serve the British Armed Forces, but is widely used as a simple, more readily identifiable, symbol in many Salvation Army settings. It is common to see the Red Shield used on casual Salvation Army uniform.

3.4.4 The Uniform

Salvation Army officers and soldiers often wear uniform. The uniform identifies the wearer as a salvationist and a Christian. It also symbolises availability to those in need. The uniform takes many forms internationally, but is characterised by the 'S' insignia for 'salvation, and carries the meaning 'Saved to Save'. Other letters are substituted to conform with local language ('H' in Germany, 'C' in Russia, 'F' in Norway, for example).

3.4.5 The Salute

The Salvation Army has a unique form of salute which involves raising the right hand above shoulder-length with the index finger pointing upwards. It signifies recognition of a fellow-citizen of heaven, and a pledge to do everything possible to get others to heaven also. In the case of saluting in response to applause, in circumstances such as a musical festival or being applauded for a speech, it also signifies that the Salvationist wishes to give Glory to God and not themselves.

In some instances, the salute is accompanied with a shout of 'hallelujah!'

3.5 Music



As the popularity of the organization grew and Salvationists worked their way through the streets of London attempting to convert individuals, they were sometimes confronted with unruly crowds. A family of musicians (the Frys, from Alderbury, Wiltshire) began working with the Army as their "bodyguards" and played music to

distract the crowds. They were also involved in union-busting actions: Salvation Army bands would show up at union actions and attempt to bring down the union activities with hymns and music. This in turn led the Industrial Workers of the World to create their own lyrics set to popular Salvation Army Band tunes, many of which remain in that union's "Little Red Songbook."

The tradition of having musicians available continued, and eventually grew into standard brass bands. These are still seen in public at Army campaigns, as well as at other festivals, parades and at Christmas. Across the world the brass band has been an integral part of the Army's ministry and an immediately recognizable symbol to Salvationists and non-Salvationists alike. The Salvation Army also has choirs; these are known as Songster Brigades, normally comprising the traditional soprano, alto, tenor and bass singers. The premier Songster Brigade in the Salvation Army is the International Staff Songsters (ISS).

The standard of playing is high and the Army operates bands at the international level, such as the International Staff Band (a brass band) which is the equal of professional ensembles although it does not participate in the brass band contest (see music competition) scene. Some professional brass players and contesting brass band personnel have



Salvation Army backgrounds. Many Salvation Army corps have brass bands that play at Salvation Army meetings, although not all.

The Army tradition in music is to use the popular idiom of the day to reach people for Jesus. The Army's Joy Strings were a hit pop group in the 1960s and early 1970s in the UK and beyond, reaching the charts and being featured on national television. Another popular band is The Insyderz, an American ska-core group in the 1990s and early 2000s. Current bands like New Zealand's Vatic, Chamberlin, Hypemusic and The Lads, England's Electralyte, Australia's Soteria Music Ministries and Escape and America's transMission, The Singing Company, HAB, and BurN, carry on this Salvation Army tradition.

3.6 Disaster relief



The William Booth Memorial Training College, Denmark Hill, London: The College for Officer Training of The Salvation Army in the UK

The Salvation Army's first major forays into Disaster Relief resulted from the tragedies of the Galveston Hurricane of 1900 and the San Francisco earthquake of 1906. The Salvationists' nationwide appeals for financial and material donations yielded tremendous support, enabling the Army to provide assistance to thousands. General Evangeline Booth, when she offered the services of Salvationists to President Wilson during the First World War thrust Salvation Army social and relief work to newer heights. Today the Salvation Army is best known for its charitable efforts.

The Salvation Army is a prominent non-governmental relief agency and is usually among the first to arrive with help after natural or man-made disasters. They have worked to alleviate suffering and help people rebuild their lives. After the Indian Ocean tsunami in 2004, they arrived immediately at some of the worst disaster sites to help retrieve and bury the dead. Since then they have helped rebuild homes and construct new boats for people to recover their livelihood. Members were prominent among relief organizations after Hurricane Hugo and Hurricane Andrew and other such natural disasters in the United States. In August 2005 they supplied drinking water to poor people affected by the heat wave in the United States. Later in 2005 they responded to hurricanes Katrina and Rita. Most recently they have helped the victims of the May 2006 Indonesian Earthquake.

In the year since Hurricane Katrina struck the Gulf Coast, The Salvation Army has allocated donations of more than \$365 million to serve more than 1.7 million people in nearly every state. The Army's immediate response to Hurricane Katrina included the mobilization of more than 178 canteen feeding units and 11 field kitchens which together have served more than 5.7 million hot meals, 8.3 million sandwiches, snacks & drinks. Its SATERN network of amateur ham-radio operators picked up where modern communications left off to help locate more than 25,000 survivors. And, Salvation Army pastoral care counselors were on hand to comfort the emotional and spiritual needs of 277,000 individuals. As part of the overall effort,

Salvation Army officers, employees and volunteers have contributed more than 900,000 hours of service.

The Salvation Army was one of the first relief agencies on the scene of the 9/11 attacks in New York. They also provided prayer support for families of missing people.

The Salvation Army, along with the American National Red Cross, Southern Baptist Convention, and other disaster relief organizations, are national members of the National Voluntary Organizations Active in Disaster(NVOAD).

Also among the disaster relief capabilities is the Red Shield Defence Services, often called the SallyMan for short. The effort that they put in is similar to that of a chaplain, and reaches many more, offering cold drinks, hot drinks, and some biscuits and lollies for the soldiers of the military to have, though, if a SallyMan is on deployment, the locals are offered a share in the produce. Despite this generosity, the RSDS is generally unnoticed because it only works in disaster relief and military actions, not general welfare opportunities.

CHAPTER 4

MENCAP

4.1 Profile

Mencap is the UK's leading learning disability charity working with people with a learning disability and their families and carers. Mencap works collaboratively, fighting for equal rights, campaigning for greater opportunities and challenging attitudes and prejudice.

Mencap also provides help and support through supported living, supported employment, respite services, organised activities, systemic and individual advocacy, and outreach support.

Mencap provides advice and support to meet people's needs throughout their lives, as an individual membership organisation with a local network of more than 450 affiliated groups.

Mencap's work is membership-driven.

4.1.1 Campaigns

Mencap is currently campaigning on the following issues:

- Equal rights
- Health
- Independent living
- Social care and cuts
- Employment and training
- Children and young people
- Profound and multiple learning disabilities
- Families and carers

4.1.2 Coalitions

Mencap, along with nine other organisations, is a member of the Learning Disability Coalition. The Coalition was formed in May 2007 to campaign for better funding for social care for people with a learning disability in England. Mencap is also a member of Every Disabled Child Matters.

4.2 Management

Since 1998, at least one-third of the members of the National Assembly must be people with a learning disability.

Since 1980 the actor Brian Rix has represented the charity in a number of positions, including Secretary-General, Chairman and latterly President. The chief executive of Mencap is Mark Goldring, succeeding Dame Josephine Williams on 1 November 2008. Goldring was previously chief executive of Voluntary Service Overseas.

4.3 History

In 1946 Judy Fryd, a mother of a child with a learning disability, formed The National Association of Parents of Backward Children. She wrote to Nursery World magazine inviting other parents to contact her. Many wrote back to Judy expressing their anger and sorrow at the lack of services for their children.

In 1955 the association changed its name to The National Society for Mentally Handicapped Children and opened its first project, the Orchard Dene short-stay residential home. In 1958, the National Society launched a ground-breaking project called the Brooklands Experiment. This compared the progress of children with a learning disability who lived in hospital with a group of children who were moved to a small family environment and cared for using educational activities modelled on those in 'ordinary' nurseries. After two years, the children in the home-like environment showed marked improvements in social, emotional and verbal skills. The success of the experiment was published around the world.

In 1969, the society shortened its name to Mencap.

In 1986, Queen Elizabeth the Queen Mother became the patron of Mencap and in 2004 the Countess of Wessex became Mencap's patron.

4.4 What do they campaign about?

- Equal Rights

Too often, people with a learning disability are treated as second class citizens. They should have the same rights and opportunities as everyone else.

- Health

They want people with a learning disability to stop being denied equal healthcare, and dying when their lives could be saved.

- Independent living

People with a learning disability do not have choice and control over their lives. They should be supported to live as independently as possible.

- Social care and cuts

Services for people with a learning disability are being cut across the country. The government must provide more money for adult social care.

- Employment and training

People with a learning disability should have access to training, work experience and the right support to get and keep a job.

- Children and young people

Children with a learning disability should have a childhood like any other child.

- Profound and multiple learning disabilities (PMLD)

Children and adults with profound and multiple learning disabilities (PMLD) are often treated as if they are not important. Their rights must not be ignored.

- Families and carers

People with a learning disability and their families have a right to a good family life.

CHAPTER 5

BARNARDO'S

5.1 The history of Barnardo's

5.1.1 The work of Thomas Barnardo (1845-1905)

When Thomas John Barnardo was born in Dublin in 1845 no one could have predicted that he would become one of the most famous men in Victorian Britain. At the age of 16, after converting to Protestant evangelicalism he decided to become a medical missionary in China and so set out for London to train as a doctor.

The London in which Thomas Barnardo arrived in 1866 was a city struggling to cope with the effects of the Industrial Revolution. The population had dramatically increased and much of this increase was concentrated in the East End, where overcrowding, bad housing, unemployment, poverty and disease were rife. A few months after Thomas Barnardo came to London an outbreak of cholera swept through the East End killing more than 3,000 people and leaving families destitute. Thousands of children slept on the streets and many others were forced to beg after being maimed in factories.

In 1867, Thomas Barnardo set up a ragged school in the East End, where poor children could get a basic education. One evening a boy at the Mission, Jim Jarvis, took Thomas Barnardo around the East End showing him children sleeping on roofs and in gutters. The encounter so affected him he decided to devote himself to helping destitute children.

In 1870, Barnardo opened his first home for boys in Stepney Causeway. He regularly went out at night into the slum district to find destitute boys. One evening, an 11-year old boy, John Somers (nicknamed 'Carrots') was turned away because the shelter was full. He was found dead two days later from malnutrition and exposure and from then on the home bore the sign 'No Destitute Child Ever Refused Admission'.

Victorians saw poverty as shameful as a result of laziness or vice. However Thomas Barnardo accepted all children and stressed that every child deserved the best possible start in life, whatever their background - a philosophy that still inspires the charity today.

Barnardo later opened the Girls' Village Home in Barkingside, a collection of cottages around a green, which housed 1,500 girls. By the time a child left Barnardo's they were able to make their own way in the world - the girls were equipped with domestic skills and the boys learnt a craft or trade.

Thomas Barnardo strongly believed that families were the best place to bring up children and he established the first fostering scheme when he boarded out children to respectable families in the country. He also introduced a scheme to board out babies of unmarried mothers. The mother went into service nearby and could see her child during her time off.

5.1.2 The charity after Thomas Barnardo's death (1905-1939)



By the time Thomas Barnardo died in 1905, the charity he founded ran 96 homes caring for more than 8,500 children. Residential care emphasised children's physical and moral welfare rather than their emotional wellbeing. Some homes housed hundreds of children and staff were sometimes harsh and distant. Many adults who grew up in the homes look back with affection and believe the charity was a true family. Others remember loneliness, bullying and even abuse.

Child emigration was extended to Australia after the First World War as it was still seen as an appropriate response to the social problems of the day, even if by today's standards the practice seems cruel. These ideas continued largely unchallenged until after the Second World War when the emphasis shifted towards keeping children and their families together in the community.

5.1.3. The charity after the War (1945- 1960)

The war marked a turning point in Barnardo's development and the history of childcare in the UK. Evacuation brought 'charity children' and 'ordinary' middle and upper class families into contact with each other and they gained a greater understanding of their

circumstances. The disruption of war also improved understanding of the impact of family break ups and effects on children brought up away from home.

Then in 1946, a national report (The Curtis Report) on children 'deprived of a normal home life' was published, prompting a revolution in childcare. For the first time, children were acknowledged as the nation's responsibility. This report paved the way for the Children's Act of 1948, which placed the duty of caring for homeless children and those in need on local authorities.

So, during the 1940's and 1950's Barnardo's began working more closely with families. The charity awarded grants to families in difficulties because the breadwinner was unable to work due to illness or an accident. In the mid 1950's it developed a scheme to house whole families affected by ill health, housing problems, unemployment and crime. By the end of the decade almost a quarter of the charity's work involved helping children to stay with their own families.

V.1.4 Changing times (1960-1999)

The 1960s were a time of radical change for Barnardo's. Single parenthood was becoming more acceptable; greater use of contraception meant that there were fewer unwanted children and improved social security benefits meant that it was no longer necessary for parents to hand over their children to Barnardo's because they could not afford to care for them.

These developments and the changes in legislation meant that the number of children received by Barnardo's was decreasing and so a commitment was made to cut down on residential services and develop new work with disabled children and those with emotional and behavioural problems. To reflect this, the charity changed its name in 1966 from Dr Barnardo's Homes to Dr Barnardo's. By the end of the decade plans were made to close down large numbers of homes and to convert them into specialist units.

In the 1990s, society became aware, through a number of high profile criminal investigations and public enquiries, that a significant number of children in residential care homes in the UK during the last century were victims of physical and sexual abuse, neglect and discrimination. Some of those children were among the 350,000 cared for in Barnardo's

homes between the 1870s and 1980s. Barnardo's deeply regrets the maltreatment which some children suffered.

Where allegations of abuse are brought to our attention, Barnardo's immediately informs the police and co-operates fully in any subsequent investigation. Our Making Connections service specialises in providing those who were in Barnardo's care with access to their records, and offering support to those trying to come to terms with their past - particularly those going through a process of disclosure of abuse.

Today we know how institutional care can rarely be a substitute for a proper family life, hence our shift of focus to working with families and communities. But, in the circumstances of the time, we believe that the vast majority of those in Barnardo's care had a more positive experience and received a better preparation for life than they would have done without the part that Barnardo's played in their lives.

From the 1970s onwards, Barnardo's continued to expand its work in fostering and adoption, and family centres were set up in communities to support families in deprived areas. They set out to help families facing problems such as unemployment, poor health, bad housing and poverty, with the aim of defusing the stress and tension that might lead to family breakdown and child abuse.



In 1988 the organisation changed its name from Dr Barnardo's to Barnardo's to reflect the contrast with its Victorian past. The last traditional-style home closed in 1989.

Barnardo's pioneered schemes for young juveniles and disabled children and throughout the 1980s and 1990s developed new areas of work in response to public concern over issues such as child sexual abuse, homelessness and children affected by HIV/AIDS.

5.2 What Barnardo's does now



„Today we continue Thomas Barnardo's work and Barnardo's is a leading children's charity working directly with over 110,000 children, young people and their families every year. Today, we run 394 vital projects across the UK to help some of the most vulnerable children and young people believe in themselves.

Our projects work with lots of issues; from family drug misuse to disability; from youth crime to mental health; from sexual abuse to domestic violence. Barnardo's believes we can bring out the best in every child, and that all children deserve the chance to fulfil their potential.

We use our expertise and knowledge to campaign for better care for children, and to champion the rights of every child. We also run award winning advertising campaigns to help us spread the word about vulnerable children.”¹

¹ Edgar Collins, Barnardo's U.K., Public Affairs & Public Relations, 2008

Conclusion

I have come to the conclusion that charity is only charity when you give goods, services or money without personal gain, benefit or recognition of any kind. True charity is anonymous. It begins and ends within your self.

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